

Chapter 1 : Antislavery Convention of in SearchWorks catalog

Declaration of the National Anti-Slavery Convention, The American Anti-Slavery Society, founded in , was the nation's most prominent organization dedicated to the abolition of slavery.

A number of the representatives had been involved in the creation of the New England Anti-Slavery Society in and the New York society that followed, but they believed that there should be a national organization. Garrison gave his first public address against slavery in , and soon thereafter, in , began publishing the Boston Liberator. Over the next three decades he vigorously fought slavery with words even as he opposed violence to free the slaves. He also served as president of the latter society from to . The Convention assembled in the city of Philadelphia, to organize a National Anti-Slavery Society, promptly seize the opportunity to promulgate the following Declaration of Sentiments, as cherished by them in relation to the enslavement of one-sixth portion of the American people. More than fifty-seven years have elapsed, since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. We have met together for the achievement of an enterprise, without which that of our fathers is incomplete; and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs as moral truth does physical force. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of strong holds. Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. For the crime of having a dark complexion, they suffer the pangs of hunger, the infliction of stripes, the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence. These are the prominent circumstances in the condition of more than two millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slave-holding States. The right to enjoy liberty is inalienable. To invade it is to usurp the prerogative of Jehovah. It is piracy to buy or steal a native African, and subject him to servitude. Surely, the sin is as great to enslave an American as an African. That every American citizen, who detains a human being in involuntary bondage as his property, is, according to Scripture, Ex. That the slaves ought instantly to be set free, and brought under the protection of law: That if they had lived from the time of Pharaoh down to the present period, and had been entailed through successive generations, their right to be free could never have been alienated, but their claims would have constantly risen in solemnity: That all those laws which are now in force, admitting the right of slavery, are therefore, before God, utterly null and void; being an audacious usurpation of the Divine prerogative, a daring infringement on the law of nature, a base overthrow of the very foundations of the social compact, a complete extinction of all the relations, endearments and obligations of mankind, and a presumptuous transgression of all the holy commandments; and that therefore they ought instantly to be abrogated. We maintain that no compensation should be given to the planters emancipating their slaves: Because it would be a surrender of the great fundamental principle, that man cannot hold property in man: Because slavery is a crime, and therefore is not an article to be sold: Because immediate and general emancipation would only destroy nominal, not real property; it would not amputate a limb or break a bone of the slaves, but by infusing motives into their breasts, would make them doubly valuable to the masters as free laborers; and Because, if compensation is to be given at all, it should be given to the outraged and guiltless slaves, and not to those who have plundered and abused them. We regard as delusive, cruel and dangerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of slavery. We fully and unanimously recognise the sovereignty of each State, to legislate exclusively on the subject of the slavery which is tolerated within its limits; we concede that Congress, under the present national compact, has no right to interfere with any of the slave States, in relation to this momentous subject: But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave trade between the several States, and to abolish slavery in those portions of our territory which the Constitution has placed under its exclusive jurisdiction. We also

maintain that there are, at the present time, the highest obligations resting upon the people of the free States to remove slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge of their tremendous physical force, to fasten the galling fetters of tyranny upon the limbs of millions in the Southern States; they are liable to be called at any moment to suppress a general insurrection of the slaves; they authorize the slave owner to vote for three-fifths of his slaves as property, and thus enable him to perpetuate his oppression; they support a standing army at the South for its protection; and they seize the slave, who has escaped into their territories, and send him back to be tortured by an enraged master or a brutal driver. This relation to slavery is criminal, and full of danger: We shall send forth agents to lift up the voice of remonstrance, of warning, of entreaty, and of rebuke. We shall circulate, unsparingly and extensively, antislavery tracts and periodicals. We shall enlist the pulpit and the press in the cause of the suffering and the dumb. We shall aim at a purification of the churches from all participation in the guilt of slavery. We shall encourage the labor of freemen rather than that of slaves, by giving a preference to their productions: Our trust for victory is solely in God. We may be personally defeated, but our principles never. Truth, Justice, Reason, Humanity, must and will gloriously triumph. Negro Universities Press, , pp.

Chapter 2 : Declaration of Sentiments of the American Anti-Slavery Convention, | Declaration Project

The Anti-Slavery Convention of by John G. Whittier Narrative included in Prose Works by John G. Whittier Committees were chosen to draft a constitution for a national Anti-Slavery Society, nominate a list of officers, and prepare a declaration of principles to be signed by the members.

More than fifty-seven years have elapsed, since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. They were few in number—poor in resources; but the honest conviction that Truth, Justice and Right were on their side, made them invincible. We have met together for the achievement of an enterprise, without which that of our fathers is incomplete; and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs as moral truth does physical force. In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, in sincerity of spirit, we would not be inferior to them. Their principles led them to wage war against their oppressors, and to spill human blood like water, in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of strong holds. Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. Ours shall be such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance. Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—never subjected to the lash of brutal taskmasters. But those, for whose emancipation we are striving—constituting at the present time at least one-sixth part of our countrymen—are recognized by law, and treated by their fellow-beings, as marketable commodities, as goods and chattels, as brute beasts; are plundered daily of the fruits of their toil without redress; really enjoy no constitutional nor legal protection from licentious and murderous outrages upon their persons; and are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants. For the crime of having a dark complexion, they suffer the pangs of hunger, the infliction of stripes, the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence. These are the prominent circumstances in the condition of more than two millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slaveholding States. Hence we maintain—that, in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth; and, therefore, that it is bound to repent instantly, to undo the heavy burdens, and to let the oppressed go free. We further maintain—that no man has a right to enslave or imbrute his brother—to hold or acknowledge him, for one moment, as a piece of merchandise—to keep back his hire by fraud—or to brutalize his mind, by denying him the means of intellectual, social and moral improvement. The right to enjoy liberty is inalienable. To invade it is to usurp the prerogative of Jehovah. Every man has a right to his own body—to the products of his own labor—to the protection of law—and to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. Surely, the sin is as great to enslave an American as an African. Therefore we believe and affirm—that there is no difference, in principle, between the African slave trade and American slavery: That every American citizen, who detains a human being in involuntary bondage as his property, is, according to Scripture, Ex. That the slaves ought instantly to be set free, and brought under the protection of law: That if they had lived from the time of Pharaoh down to the present period, and had been entailed through successive generations, their right to be free could never have been alienated, but their claims would have constantly risen in solemnity: That all those laws which are now in force, admitting the right of slavery, are therefore, before God, utterly null and void; being an audacious usurpation of the Divine prerogative, a daring infringement on the law of nature, a base over-throw

of the very foundations of the social compact, a complete extinction of all the relations, endearments and obligations of mankind, and a presumptuous transgression of all the holy commandments; and that therefore they ought instantly to be abrogated. We further believe and affirm that all persons of color, who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives, as others; and that the paths of preferment, of wealth, and of intelligence, should be opened as widely to them as to persons of a white complexion. We maintain that no compensation should be given to the planters emancipating their slaves: Because it would be a surrender of the great fundamental principle, that man cannot hold property in man: Because slavery is a crime, and therefore is not an article to be sold: Because the holders of slaves are not the just proprietors of what they claim; freeing the slave is not depriving them of property, but restoring it to its rightful owner; it is not wronging the master, but righting the slave—restoring him to himself: Because immediate and general emancipation would only destroy nominal, not real property; it would not amputate a limb or break a bone of the slaves, but by infusing motives into their breasts, would make them doubly valuable to the masters as free laborers; and Because, if compensation is to be given at all, it should be given to the outraged and guiltless slaves, and not to those who have plundered and abused them. We regard as delusive, cruel and dangerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of slavery. We fully and unanimously recognise the sovereignty of each State, to legislate exclusively on the subject of the slavery which is tolerated within its limits ; we concede that Congress, under the present national compact, has no right to interfere with any of the slave States, in relation to this momentous subject: But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave trade between the several States, and to abolish slavery in those portions of our territory which the Constitution has placed under its exclusive jurisdiction. We also maintain that there are, at the present time, the highest obligations resting upon the people of the free States to remove slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge of their tremendous physical force, to fasten the galling fetters of tyranny upon the limbs of millions in the Southern States; they are liable to be called at any moment to suppress a general insurrection of the slaves; they authorize the slave owner to vote for three-fifths of his slaves as property, and thus enable him to perpetuate his oppression; they support a standing army at the South for its protection and they seize the slave, who has escaped into their territories, and send him back to be tortured by an enraged master or a brutal driver. This relation to slavery is criminal, and full of danger: These are our views and principles—these our designs and measures. With entire confidence in the overruling justice of God, we plant ourselves upon the Declaration of our Independence and the truths of Divine Revelation, as upon the Everlasting Rock. We shall organize Anti-Slavery Societies, if possible, in every city, town and village in our land. We shall send forth agents to lift up the voice of remonstrance, of warning, of entreaty, and of rebuke. We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals. We shall enlist the pulpit and the press in the cause of the suffering and the dumb. We shall aim at a purification of the churches from all participation in the guilt of slavery. We shall encourage the labor of freemen rather than that of slaves, by giving a preference to their productions: Our trust for victory is solely in God. We may be personally defeated, but our principles never. Truth, Justice, Reason, Humanity, must and will gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement. Submitting this Declaration to the candid examination of the people of this country, and of the friends of liberty throughout the world, we hereby affix our signatures to it; pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this Declaration of our principles, to overthrow the most execrable system of slavery that has ever been witnessed upon earth; to deliver our land from its deadliest curse; to wipe out the foulest stain which rests upon our national escutcheon; and to secure to the colored population of the United States, all the rights and privileges which belong to them as men, and as Americans—come what may to our persons, our interests, or our reputation—whether we live to witness the triumph of Liberty, Justice and Humanity, or perish untimely as martyrs in this great, benevolent, and holy cause. Selections from the Writings and Speeches of W.

Chapter 3 : "The Anti-Slavery Convention of "

The Convention, assembled in the City of Philadelphia to organize a National Anti-Slavery Society, promptly seize the opportunity to promulgate the following DECLARATION OF SENTIMENTS, as cherished by them in relation to the enslavement of one-sixth portion of the American people.

Declaration of the National Anti-Slavery Convention The Convention, assembled in the City of Philadelphia to organize a National Anti-Slavery Society, promptly seize the opportunity to promulgate the following Declaration of Sentiments, as cherished by them in relation to the enslavement of one-sixth portion of the American people. More than fifty-seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. At the sound of that trumpet-call, three millions of people rose up as from the sleep of death, and rushed to the strife of blood; deeming it more glorious to die instantly as freemen, than desirable to live one hour as slaves. We have met together for the achievement of an enterprise, without which, that of our fathers is incomplete, and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs, as moral truth does physical force. In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, in sincerity of spirit, we would not be inferior to them. Their principles led them to wage war against their oppressors, and to spill human blood like water, in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage—relying solely upon those which are spiritual, and mighty through God to the pulling down of strong holds. Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. Ours are such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance. Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—never subjected to the last of brutal taskmasters. But those, for whose emancipation we are striving, are constituting at the present time at least one-sixth part of our countrymen, are recognised by the laws, and treated by their fellow beings, as marketable commodities—as goods and chattels—as brute beasts; are plundered daily of the fruits of their toil without redress; really enjoy no constitutional nor legal protection from licentious and murderous outrages upon their persons; are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants; and, for the crime of having a dark complexion, suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence. Hence we maintain That in view of the civil and religious privileges of this nation, the guilt of oppression is unequalled by any other on the face of the earth; and, therefore, That it is bound to repent instantly, to undo the heavy burden, to break every yoke, and to let the oppressed go free. We further maintain That no man has a right to enslave or imbrute his brother—to hold or acknowledge him, for one moment, as a piece of merchandise—to keep back his hire by fraud—or to brutalize his mind by denying him the means of intellectual, social, and moral improvement. The right to enjoy liberty is inalienable. To invade it, is to usurp the prerogative of Jehovah. Every man has a right to his own body—to the products of his own labor—to the protection of the law—and to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. Surely the sin is as great to enslave an American as an African. We further believe and affirm That all persons of color who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives, as others; and that the paths of preferment, of wealth, of intelligence, should be opened as widely to them as to persons of a white complexion. We maintain that no compensation should be given to the planters emancipating their slaves—Because it would be a surrender of the great fundamental principle that man cannot hold property in man; Because Slavery is a

crime, and therefore it is not an article to be sold; Because the holders of slaves are not the just proprietors of what they claim;â€”freeing the slaves is not depriving them of property, but restoring it to the right owner;â€”it is not wronging the master, but righting the slaveâ€”restoring him to himself; Because immediate and general emancipation would only destroy nominal, not real property: We regard, as delusive, cruel, and dangerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of slavery. We fully and unanimously recognise the sovereignty of each State, to legislate exclusively on the subject of the slavery which is tolerated within its limits. We concede that Congress, under the present national compact, has no right to interfere with any of the slave States, in relation to this momentous subject. But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave trade between the several States, and to abolish slavery in those portions of our territory which the Constitution has placed under its exclusive jurisdiction. We also maintain that there are, at the present time, the highest obligations resting upon the people of the free States, to remove slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge of tremendous physical force to fasten the galling fetters of tyranny upon the limbs of millions in the southern States;â€”they are liable to be called at any moment to suppress a general insurrection of the slaves;â€”they authorise the slave owner to vote for three-fifths of his slaves as property, and thus enable him to perpetuate his oppression;â€”they support a standing army at the south for its protection;â€”and they seize the slave who has escaped into their territories, and send him back to be tortured by an enraged master or a brutal driver. This relation to slavery is criminal and full of danger; it must be broken up. These are our views and principlesâ€”these, our designs and measures. With entire confidence in the overruling justice of God, we plant ourselves upon the Declaration of Independence, and upon the truths of Divine Revelation, as upon everlasting rock. We shall organize Anti-Slavery Societies, if possible, in every city, town and village of our land. We shall send forth Agents to lift up the voice of remonstrance, of warning, of entreaty and rebuke. We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals. We shall enlist the pulpit and the press in the cause of the suffering and the dumb. We shall aim at a purification of the churches from all participation in the guilt of slavery. We shall encourage the labor of freemen over that of slaves, by giving a preference to their productions;â€”and We shall spare no exertions nor means to bring the whole nation to speedy repentance. Our trust for victory is solely in GOD. We may be personally defeated, but our principles never. Truth, Justice, Reason, Humanity, must and will gloriously triumph. Already a host is coming up to help the Lord against the mighty, and the prospect before us is full of encouragement. Submitting this DECLARATION to the candid examination of people of this country, and of the friends of liberty all over the world, we hereby affix our signatures to it;â€”pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this Declaration of our principles, to overthrow the most execrable system of slavery that has ever been witnessed upon earthâ€”to deliver our land from its deadliest curseâ€”to wipe out the foulest stain which rests upon our national escutcheonâ€”and to secure to the colored population of the United States all the rights and privileges which belong to them as men and as Americansâ€”come what may to our persons, our interests, or our reputationsâ€”whether we live to witness the triumph of Justice, Liberty, and Humanity, or perish untimely as martyrs in this great, benevolent and holy cause. Antislavery Political Writing, , C.

Chapter 4 : Samuel J. May Anti-Slavery Collection

Declaration of the National Anti-Slavery Convention was written by William Lloyd Garrison for the formation of the American Anti-Slavery Society in December It was reprinted in The Liberator on December 14,

Whittier Committees were chosen to draft a constitution for a national Anti-Slavery Society, nominate a list of officers, and prepare a declaration of principles to be signed by the members. Phelps, a Congregational clergyman of Boston, afterwards one of the most devoted laborers in the cause, followed in generous commendation of the zeal, courage, and devotion of the young pioneer. The president, after calling James McCrummell, one of the two or three colored members of the convention, to the chair, made some eloquent remarks upon those editors who had ventured to advocate emancipation. At the close of his speech a young man rose to speak, whose appearance at once arrested my attention. I think I have never seen a finer face and figure; and his manner, words, and bearing were in keeping. He began by uttering his heart-felt thanks to the delegates who had convened for the deliverance of his people. He closed by declaring that the friends of colored Americans would not be forgotten. The flood of time, which is sweeping away the refuge of lies, is bearing on the advocates of our cause to a glorious immortality. It disclaimed any right or intention of interfering, otherwise than by persuasion and Christian exhortation, with slavery as it existed in the States, but affirming the duty of Congress to abolish it in the District of Columbia and Territories, and to put an end to the domestic slave-trade. A list of officers of the new society was then chosen: Among the vice-presidents was Dr. Lord, of Dartmouth College, then professedly in favor of emancipation, but who afterwards turned a moral somersault, a self-inversion which left him ever after on his head instead of his feet. He became a querulous advocate of slavery as a divine institution, and denounced woe upon the abolitionists for interfering with the will and purpose of the Creator. A sad prophet of the evangel of slavery, he testified in the unwilling ears of an unbelieving generation, and died at last, despairing of a world which seemed determined that Canaan should no longer be cursed, nor Onesimus sent back to Philemon. The committee on the declaration of principles, of which I was a member, held a long session discussing the proper scope and tenor of the document. But little progress being made, it was finally decided to intrust the matter to a sub-committee, consisting of William L. We agreed to meet him at his lodgings in the house of a colored friend early the next morning. It was still dark when we climbed up to his room, and the lamp was still burning by the light of which he was writing the last sentence of the declaration. We read it carefully, made a few verbal changes, and submitted it to the large committee, who unanimously agreed to report it to the convention. The paper was read to the convention by Dr. Atlee, chairman of the committee, and listened to with the profoundest interest. Commencing with a reference to the time, fifty-seven years before, when, in the same city of Philadelphia, our fathers announced to the world their Declaration of Independence, - based on the self-evident truths of human equality and rights, - and appealed to arms for its defence, it spoke of the new enterprise as one "without which that of our fathers is incomplete," and as transcending theirs in magnitude, solemnity, and probable results as much "as moral truth does physical force. It declared any "scheme of expatriation" to be "delusive, cruel, and dangerous. They are now living under a pledge of their tremendous physical force to fasten the galling fetters of tyranny upon the limbs of millions in the Southern states; they are liable to be called at any moment to suppress a general insurrection of the slaves; they authorize the slave-holder to vote on three-fifths of his slaves as property, and thus enable him to perpetuate his oppression; they support a standing army at the South for its protection: This relation to slavery is criminal and full of danger. It must be broken up. With entire confidence in the overruling justice of God, we plant ourselves upon the Declaration of Independence and the truths of divine revelation as upon the everlasting rock. We may be personally defeated, but our principles never. Truth, justice, reason, humanity, must and will gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement. A member of the Society of Friends moved its immediate adoption. It is a doctrine of Friends that these strong and deep impressions should be heeded. During the discussion one of the spectators asked leave to say a few words. A beautiful and graceful woman, in the prime of life, with a face beneath her plain cap as finely intellectual as

that of Madame Roland, offered some wise and valuable suggestions, in a clear, sweet voice, the charm of which I have never forgotten. It was Lucretia Mott, of Philadelphia. The president courteously thanked her, and encouraged her to take a part in the discussion. On the morning of the last day of our session the declaration, with its few verbal amendments, carefully engrossed on parchment, was brought before the convention. May rose to read it for the last time. His sweet, persuasive voice faltered with the intensity of his emotions as he repeated the solemn pledges of the concluding paragraphs. After a season of silence, David Thurston, of Maine, rose as his name was called by one of the secretaries, and affixed his name to the document. One after another passed up to the platform, signed, and retired in silence. All felt the deep responsibility of the occasion: Our work as a convention was now done. President Green arose to make the concluding address. The circumstances under which it was uttered may have lent it an impressiveness not its own; but, as I now recall it, it seems to me the most powerful and eloquent speech to which I have ever listened. He passed in review the work that had been done, the constitution of the new society, the declaration of sentiments, and the union and earnestness which had marked the proceedings. His closing words will never be forgotten by those who heard them: In this hallowed atmosphere I have been revived and refreshed. This brief interview has more than repaid me for all that I have ever suffered. I have here met congenial minds. I have rejoiced in sympathies delightful to the soul. Heart has beat responsive to heart, and the holy work of seeking to benefit the outraged and despised has proved the most blessed employment. The chill hoar frost will be upon us. The storm and tempest will rise, and the waves of persecution will dash against our souls. Let us be prepared for the worst. Let us fasten ourselves to the throne of God as with hooks of steel. If we cling not to him, our names to that document will be but as dust. Let us be assured that our only hope in grappling with the bony monster is in an Arm that is stronger than ours. Let us fix our gaze on God, and walk in the light of his countenance. If our cause be just, - and we know it is, - his omnipotence is pledged to its triumph. Let this cause be entwined around the very fibres of our hearts. Let our hearts grow to it, so that nothing but death can sunder the bond. And with the solemnity of this supplication in our hearts we clasped hands in farewell, and went forth each man to his place of duty, not knowing the things that should befall us as individuals, but with a confidence never shaken by abuse and persecution in the certain triumph of our cause.

Chapter 5 : Declaration of Sentiments of the American Anti-Slavery Society, William Lloyd Garrison ()

*The anti-slavery convention of [John Greenleaf Whittier] on www.nxgvision.com *FREE* shipping on qualifying offers. This is a reproduction of a book published before This book may have occasional imperfections such as missing or blurred pages.*

More than fifty-seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. We have met together for the achievement of an enterprise, without which, that of our fathers is incomplete, and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs, as moral truth does physical force. In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, in sincerity of spirit, we would not be inferior to them. Their principles led them to wage war against their oppressors, and to spill human blood like water, in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage—relying solely upon those which are spiritual, and mighty through God to the pulling down of strong holds. Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. Ours shall be such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance. Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—never subjected to the lash of brutal taskmasters. But those, for whose emancipation we are striving, are constituting at the present time at least one-sixth part of our countrymen, are recognised by the laws, and treated by their fellow beings, as marketable commodities—as goods and chattels—as brute beasts; are plundered daily of the fruits of their toil without redress; really enjoy no constitutional nor legal protection from licentious and murderous outrages upon their persons; are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants; and, for the crime of having a dark complexion, suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence. Hence we maintain That in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth; and, therefore, That it is bound to repent instantly, to undo the heavy burden, to break every yoke, and to let the oppressed go free. We further maintain That no man has a right to enslave or imbrute his brother—to hold or acknowledge him, for one moment, as a piece of merchandise—to keep back his hire by fraud—or to brutalize his mind by denying him the means of intellectual, social and moral improvement. The right to enjoy liberty is inalienable. To invade it, is to usurp the prerogative of Jehovah. Every man has a right to his own body—to the products of his own labor—to the protection of law—and to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. We further believe and affirm That all persons of color who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives, as others; and that the paths of preferment, of wealth, and of intelligence, should be opened as widely to them as to persons of a white complexion. We regard, as delusive, cruel and dangerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of slavery. We fully and unanimously recognise the sovereignty of each State, to legislate exclusively on the subject of the slavery which is tolerated within its limits. We concede that Congress, under the present national compact, has no right to interfere with any of the slave States, in relation to this momentous subject. But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave trade between the several States, and to abolish slavery in those portions of our territory which the Constitution has placed under its exclusive jurisdiction. We also maintain that there

are, at the present time, the highest obligations resting upon the people of the free States, to remove slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge of their tremendous physical force to fasten the galling fetters of tyranny upon the limbs of millions in the southern States; they are liable to be called at any moment to suppress a general insurrection of the slaves; they authorise the slave owner to vote for three-fifths of his slaves as property, and thus enable him to perpetuate his oppression; they support a standing army at the south for its protection; and they seize the slave who has escaped into their territories, and send him back to be tortured by an enraged master or a brutal driver. These are our views and principles—these, our designs and measures. We shall organize Anti-Slavery Societies, if possible, in every city, town and village of our land. We shall send forth Agents to lift up the voice of remonstrance, of warning, of entreaty and rebuke. We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals. We shall aim at a purification of the churches from all participation in the guilt of slavery. We shall encourage the labor of freemen over that of the slaves, by giving a preference to their productions; and We shall spare no exertions nor means to bring the whole nation to speedy repentance. Our trust for victory is solely in GOD. We may be personally defeated, but our principles never. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement. Submitting this DECLARATION to the candid examination of the people of this country, and of the friends of liberty all over the world, we hereby affix our signatures to it; pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this Declaration of our principles, to overthrow the most execrable system of slavery that has ever been witnessed upon earth—to deliver our land from its deadliest curse—to wipe out the foulest stain which rests upon our national escutcheon—and to secure to the colored population of the United States all the rights and privileges which belong to them as men and as Americans—come what may to our persons, our interests, or our reputations—whether we live to witness the triumph of JUSTICE, LIBERTY and HUMANITY, or perish untimely as martyrs in this great, benevolent and holy cause.

Chapter 6 : American Anti-Slavery Society Convention Declaration – Philadelphia History Museum

The World Anti-Slavery Convention met for the first time at Exeter Hall in London, on June It was organised by the British and Foreign Anti-Slavery Society, largely on the initiative of the English Quaker Joseph Sturge.

This gathering represented the first time that women from such a broad geographic area met with the common purpose of promoting the anti-slavery cause among women. Parker was the President of the gathering. The attendees included women of color, the wives and daughters of slaveholders, and women of low economic status. Parker was elected President. Ultimately, only five black women attended the convention. The limited attendance is explained partly by the relatively low number African American women that were enrolled in female Anti-Slavery groups during this time. Additionally, many black women simply did not have the economic resources needed to make the journey to New York. Even if women did have the means to travel, the journey and experience was fraught with discrimination and exclusion. For example, Julia Williams , a black attendee from Boston, traveled with white attendees from her society. She was often forced to eat meals separately from her party and was required to stay in a boarding house designated for African-Americans. Many of the resolutions centered on the role of women within the Anti-Slavery movement, but overall, these women addressed a wide variety of issues. For example, one resolution discussed the validity of evangelical and missionary associations accepting money from slaveholders. Women also debated over whether attendees of the convention should be recorded with the designation of Miss or Mrs. This resolution failed, as some attendees believed that a female-headed committee would segregate men from their efforts and limit any potential merge into the male dominated American Anti-Slavery Society. The final resolution passed at the convention was an agreement among the women that unity and cooperation was crucial to their efforts. First, it provided a means for women from different states and backgrounds to meet in person and fostered a strong sense of community within the movement. Additionally, the convention promoted increased interactions between black and white women. These petitions were significant in the antislavery movement, as door-to-door campaigns brought the antislavery agenda to thousands of individuals that might have not been exposed to this information otherwise. This was the first of three annual convention of American female abolitionists. The next convention was notable in that it resulted in the new hall in Philadelphia being burnt down by protesters. When they arrived they were told that women were not expected and they were not allowed to speak. Cornell University Press, African American women and the vote, – University of Massachusetts Press. In June , the rights of women were also discussed at the National Liberty Party Convention in New York at which Gerrit Smith said that women should be able to vote. Northern Illinois University Press,

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Parker was elected President. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Ultimately, only five black women attended the convention. The limited attendance is explained partly by the relatively low number African American women that were enrolled in female Anti-Slavery groups during this time. Additionally, many black women simply did not have the economic resources needed to make the journey to New York. Even if women did have the means to travel, the journey and experience was fraught with discrimination and exclusion. For example, Julia Williams , a black attendee from Boston, traveled with white attendees from her society. She was often forced to eat meals separately from her party and was required to stay in a boarding house designated for African-Americans. Many of the resolutions centered on the role of women within the Anti-Slavery movement, but overall, these women addressed a wide variety of issues. For example, one resolution discussed the validity of evangelical and missionary associations accepting money from slaveholders. Women also debated over whether attendees of the convention should be recorded with the designation of Miss or Mrs. This resolution failed, as some attendees believed that a female-headed committee would segregate men from their efforts and limit any potential merge into the male dominated American Anti-Slavery Society. The final resolution passed at the convention was an agreement among the women that unity and cooperation was crucial to their efforts. Effects of the Convention[edit] This section needs additional citations for verification. First, it provided a means for women from different states and backgrounds to meet in person and fostered a strong sense of community within the movement. Additionally, the convention promoted increased interactions between black and white women. These petitions were significant in the antislavery movement, as door-to-door campaigns brought the antislavery agenda to thousands of individuals that might have not been exposed to this information otherwise. This was the first of three annual convention of American female abolitionists. The next convention was notable in that it resulted in the new hall in Philadelphia being burnt down by protesters. When they arrived they were told that women were not expected and they were not allowed to speak.

Chapter 8 : Anti-Slavery International - Wikipedia

Editor's Note: Written by the abolitionist, journalist and social former William Lloyd Garrison, this declaration of sentiments " published on December 14, in The Liberator " heralded the birth of the American Anti-Slavery Society, incorporating key passages of our Declaration of July 4, to advance its arguments.

More than fifty-seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. The corner stone upon which they founded the Temple of Freedom was broadly this--"that all men are created equal; and they are endowed by their Creator, with certain inalienable rights; that among these are life, LIBERTY, and the pursuit of happiness. Their principles led them to wage war against their oppressors, and to spill human blood like water, in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God. Their measures were physical resistance--the marshalling in arms--the hostile array--the mortal encounter. Ours shall be such as only the opposition of moral purity to moral corruption--the destruction of error by the potency of truth--the overthrow of prejudice by the power of love--and the abolition of slavery by the spirit of repentance. But those for whose emancipation we are striving--constituting at the present time at least one-sixth part of our countrymen,--are recognized by the law, and treated by their fellow beings, as marketable commodities, as goods and chattels, as brute beasts; are plundered daily of the fruits of their toil without redress; really enjoying no constitutional nor legal protection from licentious and murderous outrages upon their persons; are ruthlessly torn asunder--the tender babe from the arms of its frantic mother--the heart-broken wife from her weeping husband--at the caprice or pleasure of irresponsible tyrants. For the crime of having a dark complexion, they suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence. The right to enjoy liberty is inalienable. To invade it, is to usurp the prerogative of Jehovah. Every man has a right to his own body--to the products of his own labor--to the protection of law, and to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. Surely the sin is as great to enslave an American as an African. Because the holders of slaves are not the just proprietors of what they claim; freeing the slaves is not depriving them of property. We regard as delusive, cruel, and dangerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves. We shall organize Anti-Slavery Societies, if possible, in every city, town and village, in our land. We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals. We shall enlist the pulpit and the press in the cause of the suffering and the dumb. We shall aim at a purification of the churches from all participation in the guilt of slavery. We shall encourage the labor of freemen rather than that of slaves, by giving a preference to their productions: Our trust for victory is solely in God. We may be personally defeated, but our principles never. Truth, Justice, Reason, Humanity, must and will gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement.

Chapter 9 : World Anti-Slavery Convention - Wikipedia

The World Antislavery Convention of by W. E. Skidmore II, Rice University. In March , a New York abolitionist newspaper called for a convention to unite the efforts of national anti-slavery forces from around the world.