

# FREEDOM'S JOURNAL.

"RIGHTEOUSNESS EXALTETH A NATION."

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## MEMOIRS OF CAPT. PAUL CUFFEE.

At this time, being about twenty years of age, he thought himself sufficiently skilled to enter into business on his own account. He laid before his brother David, a plan for opening a commercial intercourse with the state of Connecticut. His brother was pleased with the prospect, they built an open boat and proceeded to sea. Here for the first time his brother found himself exposed to the perils of the ocean, and the hazard of a predatory warfare which was carried on by the Refugees. They had not travelled many leagues before his brother's fears began to multiply and magnify its dangers; his courage sank and he resolved to return. This disappointment was a severe trial to a young man of Paul's adventurous and intrepid spirit, but he was affectionate and many years younger than his brother, and was obliged to submit to his determination. Paul returned to his farm and labored diligently revolving new scenes of commercial enterprise. He again collected the materials for another effort and made the attempt. He went to sea, and lost all the little treasure, which, by the sweat of his brow he had gathered. Paul however seems to have possessed that active courage which is the offspring of a mind satisfied of the practicability of its plans, and conscious of its power to accomplish its purpose. He therefore resolutely determined to persevere in the road which he had marked out for himself. The necessity of aiding his mother and her family, was a constant and strong excitement to renew his efforts. His friends were not sufficient to procure a boat, but in order to obviate this difficulty he set himself earnestly to work, and with his own hands formed and completed a boat from keel to gunwale. This vessel was without a deck, but he had been on a whaling voyage and was therefore perfectly skilled in its management. Having launched his boat into the ocean, and when steering for one of the Elizabeth Islands to consult with his brother on his future plan, he was discovered by one of the Refugee Pirates, who chased and seized both him and his vessel; robbed of every thing, he returned home penniless, but without sinking under his discouragements. Thus circumstanced, he applied to his brother David, who, though deterred by the want of success which had hitherto attended Paul's attempts, yet acquiesced in his proposal to build another boat if he would furnish the materials. This being accomplished, the respectability of Paul Cuffee's character at this time, procured him sufficient credit to enable him to purchase a cargo. He proceeded to Nantucket and on the voyage was again chased by refugee Pirates, but escaped them by night coming on. He however struck upon a rock on one of the Elizabeth Islands, and so far injured his boat as to render it necessary for him to return to Westport to refit; which being accomplished he again set out for Nantucket, where he arrived in safety, but did not dispose of his cargo to advantage. He afterwards undertook a similar voyage with better success, but as he was returning home he again fell in the hands of the Pirates and was deprived of his all except his boat, which they permitted him to take, not however, without his having received much personal injury and ill treatment from them.

Under such numerous and untoward difficulties, the courage of most persons would have failed, but Paul's disposition was not of that yielding nature. He possessed the inflexible spirit of perseverance and firmness of mind which entitled him to a more successful issue of his endeavors, and he believed while he maintained integrity of heart and conduct he might happily hope for the protection of Providence. Under these impressions he prepared for another voyage; in his open boat with a small cargo, he again directed his course towards the Island of Nantucket. The weather was favorable and he arrived safely at the destined port, and disposed of his little cargo to advantage. The profits of this voyage, strengthening the confidence of his friends, enabled him still further to enlarge his plans.

At the time of his father's decease, Paul had not received the benefits of education, and scarcely knew the letters of the alphabet. But this disadvantage he obviated by his assiduity, and at the period of his marriage could not only read and write, but was

so well skilled in figures, that he was able to solve all the rules of arithmetical calculation. He then applied himself to navigation, in which by the assistance of a friend he made a rapid progress, and found himself able to engage in nautical and commercial undertakings of great extent.

To be Continued.

From the Christian Spectator.

## PEOPLE OF COLOUR.

The many recent movements in behalf of the children of Africa, give strong indications that better times are approaching for that portion of the human family. There are many topics of discussion respecting our own coloured people, which ought to occupy a larger share than they do of the public attention.—Every American ought to feel that slavery is the opprobrium of the name of liberty. It is "personal slavery, in comparison of which," said Mr. Fox, "political slavery, such as I hate it, is a bare metaphor." The condition and prospects, and duties of the whites, ought to be topics of interesting inquiry to every benevolent mind. The welfare of four millions of people, connected with this subject, and the danger which may finally accrue, even to our free institutions, call for the deep consideration of our statesmen. The heart of the Christian philanthropist is pained when he looks back on the past. His soul sinks within him, as he contemplates the future. The subject is one, which, in my view, requires immediate and thorough investigation. This is not only on the ground that slavery is an evil, a great abomination, and one which is continually becoming more dreadful; but the inherent danger is rendered imminent by the measures which are going on in the British nation. Their slave population is in the immediate neighborhood of our own. They speak the same language. The intercourse is easy, constant, and unavoidable.

Measures are begun by which every slave in the British dominions will soon be free.—The philanthropists who procured the abolition of the slave trade in Great Britain, have formed a "Society for the mitigation and gradual abolition of slavery, throughout the British dominions. They have acted from a principle of enlightened benevolence; they have taken their resolution, and will never give over until the thing is accomplished.—They have brought the subject before Parliament. The King and Parliament have sanctioned with an unanimous voice the principle, "that it is expedient to adopt effectual and decisive measures, for ameliorating the condition of the slave population, and to prepare them for a participation in those civil rights and privileges, which are enjoyed by other classes of his majesty's subjects." When this is accomplished, as it will be, and all the colored population in the West Indies come to enjoy the "civil rights and privileges of his majesty's other subjects," I ask plainly, what will be the condition of the southern States? Who will say that a war of extermination will not ensue, in which the African cause may excite as much sympathy and as liberal contributions in England and in the West Indies, as the Greek cause has done in this country? Can any man look calmly at such a situation?

But no calamity was ever avoided by shutting our eyes. The precipice is none the less steep to him who rushes blindfolded to its brink. Neither is the evil increased by looking it steadily in the face. It is the part of a manly courage, to look at danger calmly, to survey it in all its magnitude, and then to seek for a way of escape. It argues weakness, to stand lamenting over a calamity as inevitable, when we ought to be taking measures to alleviate and remove it.

Our southern brethren are exceedingly unwilling to be reminded of their danger; but it is the part of true kindness, to consult their welfare rather than their feelings. Let the alarm then be continually sounded. *The British slaves will soon be free citizens.* Destruction awaits us, unless something effectual is done. Something must be done.

The right of personal liberty is not, in all circumstances, an absolute right. If it were so, slavery would never have been recognised in the word of God. Yet it was permitted and regulated in the laws given by God himself. Lev. xxv. 44, 45. The only restriction was, that the Jews should not make bond

slaves of one another. V. 42. Comp. Exod. xxi. 16. with Deut. xxiv. 7. See Neh. v. 5, 8. Neither has Christianity interfered in this respect to abolish slavery. Paul has given directions for the mutual deportment of masters and servants, or slaves, as they were in those days.\*

"Mentioning three several times the slave's subjection to Christ, the apostle mitigated the evils of slavery; for he showed that both the command and the obedience were limited by the law of Christ."—*M. Knight.*

Our own laws recognise involuntary servitude, whenever the public good, and the interest of the individual require it. Such is substantially the case of minors, of idiots, of spendthrifts, of drunkards. The right of personal liberty, therefore, is not one which may be lawfully vindicated at all hazards. *Salus populi, suprema lex.* The public good, the interest of all classes, both whites and blacks, is, the supreme law. Slaves have no more an abstract absolute right to rise and kill their masters, and involve the whole community in destruction, than the son or the apprentice has to revolt from the control under which the laws have placed him. The very idea is most preposterous, that a part of the community have a right, which they may assert to the destruction of the peace and happiness of the whole. The right of the master, therefore, to the services of his slave, may be, as perfect, as to the services of his apprentice. But this right depends in either case, wholly on the assumed fact, that in existing circumstances the public good requires the existence of servitude. It is a mere creature of society, and is wholly under the control of the laws. The legislature have a perfect right to interfere whenever the public good requires, to modify or even destroy the relation, and make the slave partially or entirely free. The master's right does not depend at all upon the fact that he has bought his slave, or that the slave was born of parents under his control. I quote the words of Mr. Buxton, the gentleman who brought forward the motion on the subject, in the British Parliament. "Here is a certain valuable commodity, and here are two claimants, a white man, and a black man. Now, what is the commodity in dispute? The body of the black man. The white man says, 'it is mine;' and the black man says, 'it is mine.' Now the question is, if every man had his own, to whom would the black body belong? The claim of the black man to his own body, is just this—nature gave it to him. He holds it by the grant of God. That compound of bone and muscles, is his by the most irrevocable of all titles—a title which admits not what every other species of titles admits—a suspicion of violence, or fraud, or irregularity. Will any man suspect, that he played the knave, and purloined his limbs? I do not mean to say, the black is not a thief; but he must be a very subtle thief indeed, if he stole even so much as his own little finger. At least, you will admit this—the black has a pretty good *prima facie* claim to his own person. If any man thinks he has a better, the burden of proof is on him. Then we come to the claim of the white man. What is the foundation of your right? You received him from your father. Very good! Your father bought him from a trader, at the Kingston slave market; and that trader bought him of a man merchant in Africa. So far you are quite safe! How did the man merchant acquire him? He stole him! The very root of your claim is robbery, violence, inconceivable wickedness. Your pure title rests on these sacred foundations! If your slave came direct from Africa, your right to him is absolutely nothing. But your claim to the child born in Jamaica, is (if I may use the expression) is still less. The new-born infant has done, can have done, nothing to forfeit his right to freedom. And to talk about rights, justice, equity, and law, as connected with slavery, is to talk downright nonsense. But when I say, that the planter has no claim against the slave, I do not say, that the planter has no claim against the British nation." Mr. William Smith, another of the parliamentary orators, said, "As long as we suffer ourselves, or any person or persons connected with us, or dependent upon us, to apprehend that it is possible to hold the same unconditional property in their fellow men, as in any other species of production; until this impious opinion, destructive of all the distinctions which the Al-

mighty has established between man and brute, is so completely removed that not a trace of it shall remain, the march of amelioration in the condition of the blacks will be slow indeed."

\* Eph. v. 5.—1 Cor. vii. 21, 22.  
(To be Continued.)

FROM ZION'S HERALD.  
A FRAGMENT.

In one of those delightful autumnal evenings, in the month of October, when the celestial heavens appear in all their splendor and magnificence, when each star sparkles with new beauty, and glitters with increased brilliancy; while the lovely moon in the effulgent brightness, looks down upon the faded beauties of the earth, darting its lucid beams, unobstructed, through the leafless branches of the late deeply-shaded forest; amid all the loveliness of such a scene, the mind became strangely melancholy and sought with eagerness to find relief and repose within the peaceful shades, and retired walks of solitude. On such an evening I was led to revisit a favorite spot. Although short its distance from the busy haunts of men, yet it was a calm retreat, were my disappointed and disquieted soul might, for a moment find a shelter and be at rest. Being on an eminence that overlooked the city, the scene that presented itself to me was beautiful beyond description. All around looked lovely and seemed tranquil. The landscape that stretched itself on one side, though its summer beauties had all faded, yet methought there was a loveliness that spread around; a beautiful, mild lustre that gave a charm to every object, that would vie, if not surpass, the boasted scenery of a cloudless summer evening. While I listened to the gentle murmuring of the autumnal breeze, and to the rustling of the withered leaf, as it floated by me on the moonbeams, it was to my ears sweet as the notes that are warbled forth by the feathered songsters, when first chanted to hail the coming spring.

The city, with her stately domes and elevated spires, lay before me, reflecting beautifully on its thousand splendid edifices the moon's pure rays, while the din and noise of its thick and busy population—the sounds of sweet music echoing along its streets—and the bursts of laughter and merriment pealing through its spacious halls, were all scattered upon the wings of the wind, ere they could break upon the deathlike stillness that surrounded my peaceful and lonely retreat; yet I viewed the city with a degree of pleasure, with a deep feeling of veneration, unknown to me before. All was so silent—all looked so fair and lovely; while the heavens seemed to be smiling with joy at the same, apparently happy scene. Methought it was a place fitted for the abode of virtue and religion; where all were happy, all were friends.—Where all the corrupt and turbulent passions of other men, had never ruffled their peaceful bosoms; but where harmony and good will were fondly cherished in every breast. While the stupendous works of the Creator, as exhibited in the variegated and delightful views of nature, and in the more elevated and sublime appearance of the starry heaven, spread over their head, with the care of a kind Providence, over all the immensity of his works these should kindle in every breast the most profound adoration and heartfelt gratitude to that Being who created and sustains all in the exercise of his omnipotent power, combined with all the tenderness of the fond and ever watchful parent.

It was at this moment that I turned my wandering eyes, as I often had been wont to do while viewing the same enchanting scene, to enjoy the reciprocating smiles of the lovely L\*\*\*\*\*. But how was my heart pained—how did my bosom heave, when, as I unconsciously turned to meet her smiling face, I beheld her vacant seat. Ah! it was then the affecting scenes I so lately witnessed, passed before me in solemn review. The sick chamber opened before me; the groans and the last dying admonitions burst upon my ears, with their tremendous realities? The pale, lifeless corpse—the black, curtained hearse—the long, solemn procession, as it followed the mortal remains of one of the loveliest of our race—and the beautiful rites performed