

INSIDE THE VAULT

*The American Anti-Slavery Almanac
for 1839*

with Dr. Manisha Sinha

THURSDAY, OCTOBER 9, 2025

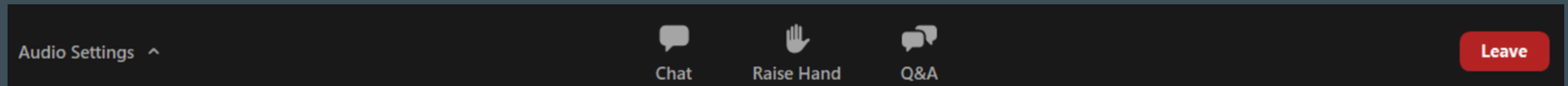
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AMERICAN HISTORY

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How to Participate



- If you would like to ask a question, you can use the Q&A feature.
- We will be answering audience questions throughout the session.
- The views expressed here are those of the historian.

For Security and Privacy

- Your microphone is automatically muted.
- Your camera is automatically turned off.



Today's Document



THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1839,



EMANCIPATION, RUIN—SLAVERY, SALVATION!!
A West India paper, in 1838, says: "Institutions undreamt of in the days of slavery, have been founded for agricultural, literary and scientific purposes. New villages and towns are rising in various parts of the island; new streets and houses are daily being erected in the old; and new churches and chapels are rearing their heads in almost every district of the colony. A heathen is now as rarely to be met with, as was a Christian ten years since. Hundreds of children are brought weekly to the baptismal font; thousands are daily receiving the rudiments of education. The vices peculiar to slavery are gradually wearing away; nightly orgies and licentious practices are fast falling into disuse; concubinage is receding before matrimony, and the long night of superstition rapidly evanishing before the sun of Christianity."—"The West Indian," Spanish Town, Jamaica.

NEW YORK:
PUBLISHED FOR THE AMERICAN ANTI-SLAVERY SOCIETY.
S. W. BENEDICT, 143, NASSAU STREET.

American Anti-Slavery Almanac for 1839, American Anti-Slavery Society, New York 1839. (The Gilder Lehrman Institute, GLC05826)

Dr. Manisha Sinha



Manisha Sinha is the Draper Chair in American History at the University of Connecticut and past president of the Society for Historians of the Early American Republic. She is the recipient of numerous fellowships, including the John Simon Guggenheim Memorial Fellowship in 2022, and the author of multiple books, including *The Counterrevolution of Slavery: Politics and Ideology in Antebellum South Carolina* (2000); *The Slave's Cause: A History of Abolition* (2016), which won the Frederick Douglass and SHEAR Best Book prizes; and *The Rise and Fall of the Second American Republic: Reconstruction, 1860–1920* (2024). A historian of the long nineteenth century, her research interests lie in the transnational histories of slavery, abolition, and feminism and the history and legacy of the Civil War and Reconstruction.

The American Anti-Slavery Society (AAS)



[PENNY TRACTS.]

[NUMBER I.]

DECLARATION OF SENTIMENTS OF THE AMERICAN ANTI-SLAVERY SOCIETY.

Adopted at the Formation of said Society, in Philadelphia,
on the 4th day of December, 1833.

DECLARATION.

The Convention assembled in the City of Philadelphia, to organize a National Anti-Slavery Society, promptly seize the opportunity to promulgate the following DECLARATION OF SENTIMENTS, as cherished by them in relation to the enslavement of one-sixth portion of the American people.

More than fifty-seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. The cornerstone upon which they founded the TEMPLE OF FREEDOM was broadly this—"that all men are created equal; and they are endowed by their Creator with certain inalienable rights; that among these are life, LIBERTY, and the pursuit of happiness." At the sound of their trumpet-call, three millions of people rose up as from the sleep of death, and rushed to the strife of blood; deeming it more glorious to die instantly as freemen, than desirable to live one hour as slaves. They were few in number—poor in resources; but the honest conviction that TRUTH, JUSTICE, and RIGHT were on their side, made them invincible.

We have met together for the achievement of an enterprise, without which that of our fathers is incomplete; and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs as moral truth does physical force.

In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, in sincerity of spirit, we would not be inferior to them.

Their principles led them to wage war against their oppressors, and to spill human blood like water in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of strongholds.

Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. Ours shall be such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance.

Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—never subjected to the lash of brutal task-masters.

But those for whose emancipation we are striving—constituting, at the present time, at least one-sixth part of our countrymen—are recognized by the law, and treated by their fellow-beings, as marketable commodities, as goods and chattels, as brute beasts; are plundered daily of the fruits of their toil without redress; really enjoying no constitutional nor legal protection from licentious and murderous outrages upon their persons, are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants. For the crime of having a dark complexion, they suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence.

These are the prominent circumstances in the condition of more than two millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slaveholding States.

Hence we maintain,—that in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth; and, therefore,

That it is bound to repent instantly, to undo the heavy burden, to break every yoke, and to let the oppressed go free.

- Born out of an anti-slavery convention in December 1833
- Founded by William Lloyd Garrison with Arthur and Lewis Tappan
- Critical of American Colonization Society's plan to deport free Black people to Africa
- Called for immediate abolition without compensation to slaveholders
- Published anti-slavery newspapers and journals
- Split in 1840 over the role of women, religion, and politics

Declaration of Sentiments of the American Anti-Slavery Society, 1844.

(The Gilder Lehrman Institute GLC06200)

William Lloyd Garrison

- Founder of *The Liberator*, an anti-slavery newspaper in Boston
- Co-founded the AAS and drafted its Constitution and Declaration of Sentiments
- Advocated for immediate emancipation
- Advocated for women's suffrage



Photograph of William Lloyd Garrison, circa 1850.
(The Gilder Lehrman Institute, GLC06391.05)

Arthur Tappan

- Prominent abolitionist, philanthropist, and businessman
- Co-founded the AAS with Garrison and served as its first president
- Split from the AAS in 1840 and created the American and Foreign Anti-Slavery Society with his brother, Lewis Tappan

Drawing of Arthur Tappan from *The Life of Arthur Tappan* by Lewis Tappan, 1870. (Library of Congress)

EXECUTIVE COMMITTEE OF THE AMERICAN A. S. SOCIETY.			
Arthur Tappan, <i>President</i> ,		Samuel E. Cornish,	
James G. Birney,		Lewis Tappan,	
Elizur Wright, jr.,		Duncan Dunbar,	
Henry B. Stanton,		Simeon S. Jocelyn,	
John Rankin, <i>Treasurer</i> ,		La Roy Sunderland,	
Joshua Leavitt, <i>Rec. Secretary</i> ,		Theodore S. Wright.	

American Anti-Slavery Almanac for 1839, American Anti-Slavery Society, New York 1839. (The Gilder Lehrman Institute, GLC05826)

American Anti-Slavery Society



“... We are willing to give our time and labor gratuitously to the service of the slave and of his friends; but it is obvious that we are powerless, unless strongly sustained by the anti-slavery public....”

Letter from members of the American Anti-Slavery Society to the “anti-slavery public,” 1844. (The Gilder Lehrman Institute, GLC06143.01)

The small debt of the Society, (less than two thousand dollars,) we are confident of soon seeing liquidated. Indeed, we have succeeded in making arrangements for the conducting of the Standard, and the despatch of our business in New York, which will save from twelve to fifteen hundred dollars, and perhaps more, to the Society. We have not yet entirely completed our arrangements, but it is not unlikely that nearly the whole debt, if not quite, will be paid by the diminished expenses of the Society, owing to the favorable circumstances, should there be no larger contributions than were made last year. But we anticipate a much more abundant supply of means.

We cannot, of course, within the limits of a letter sheet, indicate what our course will be, in all particulars. It must be influenced by the ever changing aspects of the cause, and affected in some measure by the result of this application. The plan of sweeping over the country with a series of mass Conventions, we shall probably adopt as far as practicable, encouraged by the eminent success of those we have already tried. All we can promise is, that we will endeavor to create as wide an agitation, and to bring home anti-slavery truth to as many minds, as the means committed to us will permit. We are willing to give our time and labor gratuitously to the service of the slave and of his friends; but it is obvious that we are powerless, unless strongly sustained by the anti-slavery public. The object of this application is to ascertain, in some degree, whether we can depend upon that support.

The question resolves itself into one of confidence in us. If you feel confidence in our zeal, experience and fidelity, we feel assured that you will be willing to trust to our discretion in the expenditure of your funds. Your own readiness to perform your part in the work of the deliverance of the slave—to feel and act, in some degree, as if your own parent, or sister, or wife, or child, were in a cruel captivity—we will not allow ourselves to doubt.

We invite you, therefore, to contribute of your abundance, or of your penury, towards the accomplishment of the great work of this age and country—the emancipation of the American slave, who has been too long retained in his chains, through our guilt and indifference. We would urge upon you to call together the abolitionists of your neighborhood, and to lay this subject before them, and to ascertain what they intend to do in this great matter. We entreat you to do what you find to do quickly, for a mighty work is to be done, and the time is short, and the laborers are few. We beg of you to regard yourself, together with the most devoted friends in your neighborhood, as a financial Committee of the American Society, and to put yourselves in speedy and regular communication with us. Funds and pledges should be forwarded, with all convenient speed, either to FRANCIS JACKSON, Treasurer, 27 State Street, Boston, or to SIDNEY H. GAY, Assistant Treasurer, 162 Nassau Street, New York.

This circular will be sent to a considerable number of the best known of the members of the Society, and to a few who are not members, but who are believed to be strongly interested in its object, and who we hope will be willing to assist us in its advancement.

In the confident hope of a speedy and favorable response, we are,

Your friends and fellow-laborers,

—WILLIAM LLOYD GARRISON,	EDMUND QUINCY,
FRANCIS JACKSON,	ANNE WARREN WESTON,
MARIA WESTON CHAPMAN,	CHARLES LENOX REMOND,
—WENDELL PHILLIPS,	SIDNEY HOWARD GAY.

*Very prominent men + friends
of G. & great great grand father
David Porter Harmon
one of the early promoters of
anti slavery movement
Had underground cellars
to hide slaves who eventually
went on thro to Canada. ✓*

Almanacs in the Nineteenth Century



1839.] JANUARY—FIRST MONTH. [31 DAYS.											
RATES OF POSTAGE.											
“Render unto all their dues.”											
On a single letter, weighing less than 1 ounce, not more than 30 miles, 6 cts.; 30 to 80, 10 cts.; 80 to 150, 12½ cents; 150 to 400, 18 3-4 cts.; over 400, 25 cts. Double, triple, and quadruple letters, 2, 3, and 4 times these rates. Letters weighing one ounce, are charged the same as quadruple letters, and if heavier in proportion.											
Newspapers. Less than 100 miles, or any distance within the state, 1 cent; over 100 miles, if not within the state, 1 1-2 cts.											
Magazines and Pamphlets. Periodical, less than 100 miles 1 1-2 cts. per sheet (not periodical, 4 cts.) over 100 miles, 2 1-2 cts. per sheet, (not periodical, 6 cts.) Small pamphlets not exceeding half of a royal sheet, half of the above rates. The cover is not included in any case.											
Franking. Members of Congress can receive any package, weighing not more than two ounces, free of postage, and petitions of any weight, if marked “petitions” on the wrapper.											
PETITIONS TO CONGRESS.											
Congress met, Dec. 3, 1838. Their session must close, March 3, 1839. Every American patriot should petition them.											
1. To abolish slavery in the District of Columbia immediately.											
“Congress shall have power to exercise exclusive legislation, in all cases whatsoever, over such district, (not exceeding ten miles square,) as may ** become the seat of government of the United States” Const. Art. I. Sec. 8, Clause 17.											
“Thus saith the Lord, Deliver the spoiled out of the hand of the oppressor.” Jer. 22 : 2.											
MOON'S PHASES.											
☾ Last Quarter,			D. H. M.			☽ First Quarter,			D. H. M.		
☾ New Moon,			7 4 2 a.			☾ Full Moon,			22 6 10 m.		
			15 9 50 m.						29 10 31 m.		
D. M.	D. W.	☉ R. S.	Lgth. Days	☉ Slow	☉ Dec.	☽ So.	☽ Rises	High Wa.	MISCELLANEOUS.		
				<i>m</i>	<i>o s.</i>	<i>m</i>	<i>a</i>	<i>a</i>			
1 Tu.	7 21 5	9 18	3 49	23 2	1 8	6 19	10 35	11 11	N. Y. Legislature meets.		
2 We.	7 20 5	9 19	4 16	22 57	2 1	7 28	11 11	11 11	Me. and Mass. Legisla. meet.		
3 Th.	7 20 5	9 20	4 44	22 51	2 48	8 35	11 51	11 51	Clear and cold. Slaves		
4 Fri.	7 19 5	9 21	5 11	22 45	3 32	9 36	12 36	12 36	Capella S. 9 59 a. suffer		
5 Sa.	7 19 5	9 22	5 39	22 39	4 12	10 35	0 16	0 16	Aldebaran S. 9 26 a. much.		
6 S.	7 18 5	9 23	6 6	22 22	4 51	11 34	0 47	0 47	♂ ♀ ☽. Cold with snow or		
7 Mo.	7 18 5	9 24	6 32	22 24	5 29	12 36	1 21	1 21	Michigan Leg. meet. rain.		
8 Tu.	7 17 5	9 25	6 59	22 17	6 9	0 33	2 14	2 14	☽ ☉. Rather low tides.		
9 We.	7 17 5	9 26	7 23	22 8	6 51	1 34	3 20	3 20	♂ greatset lit. lat. n. Slave-		
10 Th.	7 16 5	9 27	7 48	22 0	7 35	2 38	4 40	4 40	Rigel S. 9 39 a. holders		
11 Fri.	7 16 5	9 28	8 12	21 50	8 22	3 41	5 51	5 51	♂ ♀ ☽. growing more calm.		
12 Sa.	7 15 5	9 30	8 36	21 41	9 16	4 49	6 52	6 52	Betelgeux S. 10 10 a. Now		
13 S.	7 14 5	9 31	8 58	21 31	10 13	5 53	7 43	7 43	♂ ♀ ☽. ♂ ♀ ☽. prepare		
14 Mo.	7 14 5	9 33	9 20	21 21	11 11	6 48	8 28	8 28	♀ in Aphelion. ☽ stationary.		
15 Tu.	7 13 5	9 34	9 42	21 10	0 a 9	sets.	9 12	9 12	♂ ♀ ☽. Middling tides. for		
16 We.	7 12 5	9 36	10 3	20 58	1 5	6 a 6	9 53	9 53	♂ ♀ ☽. 7 44 a. blustering weather.		
17 Th.	7 11 5	9 38	10 24	20 47	1 58	7 19	10 34	10 34	Aldebaran S. 8 28 a. Some		
18 Fri.	7 10 5	9 39	10 43	20 35	2 48	8 34	11 12	11 12	♂ ♀ ☽. Rather high tides.		
19 Sa.	7 10 5	9 41	11 2	20 23	3 36	9 46	11 52	11 52	☽ Perigee. squalls in congress.		
20 S.	7 9 5	9 42	11 20	20 10	4 24	11 0	0 a 33	0 a 33	Capella S. 8 53 a. An immense		
21 Mo.	7 8 5	9 44	11 37	19 57	5 12	11 19	1 19	1 19	☽ enters ☾. No. of petitions.		
22 Tu.	7 7 5	9 46	11 54	19 43	6 3	0 12	2 9	2 9	Betelgeux S. 9 28 a. More		
23 We.	7 6 5	9 48	12 9	19 29	6 57	1 28	3 37	3 37	Canopus S. 9 50 a. snow.		
24 Th.	7 5 5	9 50	12 24	19 15	7 53	2 43	5 6	5 6	♂ Sirius S. 10 4 a. Frequent		
25 Fri.	7 4 5	9 52	12 38	19 0	8 52	3 53	6 14	6 14	Capella S. 8 33 a. Anti-slavery		
26 Sa.	7 3 5	9 54	12 51	18 45	9 51	5 2	7 25	7 25	♂ greatest elongation W.		
27 S.	7 2 5	9 56	13 4	18 30	10 48	5 58	8 14	8 14	♂ South 3 30 m. meetings.		
28 Mo.	7 1 5	9 58	13 16	18 15	11 42	6 43	8 54	8 54	♂ South 4 29 m. Mon. concert.		
29 Tu.	7 0 5	10 0	13 26	17 59	m.	rises	9 29	9 29	Betelgeux S. 8 58 a. Mild.		
30 We.	6 59 6	10 2	13 36	17 42	0 13	6 a 7	10 0	10 0	Mass. A. S. Society An.		
31 Th.	6 58 6	10 4	13 46	17 26	1 16	7 13	10 31	10 31	Meeting—Changeable.		

NEW YORK.

1839.] Anti-Slavery Almanac. 7

THE NATION'S ACT. MAN AUCTION AT THE CAPITAL. A FREEMAN SOLD.

As the District of Columbia was set apart to promote the interests and honor of the nation, its institutions should conform to the will of the nation. THEY DO. It is the nation's will that any colored man in the District should be liable to arrest and imprisonment, without evidence, oath or warrant against him, on the simple pretence that he has been robbed of his liberty, and even when this has been virtually proved false, it is the nation's will that he be sold to pay the cost of this cruelty.

The following appeared in a Washington paper, July, 1834.

NOTICE. Was committed to the prison of WASHINGTON Co., D. C. * * David Peck. He says he is FREE. The owner or owners are requested, &c., or he will be sold as the LAW DIRECTS. JAMES WILLIAMS, Keeper of the Prison.

In 1831, a free colored coachman, whose wife was confined, started to go for a midwife. He was seized and imprisoned by the patrol, notwithstanding his tears and entreaties. In the morning his wife was found dead,—a victim to the nation's cruelty.—See Letter from Washington, in the Genius of Universal Emancipation.

We will now show what the PEOPLE of the free states “have had to do with slavery.” And first, the preceding acts of their representatives were their acts, and show their feelings. Further: when slavery ceased as a system in their respective states, many sold their slaves to southern traders. The free states monopolized the African slave trade, and snatched at the price of blood up to the hour when it became in law a felony. From 1804 to 1807 little Rhode Island had fifty-nine vessels prowling for prey round the African coast. Northerners now drive the domestic slave trade coastwise to our southern ports. We hire the slaveholders to rob the slaves by buying their stolen goods. Multitudes of our ministers, teachers, merchants, mechanics, pedlars, &c. go south and become slaveholders; presidents and professors in southern colleges, and influential clergymen in southern cities are mainly from the free states; northern families generally have relations in the slave states, mostly slaveholders. Slaveholders are treated with more consideration than non-slaveholders—witness our watering-places, public dinners, political meetings, religious anniversaries, steamboats, rail cars, places of public amusement, and houses of worship. Almost all our pulpits are wide open to clerical slaveholders, and our communion tables to slaveholding professors. Our religious and benevolent societies sanctify slavery, by soliciting its robberies as donations to the Lord's treasury, and they bribe slaveholders to persist in robbery by giving them offices, honors, and emoluments. Our churches, with few exceptions, have a “negro seat,” where colored persons, even clergymen in churches of their own denomination, are compelled to sit, or leave the house. Almost all our literary institutions exclude colored applicants for admission, while the sons of slaveholders are eagerly beckoned in. Colored persons, whatever their respectability, are driven from the cabins of our steamboats and packets, from our rail cars, stages, hotels, boarding houses, tables, theatres, (except the upper gallery,) reading rooms, libraries, museums, and from the platforms of our religious anniversaries, from the learned professions, from literary societies and corporations, from scientific and professional lectures, from military and fire compa-

- Accessible and widely disseminated
- Inexpensive (sold for 6 cents in 1839)
- Major media of its day

American Anti-Slavery Almanac for 1839, American Anti-Slavery Society, New York 1839. (The Gilder Lehrman Institute, GLC05826)

BEING THE THIRD AFTER LEAP-YEAR, AND THE 63D OF AMERICAN INDEPENDENCE. CALCULATED FOR NEW YORK; ADAPTED TO THE NORTHERN AND MIDDLE STATES.



What has the North to do with Slavery?

Northern Readership

THE
GILDER LEHRMAN
INSTITUTE
of
AMERICAN HISTORY

"WHAT HAVE THE FREE STATES TO DO WITH SLAVERY?"

Majorities rule. The free states have always had the majority in Congress—consequently the *power* and *responsibility*. How have we used this power? We have maintained slavery and the slave trade at the seat of government 48 years—legalized slave auctions there—built prisons and hired jailors to keep safely runaway slaves and kidnapped free blacks, and sold both for jail fees—adopted laws inflicting death on a slave who breaks into a storehouse and steals *five shillings'* worth of tobacco, and ordaining, that a slave setting fire to a building shall have his head cut off, his body cut into quarters and set up in the most public places—inflicting death on slaves for more than *twenty crimes*, not punishable with death to others—depriving free colored persons of suffrage and of the free use of the Post Office—and imprisoning such as have not a "certificate of register" and selling them to pay costs. (See Reps. Coms. 2d Sess. 19 Cong. No. 60. pp. 6-8—also 2d. Sess. 20 Cong. v. 1. No. 43. Also Wash. City Laws, p. 249, and Act Cong. May 26, 1820.) We legalized the African slave trade for 20 years—gave southern "property" a representation, by which S. C. with a white population 32,000 less than Vt. has 9 members of Congress and 11 votes in the election of President, whilst Vt. has but 5 members and 7 electoral votes—promised to send back slaves that flee to us, and to help their masters *kill* them, if they struggle for liberty. We robbed free colored citizens of jury trial by the act of '93—denied naturalization to colored foreigners by act Cong. April 14th 1802—have made desperate efforts to re-en-

"Have no fellowship with the unfruitful works of darkness, but rather reprove them."

NEW YORK:

PUBLISHED FOR THE AMERICAN ANTI-SLAVERY SOCIETY.

S. W. BENEDICT, 143, NASSAU STREET.

American Anti-Slavery Almanac for 1839, American Anti-Slavery Society, New York 1839. (The Gilder Lehrman Institute, GLC05826)

NORTHERN LABORERS.

You have a deep interest in the principle for which we are contending. Southern statesmen now defend slavery, not on the ground that white men have a right to hold black men as property, but that LABORERS are rightfully the PROPERTY of capitalists. One of them told Senator Morris, (see his letter to the trustees of Pa. Hall,) that it was "one of the unchangeable laws of Providence that ONE MAN should live upon the labor of ANOTHER, and that American slavery was the *best modification of that unalterable decree.*" By opposing abolitionists, you defend the principle that a nation's LABORERS and their wives and children should be ARTICLES OF TRAFFIC. In the following advertisements you may see the working of this principle, which you and your children will *feel*, if abolitionism is defeated.

GREAT BARGAINS. SPLENDID PROPERTY ON LONG CREDIT.

* * A full set of FIRST RATE MECHANICS, a large stock of horses, mules, &c. [Vicksburg, (Mi.) Register, Sept. 26, 1836.] H. STIDGER.

FOR SALE, a MAN who is well acquainted with running a steam saw mill. Those wishing to obtain so valuable a BOY, &c. THO. H. MERRILL.

[North Alabamian, Tuscomb, May 11, 1838.]

WANTED to purchase two first rate SEAMSTRESSES, not over 22 years of age. Apply to DOUGLAS & PHILPOT.

[Mobile Morning Chronicle, June 8, 1838.]

The following phrases are all copied from advertisements of PROPERTY. Stevedore, boat hand, carpenter, drayman, cartman, axeman, sawyer, carter, butcher, farmer, seamstress, ostler, washer and ironer, coachman, cooper, blacksmith, gardener, driver, bricklayer, steamboat fireman, sadler, teamster, laundress, porter, tailor, cabin boy, wagoner, pilot, midwife, plaiter, child's nurse, cook.

Here a mother and child are advertised to be sold "separately" or "in lots."

WILL be sold at Public Auction, without reserve, Elliott, 35 years of age, Tom, 14 years of age, yellow, Claring, 17 years of age, with child, born Aug. 17, 1837, Charlotte, 19 years of age, Mahaly, 13 years of age. Will be sold together, or separately, in lots to suit purchasers. F. H. DOLBEARE & Co., Auctioneers.

[Enquirer, Columbus, (Geo.) May 24, 1838.]

\$20 REWARD.—Ranaway a man named HAMBLETON, limps in his left foot, where he had been SHOT but a few weeks ago, WHILE RUNAWAY.

[Vicksburg Register, June 13, 1838.]

RUNAWAY, MARY, a black woman, has a scar on her back and right arm near the shoulder, caused by a RIFLE BALL. ASA B. METCALF.

[Southern Argus, Columbus, (Mi.) June 5, 1838.]

If you imagine your complexion will secure you and your children from being the subjects of similar advertisements, read the following from the N. Orleans Bee.

DETAINED in jail, MARIA, pretending herself FREE, round face, CLEAR WHITE complexion. The OWNER of said SLAVE, &c.

[New Orleans Bee, II July 4, 1837.]

P. BAYHI, Captain of the Watch.

Appealing to Northern Working Class



"Southern statesmen now defend slavery, not on the ground that white men have a right to hold black men as property, but that LABORERS are rightfully the PROPERTY of capitalists. . . . By opposing abolitionists, you defend the principle that a nation's laborers and their wives and children should be ARTICLES OF TRAFFIC."

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Boycotting Products



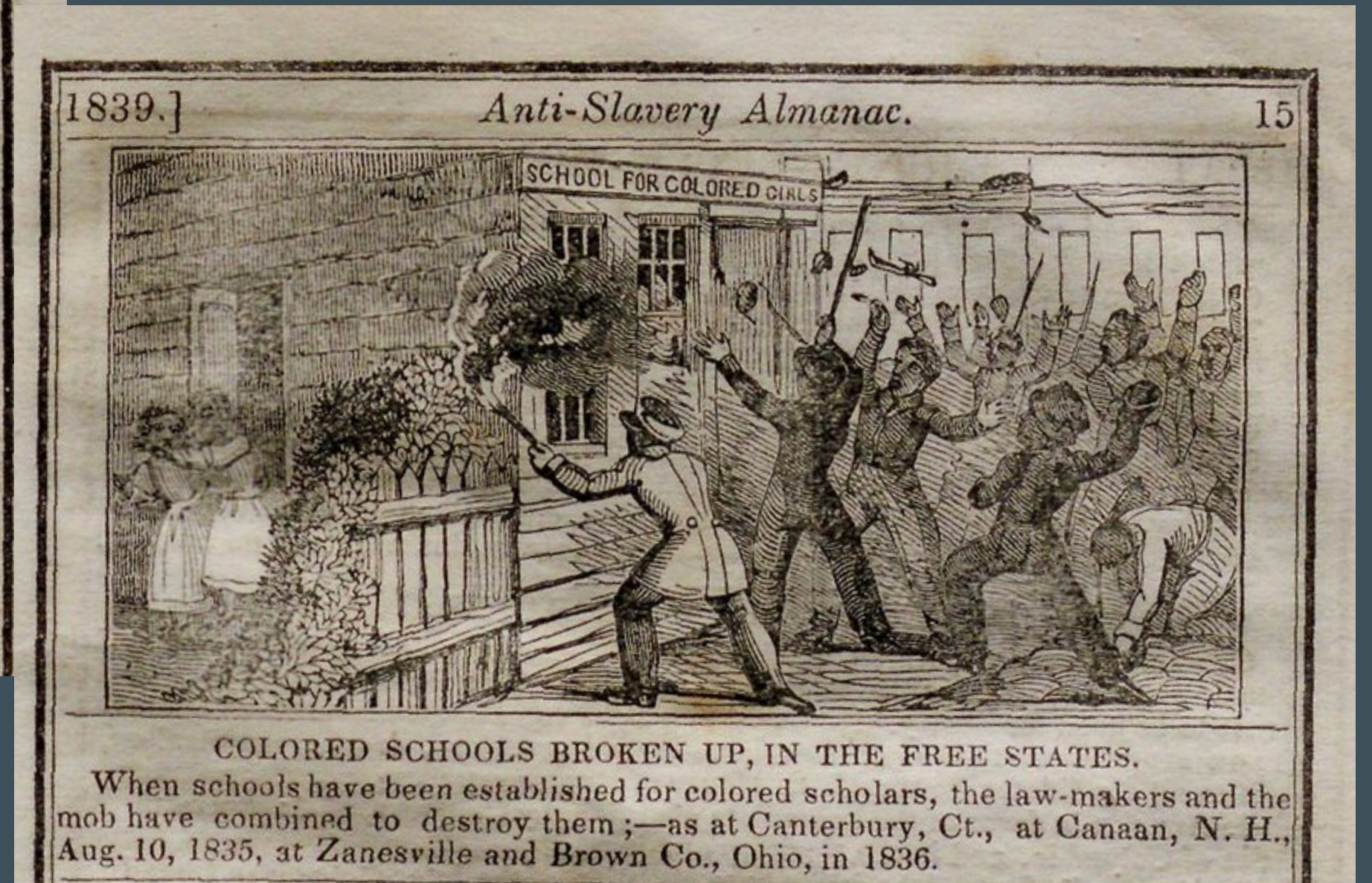
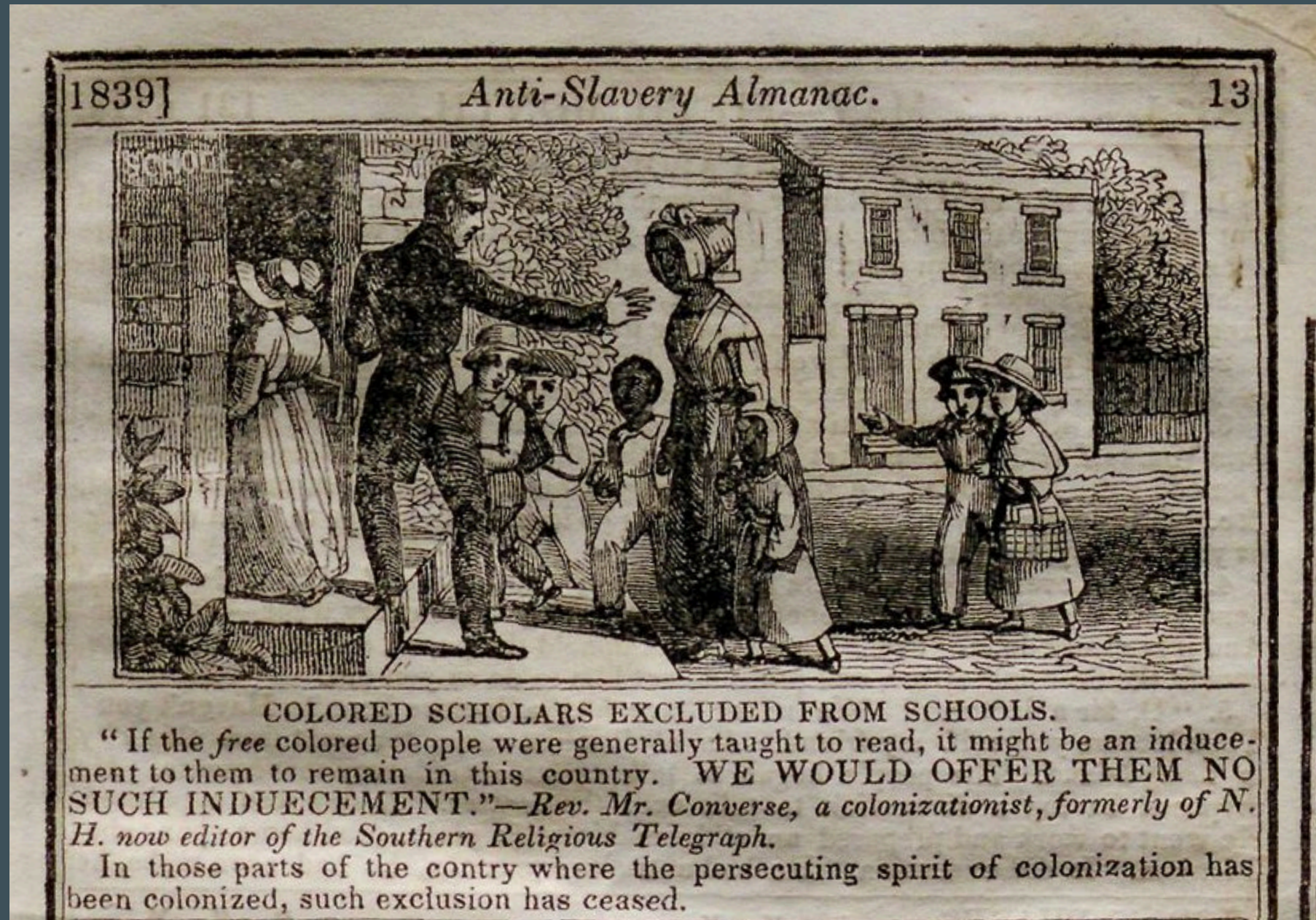
1839.] AUGUST—EIGHTH MONTH. [31 DAYS.

ABSTINENCE FROM SLAVE PRODUCTS.

By denying ourselves the use of slave products, we give power to our testimony against slaveholding, quicken our sense of its guilt, create a market for free products, thus securing a supply, and set an example, which, if followed generally, would abolish slavery. Who that remembers the slave *as bound with him*, can freely consume the product of his blood and tears, eat the food which tantalized his hunger, or wear the cotton for which he went naked and scarred? To the slaveholder we say : “ Let him that stole steal no more ;” and to him that purchases the products of unrequited toil, Let him that encourages thieves to steal, by buying their stolen goods, BE THEIR CUSTOMERS NO MORE.

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Free Schools



American Anti-Slavery Almanac for 1839, American Anti-Slavery Society, New York 1839. (The Gilder Lehrman Institute, GLC05826)

School Segregation



1839.] APRIL—FOURTH MONTH. [30 DAYS.

SCHOOLS, &c.

Look well to your summer schools. They are the hope of the nation. Let your children be taught to love liberty and abhor caste. Let none be excluded for their color,—either by the insults of the children or the vote of the parents.

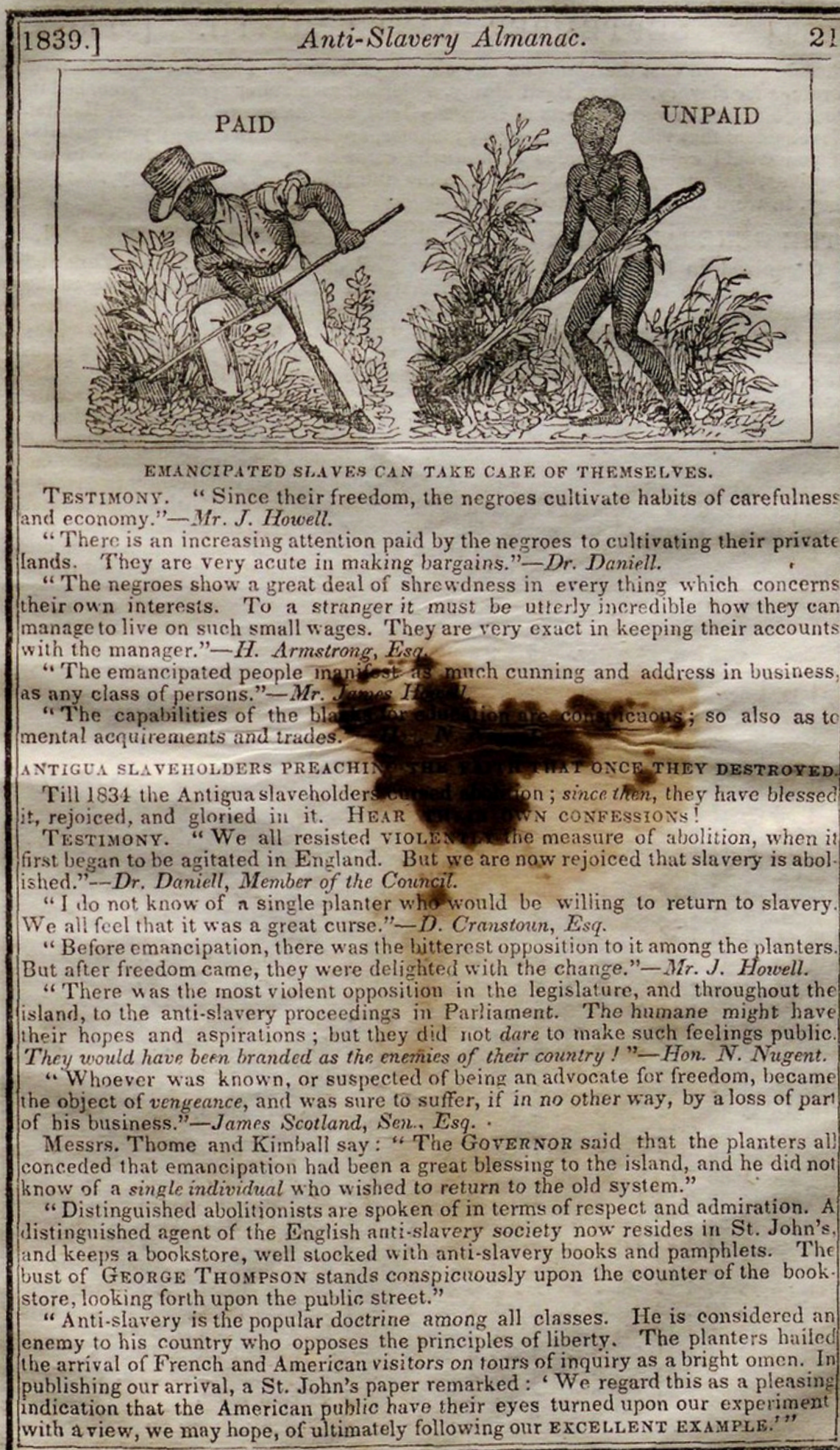
Of the 137,507 free people of color in the free states in 1830, 68,074 (nearly one half,) were scattered through 2,265 towns, averaging about 30 in each. Of course separate schools cannot be established for them. By suffering them to be shut out from your school, you are taking the straightest course to make them your enemies and the enemies of their country. Ignorant men are prone to be the foes of law and order, but those who are made ignorant by an exclusive prejudice, will naturally be the worst kind of foes. The good conduct of the colored people under their disadvantages and provocations is wonderful. It shows that kindness on your part may make them your best friends and their country's most patriotic citizens. "Thou shalt not respect persons." Deut. 16: 19. "Have not the faith of our Lord Jesus Christ with respect of persons." James 2: 1. "If ye have respect to persons, ye commit sin." James 2: 9.

In selecting your laborers for the season, do not forget to encourage colored men to form habits of industry. We can never do so much to raise them as we have done to crush them. Will you deny them an opportunity to raise themselves?

Slaveholders carefully observe our treatment of our colored neighbors, and they are glad to see us strive to perpetuate the inferiority, from which they argue unfitness for freedom. Will you strengthen the hand which fastens the chain, wields the whip, puts out the eyes of the soul, crushes the intellect and breaks the heart?

“Let your children be taught to love liberty and abhor caste. Let none be excluded for their color—either by the insults of the children or the vote of the parents.”

*American Anti-Slavery Almanac for 1839, American Anti-Slavery Society,
New York 1839. (The Gilder Lehrman Institute, GLC05826)*



“Emancipated Slaves Can Take
Care of Themselves”

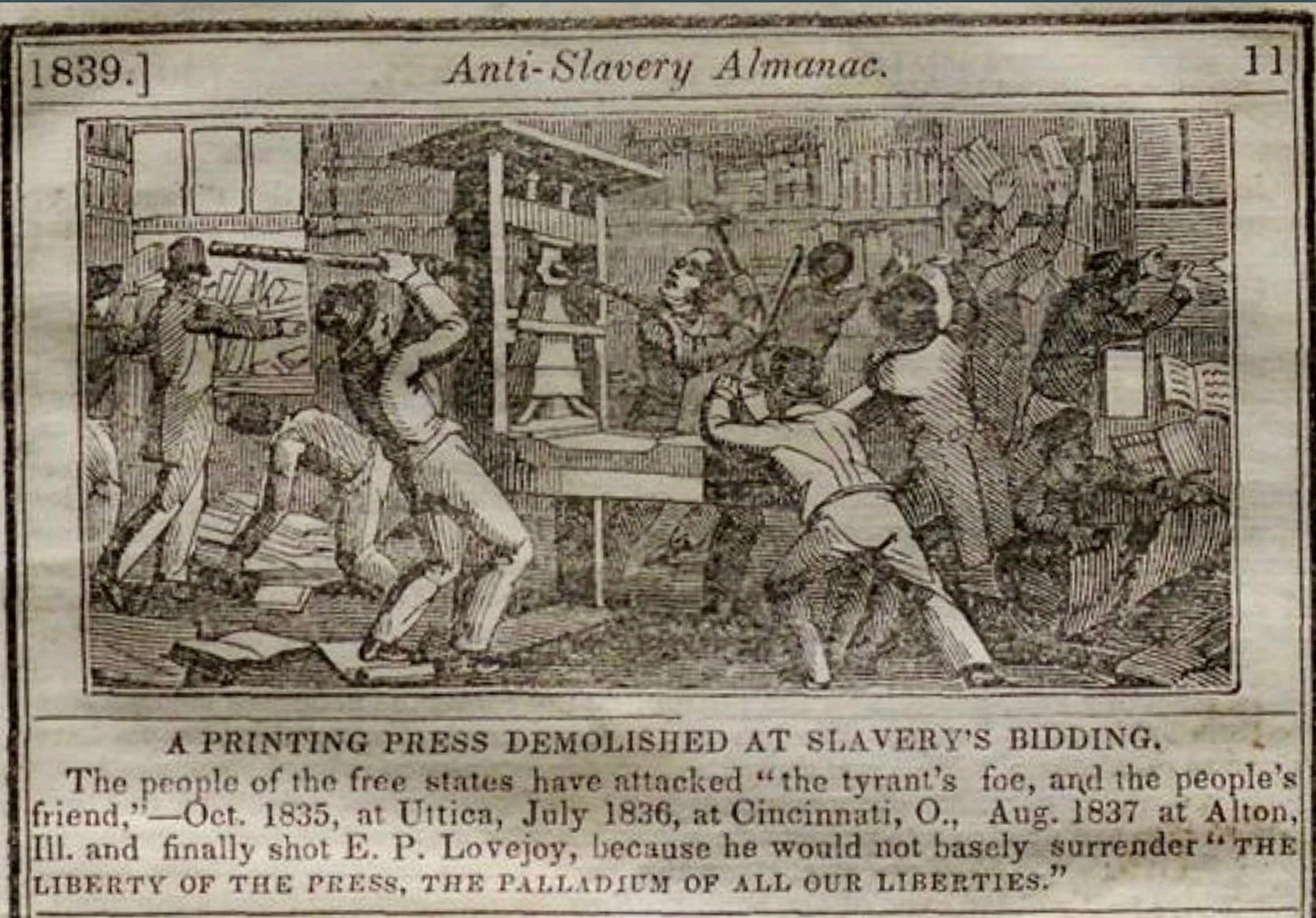


“The emancipated people manifest as
much cunning and address in business
as any class of persons.”

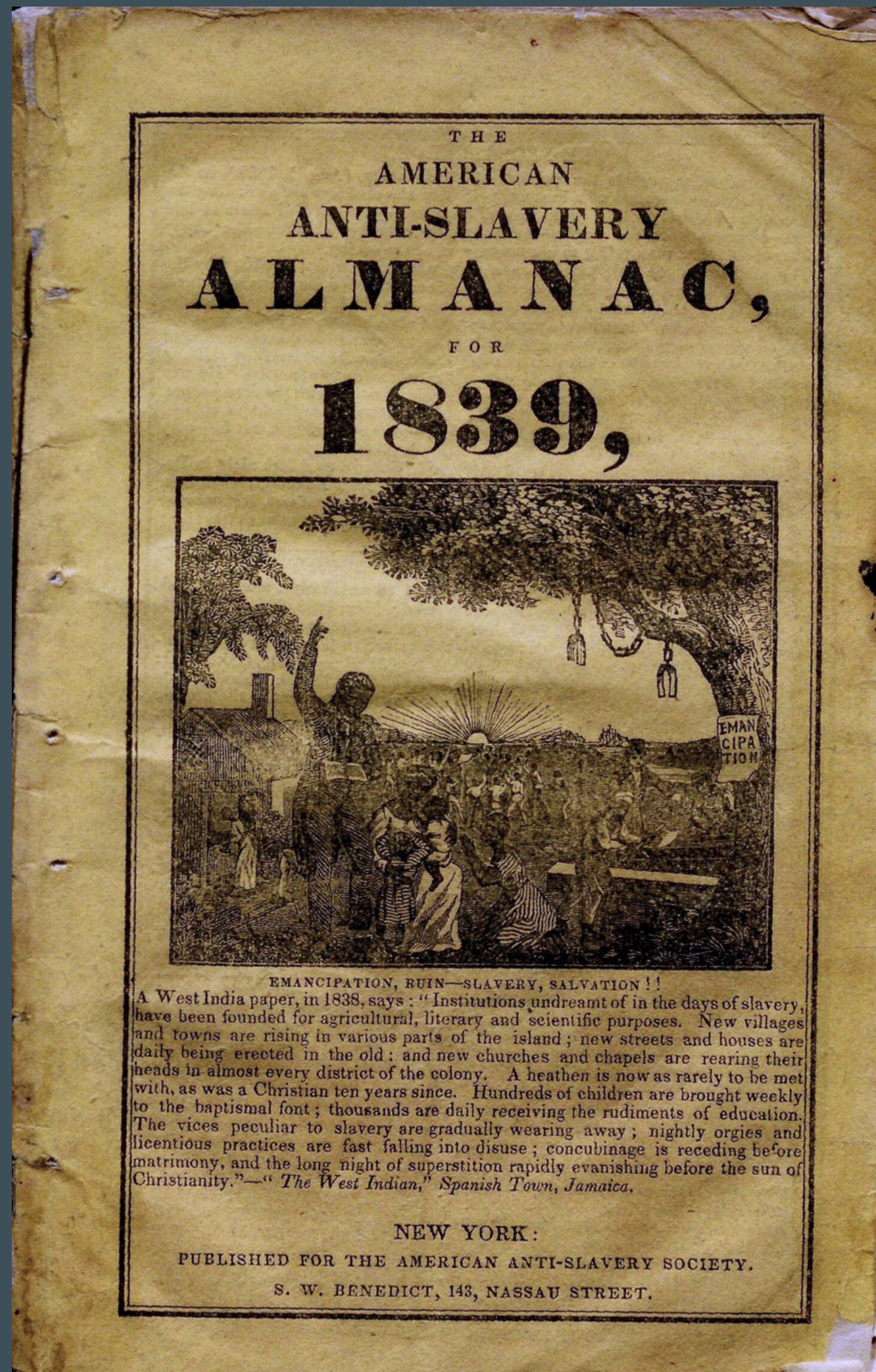
Mr. James Howell

*American Anti-Slavery Almanac for 1839, American Anti-Slavery
Society, New York 1839. (The Gilder Lehrman Institute, GLC05826)*

Abolitionist Printing Press Demolished by Mob



American Anti-Slavery Almanac for 1839, American Anti-Slavery Society, New York 1839. (The Gilder Lehrman Institute, GLC05826)



Upcoming Programs

INSIDE THE VAULT:

November 6 at 7 p.m. ET (4 p.m. PT)

- The Gettysburg Address, with Dr. Jonathan White, Professor of American Studies, Christopher Newport University

December 4 at 7 p.m. ET (4 p.m. PT)

- Moving Artillery During the American Revolution, with Dr. Phil Hamilton, Professor of History, Christopher Newport University

BOOK BREAKS: October 12 at 2 p.m. ET (11 a.m. PT)

- Jared Cohen will discuss his book *Life After Power: Seven Presidents and Their Search for Purpose Beyond the White House*.



Upcoming Programs

DECLARATION AT 250: December 11 at 7 p.m. ET (4 p.m. PT)

The Abolitionist Origins of the Second American Revolution, with Dr. Manisha Sinha, Professor of History, University of Connecticut

This workshop will look at the ways abolitionists, Black and White, critically engaged with revolutionary ideology of the Declaration of Independence from the American Revolution to the Civil War. While evoking revolutionary principles and republican ideals, they also developed a sustained critique of southern slavery and the legal and constitutional prerogatives claimed by slaveholders. Abolitionist ideas made possible the Second American Revolution of emancipation during the Civil War and the founding of a Second American Republic based on an interracial democracy and Black citizenship.



Upcoming Events

2025 NATIONAL HISTORY TEACHER OF THE YEAR AWARD CEREMONY

Valencia Abbott from North Carolina

November 5, 2025

5:00-7:00 p.m.

The Harvard Club

35 W. 44th St., New York, NY 10036

RSVP at gilderlehrman.org/nhtoy-2025 or email events@gilderlehrman.org.



PLEASE JOIN US AT THE 2025

National History Teacher of the Year

AWARD CEREMONY

Celebrate Valencia Abbott, this year's national winner, and exceptional American history teachers across the country!

Now in its twenty-second year, this award celebrates exceptional American history teachers from elementary through high school. The annual award honors one K–12 teacher from each state, the District of Columbia, Department of Defense schools, and US territories and names one of the state winners the National History Teacher of the Year.



Our 2025 winner, Valencia Abbott from Rockingham College Early High School in Wentworth, North Carolina



Presented by
Stacy Schiff

Pulitzer Prize-winning
author and essayist

Event Details

November 5, 2025

5:00 p.m. to 7:00 p.m.

The Harvard Club

35 W. 44th St., New York, NY 10036

Please RSVP at gilderlehrman.org/nhtoy-2025 and email events@gilderlehrman.org with any questions.

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