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The Selling of Joseph: A Memorial
(1700)

Samuel Sewall

The Selling
OF
JOSEPH
A Memorial.

FORASMUCH as Liberty is in real value next unto Life: None ought to part with it themselves, or deprive others of it, but upon most mature Consideration.

The Numerousness of Slaves at this day in the Province, and the Uneasiness of them under their Slavery, hath put many upon thinking whether the Foundation of it be firmly and well laid; so as to sustain the Vast Weight that is built upon it. It is most certain that all Men, as they are the Sons of *Adam*, are Coheirs; and have equal Right unto Liberty, and all other outward Comforts of Life. *GOD hath given the Earth* [with all its Commodities] *unto the Sons of Adam, Psal 115. 16. And hath made of One Blood, all Nations of Men, for to dwell on all the face of the Earth; and hath determined the Times before appointed, and the bounds of their habitation: That they should seek the Lord. Forasmuch then as we are the Offspring of GOD &c. Act 17. 26, 27, 29.* Now although the Title given by the last *ADAM*, doth infinitely better Mens Estates, respecting *GOD* and themselves; and grants them a most beneficial and inviolable Lease under the Broad Seal of Heaven, who were before only Tenants at Will: Yet through the Indulgence of *GOD* to our First Parents after the Fall, the outward Estate of all and every of the Children, remains the same, as to one another. So that Originally, and Naturally, there is no such thing as Slavery. *Joseph* was rightfully no more a Slave to his Brethren, then they were to him: and they had no more Authority to *Sell* him, than they had to *Slay* him. And if *they* had nothing to do to *Sell* him; the *Ismaelites* bargaining with them, and paying down Twenty pieces of Silver, could not make a Title. Neither could *Potiphar* have any better Interest in him than the *Ismaelites* had. *Gen. 37. 20, 27, 28.* For he that shall in this case plead *Alteration of Property*, seems to have forfeited a great part of his own claim to Humanity. There is no proportion between Twenty Pieces of Silver, and *LIBERTY*. The Commodity it self is the Claimer. If *Arabian* Gold be imported in any quantities, most are afraid to meddle with it, though they might have it at easy rates; lest if it should have been wrongfully taken from the Owners, it should kindle a fire to the Consumption of their whole Estate. 'Tis pity there should be more Caution used in buying a Horse, or a little lifeless dust; than there is in purchasing Men and Women: Whenas they are the Offspring of *GOD*, and their Liberty is,

————— *Auro pretiosior Omni.*

And seeing *GOD* hath said, *He that Stealeth a Man and Selleth him, or if he be found in his hand, he shall surely be put to Death. Exod. 12. 16.* This Law being of Everlasting Equity, wherein Man Stealing is ranked amongst the most atrocious of Capital Crimes: What louder Cry can there be made of the Celebrated Warning,

Caveat Emptor!

And all thing considered, it would conduce more to the Welfare of the Province, to have White Servants for a Term of Years, than to have Slaves for Life. Few can endure to hear of a Negro's being made free; and indeed they can seldom use their freedom well; yet their continual aspiring after their forbidden Liberty, renders them Unwilling Servants. And there is such a disparity in their Conditions, Color & Hair, that they can never embody with us, and grow up into orderly Families, to the Peopling of the Land: but still remain in our Body Politick as a kind of extravasat Blood. As many Negro men as there are among us, so many empty places there are in our Train Bands, and the places taken up of Men that might make Husbands for our Daughters. And the Sons and Daughters of *New England* would become more like *Jacob*, and *Rachel*, if this Slavery were thrust quite out of doors. Moreover it is too well known what Temptations Masters are under, to connive at the Fornification of their Slaves; lest they should be obliged to find them Wives, or pay their Fines. It seems to be practically pleaded that they might be Lawless; 'tis thought much of, that the Law should have Satisfaction for their Thefts, and other Immoralities; by which means, *Holiness to the Lord*, is more rarely engraven upon this sort of Servitude. It is likewise most lamentable to think, how in taking Negroes out of *Africa*, and Selling of them here, That which GOD ha's joyned together men do boldly rend asunder; Men from their Country, Husbands from their Wives, Parents from their Children. How horrible is the Uncleaness, Mortality, if not Murder, that the Ships are guilty of that bring great Crouds of these miserable Men, and Women. Methinks, when we are bemoaning the barbarous Usage of our Friends and Kinsfolk in *Africa*: it might not be unseasonable to enquire whether we are not culpable in forcing the *Africans* to become Slaves amongst our selves. And it may be a question whether all the Benefit received by *Negro* Slaves, will balance the Accompt of Cash laid out upon them; and for the Redemption of our own enslaved Friends out of *Africa*. Besides all the Persons and Estates that have perished there.

Obj. 1. *These Blackamores are of the Posterity of Cham, and therefore are under the Curse of Slavery. Gen. 9.25, 26, 27.*

Answ. Of all Offices, one would not begg this; viz. Uncall'd for, to be an Executioner of the Vindictive Wrath of God; the extent and duration of which is to us uncertain. If this ever was a Commission; How do we know but that it is long since out of date? Many have found it to their Cost, that a Prophetical Denunciation of Judgment against a Person or People, would not warrant them to inflict that evil. If it would, *Hazael* might justify himself in all he did against his Master, and the *Israelites*, from *2 Kings* 8. 10, 12.

But it is possible that by cursory reading, this Text may have been mistaken. For *Canaan* is the Person Cursed three times over, without the mentioning of *Cham*. Good Expositors suppose the Curse entailed on him, and that this Prophesie was accomplished in the Extirpation of the *Canaanites*, and in the Servitude of the *Gibeonites*, *Vide Pareum*. Whereas the Blackmores are not descended of *Canaan*, but of *Cush*. *Psal.* 68. 31. *Princes shall come out of Egypt [Mizraim] Ethiopia [Cush] shall soon stretch out her hands unto God.* Under which Names, all *Africa* may be comprehended; and the Promised Conversion ought to be prayed for. *Jer.* 13, 23. *Can the Ethiopian change his skin?* This shews that Black Men are the Posterity of *Cush*: Who time out of mind have been distinguished by their Colour. And for want of the true, *Ovid* assigns a fabulous cause of it.

*Sanguine tum credunt in corpora summa vocato
Æthiopum populos nigrum traxisse colorem.*
Metamorph. lib.2.

Obj. 2. *The Nigers are brought out of a Pagan Country, into places where the Gospel is Preached.*

Answ. Evil must not be done, that good may come of it. The extraordinary and comprehensive Benefit accruing to the Church of God, and to *Joseph* personally, did not rectify his brethrens Sale of him.

Obj. 3. *The Africans have Wars with one another: our Ships bring lawful Captives taken in those Wars.*

Answ. For ought is known, their Wars are much such as were between *Jacob's* Sons and their Brother *Joseph*. If they be between Town and Town; Provincial, or National: Every War is upon one side Unjust. An Unlawful War can't make lawful Captives. And by Receiving, we are in danger to promote, and partake in their Barbarous Cruelties. I am sure, if some Gentlemen should go down to the *Brewsters* to take the Air, and Fish: And a stronger party from *Hull* should Surprise them, and Sell them for Slaves to a Ship outward bound: they would think themselves unjustly dealt with; both by Sellers and Buyers. And yet 'tis to be feared, we have no other kind of Title to our *Nigers*. *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.* Matt. 7. 12.

Obj. 4. *Abraham had servants bought with his Money, and born in his House.*

Answ. Until the Circumstances of *Abraham's* purchase be recorded, no Argument can be drawn from it. In the mean time, Charity obliges us to conclude, that He knew it was lawful and good.

It is Observable that the *Israelites* were strictly forbidden the buying, or selling one another for Slaves. *Levit.* 25. 39, 46. *Fer.* 34. 8—22. And GOD gaged His Blessing in lieu of any loss they might concept they suffered thereby. *Deut.* 15. 18. And since the partition Wall is broken down, inordinate Self love should likewise be demolished. GOD expects that Christians should be of a more Ingenuous and benign frame of spirit. Christians should carry it to all the World, as the *Israelites* were to carry it one towards another. And for men obstinately to persist in holding their Neighbours and Brethren under the Rigor of perpetual Bondage, seems to be no proper way of gaining Assurance that God ha's given them Spiritual Freedom. Our Blessed Saviour ha's altered the Measures of the Ancient Love-Song, and set it to a most Excellent New Tune, which all ought to be ambitious of Learning. *Matt.* 5. 43, 44. *John* 13. 34. These *Ethiopians*, as black as they are; seeing they are the Sons and Daughters of the First *Adam*, the Brethren and Sister of the Last ADAM, and the Offspring of GOD; They ought to be treated with a Respect agreeable.

Servitus perfecta voluntaria, inter Christianum & Christianum, ex parte servi patientis saepe est licita, quia est necessaria: sed ex parte domini agentis, & procurando & exercendo, vix potest esse licita: quia non convenit regulae illi generali: Quaecunque volueritis ut faciant vobis homines, ita & vos facite eis. Matt. 7.12.

Perfecta servitus poenae, non potest jure locum habere, nisi ex delicto gravi quod ultimum supplicium aliquo modo meretur: quia Libertas ex naturali aestimatione proxime accedit ad vitam ipsam, & eidem a multis proferri solet.

Ames. Cas. Consc. Lib. 5. Cap. 23. Thes. 2, 3.

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