

I claim to be the instigator of the high crime, (as the slaveholders regard it,) and I kept life in it, until life could be kept in it no longer.

Pending the time of our contemplated departure out of our Egypt, we met often by night, and on every Sunday. At these meetings we talked the matter over; told our hopes and fears, and the difficulties discovered or imagined; and, like men of sense, we counted the cost of the enterprise to which we were committing ourselves.

These meetings must have resembled, on a small scale, the meetings of revolutionary conspirators, in their primary condition. We were plotting against our (so called) lawful rulers; with this difference—that we sought our own good, and not the harm of our enemies. We did not seek to overthrow them, but to escape from them. As for Mr. Freeland, we all liked him, and would have gladly remained with him, *as freemen*. LIBERTY was our aim; and we had now come to think that we had a right to liberty, against every obstacle—even against the lives of our enslavers.

We had several words, expressive of things, important to us, which we understood, but which, even if distinctly heard by an outsider, would convey no certain meaning. I have reasons for suppressing these *pass-words*, which the reader will easily divine. I hated the secrecy; but where slavery is powerful, and liberty is weak, the latter is driven to concealment or to destruction.

The prospect was not always a bright one. At times, we were almost tempted to abandon the enterprise, and to get back to that comparative peace of

mind, which even a man under the gallows might feel, when all hope of escape had vanished. Quiet bondage was felt to be better than the doubts, fears and uncertainties, which now so sadly perplexed and disturbed us.

The infirmities of humanity, generally, were represented in our little band. We were confident, bold and determined, at times; and, again, doubting, timid and wavering; whistling, like the boy in the graveyard, to keep away the spirits.

To look at the map, and observe the proximity of Eastern Shore, Maryland, to Delaware and Pennsylvania, it may seem to the reader quite absurd, to regard the proposed escape as a formidable undertaking. But to *understand*, some one has said a man must *stand under*. The real distance was great enough, but the imagined distance was, to our ignorance, even greater. Every slaveholder seeks to impress his slave with a belief in the boundlessness of slave territory, and of his own almost illimitable power. We all had vague and indistinct notions of the geography of the country.

The distance, however, is not the chief trouble. The nearer are the lines of a slave state and the borders of a free one, the greater the peril. Hired kidnapers infest these borders. Then, too, we knew that merely reaching a free state did not free us; that, wherever caught, we could be returned to slavery. We could see no spot on this side the ocean, where we could be free. We had heard of Canada, the real Canaan of the American bondmen, simply as a country to which the wild goose and the swan repaired at