





# AN APPEAL

TO THE

PROFESSORS OF CHRISTIANITY,

IN THE SOUTHERN STATES AND ELSEWHERE,

ON THE SUBJECT OF SLAVERY :

BY

THE REPRESENTATIVES OF

THE YEARLY MEETING OF FRIENDS

FOR NEW ENGLAND.

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PROVIDENCE :

PRINTED BY KNOWLES AND VOSE.

1842.



## AN APPEAL.

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It is the duty of those who are the professed followers of our Divine Master, to be concerned for the welfare of their fellow-professors, and for their steady advancement in the path prescribed by our Lord for all his servants to walk in; and it is their privilege to extend to them a word of caution or entreaty in a spirit of love and good will, which desires the peace and prosperity of the whole heritage of God. "Glory to God in the highest, and on earth peace, good will toward men," was the anthem sung by angels at the advent of the Messiah; and as we become partakers of his spirit, we, too, may be enabled to join in this angelic song.

It is, we trust, in Christian, brotherly love, and for the promotion of the cause of truth and righteousness, and certainly not for the advancement of any temporal interest of our own, that we are induced, at this time, to present to our fellow-professors, of every denomination, this brief address on the subject of Slavery; and the freedom that we feel ourselves required to use in relation to it, will not, we hope, be deemed obtrusive, when we remember the intrinsic importance of the matter treated of, and call to mind the one faith and ground of hope of all true professors of Christianity. We are believers in one Savior, the Lord Jesus Christ, who died for the sins of the whole world. We believe in him as a risen Mediator, who ever liveth to make intercession for us. We believe in the promised Comforter,—the Spirit of Truth,—to

guide into all truth. We believe in a final day, when we must all appear before the judgment seat of Christ, to receive a reward for the deeds done in the body; and that it is not every one that saith, Lord, Lord, that shall enter into the kingdom of heaven, but they who do the will of our Father, who is in heaven. It is they who have clothed the naked, fed the hungry, visited the sick, and showed mercy, that shall obtain mercy. These fundamental doctrines are, we trust, faithfully received by all those who have a hope of salvation in the Lord Jesus Christ, and they do acknowledge his holy precepts and commandments given forth for the observance of men as possessing obligatory and paramount authority to the present day. Among these binding injunctions is that universal rule which commends itself to the conscience of every man for its justice and wisdom — “Whatsoever ye would that men should do to you, do ye even so to them” — a rule most comprehensive in its application, and eminently practical in its results. It extends to all whom God has created; and “He made of one blood all the nations of men for to dwell on all the face of the earth.” By creation the whole human family are brethren; they are all “concluded in unbelief;” they all stand in need of redemption; and Christ, in infinite love, died for all. All whom God made are the objects of his mercy; all are embraced in the means of salvation which he has appointed; and all, without distinction of caste or color, must stand before him at the day of judgment; and it is that you and we may appear with joy at his tribunal, and receive a gracious welcome into the mansions prepared for the righteous, that we are induced now to plead with you in love, and to entreat you to give a patient attention to what is presented for your solemn consideration.

It may be known to you that, at one time, there were of our fellow-members of the society of Friends those that held slaves, as some of you do at this day; and

while we would speak it with humility, we may, perhaps, be permitted to say, that we doubt not it was through the enlightening influence of the Holy Spirit upon their hearts, that they were enabled to see that this practice did not accord with that love which has been so mercifully extended to the children of men through their adorable Savior, and was inconsistent with his universal rule, which we have cited.

It is not our desire to revive any considerations which are calculated unprofitably to awaken your feelings, but we believe it to be the duty of us all candidly to contemplate the misery and suffering that are inseparably connected with slavery from its very beginning on the continent of Africa. It commences in exciting into action the worst passions of the human mind, inducing an awful destruction of life, cruel separation of friends, and dreadful sufferings on the part of survivors. Let us not be willing to hide from our view the terrible effects of the *foreign slave trade*, or attempt to screen ourselves from the responsibility that attaches to us under the plea that this traffic is interdicted by our government, and that all who are concerned in it are held as pirates by the laws of our land. The facts in the case incontestably prove that, while a market for slaves exists, the cupidity of degenerate and wicked men will devise means to evade the execution of these laws; and we deem it pertinent to our purpose to spread before you some well-authenticated statements, which tend to show the extent of the traffic, and to exhibit, in some degree, its wickedness and cruelty.

With the effects of slavery at *home* many of you are familiar. You are witnesses of its influences in their various bearings in all the relations of life. You are conversant with the degradation and wretchedness which, in a greater or less degree, always attend it. But its more remote consequences may escape observation, and we may even lose sight in the distance of the necessary

connection of *cause* and *effect*. It is a truth which we believe cannot be disproved, that to slavery, as a *cause*, is the slave trade to be traced, as an *effect*, with all its manifold misery and crime; and we would appeal to all those who are concerned in the one, whether its abandonment would not certainly produce the destruction of the other; and can those who are the supporters of *slavery*, consistently, or with hope of success, plead against the *slave trade*, its legitimate offspring, its bitter and natural fruit. Let us be willing to examine this subject as it is, and act as our consciences, enlightened by the truth, shall dictate.

The *extent* of the slave trade at the present day is much greater than could possibly be believed by those who have not informed themselves upon the subject. We avail ourselves of some of the authorities collected in a work recently published by Thomas Fowell Buxton, which we believe entitled to entire confidence—the work itself giving evidence of having been prepared with great care and candor, after much patient inquiry and investigation. It appears to be well established by this author, that, notwithstanding all that has been done to arrest this traffic, more than one hundred and fifty thousand human beings are annually conveyed from Africa across the Atlantic, and sold as slaves, being landed principally at some of the ports of Brazil and Cuba; and not less than fifty thousand more are required for the supply of the Mohammedan slave trade;—making a total of more than two hundred thousand persons who are annually torn from the land of their nativity and sold into perpetual slavery.\*

\* R. R. Gurley, the well-known advocate of the American Colonization Society, in a publication printed by him in England, in 1841, gives it as his opinion, from all the facts he could collect, that “nearly or quite half a million of wretched Africans, are annually torn from their homes, a moiety of whom perish in capture, during their march to the coast, in the holds of slave ships on their passage across the ocean, or during the first trials of toil and exposure in a foreign climate.”



After having very fully established that his estimate of numbers does not exceed the truth, Buxton proceeds to say, "Hitherto I have stated less than the half of this dreadful case. I am now going to show that, besides the two hundred thousand annually carried into captivity, there are claims on our compassion for almost countless cruelties and murders growing out of the slave trade. I am about to prove that this multitude of our enslaved fellow-men is but the remnant of numbers vastly greater, the survivors of a still larger multitude over whom the slave trade spreads its devastating hand, and that for every *ten* who reach Cuba or Brazil, and become available as slaves, *fourteen*, at least, are destroyed. This mortality arises from the following causes:—

"1st. The original seizure of the slaves.

"2d. The march to the coast, and detention there.

"3d. The middle passage.

"4th. The sufferings after capture, and after landing; and

"5th. The initiation into slavery, or the 'seasoning,' as it is termed by the planters." The original seizure of the slaves causes a great part of the continent of Africa to be "a field of warfare and desolation, a wilderness in which the inhabitants are wolves to each other." "On the authority of public documents, parliamentary evidence, and the works of African travellers, it appears that the principal and almost the only cause of war in the interior of Africa, is the desire to procure slaves for traffic; and that every species of violence, from the invasion of an army to that of robbery by a single individual, is had recourse to for the attainment of this object." \* \* \* \*

"William Wilberforce, in his letter to his constituents in 1807, has described the mode in which slaves are usually obtained in Africa; and, after speaking of the dreadful and exterminating wars that are often waged by one tribe upon another, he remarks,—

"In another part of the country, we learn from the

most respectable testimony, that a practice prevails, called *village breaking*. The village is attacked in the night; if deemed needful to increase the confusion, it is set on fire, and the wretched inhabitants, as they are flying naked from the flames, are seized and carried into slavery.

“These depredations are far more commonly perpetrated by the natives on each other, and on a larger or smaller scale, according to the power and number of the assailants, and the resort of ships to the coast; it prevails so generally as throughout the whole extent of Africa to render person and property utterly insecure.” \* \* “Every man who has acquired any considerable property, or who has a large family, the sale of which will produce a considerable profit, excites in the chieftain near whom he resides, the same longings which are called forth in the wild beast by the exhibition of his proper prey; and he himself lives in a continual state of suspicion and terror.” The statements of Wilberforce have been corroborated by Bryan Edwards, himself a dealer in slaves, and an able and persevering advocate for the continuance of the traffic. In a speech delivered in the Jamaica assembly, he says, “I am persuaded that Wilberforce has been very rightly informed as to the manner in which slaves are very generally procured. The intelligence I have collected from my own negroes abundantly confirms his account; and I have not the smallest doubt that in Africa the effects of this trade are precisely such as he represents them to be.”

“But, it may be said, admitting these statements to be true, they refer to a state of things in Africa which does not *now* exist. A considerable period of time has indeed elapsed since these statements were made; but it clearly appears, that the same system has obtained, throughout the interior of Africa, down to the present time; nor is it to be expected that any favorable change will take place during the continuance of the slave traffic.”

“Professor Smith, who accompanied Captain Tuckey in the expedition to the Congo, in 1816, says, ‘Every man I have conversed with acknowledges that, if white men did not come for slaves, the wars, which, nine times out of ten, result from the European slave trade, would be proportionally less frequent.’

“Captain Lyon states that, when he was at Fezzan, in 1819, Mukni, the reigning sultan, was continually engaged in these slave hunts, in one of which eighteen hundred were captured, all of whom, excepting a very few, either perished on their march before they reached Fezzan, or were killed by their captor.” \* \* \* \*

“We have obtained most valuable information as to the interior of Africa from the laborious exertions of Denham and Clapperton. They reached Soudan, or Nigritia, by the land route through Fezzan and Bornou, in 1823, and the narration of their journey furnishes many melancholy proofs of the miseries to which Africa is exposed through the demands for the slave trade. Major Denham says, ‘On attacking a place, it is the custom of the country instantly to fire it, and, as they (the villages) are all composed of straw huts only, the whole is shortly devoured by the flames. The unfortunate inhabitants fly quickly from the devouring element, and fall immediately into the hands of their no less merciless enemies, who surround the place; the men are quickly massacred, and the women and children lashed together and made slaves.’

“Denham tell us that the Begharmi nation had been discomfited by the sheik of Bornou, in five different expeditions, when at least twenty thousand poor creatures were slaughtered, and three fourths of that number, at least, driven into slavery. And in speaking of these wars, he uses this remarkable expression, — ‘The season of the year had arrived, (25th November,) when the sovereigns of these countries go out to battle.’ Commodore Owen, who was employed in the survey of the eastern coast of

Africa, about the years of 1823 and 1824, says, 'The riches of Quilimane consisted in a trifling degree of gold and silver, but principally of grain, which was produced in such quantities as to supply Mozambique. But the introduction of the slave trade stopped the pursuits of industry, and changed those places, where peace and agriculture had formerly reigned, into the seat of war and bloodshed.

"Contending tribes are now continually striving to obtain, by mutual conflict, prisoners as slaves for sale to the Portuguese, who excite those wars, and fatten on the blood and wretchedness they produce."

"In speaking of Inhambane, he says; 'The slaves they do obtain are the spoils of war among the petty tribes, who, were it not for the market they thus find for their prisoners, would, in all likelihood, remain in peace with each other, and probably be connected by bonds of mutual interest.'"

"Ashmun, agent of the American Colonial Society, in writing to the Board of Directors from Liberia, in 1823, says, 'The following incident I relate, not for its singularity, for similar events take place, perhaps, every month in the year; but it has fallen under my own observation, and I can vouch for its authenticity: King Boatswain, our most powerful supporter, and steady friend among the natives, (so he has uniformly shown himself,) received a quantity of goods on trust from a French slaver, for which he stipulated to pay young slaves; he makes it a point of honor to be punctual to his engagements. The time was at hand when he expected the return of the slaver, and he had not the slaves. Looking around on the peaceable tribes about him for his victims, he singled out the Queaks, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and, making a simultaneous assault on the sleeping occupants in the dead of

the night, accomplished, without difficulty or resistance, in one hour, the annihilation of the whole tribe: every adult man and woman was murdered; every hut fired; very young children generally shared the fate of their parents; the boys and girls alone were reserved to pay the Frenchman.' ”

From a letter of McBrair, a Wesleyan missionary, recently addressed to the secretary of the Wesleyan Missionary Society, we make the following extract:—  
 “On other occasions, a party of men-hunters associate together, and, falling suddenly on a small town or village during the night, they massacre all the men that offer any resistance, and carry away the rest of the inhabitants as the best parts of their spoil;—or, when a chieftain thinks himself sufficiently powerful, he makes the most frivolous excuses for waging war upon his neighbor, so that he may spoil his country of its inhabitants. Having been in close connection with many of the liberated Africans in McCarthy’s Island, two hundred and fifty miles up the Gambia, and also in St. Mary’s, at the mouth of that river, we had many opportunities of learning the various modes in which they had been captured, from which it appeared that the wholesale method of seizure is by far the most frequent, and that without this plan a sufficient number of victims could not be procured for the market; so that it may be called the prevailing way of obtaining slaves.” After many other citations from various authorities as to the cruelty and bloodshed incident to the seizure of slaves, Buxton proceeds to state, — “I could add, were it necessary, a thousand other instances of the scenes of cruelty and bloodshed which are exhibited in Africa, having their origin in the slave trade; but enough has been said to prove the assertion with which I set out, — that the principal and almost the only cause of war, in the interior of Africa, is the desire to procure slaves for traffic, and that the only difference betwixt the former times and

the present day is this, — that the mortality consequent on the cruelties of the system has increased in proportion to the increase of the traffic, which, it appears, has doubled in amount, as compared with the period antecedent to 1790.”

The next cause of mortality, after the *seizure*, is the cruelty exercised in the march of the slave and his detention previous to embarkation. “The slaves are commonly secured by putting the right leg of one and the left of another into the same pair of fetters. By supporting the fetters with a string, they can walk, though very slowly. Every four slaves are likewise fastened together by the neck, with a strong pair of twisted thongs; and in the night, an additional pair of fetters is put on their hands, and sometimes a light iron chain passed around their necks.” “Such of them as evince marks of discontent are secured in a different manner; a thick billet of wood is cut, about three feet long, and, a smooth notch being made on one side of it, the ankle of the slave is bolted to the smooth part by means of a strong iron staple, one prong of which passes on each side of the ankle.”

In this cruel manner are they forced to travel from the interior of the country to the coast, subjected to every privation and misery; so that it is estimated, from the most accurate computation that has been attained, that the number of those *who die on the journey alone is equal to five twelfths of the whole*. While detained at the coast waiting for embarkation, from want of sufficient food, from close confinement, and other causes, diseases of a most fatal character often supervene, producing a frightful mortality; so that, in every stage of this dreadful traffic, we find the lives of its victims are continually sacrificed.

We next advert to the *middle passage*, as it is termed, or the transportation of the slaves across the Atlantic; and the sufferings here revealed are truly of the most appalling character, fully justifying, as we apprehend, the language used by William Wilberforce, in 1807. “The stings of a



wounded conscience man cannot inflict ; but nearly all which man can do to make his fellow-creatures miserable, without defeating his purpose by putting a speedy end to their existence, will still be here effected ; and it will still continue true, that never can so much misery be found condensed into so small a space as in a slave ship during the middle passage."

"The first feature of this deadly passage," says Buxton, "which attracts our attention, is the evident insufficiency, in point of tonnage, of the vessels employed for the cargoes of human beings which they are made to contain."

"We have a faithful description of the miseries of the middle passage, from the pen of an eye-witness, Falconbridge. His account refers to a period antecedent to 1790. He tells us that 'The men negroes, on being brought aboard ship, are immediately fastened together, two and two, by handcuffs on their wrists, and by irons riveted on their legs.' 'They are frequently stowed so close as to admit of no other posture than lying on their sides. Neither will the height between decks, unless directly under the grating, permit them the indulgence of an erect posture, especially where there are platforms, which is generally the case. These platforms are a kind of shelf, about eight or nine feet in breadth, extending from the side of the ship towards the centre. They are placed nearly midway between the decks, at the distance of two or three feet from each deck. Upon these the negroes are stowed in the same manner as they are on the deck underneath.' \* \* \* \*

"In favorable weather they are fed upon deck, but in bad weather their food is given to them below. Numberless quarrels take place among them during their meals ; more especially when they are put upon short allowance, which frequently happens. In that case, the weak are obliged to be content with a very scanty portion. Their allowance of water is about half a pint each at every meal.

Upon the negroes refusing to take sustenance, I have seen coals of fire, glowing hot, put on a shovel, and placed so near their lips as to scorch and burn them; and this has been accompanied with threats of forcing them to swallow the coals, if they any longer persisted in refusing to eat." He proceeds to notice the case of a Liverpool vessel, which took on board, at the Bonny River, nearly seven hundred slaves, (more than three to each ton!) and Falconbridge says, "By purchasing so great a number, the slaves were so crowded that they were even obliged to lie one upon another. This occasioned such a mortality among them, that, without meeting with unusual bad weather, or having a longer voyage than common, nearly one half of them died before the ship arrived in the West Indies." He then describes the treatment of the sick as follows:—"The place allotted to the sick negroes is under the half deck, where they lie on the bare plank. By this means, those who are emaciated frequently have their skin, and even their flesh, entirely rubbed off, by the motion of the ship, from the prominent parts of the shoulders, elbows, and hips, so as to render the bones in those parts quite bare. The excruciating pain which the poor sufferers feel from being obliged to continue in so dreadful a situation, frequently, for several weeks, in case they happen to live so long, is not to be conceived or described. Few, indeed, are ever able to withstand the fatal effects of it. The surgeon, on going between decks in the morning, frequently finds several of the slaves dead, and among the men, sometimes a dead and a living negro fastened by their irons together."

We omit many of the statements of Falconbridge, who was a surgeon on board a slave ship, because we do not wish to dwell unnecessarily upon this painful scene. The cruelties enacted in the middle passage upon the slaves have increased to an awful extent, since the trade has become contraband by the laws of nations, from the



fact of a different class of vessels being now employed than formerly, — those that have much less capacity for the accommodation of their human cargoes, in consequence of their construction being such as to render them the most rapid sailers, that they may outsail or avoid the armed vessels that are often engaged in pursuing them.

“Laird, in his journal of the recent expedition to the Niger, says, ‘Instead of the large and commodious vessels which it would be the interest of the slave trader to employ, we have, by our interference, forced him to use a class of vessels (well known to naval men as *American clippers*) of the very worst description that could have been imagined, for the purpose, every quality being sacrificed for speed. In the holds of these vessels the unhappy victims of European cupidity are stowed literally in bulk.’ \* \* \* \* “As a proof of the increase in the mortality on the middle passage, I may adduce,” says Buxton, “the evidence of Jackson, (who had been a judge in the Mixed Commission Court at Sierra Leone,) before the committee on Sierra Leone, in 1830. In answer to a question, he said, ‘I think the sufferings of these poor slaves are greatly aggravated by the course now adopted; for the trade is now illegal, and, therefore, whatever is done is done clandestinely: they are packed more like bales of goods on board than human beings, and the general calculation is, that if, in three adventures, one succeeds, the owners are well paid.’”

Dr. Walsh, in his “Notes of Brazil,” gives the following account of a Spanish slaver detained by the vessel of war, in which he returned from Brazil, in 1829. He says, “When we mounted her decks, we found her full of slaves; she had taken on board five hundred and sixty-two, and had been out seventeen days, during which she lost fifty-five. The slaves were all enclosed under grated hatchways between decks. The space was so low that they sat between each other’s legs, and stowed so close

together that there was no possibility of their lying down, or at all changing their position by night or day. As they belonged to and were shipped on account of different individuals, they were all branded, like sheep, with the owners marks, of different forms. These were impressed under their breasts or on their arms; and, as the mate informed me with perfect indifference, burnt with a red-hot iron.

“The poor beings were all turned up together; they came swarming up like bees from the aperture of a hive, till the whole deck was crowded to suffocation from stem to stern. On looking into the places where they had been crammed, there were found some children next to the sides of the ship. The little creatures seemed indifferent as to life or death, and, when they were carried on deck, many of them could not stand; some water was brought; it was then that the extent of their sufferings was exposed in a fearful manner. They all rushed like maniacs towards it; no entreaties, or threats, or blows, could restrain them; they shrieked, and struggled, and fought with one another for a drop of the precious liquid, as if they grew rabid at the sight of it. There is nothing which slaves, during the middle passage, suffer from so much as want of water. It is sometimes usual to take out casks filled with sea-water as ballast, and, when the slaves are received on board, to start the casks and refill them with fresh. On one occasion, a ship from Bahia neglected to change the contents of the casks, and on the mid-passage, found, to their horror, that they were filled with nothing but sea-water. All the slaves on board perished! We could judge of the extent of their sufferings from the sight we now saw. When the poor creatures were ordered down again, several of them came and pressed their heads against our knees, with looks of the greatest anguish, at the prospect of returning to the horrid place of suffering below. It was not surprising that they had lost fifty-five in the space of seventeen days.

Indeed, many of the survivors were seen lying about the decks in the last stage of emaciation, and in a state of filth and misery not to be looked at. While expressing my horror at what I saw, and exclaiming against the state of this vessel, I was informed by my friends, who had passed so long a time on the coast of Africa, and visited so many ships, that this was one of the best they had seen. The height sometimes between decks was only eighteen inches; so that the unfortunate beings could not turn round, or even on their sides, the elevation being less than the breadth of their shoulders; and here they are usually chained to the decks by the neck and legs. After much deliberation, this wretched vessel was allowed to proceed on her voyage. It was dark when we separated; and the last parting sounds we heard from the unhallowed ship were the cries and shrieks of the slaves suffering under some bodily infliction."

We give a few more extracts on this subject from the many details that might be cited. The *Carolina*, captured in 1834, off Wydah. "This vessel was only seventy-five tons' burden, yet she had three hundred and fifty negroes crammed on board of her, one hundred and eighty of whom were literally so stowed as to have barely sufficient height to hold themselves up, when in a sitting posture. The poor creatures crowded around their deliverers, with their mouths open and their tongues parched for want of water, presenting a perfect spectacle of human misery."

"In a letter from the Cape of Good Hope, of date 20th January, 1837, we find it stated that her Majesty's brig *Dolphin* had lately captured the corvette *Incomprehensible*, and that, on taking possession of her, the scene presented on board was harrowing in the extreme. One hundred had died of sickness, of the eight hundred embarked; another hundred were lying nearly lifeless on her decks, in wretchedness and misery, and all the agony of despair ;

the remaining six hundred were so cramped from the close manner in which they were packed, (like herrings in a barrel,) and the length of time they had been on their voyage, and the cold they had endured in rounding the cape, in a state of nudity, that it took the utmost exertions of the English sailors, favored by a hot sun, to straighten them."

In the Shipping and Mercantile Gazette of 2d of 6th month, 1838, is the following paragraph: — "A letter from the Snake sloop of war, dated 31st March, 1838, says, 'We have captured a very fine schooner, called the Arogan, off Cape Antonio, having three hundred and fifty slaves, of both sexes, under the age of twenty, and have sent her into the Havana for adjudication. She cleared out from Gallinas, and lost fifty on her passage by death, owing to the crowded manner in which they were packed, resembling goods in a draper's shop.'"

"In the parliamentary papers printed last year by the House of Commons, the following, among other cases, are reported: — "The brig Don Manuel de Portugal, from Angola, embarked six hundred slaves; of these seventy-three died on the voyage." "Brig Adamastor, from Quilimane, embarked eight hundred slaves; of these three hundred and four died on the voyage." "Brig Leao, from Quilimane, embarked eight hundred and fifty-five slaves; of these two hundred and eighty-three died, or were thrown overboard alive, during the voyage. The small-pox having appeared among the slaves, thirty of them were immediately thrown overboard alive; afterwards the measles made its appearance, of which two hundred and fifty-three died. The remaining slaves, five hundred and seventy-two in number, were landed on the coast of Brazil, at Mozambayo, near to Ilha Grande, but in so miserable a state that the greater part could not walk, but were carried on shore."

If to the mortality arising from the causes already ad-

verted to during the middle passage, we add the lives destroyed by shipwreck, it will appear that not less than twenty-five per cent. of all those embarked perish during their voyage. Nor does the mortality cease when they are disembarked; but after landing, and in the 'seasoning,' not less than twenty per cent. are destroyed; and it would appear by as careful computations as have been made, that there is no exaggeration in estimating the mortality of the slave trade as follows:—

“ 1. Seizure, march, and detention,	100	per cent.
2. Middle passage, and after capture,	25	“
3. After landing and in the seasoning,	20	“
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so that, for every 1000 negroes alive at the end of a year after their deportation, and available to the planter, we have a sacrifice of 1450.”

From the African Repository, of 8th month, 15th, 1841, we make the following extract, viz. :—

“We cannot too often, nor too solemnly, call the attention of our readers to the fact, that the slave trade, in all its infamy, is, at the present moment, going on and flourishing, and extending to a most lamentable degree. \* \* \* It is computed that, at this very moment, *twenty thousand* human beings, crowded in the small and narrow slave ships, are floating on the ocean between the land from which they have been torn, and the mart to which they are destined. What a stream of horror! what cries, what groans, must fill the air along their whole course! How many are just breathing their last! How many just cast overboard! Who can number the accumulated horrors on which the sun must daily look?”

Again, from the same periodical, we extract the following:—“When a slaver is chased by a cruiser, and is in danger of being seized, she must be lightened. And as the slaves on board are less valuable than any other part of the cargo, the heaviest of them are thrown overboard first. If

more is necessary in trying to escape the pursuing cruiser, men, women, and children, are hurried overboard without remorse, and in numbers proportionate to the danger. In some instances, when seizure becomes certain, every slave on board is thrown over, in the hope that the cruiser, finding no chance for head-money, will let her pass, and then she can return to port, take on board another cargo, and try again. The slaves are thrown over with the fetters that were placed on them before they were brought on board. To lessen the chance of their escape, they are sometimes cast in, fetters and all, in large companies; and to insure their sinking before the cruiser can come and pick them up, weights are sometimes added to sink them immediately. But this is not the only mode of lightening the vessel. Often three or four slaves are crowded into a cask, which is thrown over with weights attached to it. One vessel threw over twelve such casks before she was captured. One vessel had five hundred slaves on board, and threw them all over. These scenes occur principally on the Western African station; and it is said that even the sharks know this field of bloodshed, and are often known to follow the slave ship from the port."

Appalling as is the view that has been presented of the foreign slave trade, it becomes us to contemplate it, and to remember that it is not probable any means can be devised to arrest this awful waste of human life, these multiplied and dreadful sufferings, while, by the continuance of slavery, a reward is offered to stimulate the avarice of wicked men.

Nor are the miseries and heart-rending separations incident to the *internal traffic* that is prosecuted in our own country, to be passed lightly over in the catalogue of evils connected with slavery.\* Notwithstanding it may be the

\* Many and strong are the points of resemblance between the African and American slave trade. Witness the manner in which the slaves are secured when driven through the country, or transported by sea, and the manifold sufferings to which they are subjected.



intention of many who hold slaves to prevent, in the prosecution of this traffic, the separation of families, the sun-dering of the domestic ties which bind hearts together, whether high or low, rich or poor, bond or free, yet it is not always in their power to avert the parting of husband and wife, parent and child, brother and sister. Their care to prevent these cruel separations, even when thus attempted to be exercised, does not and cannot always avail. Your daily observation shows you that they are often perpetrated; and bringing home the universal Christian rule, which it is our duty to keep always before us, how could we endure to have a parent, a child, or a bosom friend, torn from us, and plunged into uncertain but hopeless and bitter bondage.\*

It may not be necessary for us to point out the evils of slavery as it exists in our land. We need not offer an argument to prove what is self-evident, — its inconsistency with the universal, golden rule, and that, in the observance of this rule, the highest interest of man is promoted. But even could we disregard our future happiness in connection with this question, and limit ourselves to that which will conduce to our present quiet and the promotion of our temporal interest, we cannot doubt but that these would eventually be greatly promoted by the exchange of the forced and tardy toil of the *bondman* for the required, cheerful labor of the *freeman*. The experiment of emancipation, wherever it has been fairly tried, incontestably proves this. It has ceased to be matter of doubt and speculation, but

\* President Dew of William and Mary College, Virginia, in his celebrated attempted defence of slavery, makes the following observation:—“ We have made some efforts to obtain something like an accurate account of the number of negroes every year carried out of Virginia to the south and west. We have not been enabled to succeed completely; but from the best information we can obtain, we have no hesitation in saying that upwards of six thousand are yearly exported to other states. Virginia is in fact a negro-raising state for other states; she produces enough for her own supply, and six thousand for sale.”

has already become established as history by the testimony of many intelligent, unimpeachable witnesses.

Would we secure present quiet, unmolested peace, and undisturbed fireside enjoyments? Let us put away the causes that now interrupt them, by an honest endeavor to do as we would be done by. Then shall we receive from those befriended a practical reciprocation of this governing principle, and our hearts will be daily gladdened and made to rejoice in the smiles of gratitude and confidence which on every hand will meet us.

To *parents* we would most earnestly appeal. Are you willing your precious children should continue to be educated under the influences of slavery? What are the habits they are prone to form? what the consequences of the examples that are daily exhibited to them? what the effects upon their moral and religious lives? Oh! let us remember that unto God are we to give an account for the lambs he has intrusted to our charge; and we solemnly ask you, and entreat you to view it in all soberness, — do you believe that the continuance of slavery is calculated, in its varied results, to conduce to the prosperity of your beloved children in this present life, or to promote their hopes of happiness in the life to come? or, does it not rather inevitably tend to induce habits of indolence, indulgence, and vice, which lessen their present usefulness, and peril their future hopes? Parent, art thou willing to leave thy child involved in these fearful responsibilities? We conjure thee, as thou lovest him, ponder this subject well.

We are fully aware that there are many who hold slaves that deprecate *slavery*, but who see clearly no way of escaping from it. We feel tenderly for these, and would offer them the language of encouragement to attend to plainly manifested duty. Pray for an increase of faith. Our heavenly Father doth not require that of us which he will not enable us to perform. He hath all power in heaven and in earth, and he will remove difficulties from the way



of those who are concerned, above all things else, to know and do his will. It is a truth of the most serious moment, and which we desire should be impressed deeply upon our hearts, that *upon the professors of Christianity devolves the responsibility of the continuance of slavery in our land.* Let these cease to tolerate it among their own members; let them exert their influence against it, and it will no longer continue to tarnish the name of our common country.

We again repeat, that he who calleth us to the discharge of any duty, will make a way for us if we look in faith unto him for help. What has been done by a portion of the Christian community may be done by all. We would speak very humbly of our own religious society, and of the course pursued by them in relation to slavery; and yet, for your encouragement in freeing yourselves from the evil, we think it right to advert to it. Our forefathers, and some of those still living, in advanced life, who held slaves, were brought to see, and feel too, that it was not for them to keep their fellow-beings in bondage, and yet consistently to profess to be the followers of Him, who, through the mouth of the prophet, hath declared this to be the fast that he hath chosen, "to loose the bands of wickedness; to undo the heavy burdens; and to let the oppressed go free, and that ye break every yoke." And when this was made evident to them, they dared not consult with flesh and blood, but, in confiding reliance upon God, they proceeded to liberate all whom they had held in bondage; and He who, they doubted not, required this of them as their religious duty, did indeed enable them to accomplish it, and, we reverently believe, abundantly blessed them therein; and unto Him may all confidingly look for a blessing upon their honest endeavors faithfully to do his will on earth.

And now, in conclusion, we desire very impressively, in the love of the gospel, to bring home to every bosom the solemn query, — Are my hands clean, in the sight of God, of

the blood of my brother? Let us investigate the subject with hearts reverently turned unto the Author of all good, and with fervent aspirations that the truth may illuminate our understandings, and that it may now be presented to us in that light in which it will appear at the day of final judgment. May we continually remember the declaration of Holy Writ, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

May the God of all grace and consolation bless us, and enable us clearly to perceive our duty and faithfully to pursue it, that we may experience the verification of the ancient promise, "Then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy re-reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

Signed, on behalf and by direction of a meeting of the Representatives of the Yearly Meeting of Friends for New England, held at Providence, Rhode Island, the 2d of the 2d month, 1842.

SAMUEL BOYD TOBEY, *Clerk.*



