This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world’s books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that’s often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book’s long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ **Make non-commercial use of the files** We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ **Refrain from automated querying** Do not send automated queries of any sort to Google’s system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ **Maintain attribution** The Google “watermark” you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ **Keep it legal** Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can’t offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book’s appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

Google’s mission is to organize the world’s information and to make it universally accessible and useful. Google Book Search helps readers discover the world’s books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at [http://books.google.com/](http://books.google.com/).
ORATION

IN HONOR OF

UNIVERSAL EMANCIPATION

IN THE

BRITISH EMPIRE,

DELIVERED AT SOUTH READING.

AUGUST FIRST, 1834.

BY DAVID L. CHILD.

'Look here upon this picture and on this.'—SHAKESPEARE.

BOSTON:
PRINTED BY GARRISON AND KNAPP.
NO. 31, CORNHILL.
1834.
tendency of the Scriptures, both of the Old and New Testament. But the proposition is not true; the word used in the original Greek corresponds exactly to our word servant, which is a general term capable of embracing slaves, but commonly meaning those serving on contract for wages. The Greeks like ourselves had another word meaning slave.

To test in a plain and common-sense way the correctness of this imputation upon Paul and his Master, let us translate the passage with its context, upon the hypothesis that the word should or might be translated slave.

‘Chap. 3—22. Slaves obey in all things slave-masters according to the flesh; not in eye-service, as men-pleasers, but in simplicity of heart, as fearers of God.

23. And whatever ye do, do it from the heart as to God, and not to men.

24. Knowing that from the Lord, ye shall receive the reward of the inheritance; for ye are slaves to the Lord.’

‘Chap. 4.—1. Slave-masters, give to your slaves that which is just and equitable, knowing that you have a slave-master in Heaven.’

If this simple test has made you perceive the injustice done to the apostle, and to our religion, it has also made you perceive clearly the impiety, and, I had almost said, blasphemy of the authors of that injustice.

But, says the slaveholder and his parasites, how can you think of emancipating the slaves, when they will immediately turn and cut our throats, massacre our families, burn our houses, and rob us of everything? If such a fear really exist in any mind, it must be from the consciousness of having done that to the slaves, which would naturally provoke a dreadful retaliation—not from any experience that we have ever had of the moral character of colored men, or of any men. The colored race are proved by history, and by the concurrent opinions of writers both for and against them, to be singularly mild, hospitable, kind, and forgiving. Their enemies and calumniators admit this.

But the theory is absurd in respect to any human beings. It is injurious to man and dishonorable to his Maker.

If a man take with force his brothers’ wages, wife and children; if he scourge and incarcerate him, and sell them, this will make his brother peaceable, contented and grateful. But if a man restore to his brother, wages, wife and children, release him from prison, and heal his wounds, this will make his brother discontented and vindictive!
If a child be pinched and pricked by its nurse, it will be quiet or laugh; if it be tended kindly, it will cry. This is the theory, stripped of the unmeaning and delusive phraseology in which it is usually presented. Do good to a man, and he will hate you; do him evil, and he will love you!

I could state many instances, in which colored men—emancipated by their masters, and afterwards acquiring property, and their masters becoming poor and unfortunate—have maintained them; and oftentimes out of their daily earnings. An intelligent colored man of Boston, who has been in most of the slave territories of America, after relating to me a number of cases, exclaimed in conclusion, 'Cut their masters' throats?—They would kiss their feet.'

You have already been directed to the happy results, as far as we know, of the English experiments. There is one other to which I will advert for a moment, because it is constantly, sometimes ignorantly, often maliciously, misrepresented. I allude to the case of St. Domingo, which is a strong one in favor of immediate emancipation.

When the French National Assembly declared that 'all men are born free and equal, and have a right to continue so,' the mulatto slaves and freemen of St. Domingo, (for there were many of them free, the mulattoes having for many years previous to the French Revolution, followed the condition of their fathers, instead of their mothers,) requested in a quiet manner, a recognition of their freedom and civil equality, in conformity to the decree. The planters promised a compliance, and held a Convention in the Island, ostensibly to make arrangements for that purpose, but in reality to concert measures for putting down the mulattoes, and perpetuating slavery. They disregarded the spirit of the law, and broke their promise. The mulattoes flew to arms, and they were soon joined by the slaves generally. Then, indeed, commenced a bloody revolution. But our revolution was bloody, without as much justification for blood. Great revolutions are usually bloody, but on whom is the guilt? Doubtless on those who withhold from men their just rights— not on those who claim and vindicate them. It is the denial of rights that raises insurrections. It was not the granting, but the
withholding of emancipation, which deluged St. Domingo with blood.

The British invaded the island while the contest was still going on. The planters then proposed to the colored party, to make common cause to repel the English, in consideration of which, the masters would renounce their claims, and the freedom and persons of all should be henceforth held inviolable. The English evacuated the island in 1797; Toussaint was chosen Governor, and the island was prosperous and the people happy, until Buonaparte in 1802, sent out the cruel and perfidious expedition of Le Clerc, under the most fair and friendly pretences, but with secret orders to re-enslave or exterminate the colored race. Under these circumstances, a bloody war re-commenced, but the first and the worst examples of cruelty were exhibited by the whites. Thus it appears that the revolution of St. Domingo, in every stage of it, furnishes the most decisive proof of the dangers of slavery, and of the sound policy, and superior safety of immediate emancipation. If the planters had yielded their assent to the peaceable demand of liberty and equal rights, and had continued to conduct in the spirit of that assent, there is no reason to suppose that trouble would have ensued.

Lafayette was a man whose love of liberty was not a holiday phrase; it was with him an active affection of the heart, not a cold and inoperative abstraction. Lafayette was consistent. Having bravely and disinterestedly aided in vindicating our rights, he did not incur the reproach of hypocrisy, by turning and trampling on the rights of others.

‘Tis the last key stone
That makes the arch; the rest that there were put
Are nothing till that comes to bind and shut.
Then stands it a triumphal mark! Then men
Observe the strength, the height, the why and when
It was erected; and still walking under,
Find some new matter to look up and wonder.’

For the purpose of applying his principles to men of color, he purchased a plantation in the French Guiana. His first step was to collect all the whips and other instruments of torture and punishment, and make a bonfire of them, in presence of the assembled slaves. He then instituted a plan of giving a portion of their time to each slave every week, with a promise that as
soon as any one had earned money enough to purchase an additional day of the week, they should be entitled to it; and when
with this increased time to work for themselves, they could purchase another day, they should have that, and so on, until they
were masters of their whole time. In the then state of antislavery science, this gradual and sifting process was deemed
necessary to form the character of slaves, and to secure the safety of the masters. Abolitionists would not elect this mode now.
They would turn slaves at once into free laborers or leaseholders, on the same estate, if possible, where they have been as
slaves. Still there is not an American abolitionist, who would not rejoice to see a single Southern planter copy the plan of
Lafayette, or take any other step tending to emancipation, however remote. Before Lafayette’s views were fully executed,
the French revolution occurred, which interrupted his operations, and made the slaves free at once. But mark the conduct of
the ungrateful and blood-thirsty blacks. While other slaves in the colony availed themselves of the first moment of freedom to
quit the plantations of their masters, by whom they were generally ill-treated, Lafayette’s remained, desiring to work for
their humane and generous friend, until he should be indemnified for the expenses and sacrifices he had made in prosecuting his
noble scheme.

But Lafayette is gone; gone too, when, perhaps, we needed his affectionate and moderating counsels the most. The great
friend of our country is no more. He lies low—the pale and cold tenant of the grave. That eye, which intelligence kindled
and benevolence tempered, is quenched in its sunken socket. Although Heaven, propitious to the prayers of nations, spared
him beyond the ordinary course of nature, still we would gladly have held him back as a beloved guest, whose departure, though
we know it necessary, pierces our hearts with grief. His head was serene as the clear heavens, his heart as beneficent as the
beams of the sun. It passed the bounded continent, and cheered and blessed the people afar. Who shall catch his spotless
mantle? When shall we see the like of Lafayette again?

Shade of the virtuous dead! Look down from thy bright abode, upon thy humble friends and followers. Entreat with
the Enthroned Wisdom of the Heavens in behalf of those who
are suffering the wrong and outrage, with which the land is filled. Intercede with the Father of mercies, the God of all grace, hope, and consolation, that he would pity and save them; that he would touch with a living fire, from the altar of his love, the hearts of the people whom thou hast cherished; and make them burn with thine own sentiments of grief and shame, that this foul blot still remains deepening upon the escutcheon of our country. Welcomed of angels! desired of good men! too soon for us, and too late for thee, hast thou joined the spirits of just men made perfect in Heaven.