

of this most sacred duty; for sacred it is even as the duties of husband and father. For, besides the baseness of the thought of quietly submitting to be a slave *oneself*, we have here, besides our duty to the community, a duty to perform towards our children and our children's children. We all acknowledge that it is our bounden duty to provide, as far as our power will go, for the competence, the health, and the good character of our children; but, is this duty superior to that of which I am now speaking? What is competence, what is health, if the possessor be a *slave*, and hold his possessions at the will of another, or others; as he must do if destitute of the right to a share in the making of the laws? What is competence, what is health, if both can, at any moment, be snatched away by the grasp or the dungeon of a master; and his master he is who makes the laws without his participation or assent? And, as to *character*, as to *fair fame*, when the white slave puts forward pretensions to those; let him no longer affect to commiserate the state of his sleek and fat brethren in Barbadoes and Jamaica; let him hasten to mix the hair with the wool, to blend the white with the black, and to lose the memory of his origin amidst a dingy generation.

351. Such, then, being the nature of the duty, *how* are we to go to work in the performance of it, and what are our *means*? With regard to these, so various are the circumstances, so endless the differences in the states of society, and