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## Broadside Begin - Slavery: Farther persecution of the Missionaries in Jamaica.

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# SLAVERY.

## FARTHER PERSECUTION

24 OF THE

### Missionaries in Jamaica.

*Extract from the Morning Chronicle, dated London, September, 15, 1832.*

A JAMAICA Paper of the 1st of August has been received. In the absence of events, the bitter animosity against the Baptists and other Sectarians may deserve a remark. Resolutions were moved and carried at a Public Meeting, to extirpate them, if possible, from the Island; but notice had been given by the Attorney-General, that several of the Resolutions were illegal. However, in order not to be intimidated, all the Resolutions were unanimously passed, and among them, the following atrocious Declaration:—

“ We, the undersigned most solemnly declare, that we are resolved, at the hazard of our lives, not to suffer any Baptist or other Sectarian Preacher or Teacher, or any Person professedly belonging to those Sects, to preach or to teach in any house, in towns, or in any Districts of the country where the influence of the Colonial Union extends; and this we do—maintaining the purest loyalty to his Majesty King William the Fourth, as well as the highest veneration for the Established Religion, in defence of social order, and in strict conformity with the laws for the preservation of the public peace—to shield this portion of his Majesty’s Island of Jamaica against insurrection and future destruction.”

And this is a sample of what we may expect from the gradual amelioration scheme! The truth is, and it cannot be too often repeated, that the hostility of the West Indians against the Baptists and other Sectarians is, that they perceived they were in earnest to improve the Negroes. Slavery is not susceptible of amelioration; for in the degree in which the Slave’s mind is enlarged, his dissatisfaction with his condition increases. There is no medium between abject prostration and complete emancipation. All the attempts to bolster up Slavery by Protectors of Slaves and otherwise, only make the matter worse, by weakening the authority of the Masters over the Slaves. The moment the Slave ceases to be wholly and entirely in the power of the Master, a source of jealousy between them springs up. We hold, therefore, that Emancipation, full and complete, is the only way of settling the question, except *a la Haiti*.

We can easily believe that the West Indians would have no objections to a Bishop or stylish Rector of the Established Church, for the best of all reasons—that such personages would not take an interest in the improvement of the Negroes. The Sectarians do enjoy the confidence of the Negroes, and are deeply interested in their improvement. This is the head and front of their offending in the eyes of the West Indians. But who are the Sectarians? Including the serious part of the Church of England, it may be said, that the Sectarians are nine-tenths of the Population of the Country. They are determined, too, not to be trifled with. A man, must, indeed, be unable to see the wood for trees, if he do not see, that the partisans of what the West Indians call Sectarians will introduce into the next Parliament a sufficient number of Representatives prepared to impose on the Government the necessity of bringing the question of Slavery to the only issue worthy of a moment’s consideration—*full, and complete, and instant Emancipation, leaving the question of Compensation to be afterwards settled.*