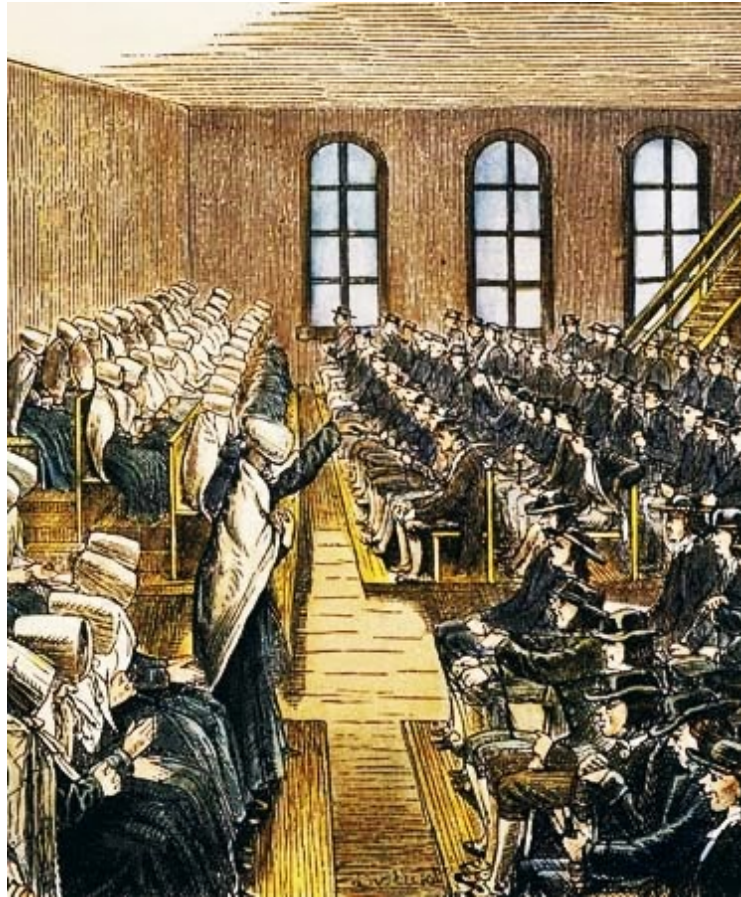


American Minute with Bill Federer Christians pioneered Anti-Slavery Movement: Quaker Anthony Benezet to JQA to Republican Senator Charles Sumner

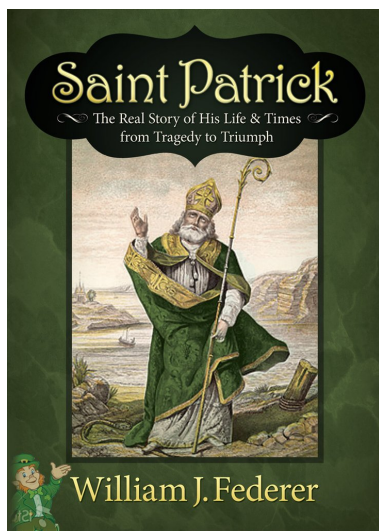
Who were the first to champion abolishing slavery in America?

-- The Christian settlers in Pennsylvania!

Quakers, Pietist Lutherans and Mennonites went on record as being the first to oppose slavery in America with their Germantown Petition of 1688, just 6 years after William Penn founded the colony.



[Read as PDF ...](#)



[Learn how St. Patrick condemned slavery in his Letter to Coroticus -- Saint Patrick-The Real Story of His Life & Times from Tragedy to Triumph](#)

The **Germantown Quaker Petition Against Slavery**, submitted by Francis Daniel Pastorius and three others, was the **first American document protesting slavery**:



It stated:

"How fearful and fainthearted are many on sea, when they see a strange vessel, --being afraid it should be a Turk, and **they should be taken, and sold for slaves into Turkey.**

... Now what is this better done, as **Turks** do?

Yea, rather it is **worse** for them, which say they are Christians; for we hear that ye most part of **such negroes are brought hither against their will and consent, and that many of them are stolen ...**



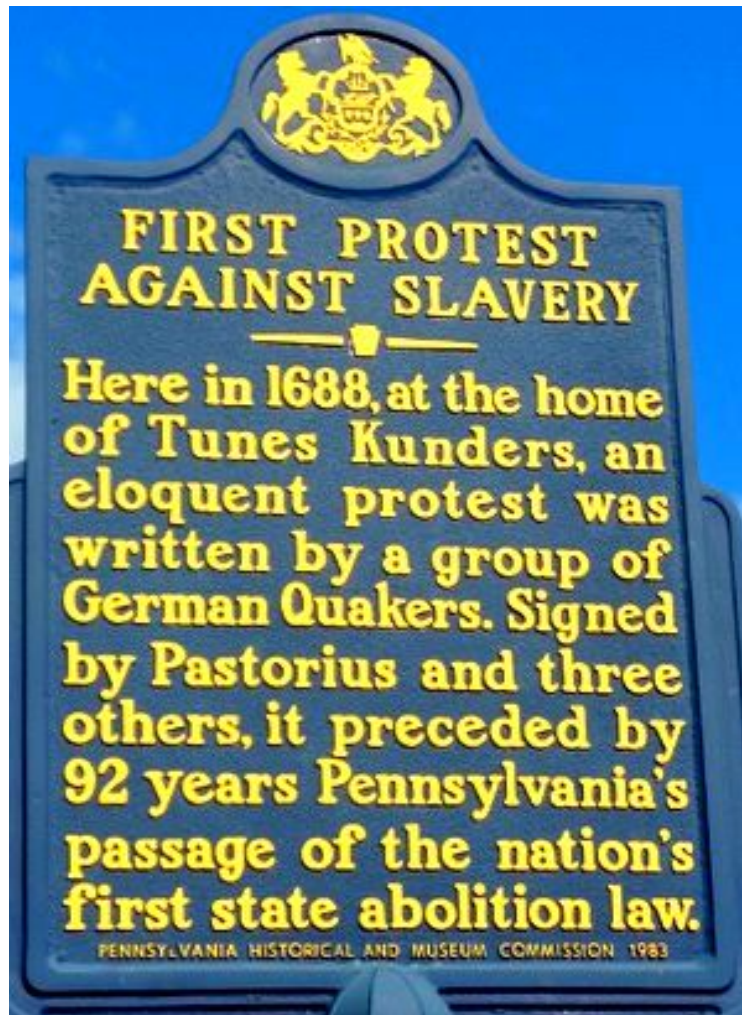
There is a saying that **we shall do to all men like as we will be done ourselves**; making **no difference** of what generation, descent **or color they are.**

And those who **steal or rob men**, and those who **buy or purchase them**, are they not all alike?

Here is liberty of conscience which is right and reasonable; here ought to be **liberty of ye body** ... But to bring men hither, or to **rob and sell them against their will, we stand against.**

... In Europe there are many **oppressed for conscience sake**; and here there are those **oppressed which are of a black color** ...

This makes an **ill report** in all those countries of Europe, where they hear of, that ye **Quakers** do here handle men as they handle there ye cattle ...



We ... are against this traffic of men-body.

And we who profess that it is **not lawful to steal**, must, likewise, avoid to **purchase such things as are stolen** ... Then is Pennsylvania to have a **good report** ... in what manner ye **Quakers** do rule in their province."

Quakers had the **courage to stand against slavery**, even though the government of England financially benefited from it.



In the early 1700s, many colonies tried ending slavery but Queen Anne would not allow it.

The monarchy of England was part owner in the **Royal African Company**, which since its founding in 1660, shipped more

slaves to the Americas than any other entity.

Anthony Benezet, a **Protestant Christian Huguenot**, fled persecution in **France** to **England**, then migrated with his family to **Philadelphia** at age 17.

He joined the **Quakers** and worked as a teacher.



Anthony Benezet

Beginning in 1750, after school hours,

Anthony Benezet

Anthony Benezet began bringing **slave children** into his home where **he taught them to read.**

He also advocated for **Indian Natives** and started the **first school for girls** in America in 1754.

In 1758, at the yearly **Quaker Meeting** in Philadelphia, **Anthony Benezet** and **Quaker John Woolman**, convinced **Quakers** to publicly go on record as being **officially against slavery.**

In 1764, **James Otis** wrote in "The Rights of the British Colonies Asserted and Proved":

"The grant of **GOD Almighty** ... has given to **all men** a natural right to be **free** ...

Colonists ... are men, the **common children of the same Creator** ...

Nature has placed



Benezet instructing colored children
Illustration in a book from 1850

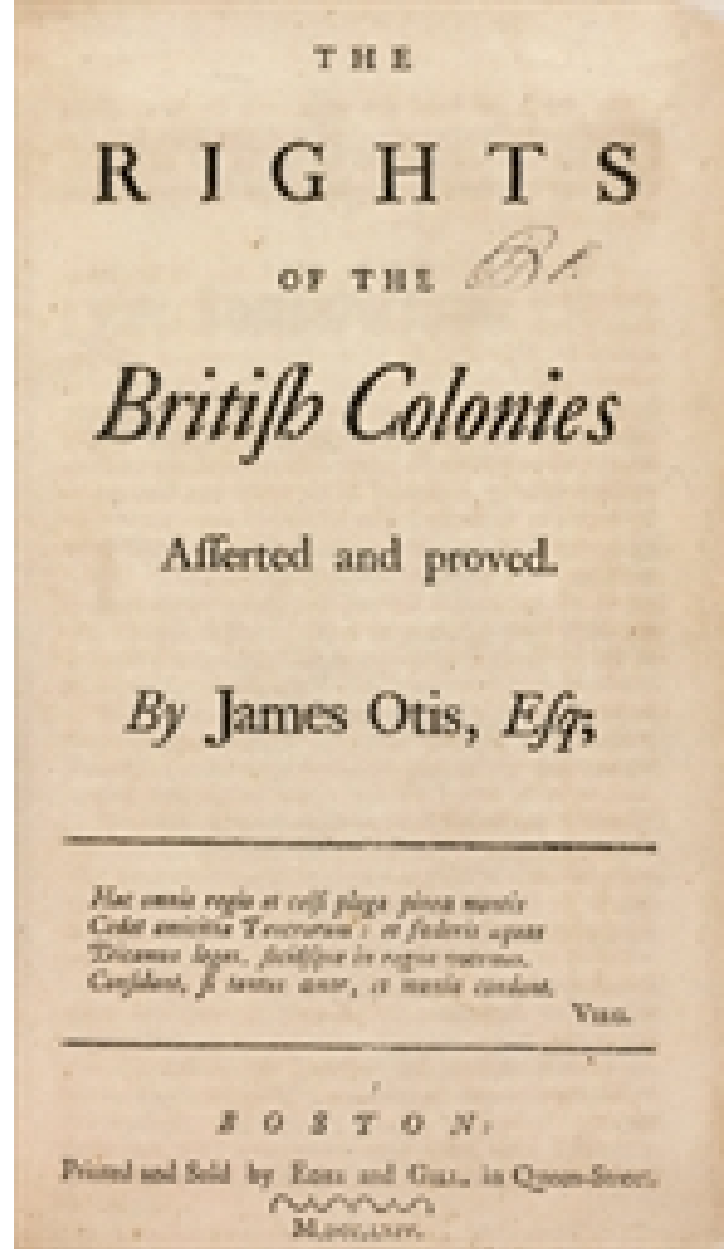
all such in a state of equality and perfect freedom ... Colonists are by the law of nature freeborn, as indeed all men are, white or black.

No better reasons can be given for enslaving those of any color than such as Baron Montesquieu has humorously given as the foundation of that cruel slavery exercised over the poor Ethiopians, which threatens one day to reduce both Europe and America to the ignorance and barbarity of the darkest ages.

... Does it follow that tis right to enslave a man because he is black?

Will short, curled hair like wool ... help the argument?

Can any logical inference in favor of slavery be drawn from a flat nose, a long or a short face? ...



(Slave) trade ... is the most shocking violation of the law of nature ... and makes every dealer in it a tyrant, from the director of an African company to the petty chapman (merchant) in needles and pins on the unhappy coast.

It is a clear truth that **those who everyday barter away other men's liberty will soon care little for their own ...**

... In the province of the Massachusetts Bay ... **colonists, black and white, born here are freeborn British subjects, and entitled to all the essential civil rights ...**

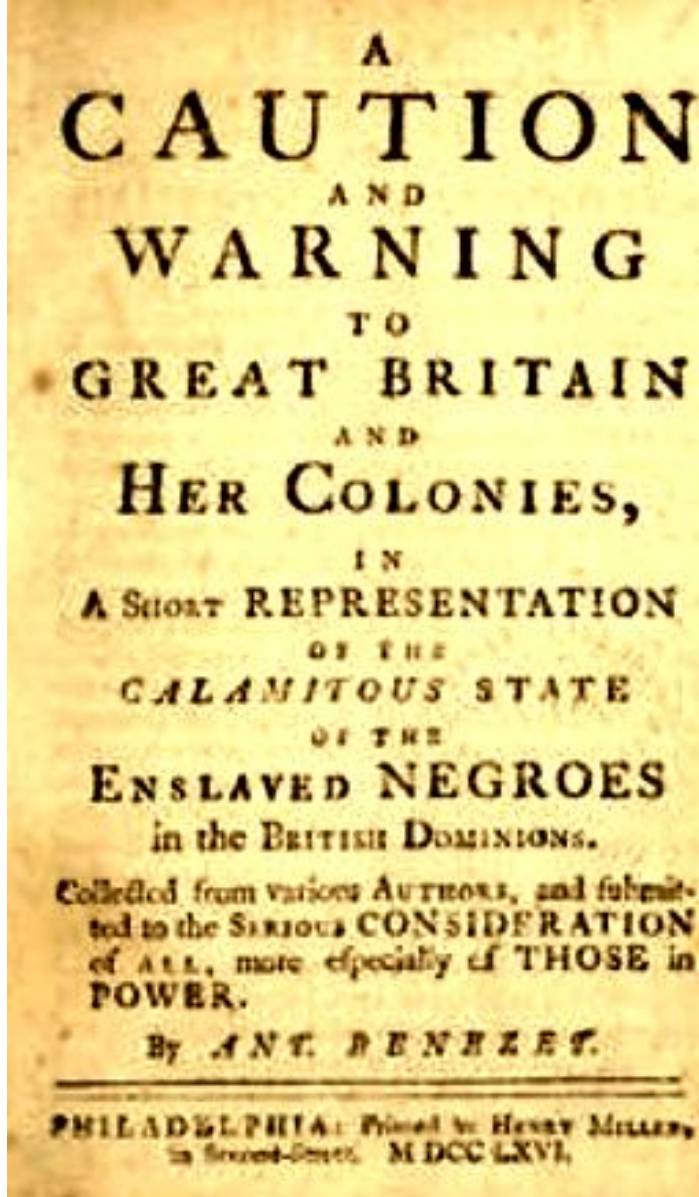


Has this whole continent of ... millions of good, loyal, and useful subjects, **white and black ...** the election of one member of the House of Commons? ...

No man can take my property from me without my consent: if he does, **he deprives me of my liberty and makes me a slave."**

In 1766, **Anthony Benezet** wrote in "**Warning to Great Britain ... of the Calamitous State of the Enslaved Negroes**" that:

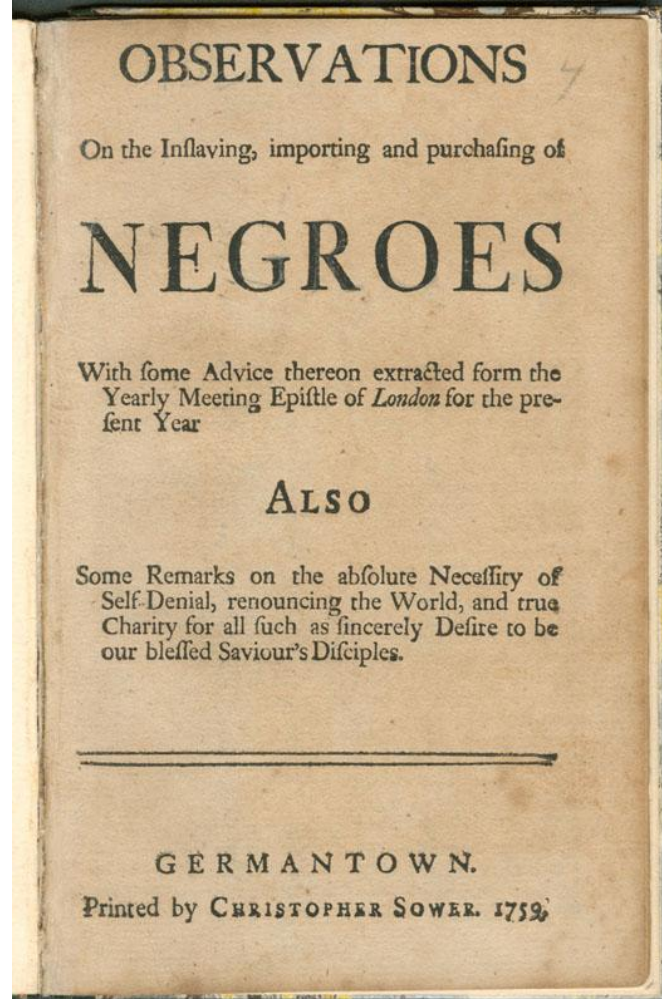
"Slavery ... contradicted the precepts and example of Christ?"



...

Bondage ... imposed on the Africans, is absolutely repugnant to justice ... shocking to humanity, violative of every generous sentiment, abhorrent utterly from the Christian religion."

In 1770, **Benezet** led Quakers to found the **Negro School at Philadelphia**, being encouraged by both **Methodist founder John Wesley** and **Benjamin Franklin**.



In 1770, free black **John Marrant** heard evangelist George Whitefield during the Great Awakening Revival.

He converted, but was soon rejected by his family, so he wandered to live in the woods, being befriended by the Cherokee and learned their language.

As Revolutionary tensions grew, British incited the Cherokee chief who arrested **Marrant** and almost executed him.

A
NARRATIVE
OF THE
LORD'S wonderful DEALINGS
WITH
JOHN MARRANT,
A BLACK,

(Now going to Preach the GOSPEL in NOVA-SCOTIA)
Born in NEW-YORK, in NORTH-AMERICA.

Taken down from his own RELATION,
ARRANGED, CORRECTED, and PUBLISHED
By the Rev. Mr. ALDRIDGE.

THE SECOND EDITION.

THY PEOPLE SHALL BE WILLING IN THE DAY
OF THY POWER, Pfa. cx. 3.

DECLARE HIS WONDERS AMONG ALL PEOPLE,
Pfa. xcvi. 3.

L O N D O N :

Printed by GILBERT and PLUMMER, No. 13, Cree-
Church-Lane, 1785 ;

And sold at the CHAPEL in JEWRY-STREET.—Price 6d.

Marrant preached to Gospel to the chief, who converted, and set him free to preach among the Cherokee, as well as the Creek, Catawba and Housaw.

John Marrant returned to South Carolina to preach among slaves when the British impressed him into their navy. He was taken to England where he preached for years and later in Nova Scotia.

His life story was written in ***A Narrative of the Lord's Wonderful Dealings with John Marrant-A Black***, which went through 17 editions.

A narrative of the Lord's wonderful dealings with John Marrant, a black, (now going to preach the gospel in Nova-Scotia) born in New-York, in North-America. ... The second edition.

John Marrant



In 1772, **Benezet** condemned slavery in his tract "**Account of Guinea ... An Inquiry into the Rise & Progress of the Slave Trade, Its Nature & Lamentable Effects.**"

After reading it, **Patrick Henry** came under conviction, writing to Robert Pleasants in 1773:

"I take this opportunity to

SOME
HISTORICAL ACCOUNT
OF
GUINEA

ITS
SITUATION, PRODUCE,
and the General DISPOSITION
OF ITS INHABITANTS

WITH
An Inquiry into the RISE
AND PROGRESS of the
SLAVE TRADE
ITS NATURE and Lamentable
EFFECTS

ANTHONY BENEZET

acknowledge ye receipt of **Anthony Benezet's** book against the slave trade. I thank you for it. Would any one believe that I am a master of slaves of my own purchase?

I am drawn along by ye general inconvenience of living without them; I **will not, I cannot justify it.**"

Patrick Henry became one of the most out-spoken **Virginia** founding fathers in actively **condemning slavery, as being "inconsistent with the Bible, and destructive to morality."**



In 1778, **Henry** successfully lobbied the **Virginia Legislature to cease the importation of slaves.**

Jefferson wrote that **Henry** was "even more determined in his **opposition to slavery** than the rest of us."

Jefferson's

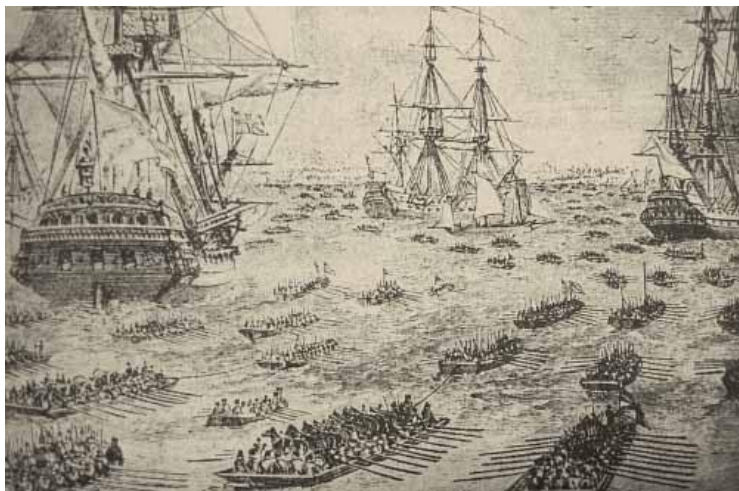
original rough draft of the Declaration of Independence contained a line condemning the slave trade of King George's Royal African Company:



"He has waged cruel war against human nature itself ... in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither ...

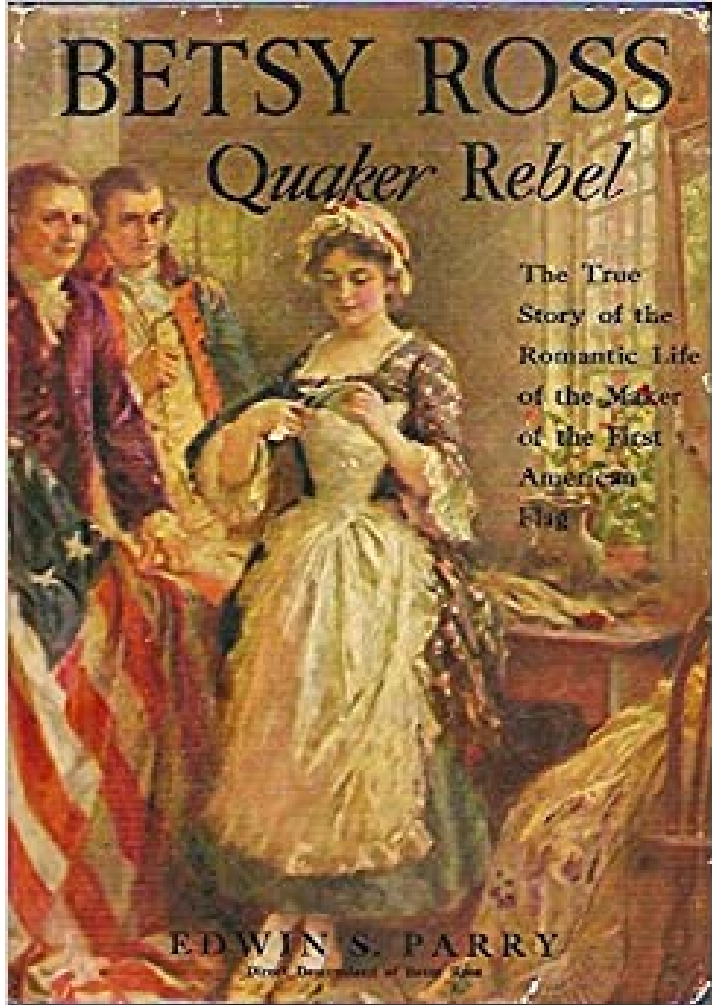
suppressing every legislative attempt to prohibit or to restrain this execrable commerce determining to keep open a market where MEN should be bought and sold."

Unfortunately, the delegates from South Carolina and Georgia objected.



Since the Declaration needed to be unanimous, and at the same time news arrived causing panic that the British were preparing to attack New York, the lines against slavery were deleted from the Declaration.

Betsy Ross, who

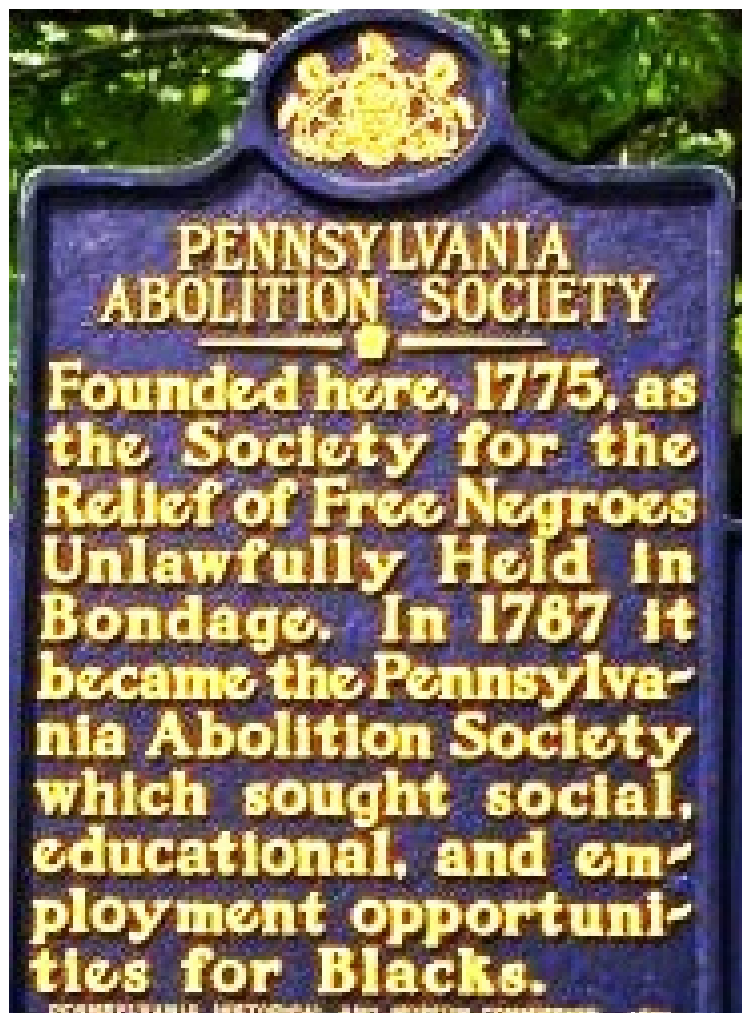


sowed an **American flag**, was a **Quaker**.

As the **Quakers** were on record as being **wholeheartedly against slavery**, the **flag** could be considered as **early an anti-slavery symbol**.

In 1775, **Anthony Benezet** helped found the **Society for the Relief of Free Negroes Unlawfully Held in Bondage**, with 17 of the 24 founders being **Quakers**.

It was the **first society** in America **dedicated to abolishing slavery**.



In 1784, its name was changed to **Pennsylvania Society for Promoting the Abolition of Slavery & the Relief of Free Negroes Unlawfully Held in Bondage.**

In 1787, **Ben Franklin** became its president.

Pennsylvania passed a law in 1780 **ending slavery:**

"Negroes, and mulattos, as others ... after the passing of this Act, shall not be ... slaves."

254 ON THE SLAVERY AND COMMERCE
" an equal degree of enormity, A crime,
" founded on a dreadful pre-eminence in
" wickedness,—a crime, which being both
" of individuals and the nation, must some-
" time draw down upon us the heaviest
" judgment of Almighty God, who made
" of one blood all the sons of men, and
" who gave to all equally a natural right
" to liberty; and who, ruling all the king-

Anthony Benezet's English anti-slavery associate was **Thomas Clarkson**, a student at Cambridge University who was honored with first prize for

writing "**An Essay on the Slavery and Commerce of the Human Species**," 1785, in which he wrote:

"**Slavery** is ... a **crime**, which being both of individuals and the nation, must sometime draw down upon us the



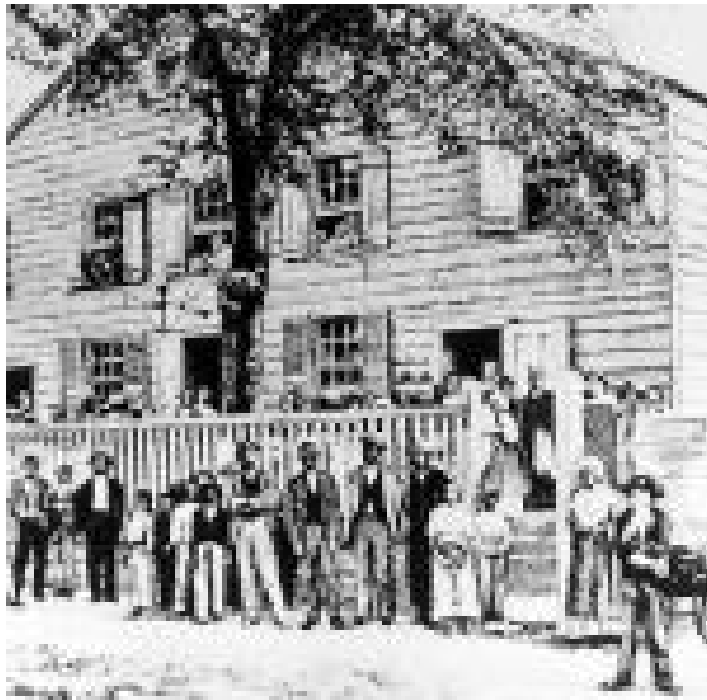
heaviest judgment of Almighty God, who made of one blood all the sons of men, and who gave to all equally a natural right to liberty."

In 1773, freed slaves **George Liele** and **David George** organized the **Silver Bluff Baptist Church** in Beach Island, South Carolina, considered **one of the first black congregations in America.**



When the Revolutionary War threatened, **Liele** began a church in Savannah, Georgia, meeting in Jonathan Bryan's barn.

One of Bryan's slaves, **Andrew Bryan**, converted, was freed, and became the **pastor of the congregation — First Bryan Baptist Church** — one of the first black Baptist churches in North America.



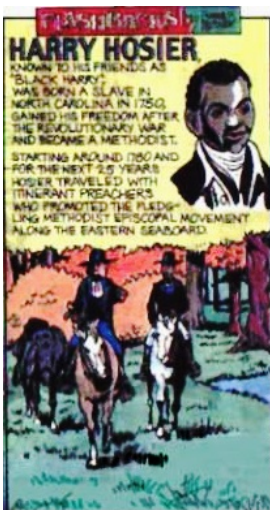
Another early black congregation met in 1774 on the plantation of Colonel William Byrd III. It grew into the **First Baptist Church of Petersburg, Virginia**, where, in 1865, Virginia's first Republican convention was held.



As the Revolution grew more intense, **George Liele**, in 1783, evacuated with his wife, and his four children to Jamaica. He baptized

hundreds, and by 1814 had organized over 8,000 members into numerous Baptist churches.

In 1787, the **Northwest Ordinance** outlawed slavery in the territory which would become **Ohio, Indiana, Illinois, Michigan, Minnesota, and Wisconsin.**

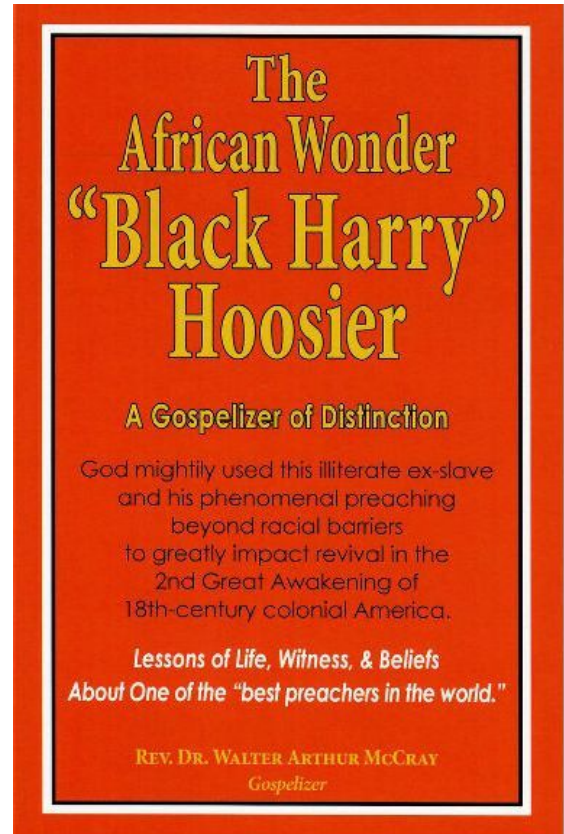


"**Black Harry**" Hosier preached to crowds in Virginia, North Carolina, South Carolina, Boston, Connecticut, Philadelphia, Delaware, Baltimore and

New York, and was described by historians as: "... a renowned camp meeting exhorter, the most widely known black preacher of his time, and arguably the greatest circuit rider of his day."

Dr. Benjamin Rush, a signer of the Declaration, described **Hosier's preaching** as the greatest he had ever heard. His sermon "The Barren Fig Tree," in 1781, became **the first sermon by a black preacher that was printed.**

"Black Harry" Hosier and another famous black preacher, **Richard Allen**, were at the winter meeting of 1784, where the Methodist Church officially separated from the Church of England to form its own denomination.



Richard Allen, a freed slave, became a licensed exhorter in 1783, and preached in Delaware, New Jersey, Pennsylvania and Maryland.

He formed a church in 1794, known as Mother Bethel, with the dedication being preached by **circuit-riding Methodist Bishop Francis Asbury**. It is the oldest parcel of real estate in the United States owned continuously by African

Americans. George Washington and Dr. Benjamin Rush contributed to Allen's church.

In 1816, **Allen** led in the forming of an entirely new

denomination, the **African Methodist Episcopal Church**, which was the **first African–American denomination organized in the United States.**

Allen gave his approval for **Jarena Lee** to become the **first woman to receive “authorization” to preach.**

Allen supported missionary **Rev. Scipio Beanes** in **Haiti, 1827**, and other missionaries from San Domingo to Africa.

The Life, Experience, And Gospel Labors Of The Rt. Rev. Richard Allen

To Which Is Annexed, The Rise And Progress Of The African Methodist Episcopal Church In The United States Of America : Containing A Narrative Of The Yellow Fever In The Year Of



RICHARD ALLEN, ABSALOM JONES



Richard Bassett, a Signer of the Constitution from Delaware, converted to Methodism, **freed all his slaves** and paid them as hired labor.

On February 3, 1790, less than three months before he died, **Franklin petitioned Congress to ban**

slavery:

"For promoting the Abolition of Slavery, the **relief of free Negroes unlawfully held in bondage**, & the Improvement of the Condition of the African Races ... an Association was formed ... in

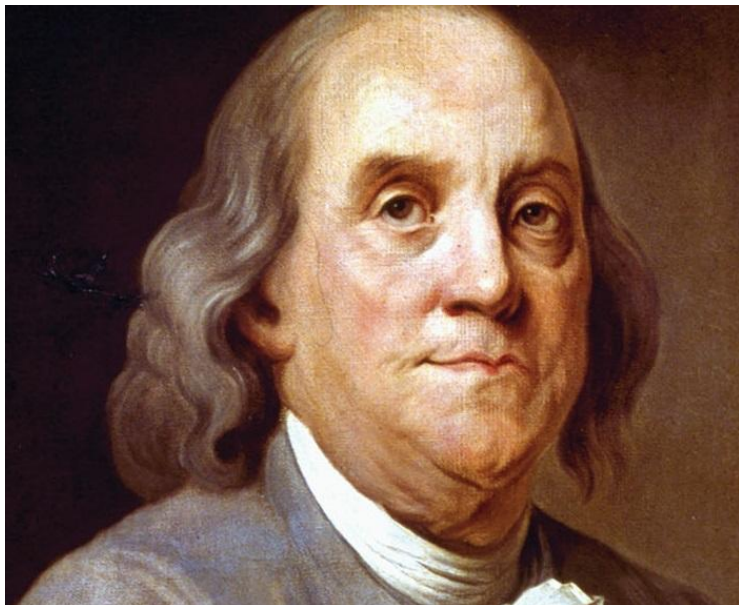
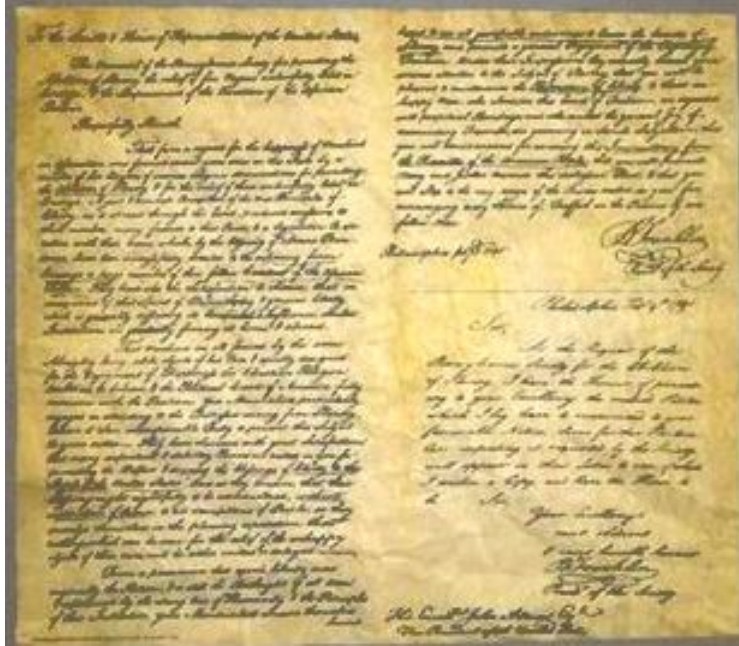
this state by a number of her citizens of various **religious denominations** for promoting the **abolition of Slavery**

...

A just and accurate conception of the true principles of liberty ... by the blessing of Divine Providence, have been successfully directed to the relieving from bondage a large number of **their fellow Creatures of the African Race** ...

.. That mankind are all formed by the same Almighty Being, **alike objects of His care** and **equally designed for the enjoyment of happiness** the **Christian Religion** teaches us to believe and

the political creed of America fully coincides ... that these blessings ought rightfully to be administered, **without distinction of Color**, to all descriptions of People ... that equal liberty ... is still the birthright of all men ...

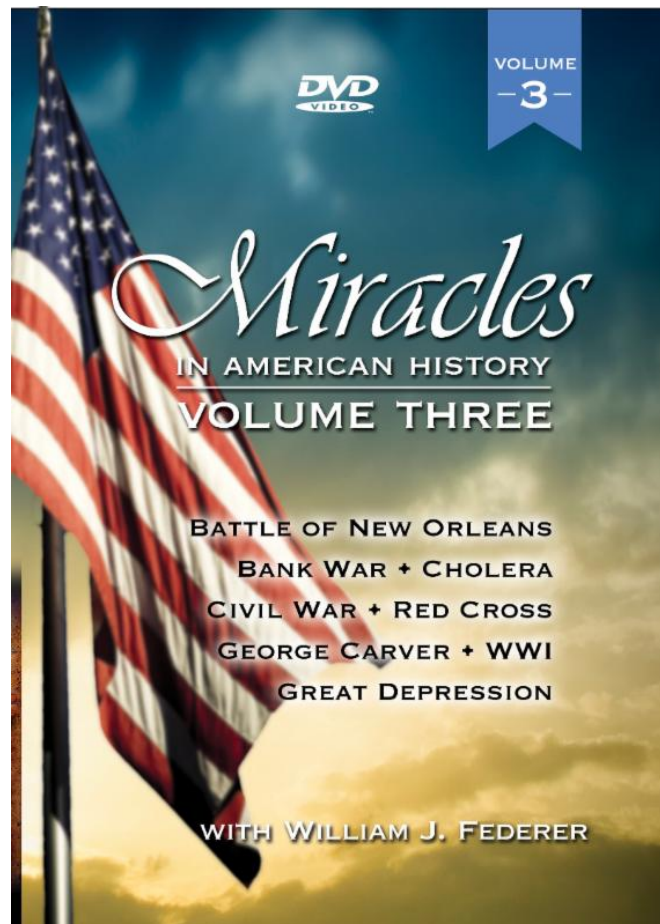


They earnestly entreat your serious attention to the subject of Slavery ... restoration of liberty to those unhappy Men, who alone, in this land of Freedom, are degraded into perpetual Bondage ... groaning in servile subjection, that you will devise means for removing this ... promote mercy and justice towards this distressed Race, and ... for **discouraging every species of traffick in the Persons of Our Fellow Men.**

--Philadelphia February 3, 1790

B. Franklin."

[DVD Miracles in American History](#)



In 1807, Congress passed the **Slave Importation Act**, signed by Jefferson, **which prohibited further importation of slaves.**

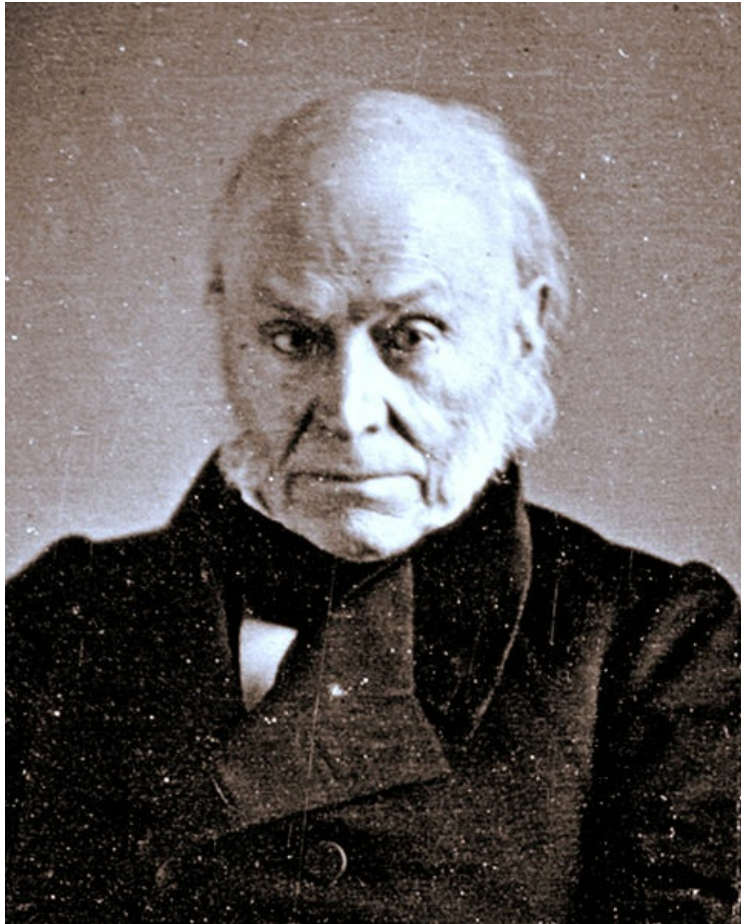
The **U.S. Coast**

captured
numerous **slave**
trading ships.

Francis Scott Key
fought a seven
year legal battle to
free the African
slaves from the
captured ship
Antelope.



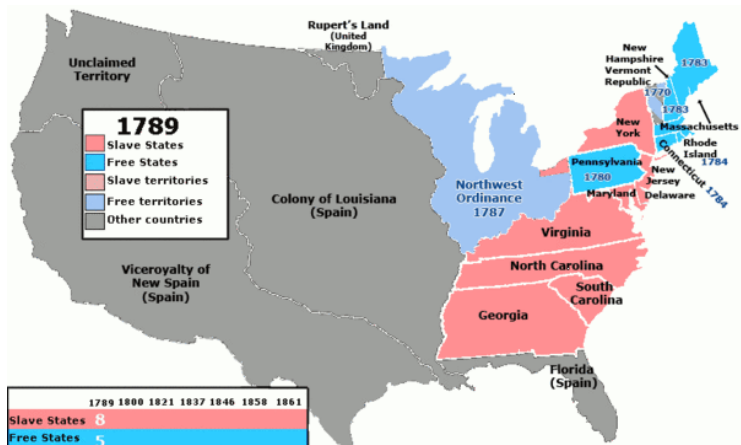
With the help of
Francis Scott
Key,
Congressman and
former President
John Quincy
Adams fought the
legal **battle to free**
African slaves
from the ship
Amistad.



Adams worked to
end slavery by
removing
Congress' Gag
Rule.

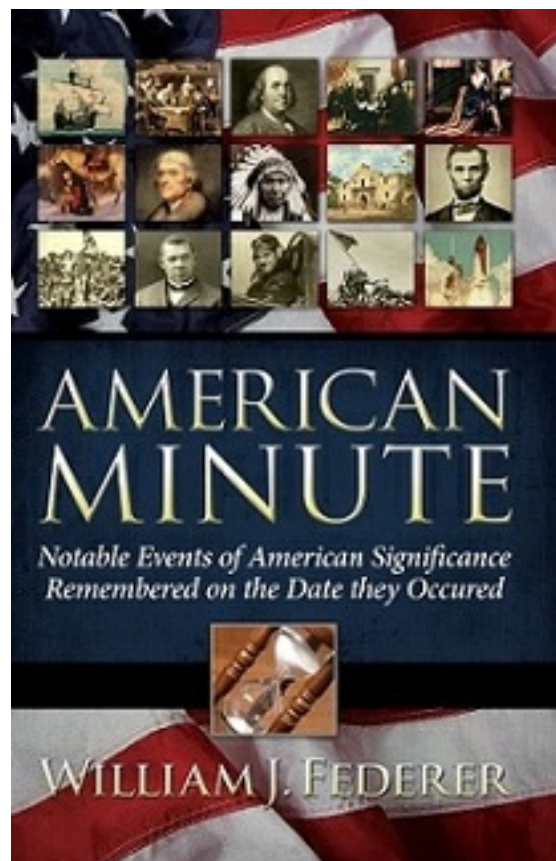
Prior to the **Civil**
War, 19 of the 34
States **outlawed**
slavery:

- Pennsylvania
1787,
- New
Hampshire
1788,



- Connecticut 1788,
- Massachusetts 1788,
- Rhode Island 1790,
- Vermont 1791,
- New York 1799,
- Ohio 1803,
- New Jersey 1804,
- Indiana 1816,
- Illinois 1818,
- Maine 1820,
- Michigan 1837,
- Iowa 1846,
- Wisconsin 1848,
- California 1850,
- Minnesota 1858,
- Oregon 1859,
- Kansas 1861.

[American Minute-Notable Events of American Significance Remembered on the Date They Occurred](#)



In 1850, the Democrat-controlled Congress passed the infamous



Fugitive Slave Act.

A historical marker in **Wisconsin** reads:

"Joshua Glover was a runaway slave who sought freedom in Racine. In 1854, his

Missouri owner used the **Fugitive Slave Act** to apprehend him. This 1850 law permitted slave catchers to cross state lines to capture escaped slaves. **Glover** was taken to Milwaukee and imprisoned.

Word spread about **Glover's** incarceration and a great crowd (5,000) gathered around the jail demanding his release. They beat down the jail door and released **Joshua Glover**. He was eventually escorted to Canada and safety.

The **Glover** incident helped galvanize abolitionist sentiment in Wisconsin. This case eventually led the state supreme court to defy the federal government by declaring the **Fugitive Slave Act unconstitutional.**"



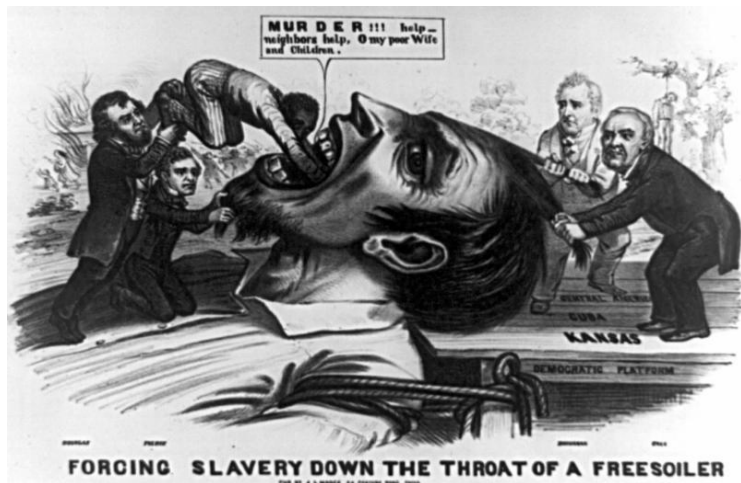
Shortly afterwards, in 1854, **Wisconsin** citizens met in a schoolhouse in **Ripon, Wisconsin**, to form what would become the **Republican Party**.

The original **1856** **Republican** platform was:

"Resolved ... it is both the right and the imperative duty of Congress to prohibit in the Territories those **twin relics of barbarism -- Polygamy and Slavery.**"



The territories, after the **Kansas-Nebraska Act of 1854**, were flooded with Democrat slaveholders who wanted to bring additional slave states into the Union. This led to years of violence, called "**Bleeding Kansas.**"



One of the **founders** of the **Republican Party** was **U.S. Senator Charles Sumner** of Massachusetts.

In 1841, he argued before the Massachusetts Supreme Court, *Roberts v. Boston*, to end racial segregation in schools.



His efforts eventually led the Massachusetts Legislature to integrate schools in 1855.

When the **Democrat Party** pushed through the **1850 Fugitive Slave Act**, **Senator Sumner** gave a **three hour speech** condemning it.



When the **Kansas-Nebraska Act**, promoted by **Democrat Senator Stephen Douglas** and **Democrat Congressman Andrew Butler**, passed in 1856, **Sumner** denounced it, accusing **Democrats** of having a "**mistress ... the harlot, Slavery.**"

On May 22, 1856, Andrew Butler's cousin, **Democrat Congressman Preston Brooks** approached **Charles Sumner**



as he sat at his desk in the Senate chamber and struck him with a thick gutta-percha cane with a gold head.

Brooks continued to beat **Charles Sumner** till his desk, which had been bolted to the floor, was knocked over.



Blinded by his own blood, **Sumner** attempted to get up and stagger away down the aisle, but **Brooks** kept striking him.

When other Senators tried to rescue **Sumner**, Democrat **Congressman Laurence Keitt** brandished a pistol.

Finally, **Brook's** gutta-percha cane



broke and **Sumner** lay motionless on the floor.

William Cullen Bryant, editor of the *New York Evening Post*, wrote of the **Democrat South**:

"The South cannot tolerate free speech anywhere, and would stifle it in Washington with



the bludgeon and the bowie-knife, as they are now trying to stifle it in Kansas by massacre, rapine, and murder ...

Are we to be chastised as they chastise their slaves ... a target for their brutal blows?"

After the Civil War, **slavery was ended** when **Republicans** pushed through the **13th Amendment**, but Southern Democrat

continued to discriminate against freed slaves.

Republicans passed the **14th Amendment** in 1868 to force States to **give rights to freed slaves**.

In 1870, **Republicans** passed the **15th Amendment** in 1870, to **prohibit Democrats** from **intimidating blacks at polling places**.



In the 1960s, under LBJ, Democrats did the big switch from **"intimidation"** to **"entitlement,"** as a way to **control minority voters** through the **Great Society Welfare State entitlement programs**.

Charles Sumner died MARCH 11, 1874, having never fully recovered from his injuries.



Condemning slavery in all its forms, **Charles Sumner** wrote In 1853 the book ***White Slavery in the Barbary States***.

WHITE SLAVERY IN THE BARBARY STATES

CHARLES SUMNER

In it, he documented that throughout the Middle Ages, Muslim **Barbary pirates** raided coastal towns from the eastern Mediterranean to the Netherlands, and as far north as Iceland, carrying away white Europeans as slaves.

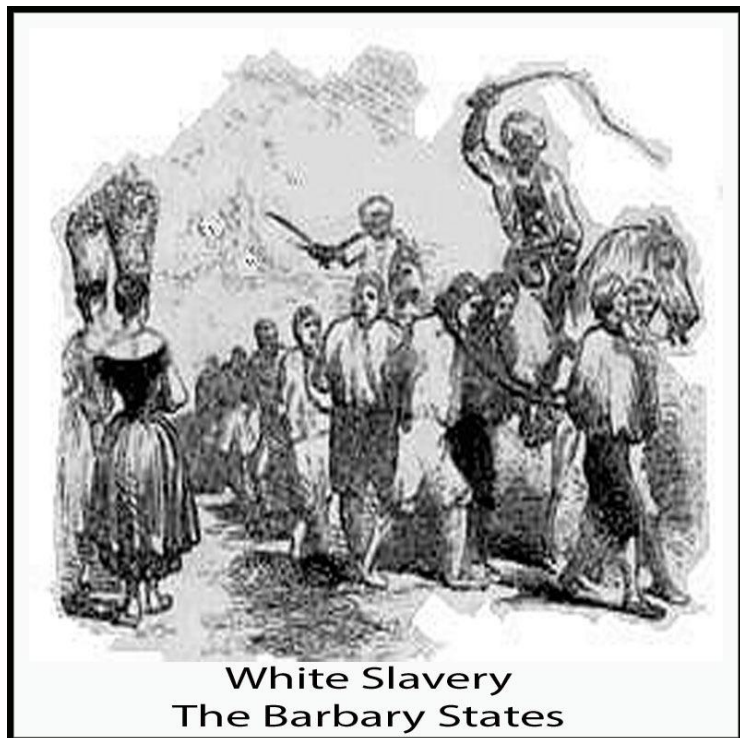
They then sold them throughout the Ottoman Empire and the North African Barbary states of Morocco, Algiers, Salee, Oran, Tunis, Tripoli and Bacra, not stopping until

forced to by the Barbary Pirate War of 1816.

Charles Sumner
wrote:

"The **Saracens**, with the Koran and the sword, potent ministers of conversion, next broke from Arabia, as the messengers of a new religion, and pouring along these shores, diffused the faith

and doctrines of Mohammed ... even ... entered Spain, and ... at Roncesvalles ... overthrew the embattled chivalry of the Christian world led by Charlemagne. (*The*



White Slavery
The Barbary States

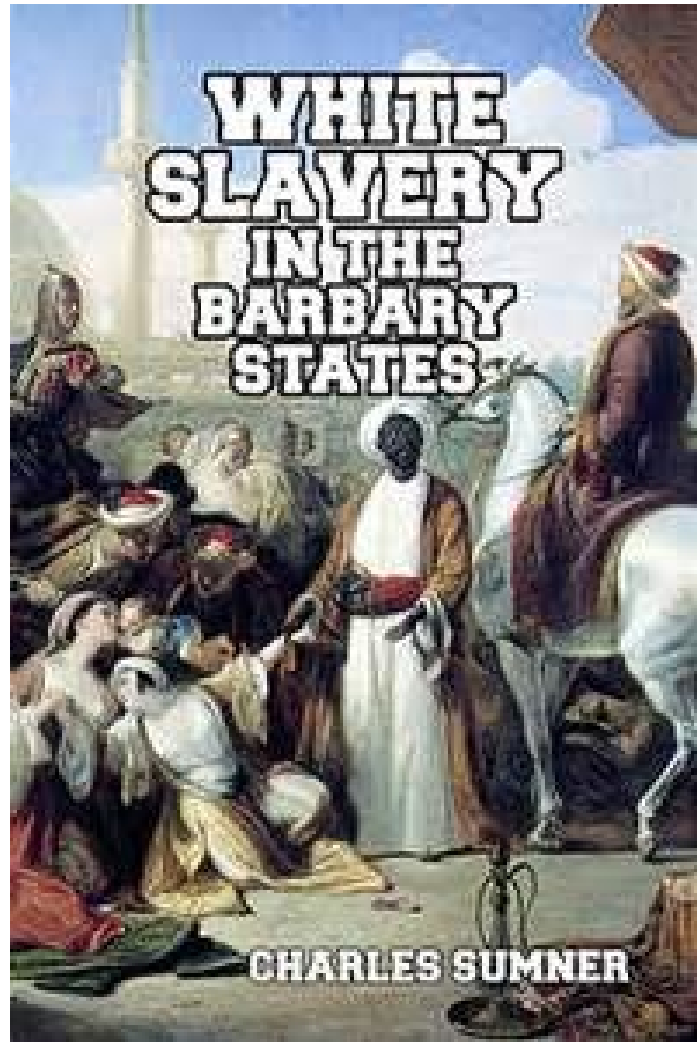
Song of Roland) ...

Algiers, for a long time the most obnoxious place in the Barbary States of Africa, the chief seat of Christian slavery ... the wall of the barbarian world ..."

Sumner continued:

"And **Cervantes**, in the story of **Don Quixote** ... give(s) the narrative of a **Spanish captive** who had escaped from **Algiers** ...

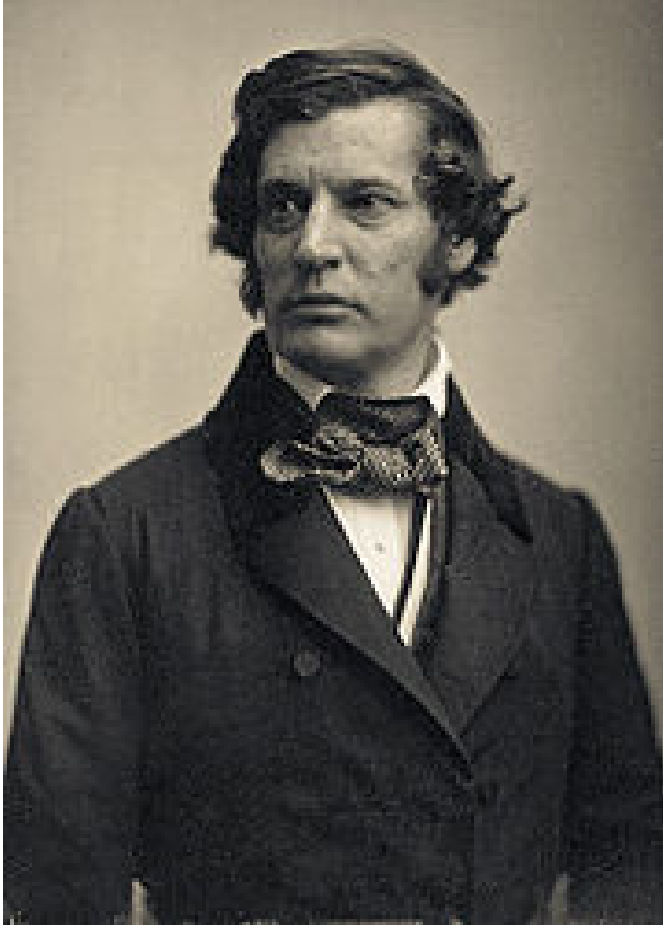
The author is supposed to have drawn from his own experience; for during five and a half years he endured the horrors of **Algerine slavery**, from which he was finally liberated by a ransom of about six hundred dollars."



Sumner stated:

"Familiarity with that great story of redemption, when **God raised up the slave-born Moses to deliver His chosen people** from bondage,

and with that sublimer story where **our**



Saviour died a cruel death that all men, without distinction of race, might be saved, **makes slavery impossible ..."**

Sumner
continued:

"There is no reason for renouncing **Christianity**, or for surrendering to the false religions; nor do I doubt that **Christianity** will yet prevail over the earth as the waters cover the sea."

--



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[Christians](#)

[pioneered Anti-](#)

[Slavery Movement: Quaker Anthony Benezet to](#)

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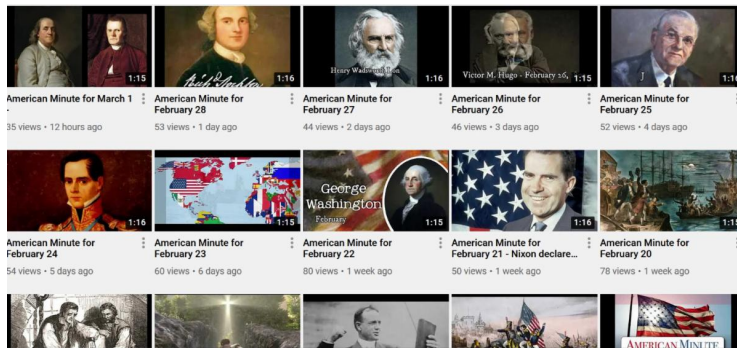
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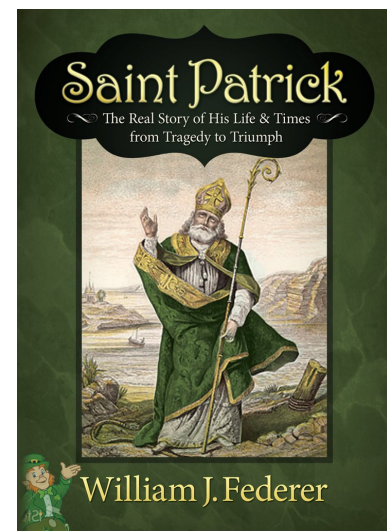


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Interviews on The Eric Metaxas Show

700 Club - Miraculous Milestones in Science, Medicine & Innovation

700 Club - Socialism (episode 1)

700 Club - Socialism (episode 2)

700 Club - Miracles in History (episode 1)

(episode 2)

(episode 3)

Miracles in American History-Volume TWO (D.James Kennedy
Ministry)

Faith in History TCT

Archives

CBN "Liberty" Special

