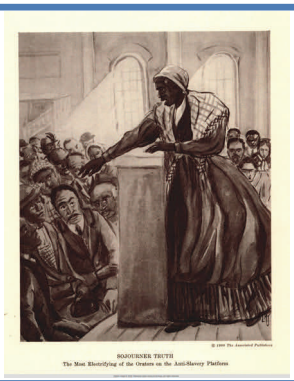
Topic: Tennesseans in the Abolitionist Movement



Lesson plans for primary sources at the Tennessee State Library & Archives

Author: Gena Henderson

Grade Level: 8th Grade

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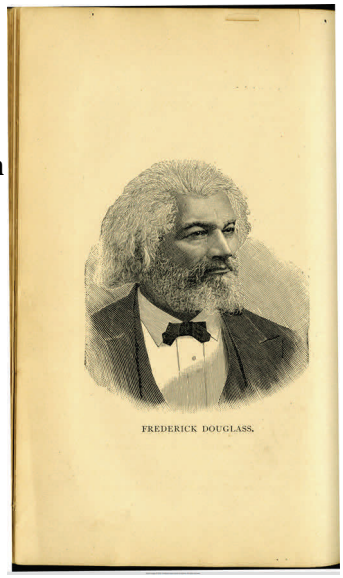
Visit http://sos.tn.gov/tsla/education for additional lesson plans.

Introduction: The goal of this lesson is to teach students how to closely examine primary sources in order to learn about and understand the contributions made to abolish slavery. This lesson looks at abolitionist newspapers, *The Emancipator* and *The Liberator*, as well as people such as Frances Wright, Harriet Tubman, and Frederick Douglass.

Guiding Question(s):



- How are *The Emancipator* and *The Liberator* alike? Different? Which of these two publications do you think was more effective?
- How did people like Harriet Tubman, John Brown, Elihu Embree, William Lloyd Garrison, and Frances Wright contribute to the abolitionist movement?
- Which person's method was more successful? Why do you think that?

Learning Objectives: In the course of the lesson, students will

- Understand the effect people like Harriet Tubman, Frederick Douglass, Elihu Embree and others had on the abolitionist movement.
- Understand the different methods of protest like armed resistance, the creation of abolitionist newspapers, the writing of novels, and the development of the Underground Railroad.

Curriculum Standards:

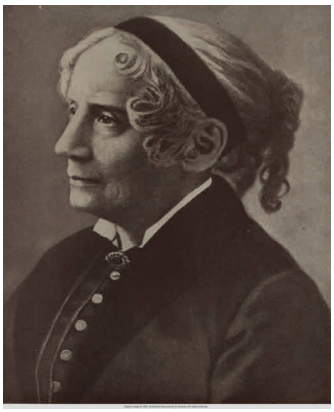
8.66 Analyze the impact of the various leaders of the abolitionist movement, including John Brown and armed resistance; Harriet Tubman and the Underground Railroad; William Lloyd Garrison and The Liberator; Frederick Douglass and the Slave Narratives; and Harriet Beecher Stowe's Uncle Tom's Cabin, Virginia Hill and Free Hill, Tennessee; Frances Wright and Nashoba Commune; and Elihu Embree' s The Emancipator. (C, E, H, P, TN)

8.W.1 Write arguments to support claims with clear reasons and relevant evidence.

Materials Needed:

- Copies of The Liberator (provided by fair-use.org)
- Copies of The Emancipator (included)
- Printed copies of the linked primary sources in this lesson plan
- A-B-C chart

Background:



- Frederick Douglass/John Brown video (2:24)
- Abolition Movement **Source Location:** Student Resources in Context
- Frederick Douglass **Source Location:** Biography
- John Brown **Source Location:** Biography
- Harriet Tubman **Source Location:** Biography
- Harriet Beecher Stowe **Source Location:** Biography
- William Lloyd Garrison **Source Location:** Biography
- Elihu Embree of History & Culture **Author:** Durwood Dunn **Source Location:** The Tennessee Encyclopedia
- Frances Wright of History & Culture **Author**: Anita S. Goodstein **Source Location:** The Tennessee Encyclopedia
- Free Hill of History & Culture **Author**: Wali R. Kharif **Source Location:** The Tennessee Encyclopedia

Lesson Activities:

Bellringer Activity:

Give the students the A-B-C chart with key names and concepts from this standard, like Elihu Embree, abolition, slavery, utopia, Frederick Douglass, Harriet Tubman, Underground Railroad, etc. Have them fill out what they know on the chart. Have them continue to add to the chart as the class moves through the lesson.

Activity 1: *The Emancipator* and *The Liberator*

- Give a brief overview of Elihu Embree, William Lloyd Garrison, and their newspapers.
- Pass out copies of *The Emancipator* and *The Liberator* to each student to quickly scan. Tell them to write down similarities and differences between the two publications. Afterwards, have them turn and talk with a partner to discuss their answers.
- Remind the class that *The Emancipator* was published for less than a year due to Embree's death. Have the students work in small groups to pick a name for their own abolitionist newspaper and write an article that would have appeared in that publication. When they are finished have them share their newspaper article with the whole class.

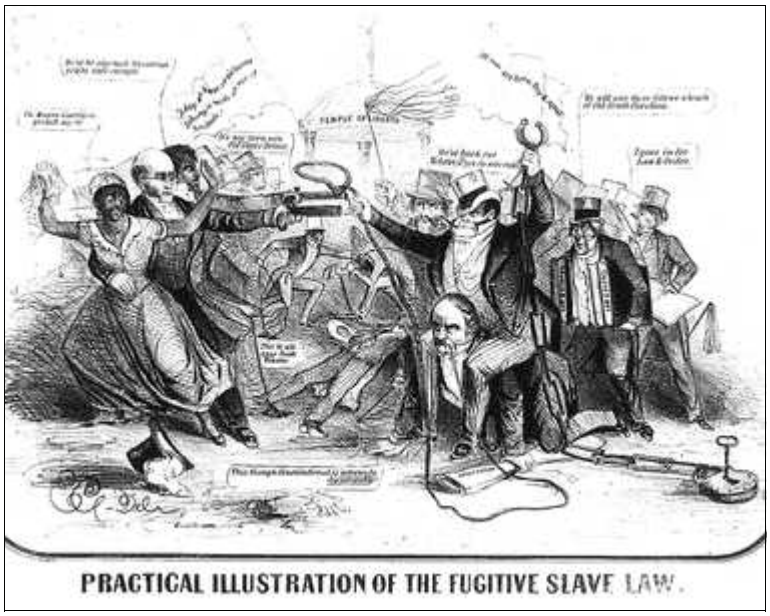
Activity 2: Primary Source Activity

Give each student one of the primary sources and the corresponding worksheet.

- Lithograph of Harriet Tubman and worksheet
- Ratification ticket and worksheet
- "En route for Harper's Ferry" drawing and worksheet
- "John Brown— the martyr" photograph and worksheet
- Photograph of Harriet Beecher Stowe and worksheet
- Photograph of Frederick Douglass and worksheet
- "Practical Illustration of the Fugitive Slave Act, 1850" political cartoon and worksheet

Lesson Activities Continued: Activity 3

- For this activity, have the students pick a person from the following: Frederick Douglass, Virginia Hill, Frances Wright, John Brown, William Lloyd Garrison, Elihu Embree, Harriet Beecher Stowe, or Harriet Tubman. They can do this activity independently or in small groups.
- Have them research their person and that person's method of achieving abolition, paying special attention to the consequences of their actions, the effectiveness of their movements, etc.



- Students can use the resources listed under "Background "or any of these suggested sites/pages:

John Brown	**Source Location:** The Library of Congress American Memory
William Lloyd Garrison	**Source Location:** Student Resources in Context
The Liberator	**Source Location:** Student Resources in Context
Harriet Tubman	**Source Location:** Student Resources in Context
Harriet Beecher Stowe	**Source Location:** Student Resources in Context
Uncle Tom's Cabin	**Source Location:** The Library of Congress American Memory
Frederick Douglass	**Source Location:** The Library of Congress American Memory
Frederick Douglass	**Source Location:** Student Resources in Context
Frances Wright	**Source Location**: Student Resources in Context

- When they are finished have them present to the class as that person. (e.g.: "I am John Brown and my method of armed resistance was the most effective means of abolition because…")

Extending the Lesson:

Exit ticket: Have the students write whose method for abolition they would have followed.

A-B-C Chart– Key words, phrases, and people

A– Abolition	B-John Brown	C-Commune	D– Frederick Douglass
E-Elihu Embree	F- Free Hill, TN	G-William Lloyd Garrison	H– Harper's Ferry
I- "Immediate Emancipation"	J	K- Kansas-Nebraska Act of 1854	L– The Liberator
M– Manumission	N-Nashoba	O	P
Q	R– Raid	S– Slavery	T– Harriet Tubman
U-Underground Railroad	V	W– Frances Wright	XYZ

THE EMANCIPATOR.

VOL. I.] JONESBOROUGH, APRIL 30, 1820. [No. 1.

EDITED AND PUBLISHED BY ELIHU EMBREE, AT $1 PER ANNUM—IN ADVANCE.

ADDRESS,
OF THE EDITOR.

The EMANCIPATOR will be published monthly in *Jonesborough*, Ten. by *ELIHU EMBREE*, on a fine superroyal sheet of paper, in octava form, at *One Dollar* per annum, payable on receipt of the first number.

This paper is especially designed by the editor to advocate the abolition of slavery, and to be a repository of tracts on that interesting and important subject. It will contain all the necessary information that the editor can obtain of the progress of the abolition of the slavery of the descendants of Africa; together with a concise history of their introduction into slavery, collected from the best authorities.

The constitutions and proceedings of the several benevolent societies in the United States and elsewhere who have had this grand object in view, will be carefully selected and published in the Emancipator.

A correspondence between those socities, and between individuals in different parts of the nation on the subject of emancipation, will be kept up through the medium of this paper by inserting in its pages all interesting communications, letters, &c. that may come to the knowledge of the editor.

The speeches of those have been and are eminently advocating this glorious cause, either in the congress of the U. S. the state legislatures, or in the parliaments and courts of other nations, will be strictly attended to.

Biographical sketches of the lives of those who have been eminent in this cause, will also occasionally find a place in this work.

A portion of this paper is intended to be devoted as a history of the abolition of the African slave trade, in every part of the world, from its first dawn, down to the present times.

In the prosecution of this work the editor professes that he expects (like other periodical editors) to live much upon the borrow; and to make use of such materials as he may find in his way, suited to his object, without being very particular to take up much time or room in acknowledging a loan, unless he may think it necessary, willing that others should use the same freedom with him, & hoping that by offering such a fair exchange, such borrowing will be thought no robbery.

Communications on the subject, and materials for the work are solicited and will be thankfully received both from societies and individuals friendly to the abolition of slavery. Such communications, if approved of by the editor, will find a harty welcome in the *Emancipator*.

The Manumission Society of Tenn. in particular, it is expected will afford many tracts on the subject of slavery, which the editor assures them he will feel inclined to respect; and where his judgment should not otherwise dictate, will give them an early and gratuitous insertion. They will find in the Emancipator a true chronicle of the proceedings of that benevolent society as far as the editor is enabled—And for this purpose the clerks of the conventions, and of each branch of the society are requested to forward from time to time true copies of all their minutes, which may not be really improper to publish (and it is hoped there will be none such) together with the names of their members, their places of residence, &c. all which particulars we are of opinion will not be unprofitable to the cause of abolition to be published.

Letters from one individual to another, with the names of both, we think will be often beneficial to be published. If they do nothing more they will shew that all are not asleep nor dumb to the cries of suffering humanity.

Those who have had, or may have law suits on hand for the freedom of such as are unlawfully held in bondage, are desired to forward the true history of the facts, their progress, final decision, &c. with the places of residence and names of plaintiff's and defendant's, with eve-

ry interesting particular, and they shall find in the *Emancipator* a true repository.

Altho the editor is as far from being a man of leisure as any in his acquaintance and not the owner of the office where this paper will be printed, and therefore shall have to hire the printing of it; and altho he has spent several thousand dollars already in some small degree abolishing, and in endeavoring to facilitate the general abolition of Slavery—yet he feels not satisfied without still continuing to throw in his mite, hoping that if the weight of it should not at present be felt, that when the scale comes nearly to a preponderancy, it will more sensibly be perceived, and in some small degree hasten an even balance of equal rights to the now neglected sons of Africa—

And as it will be at considerable trouble and expence that this work will be published, agreeably to the editor's intentions, it is hoped that none who have any love for African liberty, will think hard of paying $1 annually to the support of the only paper of this kind in the United States. And as the sum is too small and the income by no means expected to be sufficient to warrant the editor in travailing over the country to procure subscribers, he takes the liberty of sending the Emancipator to a good many whose names and places of residence he has become acquainted with, without their having subscribed. And he requests, and from the nature of the work, he will expect that those to whom they are sent, will, on receiving the first number, and having time to peruse it, remit to the editor, by mail or otherwise, *One Dollar* in some good current bank paper; or if they do not wish it continued, will carefully wrap it up in a separate paper to preserve it from being injured, and direct it to the editor at *Embree's Ironworks.*

All communications by mail to the editor must be directed as follows—*Elihu Embree, post-master, Embree's Ironworks, Sullivan County, Tennessee*—By this mean the postage will be free, both to and from the editor; the government bearing the expence, as it righteously ought, of distributing these communications through the country, for the purpose of preparing the public mind for a practical reform from imposing unconditional slavery on a portion of its subjects.—

It is intended that each number bear date the last day of each month.

☞ Those who procure 12 subscribers and pay for them shall be entitled to one gratis.

FROM THE EAST TENNESSEE PATRIOT.

Manumission Society

MODERN LISTNER TO HIS CORRESPONDENT.

No. 5.

SIR,

Since the receipt of your favor of August last, I have been listening with some attention to the different observations which have been made, and are still making on the subject of slavery, and on what is to be done in the critical circumstance of having in the bosom of our country, a kind of human beings, degraded, for the most part, far below the dignity of man, in a state of nature, and many of them rising very little higher in the scale of being, than what we hear described of the Owrang-Outang.

From what I can discover, it appears to be the general opinion of the citizens of the United States, from Maine to Georgia, that slavery is wrong—that it is a national evil; and that, to avert the visitation of retributive justice, something is necessary to be done; but what that something is, seems to be a subject of much discussion among the people.

Many who acknowledge slavery to be a moral evil, and that it is criminal, both in a national, and in an individual point of view, propose this question: "what shall we do with them?" And then add, "It will not do to liberate them in their ignorant and savage state; that it would be better to continue them in a state of perpetual bondage, than to free them, unless they were to be immediately colonized in their own country: for if they were to continue among us, we should become, in a few ages, an entire mixed race by marriages, and by illicit connexions; besides the humiliating circumstance of their coming to an equality with ourselves, which no person of spirit can anticipate, but with abhorrence."

In answer to these insurmountable difficulties, it has been observed, "that as slavery is a moral evil, it ought to be removed as speedily as possible, and trust

the consequence of such a duty in the hands of an unerring Providence, who punished the Egyptians, for *their* disobedience in a similar case; but has never suffered the obedient, in any age or nation, to sustain any real losses in consequence of their submission to his commands."

That it will not do to set them free among us, or even any where else, in their present state of ignorrnce and stupidity, is acknowledged; because they would be incapable, either of self government, or being governed by the laws of the state; but what does this amount to, but that, without any fault of theirs, they have been reduced by their oppressors to this wretched condition, and that they owe them ten thousand fold the means of restoration to the dignity of fellow beings in the enjoyment of of learning, liberty and civilized life. Their having been subjected to slavery, is the cause of their disqualification for a state of freedom; and it is indispensably the duty, as well as a debt, which those who have had a hand in their degradation, owe them, to restore them to a qualification for enjoying the rights of nature.

"That it would be better to continue them in a state of perpetual slavery, than to free them, unless they were to be immediately colonized in their own country," is denied. If slavery is wrong, and it is generally acknowledged to be the case, then it is certainly impolitick (as above stated) to continue it on any consideration whatever. Men are not to do evil that good may come.

What sort of a policy is it, that after having brought an unoffending people by violence, into the most abject and deplorable state of slavery and degradation that ever existed, and in palpable violation of every principle of justice and humanity; and after having reduced them to a degree of ignorance that beggars all description, plead the right of holding them in a state of perpetual bondage, because they are unqualified for the rights which God and nature had endowed them with.

As to colonizing the few people of colour in Africa, provided they were first prepared for it by education, and could be comfortably accommodated, and have a permanent and safe establishment in that country, & provided also, that those who have profited by their labours, would give security for a gradual and total emancipation of all the slaves, and be at the expense of their voluntary transportation, no reasonable person would object.

But, from what I have been able to discover, if a foreign colonization cannot be effected, the policy of many is, to hold them in perpetual bondage, and risk all the consequences of such a violation of the rights of justice!

The pretext for this is, the fear of mixture by marriages, and by illicit connexions.

For my part, I should have less fear of a mixture in consequence of their being free, than in their remaining in bondage; for I am persuaded that matters of fact will testify that mixtures are more abundant in the slave states, than in the free, according to the numbers of the coloured population; and if they are still held in slavery, it cannot be a subject of wonder, if the white and coloured inhabitants of America should come to be blended in one mass of mixed blood, as a reaction, & as a just retaliation on the former, for their cupidity and avarice! If so—

The party coloured race may plead a double pedigree;
And boast of sires, from two great continents.

With respect to the dreaded equality of the blacks with the whites, I have but little to say; I have never been able to discover that the author of nature intended that one complexion of the human skin, should stand higher in the scale of being, than another; nor do I feel any disposition to contradict the declaration of rights, established by the sages of our American revolution; nor yet to call in question the wisdom of deity in fixing that variety of climate, calculated to produce the diversities of light, and shade, discoverable on the surface of the human body.

I am convinced, that if those who are sentimental slave holders, would lay aside their avarice, and yield to the convictions of their own consciences, which dictate to them that slavery is a crime, and would use all the legal means in their power to effect a gradual emancipation of all the slave population, that no disadvantage whatever, would accrue to themselves, or to the public on that account; for I have such an entire conviction of

the justice of the measure, and such an unshaken confidence in the co-operation of divine Providence, that I rest fully satisfied that he would open some way that would yield a permanent satisfaction to both white and black.

You inform me that some of the slave holders are laughing at the instruments who are engaged in the cause of humanity, and are making themselves merry with the means they are using to effect their object. That this, & its like, should grow out of the crime of involuntary slavery, might be expected; for, its natural tendency is to render the heart callous, even to a state of putrifaction, so that by being accustomed to the sight of human woe, in all its forms, the hearts of some become so hardened, that they can laugh at the miseries of man, and make themselves merry with the sorrows and sufferings of their fellow beings; but, where ever this is the case, it betrays a depravity unrivaled among the wild Arabs of the desert, and of which the powers of reason may in vain attempt a cure.

I hope, however, that their numbers are comparatively small—that the great body, even of slave holders, are beginning to relent, that a spirit of commiseration is operating on the public mind in general, towards this much injured and afflicted people.

As to what you say of the necessity of publishing tracts against the practice of slavery, containing the most convincing, and the best authenticated arguments that the nature of the case will possibly admit, in order to convince the public that it is an evil, I do not conceive to be necessary; for, self evident propositions need no logical disquisisitions to support them. To ransack the regions of nature, Theology and Philosophy, to prove a thing wrong, which every rational being on earth feels and knows to be so, would be insulting to the understanding of a Hottentot!

I conclude that the citizens in general, are convinced that slavery is a crime of no small magnitude, as I have before observed; and that the nature of publications on the subject, should be such as are calculated to call the attention into exercise, awaken the passions, and call forth the dormant energies, to a performance of what the judgment is already convinced.

If the people were only willing to deny themselves of the gain of oppression, the trumpet of jubilee would soon be sounded, and the voice of freedom would be heard in the land! You may probably enquire, "what Christian would not do this!"

I am affraid that this will be among the difficult cases, which those who are engaged in the cause of justice and equity, will have to encounter; when I ruminate upon the subject, my hopes and fears are in alternate operation; when I discover the rapid increase of light spreading itself in every direction, and the general convincement of the evils of slavery, which has so extensively taken place through the continent, my hopes are almost elevated to Pisgah's lofty pinnacle: but, on the other hand, when I see so many living on the gain of oppression, contrary to their better judgement—so many making excuses to prolong the captivity of the oppressed—so many who are unwilling to lend a hand to the work, who ought to be foremost in it—when I hear of the kidnaping that is carried on in some places; and see those scandals to civil society, who are driving their fellow beings to market in droves, pedling in human flesh without remorse—when I discover the anxiety of multitudes for purchasing that kind of merchandise, and to say nothing of the artifices of smugglers and their accomplices to carry on the nefarious traffic, in violation of every rule of Justice. I say, that when I see all those, and manay more that I leave nameless, I am seriously affraid that the cup, which was once filled for Egypt, and for other criminal nations, will be doubly filled for the ten fold more enlightened, and consequently, ten fold more criminal land of America; who is, by this one crime, giving too much room for the world in general to charge her with acting in palpable contradiction of her avowed principles.

I shall close this number by observing, that, if these principles had been at their first formation, reduced into full operation in all their comprehensive meaning, what a refulgent political luminary would our government have been to the rest of the world!!!

Yours &c.

MODERN LISTNER.

Past the inspecting committee, March 6th 1820.

To the "Modern Listner."

DEAR LISTNER,

Since my last communication to you, which principally consisted of observations on religeon, and its constituent parts, connected with slave holding, I have been bestowing some thoughths upon our religion professing slave holders, who, notwithstanding their frequent acknowledgments that slavery is wrong, & that it ought to be abolished, and finally done away from all cizilized and christianized society; yet many of them appear to be as unwilling to make use of any means for the liberation of theirs, as ever the king of Egypt did in refusing to liberate Israel from under his oppressive hand; and also seem to have as little dread of the consequence of the crime, as he had of the vengeance of heaven which came upon him, and his people, for a degree of oppression, inferior to that which is exercised by some of our religious professors, upon the descendants of Africa, in our country.

That men, under such circumstances, should consider themselves in a situation for the presence of a holy God, or should profess to the world, that they are temples, in which the holy Ghost dwells, is, to me, unaccountable! Many of them not only stand high in the profession of religion, but also stand forth as the pillars of the Church—as waymarks for others to follow, and patterns for them to imitate.

What ideas such men have of the deity, I am at a loss to know; or what conception they have of the spotless redeemer, I cannot tell: but certainly, both the one and the other must be gross in the extreme. To suppose that the God of justice, would justify and approve men, while living, or dying, in the act of doing to others, what they would not willingly have done to themselves, discovers a delusion, too palpable for any that have eyes, not to discover. May Heaven preserve his Church from such pillars.

I shall here take the liberty of presenting to you an anecdote, which I have lately heard, and which seems well adapted to the subject:—A certain preacher, of recent date in one of the states, was addressing his congregation on the analogy that exists between the Temple of God that was built at Jerusalem, in the time of king Solomon, and the spiritual Temple or Church, under the Gospel dispensation; it necessarily led him to speak of the workmen employed in preparing the materials for the buildings; observed to his auditory, that certain modern workmen had been busily employed in hewing and squaring a stone, which they were aiming for one of the corners of the spiritual house, and having completed it, as they thought, brought it to the place and threw it down, when it suddenly bursted open at a flaw that was in it, which they had not discovered, and out tumbled a negro! Curious as the comparison may be, I am afraid that there is a great many such stones, with all their flaws, put into the building, who, if they were emboweled, their contents would be as equally antichristian, as the one above described; and it would be well if even some of the builders themselves were clear of the flaws of slavery, but alas! it is not the case.

I have lately been reading some accounts of the customes, &c. of the wild Arabs of the great desert Lahara, and have been endeavoring to distinguish between the religeon of that Mahomatan people, and some of our American Christians; & the result of my researches is, that the difference consists more in theory, than in practice; for both of them appear to be equally fond of enslaving their fellow men, and of growing rich by the spoil—are both zealous for their creeds, and forms of devotion; are equally attentive to their hours or set times for prayer; & are each of them sure of obtaining a paradise of felicity in the world to come.

Is it not strange, that when there is so great a contrast between the spirit and practice of the mild, just, and immaculate redeemer, and those of the bloody imposter, Mahomed, that men, in the most enlightened part of the globe, for the sake of filthy lucre, should render them nearly one and the same, and endeavour to support their nefarious works from the records of divine revelation.

However men may indulge themselves in the practice of injustice and tyranny, without remorse in the flow of health, when there is a prospect of long life before them—it is truly wonderful, that in their dying hours, and immediately before launching into the gulf of eternity, that they should bequeath the victims of their covetousness as a lasting legacy to

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their descendants—reviting the adamantine chain of horrid slavery around the necks of their degraded fellow mortals, as the last act of cruelty they are capable of performing, before they are summoned to the bar of Judgment! But strange as it is, it is much to be feared, that many men carry their covetousness with them to the very door of eternity.

ZEALOTS was a wealthy citizen, possessed of a wife & several sons & daughters, and had a considerable number of slaves, consisting of parents and children. ZEALOTS was raising up his children in great delicacy and tenderness, for he designed them to figure in the world, & to shine in wealth and honor amongst their cotemporaries; hence, he was raising them without labour, and no pains or cost was spared in their education, especially his sons, whom he wished to be advanced to posts of honor and profit in the state; and as he had slaves to do the drudgery, and to wait upon them, they had nothing to do but to qualify themselves for the enjoyment of those stations in high life, for which their parent designed them. ZEALOTS was not one of those hard, or cruel masters to slaves; he always, as he said, gave them plenty to eat, and clothes to keep them warm; but he was possessed of the opinion that it was highly criminal in slaves to be idle, so that he never let them suffer for want of plenty of work to do. He seldom if ever beat them, excepting for real or imaginary faults; and was so particular in his tone of voice, when speaking to them, that he never lost his dignity as a master, but always spoke to them in the case absolute.

ZEALOTS was a very religious man, and exceedingly devout in all his devotional performances, he was orthodox in his creed, according to the popular religion of the times; regular in his devotions, both public and private; for his hours of prayer were seldom neglected, nor would he miss the Sunday service if he could possibly help it.

ZEALOTS considered the reading of the scriptures as a very great means of grace and salvation, and he would have taught his slaves to read, but for two reasons, the one was, he was afraid they would come to see that he was depriving them of the rights which God and nature had endowed them; and the other was, that he was unwilling to afford the time and expense. He seldom omitted calling in his slaves to evening prayers, when they had not too much business on hand; but it was with difficulty that he could get them to attend; and would often lament the vicious disposition of his negroes for refusing to join him in so holy an exercise. The truth of the matter was this: ignorant as he was keeping them, that eternal rule of justice which the Deity has implanted in man, taught them that their master was depriving them of one of heaven's best gifts to man, and that true religion and injustice can never dwell together in the same heart, and this was the cause of their not joining in his devotions, for they had no confidence in his religion!

ZEALOTS was one of those professors of religion that some men call enthusiasts, for he could tell you the very time when, and the place where his peace was made with his maker; and as I said, was very zealous in church services, and devotional exercises, but as to acts of humanity, public spiritedness and alms giving, he left them to be performed by those who had more time than he had to spare from the more important acts of devotion.

Much of the time that ZEALOTS was in his last sickness, his head was full of his religious flights of fanciful happiness, which he hoped shortly to enjoy, especially when such a state of felicity was spoken of in his hearing; but if any one happened to speak of doing justly, loving mercy, and relieving the oppressed, helping the needy, &c. he appeared uneasy at the recital, and would wave the discourse as soon as possible. When it was suggested to him by one of his frinds, that he ought to liberate his slaves before his death, he groaned and said that slavery was indeed a dreadful thing, but as his slaves were his property, he could never think of throwing away his estate; & besides that he could not act so unjustly with his children, as to rob them of so valuable a possession as his slaves would be to them after his decease; and moreover, was he to free his slaves, his children would be reduced to the necessity of labouring for their support, which they had not been brought up to; and that his prospects of their future greatness would be frustrated, and they reduced

to a level with the common citizens of the country.

It was completely in the power of ZEALOTS, even at that late period of his life, to have performed what eternal justice demanded of him, and is demanding of every person, that is in his circumstance, namely, "to undo the heavy burdens, and let the oppressed, go free!" But he chose rather to gratify his pride and avarice, and risk the fearful consequences of a future reckoning, than to perform an act which would have proved a lasting tranquility to his mind. How vague are all pretentions to religion, where justice, mercy and humanity, are not mixed with devotion.

ZEALOTS made good his determinations by formally, and with great exactness, dividing out his slaves amongst his heirs, whilst the distracted victims of his pride and covetousness, wrung their hands, & vented their sighs for the sorrowful separation which they saw must shortly take place amongst them. ZEALOTS breathed his last shortly after signing and sealing his last will and testament, and has gone to meet his God in Judgment, where we shall leave him, and return to another part of our subject.

I saw an account some time ago in a certain publication, of a southern slave holder's boasting of the liberality of the christian slave holders in the state where he lived, towards the support of the foreign missions; and if I remember right, he was speaking of it as one of the great fruits of religion. I have been revolving the subject in my mind, and I confess, that it has put me to my wits end, to discover the smallest degree of consistency between their benevolence to foreigners, and their barbarous cruelty to their domesticks; for I suppose that there are thousands of their fellow men and women amongst them, whom they wilfully keep in almost brutal ignorance, and not even suffered to learn to read the scriptures, or any thing else, by which they might obtain the knowledge of salvation. Not suffered to rise higher in the scale of being, than the mules and asses, with which they have to labour; beating, driving, starving, and buying and selling them as if they were brutes in reality—whilst the bowels of these savage hearted christians yearn over the heathen world that is at a distance from them, & contribute large sums of money (the earnings of their poor emaciated slaves) to promote their conversion to christianity, when, in all probability, if they had these same heathens in their power, as they have their slaves, they would shew them the same degree of tender mercy.—— Should one of these missionaries whom they have employed, turn about, and labour for the conversion of their negroes, he would soon be laid by the heels in prison, or banished from the benevolent country.

What conception can we suppose such men have of the religion of the redeemer, or what can we immagine is the nature of that conversion, which they are helping to bring about in the heathen world. Perhaps the most rational conclusion that can be drawn from the premises is, that they wish them to become just such christians as they are themselves. If this should be the amount of their object, I had almost said that such converts would be fit for neither *Heaven* or *Hell!* But I retract the idea, and only say, that I do not believe that in such a case, they wo'ld have gained any profit by their change, nay, that it would have been better for them to have remained in their native heathenism, than to be christians in theory, and barbarians in practice. I hardly know whether it might not be as useful to us, for the heathen to send missionaries to convert the christian world from its practical corruptions, as for us to send such to convert them to christian principles, whilst our practices so palpably contradict our professions: at any rate, I do not consider that any great good can result from sending men to pull the mote out of our brothers eye, whilst beams of such immense magnitude, remain in our own! Well might the heathen point to our horrid crimes, as christians in general, & ask our missionaries, "what should we gain by adopting you creeds!——Go Physician and heal thyself!"

There are other crimes besides slavery that are cherished by some religious characters; but I consider slavery as one of the greatest blots to both church and state of any other:—So universally acknowledged to be an evil of great magnitude, and so universally cherished as a most desirable object.

In this case, men certainly sin against light and knowledge, and lay a founda-

tion on which to rear the blackest temple of infidelity that ever existed; or are using the most probable means of drawing down the judgments of Heaven upon our guilty land.

May heaven give energy to those who are engaged in the extermination of the monster slavery, and finally crown their labours with success.

How far your opinion may coincide with mine in the above observations, I know not, but I venture the issue, and submit them to your disposal.

I remain as ever, your

CORRESPONDENT.

Past the inspecting committee, March 6th 1820.

STEPHEN BROOKS, Chr'm.

Attest,

THOMAS DOAN, Cl'rk.

SAVANNAH.

It appears that the people of Savannah have returned the donation of the citizens of New-York of 10 or 12 thousand dollars, because they expressed a wish that the donation be applied exclusively to the relief of such sufferers by the late fire as had to labor for a livelihood, without respect to COLOUR.—This last word, *colour*, seems to have insulted their haughty spirits, to find that the donors had once thought of and felt a disposition to relieve the distresses of the unfortunate black people as well as the white. Some most insolent reproachful language is used by the mayor of Savannah to the mayor and aldermen of New York, without any other apparent provocation than the above expressed wish respecting the appropriation of their said donation. Such are some of the effects of slavery on the minds of slaveholders. Pride, haughtiness, ingratitude and tyranny, are some of the general effects produced by suffering men to assume an undue controul over others.

When I heard the letter of the mayor of Savannah to the mayor of Jonesborough read, it called up feelings in me which I am always happy to cherish, a disposition to alleviate the condition of the distressed, and accordingly out of my little I subscribed $100, payable in *Bacon* at 10*cts* per pound, which I have paid over to the person appointed in this place to receive it; but had I have seen the above statement before delivery I have no hesitation in believing I should have retained it, until I could have found some person or persons more deserving, and more in need than I now believe the people of Savannah are. They certainly are not reduced to that extremity that the mayor's letter described, or it would doubtless have humbled these haughty people at least so much as to have been willing to allow their sable brethren who were their fellow sufferers, to share in the relief offered them.—Nay, they would have been willing to have taken the money on loan, or in almost any way, rather than to have done without it, as present relief seems to be asked for in the most pathetic language. I always thought (until these haughty slave holders told me otherwise) that a *donor* has the right of directing his donation as he pleases, and I still think that where justice is not entirely turned out of doors, it continues to be a donors previlege. I pitied their circumstances when I first heard of their late calamity; I now am truly ashamed that they are human beings, as this act of theirs disgraces human nature. But when I reflect that these monsters in human shape are citizens of America, the land

of boasted LIBERTY, and that these very men have the audacity to take that sacred word in their poluted lips, I am struck with astonishment, amaze and wonder at the mercy of the supreme being, that instead of burning the town of Savannah, he has not destroyed its proud inhabitants with fire unquenchable ! ! !

To the "Manumission Society of Tennessee," and others whom it may concern.

The publication of this work may seem to be a violation of the 11th article of your constitution if it be understood that I am a member of your society at this time; therefore I wish it as generally to be known that I have withdrawn myself from nominal membership, as it is known that I was a member, as I do not wish to be thought to act inconsistent with the rules of any society to which I may belong.

Although I was a member of the convention of 1815 when that article of the constitution was made, and was the person who pen'd it and then voted for it, yet experience has since taught me that in remedying the evil intended, another is produced which has been and will continue to be, until repealed, and obstruction to the usefulness of the members of that otherwise well organized and useful society. I think the purport of said 11th article to the word *"purpose"* is really necessary. The following words, "which also must have been previously inspected, and had the approbation of the particular branch where it originated," has been a clog to me, and I believe to some others; and altho I have endeavored in two conventions since to have some alteration made in this article, I have failed to have a majority with me; and it yet remains as it was first enacted.

The constitution only requires that each branch meet four times a year, and I believe they seldom meet oftener, except in some few instances they may be convened by the Presidents, who alone have the power of doing so. Now if I write a piece for publication, I must, if a member, either wait (perhaps as much as three months) for a meeting of the particular branch where I live, or prevail on the president to call a meeting of the branch for the sole purpose of inspecting it, to do which I have felt such a delicacy as has sometimes deterred me from writing altogether. In other instances I have written, and before the branch met have concluded that the piece had become out of date and no longer necessary to be printed. At other times have either broke through my diffidence, and requested a called meeting for the purpose of inspecting my piece, or waited until the branch met in course, and then, after it had obtained the approbation of the branch, it having to be sent to the committee appointed in conformity with the first clause of the said 11th article, who, by the by, have been appointed about from 15 to 25 miles from the printing office of the society, and living from each other perhaps 10 or 12 miles, has been another discouragement to writing. At length the committee would get together and act on the piece proposed for the Press, and finally it obtains their signature of approbation. But then it is quite out of the neighborhood of the printing office, and no regular mode of conveyance to it. At length the piece arrives at the printing office out of date, like an old Almanac whose calculations were made for last year, and do not suit the present, and of course the writer is induced to recall it, and the cause of abolition loses the benefits of it.

At a meeting of the Washington branch of the society held in Jonesborough, the 7th inst. of which branch I was last a member, it was resolved that an alteration or repeal of the aforesaid clause in the 11th article be recommended to the ensuing convention. Accordingly the president was authorised to report the said resolution to the presidents of the other branches for their concurrence.—It is hoped that there will be a majority of at least two thirds of the branches in favor of amending, or striking out the said latter clause. After giving my vote in favor of the proposition, I requested to be discontinued as a member, until the amendment was made, as I was about to commence publishing this work; finding it would be unwieldy to do it constitutionally and remain a member. My object is not *innovation*, but simply to ren-

B.

der myself more useful in this great good cause than I believe I can be and remain a member, until that clause in the constitution be done away or amended; believing it is not my duty to remain a member of any society longer than my usefulness to others or my own benefit be promoted by it. And I do assure you that I am so sincerely attached to that institution, that I do feel and expect to continue to feel myself as much, or more than ever a co-adjutor with you. And as it was with considerable reluctance that I sacrificed my membership in your benevolent society, in order to be more useful, and not to infringe a constitution which I had promised to support as long as I was a subscriber to it; I fully intend to offer myself to you again for membership, as soon as the aforesaid clause in the constitution is repealed, or I can see myself clear in abiding within its limits.

It is also hoped that the next convention will appoint the inspecting committee within the neighborhood of the printing office, so that they can with convenience attend to having pieces, which may be approved by them, immediately put to the press. And it is my intention to give such pieces a place in the EMANCIPATOR, without any other reward than that which attends doing good with a good intent. Should the above proposed amendments take place, which I sincerely trust they may, we will see the committee receiving communications on the subject of the abolition of slavery from many of the members of the society, and others, whose latent talents are now lost to the world through diffidence, or a circuitous rout to the public.

ELIHU EMBREE.

HISTORY

Of the Manumission Society of Tennessee.

This benevolent society arose in the year 1815. The first branch of it was formed in Jefferson County, at Lostcreek Meeting House, by Charles Osborn & seven others, chiefly or all of the society of Friends.

Charles Osborn, who may be justly styled the founder of this society in Tennessee, is a Minister of the Gospel, in good esteem with the society of which he is a member, and from his having travailed considerably in the ministry through a great part of the United States, he is considerably known abroad,

For some time before the formation of the society, his pious mind became concerned, and frequently drawn into exercise on the subject. At length he made known his concern to a few of his intimates, and proposed to some of his friends to meet at Lostcreek Meeting House, in Jefferson County, to take into consideration the propriety of forming into a society, for the purpose of endeavoring to bring about a gradual abolition of Slavery. Accordingly on the 25th of the second month in the year 1815, a number convened, of whom the following eight men, organized themselves into a society, under the style of the "Tennessee Society, for promoting the manumission of slaves," to wit: Charles Osborn, John Canaday, John Swain, John Underhill, Jesse Willis, David Maulsby, Elihu Swain, Thomas Morgan. And formed a constitution consisting of a few articles, merely expressive of their object, which is as follows:

We whose names are hereunto subscribed, having met for the purpose of taking into consideration the case of the people of colour held in bondage in our highly favored land, are of opinion that their case calls aloud for the attention & sympathy of Columbia's free born sons, and for their exertions in endeavoring, by means calculated to promote and preserve the good of our government, to procure for that oppressed part of the community that inestimable jewel, *free-*

dom, the distinguishing glory of our country; without which all other enjoyments of life are or must become insignificant.

And while we highly esteem the incomparable constitution of our country, for maintaining this great truth "that freedom is the natural right of all men," we desire that the feelings of our countrymen may be awakened, and they stimulated to use every lawful exertion in their power to advance that glorious day wherein all may enjoy their natural birthright. As we conceive this to be the way to ensure to our country the blessings of heaven, we think it expedient to form into a society, to be known by the name of the "Tennessee Society for promoting the manumission of slaves" and adopt the following

CONSTITUTION.

Article I.

Each member to have an advertisement in the most conspicuous part of his house, in the following words, viz—*Freedom is the natural right of all men; I therefore acknowledge myself a member of the Tennessee Society for promoting the manumission of slaves.*

Article II.

That no member vote for governor, or any legislator, unless we believe him to be in favor of emancipation.

Article III.

That we convene twelve times a year at Lost-Creek meeting house; the first on the 11th of the 3d month next; which meeting shall proceed to appoint a president, clerk and treasurer, who shall continue in office twelve months.

Article IV.

The requisite qualifications of our members are true republican principle, patriotic, and in favor of emancipation; and that no immoral character be admitted into society as a member.

Charles Osborn since removed to Mountpleasant in Ohio, where he for some time published a weekly paper entitled the "Philanthropist," in which he frequently took occasion to vindicate the rights of the injured sons of Africa. He now lives in the state of Indiana. Jesse Willis & John Underhill have also since removed to Indiana, where J. Willis died. Thomas Morgan also since died in Jefferson County, Tennessee, where this society first arose; leaveing a testimony behind them against the iniquitous practice of slavery, which testimony, though they be dead, yet speaketh.

John Underhill was also eminently instrumental in setting up & establishing several other branches of the society. The loss of these two pillars in this humane society, has been sensibly felt in their neighborhoods. May those who occupy their former places of abode feel emulous to equal their Philanthropy. Thousands of first rate citizens, men remarkable for their piety and virtue, have within 20 years past, removed from this and other slave states, to Ohio, Indiana and Illinois, that their eyes may be hid from seeing the cruel oppressor lacerate the back of his slaves, and that their ears may not hear the bitter cries of the oppressed. I have often regretted the loss of so much virtue from these slave state, which held too little before. Could all those who have removed from slave states on that account, to even the single state of Ohio, have been induced to remove to, and settle in Tennessee, with their high toned love for universal liberty, & aversion to slavery, I think that Tennessee would e'er this have began to sparkle among the true stars of liberty. But to return to our subject. Soon after the establishment of the aforesaid branch of the society in Jefferson, there were branches formed in Greene & Sul-

livan counties, and soon afterwards in Washington, Blount, Grainger, and Cocke counties, and two others in Greene county since, and one recently in Knoxville. The minutes of all which, shall be noticed in their proper places.

Each branch at first formed a constitution to suit its own views, but finding their object all to be the same, a correspondence took place between them, and it was not long before delegates were elected by each branch that then existed, and a convention agreed on for them all to meet, for the purpose of forming one constitution for the government of the whole society; which accordingly took place on the 21st of the 11th month, (Nov.) 1815, at the Lick Creek Meeting House of Friends, in Greene county, which constitution, with an address prefacing it, with some small amendments which have since been made, now stands as follows:

(To be continued.)

"OPPRESSION MAKETH A WISE MAN MAD."

Solomon.

A negro woman, a slave, who lived with, and belonged to a man who lives at or near Christianville Boatyard, Sullivan county, Ten. about 23 miles from this place; a few weeks ago being cruelly whipped by her mistress (which it is said was a common thing) on being let loose from her beating, ran to the bridge which crosses the north fork of Holston, and leaped off into the water and drowned before it was possible to get her out; thus ridding herself of a life which was rendered intolerable by being a slave to a cruel and unfeeling mistress.

If the condition of slaves is often rendered so wretched by their cruel owners as to make their lives so intolerable that they are induced to commit suicide, how unsafe are those who are their oppressors. Such creatures dread no consequences. How unwise and impolitic it is to raise up and inveterate and desperate enemy in our own houses, and about our farms, and in our towns and cities. Even the innocent is not safe where such policy is practiced; as they in many instances suffer with the guilty in this world. And if Solomon be correct that "*oppression maketh a wise man mad,*" which no doubt he is, why wonder at this uncultivated people, many of whom are little acquainted with the forgiving disposition which the gospel inculcates, and are very ignorant of the crime of suicide, or murder of their oppressors; why wonder that many desperate acts are committed by them. Nay I wonder that more mischief is not done by them, as the consequence attendant on the greatest crimes is but death, which is certain to overtake all sooner or later, but to these outcasts, neglected and tortured sons of Africa it is no terror, but a welcome release from a life which is rendered intolerable by the oppression of the boasted sons of *Liberty*.

ORIGINAL POETRY

Far in a gloomy desart, waste & wild,
I chanc'd to stray alone one evening late,
There overheard this plaint from sorrow's child,
Who mourn'd the sad condition of his fate!

I was a prince of late on Afric's coast,
Bless'd with each comfort that my country gave;
But pomp and honors in a dream were lost,
And from a prince I was transform'd a slave.

Hence every joy from my sad soul depart,
And leave me here to brood over all my woe;
Ye have no charms can sooth a broken heart,
Nor make these streams of sorrow cease to flow.

I once had friends, a wife and children dear,
A country too, whose welfare was my care;
Alas, I little thought that day so near,

That I would be reduced to this despair,

When nature, with such grief as mine oppprest,
Demand a little while to rest in sleep;
My frantic soul that cannot be at rest,
Quick wings its way across the stormy deep.

As I approach my long lost land again,
What ecstaces within my bosom rise,
How do my thoughts anticipate the scene,
That soon shall greet these sorrow-streaming eyes.

At first appears the lofty mountain's blue,
The morning sun just o'er her summits peep,
Then next the ascending smoke from towns, I view,
Where wives and mothers for their kindred weep.

To my deluded fancy home appears,
In all its life endearing pleasures drest,
Where safe from harm I spent my early years,
And now in peace I mean to spend the rest.

With transport then, my consort I embrace,
I clasp each little cherub to my breast,
With joy I recollect each well known face,
Whose friendship has my social moments blest.

Each with a throbing heart and tearful eye,
Ask me the story, how I was betray'd,
What fraud or violence did they apply,
To wrest you from your home—and where convey'd?

But ere I can relate the dismal tale,
The morn returns the sun begins to beam,
The lowing herds rejoice o'er hill and dale,
When I awake, and lo its all a dream.

I sudden startle from my wretched bed,
And gaze around my wife and friends to see,
Then wonder where they have so quickly fled,
Or why they have so soon forgotten me.

But soon my sense returns, then I behold
No prattling babes to dandle on my knee,
No bosom friend to sooth my gloomy soul,
No vestage of my former LIBERTY!

Mysterious heaven, why was it so decreed,
That Africa must feel thy scourging rod,
Shall innocence beneath oppression bleed,
And not awake the vengeance of a God.

If heaven designed this bondage to our kind,
And doom'd our nation to be slaves at first,
Why in these bodies is there placed a mind,
Why with the love of freedom are we curst?

Arise Almighty power, stretch forth thy hand
And draw the sword of vengeance from its sheath,
Let mercy veil herself, till o'er this land
Thy fury blows a gale of woe and death.

Let fretted ruin mount her fiery car,
And o'er these sons of plunder fiercely ride—
Each floodgate of thy burning wrath unbar,
And sweep to Hell each Demon in the tide.*

Referring to kidnappers or man-stealers.

HISTORY

Of the rise, progress and accomplishment of the abolition of the African slave trade.

BY THOMAS CLARKSON

INTRODUCTION.

I scarcely know of any subject, the contemplation of which is more pleasing than that of the correction

or of the removal of any of the acknowledged evils of life; for while we rejoice to think that the sufferings of our fellow creatures have been thus, in any instance, relieved, we must rejoice equally to think that our own moral condition must have been necessarily improved by the change.

That evils, both physical and moral, have existed long upon earth there can be no doubt. One of the sacred writers, to whom we more immediately appeal for the early history of mankind, informs us, that the state of our first parents was a state of innocence and happiness, but that, soon after their creation, sin and misery entered into the world. The Poets in their fables, most of which, however extravagant they may seem had their origin in truth, speak the same language. Some of these represent the first condition of man by the figure of the golden, and his subsequent degeneracy and subjection to suffering, by that of the silver, and afterwards of the iron age. Thus it appears, whatever authorities we consult, that those which may be termed the evils of life, existed in the earliest times. And what does subsequent history, combined with our own experience, tell us, but that these have been continued, or that they have come down, in different degrees, through successive generations of men, in all the known countries of the universe, to the present day?

But though the inequality visible in the different conditions of life, and the passions interwoven into our nature, (both which have been allotted to us for wise purposes, & without which we could not easily afford a proof of the existence of that which is denominated virtue,) have a tendency to produce vice & wretchedness among us, yet we see in this our constitution, what may operate partially as preventatives and correctives of them. If there be a radical propensity in our nature to do that which is wrong, there is on the other hand a counteracting power within it, or an impulse, by means of the action of the Divine Spirit upon our minds, which is right. If the voice of temptation, clothed in musical and seducing accents charms us one way, the voice of holiness, speaking to us from within, in a solemn and poweful manner commands us another. Does one man obtain a victory over his corrupt affections? an immediate perception of pleasure, like the feeling of a reward divinely conferred upon him, is noticed. Does another fall prostrate beneath their power? a painful feeling, and such as pronounces to him the sentence of reproof and punishment, is found to follow.—If one, by suffering his heart to become hardened, oppresses a fellow-creature, the tear of sympathy starts up in the eye of another, and the latter instantly feels a desire, involuntarily generated of flying to his relief. Thus impulses, feelings, and dispositions have been implanted in our nature for the purpose of preventing and rectifying the evils of life. And as these have operated so as to stimulate some men to lessen them by the exercise of an amiable charity, so they have operated to stimulate others, in various other ways, to the same end. Hence the philosopher has left moral precepts behind him in favour of benevolence, and the legislator has endeavoured to prevent barba-

rous practices, by the introduction of laws.

But it seems to have been reserved for Christianity, under the Divine Influence, to give the best views of the nature, and of the present and future condition of man; to afford the best moral precepts; to communicate the most benign stimulus to the heart, to produce the most blameless conduct, and thus to cut off many of the causes of wretchedness, and to heal it wherever it was found. At her command, wherever she has been duly acknowledged, many of the evils of life have already fled. The prisoner of war is no longer led into the amphitheatre to become a gladiator, and to imbrue his hands in the blood of his fellow-captive, for the sport of a thoughtless multitude.

But in whatever way Christianity may have operated towards a diminuation of human misery, it has operated in none more powerfully than by the new views, and consequent duties, which it introduced on the subject of charity, or practical benevolence and love.—Men in ancient times looked upon their talants, of whatever description, as their own, which they might use or cease to use at their discretion. But the author of our religion, was the first who taught that, however in a legal point of view the talent of individuals might belong exclusively to themselves, so that no other person had a right to demand the use of it by force, yet in the Christian dispensation, they were but the stewards of it for good; that those had no right to conceal their talent in a napkin; but that they were bound to dispense a portion of it to the relief of their fellow-creatures. He was the first, who pronounced the misapplication of it to be a crime, and to be a crime of no ordinary dimensions. He was the first, who broke down the boundary between Jew and Gentile, & therefore the first, who pointed out to men the inhabitants of other countries for the exercise of their philanthropy and love. Hence a distinction is to be made both in the principal and practice of charity, as existing in ancient or in modern times. Though the old philosophers, historians, and poets, frequently inculcated benevolence, we have no reason to conclude from any facts they have left us, that persons in their days did any thing more than occasionally relieve an unfortunate object, who might present himself before them. To Christianity alone we are indebted for the new and sublime spectacle of seeing men associate for the extirpation of private and public misery, and seeing them carry their charity, as a united brotherhood into distant lands.

Among the evils, corrected or subdued, either by the general influence of Christianity on the minds of men, or by particular associations of Christians, the African* Slave-trade appears to me to have occupied the foremost place. The abolition of it, therefore, of which it has devolved upon me to write the history, should be accounted as one of the greatest blessings, and, as such, should be one of the most copious sources of our joy.

To value the blessing of the abolition as we ought, or to appreci-

*Slavery had been before annihilated by Christianity, I mean in the West of Europe, at the close of the twelfth century.

ate the joy and gratitude which we ought to feel concerning it, we must enter a little into the circumstances of the trade. Our statement, however, of these, need not be long. — A glance only into such a subject as this, will be sufficient to affect the heart; to arouse our indignation and our pity; and to teach us the importance of the victory obtained.

The first subject for consideration, towards enabling us to make the estimate in question, will be that of the nature of the evil belonging to the Slave-trade. This may be seen by examining it in three pionts of view: First, As it has been proved to arise on the continent of Africa, in the course of reducing the inhabitants of it to slavery; Secondly, In the course of conveying them from thence to the lands or colonies of other nations; And Thirdly, In continuing them there as slaves.

(To be continued.)

Extract of a letter to the editor of the EMANCIPATOR, from a friend in Philadelphia; dated

"*Philadelphia, 3d mo. 2 1820.*

I cannot help relating to thee an account given to me by a connexion of mine, who attended the last yearly meeting at North-Carolina—while on his way to or from meeting near Greensborough, he saw the man referred to, in the following:

Two white men one night, not long since, entered the house of a man as white as themselves, dragged him from his bed (where his wife lay sick, almost to death, and did die the next day,) gagged him and bound him with cords, and carried him to a distant woods, where he was detained in this manner for several days and nights, until nearly starved—until a Georgia trader came along, who was invited to buy this poor suffering mortal; who finding him white, refused to buy, unless they could make him of a different color, or what he called *Merchantable*, which was engaged to be done, and executed as follows:—They cut or scarred his face and hands with a knife, in a most cruel and shocking manner, and poured aquafortis in the wounds. Thus tormenting him until almost dispared of life. The desired color however was in a great degree produced, and he was bought; but soon after made his escape from the monsters that held him, and get among his old neighbors and friends, who had the villains arrested and brought before the court, but who upon giving surety for future good behaviour, and their future appearance at court, were released. The plea given on hearing before the court was, that the man had been bought by them, from———who was a considerable slave holder in Virginia, and who sold the man at a reduced price running. It is said to be no less strange than true, that this poor captive was half brother to the man that sold him, being by the same father, the mother of Indian descent. Excepting the marks made by cutting, and aquafortis, no colour of skin, or feature of face, or appearance in hair, could lead to the opinion of his being at all a coloured man, but a perfect white man.—The narrator of the story saw and examined him. Such is the abominable sin and iniquity of slavery.

☞ Believing that many friendly persons to the abolition of slavery, into whose hands the EMANCIPATOR may come, will feel willing to take some pains to procure subscribers to it, in order to give it a more general circulation, for the promotion of the cause it is designed to plead; I have inclosed in the first number a short prospectus, for the purpose of receiving subscriptions. And as it is couched in but few words, when necessary the first number itself can be adverted to, which will often be more satisfactory than a prospectus that would contain minute particulars.

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