master, the one-sixth part of which would be the price of a day. The slave should then be permitted to purchase one day, say Monday, of each week. That day, once obtained as his own, to labour on as he pleased for himself, in the gaining of money, added to his gains, from the labour of the six nights of the week, the probability would be, and is, that in two years, or less time, his gains would be sufficient to purchase a second day of his time from his master, say Tuesday. Then, owner of two full days in each week, to labour and work for himself, a year or a year and a half, no doubt, would suffice to gain a sum sufficient to pay for, and purchase a third day. Now, owner of three days in each week, to labour on for himself, he would soon pay for the fourth, the fifth, and sixth days. In this mode, and under this plan, I am convinced, sir, and doubt not, that a great majority of the black people, men and women, in the United States, might obtain their freedom, and that of their children, in the spaces of eight, nine, or twelve years at the farthest. As I calculate, it would take them (by means of labouring at nights, and amassing, and laying up in other ways) some two, three, or four years to get together the first $50, $60, or $80, with which they would, in the first instance, go to their master, or mistress, to purchase the first day with; but that first day, once obtained, paid for, and their own, their success and freedom, in the space of four, five, or six years more, would be certain; as the labour of that one day, in each week, would soon (from their earnings) give them the means of paying for the other five days. One thing, sir, in my mind, is reduced to a certainty, that there would be no lack of labour for such individuals, men and women, as were known to have made such an agreement with their masters, and were labouring to obtain and secure their freedom. Convinced as I am, (knowing the humanity that reigns in the bosom of men in general,) that the humane of every neighbourhood where slavery existed, throughout the whole length and breadth of the land, would take a deep interest, and consider it their bounden duty, to assist in obtaining labour for all such persons.

"After saying, sir, what I have in the foregoing lines, I will now, as you request my views fully on the subject, with the recommendation of such a mode of procedure as would best comport with the interest of both master and slave, proceed with great pleasure to give them, and offer to your consideration such recommendations in the carrying them out, as to secure, I would hope, a happy result. The slave, sir, stands in the utmost need of a friend; (without a true and faithful friend, he could, I fear, accomplish nothing, or at the best, but little;) to whom, then, should he look for assistance and friendship but to his master, and the holy man, the pastor of his church, the representative on earth of his Heavenly Master?

"The plan then, sir, which I take the liberty, at your especial request, to recommend to you, (and to every minister of the gospel in the southern, and slaveholding states,) in the interest of both master and slave, is this: Knowing as I well do (and as the slaveholders of your district of country, without exception, as well as the slaves, all know,) the purity of your intentions; I recommend to you in the first place, and as the first step to be taken, to see the owners of slaves, one at a time, to make each one a visit on his plantation; inform them you have a plan to propose to them in relation to their slaves, which you believe could but tend to the interest and happiness of both master and slave, in the carrying of it out—that if approved of by him, the master, you would, with his permission, on some convenient Sabbath day, assemble his black people, either in the church or on the plantation, to propose it to them for their acceptance; that if not approved of by the master, you drop it, and say no more about it, as relates to that plantation, and the slaves belonging to it. That the plan is this:

desirous of serving him and his slaves, here and hereafter, and the posterity of both, by separating the two races of men, (in peace and good will,) by sending the black man to his own country, the country of his fathers; that if you will agree to establish a fair and equitable price, as the value of each man, woman, and child, now owned by you, the one-sixth part of which valuation shall be the price at which you will sell to themselves (as soon as they are able to pay you for it, by getting together money, by labouring at nights for themselves, in the raising and selling of corn, of rice, fowls, hogs, or in other ways;) one day of their time in each week; when that first day is paid for, it will be their own, to labour on as they think proper, to gain and obtain money to pay you for another day of each week; when that second day is paid for, they will be owners of two days of their time in each week, to labour on to pay you for the third day of each week, and so on, until the whole six days are paid for and their own. That if he consents, and agrees to this plan, as said above, you will then assemble his people, inform them of the conversation held with their master, of his agreeing to it, &c. &c.; that now, as their friend, you are ready, and desirous to do every thing to facilitate them in the acquirement of their freedom: (that is, freedom in Liberia, in the land of their fathers;) for that is to be, and must be, the understanding with their masters, that it is their freedom in Liberia which he agrees to sell them, that they are to emigrate, immediately on acquiring their freedom, to the land of their ancestors, where they will enjoy freedom and happiness; inform them in what way it is to be effected; of the ease it may be accomplished, in the space of 8, 9, 10, 11, or 12 years, through industry, economy and perseverance, and well doing; that the money to purchase the first day, is to be and must be acquired by them, by labouring at nights on the piece of ground which their master has allotted to each one of them for their own individual use, in raising Indian corn, rice, potatoes, and other articles; and in raising fowls, hogs, &c. for market—that the money to purchase the first day will be the most difficult to obtain, and take the longest time to acquire; (but may easily be acquired by industry and economy, in 3 or 4 years at the farthest;) but that, once acquired, their success is certain, and the money to purchase the other days of their time, so soon as one day in each week is paid for and their own, (to labour on for themselves, in the gaining of money,) will be easily obtained; that to assist them, and to secure the application of their gains to the special object of their freedom, and that a single cent of it may not be estranged to any other purpose whatever, you stand in need of and must have a friend, who will receive and husband your small gains for you; a banker, to keep your accounts, and hold your funds in deposit; that I will be that friend and banker for that express purpose; that each time you bring me a sum of money, no matter how small, twenty-five cents, fifty cents, one dollar, two dollars, or whatever it may be, I will receive it from you, put it down to the credit of your account, on my books, and give each one of you a small book in which I will also enter the sums received each time; so that each one will also have his own account in his own possession, &c. &c.

"Before closing this long communication, I will now again observe, as my firm opinion and belief, that, there is not a slave in our country of industrious and economical habits, either man or woman, who may not, had they a true and faithful friend to cheer them on, and encourage them in industry, and who would husband their little gains for them, (for the slave, as is natural to his situation, knows nothing of hoarding, laying up, and husbanding,) acquire their freedom in the mode and manner I have pointed out, in the space of eight to twelve years at the farthest. I fear, sir, that

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
A. Maryland Colonization Journal

2. June 1841 (n.s. I, 1)—May 1861 (n.s. X, 24)

1843