

Bringing Heaven to Earth:
Christian Activism creates the Benevolent Empire

Outline:

1. Recap of the Three Keys
2. Major Reform Areas – Temperance and Abolitionism
3. Other “Unique” Reform Efforts – Mormonism and Utopianism

Quotes of Interest:

“In deciding the question, whether slavery be a moral wrong, I premise that I hold it as an axiom, that THE Bible is the only infallible standard of moral truth and human duty. Not desiring impiously to presume to be wiser than God—to condemn what he has not condemned, or to justify what he has not justified—I repudiate, as the quintessence of infidelity, the sentiment, that men are able by the light of Nature, by any power of intellect, or by any feeling “away down in the heart,” to prove that to be wrong which the Bible sanctions. . . . I regard it, therefore, as proved beyond the possibility of a doubt, that, if slavery can be shown to be morally wrong, the Bible is thereby demonstrated to be a cheat.” James Shannon, 1855 speech that was a summary of his book *The Philosophy of Slavery as Identified with the Philosophy of Human Happiness* (1849)

“Remember Americans, that we must and shall be free and enlightened as you are, will you wait until we shall, under God, obtain our liberty by the crushing arm of power? Will it not be dreadful for you? I speak Americans for your good. We must and shall be free I say, in spite of you. You may do your best to keep us in wretchedness and misery, to enrich you and your children, but God will deliver us from under you. And wo, wo, will be to you if we have to obtain our freedom by fighting. Throw away your fears and prejudices then, and enlighten us and treat us like men, and we will like you more than we do now hate you, and tell us now no more about colonization, for America is as much our country, as it is yours.—Treat us like men, and there is no danger but we will all live in peace and happiness together” David Walker, *Appeal to the Colored Citizens of the World*, 1829.

“As I left my native state on account of slavery, and deserted the home of my fathers to escape the sound of the lash and the shriek of tortured victims, I would gladly bury in oblivion the

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recollection of those scenes with which I have been familiar. But this cannot be. They come over my memory like gory spectres, and implore me, with resistless power, in the name of a God of mercy, in the name of a crucified Saviour, in the name of humanity, for the sake of the slaveholder as well as the slave, to bear witness to the horrors of the Southern prison-house.”
Sarah Grimke, 1850s.

“What, to the American slave, is your 4th of July? I answer: a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciations of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade, and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy— a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices, more shocking and bloody, than are the people of these United States, at this very hour.”
Frederick Douglass, *What to the Slave is the Fourth of July?*, 1852.

