

Certainly. Edward P. Gray's letter distinguishes between **Mosaic slavery** (as described in the Bible, especially the Old Testament) and **American slavery** (as practiced in the 19th-century United States). While he acknowledges they were different in **legal details**, he argues they were the same in **essential principle**. Here's a summary of how he seems to differentiate them:

1. Mosaic Slavery (Biblical/Hebrew Slavery)

- **Scriptural Basis:** Referenced in Leviticus 25:39–46 and Exodus 21:20–21.
 - **Legal Structure:** Enshrined in religious law (the Mosaic Law).
 - **Israelite slaves:** Could not be held permanently; they were to be freed in the year of Jubilee.
 - **Foreign slaves:** Could be held permanently as “possessions” and passed on as inheritance.
 - **Moral Framework:** Heavily regulated by divine law and presumed to be consistent with a divinely ordained social order.
 - **Treatment:** Assumed to be more humane, or at least more regulated, in the eyes of the biblical tradition.
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2. American Slavery

- **Legal Structure:** Defined by secular American law, particularly Southern statutes.
 - **No Jubilee Clause:** Slaves were held for life regardless of origin.
 - **Based on Race:** American slavery was racially based and hereditary.
 - **Systemic Abuses:** Widely recognized for its cruelty, forced labor, and dehumanization.
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Gray's Argument

Gray concedes that American slavery was “**a great wrong to the African race**” and that “the time had come for its removal.” However, his theological and political view is that:

- The **institution itself** (ownership of labor/lifetime servitude) is scripturally permissible.
 - The **moral failing** lies more in the **abuses and excesses** of the American system than in the institution of slavery per se.
 - He opposes the **radical and revolutionary means** (like the Civil War) used to abolish it, even if the result was desirable.
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In short, Gray draws a distinction between what he sees as **divinely sanctioned, regulated servitude** (Mosaic) versus **politically and racially motivated, abusive servitude** (American), while asserting they share the same essential legal structure of ownership and control.