

“Cham”

Treatise on Slavery – Cham (2 of 2), 1823

Joseph P. Mobberly, SJ Papers, box 1, folder 8, Georgetown University Manuscripts, Booth Family Center for Special Collections, Washington, DC

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### Editorial Notes

This unpublished manuscript is a treatise that justifies slavery by expounding a racial theory based on an interpretation of the Bible. The racist language within this document has not been modified.

As a handwritten document written in a single document, readers should also be aware that this document is not as clean as most typeset documents.

Please be aware of the following editorial practices:

- Page numbers: The pages are denoted by the number that Brother Mobberly assigned to them.
- Left margin notes: Brother Mobberly used these margins to cite the sources of his quotations and claims. These are cited in brackets, for example [Luc. 16.29]. Brother Mobberly also makes parenthetical notes, which have been retained such as (Jno. 16:13).
- Bottom margin notes: Brother Mobberly used these margins for discursive notes, usually noted in the text by \* or +. These appear on the bottom of each page. In many cases, the note is continued on the bottom of successive pages. The layout has been maintained in this transcript.
- Misspellings: Errors in spelling and syntax have been retained without editorial comment. The abbreviation *sic* has not been used in this transcript.
- Latin passages: These are italicized without translation.
- Emphasis: The use of underscore or large font reflects Brother Mobberly’s emphasis, not the editors of this transcript.

Cham  
Augt 1823  
No. 2 Extra --

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1

Slavery or Cham.

Can a man serve God faithfully & possess slaves? Yes. ~~but in this case salvation is difficult. And~~  
Is it lawful to keep men in servitude? Yes. ~~but [illegible].~~ I know there is at this time a prevailing  
opinion in the U. States, "that all men are free: that God never made one man to serve  
another: that it is against the divine law to possess slaves, and the it is much more criminal to  
sell them." This opinion is nothing less than a compound

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of Presbyterianism, Baptistism, Quakerism and Methodism. It is a brother to the great  
Protestant principle that arose of the pretended Reformation of England: viz. "Every man has a  
right to read and interpret the Scripture & consequently, to form his Religion on them  
according to his own notion. Why should he be restrained by Pope or Church? Is he not free?  
Yes, all men are free." They who support this principle of freedom are great Scripturists. They  
are very learned, and few there are besides themselves, that know any thing. After deep  
research, they have discovered an easy method of attain-

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in Salvation: that different men have different Constitutions\_\_ therefore different dispositions & inclinations—therefore they can entertain different opinions\_\_ therefore they can teach different co trines and adopt different systems: and tho' these systems and doctrines are contradictory, provided we all aim at the same great object, Heaven, we shall infallibly be saved. It is no matter what a man believes, provided he live up to his faith & be a good man. The Church of God has many systems,

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but she embraces all her Children because they all mean well, & tend to the same point. Luther's blessed Reformation has enlightened the world—the dark ages are past\_\_ This is the enlightened age! The Fathers of the Church tho' learned, had their ideas darkened by the shades of Superstition\_\_ they were forms of the marvellous\_\_ they related many wonderful things which they call miracles\_\_ but we hold with no miracles since the days of the Apostles. We have Moses & the Prophets, [Luc. 16.29] and we believe as much of what they have said, and we know is reasonable\_\_ beyond what seems reasonable to us, we will not be-

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lieve, if one shall rise from the dead. [Luc. 16.30]

Such is the faith that has grown out of the Luther's Reformation. With good reason did our Saviour ask the question: "*Verumtamen, filius hominis veniens putas, inveniet fidem in terra?*" [Luc. 18.8] But the children of the Reformation set no bounds to their zeal. Not content with having reformed the spiritual world, they wish to ameliorate the temporal condition of the human race. Having discovered that all men are free, they urge the right that all men have of being the free-born sons of God—they insist on the autho-

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rity of St. Paul. It is no matter what St. Paul means: his words must and shall mean what they would have them to mean: nor is the opinion of St. Peter of much weight with them: "*Sicut et in omnibus epistolis loquens in iis de his: in quibus sunt quaedam difficilia intellectu, quo indocti & instabiles depravant, sicut et caeteras scripturas ad suam ipsorum perditionem.*" [2 Pet. 3.16] They can say, it may be, that St. Peter was doting when he wrote the above sentence\_\_ besides, he did not live in the enlightened age.

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For my part I cannot agree with these blessed Reformers. I am fond of the dark ages because I find many good things in them, and nothing bad, except what is the offspring of Heresy and the passions of depraved men. I like old systems, old doctrines, & good old morality. I love the Mother Church because she is always the same\_\_ She is built upon a rock<sup>+</sup> & which rock is supported by the words of eternal truth. God can not deceive us\_\_ but were he to permit his Church to err, he would then deceive us\_\_ but being  
*+"Et ego dicotibi, quia tu es Petrus & super hanc Petram aedificabo Ecclesiam meam, & portae inveni non praevalent adversus eam."* Matt. 16.18

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God he cannot deceive us\_\_therefore his Church cannot err. \_\_I conceive a Church to be a certain manner or mode of worship prescribed by the Almighty, and according to which he will have the Creatures to serve him. On examination we find that he himself has always prescribed this mode of serving him, and has never left it to men to prescribe for him. Thus he himself forbade Adam to eat of the fruit: he himself prescribed circumcision: he gave the law in thunder & lightning on Mount Sinai: & finally, he sent his only begotten son into the world to prescribe [Gen 2. 57. Gen 57.10. Exod. 20.1&c. Matt. 1.]

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& establish the law of grace. – The voice of all nature declares there is a God. It was consistent with divine Wisdom that some system or Church should be established, according to which, this God was to be served by his Creatures. This Church being once established, & contained by the agency of men who are assisted by the H. Ghost, + no Creature has a right to reform it, because Creature has a right to reform God’s work. The Church herself has often taken measures to reform the morals of men, but she never has assumed the right of changing the work of the God. It was only Martin Luther aided by the depraved passions of

+ *“Cum autem venerit ille spiritus Veritatis, docebit vos omnem veritatem.”* (Jno. 16:13)

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the human heart, that was bold enough to undertake so monstrous a task! His errors gained ground, & the world has been poisoned by his wicked folly. His vices have been imitated, and rising generations have been carried away in the deluge of vice & immorality. England by her pretended Reformation, taught his subjects to rebel, & she has since lost her fair America, the brightest jewel that ever graced the British Crown. The Cortes (or Free Masons) of Spain commenced a Revolution in South America a few years ago; since in Spain & Italy: and these move on the same principle that was formerly hatched in the brain of Martin Luther.

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But Presbyterians, Baptists, Quakers, & Methodists have discovered a God—this principle of universal freedom.\* They will have no slaves—they have just found out some where (but where they know not themselves) that slavery is quite unauthorized by Scripture. As they have so great a taste for Scripture, it will be well here to offer them a scriptural repast.

In the book of Genesis we read: *“Evigilans autem Noe ex vino, cum vidisset quæ fecerat et filius suus minor ait: Maledictus Chanaan, servus servonum erit fratribus suis: dixit que: Benedictus Dominus Deus Sem, sit Chanaan servus ejus. Dilatet Deus Japheth et habitet in tabernaculis Sem Gen:9 24-28”*

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\*This assertion is sufficiently supported by Mr. Burke. “The people are Protestants & of that kind which is the most adverse to all implicit submission of mind & opinion. This is a

persuasion, not only favourable to liberty, but built upon it...All Protestantism even the most cool and passive, is a sort of

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*sitque Chanaan Servius ejus.*" It seems that from this person slavery commenced. The great St. Ambrose observes "that before the invention of wine, Liberty remained unshaken to all: that no one knew the duties of servitude, and that even at the present day there would be no slavery, if intoxication had never existed." [Corn. à Lap. In Gen. C.G. v.25] It is confidently asserted and even proved by some authors that Cham or Chanaan or their descendants settled in Africa and that the present Africans are their descendants. The following passage deserves notice. "That the savage nations of Africa were at any period of history exempted from this opprobrium of our nature, which

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dissent: whereas everyone knows that the Rom. Cath. Religion is at least co-equal with most of the Governments where it prevails; that it has generally gone hand in hand with them, & received great favors & every kind of support from authority." Harbit's *Eloquence of the British Senate*. Vol. 1. p. 297 & 298.

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spread over all the rest of the world the enlightened reader will not suppose. It is indeed in that vast country that slavery has in every age appeared in its ugliest form." *Encyc. or Dict. of Arts and Sciences* vol. 12 p. 256.

*"Abram vero bene usi sunt propter illam: fuerunt ei oves & boves, et asini, et servi & familii, & asinae & cameli."*[Gen 12:16] Here we find that servants were to Abraham, that is, they belonged to him, & were property: therefore they were his slaves. But Abraham had God for his particular friend; and we do not read that God ever reproached him for keeping men in servitude. Therefore it was lawful for him to possess them.

*"Statinque de nocte consurgens*

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*Abrinetech, vocavit omnes servos Tulit igitur Abimelech oves & boves, et servos et Ancillas, & dedit Abraham."* [Gen 20:8-14] We find it positively asserted that Abimelech gave Abraham men-servants & maid-servants. But he could not have given them, had they not been his property.

*Præcepitque servis suis ut foderent puteum."* [Gen 26:25] We may observe that Abraham did not request his servants but commanded them to dig the well.

*"Ditatusq' est homo supra modum, et habuit greges multos, Ancillas & servos, carnelos & asinos."* [Gen 30:43] Abraham was enriched above measure. We cannot say that a man is

enriched above measure by property that does not belong to him. But he was enriched because he had many servants; & the sacred text makes no distinction between the

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servants and the cattle—hence we may reasonably infer that his servants were slaves.

*“Habeo boves et asinos, et oves et servos, & ancillas”* [Gen 32:5] Here Jacob informs us that he had men-servants & maid-servants.

*“Si emeris servum Hebræum, sen ennis serviet tibi: in septimo egredietur liber gratis. . . . quod si dixerit servus: diligo Dominum meum et uxorem & liberos, non egrediar liber: offeret eum Dominiis Diis, & applicabitur ad ostium & postes, perforabitq’ aurem ejus subula, & erit ei servus in sæculum. Si quis vendiderit & iliam suam in famulam, non egredietur sicut ancillæ exire consueverunt.”*[Exod 21: 2,5,6,7] In this text we have authority for buying a servant for

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the term of six years for retaining him, his wife & his children in servitude for life; & finally for selling even a daughter. Now, if a man can sell his daughter can he not sell his slave?\* But the daughter is not to go out as a bondwoman; that is, she shall be a servant for a time, under certain circumstances & conditions, but not as a bondwoman, who is a servant for life.

*“Qui percusserit servum suum vel ancillam virga & mortui fuerunt in manibus ejus, crimine reus erit.”* [Ex 21:20] This passage acknowledges the right which a master has to whip & chastise his servants, which right is more strongly indicated in the following passage. *“Sin autem uno die vel duobus supervixerit, non subjacebit pænæ, quia pecunia illius est.”* [Ex 21:21] It is here asserted that the servant is as much the master’s property as his money is. But he can hold his money

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\*it is asserted by some Logicians of the day that a man by selling his slave, not only sells his body, but also his soul! I suspect that this opinion rose out of the Bible Societies, which are now spreading Bibles over all the world in order that Negroes as well as Whites may learn how to interpret Scripture in

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for life if he choose—therefore he can also possess the slave in perpetuum.

*“Sed erunt vobis in cibum, tibi & servo tuo, ancilla & mercenario tuo & advenæ qui peregrinantur apud te.”* [Lev 25:6] A distinction is made here between the servant and the hired servant, because the hired servant is a servant only for a time, but the other is a servant for life.

*“Si percusserit quispiam oculum servi sui aut ancillæ: et luscus eos fecerit dimmittet eos liberos pro oculo quem eruit.”* [Ex 21:26] We see here, that tho’ a master has such absolute authority over his slaves, that it is in his power even to abuse and injure them, yet he is bound under all circumstances to them strict justice.

*“Servus et ancilla sint vobis de nationibus, quæ in circuitu, vestro sunt.”* [Lev 25:44] We see in this text that the Israelites had permission from God to take slaves from the neighbouring nations, which were of the

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their own private way, & discover that they are or ought to be free. Governments do not seem to be aware of the pernicious tendency of this Bible work. We know that all heresies sprung from the Bible misinterpreted. The Adamites discovered by the aid of the Bible, that they ought to go perfectly naked as they were when born, because Adam was so in his state of inno-

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wicked race of Cham or Chanaan.

*“Cibaria, & virga, & onus asino: panis & disciplina & opus servo. Operator in disciplina, & quærit requiescere: laxa manus illi, & quærit libertatem. Iugum & lorum curvant collum durum, & servum inclinant operations assiduæ. Servo malevolo tertia & compedes; mitte illum in operationem, ne vacet: multam enim malitiam docui otiositas. In opera constitue eum, sic enim condecet illum. Quod si non obandierit, curva illum compedibus, & non amplifies super omnem carnem: verum sine iudicio nihil facias grave. Si est tibi servus fidelis, sit tibi quasi anima tua, quasi fratrem sic eum tracta: quoniam in sanguine animæ comparasti illum. Si læseris illum injusti in fugam convertetur: & si extolens discesserit, quem quæras, [Eccli (?33:25++)]*

cence! May not Blacks discover in the Bible that they are the Israelites or people of God, with a Moses at their head, and that they are destined to drown the Egyptians or Whites in the Red Sea or Sea of Blood? Or can they not persuade themselves, that they are a race of modern Machabees raised up by the

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*Et eis qua via quæras illum nescis.”* We hear the H. Ghost speaking by the mouth of the wise man & informing masters how they are to treat their wicked Slaves, and how they ought to treat their good ones. Instead of giving this advice, would not God have forbidden slavery, had it been unlawful? From this text it may be concluded: that there were slaves in Solomon’s times.\_\_\_ It cannot be objected that these passages of Holy Writ, regard only the ceremonial part of the mosaic law, for they refer to morality in very pointed terms. The moral part of the Jewish law was never abrogated. Our Saviour came to fulfil and perfect the law. [Matt 5:7]

Almighty to scourge the wicked? To what extravagance will not the Bible misinterpreted carry the ignorant?—Against this soul-selling opinion, the Savior has spoken in very positive terms. “And fear not those who kill the body & are not able to kill the soul, but rather fear him, who can destroy both soul & body in hell.” [Matt 10:28]

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*“Mansit autem in domo viri sui annio centum quinque, et dimisit Abram suam liberam.”* [Judith. 16.28] Judith set her hand-maid free\_\_ We must therefore infer that her hand-maid was a slave.

It may be said that slavery was lawful under the mosaic law, but that it is by no means permitted under the law of grace. Hence St. Paul often speaks of our having been set free by the coming of Christ.

This objection cannot stand. St. Paul often mentions spiritual freedom or a freedom from sin. Had he believed that slavery was unlawful, he never would have requested Philemon to receive and set free his slave Onesimus that had absconded for a time; but he would have commanded him to do it. Besides, he would certainly have

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proved to Philemon in as strong terms as he could the unlawfulness of holding men in bondage. His advice to servants is plain. *“Servi obedite Dominis carnalibus cum timore & tremore in simplicitate cordis vestry sicut Christo.”* [Ephes 6:5] According to this text, servants must have great respect for their Masters, obey them even with fear and trembling & in the simplicity of their hearts, that is to say with blind obedience, and for this reason, because it is their sacred duty to consider their Masters as the representatives of Christ. Would this great Apostle, have delivered himself thus, had slavery been unlawful? Would he not rather have addressed the

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Masters and endeavoured to show them the impropriety of holding men in bondage?+ We all know the great zeal that St. Paul had for the conversion of souls. Can we suppose that he had as great a zeal against all other crimes, & yet was so very indifferent about the sin of keeping men in slavery, that he did not even mention it? Can it be said that St. Paul was so very inconsistent? Turn over the pages of Ecclesiastical History and you will find many examples of men famed for their learning, & virtue, who held men in bondage & even for life. We have the examples of eminent Saints, & who, as such, have been canonized by the Church of God.\* Travel over the four quarters of the

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+After advising the servants, he addresses the Masters. *“Et vos Domini, eadem facite illis remittentes minas, scientes quia & illorum & vester Dominus est in cælis, & personarum acceptio non est apud eum.”* [Eph 6:9]

\*St. Pamphilus had slaves & possessed them till his death. Butler Vol. 6. P. 16-17. St. Gerald also possessed slaves. But. vol. 10. p. 301.

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globe, & you will find thousands, nay millions of men, women and children held in bondage at the present day. Are we to have no respect for the general opinion of all nations? Must we confine ourselves to the opinion of a few sectaries. Are they the only people that have found the truth? Indeed we cannot be surprised at their extravagance, as they are generally the Admirers of Luther who had the boldness & arrogance to say, that all men had remained a long



time in damnable errors, till he rose up to enlighten them! They, building on Luther's principle, have discovered that all men are free! It is this irregular and unbounded notion of liberty against which, Mr. Jefferson in his *Notes on Virginia*, has cautioned the American Republic. "But are

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there no inconveniences to be thrown into the scale against the advantages expected from a multiplication of numbers by the importation of foreigners? It is for the happiness of those united in Society to harmonize as much as possible in matters which they must of necessity transact together. Civil government being the sole object of forming societies, its administration must be conducted by common consent. Every species of Government has its specific principles. Ours, perhaps, are more peculiar than any other in the Universe. It is a composition of freest principles of the English constitution, with others derived from natural right & natural reason. To these nothing can be more opposed than the maxims of absolute

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monarchies. Yet from such we are to expect the greatest number of emigrants. They will bring with them the principles of the governments they leave imbibed in their early youth, or, if able to throw them off, it will be in exchange for an unbounded licentiousness, passing as is usual from one extreme to another. It would be a miracle were they to stop precisely at the point of temperate liberty. These principles, with their languages they will transmit to their children. In proportion to their numbers, they will share with us the legislation. They will infuse into it their spirit, work, & bias its directions, & render it a heterogeneous incoherent, distracted mess. I may appeal to experience during the present contest for a verification of these conjectures." Query 8. P. 91

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Slavery is according to reason.

All men are free—God never made one man to serve another.\* I should be glad to know whence this text comes. I can find it no where but in the mouths of modern sages. If we examine this unlimited principle of freedom by the divine economy displayed in the creation we shall find it incorrect. In the beginning God created the heaven & the Earth, but he did not create them independent of each other. They essentially depend on one another. "*Fecitque Deus duo luminaria magna: et luminare minus, ut præesset nocti*" [Gen 1:16] —God created the Angels, but he placed a chief at the head of them and

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\*"*L'homme est ne' libre, et partout il est dans les fers.*" Rousseau.

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established different orders among them such as Thrones, Dominations, Principalities, and powers. [Coloss. 1.16] The Lion rules the forest, being master & king of all the family of quadrupeds: The eagle flies thro' the boundless void and commands respect from all the

feathered tribes: the fathomless deep is not without its kings and masters that rule over & prey upon the weaker tribes of the finny race. Man, being the noblest work of God's creation, is constituted Master & King over all living creatures; & this creature man whom all creatures obey, must show due respect & submission to the great master & king of the Universe. But how is this creature man to be governed? We know it is

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not good for man to be alone; he must have a help like unto himself, & therefore he must live in Society. [Gen 2:18] It seems that Society is necessary to his very existence, & so the almighty has strongly intimated in the above passage of holy writ. But a society supposes the necessity of different orders to compose it. All cannot command—All cannot obey. Some must command & others must obey. We cannot reasonably suppose that God had agents in the Celestial Hierarchy, & that he never intended to have any on earth. The Angels of God are Beings much superior to man & therefore stand in less need of rulers to preside over them. It seems there were Chieftains

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in Heaven before the fall of Lucifer & his associates; and we know that God established Society on Earth before the fall of man. But if Society was deemed necessary for those perfect creatures, who were the cherished friends of God; how much more is it necessary for fallen man who is pulled with boisterous passions, and "is prone to evil from his youth"? [Gen 8:21]

"Man is born free." This proposition duly limited, is good; but when taken, as it is by many, in its widest sense it is bad. It is of Faith, that every man is a free agent & has it in his power to choose good or evil. Thus far is reasonable, and this strength of this observation is daily & hourly forced

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upon the mind of every rational creature. Man is so perfectly free in this respect, that no power on Earth can compel him to do a wicked act unless he will. This has been sufficiently tested by the invincible constancy of whole legions of martyrs. But how far shall this principle of liberty be extended? Shall we unite & exclaim with modern Sophisters, Liberty & Equality? This however, will not do: it had a fair trial in the French Revolution, & there it completely failed. Instead of Liberty, they found chains, & were made to serve under the lash of a cruel Despot: and in lieu of Equality, they experienced more inequality,

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than France ever saw before.

These men wish to meliorate the condition of the human race: nay, their zeal is so great that they will stop at no sacrifice in order to place human nature in the highest state of perfection. But such a zeal cannot be approved inasmuch as it is unwise and aims at impossibilities. They would have the present order of nature to be perfect in a higher degree than God himself would have it. It is difficult to say far they wish this principle of Liberty to extend. It is plain that they wish it not to stop precisely at the point of temperate Liberty: [Jeff. notes.] They will have all

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men to be free and all to be equal. But this is not practicable in the present order of nature without introducing an unbounded licentiousness, and overturning the fundamental principles of good government.\* WE know it is the will of Heaven that one man should be subject to another. It is according to right reason that the wife should obey the husband, because being the weaker of the two, she depends on him for support and protection. *“Et sub viri potentate eris, & ipse dominabitur tibi.”* [Gen 3:16] For the same reason children must obey their parents. *“Honora patrem tuum & matrem tuam ut sis longævus super terram quam Dominus Deus dabit tibi.”* [Ex 20:12]

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\*Mr. Lock has observed that, “Where there is no law, there is no freedom.” Encyc or Dic. Vol. 10. p. 22.

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For similar reason servants are bound to obey their masters. *“Servi obedite Dominis carnalibus cum timore & tremore, in simplicitate cordis vestry sicut Christo.”* [Ephes 6:5]

+ Slavery is good—is necessary.

It may be asserted with confidence that at least two fifths of the human family are deficient in point of intellect know not how to manage for and take care of themselves; or labour under diseases and afflictions or spend their lives in a round of vice and idleness. Walk over the globe and take a view of this great family. What misery, what distress, nay what scenes of des-

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+Slavery is fully authorized in the book of Leviticus. “Let your Bond-men & your Bond-women be of the nations that are round about you. And of the strangers that sojourn among you, or that were born those in your land, there you

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pair will you not behold! How many will ask to be employed for employment in order to be freed from want! How many distressed widows and orphans crying for bread! How many unhappy beggars! A report made and inserted in the Washington Republican of June 1823 gives the following account of pauperism in Europe. “Among the 178,000,000 individuals who inhabit Europe, there are said to be 17,900,000 beggars, or persons who subsist at the expense of the community without contributing to its resources. In Denmark the proportion is 5 per cent—In England, 10 per cent—In Holland, 14 per cent—In Paris (in 1813) 102,859 paupers

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shall have for servants: and by right of inheritance, shall leave them to your posterity, & shall possess them for ever. But oppress not your brethren the children of Israel by might. If the hand of a stranger or a sojourner grown strong among

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out of 530,000. In Liverpool, 17,000 in the population of 80,000. In Amsterdam 108,000 out of 217,000. The number of indigent has since rather increased than decreased." All the above paupers are lost to society in a two-fold light. Society is not only deprived of their services, but it must also spend its treasures to support them. If these unhappy people had good masters, they would then be in a comfortable situation. They would be saved from a habit of indolence which paralyzes their every nerve & entails upon them a crowd of various & afflicting diseases. In their infirmities the medical balm of comfort would be administered, and the

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you & thy brother being impoverished sell himself to him or to any of his race; after the sale he may be redeemed. He that will of his brethren shall redeem him. & Chap. 25. ver 44

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soothing care of a kind master would drown their multiplied sorrows. Society would be relieved from a troublesome burden and states and Provinces would be freed from an enormous tax. Where slavery exists beggars are rarely found. We must therefore conclude that slavery is not only lawful, reasonable and good, but that it is also necessary.

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The colour of the African.

May not the colour of the African denote the enormity of Cham's offence? Are they not excessively given to the lusts of the flesh as well as to the crime of intoxication? That Blacks are more ardent & more persevering in their amorous pursuits than whites is not only shown from daily experience but is also strongly supported by Mr. T. Jefferson in his notes on Virginia. "They are (says he) more ardent after their female [page 142]: but love seems with them to be more an eager desire, than a tender, delicate mixture of sentiment & sensation." [page 144] "Their love is ardent, but it kindles the senses only, not the

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imagination." "Vices the most notorious seem to be the portion of this unhappy race: idleness, treachery, revenge, cruelty, impudence, stealing, lying, profanity, debauchery, nastiness & intemperance are said to have extinguished the principle of natural law, & to have silenced the reproofs of conscience. They are strangers to every sentiment of compassion, & are an awful example of the corruption of man when left to himself." Ency. or Dic. of Arts & Sciences vol.12. p. 194

Does not the Almighty often leave visible marks of his judgments? If we go back to the creation we find that he is so holy, & so infinitely opposed to sin, that he has always

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branded the wretch with some mark of infamy & disgrace that dared to commit it. If we ascend up to Heaven, we find the rebellious Lucifer is cast out of Heaven deformed changed into an ugly fiend; & hurled like a fire-brand into the gulf of misery and woe. If we enter the garden of Eden, we find that human nature, which was at first adorned with all the beauties of grace and innocence is now rendered odious by the corruption of sin. The wicked Cain that killed his Brother Abel was cursed by his maker, and marked with a sign of infamy. "*Nunc igitur maledictus eris super terram. . . . . vagus & profugus eris super terram.*" [Gen 14:11-12] The trembling of his body, the perturbation of his mind, the wildness of his looks, & his constant

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wandering disposition, sufficiently indicated the guilt of his troubled soul & distinguished from the pious families of Seth and Enos. Hence the descendants of Cain are called in holy writ the children of men; whereas those of Seth and Enos are styled the sons of God. [Gen. 6.2] We have several examples of spontaneous combustion caused by intoxication. We see the constitutions of thousands broken down & destroyed by the immoderate use of ardent spirits. Various diseases and even frequent death occur from excess in drinking. The shocking, filthy and disgusting diseases caused by the brutal sin of the flesh are too bad to be mentioned. I blush to think of

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them, and my pen refuses to record them.\* Look into the moral world: observe the ways of Providence, & you will see what dreadful effects of God's judgments appear on account of immorality! And after all, can we doubt the effects of Noah's Curse?—As Cham's descendants were cursed, it seems it was necessary, that thro' the various windings of a long posterity, they should wear some discriminating mark by which they might be distinguished from the virtuous families of Sem & Japheth. They could not have received a more distinctive mark than the one which they now wear: a mark, which no length of ages, no change of climate, no change of food or treatment, & no alteration of circumstances can ever efface. Nothing but

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\*Why is not the brute creation afflicted with these filthy diseases? Philosophers resting on weak possibilities or distant probabilities, may answer this question but they will never give a satisfactory answer, until they acknowledge in these appalling evils the just vengeance

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their intercourse with whites, can change the colour of their skin. It is true we have all been cursed in Adam, but, it seems they have received a particular stamp to denote a particular curse; & no wonder, for at the time of Noah's intoxication, the earth had been purified & cleared from its abominations: the wrath of Heaven had been appeased: Noah & his family had hitherto been pleasing in the divine light, and God had given his covenant as a perpetual memorial of his love to man. They had seen all the children of Adam, except themselves, swept

away in the general wreck of nature on account of impurity; and yet not withstanding so terrible an instance of God's justice, there was a wretch

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of an offended God. The brute acts & remains innocent, because having no law to control him, he is incapable of sin: Man acts and is stained with crime because he transgresses the law of his Maker. The brute answers the end for which he was created: man deviates from it, & frustrates the noble

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bold and daring enough to laugh at his aged Father's disgrace and again to defile the Earth by sin! Great, therefore, must the crime have been & great the punishment which is deserved. It is well to observe here, that God established his covenant with Noah to remain for perpetual generations. [Gen 9:12] This was a blessing promised to the human race on account of Noah's piety and that of his family. Then is it not reasonable to believe that the curse put upon Cham & his family, was also to extend to perpetual generations, in regard of said family? The curse immediately followed the blessing: & an offence committed soon after a blessing has been received is always considered much greater and more heinous, than it would have

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designs of his Creator. The brute remains free from disorders, and man is visited by the most filthy & disgusting diseases plainly indicating the wrath of Heaven. Look at this, O man, & if you do not love God, at least learn to fear him.

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been, had not blessing conferred. But tho' God is severe in his justice, and yet his mercy endureth for ever. [Ps 99:5] He was too merciful to cast off, & utterly destroy the wicked race of Cham. He no longer desired the death of the sinner, but that he turn from his way & live. [Ezek 33:15] He was desirous that Cham would repent, & therefore stamped on him an indelible mark as a constant monitor to indicate to him that he had to repent; and as a perpetual warning to his posterity to avoid a repetition of the same crime. We see that this mark still attends them in every country & in every clime, & God alone can tell when this mark of reprobation is to cease.

Cham was cursed by Noah. "*Servus servorum erit.*" [Gen 9:25] This is a strong expression & may have influenced the descendants of many generations:+

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+It seems that the Jews never entertained a doubt of Cham or Chanaan's having been cursed by Almighty God. "The Jews usually call such cities by that figurative name; as they gave to a

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But materialists ascribe their colour to climate, habits, food, treatment &c. It seems, however, that but little importance can be attached to their opinion; for in this case a change of climate etc. would infallibly change their colour back again. But we find that this is not the case. The U. States offers sufficient proof of my assertion. How many Negroes are acquainted with at this present day, that are as black as a negro can be, & who according to their own traditions, are the descendants of Africans brought to this country many years ago?—But the colour of the skin is not the only distinctive mark. Cham like Cain was branded with more marks than one. The hair was not only tinged like the skin, but it received a new form. From long, straight, flowing, handsome, hair, it became quote short, villous &

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city infamous for debaucheries, the name of Sodom; to an Idolatrous country, that of Egypt, & to a race accursed by God, that of Canaan. Rome is also called Babylon in the Apocalypse. Butler's life of St. Peter the Apostle, vol. 5, pag. 246. Philad. Edit.

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twisted into odious curls, as if crisped by the application of fire. It is true, our Naturalists assert, that the sun in the tropical climates is so strong that it burns & crisps the hair & this is the reason which they assign of their hair having so much the appearance of a black sheep's wool. It will be well to hear Mr. Boile on this subject. "In Africa itself, many nations of Ethiopia are not black, nor were there any blacks originally in the west Indies. In many parts of Asia, under the same parallel with the African region inhabited by the blacks, the people are but tawny. He adds, that there are Negroes in Africa beyond the southern tropic; & that a river sometimes parts nations,

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one of which is black, & the other only tawny. Mr. Boyle has further observed that it (the black of the Negro) cannot be produced by the heat of the climate: for tho' the heat of the sun may darken the colour of the skin, yet experience does not show that it is sufficient to produce a new blackness like that of the negroes." Encyc. & Dic. of Arts and Sciences. Vol. 12: p. 794.

What Mr. Jefferson has said of this question ought not to be passed unnoticed. "The difference which strikes us is that of the colour. Whether the black of the Negro resides in the reticular membrane between the skin and the scarf skin, or in the scarf skin itself; whether it proceeds from the colour of the blood, the colour of the bile, or from that of some other secretion,

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the difference is fixed in nature, & is as real as if its seat and cause were better known to us." Notes on Virg. pag. 141 & 142.

It appears to me that neither the black colour nor the crisping of the hair can be caused by the heat of the sun. The truth can be easily discovered by experiment. When a white man crisps his hair by fire, the hair which is thus burnt is rotten and can be detached from the sound and unburnt hair by friction. The hair of an African Negro is always tough and strong. Besides,

if the sun were so strong as to burn and crisp the hair, it would at the same time be strong enough to kill, or

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at least materially to injure the man that might be exposed to its influence. When the white man's hair grows again, it has the same colour, and the same for that it always had. Remove the negro from this very warm climate to a temperate one and his hair will always remain the same. It will be always black and always crisped. It is not so with the white man—a scorching sun may change the colour of his skin, but it will change back again when he returns to his native soil. \*

There is a strange coincidence that takes place in negro children. I once saw an infant of a few days old, almost quite white, tho' its father and mother were even

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\*The author of the Encyc. or Dic. of Arts and Sciences, seems to have taken much pains to prove that the black in negroes is the effect of climate: but let him turn over the pages of Ancient & modern History, & dive into the mysteries of nature as far as human genius can go, & he will always

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(I think) blacker than a crow. When I expressed my surprise at the sight, I was informed, that this is pretty commonly the case & that negro children become black as they grown up, until at length they are as dark as their parents. I have since found my ocular experience supported by the Ency. or Dic. of Arts & Sciences. "The young Negroes at birth & even negro. . . . . have a considerable resemblance to whites, excepting only that the. . . . . and. . . . . (modesty forbids) are black, & that they have a black or brown thread or circle on the extremity of the nail. These marks are a certain sign that the infant will be black, & negro fathers who suspect the fidelity of their wives consider the want of them as a sufficient reason for abandoning the offspring." Vol. 12. p. 795.

Since I received the above information I have taken notice of the said circumstance,

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with difficulties on this subject, which no one can explain, unless he assume the ground which I have taken. He says, "that the black colour which in most climates is natural to some kinds of brute animals, is altered, or entirely effaced in a different zone." Vol. 12. p. 796—Is it then true

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& from my observations, I am induced to believe that I was correctly informed. Can this phenomenon be caused by a tropical climate when it happens in a very temperate one, such as that of the U. States? No—we must look elsewhere for the cause. When man loses himself in search of causes which do not exist, he must look up to providence for information. The child is white, or very nearly approaches white at its birth before it is stained with actual guilt. Cham, the birth of the African race, was white before the commission of crime. The Infant is white



except when modesty conceals; and Cham committed his crime by looking where modesty forbids. View the contrast, & see how striking a resemblance exists between the circumstances of Cham's crime & those of Negro Infants at the present day. The skin is black denoting the heinousness of sin: The hair is crisped, as if scorched

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that a black serpent, a black hog, a black sheep, or a black man will have colour altered or entirely effaced and become white by removing to a northern climate? If so, I would advise all Blacks to emigrate to different zones, where they will all become white. Would not the powers of Europe, which are now engaged in suppressing the slave trade, do well to spend some of their treasures

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by fire, & yet it is not consumed; strongly indicating the effects of eternal fire which always burns, but never consumes: & finally they are doomed to be the servants of Servants unto their brethren; "*servus servorum erit fratribus suis*" [Gen 9:25] which words are a salutary admonition to that unhappy race to avoid the eternal slavery of sin. These marks of reprobation are blessings, if they make a right use of them.

I doubt not, that this mode of reasoning goes too far for the task of modern critics. It savours too much of

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on the Africans and send them to colder climes? Of what colour is the Ostrich? Are there no white Sheep in Africa? If there are Why has not the sun the same power over their wool, as it has over that of the Negro? Plunge deeper & deeper into the mysteries of nature, call in every argument to your aid, sum up all your proofs, & yet you will find yourself in a labyrinth out of which no man can extricate you. You must rub off the stain of sin, before you can wash the Ethiopian white. In vain will man endeavor to wash off the blot of the African, which the Almighty Finger has painted on his skin. If we wish to account for the African black in a fair & reasonable way, we must keep God's justice & infinite Sanctity in view: when

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the dark ages: it has too much of the marvellous. Modern Sages have discovered natural causes for everything. No mysteries are too dark for their penetration. They can ascend above the Stars & look down with contempt upon common mortals. The scriptures are too low for these noble minded beings! They have exalted ideas! With them, providence is out of the question; they apply to naked nature for causes: they are the only

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we lose sight of these we are lost in the darkness of ignorance & stupid folly.

Mr. Jedidiah Morse, in his Geography made easy, speaking of the animals of New Britain page 58, says, "In summer there is here as in other places a variety in the colours of several animals; when that season is over which only holds 3 months, they all assume the livery of winter & every sort of beasts and most their fowls, are of the colour of the snow; every thing

animate & inanimate is white.” This shows that climate produces only a temporary alteration in the colour & not a permanent one, such as we find in the African hue.

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wise people. – However, in simplicity of heart, I rather unite with the simple, “*cum simplicibus sermocinatio ejus*” [Prov 3:32] We are surrounded by Providence; we daily receive innumerable blessings; we see many indications of the wrath of heaven; and are we not to notice these divine intimations? Must we be incredulous and ungrateful, because the ways of God are mysterious, & because his mercy endureth for ever? [Ps 99:5] What wicked folly! Combining all the above circumstances, we must acknowledge that they have great weight, & that the sun cannot be the cause of the African black.

It appears that the colour does not reside in the blood; or in other

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words, that the blood is not the cause of the colour. We see Negroes & mulattoes that have been burnt &c. By these are accidents the colour is quite changed.\* In mulattoes the skin approaches white, in negroes it resembles a tawny colour. But the blood circulates as freely under the burnt as under the unburnt surface. If the blood were the cause, then the burnt place would be as black as any other — but we find that this is not the case — therefore the blood cannot be the cause of it. Hence it seems that the African has been stained, & consequently black was not his

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\*”In those who have received wounds, who have suffered by burnings, or who retain marks of the small pox, the parts which were affected, are of a tawny colour.” Encyc. or Dict. of Arts and Sciences, Vol. 12. p. 796.

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original colour. \* The colour of the Negro influences the external skin only. Cham’s eyes saw no further than Noah’s skin, & the Lord was pleased to strike his skin with a mark of divine displeasure as a token of his guilt. This mark has descended to his posterity & became hereditary. But it does not follow that the Africans are a race of men specifically different in their nature from the rest of mankind, no more than Cain’s having been a fugitive & a vagabond can argue that he was of a different race from Abel. The black of the African sums, indeed, to have become a secondary nature, when we consider it in the extent of its duration; but an

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\*”Adam & Eve & their posterity till the time of the deluge were white: in the first age of the world no black nation was to be found on the face of the Earth.” Encyc. or Dic. of Arts & Science Vol.12. p. 796.

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accidental or secondary nature can no more be identified with a primary nature, than over corrupted and sinful nature can be identified with the primitive nature of Adam, which before his fall was pure and uncontaminated by sin. Africans therefore do not differ in their nature from the rest of men. The only distinction that exists is the mark of a particular crime, com-

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mitted at a particular time, the guilt of which was highly aggravated by a variety of concomitant circumstances. The curse has also appeared in various shapes.

But why has God done this? Why has punished the children for the father's offence "to the third and fourth generation?" [Exod 20:5] Dare we ask such questions? Can we impeach high heaven's throne & call the author of our Being to an account for his conduct? O no: let us rather hide our heads in the dust from which we were taken and cry out with "those who had overcome the beast+ and his image and the number of his name, standing on the sea of glass, having

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+A disorderly principle of liberty, or an unbounded licentiousness.

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the harps of God, & singing the canticle of Moses the servant of God, and the Canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty: just and true are thy ways O King of Ages. Who shall not fear thee, O Lord, & magnify thy name? For thou only art holy: for all nations shall come & adore in thy sight, because thy judgments are manifest." [Apoc 16:7] "Yea, O Lord God almighty, true and just are thy judgments." "For true & just are his judgments, who hath judged the great harlot\* which corrupted the Earth with her fornication, & hath revenged the blood of his servants+ at her hands."

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\*The crime of impurity.

+Noah and pious children.

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"And Noah awakening from the wine," &c. [Gen 9:24] From this text it seems that Noah was asleep in his tent when Cham first saw him exposed. There is no doubt that Cham laughed at every circumstance even that of his being asleep on such an occasion. It is well known that negroes are remarkable for the sleepy disposition. "In general their existence appears to participate more of sensation than reflection. To this must be ascribed their disposition to sleep, when abstracted from their diversions and unemployed in labour." [Jefferson's notes on Virg. p. 143]

Cham also laughed at the circumstance of Noah's being ignorant of his situation.\* Are we not struck at the stupid ignorance of

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\*The following texts will show that in consequence of Cham's crime & the indignity offered to Noah his aged Parent, a constant hatred always existed between the subsequent generations of Cham, & those of Sem & Japhet. They also show the countries which the descendants of Cham inhabited.—“He grew

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Africans & their dull understanding which we daily witness? Hear Mr. Jefferson on this point. “Comparing them by their facilities of memory, reason and imagination, it appears to me that in memory they are equal to the whites; in reason much inferior, as I think one could scarcely be found capable of tracing and comprehending the investigations of Euclid, & that in imagination they are dull, tasteless & anomalous. It would be unfair to follow them to Africa for this investigation. We will consider them here, on the same stage with the whites, & where the facts are not apocryphal, on which a judgment is to be found. It will be right to make

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them power to show his signs, & his wonders in the land of Cham.” Ps. 104.27. “They forgot God who saved them, who had done great things in Egypt wondrous works in the land of Cham; terrible things in the red sea.” Ps. 105.21.22. “And Chanaan begat Sidon his first-born, the Hithite, & the Jebusite, & the

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allowances for the difference of condition, of education, of conversation, of the sphere in which they move. Millions of them have been born in America. Most of them, indeed have been confined to tillage & to their own homes, & their own society; yet many of them have been so situated, that they might have availed themselves of the conversation of their masters; many of them have been brought up to the handicraft arts; & from that circumstance have always been associated with the whites. Some of them have been liberally educated; all have lived in countries where the arts & sciences are cultivated to a considerable degree; & have had before

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Amourhite & the Gergesite, the Hevite & Aracite: the Sinite and the Aradian the Samarite & the Hamathite: and afterwards the families of the Chanaanites were spread abroad. And the limits of Chanaan were from Sidon as one come to Gerara even to Gaza, until thou enter Sodom and Gomorrhah, & Adama, & Se-

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their eyes samples of the best works from abroad. The Indians with not advantages of this kind, will often carve figures on their pipes no destitute of design & merit. They will crayon out an animal, a plant or a Country, so as to prove the existence of a germ in their minds, which only wants cultivation. They astonish you with strokes of the most sublime oratory, such as prove their reason & sentiment strong, their imagination glowing and elevated. But never yet could I find that a Black had uttered a thought above the level of plain narration; never see even an

elementary trait of painting or sculpture. In music they are more generally gifted than the whites with accurate ears for tune & time, & they have been found capable of imagining

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borim (?) even to Lesa.” Gen. 10.15 &c. “And Isaac called Jacob & blessed him & changed him, saying: take not a wife of the stock of Chanaan.” Gen. 28:1 “You shall not do according to the custom of the land of Egypt, in which you dwelt; neither shall you act according to the manner of the

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a small catch. . . . . The improvement of the Blacks in body & mind, in the first instance of their mixture with the whites, has been observed by every one & proves that their inferiority is not the effect merely of their condition of life. We know that among the Romans, about the Augustan age especially, the condition of their slaves was much more deplorable, than that of the Blacks on the Continent of America. . . . . yet, notwithstanding all their discouraging circumstances among the Romans, the slaves were often their rarest artists. They excelled too in sciences insomuch as to be usually employed as Tutors to their master’s children. Epictetus Terence and Phaedrus were slaves: but they were

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Country of Chanaan, into which I will bring you, nor shall you walk in their ordinances.” Levit. 18.3 “And they were mingled among the heathens, & learned their works; and served their Idols: & it became a stumbling block to them. And they

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of the race of whites. It is not their condition then, but nature which has produced the distinction.” Notes on Virg. pag. 143. 144. 145.

Cham, by informing his Brothers of his Father’s situation committed the sin of detraction. Perhaps it would not be incorrect to say, that his descendants are more given to this sin, as well as to that of slander, than any other people on Earth. Their characters are so extremely low in regard of telling the truth, that masters in general betray much hesitation in believing any thing that is told them by Blacks. It is a known truth that they teach their children the art of lying, if not

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sacrificed their sons & their daughters to Devils. And they shed innocent blood; the blood of their sons & of their daughters, which they sacrificed to the Idols of Chanaan.” Ps. 105.35.&c. “And he said to him: O thou seed of Chanaan, & not of Judea, beauty hath deceived thee, & lust hath per-

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in a direct, at least in an indirect way. They indulged them in the defaming of others, & even join them in it. How exactly does this conduct agree with that of Cham in regard of his son

Chanaan? According to the tradition of the Hebrews, Chanaan, at the time of Noah's intoxication (being then a boy) was the first that saw his grandfather's exposed situation, told his Father Cham of it, and joined him in laughing at it. The Father did not rebuke his son for his fault, but encouraged him in it. – Cham ridiculed Noah. Africans are prone to ridicule—they ridicule one another, & seem fond of indulging in this kind of sport.

Cham pointed out Noah's dis-

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verted they heart." Dan. 13:56 "He is like Chanaan; there is deceitful balance in his hand: he hath loved oppression." Osea 12:7. "Wo to you that inhabit the sea coast, O nation of reprobates: the word of the Lord upon you, O Chanaan,

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grace, & the finger of scorn is pointed at his unhappy Descendants wherever they are found. \_\_\_ [*Addit Berosis Anni (penes quem sit fides) Cham suisse magnum &c.*] [Corn. A Lap. In Gen p. 134]. Hence it appears that Cham was a magician. Every one knows how far Africans are biased in favour of magic. \_\_\_ Even when brought up in a civilized world & educated by Christian people, they are fond of necromancy, take pleasure in having their fortunes told, & are wedded to various superstitious notions. \_\_\_ In fine Cham endeavoured to poison the morals of Sem & Japheth & his descendants are in the habit of poisoning the bodies of their brethren.

Seeing then that the colour of the African could not have commenced

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the land of the Philistines; I will destroy thee, so that there shall not be an Inhabitant. Sophron" 2.5. "Before him the Ethiopians shall fall down: & his enemies shall lick the ground." Ps.71.9 "If the Ethiopian can change his skin or the Leopard his spots; you also may

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with any other period than the one which I have mentioned, how deeply ought we be penetrated with the consideration of God's mysterious ways! While we fear his terrible judgments, we cannot but assure his perfect Sanctity & infinite aversion to sin: Sin is our greatest evil because it opens the door to all other evils, & in the various occurrences of life, draws down the judgments of heaven upon hardened and unrepenting sinners. The ways of God are as mysterious as they are awful; for in the visitations of heaven, we sometimes see that there is little or no distinction between the just man & the sinner. But tho' God sometimes chastises those whom he loves as a trial of their fidelity; yet we know and often see that he much more severely chastises the hardened sinner, & visits

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well, when you have learned evil." Jer. 13.23. "You Ethiopians also shall be slain with my sword." Sophron. 2.12. "And they went forth to enter into Gador as far as the East side of the valley, to seek pastures for their flocks: & they found fat pastures & very good, & country spacious & quiet & fruitful, in which some of the race of Cham had

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him with his severest judgments. He strikes the Blasphemer with sudden death and often leaves the wretch that is buried in crime to breathe out his last in final impenitence. We have reason then to fear the Almighty, & to observe with St. Paul, that “it is a dreadful thing to fall into the hands of the living God.”

When we see the maledictions of heaven poured out upon a widely extended branch of the human family: when we see the unrelenting severity of divine justice thus continued for many ages, & find that we are utterly at a loss in divining when these marks of vengeance are to cease we are naturally inclined to suppose that we are authorized to mal-treat & oppress this unhappy race of Beings. Self-interest & a crowd of other raucous passions will burst forth to defend & support

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dwelt before.: 1 Par. 4.39.40 “And he killed all the first born in the land of Egypt: the first fruits of all their labour in the tabernacles of Cham.: Ps. 77. 51 And Israel went into Egypt: and Jacob was a Sojourner in the land of Cham.” Ps. 104.2.3.

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our natural propensities: they will persuade us that we are always at liberty to despise & even hate them, & to press down their humbled necks with the iron yoke, because they have been unfortunate. Such is the language of nature and those narrow minded men, who never can feel for the way of others. But we are not to listen to the dictates of corrupted nature: the language of grace is the language of Christians; & we are taught under the law of grace to pity the misfortunes of a brother. Charity as St. Paul says, makes no distinction between nations & persons. *“Ubi non est Gentilis & Judæus, circumcisio & præputium, Barbarus & Scythæ, Servus & Liber, sed omnia in omnibus Christus”* [Colloss. 3.11]+

+The explanation of this text, according to the Rhemish Testament is, “that when we put on the new man by sanctity & grace, God makes no distinction between Jew & Gentile.” This text has a strong allusion to Christian Charity; but it cannot be inferred from this text that slavery

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Whence Came the red colour of the Indian?

It seems reasonable to suppose that the Indians are the descendants of Esau. If we pay attention to the Indians of the U. States, we shall discover a strong resemblance between their persons, customs & manners, and those of Esau. The circumstances of his history were emblematic of what was to follow; as well as Isaac’s prophetic blessings to his two sons were so many indices pointing to future events. Esau came into the world first, & by that circumstance obtained the right of primogeniture. The Ancestors of our Indians were the first people so far as we know, that came over and settled in this country, & therefore claimed it as it were by the right of primogeniture.—

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is unlawful; nor that it is wrong for master to chastise their slaves; for Solomon says, that we ought not to be ashamed of much correction of Children, nor to make the sides of a wicked Slave to bleed. Ecclesiasticus, Chap. 42.5.

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Esau was red & hairy. \* Our Indians are red & are often called red people or red skins. [Long's Exped. Roc. M.] They call themselves the red children of the great American Father, meaning the President of the U. States. It seems they have no beard, & but little hair upon their head. + I have been informed by one that has lived some time amongst them, that they are remarkable for long, coarse hair; but that they pluck it out by the roots when young.

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+ "The hair is coarse black, glossy & dense upon the head." Long's Exp. Roc. M. V.1. p. 283.  
"Baldness seems to be unknown, the hair being always retained, however advanced the age of the individual." Long's Exped. Roc. Mount. V.1. p. 259.

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\* "It is sufficiently obvious that this colour is independent of climate; those parts of the body which are & agreeably to their representations, always have been perfectly shielded from the action of the rays of the sun from their youth upward, are, notwithstanding of the same tint with the face which is never covered." Long's Exped. Roc. M. V.1. p. 285.

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\*In this they are wise, inasmuch as long hair is not only a great inconvenience, but a very dangerous companion in time of war. This may be shown from the History of Absalom, of whose fate our Indians may have heard from their Ancestors. It is, indeed, remarked in Long's Exped to Roc. Mount. that they preserve a tuft of hair on the top of the head for a scalp, which circumstance with them is considered as a point of honour.

Esau was a lover of the chase, fond of rambling & seldom at home. No people on Earth can resemble Esau more in this respect than our American Indians. – It seems that the blessing, which Esau received from Isaac, was to be a dwelling "in

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\*"The Kaskaias Tribe of Kindians have long hair. Some of them have a braid behind which is garnished with bits of red cloth, small pieces of tin, & descends nearly to the ground, being sometimes eked out with the hair of a horses' tail. Long's Exped. Roc. Mount. V.2. p.113.

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the fat of the land & in the dew of heaven." *"In pinguedine terræ, & in rore cæli desuper erit benediction teræ; hæbraice est, erit session vel habitation tua."* [Corn. A Lep in Gen c. 27 & 39] By which we are to understand, that he was to lead a rambling life, to have not other covering during his nocturnal repose, than the canopy of heaven; & in difficult seasons, to use only tents as our Indians do.

*"Vives in gladio."* [Gen. 27.40] Esau was to live by the sword, that is by plunder & rapine. Besides the many vices that are common amongst our Indians, that of stealing horses seems to be considered as a national virtue, as may be (Long's Exped.)

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seen in Long's Exped. To Rock. Mount. Vol. 1. P. 268.

Esau sold his birthright to Jacob for a mess of red pottage.\* This he obtains by impetration. – Our Indians sold their Birth-right to this country, for mere toys, such as strings of Beads &c.

It seems that after Esau had sold his Birth-right to Jacob, he did not consider that he had bartered it away. Our Indians are very

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\*The Omawhaws offer pottage in sacrifice to their Wahconda (or God) which they intend as an impetratory oblation. . . . . Having received portions of this Sacrifice, they return thanks to the host in these remarkable words: How-je-ne-ha. How-we-sun-gah. How-na-ga-ha &c. Thank you Father, --Thank you younger brother. Thank you Uncle &c. Long's Exped. Roc. Mount. Vol. 1. P. 204.

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fickle in this respect.\*

Esau always hated Jacob, was jealous of him, & even sought his life, until Jacob appeased him by presents. Our Indians are jealous of the whites, betray great antipathies in their regard, & frequently seek & take away their lives unless appeased by presents. "Indictive jealousy is no uncommon trait in the Indian character." Long's Exped. To Roc. Mount. Vol. 1. P. 266.

*"Duæ gentes sunt in utero tuo, & duo populi ex ventre tuo dividuntur, populus g' populum superabit, & major serviet minori."*[Gen 25:23] Here we are informed that

\*"The Indians are very fickle in bargaining. An Indian sometime since exchanged his rifle for Mr. Dougherty's shot-gun: yesterday he reversed the bargain, giving a pair of Mockasins in return; & this morning he requested to exchange again, in which he was satisfied. Long's Ex. Vol. 1. P. 185

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the two brothers were to be the chiefs of two different nations. The Indians from time immemorial have been a nation very distinct from the whites. "wo people shall be divided &c." [Gen 25:23] After the death of Isaac we find that "Esau went unto another country and

departed from his brother Jacob.”+ In 1822 our Congress debated on the expedience of engaging missionaries to civilize the Indians. Some of the members urged that frequent attempts had been made to civilize them, but without effect. “And one people shall overcome the other and the elder shall serve the younger.” [Gen 25:23] Everyone acquainted

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+It appears from different parts of holy Scripture that Esau settled in the country comprehended under the different names of Edom, Idumea, Mount Leir and Amalek, all which lie between the dead sea & the two prongs of the northern and

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with the history of America will immediately see that this last part of the prophecy has been literally fulfilled in the South American Indians.

In the 26<sup>th</sup> Chapter of Genesis, Esau’s family is said to be divided into Societies or tribes, and governed by Dukes or Chiefs, as our Indians are governed at the present day. –  
[Illegible crossed out passage]

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of the red Sea. It lies between the 28° & 31° north Latitude, and between 33° and 37° East Longitude. Mount Horeb is sunk deep in the fork of the red Sea & Mount Sinai is about 1/3 of a degree—to the north of it.

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The words of the Lord spoken by the Prophet Malachias concerning Jacob and Esau, are very remarkable. “I have loved you, saith the Lord: And you have said: Where hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and I have loved Jacob, but have hated Esau? And I have made his mountains a wilderness, and given his inheritance to the dragons of the desert. But if Edom shall say: We are destroyed; but we will return and build up what hath been destroyed: thus saith the Lord of hosts: they shall build up and I will throw down: and they shall be called the borders of wickedness, & the people with whom the Lord is angry for ever. And your eyes shall see: and you shall say: the

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Lord be magnified upon the border of Israel.” (Malachias 1.2.3.4.5)

The following texts also regard Esau.

“Esau took wives of the daughters of Chanaan: Ada, the daughter of Elon the Hethite and Oolibama the daughter of Lebean the Hevite: & Basemath the daughter of Ismael Sister of Nabajoth.” [Gen. 36:2-3]

“But I have made Esau bare; I have revealed his secrets, & he cannot be hid: his seed is laid waste, & his brethren & his neighbours; & he shall not be.” [Jeremy 49.10]

“How have they searched Esau, how have they sought out his hidden things?. . . Shall not I in that day, destroy the wise out of Edom, & understanding out of the mount of Esau?. . . And thy valiant men of the south shall

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be afraid, that man may be cut off from the mount of Esau+. . . . & the house of Jacob shall be a fire, and the house of Joseph a flame, & the house of Esau stubble; they shall be kindled in them: and shall devour them: and there shall be no remains of the house of Esau; for the Lord hath spoken it. . . . & they that are toward the South, shall inherit the mount of Esau, & the kingdom shall be for the Lord.” [Abdias 6:8 &c]

“You shall pass by the borders of your brethren the children of Esau, who dwell in Leir. . . . I have given Mount Leir to Esau for a possession.” [Deut 2:4-5]

“Then Judas fought against the Children of Esau in Idumea. . . . because they beset the Israelites round about: &

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+ verse 10. “For the slaughter, & for the iniquity against thy brother Jacob, confession shall cover thee; and thou shalt perish forever.”

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he made a great slaughter of them...their Judas & his brethren went forth, and attacked the children of Esau, in the land toward the south.”

“By faith Isaac blessed Jacob and Esau concerning things to come.” [Heb 11:20]

“Lest there be any fornicators, or profane person as Esau, who for one mess sold his first birth right.” (Heb 12:16)

“And Esau seeing that his father had blessed Jacob, & had sent him into Mesopotamia of Syria, to marry a wife thence; & that after the blessing he had charged him, saying: thou shalt not take a wife of the daughters of Chanaan: and that Jacob obeying his parents was gone into Syria: Experiencing also that his father was not well pleased with the daughters of Chanaan: he went to Ismael and took to wife, besides them he had before, Maheleth the daughter of

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Ismael Abraham’s son, the sister of Nabajoth. [Gen 25:12 &c]

The following texts regard Ismael and his family.

“He shall be a wild man: his hand will be against all men, & all men’s hands against him: and he shall pitch his tents over against all his brethren. . . . And Agar brought forth a Son to Abraham, who called his name Ismael.” [Gen 16:22]

“And when Sarah had seen the son of Agar the Egyptian playing with Isaac her Son, she said to Abraham: cast out this bond-woman & her son: for the son of the bond-woman shall not be Heir with my son Isaac...But I will make the son also of the Bond-woman a great nation, because he is thy seed.” [Gen 21:9 &c]

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“Arise, take up the boy, & hold him by the hand: for I will make him a great Nation. . . . And God was with him: and he grew & dwelt in the wilderness, & became a young man, an archer. And he dwelt in the wilderness of Pharan, & his mother took a wife for him out of the land of Egypt.” [Gen 21:18 &c]

“These are the generations of Ismael the son of Abraham, whom Agar the Egyptian, Sarah’s servant bore unto him. And these are the names of his children, according to their calling & generations. The first born of Ismael was Nabajoth, then Cedar, & Abdeel, & Massam & Masma, & Duma & Massa, Hadar, & Themar, and Jethur and Nappis, & Cedma. These are the sons of Ismael: & these are their names by their castles & towns, twelve

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princes of their tribes. And the years of Ismael’s life were 137. . . . And he dwelt from Hevila as far as Sur, which looketh towards Egypt to them that go towards the Assyrians. He died in the presence of all his brethren.” [Gen 25:12 &c]

“And when all the Captains of the soldiers had heard this...they came to Ismael the son of Nathanas &c.” [4 Reg 25:23]

“And he (Holofermes) too by assault the renowned City of Melothus, and pillaged all the children of Theosis, & the children of Ismael, who were over against the face of the desert, & on the South of the land of Cellon.” [Judith 25:23]

“And sitting down to eat bread, they saw some Ismaelites on their way coming from Galaad, with their camels, carrying spices, and balm and myrrh to Egypt.” [Gen 37:25]

“For the Ismaelites were accustomed to wear golden earlets.” [Jud 8:24]

“And Abigail bore Amasa

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whose father was Jether the Ismaelite.” [I Par 2: 57]

“And over the camels, Ubil an Ismaelite.” [I Par 27:30]

“For they have contrived with one consent: they have made a Covenant together against thee; the tabernacles of the Edomites and the Ismaelites.” [Ps 82:6-7]

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Cham’s Descendants.

Children inherit their parents dispositions and their parents’ vices, or virtues.+

Berosius says that Cham was a Magician (see pag. 67.) The author of the book of wisdom addressing Almighty God concerning the Descendants of Cham, says: “O Lord, thou didst abhor the ancient inhabitants of thy hold Land, because they did works hateful to thee by their sorceries and wicked sacrifices & those merciless murders of their own children and eaters of men’s bowels and devourers of blood from the midst of thy consecration, & those parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands

+*“Initium Sapientiae, timor Domini, & cum fidelibus in vulva concreatus est, cum electis feminis graditur, & cum justis & fidelibus agnoscitur.”* Eccli. 1.16

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of our parents, that the land, which of all, is most dear to thee, might receive a worthy Colony of the children of God." Chap. 12.3&c

"Thou wast not ignorant that they were a wicked generation and their malice natural,+ and that their thought could not be changed.++ For it was a cursed seed from the beginning."\* Wisdom. Chap. 12—10—11.

Old Africans living in Maryland have frequently confessed & seemingly with pleasure that they had been accustomed in their own country to feast upon roasted infants and that a pickaninny (a roasted infant) was the sweetest morsel they had ever tasted.

If this account is true, we

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+ That is they received their malice from their Father Cham.

++ On account of their stubborn & perverse will.

\*From the flood, the beginning, as it were, of a new world, or when Cham sinned.

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may reasonably conclude that the African character accords with the above scriptural passage in all its parts.

*The following divisions of the human race are taken from Goldsmith's Animated Nature: Vol. 1 \_ page 364 to the end of page 380.*

The first distinct race of men is found round the polar regions: viz. the Laplanders, Esquimaux Indians, Samoids, Tartars, Nova Temblams, Borandians, Greenlanders and the Kamskatkans. All these resemble each other in stature, customs &c. Their colour is a deep brown—visage large & broad, nose flat & short, eyes of a yellowish brown, eyelids drawn towards the temples, cheek bones

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extremely high, mouth very large, lips thick and turned outwards, voice thin and squeaking, head large, hair black & straight—common stature 4 feet and greatest 5 feet. Krantz says their skin is of a dark greyish colour. All these have the same inclinations, manners, rudeness, superstitions and stupidity.

#### Second race—Tartars

The Tatars from whom the above nations probably sprung are those who inhabit the great middle division of Asia. Upper part of the visage very broad and wrinkled even in youth—nose flat & short, & eyes little and sunk in to the head, & in some 5 or 6 inches asunder — cheek bones high, lower part of the visage narrow, chin long and ad-

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vanced forward, teeth enormously large, growing separate from each other, eyebrows thick and large, covering the eye, eyelids thick, face broad and flat, complexion olive-coloured and hair black\_\_ Of a middle size, extremely strong and very robust—but little beard growing stragglingly on the chin — large thighs & short legs. The Calmucks are the ugliest: they appear frightful — all lead an erratic life remaining under the tents of hair or skins — Their food is Camel and horse flesh raw or a little sodden between the horse and the saddle. They drink mare's milk fermented with millet and ground into meal+ \_\_ Head shaved except a lock on the top — Have no decency or behavior — are chiefly robbers — are often sold as slaves

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+This is certainly a mistake—perhaps a typographical error; for no one can drink solids.

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to the Turks and Persians. Their riches consist in horses. To this race the Chinese & Japonians are referred, between whom there is a surprising likeness. The Chinese have broad faces, small eyes, flat noses, scarcely any beard — square shouldered and rather less in stature than Europeans. The Japonians who blacken their teeth are like the Chinese only a little browner. To these are also referred the Cochin Chinese, Tonquinese and the natives of Aracan Laos and Pegu, who differ but little from the Chinese.

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#### Third race—East Indians.

The nations that inhabit the peninsula of India, seem to be the principal stock from whence the inhabitants of the Islands that lie scattered over the Indian ocean, have been peopled. They are generally of a slender shape, have long straight black hair, and many have Roman noses. The Indians are of an olive colour, and in the more southern parts black; tho' the word Mogul in their language, signifies a white man. Over all India, the children arrive sooner at maturity than those of Europe. They often marry and consummate,

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the husband at 10 years old and the wife at 8; and they frequently have children at that age.

#### Fourth race—Negroes.

This gloomy race of mankind is found to blacken all the southern parts of Africa from 18° N. of the line to the cape of good Hope. The Negro nations differ — those of Guinea are extremely ugly and have an insupportable scent. The Negroes of Mosambique are deemed handsome and have no ill smell whatever. The Negroes in general are of a black colour with a smooth soft skin. The hair of their heads is soft, wooly and short — beard nearly the same which soon turns grey, while the hair

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of the head is yet black—their eyes generally of a deep hazel—noses flat & short—lips thick and timid—teeth of an ivory whiteness—they are generally stupid, indolent and mischievous.

stupid, indolent and mischievous.

#### Fifth race—American Indians.

These are different from all others in colour. They are red or copper colour (except in the northern extremity where they resemble the Laplanders) and though in the old world, different climates a variety of complexions and customs, yet the natures of the new continent resemble each other in almost every respect. They are all nearly of one colour: all have black, thick, straight hair, & thin, black beards, which however, they take care to pluck

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out by the roots — flat noses generally, cheek bones high, small eyes — The childrens' heads are flattened by art. They paint the body and face with various colours — limbs more slightly made than those of Europeans & not so strong — have a serious air — seldom think — cruel to their enemies, but kind & just to each other.

#### Sixth race—White men.

These inhabit Europe and the nations bordering on it. In this class may be reckoned the Georgians, Circassians and Mingrelians, those of Asia Minor, the Northern parts of Africa and part of those countries lying N.W. of the Caspian Sea. In barbarous countries they go ei-

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ther naked or awkwardly clothed in furs or feathers; in countries semi-barbarous, the robes are loose and flowing; but amongst white men the clothing is made less for show than expedition, and unites as much as possible, the extremes of ornament and dispatch.

In the islands of the Indian Ocean, where a trade has been carried on from time immemorial, the inhabitants appear to be a mixture of all the nations upon the earth; white, olive, brown and black men are all seen living together in the same city, & propagate a mixed breed, that can be referred to none of the classes, into which naturalists have thought proper to divide mankind.

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The olive-coloured Asiatic & even the jet black Negro claim the honour of hereditary resemblance, & absent that white men are mere deviations from original perfection. They are supported in this opinion by the great naturalist Linnæus, who supposes man a native of the tropical climates, & only a sojourner more to the north. But it seems that all these together are not infallible. We have frequently seen white children produced from black parents, but we have never seen a black offspring the production

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of two whites—Hence we may conclude that whiteness is the colour to which mankind naturally tends; for as in the tulip, the parent stock is known by all the artificial varieties breaking into it, so in man that colour must be original that never alters, and to which all the others are accidentally to change. I have seen in London, at different times, two white Negroes, the issue of black parents that served to convince me of the truth of this theory. I had before

been taught to believe that the whiteness of the Negro skin was a disease, a kind of milky whiteness that might rather be called

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a leprous crus than a natural complexion—That the numberless white Negroes found in various parts of Africa, the white men that go by the name of Chacrelas in the East Indies, and the white Americans near the Isthmus of Darien in the West Indies, were all so many diseased persons and even more deformed than the blackest of the natives. But upon examining that negro that was last shown in London, I found the colour to be exactly like that of a European, the visage white and ruddy, and the lips of a proper red-

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ness. However, there sufficient marks to convince me of its descent. The hair was white and wooly, & very unlike any thing I had seen before. The iris of the eye was yellow in-cling to red, nose flat exactly resembling that of a Negro — lips black and prominent — no doubt could be entertained of its having been born of negro parents; and the person that showed it had attestations sufficient to convince the most incredulous. Hence the variations of the Negro colour is into whiteness; whereas the white are never found to have a race of Negro children. Therefore all those

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changes which the African, the Asiatic and the American undergo, are only accidental deformities. Goldsmith vol. 1. Page 364 to the end of page 380.

“The colour, therefore most natural to man, ought to be that which is most becoming, and it is found that in all regions, the children are born fair or at least red, and that they grow blacker or more tawny, as they advance in age. “It should seem consequently, that man is naturally white; since the same causes that darken the complexion in infant, may have originally operated, in slower degrees, in blackening whole nations.

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We could, therefore, readily account for the blackness of different nations, did we not see the aboriginal Americans, who live under the line, as well as the natives in Negroland, of a red colour, and but a very small shade darker than the natives of the northern latitudes, on the same continent. For this reason some have sought for other causes of blackness than the climate; and have endeavoured to prove, that the blacks are a rare of people bred from one man, who was marked with accidental blackness. This, however, is but mere ungrounded conjecture, & altho’ the Americans are not so dark as the Negroes, yet we must still continue in the ancient opinion, that the deepness of

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the colour proceeded from the excessive heat of the climates.” Goldsmith’s Animated Nature vol. 1. Page 375--