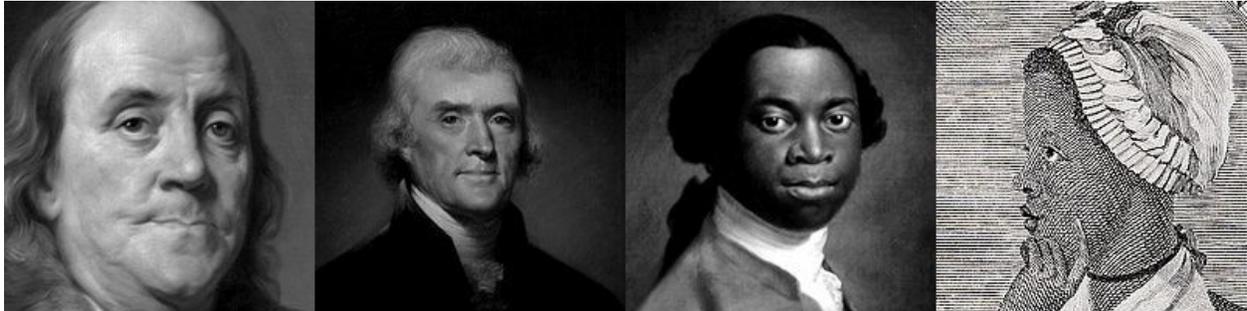


DALA

## Digital American Literature Anthology



### Unit Four: Nationalism in the Age of Enlightenment

Version 1.5

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# Unit Four Introduction:

## Nationalism in the Age of Enlightenment

### A New Age of Reason

Over time, the religious influences and power of the New England Puritans began to wane, as more and more immigrants arrived in America and as wealth increased and living conditions improved in the colonies. Also arriving from Europe, through books, essays, and articles, were the ideas of the Age of Enlightenment, which offered a stark contrast to previous modes of thinking and living.

Some key elements proposed by the enlightened philosophers and writers of this "age of reason" included the following:

- a general belief in the innate goodness of human beings, as opposed to an innate depravity and the stain of original sin in individuals. Rather, people start out as "blank slates" with their futures and fates yet to be written for them
- a faith in the perfectibility of humans, that individuals could improve themselves and overcome circumstances of birth and social class
- the primacy of reason, logic, observation and deduction for understanding the self and the world, as opposed to a blind acceptance of what previous authorities had stated as the "truth;" now beliefs will be accepted based on reason, leading to the rise of the importance of science and a hope for overall human progress
- a re-imagining of social orders and structures that would lead toward more universal benevolence and tolerance of others, with the understanding that all individuals [or at least, at that time, all white men] had certain given rights which should not be limited by the outdated powerful social institutions of the past

Though clear articulations of "individualism" will not appear until the later Romantic period, formations of an emphasis on the importance of community and

social obligations to others will eventually beg the question of how the individual should stand in relation to the greater whole of society. The emergence of some of this framework will inevitably lead to an American glorification of the individual and a sense of self-reliance outside the bounds of powerful social institutions.

As the American Passages essay, "Every Man for Himself: American Individualism" states,

*Although the term "individualism" was not in general use until the 1820s, the foundational principles behind the concept were established by the mid-eighteenth century. Enlightenment philosophers like Newton and Locke argued that the universe is arranged in an orderly system, and that by the application of reason and intellect, human beings are capable of apprehending that system. This philosophy represented a radical shift from earlier notions that the world is ordered by a stern, inscrutable God whose plans are beyond human understanding and whose will can only be known through religious revelation. Enlightenment philosophy encouraged thinkers like Franklin and Jefferson to turn to Deism, a religion that privileges reason over faith and rejects traditional religious tenets in favor of a general belief in a benevolent creator. By privileging human understanding and the capacity of the individual, these new ideas reordered the way people thought about government, society, and rights.*

The literature of this period will greatly be influenced by the revolutionary politics of the times. As Kathryn VanSpanckeren states, *The 18th-century American Enlightenment was a movement marked by an emphasis on rationality rather than tradition, scientific inquiry instead of unquestioning religious dogma, and representative government in place of monarchy. Enlightenment thinkers and writers were devoted to the ideals of justice, liberty, and equality as the natural rights of man.*

The practice of these concepts of representative government, justice, liberty, and equality will become apparent in both the political upheavals of the era and those individuals greatly involved in the American Revolution, such as Franklin, Washington, Jefferson, Paine, and others. Benjamin Franklin, perhaps more than the others, is thought of as the best representative of the Age of Enlightenment in America. His rise from common roots, his common sense and pragmatic philosophies, and his roles as journalist, essayist, printer, scientist, inventor, statesman and politician all help to create the mythos surrounding a new emerging type of American "Yankee."

Still, the student of this segment of American literature must almost turn into a historian or a political scientist, for the writings of this period are often composed

of the stuff of history and politics. Henry Beers takes note of some of the best of this writing, especially by Thomas Jefferson.

*Among the political literature which is of perennial interest to the American people are such State documents as the Declaration of Independence, the Constitution of the United States, and the messages, inaugural addresses, and other writings of our early presidents. Thomas Jefferson, the third President of the United States, and the father of the Democratic party, was the author of the Declaration of Independence, whose opening sentences have become commonplaces in the memory of all readers. One sentence in particular has been as a shibboleth, or war-cry, or declaration of faith among Democrats of all shades of opinion: "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Not so familiar to modern readers is the following, which an English historian of our literature calls "the most eloquent clause of that great document," and "the most interesting suppressed passage in American literature." Jefferson was a Southerner, but even at that early day the South had grown sensitive on the subject of slavery, and Jefferson's arraignment of King George for promoting the "peculiar institution" was left out from the final draft of the Declaration in deference to Southern members.*

*"He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty, in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian king of Great Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative by suppressing every legislative attempt to restrain this execrable commerce. And, that this assemblage of horrors might want no fact of distinguished dye, he is now exciting those very people to rise in arms against us and purchase that liberty of which he deprived them by murdering the people upon whom he obtruded them, and thus paying off former crimes committed against the liberties of one people by crimes which he urges them to commit against the lives of another."*

## **The Great Awakening**

As with all major shifts in societies, these changes did not happen overnight nor without resistance. In reaction to the loss of Puritan fervor and the rise of Enlightenment philosophies, a large number of Puritan ministers attempted to grab back the devotion and dedication of days gone by. This period of a "Great Awakening" was occurring in New England at the same time as the arrival of

Enlightenment ideals from abroad. The historical and literary representative of the Great Awakening that we speak of most today is Jonathan Edwards.

Parrington discusses these contrasting philosophies in introducing Edwards.

*As the [18th] century advanced, the growing dissatisfaction with Calvinism received fresh impetus from the new social philosophy of France. The teaching of Rousseau that in a state of nature men were good, that they are still sound at heart, and that the evils of civilization have resulted from a perversion of the social contract, would appeal to men whose experience was daily teaching them the falseness of the traditional dogmas; and the ideal of equality would come home with special meaning to men bred up in villages and on the frontier. Such doctrines were fundamentally hostile to the spirit of Calvinism: not only did Rousseau set the doctrine of human perfectibility over against the dogma of total depravity, but he quickened the passion of revolt against every form of arbitrary authority, theological as well as political and social. Although the provincial colonial might not come in immediate contact with such speculative philosophy, in the long run he could not escape being influenced by it, and that influence would count against a decadent theology that held men's minds in its tenacious rigor mortis.*

*The crux of the question, it came finally to be seen by the apologists of the old order, lay in the fundamental problem of determinism. Was the will of man effectively free, or was it held in strict subjection to the stable will of God? According as the decision went touching this question, would stand or fall the entire metaphysical structure of Calvinism. To this problem, therefore, the best minds among the ministers directed their thought; and the historical position of Jonathan Edwards, greatest of the defenders of Calvinism, is revealed in its true perspective when his labors are studied in the light of this vital question. Never had the traditional theology been so sorely in need of a champion as at the beginning of the second quarter of the eighteenth century; and such a champion God raised up, many devout Calvinists believed, in the person of Jonathan Edwards. Armed at all points - a theologian equipped with the keenest dialectics, a metaphysician endowed with a brilliantly speculative mind, a psychologist competent to deal with the subtlest phenomena of the sick soul; here was a man who might be counted on to justify the ancient dogmas to the troubled churches of New England.*

*The offspring of four generations of religious enthusiasts, by every right of heredity and training the child of Puritanism, Jonathan Edwards was the last and greatest of the royal line of Puritan mystics. As a young man he felt himself to be living in the very presence of God; he was conscious of the divine life flowing through and around him, making him one with the Godhood; and he was filled*

*with yearning for personal union with the divine love in Christ. His intellectual and spiritual life was molded by a God - consciousness as passionate as that of Spinoza; and it is this fact of a lifelong devotion to the God-idea that furnishes the clue to an understanding of his later development. Not content that God had marked him for His own, he must build a philosophical universe about the Godhood, justifying his mysticism by a metaphysical idealism. He must examine critically the foundations of his creed and establish his theology upon philosophy. No obscurity must remain un-probed, no link in the chain of reasoning escape challenge: he must base the five points of Calvinism upon a metaphysics that should relate them to a universal system of thought, giving them a cosmic as well as a Biblical sanction. It was a great ambition, likely to prove too difficult even for the remarkable powers of Edwards; and if in pursuit of new arguments for old doctrines, he found himself enclosed in a mesh of subtleties, if his theology and metaphysics were never quite reconciled, blame must be laid upon the difficulty of the undertaking rather than on the incapacity of the thinker.*

See the rest of Parrington's chapter on this topic at:

[http://xroads.virginia.edu/~Hyper/Parrington/vol1/bk02\\_01\\_ch02.html](http://xroads.virginia.edu/~Hyper/Parrington/vol1/bk02_01_ch02.html)

Robert Spiller summarizes Edwards' life concisely.

*After taking up his life work, first with his grandfather, Solomon Stoddard, in Northampton, and then as minister in his own right, he became oppressed by the worldliness of his parishioners, and undertook to arouse them to a realization of their sins. The "Great Awakening" which resulted was a part of an evangelical movement then sweeping through Western Europe, England, and America. The agony of spirit that is prompted by the fear of Hell becomes converted in this experience into a complete passivity and peace when the absolute authority of God is fully realized. It was the mission of Edwards to distinguish between the genuine achievement of union with God and the spurious mysticism which to him was a mere form of trance in which the Devil had open access to the unsuspecting soul. His sermons, in their kind, particularly that of "Sinners in the Hands of an Angry God" have probably never been equaled for passionate strength and for beauty of form.*

### **Freedom for Some**

As alluded to above, the story of liberty and awakenings in this country must also be measured against the reality that not all individuals were necessarily granted access to freedom or salvation. The sheer irony of the continued and expanding institution of slavery in America during and after the Revolutionary War strikes modern readers as practically incomprehensible. Some of the creative works of American slaves are represented in this unit, through the poetry of Phillis

Wheatley and the autobiography of Olaudah Equiano, as a poignant reminder of the large gap that sometimes lingers between the theory and the practices of an age. It would take nearly another century and another major war before some of these "inconsistencies" began to be resolved.

### **Questions and Considerations**

Compare and contrast the culture/ideology of the Puritan age in America to the ideas of the Age of Enlightenment. In what ways do these clashing ideologies seem to merge in American culture?

Specifically, compare and contrast Judeo/Christian biblical commandments to Franklin's 13 Virtues, in content and approach.

Discuss Franklin's attitudes toward native Americans.

Did anything surprise you in the portions of Jefferson's original draft of the Declaration of Independence that were excised, especially the cut segments on slavery?

What did you discover about the American Tories, and the consequences for those colonists who were on the "losing" side of the War of Independence?

Why isn't Thomas Paine more celebrated today as a great American patriot? What controversy later in his life occurred after the Revolution?

### **Questions and Considerations Related to Slavery**

What are we to make of Jefferson's writings and apparent philosophy about slavery and his real-life interactions with his own slaves? (you might want to Google the Jefferson-Hemings controversy)

In an age of "enlightenment," wrapping itself in the mantle of natural individual rights, such as life, liberty and the pursuit of happiness, who seems to be left out of this cultural shift?

Discuss the similarities and differences in "captivity narratives" and "slave narratives"

Google the phrase "middle passage" and report your search results in class.

Find examples of motifs of slave narratives in Equiano's work:

### **Common Repeating Motifs in Slave Narratives**

- Separation and breakup of the family caused by institution of slavery
- Undulating sense of hope and hopelessness for slaves
- Dehumanization of slaves and their owners, especially illustrated through the use of animal imagery
- Images of power and powerlessness, especially focusing on images of food (consumption) and education (reading/writing)
- Religious and Social Hypocrisy of Institutional Slavery, Christian Rationalism/Justification and Foundational Theories of Freedom of United States Government

#### Common Elements of Resisting the Institution of Slavery in Slave Narratives

- incidences of the slave escaping or running away
- incidences of graphic violence in stories that expose the reader to the horrors of slavery
- incidences of suicide or infanticide used to avoid slavery
- incidences of the slave pretending to be ignorant, pliant or agreeable when he/she actually is not
- incidences of the slave making his or her own personal decisions in controlling their own lives, as much as possible
- incidences of the slave learning to read and write (empowerment)
- incidences of the slave seeking the aid of sympathetic whites, whom they must trust to help them
- incidences of singing certain songs that speak of liberty, freedom or the sadness of the situation

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VanSpanckeren, Kathryn. "The American Enlightenment." Outline of American Literature. Revised Edition. Info USA, U.S. Department of State. 2006.  
<http://usinfo.org/enus/life/artsent/oal/oaltoc.html>

#### Other Resources

Brians, Paul. "[The Enlightenment](#)." Washington State University. A concise introduction to the rise of the the Age of Enlightenment.

## Unit Four Readings:

# Nationalism in the Age of Enlightenment

## Benjamin Franklin (1706-1790)

[[image](#)] Henry Beers noted that, "Benjamin Franklin, who was strictly contemporary with Jonathan Edwards, was a contrast to him in every respect. As Edwards represents the spirituality and other-worldliness of Puritanism, Franklin stands for the worldly and secular side of American character, and he illustrates the development of the New England Englishman into the modern Yankee" (Beers, Henry. Initial Studies in American Letters. New York: Chautauqua Press, 1891). The epitome of the American rags-to-riches story, Franklin was born in Boston on January 17, 1706, son to Josiah Franklin and Abiah Folger, Josiah's second wife. He served as a printer's apprentice to his brother James, working on one of Boston's first newspapers. Leaving Boston for New York, then New Jersey, Franklin eventually arrived in Philadelphia, again to work as a printing apprentice. Spending a few years in London, young Franklin returned to Philadelphia to make his fortune. In 1729, Franklin purchased the Pennsylvania Gazette newspaper,

then started publishing *Poor Richard's Almanack* in 1733. His many business enterprises thrived and he became successful. He contributed to many civic improvements in the growing city, became a scientist and inventor, and he became politically active. Elected to the Second Continental Congress, Franklin help Jefferson draft the Declaration of Independence. During the Revolutionary War, he helped secure alliances and loans from the French, and later signed the Constitution. He died on April 17, 1790 and is buried in Philadelphia. The two best recent biographies of Franklin include Edmund S. Morgan's *Benjamin Franklin*, New Haven: Yale University Press, 2002, and Walter Isaacson's *Benjamin Franklin: An American Life*, New York: Simon and Shuster, 2004. An assemblage of criticism can be found in *Reappraising Benjamin Franklin: A Bicentennial Perspective*. Ed. J.A. Leo Lemay. Newark: University of Delaware Press, 1993.

### **Aphorisms of Benjamin Franklin from Various Sources**

"Genius without Education is like Silver in the Mine."

"Having been poor is no shame, but being ashamed of it, is."

"Love your Enemies, for they tell you your Faults."

"He's a Fool that makes his Doctor his Heir."

"Early to bed and early to rise, makes a man healthy, wealthy and wise."

"He that waits upon Fortune is never sure of a Dinner."

"To serve the Publick faithfully, and at the same time please it entirely, is impracticable."

"Keep your eyes wide open before marriage, half shut afterwards."

"Kings and Bears often worry their Keepers."

"When the Well's dry, we know the Worth of Water."

"Little Strokes, Fell great Oaks."

[Illustration: Benjamin Franklin Drawing Electricity from the Sky, 1816.by Benjamin West](#)

Franklin, Benjamin. *The Autobiography of Benjamin Franklin*. Ed. Charles W. Eliot. New York: P.F. Collier & Son Company, 1909.

source of electronic text: <http://www.gutenberg.org/ebooks/148>

### **from Chapter III of The Autobiography**

At his house I lay that night, and the next morning reach'd Burlington, but had the mortification to find that the regular boats were gone a little before my coming, and no other expected to go before Tuesday, this being Saturday; wherefore I returned to an old woman in the town, of whom I had bought gingerbread to eat on the water, and ask'd her advice. She invited me to lodge at her house till a passage by water should offer; and being tired with my foot traveling, I accepted the invitation. She understanding I was a printer, would have had me stay at that town and follow my business, being ignorant of the stock necessary to begin with. She was very hospitable, gave me a dinner of ox-cheek with great good will, accepting only of a pot of ale in return; and I thought myself fixed till Tuesday should come. However, walking in the evening by the side of the river, a boat came by, which I found was going towards Philadelphia, with several people in her. They took me in, and, as there was no wind, we row'd all the way; and about midnight, not having yet seen the city, some of the company were confident we must have passed it, and would row no farther; the others knew not where we were; so we put toward the shore, got into a creek, landed near an old fence, with the rails of which we made a fire, the night being cold, in October, and there we remained till daylight. Then one of the company knew the place to be Cooper's Creek, a little above Philadelphia, which we saw as soon as we got out of the creek, and arriv'd there about eight or nine o'clock on the Sunday morning, and landed at the Market-street wharf.

I have been the more particular in this description of my journey, and shall be so of my first entry into that city, that you may in your mind compare such unlikely beginnings with the figure I have since made there. I was in my working dress, my best clothes being to come round by sea. I was dirty from my journey; my pockets were stuff'd out with shirts and stockings, and I knew no soul nor where to look for lodging. I was fatigued with traveling, rowing, and want of rest, I was very hungry; and my whole stock of cash consisted of a Dutch dollar, and about a shilling in copper. The latter I gave the people of the boat for my passage, who at first refus'd it, on account of my rowing; but I insisted on their taking it. A man being sometimes more generous when he has but a little money than when he has plenty, perhaps thro' fear of being thought to have but little.

Then I walked up the street, gazing about till near the market-house I met a boy with bread. I had made many a meal on bread, and, inquiring where he got it, I went immediately to the baker's he directed me to, in Second-street, and ask'd for bisket, intending such as we had in Boston; but they, it seems, were not made in Philadelphia. Then I asked for a three-penny loaf, and was told they had none such. So not considering or knowing the difference of money, and the greater

cheapness nor the names of his bread, I bade him give me three-penny worth of any sort. He gave me, accordingly, three great puffy rolls. I was surpris'd at the quantity, but took it, and, having no room in my pockets, walk'd off with a roll under each arm, and eating the other. Thus I went up Market-street as far as Fourth-street, passing by the door of Mr. Read, my future wife's father; when she, standing at the door, saw me, and thought I made, as I certainly did, a most awkward, ridiculous appearance. Then I turned and went down Chestnut-street and part of Walnut-street, eating my roll all the way, and, coming round, found myself again at Market-street wharf, near the boat I came in, to which I went for a draught of the river water; and, being filled with one of my rolls, gave the other two to a woman and her child that came down the river in the boat with us, and were waiting to go farther.

Thus refreshed, I walked again up the street, which by this time had many clean-dressed people in it, who were all walking the same way. I joined them, and thereby was led into the great meeting-house of the Quakers near the market. I sat down among them, and, after looking round awhile and hearing nothing said, being very drowsy thro' labour and want of rest the preceding night, I fell fast asleep, and continu'd so till the meeting broke up, when one was kind enough to rouse me. This was, therefore, the first house I was in, or slept in, in Philadelphia.

Walking down again toward the river, and, looking in the faces of people, I met a young Quaker man, whose countenance I lik'd, and, accosting him, requested he would tell me where a stranger could get lodging. We were then near the sign of the Three Mariners. "Here," says he, "is one place that entertains strangers, but it is not a reputable house; if thee wilt walk with me, I'll show thee a better." He brought me to the Crooked Billet in Water-street. Here I got a dinner; and, while I was eating it, several sly questions were asked me, as it seemed to be suspected from my youth and appearance, that I might be some runaway.

After dinner, my sleepiness return'd, and being shown to a bed, I lay down without undressing, and slept till six in the evening, was call'd to supper, went to bed again very early, and slept soundly till next morning. Then I made myself as tidy as I could, and went to Andrew Bradford the printer's. I found in the shop the old man his father, whom I had seen at New York, and who, traveling on horseback, had got to Philadelphia before me. He introduc'd me to his son, who receiv'd me civilly, gave me a breakfast, but told me he did not at present want a hand, being lately suppli'd with one; but there was another printer in town, lately set up, one Keimer, who, perhaps, might employ me; if not, I should be welcome to lodge at his house, and he would give me a little work to do now and then till fuller business should offer.

The old gentleman said he would go with me to the new printer; and when we found him, "Neighbour," says Bradford, "I have brought to see you a young man of your business; perhaps you may want such a one." He ask'd me a few questions, put a composing stick in my hand to see how I work'd, and then said he would employ me soon, though he had just then nothing for me to do; and, taking old Bradford, whom he had never seen before, to be one of the town's people that had a good will for him, enter'd into a conversation on his present undertaking and prospects; while Bradford, not discovering that he was the other printer's father, on Keimer's saying he expected soon to get the greatest part of the business into his own hands, drew him on by artful questions, and starting little doubts, to explain all his views, what interest he reli'd on, and in what manner he intended to proceed. I, who stood by and heard all, saw immediately that one of them was a crafty old sophister, and the other a mere novice. Bradford left me with Keimer, who was greatly surpris'd when I told him who the old man was.

Keimer's printing-house, I found, consisted of an old shatter'd press, and one small, worn-out font of English, which he was then using himself, composing an Elegy on Aquilla Rose, before mentioned, an ingenious young man, of excellent character, much respected in the town, clerk of the Assembly, and a pretty poet. Keimer made verses too, but very indifferently. He could not be said to write them, for his manner was to compose them in the types directly out of his head. So there being no copy, but one pair of cases, and the Elegy likely to require all the letter, no one could help him. I endeavour'd to put his press (which he had not yet us'd, and of which he understood nothing) into order fit to be work'd with; and, promising to come and print off his Elegy as soon as he should have got it ready, I return'd to Bradford's, who gave me a little job to do for the present, and there I lodged and dieted. A few days after, Keimer sent for me to print off the Elegy. And now he had got another pair of cases, and a pamphlet to reprint, on which he set me to work.

These two printers I found poorly qualified for their business. Bradford had not been bred to it, and was very illiterate; and Keimer, tho' something of a scholar, was a mere compositor, knowing nothing of presswork. He had been one of the French prophets, and could act their enthusiastic agitations. At this time he did not profess any particular religion, but something of all on occasion; was very ignorant of the world, and had, as I afterward found, a good deal of the knave in his composition. He did not like my lodging at Bradford's while I work'd with him. He had a house, indeed, but without furniture, so he could not lodge me; but he got me a lodging at Mr. Read's before mentioned, who was the owner of his house; and, my chest and clothes being come by this time, I made rather a more

respectable appearance in the eyes of Miss Read than I had done when she first happen'd to see me eating my roll in the street.

I began now to have some acquaintance among the young people of the town, that were lovers of reading, with whom I spent my evenings very pleasantly; and gaining money by my industry and frugality, I lived very agreeably, forgetting Boston as much as I could, and not desiring that any there should know where I resided, except my friend Collins, who was in my secret, and kept it when I wrote to him. At length, an incident happened that sent me back again much sooner than I had intended. I had a brother-in-law, Robert Holmes, master of a sloop that traded between Boston and Delaware. He being at Newcastle, forty miles below Philadelphia, heard there of me, and wrote me a letter mentioning the concern of my friends in Boston at my abrupt departure, assuring me of their good will to me, and that everything would be accommodated to my mind if I would return, to which he exhorted me very earnestly. I wrote an answer to his letter, thank'd him for his advice, but stated my reasons for quitting Boston fully and in such a light as to convince him I was not so wrong as he had apprehended.

### **from Chapter IX of The Autobiography "Plan for Attaining Moral Perfection"**

IT was about this time I conceived the bold and arduous project of arriving at moral perfection. I wish'd to live without committing any fault at any time; I would conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employ'd in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct. For this purpose I therefore contrived the following method.

In the various enumerations of the moral virtues I had met with in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. Temperance, for example, was by some confined to eating and drinking, while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition. I propos'd to myself, for the sake of clearness, to use rather more names, with fewer ideas annex'd to each, than a

few names with more ideas; and I included under thirteen names of virtues all that at that time occur'd to me as necessary or desirable, and annexed to each a short precept, which fully express'd the extent I gave to its meaning.

These names of virtues, with their precepts, were:

1. Temperance

Eat not to dullness; drink not to elevation.

2. Silence.

Speak not but what may benefit others or yourself; avoid trifling conversation.

3. Order.

Let all your things have their places; let each part of your business have its time.

4. Resolution.

Resolve to perform what you ought; perform without fail what you resolve.

5. Frugality.

Make no expense but to do good to others or yourself; *i. e.*, waste nothing.

6. Industry.

Lose no time; be always employ'd in something useful; cut off all unnecessary actions.

7. Sincerity.

Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.

8. Justice.

Wrong none by doing injuries, or omitting the benefits that are your duty.

9. Moderation.

Avoid extremes; forbear resenting injuries so much as you think they deserve.

10. Cleanliness.

Tolerate no uncleanness in body, cloaths, or habitation.

11. Tranquillity.

Be not disturbed at trifles, or at accidents common or unavoidable.

12. Chastity.

Rarely use venery but for health or offspring, never to dulness, weakness, or the injury of your own or another's peace or reputation.

13. Humility.

Imitate Jesus and Socrates.

My intention being to acquire the *habitude* of all these virtues, I judg'd it would be well not to distract my attention by attempting the whole at once, but to fix it on one of them at a time; and, when I should be master of that, then to proceed to another, and so on, till I should have gone thro' the thirteen; and, as the previous acquisition of some might facilitate the acquisition of certain others, I arrang'd them with that view, as they stand above. Temperance first, as it tends to procure that coolness and clearness of head, which is so necessary where constant vigilance was to be kept up, and guard maintained against the unremitting attraction of ancient habits, and the force of perpetual temptations. This being acquir'd and establish'd, Silence would be more easy; and my desire being to gain knowledge at the same time that I improv'd in virtue, and considering that in conversation it was obtain'd rather by the use of the ears than of the tongue, and therefore wishing to break a habit I was getting into of prattling, punning, and joking, which only made me acceptable to trifling company, I gave *Silence* the second place. This and the next, *Order*, I expected would allow me more time for attending to my project and my studies. *Resolution*, once become habitual, would keep me firm in my endeavours to obtain all the subsequent virtues; *Frugality* and *Industry* freeing me from my remaining debt, and producing affluence and independence, would make more easy the practice of Sincerity and Justice, etc., etc. Conceiving then, that, agreeably to the advice of Pythagoras in his Golden Verses, daily examination would be necessary, I contriv'd the following method for conducting that examination.

[Resources for Nationalism in the Age of Enlightenment](#)

# Thomas Jefferson (1743-1826)

[[image](#)] Thomas Jefferson was born in Virginia to wealthy parents, inheriting a substantial amount of land and property. He attended William and Mary College, then studied law, and married Martha Skelton, taking her to live at his home, Monticello. As a politician, Jefferson played a large role in the formation of the United States and held many leadership positions in the young country, including Vice-President and President. In the realm of American literature, he is known for his drafting of the Declaration of Independence and for his *Notes on the State of Virginia*, among other works. Criticism includes Garry Wills' *Inventing America: Jefferson's Declaration of Independence*. Garden City, NY: Doubleday, 1978 and Pauline Meier's *American Scripture: Making the Declaration of Independence*. New York: Knopf, 1997. Also see Robert Lawson-Peebles' "Thomas Jefferson and the Spacious Field of Imagination," in *Landscape and Written Expression in Revolutionary America: The World Turned Upside Down*. Cambridge: Cambridge Univ. Press, 1988.

[Illustration: John Trumbull's 1819 painting, Declaration of Independence, depicting the five-man drafting committee of the Declaration of Independence presenting their work to the Congress.](#)

## Declaration of Independence

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and

organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.--Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our Brittish brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are,

and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

[What the Declaration Could Have Been: see [Congress's edits to an earlier version of the Declaration](#)]

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Jefferson, Thomas. *Notes on the State of Virginia*. Boston: Lilly and Waite, 1832.

source for electronic text: <http://archive.org/details/notesonstatevir01jeffgoog>

## **from Notes on the State of Virginia**

### 16. "Proceedings as to Tories"

Tories. THE measures taken with regard of the estates and possessions of the rebels, commonly called Tories

A Tory has been properly defined to be a traitor in thought, but not in deed. The only description, by which the laws have endeavoured to come at them, was that of nonjurors, or persons refusing to take the oath of fidelity to the state. Persons of this description were at one time subjected to double taxation, at another to treble, and lastly were allowed retribution, and placed on a level with good citizens. It may be mentioned as a proof both of the lenity of our government, and unanimity of its inhabitants, that though this war has now raged near seven years, not a single execution for treason has taken place.

Under this query I will state the measures which have been adopted as to British property, the owners of which stand on a much fairer footing than the Tories. By our laws, the same as the English in this respect, no alien can hold lands, nor alien enemy maintain an action for money, or other moveable thing. Lands acquired or held by aliens become forfeited to the state; and, on an action by an alien enemy to recover money, or other moveable property, the defendant may plead that he is an alien enemy. This extinguishes his right in the hands of the debtor or holder of his moveable property. By our separation from Great-Britain, British subjects became aliens, and being at war, they were alien enemies. Their

lands were of course forfeited, and their debts irrecoverable. The assembly however passed laws, at various times, for saving their property. They first sequestered their lands, slaves, and other property on their farms, in the hands of commissioners, who were mostly the confidential friends or agents of the owners, and directed their clear profits to be paid into the treasury: and they gave leave to all persons owing debts to British subjects to pay them also into the treasury. The monies so to be brought in were declared to remain the property of the British subject, and, if used by the state, were to be repaid, unless an improper conduct in Great-Britain should render a detention of it reasonable. Depreciation had at that time, though unacknowledged and unperceived by the Whigs, begun in some small degree. Great sums of money were paid in by debtors. At a later period, the assembly, adhering to the political principles which forbid an alien to hold lands in the state, ordered all British property to be sold: and, become sensible of the real progress of depreciation, and of the losses which would thence occur, if not guarded against, they ordered that the proceeds of the sales should be converted into their then worth in tobacco, subject to the future direction of the legislature. This act has left the question of retribution more problematical. In May 1780 another act took away the permission to pay into the public treasury debts due to British subjects.

#### 18. "Manners"

The particular customs and manners that may happen to be received in that state

It is difficult to determine on the standard by which the manners of a nation may be tried, whether *catholic*, or *particular*. It is more difficult for a native to bring to that standard the manners of his own nation, familiarized to him by habit. There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive either in his philanthropy or his self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to his worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by

such circumstances. And with what execration should the statesman be loaded, who permitting one half the citizens thus to trample on the rights of the other, transforms those into despots, and these into enemies, destroys the morals of the one part, and the amor patriae of the other. For if a slave can have a country in this world, it must be any other in preference to that in which he is born to live and labour for another: in which he must lock up the faculties of his nature, contribute as far as depends on his individual endeavours to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him. With the morals of the people, their industry also is destroyed. For in a warm climate, no man will labour for himself who can make another labour for him. This is so true, that of the proprietors of slaves a very small proportion indeed are ever seen to labour. And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God? That they are not to be violated but with his wrath? Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep for ever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events: that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest. -- But it is impossible to be temperate and to pursue this subject through the various considerations of policy, of morals, of history natural and civil. We must be contented to hope they will force their way into every one's mind. I think a change already perceptible, since the origin of the present revolution. The spirit of the master is abating, that of the slave rising from the dust, his condition mollifying, the way I hope preparing, under the auspices of heaven, for a total emancipation, and that this is disposed, in the order of events, to be with the consent of the masters, rather than by their extirpation.

[Resources for Nationalism in the Age of Enlightenment](#)

## Thomas Paine (1737-1809)

[[image](#)] Thomas Paine was born in Thetford, England, dropped out of school, failed as an apprentice, and emigrated to Philadelphia in 1774. After the American Revolution, Paine sailed to France to write the controversial, *The Age of Reason*, an anti-religious text. Nearly executed for political reasons, he received help from then French Ambassador James Monroe, returned to America in 1802, and died in 1809, publically rejected and abandoned by friends for his religious views. Paine's importance comes from his rhetorical political writings, which played an important role in America's revolutionary period. As Trent observes, "Of the writings which contributed immediately to the final break [with Great Britain], the foremost place

must be given to Thomas Paine's *Common Sense* (1776). Paine, after an unimportant and not wholly respectable career in England, came to America in 1774, in his thirty-eighth year, armed with introductions from Franklin, and settled at Philadelphia. His pamphlet *Common Sense*, published in January, 1776, seized the psychological moment. Brushing aside all legal and historical argument as no longer to the point, and resorting to the wildest exaggeration and misrepresentation for the purpose of discrediting England and its people, Paine laid his finger on the heart of the situation. The colonies had gone too far to turn back. They were already alienated. The British connection was no longer valuable to them, and reconciliation would be an evil rather than a good. Common sense dictated that they should be free. Enthusiastic acclaim from leaders and the public, and a sale of over 100,000 copies within three months, attested the success and power of Paine's first essay in political pamphleteering." (Trent, William Peterfield, Ed. *The Cambridge History of American Literature*. New York: G.P. Putman and Son, 1917.)

## **The Crisis, Number One**

Paine, Thomas. *The Writings of Thomas Paine, Volume I*. Ed. Moncure Daniel Conway. New York: G.P. Putnam's Sons, 1894.

source of electronic text: <http://www.gutenberg.org/ebooks/147>

These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands by it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: it is dearness only that gives every thing its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as freedom should not be highly rated. Britain, with an army to enforce her tyranny, has declared that she has a right (not only to tax) but "to bind us in all cases whatsoever" and if being bound in that manner, is not slavery, then is there not such a thing as slavery upon earth. Even the expression is impious; for so unlimited a power can belong only to God.

Whether the independence of the continent was declared too soon, or delayed too long, I will not now enter into as an argument; my own simple opinion is, that had it been eight months earlier, it would have been much better. We did not make a proper use of last winter, neither could we, while we were in a dependent state. However, the fault, if it were one, was all our own; we have none to blame but ourselves. But no great deal is lost yet. All that Howe has been doing for this month past, is rather a ravage than a conquest, which the spirit of the Jerseys, a

year ago, would have quickly repulsed, and which time and a little resolution will soon recover.

I have as little superstition in me as any man living, but my secret opinion has ever been, and still is, that God Almighty will not give up a people to military destruction, or leave them unsupportedly to perish, who have so earnestly and so repeatedly sought to avoid the calamities of war, by every decent method which wisdom could invent. Neither have I so much of the infidel in me, as to suppose that He has relinquished the government of the world, and given us up to the care of devils; and as I do not, I cannot see on what grounds the king of Britain can look up to heaven for help against us: a common murderer, a highwayman, or a house-breaker, has as good a pretense as he.

'Tis surprising to see how rapidly a panic will sometimes run through a country. All nations and ages have been subject to them. Britain has trembled like an ague at the report of a French fleet of flat-bottomed boats; and in the fourteenth [fifteenth] century the whole English army, after ravaging the kingdom of France, was driven back like men petrified with fear; and this brave exploit was performed by a few broken forces collected and headed by a woman, Joan of Arc. Would that heaven might inspire some Jersey maid to spirit up her countrymen, and save her fair fellow sufferers from ravage and ravishment! Yet panics, in some cases, have their uses; they produce as much good as hurt. Their duration is always short; the mind soon grows through them, and acquires a firmer habit than before. But their peculiar advantage is, that they are the touchstones of sincerity and hypocrisy, and bring things and men to light, which might otherwise have lain forever undiscovered. In fact, they have the same effect on secret traitors, which an imaginary apparition would have upon a private murderer. They sift out the hidden thoughts of man, and hold them up in public to the world. Many a disguised Tory has lately shown his head, that shall penitentially solemnize with curses the day on which Howe arrived upon the Delaware.

As I was with the troops at Fort Lee, and marched with them to the edge of Pennsylvania, I am well acquainted with many circumstances, which those who live at a distance know but little or nothing of. Our situation there was exceedingly cramped, the place being a narrow neck of land between the North River and the Hackensack. Our force was inconsiderable, being not one-fourth so great as Howe could bring against us. We had no army at hand to have relieved the garrison, had we shut ourselves up and stood on our defence. Our ammunition, light artillery, and the best part of our stores, had been removed, on the apprehension that Howe would endeavor to penetrate the Jerseys, in which case Fort Lee could be of no use to us; for it must occur to every thinking man, whether in the army or not, that these kind of field forts are only for temporary

purposes, and last in use no longer than the enemy directs his force against the particular object which such forts are raised to defend. Such was our situation and condition at Fort Lee on the morning of the 20th of November, when an officer arrived with information that the enemy with 200 boats had landed about seven miles above; Major General [Nathaniel] Green, who commanded the garrison, immediately ordered them under arms, and sent express to General Washington at the town of Hackensack, distant by the way of the ferry - six miles. Our first object was to secure the bridge over the Hackensack, which laid up the river between the enemy and us, about six miles from us, and three from them. General Washington arrived in about three-quarters of an hour, and marched at the head of the troops towards the bridge, which place I expected we should have a brush for; however, they did not choose to dispute it with us, and the greatest part of our troops went over the bridge, the rest over the ferry, except some which passed at a mill on a small creek, between the bridge and the ferry, and made their way through some marshy grounds up to the town of Hackensack, and there passed the river. We brought off as much baggage as the wagons could contain, the rest was lost. The simple object was to bring off the garrison, and march them on till they could be strengthened by the Jersey or Pennsylvania militia, so as to be enabled to make a stand. We staid four days at Newark, collected our out-posts with some of the Jersey militia, and marched out twice to meet the enemy, on being informed that they were advancing, though our numbers were greatly inferior to theirs. Howe, in my little opinion, committed a great error in generalship in not throwing a body of forces off from Staten Island through Amboy, by which means he might have seized all our stores at Brunswick, and intercepted our march into Pennsylvania; but if we believe the power of hell to be limited, we must likewise believe that their agents are under some providential control.

I shall not now attempt to give all the particulars of our retreat to the Delaware; suffice it for the present to say, that both officers and men, though greatly harassed and fatigued, frequently without rest, covering, or provision, the inevitable consequences of a long retreat, bore it with a manly and martial spirit. All their wishes centred in one, which was, that the country would turn out and help them to drive the enemy back. Voltaire has remarked that King William never appeared to full advantage but in difficulties and in action; the same remark may be made on General Washington, for the character fits him. There is a natural firmness in some minds which cannot be unlocked by trifles, but which, when unlocked, discovers a cabinet of fortitude; and I reckon it among those kind of public blessings, which we do not immediately see, that God hath blessed him with uninterrupted health, and given him a mind that can even flourish upon care.

I shall conclude this paper with some miscellaneous remarks on the state of our affairs; and shall begin with asking the following question, Why is it that the enemy have left the New England provinces, and made these middle ones the seat of war? The answer is easy: New England is not infested with Tories, and we are. I have been tender in raising the cry against these men, and used numberless arguments to show them their danger, but it will not do to sacrifice a world either to their folly or their baseness. The period is now arrived, in which either they or we must change our sentiments, or one or both must fall. And what is a Tory? Good God! What is he? I should not be afraid to go with a hundred Whigs against a thousand Tories, were they to attempt to get into arms. Every Tory is a coward; for servile, slavish, self-interested fear is the foundation of Toryism; and a man under such influence, though he may be cruel, never can be brave.

But, before the line of irrecoverable separation be drawn between us, let us reason the matter together: Your conduct is an invitation to the enemy, yet not one in a thousand of you has heart enough to join him. Howe is as much deceived by you as the American cause is injured by you. He expects you will all take up arms, and flock to his standard, with muskets on your shoulders. Your opinions are of no use to him, unless you support him personally, for 'tis soldiers, and not Tories, that he wants.

I once felt all that kind of anger, which a man ought to feel, against the mean principles that are held by the Tories: a noted one, who kept a tavern at Amboy, was standing at his door, with as pretty a child in his hand, about eight or nine years old, as I ever saw, and after speaking his mind as freely as he thought was prudent, finished with this unfatherly expression, "Well! give me peace in my day." Not a man lives on the continent but fully believes that a separation must some time or other finally take place, and a generous parent should have said, "If there must be trouble, let it be in my day, that my child may have peace;" and this single reflection, well applied, is sufficient to awaken every man to duty. Not a place upon earth might be so happy as America. Her situation is remote from all the wrangling world, and she has nothing to do but to trade with them. A man can distinguish himself between temper and principle, and I am as confident, as I am that God governs the world, that America will never be happy till she gets clear of foreign dominion. Wars, without ceasing, will break out till that period arrives, and the continent must in the end be conqueror; for though the flame of liberty may sometimes cease to shine, the coal can never expire.

America did not, nor does not want force; but she wanted a proper application of that force. Wisdom is not the purchase of a day, and it is no wonder that we should err at the first setting off. From an excess of tenderness, we were

unwilling to raise an army, and trusted our cause to the temporary defence of a well-meaning militia. A summer's experience has now taught us better; yet with those troops, while they were collected, we were able to set bounds to the progress of the enemy, and, thank God! they are again assembling. I always considered militia as the best troops in the world for a sudden exertion, but they will not do for a long campaign. Howe, it is probable, will make an attempt on this city [Philadelphia]; should he fail on this side the Delaware, he is ruined. If he succeeds, our cause is not ruined. He stakes all on his side against a part on ours; admitting he succeeds, the consequence will be, that armies from both ends of the continent will march to assist their suffering friends in the middle states; for he cannot go everywhere, it is impossible. I consider Howe as the greatest enemy the Tories have; he is bringing a war into their country, which, had it not been for him and partly for themselves, they had been clear of. Should he now be expelled, I wish with all the devotion of a Christian, that the names of Whig and Tory may never more be mentioned; but should the Tories give him encouragement to come, or assistance if he come, I as sincerely wish that our next year's arms may expel them from the continent, and the Congress appropriate their possessions to the relief of those who have suffered in well-doing. A single successful battle next year will settle the whole. America could carry on a two years' war by the confiscation of the property of disaffected persons, and be made happy by their expulsion. Say not that this is revenge, call it rather the soft resentment of a suffering people, who, having no object in view but the good of all, have staked their own all upon a seemingly doubtful event. Yet it is folly to argue against determined hardness; eloquence may strike the ear, and the language of sorrow draw forth the tear of compassion, but nothing can reach the heart that is steeled with prejudice.

Quitting this class of men, I turn with the warm ardor of a friend to those who have nobly stood, and are yet determined to stand the matter out: I call not upon a few, but upon all: not on this state or that state, but on every state: up and help us; lay your shoulders to the wheel; better have too much force than too little, when so great an object is at stake. Let it be told to the future world, that in the depth of winter, when nothing but hope and virtue could survive, that the city and the country, alarmed at one common danger, came forth to meet and to repulse it. Say not that thousands are gone, turn out your tens of thousands; throw not the burden of the day upon Providence, but "show your faith by your works," that God may bless you. It matters not where you live, or what rank of life you hold, the evil or the blessing will reach you all. The far and the near, the home counties and the back, the rich and the poor, will suffer or rejoice alike. The heart that feels not now is dead; the blood of his children will curse his cowardice, who shrinks back at a time when a little might have saved the whole, and made them happy. I love the man that can smile in trouble, that can gather strength

from distress, and grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death. My own line of reasoning is to myself as straight and clear as a ray of light. Not all the treasures of the world, so far as I believe, could have induced me to support an offensive war, for I think it murder; but if a thief breaks into my house, burns and destroys my property, and kills or threatens to kill me, or those that are in it, and to "bind me in all cases whatsoever" to his absolute will, am I to suffer it? What signifies it to me, whether he who does it is a king or a common man; my countryman or not my countryman; whether it be done by an individual villain, or an army of them? If we reason to the root of things we shall find no difference; neither can any just cause be assigned why we should punish in the one case and pardon in the other. Let them call me rebel and welcome, I feel no concern from it; but I should suffer the misery of devils, were I to make a whore of my soul by swearing allegiance to one whose character is that of a sottish, stupid, stubborn, worthless, brutish man. I conceive likewise a horrid idea in receiving mercy from a being, who at the last day shall be shrieking to the rocks and mountains to cover him, and fleeing with terror from the orphan, the widow, and the slain of America.

There are cases which cannot be overdone by language, and this is one. There are persons, too, who see not the full extent of the evil which threatens them; they solace themselves with hopes that the enemy, if he succeed, will be merciful. It is the madness of folly, to expect mercy from those who have refused to do justice; and even mercy, where conquest is the object, is only a trick of war; the cunning of the fox is as murderous as the violence of the wolf, and we ought to guard equally against both. Howe's first object is, partly by threats and partly by promises, to terrify or seduce the people to deliver up their arms and receive mercy. The ministry recommended the same plan to Gage, and this is what the Tories call making their peace, "a peace which passeth all understanding" indeed! A peace which would be the immediate forerunner of a worse ruin than any we have yet thought of. Ye men of Pennsylvania, do reason upon these things! Were the back counties to give up their arms, they would fall an easy prey to the Indians, who are all armed: this perhaps is what some Tories would not be sorry for. Were the home counties to deliver up their arms, they would be exposed to the resentment of the back counties who would then have it in their power to chastise their defection at pleasure. And were any one state to give up its arms, that state must be garrisoned by all Howe's army of Britons and Hessians to preserve it from the anger of the rest. Mutual fear is the principal link in the chain of mutual love, and woe be to that state that breaks the compact. Howe is mercifully inviting you to barbarous destruction, and men must be either rogues or fools that will not see it. I dwell not upon the vapors of imagination; I bring

reason to your ears, and, in language as plain as A, B, C, hold up truth to your eyes.

I thank God, that I fear not. I see no real cause for fear. I know our situation well, and can see the way out of it. While our army was collected, Howe dared not risk a battle; and it is no credit to him that he decamped from the White Plains, and waited a mean opportunity to ravage the defenceless Jerseys; but it is great credit to us, that, with a handful of men, we sustained an orderly retreat for near an hundred miles, brought off our ammunition, all our field pieces, the greatest part of our stores, and had four rivers to pass. None can say that our retreat was precipitate, for we were near three weeks in performing it, that the country might have time to come in. Twice we marched back to meet the enemy, and remained out till dark. The sign of fear was not seen in our camp, and had not some of the cowardly and disaffected inhabitants spread false alarms through the country, the Jerseys had never been ravaged. Once more we are again collected and collecting; our new army at both ends of the continent is recruiting fast, and we shall be able to open the next campaign with sixty thousand men, well armed and clothed. This is our situation, and who will may know it. By perseverance and fortitude we have the prospect of a glorious issue; by cowardice and submission, the sad choice of a variety of evils — a ravaged country — a depopulated city — habitations without safety, and slavery without hope — our homes turned into barracks and bawdy-houses for Hessians, and a future race to provide for, whose fathers we shall doubt of. Look on this picture and weep over it! and if there yet remains one thoughtless wretch who believes it not, let him suffer it unlamented.

December 23, 1776

[Resources for Nationalism in the Age of Enlightenment](#)

## **Olaudah Equiano (1745?-1797)**

[[image](#)] According to his narrative, Olaudah Equiano, or Gustavus Vassa, was captured in what is now Nigeria and enslaved when he was around 11 years old. His professions, both as a slave and after he secured his own freedom in his late 20s, included being a merchant, accountant, explorer and sailor, throughout the Caribbean, the American colonies and South America. He wrote his autobiography, *The Interesting Narrative of the Life of Olaudah Equiano* (1789), to help shed light upon the peculiar institution of slavery and its many horrors. His book is considered one of the earliest examples of the slave narrative genre, and it helped to fuel the abolitionist movement, especially in England. Critical sources include Vincent Carretta's *Surprising Narrative: Olaudah Equiano and the*

*Beginnings of Black Autobiography*. Westport, Conn: Greenwood Press, 1987, Carretta's *Equiano the African: Biography of a Self-Made Man*. Athens: University of Georgia Press, 2005, and Babacar M'Baye's *The Trickster Comes West: Pan-African Influence in Early Black Diasporan Narratives*. Jackson: University Press of Mississippi, 2009.

## **The Interesting Narrative of the Life of Olaudah Equiano**

Equiano, Olaudah. *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African, Written by Himself*. London: Printed for and sold by the Author, No. 10, Union-Street, Middlesex Hospital, 1789.

source of electronic text: <http://www.gutenberg.org/ebooks/15399>

### **from Chapter I**

I believe it is difficult for those who publish their own memoirs to escape the imputation of vanity; nor is this the only disadvantage under which they labour: it is also their misfortune, that what is uncommon is rarely, if ever, believed, and what is obvious we are apt to turn from with disgust, and to charge the writer with impertinence. People generally think those memoirs only worthy to be read or remembered which abound in great or striking events, those, in short, which in a high degree excite either admiration or pity: all others they consign to contempt and oblivion. It is therefore, I confess, not a little hazardous in a private and obscure individual, and a stranger too, thus to solicit the indulgent attention of the public; especially when I own I offer here the history of neither a saint, a hero, nor a tyrant. I believe there are few events in my life, which have not happened to many: it is true the incidents of it are numerous; and, did I consider myself an European, I might say my sufferings were great: but when I compare my lot with that of most of my countrymen, I regard myself as a *particular favourite of Heaven*, and acknowledge the mercies of Providence in every occurrence of my life. If then the following narrative does not appear sufficiently interesting to engage general attention, let my motive be some excuse for its publication. I am not so foolishly vain as to expect from it either immortality or literary reputation. If it affords any satisfaction to my numerous friends, at whose request it has been written, or in the smallest degree promotes the interests of humanity, the ends for which it was undertaken will be fully attained, and every wish of my heart gratified. Let it therefore be remembered, that, in wishing to avoid censure, I do not aspire to praise.

That part of Africa, known by the name of Guinea, to which the trade for slaves is carried on, extends along the coast above 3400 miles, from the Senegal to

Angola, and includes a variety of kingdoms. Of these the most considerable is the kingdom of Benen, both as to extent and wealth, the richness and cultivation of the soil, the power of its king, and the number and warlike disposition of the inhabitants. It is situated nearly under the line, and extends along the coast about 170 miles, but runs back into the interior part of Africa to a distance hitherto I believe unexplored by any traveller; and seems only terminated at length by the empire of Abyssinia, near 1500 miles from its beginning. This kingdom is divided into many provinces or districts: in one of the most remote and fertile of which, called Eboe, I was born, in the year 1745, in a charming fruitful vale, named Essaka. The distance of this province from the capital of Benin and the sea coast must be very considerable; for I had never heard of white men or Europeans, nor of the sea: and our subjection to the king of Benin was little more than nominal; for every transaction of the government, as far as my slender observation extended, was conducted by the chiefs or elders of the place. The manners and government of a people who have little commerce with other countries are generally very simple; and the history of what passes in one family or village may serve as a specimen of a nation. My father was one of those elders or chiefs I have spoken of, and was styled Embrenche; a term, as I remember, importing the highest distinction, and signifying in our language a *mark* of grandeur. This mark is conferred on the person entitled to it, by cutting the skin across at the top of the forehead, and drawing it down to the eye-brows; and while it is in this situation applying a warm hand, and rubbing it until it shrinks up into a thick *weal* across the lower part of the forehead. Most of the judges and senators were thus marked; my father had long born it: I had seen it conferred on one of my brothers, and I was also *destined* to receive it by my parents. Those Embrence, or chief men, decided disputes and punished crimes; for which purpose they always assembled together. The proceedings were generally short; and in most cases the law of retaliation prevailed.

[text omitted]

We are almost a nation of dancers, musicians, and poets. Thus every great event, such as a triumphant return from battle, or other cause of public rejoicing is celebrated in public dances, which are accompanied with songs and music suited to the occasion. The assembly is separated into four divisions, which dance either apart or in succession, and each with a character peculiar to itself. The first division contains the married men, who in their dances frequently exhibit feats of arms, and the representation of a battle. To these succeed the married women, who dance in the second division. The young men occupy the third; and the maidens the fourth. Each represents some interesting scene of real life, such as a great achievement, domestic employment, a pathetic story, or some rural sport; and as the subject is generally founded on some recent event, it is therefore ever

new. This gives our dances a spirit and variety which I have scarcely seen elsewhere. We have many musical instruments, particularly drums of different kinds, a piece of music which resembles a guitar, and another much like a stickado. These last are chiefly used by betrothed virgins, who play on them on all grand festivals.

[text omitted]

## **Chapter II**

I hope the reader will not think I have trespassed on his patience in introducing myself to him with some account of the manners and customs of my country. They had been implanted in me with great care, and made an impression on my mind, which time could not erase, and which all the adversity and variety of fortune I have since experienced served only to rivet and record; for, whether the love of one's country be real or imaginary, or a lesson of reason, or an instinct of nature, I still look back with pleasure on the first scenes of my life, though that pleasure has been for the most part mingled with sorrow.

I have already acquainted the reader with the time and place of my birth. My father, besides many slaves, had a numerous family, of which seven lived to grow up, including myself and a sister, who was the only daughter. As I was the youngest of the sons, I became, of course, the greatest favourite with my mother, and was always with her; and she used to take particular pains to form my mind. I was trained up from my earliest years in the art of war; my daily exercise was shooting and throwing javelins; and my mother adorned me with emblems, after the manner of our greatest warriors. In this way I grew up till I was turned the age of eleven, when an end was put to my happiness in the following manner:—Generally when the grown people in the neighbourhood were gone far in the fields to labour, the children assembled together in some of the neighbours' premises to play; and commonly some of us used to get up a tree to look out for any assailant, or kidnapper, that might come upon us; for they sometimes took those opportunities of our parents' absence to attack and carry off as many as they could seize. One day, as I was watching at the top of a tree in our yard, I saw one of those people come into the yard of our next neighbour but one, to kidnap, there being many stout young people in it. Immediately on this I gave the alarm of the rogue, and he was surrounded by the stoutest of them, who entangled him with cords, so that he could not escape till some of the grown people came and secured him. But alas! ere long it was my fate to be thus attacked, and to be carried off, when none of the grown people were nigh. One day, when all our people were gone out to their works as usual, and only I and my dear sister were left to mind the house, two men and a woman got over our

walls, and in a moment seized us both, and, without giving us time to cry out, or make resistance, they stopped our mouths, and ran off with us into the nearest wood. Here they tied our hands, and continued to carry us as far as they could, till night came on, when we reached a small house, where the robbers halted for refreshment, and spent the night. We were then unbound, but were unable to take any food; and, being quite overpowered by fatigue and grief, our only relief was some sleep, which allayed our misfortune for a short time. The next morning we left the house, and continued travelling all the day. For a long time we had kept the woods, but at last we came into a road which I believed I knew. I had now some hopes of being delivered; for we had advanced but a little way before I discovered some people at a distance, on which I began to cry out for their assistance: but my cries had no other effect than to make them tie me faster and stop my mouth, and then they put me into a large sack. They also stopped my sister's mouth, and tied her hands; and in this manner we proceeded till we were out of the sight of these people. When we went to rest the following night they offered us some victuals; but we refused it; and the only comfort we had was in being in one another's arms all that night, and bathing each other with our tears. But alas! we were soon deprived of even the small comfort of weeping together. The next day proved a day of greater sorrow than I had yet experienced; for my sister and I were then separated, while we lay clasped in each other's arms. It was in vain that we besought them not to part us; she was torn from me, and immediately carried away, while I was left in a state of distraction not to be described. I cried and grieved continually; and for several days I did not eat any thing but what they forced into my mouth. At length, after many days travelling, during which I had often changed masters, I got into the hands of a chieftain, in a very pleasant country. This man had two wives and some children, and they all used me extremely well, and did all they could to comfort me; particularly the first wife, who was something like my mother. Although I was a great many days journey from my father's house, yet these people spoke exactly the same language with us. This first master of mine, as I may call him, was a smith, and my principal employment was working his bellows, which were the same kind as I had seen in my vicinity. They were in some respects not unlike the stoves here in gentlemen's kitchens; and were covered over with leather; and in the middle of that leather a stick was fixed, and a person stood up, and worked it, in the same manner as is done to pump water out of a cask with a hand pump. I believe it was gold he worked, for it was of a lovely bright yellow colour, and was worn by the women on their wrists and ancles. I was there I suppose about a month, and they at last used to trust me some little distance from the house. This liberty I used in embracing every opportunity to inquire the way to my own home: and I also sometimes, for the same purpose, went with the maidens, in the cool of the evenings, to bring pitchers of water from the springs for the use of the house. I had also remarked where the sun rose in the morning, and set in the evening, as

I had travelled along; and I had observed that my father's house was towards the rising of the sun. I therefore determined to seize the first opportunity of making my escape, and to shape my course for that quarter; for I was quite oppressed and weighed down by grief after my mother and friends; and my love of liberty, ever great, was strengthened by the mortifying circumstance of not daring to eat with the free-born children, although I was mostly their companion. While I was projecting my escape, one day an unlucky event happened, which quite disconcerted my plan, and put an end to my hopes. I used to be sometimes employed in assisting an elderly woman slave to cook and take care of the poultry; and one morning, while I was feeding some chickens, I happened to toss a small pebble at one of them, which hit it on the middle and directly killed it. The old slave, having soon after missed the chicken, inquired after it; and on my relating the accident (for I told her the truth, because my mother would never suffer me to tell a lie) she flew into a violent passion, threatened that I should suffer for it; and, my master being out, she immediately went and told her mistress what I had done. This alarmed me very much, and I expected an instant flogging, which to me was uncommonly dreadful; for I had seldom been beaten at home. I therefore resolved to fly; and accordingly I ran into a thicket that was hard by, and hid myself in the bushes. Soon afterwards my mistress and the slave returned, and, not seeing me, they searched all the house, but not finding me, and I not making answer when they called to me, they thought I had run away, and the whole neighbourhood was raised in the pursuit of me. In that part of the country (as in ours) the houses and villages were skirted with woods, or shrubberies, and the bushes were so thick that a man could readily conceal himself in them, so as to elude the strictest search. The neighbours continued the whole day looking for me, and several times many of them came within a few yards of the place where I lay hid. I then gave myself up for lost entirely, and expected every moment, when I heard a rustling among the trees, to be found out, and punished by my master: but they never discovered me, though they were often so near that I even heard their conjectures as they were looking about for me; and I now learned from them, that any attempt to return home would be hopeless. Most of them supposed I had fled towards home; but the distance was so great, and the way so intricate, that they thought I could never reach it, and that I should be lost in the woods. When I heard this I was seized with a violent panic, and abandoned myself to despair. Night too began to approach, and aggravated all my fears. I had before entertained hopes of getting home, and I had determined when it should be dark to make the attempt; but I was now convinced it was fruitless, and I began to consider that, if possibly I could escape all other animals, I could not those of the human kind; and that, not knowing the way, I must perish in the woods. Thus was I like the hunted deer:

—"Ev'ry leaf and ev'ry whisp'ring breath

Convey'd a foe, and ev'ry foe a death."

I heard frequent rustlings among the leaves; and being pretty sure they were snakes I expected every instant to be stung by them. This increased my anguish, and the horror of my situation became now quite insupportable. I at length quitted the thicket, very faint and hungry, for I had not eaten or drank any thing all the day; and crept to my master's kitchen, from whence I set out at first, and which was an open shed, and laid myself down in the ashes with an anxious wish for death to relieve me from all my pains. I was scarcely awake in the morning when the old woman slave, who was the first up, came to light the fire, and saw me in the fire place. She was very much surprised to see me, and could scarcely believe her own eyes. She now promised to intercede for me, and went for her master, who soon after came, and, having slightly reprimanded me, ordered me to be taken care of, and not to be ill-treated.

Soon after this my master's only daughter, and child by his first wife, sickened and died, which affected him so much that for some time he was almost frantic, and really would have killed himself, had he not been watched and prevented. However, in a small time afterwards he recovered, and I was again sold. I was now carried to the left of the sun's rising, through many different countries, and a number of large woods. The people I was sold to used to carry me very often, when I was tired, either on their shoulders or on their backs. I saw many convenient well-built sheds along the roads, at proper distances, to accommodate the merchants and travellers, who lay in those buildings along with their wives, who often accompany them; and they always go well armed.

From the time I left my own nation I always found somebody that understood me till I came to the sea coast. The languages of different nations did not totally differ, nor were they so copious as those of the Europeans, particularly the English. They were therefore easily learned; and, while I was journeying thus through Africa, I acquired two or three different tongues. In this manner I had been travelling for a considerable time, when one evening, to my great surprise, whom should I see brought to the house where I was but my dear sister! As soon as she saw me she gave a loud shriek, and ran into my arms—I was quite overpowered: neither of us could speak; but, for a considerable time, clung to each other in mutual embraces, unable to do any thing but weep. Our meeting affected all who saw us; and indeed I must acknowledge, in honour of those sable destroyers of human rights, that I never met with any ill treatment, or saw any offered to their slaves, except tying them, when necessary, to keep them from running away. When these people knew we were brother and sister they indulged us together; and the man, to whom I supposed we belonged, lay with us, he in the middle, while she and I held one another by the hands across his breast all

night; and thus for a while we forgot our misfortunes in the joy of being together: but even this small comfort was soon to have an end; for scarcely had the fatal morning appeared, when she was again torn from me for ever! I was now more miserable, if possible, than before. The small relief which her presence gave me from pain was gone, and the wretchedness of my situation was redoubled by my anxiety after her fate, and my apprehensions lest her sufferings should be greater than mine, when I could not be with her to alleviate them. Yes, thou dear partner of all my childish sports! thou sharer of my joys and sorrows! happy should I have ever esteemed myself to encounter every misery for you, and to procure your freedom by the sacrifice of my own. Though you were early forced from my arms, your image has been always rivetted in my heart, from which neither *time nor fortune* have been able to remove it; so that, while the thoughts of your sufferings have damped my prosperity, they have mingled with adversity and increased its bitterness. To that Heaven which protects the weak from the strong, I commit the care of your innocence and virtues, if they have not already received their full reward, and if your youth and delicacy have not long since fallen victims to the violence of the African trader, the pestilential stench of a Guinea ship, the seasoning in the European colonies, or the lash and lust of a brutal and unrelenting overseer.

I did not long remain after my sister. I was again sold, and carried through a number of places, till, after travelling a considerable time, I came to a town called Tinmah, in the most beautiful country I have yet seen in Africa. It was extremely rich, and there were many rivulets which flowed through it, and supplied a large pond in the centre of the town, where the people washed. Here I first saw and tasted cocoa-nuts, which I thought superior to any nuts I had ever tasted before; and the trees, which were loaded, were also interspersed amongst the houses, which had commodious shades adjoining, and were in the same manner as ours, the insides being neatly plastered and whitewashed. Here I also saw and tasted for the first time sugar-cane. Their money consisted of little white shells, the size of the finger nail. I was sold here for one hundred and seventy-two of them by a merchant who lived and brought me there. I had been about two or three days at his house, when a wealthy widow, a neighbour of his, came there one evening, and brought with her an only son, a young gentleman about my own age and size. Here they saw me; and, having taken a fancy to me, I was bought of the merchant, and went home with them. Her house and premises were situated close to one of those rivulets I have mentioned, and were the finest I ever saw in Africa: they were very extensive, and she had a number of slaves to attend her. The next day I was washed and perfumed, and when meal-time came I was led into the presence of my mistress, and ate and drank before her with her son. This filled me with astonishment; and I could scarce help expressing my surprise that the young gentleman should suffer me, who was bound, to eat with him who was

free; and not only so, but that he would not at any time either eat or drink till I had taken first, because I was the eldest, which was agreeable to our custom. Indeed every thing here, and all their treatment of me, made me forget that I was a slave. The language of these people resembled ours so nearly, that we understood each other perfectly. They had also the very same customs as we. There were likewise slaves daily to attend us, while my young master and I with other boys sported with our darts and bows and arrows, as I had been used to do at home. In this resemblance to my former happy state I passed about two months; and I now began to think I was to be adopted into the family, and was beginning to be reconciled to my situation, and to forget by degrees my misfortunes, when all at once the delusion vanished; for, without the least previous knowledge, one morning early, while my dear master and companion was still asleep, I was wakened out of my reverie to fresh sorrow, and hurried away even amongst the uncircumcised.

Thus, at the very moment I dreamed of the greatest happiness, I found myself most miserable; and it seemed as if fortune wished to give me this taste of joy, only to render the reverse more poignant. The change I now experienced was as painful as it was sudden and unexpected. It was a change indeed from a state of bliss to a scene which is inexpressible by me, as it discovered to me an element I had never before beheld, and till then had no idea of, and wherein such instances of hardship and cruelty continually occurred as I can never reflect on but with horror.

All the nations and people I had hitherto passed through resembled our own in their manners, customs, and language: but I came at length to a country, the inhabitants of which differed from us in all those particulars. I was very much struck with this difference, especially when I came among a people who did not circumcise, and ate without washing their hands. They cooked also in iron pots, and had European cutlasses and cross bows, which were unknown to us, and fought with their fists amongst themselves. Their women were not so modest as ours, for they ate, and drank, and slept, with their men. But, above all, I was amazed to see no sacrifices or offerings among them. In some of those places the people ornamented themselves with scars, and likewise filed their teeth very sharp. They wanted sometimes to ornament me in the same manner, but I would not suffer them; hoping that I might some time be among a people who did not thus disfigure themselves, as I thought they did. At last I came to the banks of a large river, which was covered with canoes, in which the people appeared to live with their household utensils and provisions of all kinds. I was beyond measure astonished at this, as I had never before seen any water larger than a pond or a rivulet: and my surprise was mingled with no small fear when I was put into one of these canoes, and we began to paddle and move along the river. We continued

going on thus till night; and when we came to land, and made fires on the banks, each family by themselves, some dragged their canoes on shore, others stayed and cooked in theirs, and laid in them all night. Those on the land had mats, of which they made tents, some in the shape of little houses: in these we slept; and after the morning meal we embarked again and proceeded as before. I was often very much astonished to see some of the women, as well as the men, jump into the water, dive to the bottom, come up again, and swim about. Thus I continued to travel, sometimes by land, sometimes by water, through different countries and various nations, till, at the end of six or seven months after I had been kidnapped, I arrived at the sea coast. It would be tedious and uninteresting to relate all the incidents which befell me during this journey, and which I have not yet forgotten; of the various hands I passed through, and the manners and customs of all the different people among whom I lived: I shall therefore only observe, that in all the places where I was the soil was exceedingly rich; the pomkins, eadas, plantains, yams, &c. &c. were in great abundance, and of incredible size. There were also vast quantities of different gums, though not used for any purpose; and every where a great deal of tobacco. The cotton even grew quite wild; and there was plenty of redwood. I saw no mechanics whatever in all the way, except such as I have mentioned. The chief employment in all these countries was agriculture, and both the males and females, as with us, were brought up to it, and trained in the arts of war.

The first object which saluted my eyes when I arrived on the coast was the sea, and a slave ship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which was soon converted into terror when I was carried on board. I was immediately handled and tossed up to see if I were sound by some of the crew; and I was now persuaded that I had gotten into a world of bad spirits, and that they were going to kill me. Their complexions too differing so much from ours, their long hair, and the language they spoke, (which was very different from any I had ever heard) united to confirm me in this belief. Indeed such were the horrors of my views and fears at the moment, that, if ten thousand worlds had been my own, I would have freely parted with them all to have exchanged my condition with that of the meanest slave in my own country. When I looked round the ship too and saw a large furnace or copper boiling, and a multitude of black people of every description chained together, every one of their countenances expressing dejection and sorrow, I no longer doubted of my fate; and, quite overpowered with horror and anguish, I fell motionless on the deck and fainted. When I recovered a little I found some black people about me, who I believed were some of those who brought me on board, and had been receiving their pay; they talked to me in order to cheer me, but all in vain. I asked them if we were not to be eaten by those white men with horrible looks, red faces, and loose hair. They told me I was not; and one of the crew brought me a small

portion of spirituous liquor in a wine glass; but, being afraid of him, I would not take it out of his hand. One of the blacks therefore took it from him and gave it to me, and I took a little down my palate, which, instead of reviving me, as they thought it would, threw me into the greatest consternation at the strange feeling it produced, having never tasted any such liquor before. Soon after this the blacks who brought me on board went off, and left me abandoned to despair. I now saw myself deprived of all chance of returning to my native country, or even the least glimpse of hope of gaining the shore, which I now considered as friendly; and I even wished for my former slavery in preference to my present situation, which was filled with horrors of every kind, still heightened by my ignorance of what I was to undergo. I was not long suffered to indulge my grief; I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life: so that, with the loathsomeness of the stench, and crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste any thing. I now wished for the last friend, death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and, on my refusing to eat, one of them held me fast by the hands, and laid me across I think the windlass, and tied my feet, while the other flogged me severely. I had never experienced any thing of this kind before; and although, not being used to the water, I naturally feared that element the first time I saw it, yet nevertheless, could I have got over the nettings, I would have jumped over the side, but I could not; and, besides, the crew used to watch us very closely who were not chained down to the decks, lest we should leap into the water: and I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself. In a little time after, amongst the poor chained men, I found some of my own nation, which in a small degree gave ease to my mind. I inquired of these what was to be done with us; they gave me to understand we were to be carried to these white people's country to work for them. I then was a little revived, and thought, if it were no worse than working, my situation was not so desperate: but still I feared I should be put to death, the white people looked and acted, as I thought, in so savage a manner; for I had never seen among any people such instances of brutal cruelty; and this not only shewn towards us blacks, but also to some of the whites themselves. One white man in particular I saw, when we were permitted to be on deck, flogged so unmercifully with a large rope near the foremast, that he died in consequence of it; and they tossed him over the side as they would have done a brute. This made me fear these people the more; and I expected nothing less than to be treated in the same manner. I could not help expressing my fears and apprehensions to some of my countrymen: I asked them if these people had no country, but lived in this hollow place (the ship): they told me they did not, but came from a distant one. 'Then,' said I, 'how comes it in all our country we never heard of them?' They told me because they lived so very far off.

I then asked where were their women? had they any like themselves? I was told they had: 'and why,' said I, 'do we not see them?' they answered, because they were left behind. I asked how the vessel could go? they told me they could not tell; but that there were cloths put upon the masts by the help of the ropes I saw, and then the vessel went on; and the white men had some spell or magic they put in the water when they liked in order to stop the vessel. I was exceedingly amazed at this account, and really thought they were spirits. I therefore wished much to be from amongst them, for I expected they would sacrifice me: but my wishes were vain; for we were so quartered that it was impossible for any of us to make our escape. While we stayed on the coast I was mostly on deck; and one day, to my great astonishment, I saw one of these vessels coming in with the sails up. As soon as the whites saw it, they gave a great shout, at which we were amazed; and the more so as the vessel appeared larger by approaching nearer. At last she came to an anchor in my sight, and when the anchor was let go I and my countrymen who saw it were lost in astonishment to observe the vessel stop; and were not convinced it was done by magic. Soon after this the other ship got her boats out, and they came on board of us, and the people of both ships seemed very glad to see each other. Several of the strangers also shook hands with us black people, and made motions with their hands, signifying I suppose we were to go to their country; but we did not understand them. At last, when the ship we were in had got in all her cargo, they made ready with many fearful noises, and we were all put under deck, so that we could not see how they managed the vessel. But this disappointment was the least of my sorrow. The stench of the hold while we were on the coast was so intolerably loathsome, that it was dangerous to remain there for any time, and some of us had been permitted to stay on the deck for the fresh air; but now that the whole ship's cargo were confined together, it became absolutely pestilential. The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspirations, so that the air soon became unfit for respiration, from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died, thus falling victims to the improvident avarice, as I may call it, of their purchasers. This wretched situation was again aggravated by the galling of the chains, now become insupportable; and the filth of the necessary tubs, into which the children often fell, and were almost suffocated. The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable. Happily perhaps for myself I was soon reduced so low here that it was thought necessary to keep me almost always on deck; and from my extreme youth I was not put in fetters. In this situation I expected every hour to share the fate of my companions, some of whom were almost daily brought upon deck at the point of death, which I began to hope would soon put an end to my miseries. Often did I think many of the inhabitants

of the deep much more happy than myself. I envied them the freedom they enjoyed, and as often wished I could change my condition for theirs. Every circumstance I met with served only to render my state more painful, and heighten my apprehensions, and my opinion of the cruelty of the whites. One day they had taken a number of fishes; and when they had killed and satisfied themselves with as many as they thought fit, to our astonishment who were on the deck, rather than give any of them to us to eat as we expected, they tossed the remaining fish into the sea again, although we begged and prayed for some as well as we could, but in vain; and some of my countrymen, being pressed by hunger, took an opportunity, when they thought no one saw them, of trying to get a little privately; but they were discovered, and the attempt procured them some very severe floggings. One day, when we had a smooth sea and moderate wind, two of my wearied countrymen who were chained together (I was near them at the time), preferring death to such a life of misery, somehow made through the nettings and jumped into the sea: immediately another quite dejected fellow, who, on account of his illness, was suffered to be out of irons, also followed their example; and I believe many more would very soon have done the same if they had not been prevented by the ship's crew, who were instantly alarmed. Those of us that were the most active were in a moment put down under the deck, and there was such a noise and confusion amongst the people of the ship as I never heard before, to stop her, and get the boat out to go after the slaves. However two of the wretches were drowned, but they got the other, and afterwards flogged him unmercifully for thus attempting to prefer death to slavery. In this manner we continued to undergo more hardships than I can now relate, hardships which are inseparable from this accursed trade. Many a time we were near suffocation from the want of fresh air, which we were often without for whole days together. This, and the stench of the necessary tubs, carried off many. During our passage I first saw flying fishes, which surprised me very much: they used frequently to fly across the ship, and many of them fell on the deck. I also now first saw the use of the quadrant; I had often with astonishment seen the mariners make observations with it, and I could not think what it meant. They at last took notice of my surprise; and one of them, willing to increase it, as well as to gratify my curiosity, made me one day look through it. The clouds appeared to me to be land, which disappeared as they passed along. This heightened my wonder; and I was now more persuaded than ever that I was in another world, and that every thing about me was magic. At last we came in sight of the island of Barbadoes, at which the whites on board gave a great shout, and made many signs of joy to us. We did not know what to think of this; but as the vessel drew nearer we plainly saw the harbour, and other ships of different kinds and sizes; and we soon anchored amongst them off Bridge Town. Many merchants and planters now came on board, though it was in the evening. They put us in separate parcels, and examined us attentively. They also made us jump,

and pointed to the land, signifying we were to go there. We thought by this we should be eaten by these ugly men, as they appeared to us; and, when soon after we were all put down under the deck again, there was much dread and trembling among us, and nothing but bitter cries to be heard all the night from these apprehensions, insomuch that at last the white people got some old slaves from the land to pacify us. They told us we were not to be eaten, but to work, and were soon to go on land, where we should see many of our country people. This report eased us much; and sure enough, soon after we were landed, there came to us Africans of all languages. We were conducted immediately to the merchant's yard, where we were all pent up together like so many sheep in a fold, without regard to sex or age. As every object was new to me every thing I saw filled me with surprise. What struck me first was that the houses were built with stories, and in every other respect different from those in Africa: but I was still more astonished on seeing people on horseback. I did not know what this could mean; and indeed I thought these people were full of nothing but magical arts. While I was in this astonishment one of my fellow prisoners spoke to a countryman of his about the horses, who said they were the same kind they had in their country. I understood them, though they were from a distant part of Africa, and I thought it odd I had not seen any horses there; but afterwards, when I came to converse with different Africans, I found they had many horses amongst them, and much larger than those I then saw. We were not many days in the merchant's custody before we were sold after their usual manner, which is this:—On a signal given,(as the beat of a drum) the buyers rush at once into the yard where the slaves are confined, and make choice of that parcel they like best. The noise and clamour with which this is attended, and the eagerness visible in the countenances of the buyers, serve not a little to increase the apprehensions of the terrified Africans, who may well be supposed to consider them as the ministers of that destruction to which they think themselves devoted. In this manner, without scruple, are relations and friends separated, most of them never to see each other again. I remember in the vessel in which I was brought over, in the men's apartment, there were several brothers, who, in the sale, were sold in different lots; and it was very moving on this occasion to see and hear their cries at parting. O, ye nominal Christians! might not an African ask you, learned you this from your God, who says unto you, Do unto all men as you would men should do unto you? Is it not enough that we are torn from our country and friends to toil for your luxury and lust of gain? Must every tender feeling be likewise sacrificed to your avarice? Are the dearest friends and relations, now rendered more dear by their separation from their kindred, still to be parted from each other, and thus prevented from cheering the gloom of slavery with the small comfort of being together and mingling their sufferings and sorrows? Why are parents to lose their children, brothers their sisters, or husbands their wives? Surely this is a new

refinement in cruelty, which, while it has no advantage to atone for it, thus aggravates distress, and adds fresh horrors even to the wretchedness of slavery.

### **from Chapter III**

I now totally lost the small remains of comfort I had enjoyed in conversing with my countrymen; the women too, who used to wash and take care of me, were all gone different ways, and I never saw one of them afterwards.

I stayed in this island for a few days; I believe it could not be above a fortnight; when I and some few more slaves, that were not saleable amongst the rest, from very much fretting, were shipped off in a sloop for North America. On the passage we were better treated than when we were coming from Africa, and we had plenty of rice and fat pork. We were landed up a river a good way from the sea, about Virginia county, where we saw few or none of our native Africans, and not one soul who could talk to me. I was a few weeks weeding grass, and gathering stones in a plantation; and at last all my companions were distributed different ways, and only myself was left. I was now exceedingly miserable, and thought myself worse off than any of the rest of my companions; for they could talk to each other, but I had no person to speak to that I could understand. In this state I was constantly grieving and pining, and wishing for death rather than any thing else. While I was in this plantation the gentleman, to whom I suppose the estate belonged, being unwell, I was one day sent for to his dwelling house to fan him; when I came into the room where he was I was very much affrighted at some things I saw, and the more so as I had seen a black woman slave as I came through the house, who was cooking the dinner, and the poor creature was cruelly loaded with various kinds of iron machines; she had one particularly on her head, which locked her mouth so fast that she could scarcely speak; and could not eat nor drink. I was much astonished and shocked at this contrivance, which I afterwards learned was called the iron muzzle. Soon after I had a fan put into my hand, to fan the gentleman while he slept; and so I did indeed with great fear. While he was fast asleep I indulged myself a great deal in looking about the room, which to me appeared very fine and curious. The first object that engaged my attention was a watch which hung on the chimney, and was going. I was quite surprised at the noise it made, and was afraid it would tell the gentleman any thing I might do amiss: and when I immediately after observed a picture hanging in the room, which appeared constantly to look at me, I was still more affrighted, having never seen such things as these before. At one time I thought it was something relative to magic; and not seeing it move I thought it might be some way the whites had to keep their great men when they died, and offer them libation as we used to do to our friendly spirits. In this state of anxiety I remained till my master awoke, when I was dismissed out of the room, to my no small

satisfaction and relief; for I thought that these people were all made up of wonders. In this place I was called Jacob; but on board the African snow I was called Michael. I had been some time in this miserable, forlorn, and much dejected state, without having any one to talk to, which made my life a burden, when the kind and unknown hand of the Creator (who in very deed leads the blind in a way they know not) now began to appear, to my comfort; for one day the captain of a merchant ship, called the Industrious Bee, came on some business to my master's house. This gentleman, whose name was Michael Henry Pascal, was a lieutenant in the royal navy, but now commanded this trading ship, which was somewhere in the confines of the county many miles off. While he was at my master's house it happened that he saw me, and liked me so well that he made a purchase of me. I think I have often heard him say he gave thirty or forty pounds sterling for me; but I do not now remember which. However, he meant me for a present to some of his friends in England: and I was sent accordingly from the house of my then master, one Mr. Campbell, to the place where the ship lay; I was conducted on horseback by an elderly black man, (a mode of travelling which appeared very odd to me). When I arrived I was carried on board a fine large ship, loaded with tobacco, &c. and just ready to sail for England. I now thought my condition much mended; I had sails to lie on, and plenty of good victuals to eat; and every body on board used me very kindly, quite contrary to what I had seen of any white people before; I therefore began to think that they were not all of the same disposition. A few days after I was on board we sailed for England. I was still at a loss to conjecture my destiny. By this time, however, I could smatter a little imperfect English; and I wanted to know as well as I could where we were going. Some of the people of the ship used to tell me they were going to carry me back to my own country, and this made me very happy. I was quite rejoiced at the sound of going back; and thought if I should get home what wonders I should have to tell. But I was reserved for another fate, and was soon undeceived when we came within sight of the English coast. While I was on board this ship, my captain and master named me *Gustavus Vassa*. I at that time began to understand him a little, and refused to be called so, and told him as well as I could that I would be called Jacob; but he said I should not, and still called me Gustavus; and when I refused to answer to my new name, which at first I did, it gained me many a cuff; so at length I submitted, and was obliged to bear the present name, by which I have been known ever since. The ship had a very long passage; and on that account we had very short allowance of provisions. Towards the last we had only one pound and a half of bread per week, and about the same quantity of meat, and one quart of water a-day. We spoke with only one vessel the whole time we were at sea, and but once we caught a few fishes. In our extremities the captain and people told me in jest they would kill and eat me; but I thought them in earnest, and was depressed beyond measure, expecting every moment to be my last. While I was in this situation one evening they caught, with

a good deal of trouble, a large shark, and got it on board. This gladdened my poor heart exceedingly, as I thought it would serve the people to eat instead of their eating me; but very soon, to my astonishment, they cut off a small part of the tail, and tossed the rest over the side. This renewed my consternation; and I did not know what to think of these white people, though I very much feared they would kill and eat me. There was on board the ship a young lad who had never been at sea before, about four or five years older than myself: his name was Richard Baker. He was a native of America, had received an excellent education, and was of a most amiable temper. Soon after I went on board he shewed me a great deal of partiality and attention, and in return I grew extremely fond of him. We at length became inseparable; and, for the space of two years, he was of very great use to me, and was my constant companion and instructor. Although this dear youth had many slaves of his own, yet he and I have gone through many sufferings together on shipboard; and we have many nights lain in each other's bosoms when we were in great distress. Thus such a friendship was cemented between us as we cherished till his death, which, to my very great sorrow, happened in the year 1759, when he was up the Archipelago, on board his majesty's ship the Preston: an event which I have never ceased to regret, as I lost at once a kind interpreter, an agreeable companion, and a faithful friend; who, at the age of fifteen, discovered a mind superior to prejudice; and who was not ashamed to notice, to associate with, and to be the friend and instructor of one who was ignorant, a stranger, of a different complexion, and a slave!

[text omitted]

## **from Chapter V**

[text omitted]

About the middle of May, when the ship was got ready to sail for England, I all the time believing that Fate's blackest clouds were gathering over my head, and expecting their bursting would mix me with the dead, Captain Doran sent for me ashore one morning, and I was told by the messenger that my fate was then determined. With fluttering steps and trembling heart I came to the captain, and found with him one Mr. Robert King, a quaker, and the first merchant in the place. The captain then told me my former master had sent me there to be sold; but that he had desired him to get me the best master he could, as he told him I was a very deserving boy, which Captain Doran said he found to be true; and if he were to stay in the West Indies he would be glad to keep me himself; but he could not venture to take me to London, for he was very sure that when I came there I would leave him. I at that instant burst out a crying, and begged much of him to take me to England with him, but all to no purpose. He told me he had got me the very best master in the whole island, with whom I should be as happy as

if I were in England, and for that reason he chose to let him have me, though he could sell me to his own brother-in-law for a great deal more money than what he got from this gentleman. Mr. King, my new master, then made a reply, and said the reason he had bought me was on account of my good character; and, as he had not the least doubt of my good behaviour, I should be very well off with him. He also told me he did not live in the West Indies, but at Philadelphia, where he was going soon; and, as I understood something of the rules of arithmetic, when we got there he would put me to school, and fit me for a clerk. This conversation relieved my mind a little, and I left those gentlemen considerably more at ease in myself than when I came to them; and I was very grateful to Captain Doran, and even to my old master, for the character they had given me; a character which I afterwards found of infinite service to me. I went on board again, and took leave of all my shipmates; and the next day the ship sailed. When she weighed anchor I went to the waterside and looked at her with a very wishful and aching heart, and followed her with my eyes and tears until she was totally out of sight. I was so bowed down with grief that I could not hold up my head for many months; and if my new master had not been kind to me I believe I should have died under it at last. And indeed I soon found that he fully deserved the good character which Captain Doran had given me of him; for he possessed a most amiable disposition and temper, and was very charitable and humane. If any of his slaves behaved amiss he did not beat or use them ill, but parted with them. This made them afraid of disobliging him; and as he treated his slaves better than any other man on the island, so he was better and more faithfully served by them in return. By his kind treatment I did at last endeavour to compose myself; and with fortitude, though moneyless, determined to face whatever fate had decreed for me. Mr. King soon asked me what I could do; and at the same time said he did not mean to treat me as a common slave. I told him I knew something of seamanship, and could shave and dress hair pretty well; and I could refine wines, which I had learned on shipboard, where I had often done it; and that I could write, and understood arithmetic tolerably well as far as the Rule of Three. He then asked me if I knew any thing of gauging; and, on my answering that I did not, he said one of his clerks should teach me to gauge.

Mr. King dealt in all manner of merchandize, and kept from one to six clerks. He loaded many vessels in a year; particularly to Philadelphia, where he was born, and was connected with a great mercantile house in that city. He had besides many vessels and droggers, of different sizes, which used to go about the island; and others to collect rum, sugar, and other goods. I understood pulling and managing those boats very well; and this hard work, which was the first that he set me to, in the sugar seasons used to be my constant employment. I have rowed the boat, and slaved at the oars, from one hour to sixteen in the twenty-four; during which I had fifteen pence sterling per day to live on, though

sometimes only ten pence. However this was considerably more than was allowed to other slaves that used to work with me, and belonged to other gentlemen on the island: those poor souls had never more than nine pence per day, and seldom more than six pence, from their masters or owners, though they earned them three or four pesterines: for it is a common practice in the West Indies for men to purchase slaves though they have not plantations themselves, in order to let them out to planters and merchants at so much a piece by the day, and they give what allowance they chuse out of this produce of their daily work to their slaves for subsistence; this allowance is often very scanty. My master often gave the owners of these slaves two and a half of these pieces per day, and found the poor fellows in victuals himself, because he thought their owners did not feed them well enough according to the work they did.

[text omitted]

Once, for a few days, I was let out to fit a vessel, and I had no victuals allowed me by either party; at last I told my master of this treatment, and he took me away from it. In many of the estates, on the different islands where I used to be sent for rum or sugar, they would not deliver it to me, or any other negro; he was therefore obliged to send a white man along with me to those places; and then he used to pay him from six to ten pesterines a day. From being thus employed, during the time I served Mr. King, in going about the different estates on the island, I had all the opportunity I could wish for to see the dreadful usage of the poor men; usage that reconciled me to my situation, and made me bless God for the hands into which I had fallen.

I had the good fortune to please my master in every department in which he employed me; and there was scarcely any part of his business, or household affairs, in which I was not occasionally engaged. I often supplied the place of a clerk, in receiving and delivering cargoes to the ships, in tending stores, and delivering goods: and, besides this, I used to shave and dress my master when convenient, and take care of his horse; and when it was necessary, which was very often, I worked likewise on board of different vessels of his. By these means I became very useful to my master; and saved him, as he used to acknowledge, above a hundred pounds a year. Nor did he scruple to say I was of more advantage to him than any of his clerks; though their usual wages in the West Indies are from sixty to a hundred pounds current a year.

I have sometimes heard it asserted that a negro cannot earn his master the first cost; but nothing can be further from the truth. I suppose nine tenths of the mechanics throughout the West Indies are negro slaves; and I well know the coopers among them earn two dollars a day; the carpenters the same, and oftentimes more; as also the masons, smiths, and fishermen, &c. and I have

known many slaves whose masters would not take a thousand pounds current for them. But surely this assertion refutes itself; for, if it be true, why do the planters and merchants pay such a price for slaves? And, above all, why do those who make this assertion exclaim the most loudly against the abolition of the slave trade? So much are men blinded, and to such inconsistent arguments are they driven by mistaken interest! I grant, indeed, that slaves are some times, by half-feeding, half-clothing, over-working and stripes, reduced so low, that they are turned out as unfit for service, and left to perish in the woods, or expire on a dunghill.

My master was several times offered by different gentlemen one hundred guineas for me; but he always told them he would not sell me, to my great joy: and I used to double my diligence and care for fear of getting into the hands of those men who did not allow a valuable slave the common support of life. Many of them even used to find fault with my master for feeding his slaves so well as he did; although I often went hungry, and an Englishman might think my fare very indifferent; but he used to tell them he always would do it, because the slaves thereby looked better and did more work.

While I was thus employed by my master I was often a witness to cruelties of every kind, which were exercised on my unhappy fellow slaves. I used frequently to have different cargoes of new negroes in my care for sale; and it was almost a constant practice with our clerks, and other whites, to commit violent depredations on the chastity of the female slaves; and these I was, though with reluctance, obliged to submit to at all times, being unable to help them. When we have had some of these slaves on board my master's vessels to carry them to other islands, or to America, I have known our mates to commit these acts most shamefully, to the disgrace, not of Christians only, but of men. I have even known them gratify their brutal passion with females not ten years old; and these abominations some of them practised to such scandalous excess, that one of our captains discharged the mate and others on that account. And yet in Montserrat I have seen a negro man staked to the ground, and cut most shockingly, and then his ears cut off bit by bit, because he had been connected with a white woman who was a common prostitute: as if it were no crime in the whites to rob an innocent African girl of her virtue; but most heinous in a black man only to gratify a passion of nature, where the temptation was offered by one of a different colour, though the most abandoned woman of her species. Another negro man was half hanged, and then burnt, for attempting to poison a cruel overseer. Thus by repeated cruelties are the wretched first urged to despair, and then murdered, because they still retain so much of human nature about them as to wish to put an end to their misery, and retaliate on their tyrants! These overseers are indeed for the most part persons of the worst character of any denomination of men in

the West Indies. Unfortunately, many humane gentlemen, by not residing on their estates, are obliged to leave the management of them in the hands of these human butchers, who cut and mangle the slaves in a shocking manner on the most trifling occasions, and altogether treat them in every respect like brutes. They pay no regard to the situation of pregnant women, nor the least attention to the lodging of the field negroes. Their huts, which ought to be well covered, and the place dry where they take their little repose, are often open sheds, built in damp places; so that, when the poor creatures return tired from the toils of the field, they contract many disorders, from being exposed to the damp air in this uncomfortable state, while they are heated, and their pores are open. This neglect certainly conspires with many others to cause a decrease in the births as well as in the lives of the grown negroes. I can quote many instances of gentlemen who reside on their estates in the West Indies, and then the scene is quite changed; the negroes are treated with lenity and proper care, by which their lives are prolonged, and their masters are profited. To the honour of humanity, I knew several gentlemen who managed their estates in this manner; and they found that benevolence was their true interest. And, among many I could mention in several of the islands, I knew one in Montserrat whose slaves looked remarkably well, and never needed any fresh supplies of negroes; and there are many other estates, especially in Barbadoes, which, from such judicious treatment, need no fresh stock of negroes at any time. I have the honour of knowing a most worthy and humane gentleman, who is a native of Barbadoes, and has estates there. This gentleman has written a treatise on the usage of his own slaves. He allows them two hours for refreshment at mid-day; and many other indulgencies and comforts, particularly in their lying; and, besides this, he raises more provisions on his estate than they can destroy; so that by these attentions he saves the lives of his negroes, and keeps them healthy, and as happy as the condition of slavery can admit. I myself, as shall appear in the sequel, managed an estate, where, by those attentions, the negroes were uncommonly cheerful and healthy, and did more work by half than by the common mode of treatment they usually do. For want, therefore, of such care and attention to the poor negroes, and otherwise oppressed as they are, it is no wonder that the decrease should require 20,000 new negroes annually to fill up the vacant places of the dead.

[text omitted]

## **from Chapter VI**

In the preceding chapter I have set before the reader a few of those many instances of oppression, extortion, and cruelty, which I have been a witness to in the West Indies: but, were I to enumerate them all, the catalogue would be

tedious and disgusting. The punishments of the slaves on every trifling occasion are so frequent, and so well known, together with the different instruments with which they are tortured, that it cannot any longer afford novelty to recite them; and they are too shocking to yield delight either to the writer or the reader. I shall therefore hereafter only mention such as incidentally befel myself in the course of my adventures.

[text omitted]

Some time in the year 1763 kind Providence seemed to appear rather more favourable to me. One of my master's vessels, a Bermudas sloop, about sixty tons, was commanded by one Captain Thomas Farmer, an Englishman, a very alert and active man, who gained my master a great deal of money by his good management in carrying passengers from one island to another; but very often his sailors used to get drunk and run away from the vessel, which hindered him in his business very much. This man had taken a liking to me; and many different times begged of my master to let me go a trip with him as a sailor; but he would tell him he could not spare me, though the vessel sometimes could not go for want of hands, for sailors were generally very scarce in the island. However, at last, from necessity or force, my master was prevailed on, though very reluctantly, to let me go with this captain; but he gave great charge to him to take care that I did not run away, for if I did he would make him pay for me. This being the case, the captain had for some time a sharp eye upon me whenever the vessel anchored; and as soon as she returned I was sent for on shore again. Thus was I slaving as it were for life, sometimes at one thing, and sometimes at another; so that the captain and I were nearly the most useful men in my master's employment. I also became so useful to the captain on shipboard, that many times, when he used to ask for me to go with him, though it should be but for twenty-four hours, to some of the islands near us, my master would answer he could not spare me, at which the captain would swear, and would not go the trip; and tell my master I was better to him on board than any three white men he had; for they used to behave ill in many respects, particularly in getting drunk; and then they frequently got the boat stove, so as to hinder the vessel from coming back as soon as she might have done. This my master knew very well; and at last, by the captain's constant entreaties, after I had been several times with him, one day, to my great joy, my master told me the captain would not let him rest, and asked me whether I would go aboard as a sailor, or stay on shore and mind the stores, for he could not bear any longer to be plagued in this manner. I was very happy at this proposal, for I immediately thought I might in time stand some chance by being on board to get a little money, or possibly make my escape if I should be used ill: I also expected to get better food, and in greater abundance; for I had felt much hunger oftentimes, though my master

treated his slaves, as I have observed, uncommonly well. I therefore, without hesitation, answered him, that I would go and be a sailor if he pleased. Accordingly I was ordered on board directly. Nevertheless, between the vessel and the shore, when she was in port, I had little or no rest, as my master always wished to have me along with him. Indeed he was a very pleasant gentleman, and but for my expectations on shipboard I should not have thought of leaving him. But the captain liked me also very much, and I was entirely his right-hand man. I did all I could to deserve his favour, and in return I received better treatment from him than any other I believe ever met with in the West Indies in my situation.

After I had been sailing for some time with this captain, at length I endeavoured to try my luck and commence merchant. I had but a very small capital to begin with; for one single half bit, which is equal to three pence in England, made up my whole stock. However I trusted to the Lord to be with me; and at one of our trips to St. Eustatia, a Dutch island, I bought a glass tumbler with my half bit, and when I came to Montserrat I sold it for a bit, or sixpence. Luckily we made several successive trips to St. Eustatia (which was a general mart for the West Indies, about twenty leagues from Montserrat); and in our next, finding my tumbler so profitable, with this one bit I bought two tumblers more; and when I came back I sold them for two bits, equal to a shilling sterling. When we went again I bought with these two bits four more of these glasses, which I sold for four bits on our return to Montserrat; and in our next voyage to St. Eustatia I bought two glasses with one bit, and with the other three I bought a jug of Geneva, nearly about three pints in measure. When we came to Montserrat I sold the gin for eight bits, and the tumblers for two, so that my capital now amounted in all to a dollar, well husbanded and acquired in the space of a month or six weeks, when I blessed the Lord that I was so rich. As we sailed to different islands, I laid this money out in various things occasionally, and it used to turn out to very good account, especially when we went to Guadaloupe, Grenada, and the rest of the French islands. Thus was I going all about the islands upwards of four years, and ever trading as I went, during which I experienced many instances of ill usage, and have seen many injuries done to other negroes in our dealings with Europeans: and, amidst our recreations, when we have been dancing and merry-making, they, without cause, have molested and insulted us. Indeed I was more than once obliged to look up to God on high, as I had advised the poor fisherman some time before. And I had not been long trading for myself in the manner I have related above, when I experienced the like trial in company with him as follows: This man being used to the water, was upon an emergency put on board of us by his master to work as another hand, on a voyage to Santa Cruz; and at our sailing he had brought his little all for a venture, which consisted of six bits' worth of limes and oranges in a bag; I had also my whole stock, which

was about twelve bits' worth of the same kind of goods, separate in two bags; for we had heard these fruits sold well in that island. When we came there, in some little convenient time he and I went ashore with our fruits to sell them; but we had scarcely landed when we were met by two white men, who presently took our three bags from us. We could not at first guess what they meant to do; and for some time we thought they were jesting with us; but they too soon let us know otherwise, for they took our ventures immediately to a house hard by, and adjoining the fort, while we followed all the way begging of them to give us our fruits, but in vain. They not only refused to return them, but swore at us, and threatened if we did not immediately depart they would flog us well. We told them these three bags were all we were worth in the world, and that we brought them with us to sell when we came from Montserrat, and shewed them the vessel. But this was rather against us, as they now saw we were strangers as well as slaves. They still therefore swore, and desired us to be gone, and even took sticks to beat us; while we, seeing they meant what they said, went off in the greatest confusion and despair. Thus, in the very minute of gaining more by three times than I ever did by any venture in my life before, was I deprived of every farthing I was worth. An insupportable misfortune! but how to help ourselves we knew not. In our consternation we went to the commanding officer of the fort and told him how we had been served by some of his people; but we obtained not the least redress: he answered our complaints only by a volley of imprecations against us, and immediately took a horse-whip, in order to chastise us, so that we were obliged to turn out much faster than we came in. I now, in the agony of distress and indignation, wished that the ire of God in his forked lightning might transfix these cruel oppressors among the dead. Still however we persevered; went back again to the house, and begged and besought them again and again for our fruits, till at last some other people that were in the house asked if we would be contented if they kept one bag and gave us the other two. We, seeing no remedy whatever, consented to this; and they, observing one bag to have both kinds of fruit in it, which belonged to my companion, kept that; and the other two, which were mine, they gave us back. As soon as I got them, I ran as fast as I could, and got the first negro man I could to help me off; my companion, however, stayed a little longer to plead; he told them the bag they had was his, and likewise all that he was worth in the world; but this was of no avail, and he was obliged to return without it. The poor old man, wringing his hands, cried bitterly for his loss; and, indeed, he then did look up to God on high, which so moved me with pity for him, that I gave him nearly one third of my fruits. We then proceeded to the markets to sell them; and Providence was more favourable to us than we could have expected, for we sold our fruits uncommonly well; I got for mine about thirty-seven bits. Such a surprising reverse of fortune in so short a space of time seemed like a dream to me, and proved no small encouragement for me to trust the Lord in any situation. My captain afterwards frequently used to

take my part, and get me my right, when I have been plundered or used ill by these tender Christian depredators; among whom I have shuddered to observe the unceasing blasphemous execrations which are wantonly thrown out by persons of all ages and conditions, not only without occasion, but even as if they were indulgences and pleasure.

[text omitted]

The reader cannot but judge of the irksomeness of this situation to a mind like mine, in being daily exposed to new hardships and impositions, after having seen many better days, and having been as it were in a state of freedom and plenty; added to which, every part of the world I had hitherto been in seemed to me a paradise in comparison of the West Indies. My mind was therefore hourly replete with inventions and thoughts of being freed, and, if possible, by honest and honourable means; for I always remembered the old adage; and I trust it has ever been my ruling principle, that honesty is the best policy; and likewise that other golden precept—to do unto all men as I would they should do unto me. However, as I was from early years a predestinarian, I thought whatever fate had determined must ever come to pass; and therefore, if ever it were my lot to be freed nothing could prevent me, although I should at present see no means or hope to obtain my freedom; on the other hand, if it were my fate not to be freed I never should be so, and all my endeavours for that purpose would be fruitless. In the midst of these thoughts I therefore looked up with prayers anxiously to God for my liberty; and at the same time I used every honest means, and endeavoured all that was possible on my part to obtain it. In process of time I became master of a few pounds, and in a fair way of making more, which my friendly captain knew very well; this occasioned him sometimes to take liberties with me: but whenever he treated me waspishly I used plainly to tell him my mind, and that I would die before I would be imposed on as other negroes were, and that to me life had lost its relish when liberty was gone. This I said although I foresaw my then well-being or future hopes of freedom (humanly speaking) depended on this man. However, as he could not bear the thoughts of my not sailing with him, he always became mild on my threats. I therefore continued with him; and, from my great attention to his orders and his business, I gained him credit, and through his kindness to me I at last procured my liberty. While I thus went on, filled with the thoughts of freedom, and resisting oppression as well as I was able, my life hung daily in suspense, particularly in the surfs I have formerly mentioned, as I could not swim. These are extremely violent throughout the West Indies, and I was ever exposed to their howling rage and devouring fury in all the islands. I have seen them strike and toss a boat right up an end, and maim several on board. Once in the Grenada islands, when I and about eight others were pulling a large boat with two puncheons of water in it, a surf struck

us, and drove the boat and all in it about half a stone's throw, among some trees, and above the high water mark. We were obliged to get all the assistance we could from the nearest estate to mend the boat, and launch it into the water again. At Montserrat one night, in pressing hard to get off the shore on board, the punt was upset with us four times; the first time I was very near being drowned; however the jacket I had on kept me up above water a little space of time, while I called on a man near me who was a good swimmer, and told him I could not swim; he then made haste to me, and, just as I was sinking, he caught hold of me, and brought me to sounding, and then he went and brought the punt also. As soon as we had turned the water out of her, lest we should be used ill for being absent, we attempted again three times more, and as often the horrid surfs served us as at first; but at last, the fifth time we attempted, we gained our point, at the imminent hazard of our lives. One day also, at Old Road in Montserrat, our captain, and three men besides myself, were going in a large canoe in quest of rum and sugar, when a single surf tossed the canoe an amazing distance from the water, and some of us even a stone's throw from each other: most of us were very much bruised; so that I and many more often said, and really thought, that there was not such another place under the heavens as this. I longed therefore much to leave it, and daily wished to see my master's promise performed of going to Philadelphia. While we lay in this place a very cruel thing happened on board of our sloop which filled me with horror; though I found afterwards such practices were frequent. There was a very clever and decent free young mulatto-man who sailed a long time with us: he had a free woman for his wife, by whom he had a child; and she was then living on shore, and all very happy. Our captain and mate, and other people on board, and several elsewhere, even the natives of Bermudas, all knew this young man from a child that he was always free, and no one had ever claimed him as their property: however, as might too often overcome right in these parts, it happened that a Bermudas captain, whose vessel lay there for a few days in the road, came on board of us, and seeing the mulatto-man, whose name was Joseph Clipson, he told him he was not free, and that he had orders from his master to bring him to Bermudas. The poor man could not believe the captain to be in earnest; but he was very soon undeceived, his men laying violent hands on him: and although he shewed a certificate of his being born free in St. Kitt's, and most people on board knew that he served his time to boat building, and always passed for a free man, yet he was taken forcibly out of our vessel. He then asked to be carried ashore before the secretary or magistrates, and these infernal invaders of human rights promised him he should; but, instead of that, they carried him on board of the other vessel: and the next day, without giving the poor man any hearing on shore, or suffering him even to see his wife or child, he was carried away, and probably doomed never more in this world to see them again. Nor was this the only instance of this kind of barbarity I was a witness to. I have since often seen in Jamaica and other

islands free men, whom I have known in America, thus villainously trepanned and held in bondage. I have heard of two similar practices even in Philadelphia: and were it not for the benevolence of the quakers in that city many of the sable race, who now breathe the air of liberty, would, I believe, be groaning indeed under some planter's chains. These things opened my mind to a new scene of horror to which I had been before a stranger. Hitherto I had thought only slavery dreadful; but the state of a free negro appeared to me now equally so at least, and in some respects even worse, for they live in constant alarm for their liberty; and even this is but nominal, for they are universally insulted and plundered without the possibility of redress; for such is the equity of the West Indian laws, that no free negro's evidence will be admitted in their courts of justice. In this situation is it surprising that slaves, when mildly treated, should prefer even the misery of slavery to such a mockery of freedom? I was now completely disgusted with the West Indies, and thought I never should be entirely free until I had left them.

[text omitted]

About the latter end of the year 1764 my master bought a larger sloop, called the Providence, about seventy or eighty tons, of which my captain had the command. I went with him into this vessel, and we took a load of new slaves for Georgia and Charles Town. My master now left me entirely to the captain, though he still wished for me to be with him; but I, who always much wished to lose sight of the West Indies, was not a little rejoiced at the thoughts of seeing any other country. Therefore, relying on the goodness of my captain, I got ready all the little venture I could; and, when the vessel was ready, we sailed, to my great joy. When we got to our destined places, Georgia and Charles Town, I expected I should have an opportunity of selling my little property to advantage: but here, particularly in Charles Town, I met with buyers, white men, who imposed on me as in other places. Notwithstanding, I was resolved to have fortitude; thinking no lot or trial is too hard when kind Heaven is the rewarder. We soon got loaded again, and returned to Montserrat; and there, amongst the rest of the islands, I sold my goods well; and in this manner I continued trading during the year 1764; meeting with various scenes of imposition, as usual. After this, my master fitted out his vessel for Philadelphia, in the year 1765; and during the time we were loading her, and getting ready for the voyage, I worked with redoubled alacrity, from the hope of getting money enough by these voyages to buy my freedom in time, if it should please God; and also to see the town of Philadelphia, which I had heard a great deal about for some years past; besides which, I had always longed to prove my master's promise the first day I came to him. In the midst of these elevated ideas, and while I was about getting my little merchandize in readiness, one Sunday my master sent for me to his house. When I came there I found him and the captain together; and, on my going in, I was struck with astonishment at

his telling me he heard that I meant to run away from him when I got to Philadelphia: 'And therefore,' said he, 'I must sell you again: you cost me a great deal of money, no less than forty pounds sterling; and it will not do to lose so much. You are a valuable fellow,' continued he; 'and I can get any day for you one hundred guineas, from many gentlemen in this island.' And then he told me of Captain Doran's brother-in-law, a severe master, who ever wanted to buy me to make me his overseer. My captain also said he could get much more than a hundred guineas for me in Carolina. This I knew to be a fact; for the gentleman that wanted to buy me came off several times on board of us, and spoke to me to live with him, and said he would use me well. When I asked what work he would put me to he said, as I was a sailor, he would make me a captain of one of his rice vessels. But I refused: and fearing, at the same time, by a sudden turn I saw in the captain's temper, he might mean to sell me, I told the gentleman I would not live with him on any condition, and that I certainly would run away with his vessel: but he said he did not fear that, as he would catch me again; and then he told me how cruelly he would serve me if I should do so. My captain, however, gave him to understand that I knew something of navigation: so he thought better of it; and, to my great joy, he went away. I now told my master I did not say I would run away in Philadelphia; neither did I mean it, as he did not use me ill, nor yet the captain: for if they did I certainly would have made some attempts before now; but as I thought that if it were God's will I ever should be freed it would be so, and, on the contrary, if it was not his will it would not happen; so I hoped, if ever I were freed, whilst I was used well, it should be by honest means; but, as I could not help myself, he must do as he pleased; I could only hope and trust to the God of Heaven; and at that instant my mind was big with inventions and full of schemes to escape. I then appealed to the captain whether he ever saw any sign of my making the least attempt to run away; and asked him if I did not always come on board according to the time for which he gave me liberty; and, more particularly, when all our men left us at Gaurdeloupe and went on board of the French fleet, and advised me to go with them, whether I might not, and that he could not have got me again. To my no small surprise, and very great joy, the captain confirmed every syllable that I had said: and even more; for he said he had tried different times to see if I would make any attempt of this kind, both at St. Eustatia and in America, and he never found that I made the smallest; but, on the contrary, I always came on board according to his orders; and he did really believe, if I ever meant to run away, that, as I could never have had a better opportunity, I would have done it the night the mate and all the people left our vessel at Gaurdeloupe. The captain then informed my master, who had been thus imposed on by our mate, though I did not know who was my enemy, the reason the mate had for imposing this lie upon him; which was, because I had acquainted the captain of the provisions the mate had given away or taken out of the vessel. This speech of the captain was like life to the dead to me, and

instantly my soul glorified God; and still more so on hearing my master immediately say that I was a sensible fellow, and he never did intend to use me as a common slave; and that but for the entreaties of the captain, and his character of me, he would not have let me go from the stores about as I had done; that also, in so doing, he thought by carrying one little thing or other to different places to sell I might make money. That he also intended to encourage me in this by crediting me with half a puncheon of rum and half a hogshead of sugar at a time; so that, from being careful, I might have money enough, in some time, to purchase my freedom; and, when that was the case, I might depend upon it he would let me have it for forty pounds sterling money, which was only the same price he gave for me. This sound gladdened my poor heart beyond measure; though indeed it was no more than the very idea I had formed in my mind of my master long before, and I immediately made him this reply: 'Sir, I always had that very thought of you, indeed I had, and that made me so diligent in serving you.' He then gave me a large piece of silver coin, such as I never had seen or had before, and told me to get ready for the voyage, and he would credit me with a tierce of sugar, and another of rum; he also said that he had two amiable sisters in Philadelphia, from whom I might get some necessary things. Upon this my noble captain desired me to go aboard; and, knowing the African metal, he charged me not to say any thing of this matter to any body; and he promised that the lying mate should not go with him any more. This was a change indeed; in the same hour to feel the most exquisite pain, and in the turn of a moment the fullest joy. It caused in me such sensations as I was only able to express in my looks; my heart was so overpowered with gratitude that I could have kissed both of their feet. When I left the room I immediately went, or rather flew, to the vessel, which being loaded, my master, as good as his word, trusted me with a tierce of rum, and another of sugar, when we sailed, and arrived safe at the elegant town of Philadelphia. I soon sold my goods here pretty well; and in this charming place I found every thing plentiful and cheap.

While I was in this place a very extraordinary occurrence befell me. I had been told one evening of a *wisewoman*, a Mrs. Davis, who revealed secrets, foretold events, &c. I put little faith in this story at first, as I could not conceive that any mortal could foresee the future disposals of Providence, nor did I believe in any other revelation than that of the Holy Scriptures; however, I was greatly astonished at seeing this woman in a dream that night, though a person I never before beheld in my life; this made such an impression on me, that I could not get the idea the next day out of my mind, and I then became as anxious to see her as I was before indifferent; accordingly in the evening, after we left off working, I inquired where she lived, and being directed to her, to my inexpressible surprise, beheld the very woman in the very same dress she appeared to me to wear in the vision. She immediately told me I had dreamed of

her the preceding night; related to me many things that had happened with a correctness that astonished me; and finally told me I should not be long a slave: this was the more agreeable news, as I believed it the more readily from her having so faithfully related the past incidents of my life. She said I should be twice in very great danger of my life within eighteen months, which, if I escaped, I should afterwards go on well; so, giving me her blessing, we parted. After staying here some time till our vessel was loaded, and I had bought in my little traffic, we sailed from this agreeable spot for Montserrat, once more to encounter the raging surfs.

[text omitted]

We soon came to Georgia, where we were to complete our lading; and here worse fate than ever attended me: for one Sunday night, as I was with some negroes in their master's yard in the town of Savannah, it happened that their master, one Doctor Perkins, who was a very severe and cruel man, came in drunk; and, not liking to see any strange negroes in his yard, he and a ruffian of a white man he had in his service beset me in an instant, and both of them struck me with the first weapons they could get hold of. I cried out as long as I could for help and mercy; but, though I gave a good account of myself, and he knew my captain, who lodged hard by him, it was to no purpose. They beat and mangled me in a shameful manner, leaving me near dead. I lost so much blood from the wounds I received, that I lay quite motionless, and was so benumbed that I could not feel any thing for many hours. Early in the morning they took me away to the jail. As I did not return to the ship all night, my captain, not knowing where I was, and being uneasy that I did not then make my appearance, he made inquiry after me; and, having found where I was, immediately came to me. As soon as the good man saw me so cut and mangled, he could not forbear weeping; he soon got me out of jail to his lodgings, and immediately sent for the best doctors in the place, who at first declared it as their opinion that I could not recover. My captain on this went to all the lawyers in the town for their advice, but they told him they could do nothing for me as I was a negro. He then went to Doctor Perkins, the hero who had vanquished me, and menaced him, swearing he would be revenged of him, and challenged him to fight.—But cowardice is ever the companion of cruelty—and the Doctor refused. However, by the skilfulness of one Doctor Brady of that place, I began at last to amend; but, although I was so sore and bad with the wounds I had all over me that I could not rest in any posture, yet I was in more pain on account of the captain's uneasiness about me than I otherwise should have been. The worthy man nursed and watched me all the hours of the night; and I was, through his attention and that of the doctor, able to get out of bed in about sixteen or eighteen days. All this time I was very much wanted on board, as I used frequently to go up and down the river for rafts, and other parts

of our cargo, and stow them when the mate was sick or absent. In about four weeks I was able to go on duty; and in a fortnight after, having got in all our lading, our vessel set sail for Montserrat; and in less than three weeks we arrived there safe towards the end of the year. This ended my adventures in 1764; for I did not leave Montserrat again till the beginning of the following year.

[Resources for Nationalism in the Age of Enlightenment](#)

## Phillis Wheatley (1753?-1784)

[[image](#)] Phillis Wheatley was captured as a slave in Africa and later sold to Susannah and John Wheatley of Boston in 1761, when she was around seven or eight years old. The Wheatley's daughter, Mary, taught Phillis to read and write after she quickly learned to speak the English language. Phillis was soon studying Latin and British literature, emulating the poetry of Alexander Pope, whose verse structures she later imitated. As an African slave, Wheatley's education and eventual creative writing were considered extraordinary for her day and age. She was well versed in the Calvinist beliefs of New England. Her intellectual and creative abilities were displayed by her owners, and they sent her to England, when the Wheatley's son Nathaniel traveled there on business. Wheatley achieved widespread fame with her first volume of poetry, *Poems on Various Subjects, Religious and Moral* (1773). After John Wheatley's death, Phillis was freed in his will and she married a free black grocer, John Peters. All her children died in infancy, her husband was imprisoned for debt, and she fell into poverty and ill health, dying in 1784. She is considered the first African American woman to publish a book in what would become the United States. Works are collected in *The Poems of Phillis Wheatley*. Ed. Julian D. Mason. Chapel Hill: University of North Carolina Press, 1989. A recent biography of Wheatley is written by Vincent Carretta, *Phillis Wheatley: Biography of a Genius in Bondage*. Athens, GA: University of Georgia Press, 2011.

Wheatley, Phillis. *Poems On Various Subjects, Religious and Moral*, by Phillis Wheatley, Negro Servant to Mr. John Wheatley, of Boston, in New-England. London: A. Bell, 1773.

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### On Being Brought From Africa to America

Tw'as mercy brought me from my Pagan land,  
Taught my benighted soul to understand

That there's a God, that there's a Saviour too:  
Once I redemption neither sought nor knew.  
Some view our sable race with scornful eye,  
"Their colour is a diabolic die."  
Remember, Christians, Negros, black as Cain,  
May be refin'd and join th'angelic train.

### **On the Death of a young Lady of Five Years of Age**

FROM dark abodes to fair ethereal light  
Th' enraptur'd innocent has wing'd her flight;  
On the kind bosom of eternal love  
She finds unknown beatitude above.  
This known, ye parents, nor her loss deplore,  
She feels the iron hand of pain no more;  
The dispensations of unerring grace,  
Should turn your sorrows into grateful praise;  
Let then no tears for her henceforward flow,  
No more distress'd in our dark vale below,  
Her morning sun, which rose divinely bright,  
Was quickly mantled with the gloom of night;  
But hear in heav'n's blest bow'rs your Nancy fair,  
And learn to imitate her language there.  
"Thou, Lord, whom I behold with glory crown'd,  
"By what sweet name, and in what tuneful sound  
"Wilt thou be prais'd? Seraphic pow'rs are faint  
"Infinite love and majesty to paint.  
"To thee let all their graceful voices raise,  
"And saints and angels join their songs of praise."  
Perfect in bliss she from her heav'nly home  
Looks down, and smiling beckons you to come;  
Why then, fond parents, why these fruitless groans?  
Restrain your tears, and cease your plaintive moans.  
Freed from a world of sin, and snares, and pain,  
Why would you wish your daughter back again?  
No—bow resign'd. Let hope your grief control,  
And check the rising tumult of the soul.  
Calm in the prosperous, and adverse day,  
Adore the God who gives and takes away;  
Eye him in all, his holy name revere,  
Upright your actions, and your hearts sincere,  
Till having sail'd through life's tempestuous sea,  
And from its rocks, and boist'rous billows free,  
Yourselves, safe landed on the blissful shore,  
Shall join your happy babe to part no more.

## **To S. M. a young African Painter, on seeing his Works**

TO show the lab'ring bosom's deep intent,  
And thought in living characters to paint,  
When first thy pencil did those beauties give,  
And breathing figures learnt from thee to live,  
How did those prospects give my soul delight,  
A new creation rushing on my sight?  
Still, wond'rous youth! each noble path pursue,  
On deathless glories fix thine ardent view:  
Still may the painter's and the poet's fire  
To aid thy pencil, and thy verse conspire!  
And may the charms of each seraphic theme  
Conduct thy footsteps to immortal fame!  
High to the blissful wonders of the skies  
Elate thy soul, and raise thy wishful eyes.  
Thrice happy, when exalted to survey  
That splendid city, crown'd with endless day,  
Whose twice six gates on radiant hinges ring:  
Celestial Salem blooms in endless spring.  
Calm and serene thy moments glide along,  
And may the muse inspire each future song!  
Still, with the sweets of contemplation bless'd,  
May peace with balmy wings your soul invest!  
But when these shades of time are chas'd away,  
And darkness ends in everlasting day,  
On what seraphic pinions shall we move,  
And view the landscapes in the realms above?  
There shall thy tongue in heav'nly murmurs flow,  
And there my muse with heav'nly transport glow:  
No more to tell of Damon's tender sighs,  
Or rising radiance of Aurora's eyes,  
For nobler themes demand a nobler strain,  
And purer language on th' ethereal plain.  
Cease, gentle muse! the solemn gloom of night  
Now seals the fair creation from my sight.

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