

Petition for a Secular Georgetown

Last Updated: 3 November 2023

We can explore how we can become a stronger university opened to new possibilities by a new journey—a journey that will demand a new kind of imaginative engagement. We must discover new ways of being a university—new ways of exercising our institutional agency.¹

- President John J. DeGioia, 2016

¹ Racial justice: A georgetown response, continuing the conversation. President John J. DeGioia. (2018, December 10). Retrieved May 7, 2023, from <https://president.georgetown.edu/slavery-memory-reconciliation-report-remarks/#>

To Georgetown University's Governing Body:

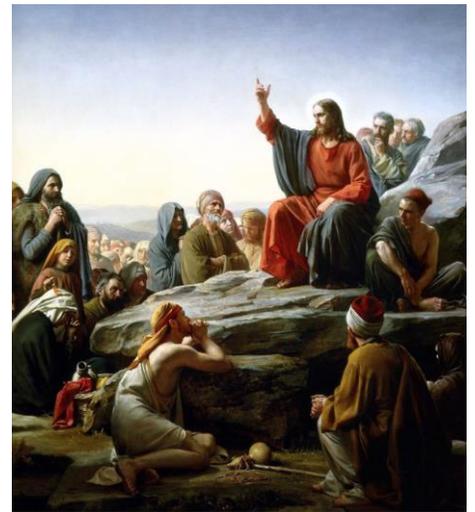
We, the undersigned groups of Georgetown University's community, applaud your commitment to address the university's role in the injustice of slavery. **In accordance with the goals of atonement Georgetown University endeavored to fulfill in 2015, we propose a formal disassociation between Georgetown University and the Society of Jesus.**

Our proposal is made on the following grounds:

1. **The Judeo-Christian God supports slavery.** If we are to presume the veracity of the Bible, that it accurately represents a creator God and its desires for humankind, God supports slavery.

- **Yahweh:** In the Old Testament, after Moses and Israelites escape from Egypt and cross the Red Sea to Mt. Sinai, God gives the Israelites a collection of written laws—the Law of Moses—which sanction slavery. “²⁰ When a slaveowner strikes a male or female slave with a rod and the slave dies immediately, the owner shall be punished. ²¹ But if the slave survives a day or two, there is no punishment; for the slave is the owner's property.” (New Revised Standard Version Catholic Edition, Exodus 21:20-21)

- **Jesus:** In the Gospel of Matthew, Jesus recommends physical abuse on slaves who don't obey their master. “⁴⁸ But if that wicked slave says to himself, ‘My master is delayed,’ ⁴⁹ and he begins to beat his fellow slaves, and eats and drinks with drunkards, ⁵⁰ the master of that slave will come on a day when he does not expect him and at an hour that he does not know. ⁵¹ He will cut him in pieces and put him with the hypocrites, where there will be weeping and gnashing of teeth.” (New Revised Standard Version Catholic Edition, Matthew 24:45-51)

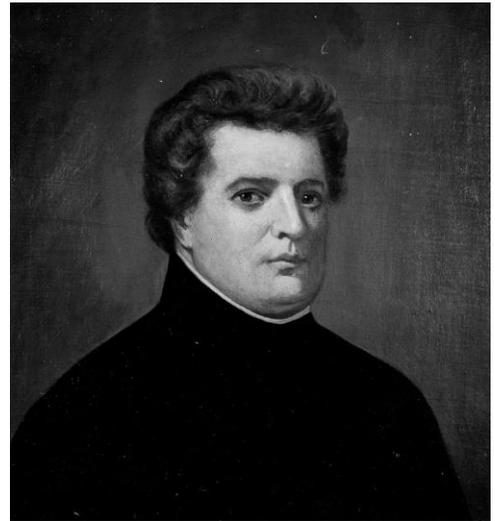


Sermon on the Mount by Carl Bloch (1877)

Appendix 1 delineates Biblical verses pertaining to slavery.

2. **The Georgetown Jesuits' defended slavery through Christianity.** 19th century primary source documents reveal the religious worldview which motivated Georgetown University's administrators to regard slavery as a divinely mandated institution.

- **Thomas Mulledy:** The Provincial of the Jesuits in Maryland, President of Georgetown College from 1829 to 1838, and principal organizer of the 1838 sale of 272 slaves lectured on the master-slave relationship at the College of the Holy Cross in Worcester, Massachusetts: "It is not permitted masters, according to the law of the Gospel, to have in their service useless persons, who live in idleness and sloth."² Within this lecture, Mulledy continued to characterize slaves as swearers, drunkards, insolent in speech, unchaste, immodest, idle and slothful.³



Rev. Thomas F. Mulledy, S.J., president of Georgetown College and the College of the Holy Cross

- **James Ryder:** Georgetown University's subsequent president, James Ryder, defended slavery on religious grounds to an assembly of Catholics in Richmond, Virginia: "[Abolition] is not religion—it is not piety—it is a profanation of the gospel of peace and charity to allow so fell a spirit to be called religious! God is a God of order—his religion secures order, and the ministers of that religion should be the ministers of order."⁴
- **Joseph Mobberly:** The Jesuit overseer of St. Inigoe's plantation between 1806 and 1820, wrote extensively on the perpetual curses of black skin and slavery that Africans are divinely ordained to endure. In Mobberly's view, Africans are the descendants of Noah's son Ham—from the tale of the global flood depicted in the Bible. Ham's transgression (seeing his father naked) was so egregious that: "[Africans] 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."⁵

² Thomas Mulledy, S.J., "87th Instruction in Moral Theology," 1854, The Thomas Mulledy, S.J. Papers (TMSJP), Special Collections Division, Lauinger Library, Georgetown University, Washington, D.C.

³ Murphy, *Jesuit Slaveholding in Maryland*, To Serve the Slave or the Immigrant?

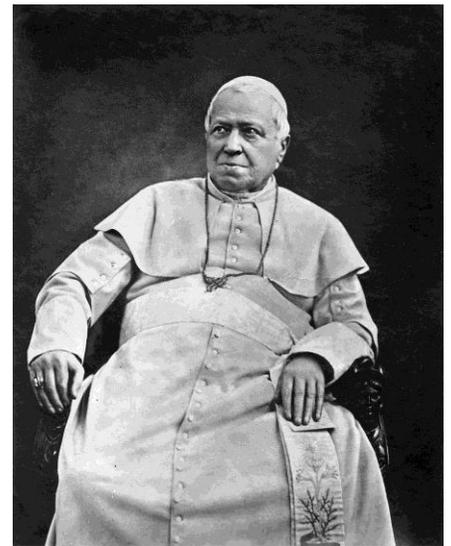
⁴ Georgetown Slavery Archive, "Proslavery oration by Rev. James Ryder, SJ, August 30, 1835," Georgetown Slavery Archive, accessed November 10, 2017, <https://slaveryarchive.georgetown.edu/items/show/88>

⁵ "Cham", Treatise on Slavery – Cham (2 of 2), 1823, Joseph P. Mobberly, SJ Papers, box 1, folder 8, Georgetown University Manuscripts, Booth, Transcript by Alphonso Saville | https://findingaids.library.georgetown.edu/repositories/15/archival_objects/1443544

3. **The Catholic Church condoned slavery since its founding until the 20th century.** The transatlantic slave trade was an economic enterprise bolstered by the political and military power of the church, beyond the conclusion of the U.S. civil war.

- **Bull “Etsi Suscepti” of Pope Eugene IV in 1442:** The Bull “Etsi Suscepti” was an ecclesiastical mandate which appointed Prince Henry the Navigator and the military Order of Christ as economic overseers of Portugal’s burgeoning slave economy in Africa—the start of the transatlantic slave trade. The bull threatens the wrath of God on anyone who challenges this authority: “No one is allowed in any way to invalidate or refute any part of our concessions and instructions stated on this page, or to resist and defy the contents of this letter through reckless venture. But if anyone attempts to do this at all, let him know that the wrath of the Almighty God and those of the holy Apostles Peter and Paul will fall upon him.”⁶
- **Holy Office Statement on Slavery signed by Pope Pius IX in 1866:** Reverend William Massaia (1809-1889), the Vicar Apostolic of the Galla tribe in Ethiopia, asked the Holy Office in 1866 for guidance on the participation of Catholics in slave trading. The reply signed by Pope Pius IX reads:

“Slavery itself, considered as such in its essential nature is not at all contrary to the natural and divine law, and there can be several just titles of slavery and these are referred to by approved theologians and commentators of the sacred canons... From this, it follows that it is not contrary to the natural and divine law for a slave to be sold, bought, exchanged or donated, provided that in this sale, purchase, exchange or gift, the due conditions are strictly observed which the approved authors likewise describe and explain. Among these conditions, the most important ones are that the purchaser should carefully examine whether the slave who is put up for sale has been justly or unjustly deprived of his liberty, and that the vendor should do nothing which might endanger the life, virtue or Catholic faith of the slave.”⁷



Pope Pius IX

⁶ Adiele, *The Popes, the Catholic Church and the Transatlantic Enslavement of Black Africans 1418-1839*, p. 283

⁷ Instructions of the Holy Office regarding the participation of Catholics in the slave trade, dated June 20, 1866.

4. **The deleterious influence of Georgetown’s Catholic and Jesuit identity continues today.** Aside from participating in the U.S. slave trade, an adherence to Christian dogma has placed Georgetown University on the wrong side of many significant cultural issues. (Always relating to sex.)

- **Opposition to LGBTQ civil liberties:** From 1979-1987, Georgetown University fought a legal case to prohibit campus recognition and financing for gay students—sacrificing 200 million dollars in tax-exempt bonds from the federal government in this effort. Although Georgetown’s attitude towards sexuality has since positively evolved, the university has not reconciled this present-day attitude with either: (1) the bigotry espoused by its lawyers in U.S. courts—when the civil liberties of the LGBTQ community were uncertain—or (2) the positions of the Roman Catholic Church and the Bible.⁸
- **Opposition to reproductive civil liberties:** Contraception, readily provided at over 85 percent of U.S. universities, is deemed incompatible Catholic principles and unavailable at Georgetown’s Student Health Center.⁹ This policy betrays safe sex and family planning that improves lives. The U.S. Supreme Court’s reversal of *Roe vs. Wade* on 24 June 2022 underscores the need for leadership in protecting bodily autonomy in the 21st century.¹⁰ Sadly, much like on the issue of slavery, Georgetown University is currently on the wrong side of history.
- **Sheltering known child sex abusers:** In 2018, the Maryland Office of the Attorney General launched a Grand Jury investigation concerning child sex abuse in the Archdiocese of Baltimore—an institution fathered by Georgetown University’s founder, John Carroll. This investigation mirrors others conducted across the United States, all of which conclude that the Catholic Church shielded hundreds child sex abusers from the law.¹¹ *The Hoya* recently identified 14 of Georgetown’s religious leaders in recent history against whom accusations of child sex abuse exist. For many of these persons, the Society of Jesus possessed information of alleged abuse prior to their presence on Georgetown’s campus.¹²

⁸ The New York Times. (1988, April 2). A gay rights victory at Georgetown. The New York Times.

<https://www.nytimes.com/1988/04/02/us/a-gay-rights-victory-at-georgetown.html>

⁹ Condom and safer sex product availability among U.S. college health centers. Safer Sex Products Availability. (n.d.).

<http://www.ejhs.org/volume14/safersex.htm>

¹⁰ Totenberg, N., & McCammon, S. (2022, June 24). Supreme Court overturns *Roe v. Wade*, ending right to abortion upheld for decades. NPR.

<https://www.npr.org/2022/06/24/1102305878/supreme-court-abortion-roe-v-wade-decision-overturn>

¹¹ Attorney general’s report on child sexual abuse in the archdiocese of ... (n.d.).

https://www.marylandattorneygeneral.gov/news%20documents/OAG_redacted_Report_on_Child_Sexual_Abuse.pdf

¹² Shaham, A., Simon, W., Cassou, W., & Block-Jones, J. (2019, March 21). 14 abusive priests found in Georgetown’s past, present. 14 Abusive Priests Found in Georgetown’s Past, Present. <https://thehoya.com/14-abusive-priests-found-georgetown-past-present/>

Conclusion

The God of the Bible endorses many practices that we find morally reprehensible today. Slavery is one such practice. Fathers could sell their daughters into slavery. Masters could beat their slaves. In the event of a failure to repay a debt, creditors could confiscate the children of a debtor. These facts were understood throughout the majority of Catholic Church's and the Society of Jesus' existence. Historical, primary source documents show that a belief in the Bible's divine origins buttressed these organizations' favorable views of slavery.

Georgetown University's decision to omit addressing the preceding facts of its participation in the U.S. slave trade is tragic. It betrays the university's foremost mission: a moral and intellectual responsibility to conduct honest research and act on the findings. Additionally, it betrays the purported sincerity of the university's effort to atone for its involvement in the U.S. slave trade and self-improve. The preceding reveals only a single course of action that would allow Georgetown University to honor its commitments. **Georgetown University must formally disassociate from the Society of Jesus to fulfill its responsibilities as a university and its atonement initiative.**

Best,

The Georgetown Secular Society

Devoted to Fulfilling Georgetown University's Atonement

Appendix 1: Biblical Verses Mentioning Slavery

The Old Testament

The Old Testament is the first compilation of books in the Bible, Christianity's sacred text, comprising approximately 77% of its content. With some variation, present-day Christians and Jews purport the Old Testament reflects historical events and is inspired by a deity. By contrast, early religious authorities professed the Old Testament as a celestially gifted and authored text—views maintained by some religious adherents today.

Genesis

The Book of Genesis is the first book of the Bible. To this day, some Christians reference Genesis to explain the creation of the universe, humankind, and Earth's other animal species. Commonly known stories from Genesis include those of Adam and Even in the Garden of Eden, Noah's ark and the global flood, and the Tower of Babel.

Noah's Curse of Ham was referenced by 19th century slaveholders to support slavery. Joseph Mobberly, the plantation overseer of the Maryland Jesuits, is among these persons.

[Genesis 9:18-27](#)

[Genesis 15:13-14](#)

[Genesis 16:7-10](#)

[Genesis 20:14,17-18](#)

[Genesis 21:8-13](#)

Exodus

The Book of Exodus details a supposed history of an ancient tribe of humans—the Israelites. It reports of the Israelites' enslavement under an Egyptian Pharaoh, the rise of Moses—a prophet—who frees them from bondage, and of their relationship with God.

After the Israelites' escape from Egypt, the God of the Old Testament outlines to Moses an extended series of laws regarding worship, animal sacrifice, and social justice. In God's view, slavery is an acceptable institution wherein slaves are personal property. The adjacent verses are the God of the Old Testament's mandates concerning slaves.

[Exodus 21:2-11](#)

[Exodus 21:20-21](#)

[Exodus 21:26-27](#)

[Exodus 21:28-32](#)

Leviticus	
<p>The Book of Leviticus is a compilation of rituals the God of the Old Testament details to the Israelites through Moses. The text covers grain offerings, animal sacrifices, the ordination of priests, and annual feasts.</p> <p>The first adjacent verse details a ritual that God is owed as compensation when a man has sex with another person's female slave. The second verse is a proclamation of where the Israelites are to acquire slaves.</p>	<p>Leviticus 19:20-22 Leviticus 25:44-46</p>
Numbers	
<p>The Book of Numbers is a travel log of the Israelites' journey to the land the God of the Old Testament promised Abraham—their ancestor. The book begins with the Israelites' departure from Mt. Sinai and reports of their pilgrimage to Moab, a journey in which Moses endures mutiny, natural calamity, and military battle against indigenous populations. The corresponding verse from the latter of these hardships.</p> <p>After a victory against a local tribe, the Midianites, Moses instructs his brethren to kill all the boys and non-virgin females. Per Moses' orders, however, virgin girls are to be taken as spoils of war—presumably as sex slaves.</p>	<p>Numbers 31:17-18</p>
Deuteronomy	
<p>The Book of Deuteronomy is Moses' parting words to the Israelites. It begins with Moses recounting a history of their flight from Egypt and subsequent wandering to find "the promised land." Moses then provides additional laws for the Israelites to follow, including instructions to make slaves out of pacifist, neighbor tribes.</p>	<p>Deuteronomy 20:10-11 Deuteronomy 21:10-13</p>
Job	
<p>The Book of Job is the story of a man, Job, an upstanding citizen and deeply religious man, upon whom God inflicts several traumas—killing his family, destroying his shelter, etc. In the corresponding verse, God destroys Job's slaves, which are naturally bracketed with Job's other property: his children, oxen, donkeys and sheep.</p>	<p>Job 1:13-16</p>

Malachi

[Malachi 1:6](#)

The Book of Malachi is the last book of the Old Testament. It is set in a Jerusalem occupied by the posterity of the Israelites who escaped Egypt and wandered the wilderness for 40 years before arriving at “the promised land.” The Israelites occupying Jerusalem have become unfaithful and quarrel with God. These quarrels comprise the Book of Malachi's content, text in which God laments the poor quality of animals used in sacrifices devoted to himself and the prevalence of divorce among the Israelites—among other topics.

In the corresponding verse, the God of the Old Testament is upset that Jerusalem does not honor him in the way that a slave honors his master.

The New Testament

The New Testament is the second compilation of books in the Bible, consisting of four (conflicting and divergent) accounts of the life of Jesus—the incarnation of God; the awaited Messiah; and the central figure of Christianity. Following these narratives are a series of letters that were traditionally attributed to Paul the Apostle, a view now abandoned in academic circles, and the Book of Revelation—which describes the second coming of Jesus.

Matthew

[Matthew 18:23-35](#)

[Matthew 20:20-28](#)

[Matthew 24:45-51](#)

The Gospel of Matthew is one of the earliest accounts of Jesus, encompassing his life, death and resurrection. Jesus is described as a messiah from the line of David—from the story of David and Goliath in the Old Testament—and God in human form. The gospel's contents include descriptions of God's kingdom, Jesus' miracles and his teachings.

Jesus utilizes metaphors to instruct his followers on morality. Within several of these, Jesus analogizes the master/slave relationship to that of God and humankind. Jesus details the punishment slaves deserve when they don't do as their master instructs in Matthew 24:45-51.

[Luke 12:45-48](#)

The gospels of Matthew, Mark, and Luke are referred to as the synoptic Gospels because they share roughly the same material. For this reason, we present this verse from Luke here.

Galatians

[Galatians 3:23-29](#)

Galatians is an epistle to early Christian communities in Galatia. In this letter, the author addresses whether Christian communities outside Israel need strictly adhere to the tenets of Mosaic Law—with particular emphasis on male circumcision. The author contends they do not, following the sacrifice of Jesus.

The author then repeats the common Biblical perspective on the relationship between God and humankind. That in Christ, everyone—Jew, Greek or slave—is of equivalent status.

Ephesians

[Ephesians 6:5-9](#)

Ephesians was viewed in early Christianity as a letter written by Paul the Apostle to the inhabitants of Ephesus. The letter's contents are largely an admiration of God and a discussion of his covenant, contending that Christians should seek unity between their various sects. The Letter to the Ephesians also advises Christians on their households, offering the view that wives should “be subject to [their] husbands.” (Ephesians 5:22)

1 Corinthians

[1 Corinthians 7:21-23](#)

First Corinthians addresses five problems within a church community in Corinth—a major port city in ancient Greece. Its contents discuss church divisions, sex, Christian dogma and appropriate conduct for Christians. The author advises slaves to not be concerned about their slave status because everyone, even a free person, is a slave under God.

Colossians

[Colossians 3:22-25](#)

[Colossians 4:1](#)

Colossians is an epistle to a church in Colossae, an ancient city in Turkey. The letter begins by focusing on Jesus as the Exalted Messiah and discusses—among other topics—the societal pressures that tempt Colossians to leave the Church.

The author of Colossians writes that slaves should obey their earthly masters in everything. Additionally, that masters should treat their slaves justly and fairly because, again, everyone is a slave under God.

1 Timothy

First Timothy is one of three epistles that guide a student (presumably Timothy) in reforming a church in Ephesus. The letter addresses corrupt leadership and theology in the church, and comments on issues related to church organization. With respect to the latter of these, First Timothy's author is concerned over women presiding in leadership roles and writes: "¹¹ Let a woman learn in silence with full submission. ¹² I permit no woman to teach or to have authority over a man; she is to keep silent. ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor." (1 Timothy 2:11-14)

On the issue of slavery, First Timothy's author is concerned that disobedient slaves will lead the public to associate Christians with slave rebellions and, therefore, urges slaves to honor their masters.

[1 Timothy 6:1-2](#)

Titus

Titus is an anonymously authored letter to a pastor in Crete, an island off the coast of Greece. The letter is purposed to improve Christian communities. It discusses corrupt church leadership, proper conduct amongst Christians and ends by reiterating the promise of eternal life through Jesus Christ.

The author advises Christian slaves to be submissive and not talk back to their masters so that they advertise the gospel of Jesus through subservience.

[Titus 2:9-10](#)

Philemon

Philemon is an eponymously titled letter to a church leader in Colossae, Philemon. Onesimus, Philemon's runaway slave, visits Paul the Apostle during Paul's imprisonment. Rather than assisting Onesimus' escape, Paul sends him back to Philemon along with this letter.

In the 19th century, the Epistle to Philemon was referenced as a justification for the enslavement of Africans—what slave holders called the "Pauline Mandate."

[Philemon 10-18](#)

1 Peter

First Peter is an anonymously written letter to church communities in modern-day Turkey. The author advises Christians amidst persecution, placing their suffering amidst Old Testament allegory. In the author's view, persecution can bring Christians clarity of their mission—to bear witness to God. “¹⁴ If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. (1 Peter 4:14)” For this reason, the author advises Christian slaves to accept the authority of their masters—in fact, to rejoice suffering as following Christ's example.

[1 Peter 2:18-21](#)

Appendix 2: 18th-20th Century Pro-Slavery Christian Texts

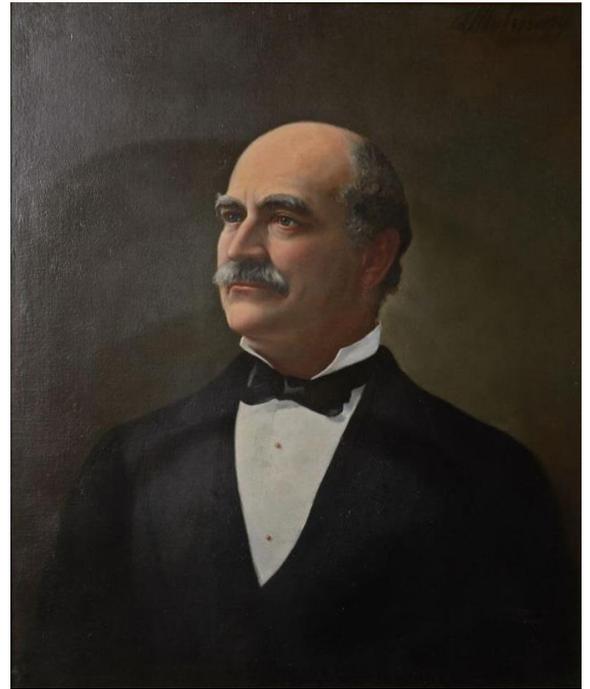
Preface

Judeo-Christian justifications for slavery were standard before, during and after the U.S. Civil War. Georgetown University was one such institution that celebrated the religious merits of the Confederacy as late as 1899—34 years after the war’s conclusion. Thomas Semmes, a Confederate State Senator from Louisiana and Georgetown College graduate, expounded the Confederacy’s religious motto, “Deo Vindice” (“God On Our Side”), in 1864: “If God be our leader we must conquer, or he would not be the God of Abraham, and of Isaac, and of Jacob, nor the God of the Christian.” Upon Semmes’ death, the Georgetown College Journal praised his legacy—and the words above—in its eulogy:

[Thomas Semmes] accepted God—he held that the nation should accept Him. Could statesman rise to higher or sublimer heights than this?

[...]

In his death the Louisiana bar loses its brightest ornament, the Catholic church a great and faithful son, the charitable and religious institutions a warm and unfailing friend and the community at large a public servant and true citizen
[...]¹³



*Thomas Semmes,
Georgetown Graduate, Confederate States Senator*

To corroborate the ubiquity of Christian justifications for slavery at the time of the U.S. Civil War, we present an 18th-20th century glossary of religious publications.

¹³ Georgetown College journal, vol. 27, no. 10, Georgetown University. 1 July 1899, <https://repository.library.georgetown.edu/handle/10822/1044522>

18th Century:

1. *Scriptural Researches on the Licitness of the Slave-trade* by R Harris 1788
<https://archive.org/details/scripturalresear00harr/page/n3/mode/2up>

19th Century:

2. *Practical considerations founded on the Scriptures, relative to the slave population of South-Carolina* by Unknown Author, 1823
<https://archive.org/details/practicalconside00sout/page/n5/mode/2up>
3. *A candid appeal to the citizens of the United States* by Simon Clough, 1834
<https://archive.org/details/candidappealtoci00clou/page/n3/mode/2up>
4. *An Essay on the Origin, Habits of the African Race* by John Jacobus Flournoy, 1835
<https://archive.org/details/anesayonorigin00flougoog>
5. *Bondage A Moral Institution, Sanctioned by the Scriptures of the Old and New Testaments* by Unknown Author, 1837
<https://archive.org/details/bondagemoral00macorich/page/n3/mode/2up>
6. *Slavery, A Sermon* by Theodore Clapp, 1838
<https://openlibrary.org/books/OL13500060M/Slavery>
7. *Abolitionism Exposed!* by William Willcocks Sleigh, 1838
<https://archive.org/details/abolitionismexpo00lcslei/page/n5/mode/2up>
8. *Slavery consistent with Christianity* by Leander Ker, 1840
<https://archive.org/details/slaveryconsisten00kerl/page/n3/mode/2up>
9. *A brief examination of Scripture testimony on the institution of slavery* by Thornton Stringfellow, 1841
https://archive.org/details/briefexamination00stri_0/page/n1/mode/2up
10. *The religious instruction of the Negroes in the United States* by Charles Colcock Jones, 1842
https://openlibrary.org/works/OL7209290W/The_religious_instruction_of_the_Negroes_in_the_United_States
11. *The integrity of our national union, vs. abolitionism: An argument from the Bible* by George Junkin, 1843
<https://archive.org/details/integrityofourna00junk/page/n5/mode/2up>
12. *Slavery, as it relates to the Negro, or African race* by Rev. Josiah A.M., 1843
<https://archive.org/details/slaveryasitrela00priegoog/page/n6/mode/2up>

13. *The Contrast: Or, The Bible and Abolitionism: an Exegetical Argument* by William Graham, 1844
<https://archive.org/details/contrastorbible00grahgoog/page/n2/mode/2up>
14. *Letters of the late Bishop England to the Hon. John Forsyth* by John England, 1844
https://archive.org/details/lettersoflatebis00engl_1/page/n5/mode/2up
15. *The duties of masters and slaves respectively* by William Thomas Hamilton, 1845
<https://archive.org/details/dutiesofmasterss00hami/page/n5/mode/2up>
16. *Domestic slavery considered as a Scriptural institution* by Richard Fuller, 1845
<https://archive.org/details/domesticslaveryc00full/page/n5/mode/2up>
17. *A scriptural view of the moral relations of African slavery* by David Ewart, 1849
<https://archive.org/details/scripturalviewof00ewar/page/n3/>
18. *The rights and duties of masters* by James Henley Thornwell, 1850
<https://archive.org/details/rightsandduties00thorgoog/page/n6/mode/2up>
19. *A defence of the South against the reproaches and incroachments of the North* by Iveson L. Brookes, 1850
<https://archive.org/details/defenceofsouthag1850/page/n1/mode/2up>
20. *Report on the subject of slavery* by Presbyterian Church in the U.S. Synods. South Carolina., 1851
<https://archive.org/details/reportonsubjecto00pres/page/n5/mode/2up>
21. *A defence of southern slavery* by Iveson L. Brookes, 1851
<https://archive.org/details/defenceofsouther00broo2/page/n1/mode/2up>
22. *Fugitive slave law. The religious duty of obedience to law: a sermon* by Ichabod S. Spencer, 1850
<https://archive.org/details/fugitiveslave00spencer/mode/>
23. *Our duty to the African race* by Richard Fuller, 1851
<https://archive.org/details/ourdutytothe00fullrich/page/n3/mode/2up>
24. *Duties of masters to servants: three premium essays* by Rev. H.N. McTyeire, Rev. C.F. Sturgis, Rev. A.T. Holmes, 1851
<https://archive.org/details/dutiesofmasterst01mcty/page/n3/mode/2up>
25. *A Defense of Southern Slavery* by a Southern Clergyman, 1851
<https://archive.org/details/defenceofsouther00inbroo>
26. *Bible Defense of Slavery* by Rev. Josiah A.M. 1851
<https://archive.org/details/bibledefenceofsl00inprie/page/n5/mode/2up?view=theater>

27. *The Pro-slavery Argument, as Maintained by the Most Distinguished Writers* by William Harper, William Gilmore Simms, James Henry Hammond, Thomas Roderick Dew, 1852
<https://archive.org/details/proslaveryargume00harp>
28. *Negro-slavery, no evil* by Platte County Self-Defensive Association, 1854
<https://archive.org/details/negroslaverynoev00plat/page/n1/mode/2up>
29. *Slavery indispensable to the civilization of Africa* by Samuel McKenney, 1855
<https://archive.org/details/slaveryindispensa00mcke/page/n3/mode/2up>
30. *Slavery Examined in the Light of the Bible* by Lee Luther, 1855
<https://archive.org/details/slaveryexaminedi00leel/page/n6/mode/2up>
31. *Does Slavery Christianize the Negro?* by Thomas Wentworth Higginson, 1855
<https://archive.org/details/ASPC0001963700>
32. *Slaveholding not sinful* by Samuel Blanchard, 1855
<https://archive.org/details/slaveholdingnots01hows/page/n3/mode/2up>
33. *Scriptural and statistical views in favor of slavery* by Thornton Stringfellow, 1856
<https://archive.org/details/scripturalstatis00stri/page/n5/mode/2up>
34. *Bible Slaveholding not Sinful* by HD Ganse, 1856
<https://archive.org/details/ASPC0001935800>
35. *A Scriptural examination of the institution of slavery in the United States* by Howell Cobb, 1856
<https://archive.org/details/scripturalexamin00cobb/page/n1/mode/2up>
36. *A sermon on slavery; a vindication of the Methodist church*, by William Gannaway Brownlow, 1857
<https://archive.org/details/sermononslaveryv00brow/page/n5/mode/2up>
37. *The Christian Doctrine of Slavery* by George D. Armstrong, 1857
<https://archive.org/details/christiandoctrin00carms>
38. *The Great Question Answered; Is Slavery a Sin in Itself* by James A. Sloan, 1857
<https://archive.org/details/greatquestionans00sloa/page/n5/mode/2up>
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