

18th Century Material Culture Abolition & Free Men of Color



To Our Friends....

This material is presented for educational purposes only. While we at the 18th Century Material Culture Resource Center personally feel that the practice of slavery was an abominable act, we cannot dismiss the fact that it existed during the 18th century. While it is painful to be reminded of this unfortunate heritage, we do feel that it is important that it, as a historical entity, should never be forgotten or dismissed. While we hope that our intentions of presenting this research are clear, we also sincerely apologize to anyone in advance should they find this material offensive.

The Abolition Movement

The Selling
OF
JOSEPH
A Memorial.

FORASMUCH as Liberty is in real value next unto Life: None ought to part with it themselves, or deprive others of it, but upon most mature Consideration.

The Numeroufness of Slaves at this day in the Province, and the Uneasiness of them under their Slavery, hath put many upon thinking whether the Foundation of it be firmly and well laid; so as to sustain the Vast Weight that is built upon it. It is most certain that all Men, as they are the Sons of Adam, are Coheirs; and have equal Right unto Liberty, and all other outward Comforts of Life. GOD hath given the Earth [with all its Commodities] unto the Sons of Adam, Psal 115. 16. And hath made of One Blood, all Nations of Men, for to dwell on all the face of the Earth; and hath determined the Times before appointed, and the bounds of their habitation: That they should seek the Lord. Forasmuch then as we are the Offspring of GOD &c. Act 17. 26, 27, 29. Now although the Title given by the last ADAM, doth infinitely better Mens Estates, respecting GOD and themselves; and grants them a most beneficial and inviolable Lease under the Broad Seal of Heaven, who were before only Tenants at Will: Yet through the Indulgence of GOD to our First Parents after the Fall, the outward Estate of all and every of their Children, remains the same, as to one another. So that Originally, and Naturally, there is no such thing as Slavery. Joseph was rightfully no more a Slave to his Brethren, than they were to him: and they had no more Authority to Sell him, than they had to Slay him. And if they had no thing to do to Sell him; the Ishmaelites bargaining with them, and paying down Twenty pieces of Silver, could not make a Title. Neither could Potiphar have any better Interest in him than the Ishmaelites had. Gen. 37. 29, 27, 28. For he that shall in this case plead Alienation of Property, seems to have forfeited a great part of his own claim to Humanity. There is no proportion between Twenty Pieces of Silver, and LIBERTY. The Commodity it self is the Claimer. If Arabian Gold be imported in any quantities, most are afraid to meddle with it, though they might have it at easy rates; lest it should have been wrongfully taken from the Owners, it should kindle a fire to the Consumption of their whole Estate. 'Tis pity there should be more Caution used in buying a Horse, or a little lifeless dust; than there is in purchasing Men and Women: Whereas they are the Offspring of GOD, and their Liberty is,

Auro pretiosior Omni.

And seeing GOD hath said, He that Stealeth a Man and Selleth him, or if he be found in his hand, he shall surely be put to Death. Exod. 21. 16. This Law being of Everlasting Equity, wherein Man Stealing is ranked amongst the most atrocious of Capital Crimes: What louder Cry can there be made of that Celebrated Warning,

Caveat Emptor!

“The Selling of JOSEPH, A Memorial” - The First Anti - Slavery Tract Published in New England by Samuel Sewall, Printed by Bartholomew Green & John Allen 1700 (Massachusetts Historical Society)

And all things considered, it would conduce more to the Welfare of the Province, to have White Servants for a Term of Years, than to have Slaves for Life. Few can endure to hear of a Negro's being made free; and indeed they can seldom use their freedom well; yet their continual aspiring after their forbidden Liberty, renders them Unwilling Servants. And there is such a disparity in their Conditions, Colour & Hair, that they can never embody with us, and grow up into orderly Families, to the Peopling of the Land: but still remain in our Body Politick as a kind of extravasat Blood. As many Negro men as there are among us, so many empty places there are in our Train Bands, and the places taken up of Men that might make Husbands for our Daughters. And the Sons and Daughters of New England would become more like Jacob, and Rachel, if this Slavery were thrust quite out of doors. Moreover it is too well known what Temptations Masters are under, to connive at the Fornication of their Slaves; lest they should be obliged to find them Wives, or pay their Fines. It seems to be practically pleaded that they might be Lawless; 'tis thought much of, that the Law should have Satisfaction for their Thefts, and other Immoralities; by which means, Holiness to the Lord, is more rarely engraven upon this sort of Servitude. It is likewise most lamentable to think, how in taking Negros out of Africa, and Selling of them here, That which GOD ha's joyned together men do boldly rend asunder; Men from their Country, Husbands from their Wives, Parents from their Children. How horrible is the Uncleaness, Mortality, if not Murder, that the Ships are guilty of that bring great Crouds of these miserable Men, and Women. Methinks, when we are bemoaning the barbarous Usage of our Friends and Kinsfolk in Africa: it might not be unseasonable to enquire whether we are not culpable in forcing the Africans to become Slaves amongst our selves. And it may be a question whether all the Benefit received by Negro Slaves, will balance the Account of Cash laid out upon them; and for the Redemption of our own enslaved Friends out of Africa, Besides all the Persons and Estates that have perished there.

Obj. 1. These Blackmores are of the Posterity of Cham, and therefore are under the Curse of Slavery. Gen. 9. 25, 26, 27.

Ans. Of all Offices, one would not begg this; viz. Uncall'd for, to be an Executioner of the Vindictive Wrath of God; the extent and duration of which is to us uncertain. If this ever was a Commission; How do we know but that it is long since out of Date? Many have found it to their Cost, that a Prophetical Denunciation of Judgment against a Person or People, would not warrant them to insist that evil. If it would, Hazael might justify himself in all he did against his Master, and the Israelites, from 2 Kings 8. 19, 12.

But it is possible that by cursory reading, this Text may have been mistaken. For Canaan is the Person Cursed three times over, without the mentioning of Cham. Good Expositors suppose the Curse entail'd on him; and that this Prophecie was accomplished in the Extirpation of the Canaanites, and in the Servitude of the Gibeonites, Esau, Paravim. Whereas the Blackmores are not descended of Canaan, but of Cush. Psal. 68. 31. Princes shall come out of Egypt [Mizraim] Ethiopia [Cush] shall soon stretch out her hands unto God. Under which Names, all Africa may be comprehended; and their Promised Conversion ought to be prayed for. Jer. 13. 23. Can the Ethiopian change his Skin? This shews that Black Men are the Posterity of Cush: Who time out of mind have been distinguished by their Colour. And for want of the true, Ovid assigns a fabulous cause of it.

*Sanguine tunc credunt in corpora summa vocato
Ethiopum populos nigrum traxisse colorem.*
Metamorph. lib. 2.

Obj. 2. The Nigers are brought out of a Pagan Country, into places where the Gospel is Preached.

Ans.

Ans. Evil must not be done, that good may come of it. The extraordinary and comprehensive Benefit accruing to the Church of God, and to Joseph personally, did not rectify his brethrens Sale of him.

Obj. 3. The Africans have Wars one with another: Our Ships bring lawful Captives taken in those Wars.

Ans. For ought is known, their Wars are much such as were between Jacob's Sons and their Brother Joseph. If they be between Town and Town; Provincial, or National: Every War is upon one side Unjust. An Unlawful War can't make lawful Captives. And by Receiving, we are in danger to the Brewsters to take the Air, and Fish: And a stronger party from Hull should Surprise them, and Sell them for Slaves to a Ship outward bound: they would think themselves unjustly dealt with; both by Sellers and Buyers. And yet 'tis to be feared, we have no other kind of Title to our Nigers. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. Mat. 7. 12.

Obj. 4. Abraham had Servants bought with his Money, and born in his House.

Ans. Until the Circumstances of Abraham's purchase be recorded, no Argument can be drawn from it. In the mean time, Charity obliges us to conclude, that He knew it was lawful and good.

It is Observable that the Israelites were strictly forbidden the buying, or selling one another for Slaves. Levit. 25. 39, 46. Jer 34. 8, 22. And GOD gaged His Blessing in lieu of any loss they might conceipt they suffered thereby. Dent. 15. 18. And since the partition Wall is broken down, inordinate Self love should likewise be demolished. GOD expects that Christians should be of a more Ingenuous and benign frame of spirit. Christians should carry it to all the World, as the Israelites were to carry it one towards another. And for men obstinately to persist in holding their Neighbours and Brethren under the Rigor of perpetual Bondage, seems to be no proper way of gaining Assurance that God ha's given them Spiritual Freedom. Our Blessed Saviour ha's altered the Measures of the ancient Love-Song, and set it to a most Excellent New Tune, which all ought to be ambitious of Learning. Mat. 5. 43, 44. John 13. 34. These Ethiopians, as black as they are; seeing they are the Sons and Daughters of the First Adam, the Brethren and Sisters of the Last ADAM, and the Offspring of GOD; They ought to be treated with a Respect agreeable.

Servitus perfecta voluntaria, inter Christianum & Christianum, ex parte servi patientis saepe est licita, quia est necessaria: sed ex parte domini agentis, & procurando & exercendo, vix potest esse licita: quia non convenit regulæ illi generali: Quæcunque volueritis ut faciant vobis homines, ita & vos facite eis. Mat. 7. 12.

Perfecta servitus pænæ, non potest jure locum habere, nisi ex delicto gravi quod ultimum supplicium aliquo modo meretur: quia Libertas ex naturali æstimatione proxime accedit ad vitam ipsam, & eidem a multis præferri solet.

Ames. Cal. Confc. Lib. 5. Cap. 23. Thef. 2, 3.

BOSTON of the Massachusetts;

Printed by Bartholomew Green, and John Allen, June, 24th. 1700.

W003464
Isiah A SHORT *Arnold's Jour.*

A C C O U N T

His Of that PART of *Book*

A F R I C A,

Inhabited by the

N E G R O E S;

With Respect to the *Fertility* of the Country; the *good Disposition* of many of the *Natives*, and the *Manner* by which the SLAVE TRADE is carried on.

Extracted from several Authors, in order to shew the *Iniquity* of that TRADE, and the *Falsity* of the ARGUMENTS usually advanced in its *Vindication*.

With a QUOTATION FROM GEORGE WALLIS'S *System of the Laws, &c.* and a large Extract from a Pamphlet, lately published in *London*, on the Subject of the SLAVE TRADE.

ACTS xvii. 24, 26. GOD that made the World——bath made of one Blood all Nations of Men, for to dwell on all the Face of the Earth, and bath determined the Times before appointed, and the Bounds of their Habitation.

EZEKIEL xxii. 29. The People of the Land have used Oppression, and exercised Robbery, and have vexed the Poor and Needy; yea, they have oppressed the Stranger wrongfully.

P H I L A D E L P H I A:

Printed in the YEAR M,DCC,LXII.

1762



Quaker Philanthropist & Abolitionist, Benjamin Lay, who Lived in a Cave on York Road, Pennsylvania
by William Williams, Jr., Commissioned by Benjamin Franklin c. 1750 - 1758
(Private Collection)



Quaker Philanthropist & Abolitionist, Benjamin Lay, who Lived in a Cave on York Road, Pennsylvania
by or After William Williams, Jr. c. 1750 - 1758
(Private Collection)



Quaker Philanthropist & Abolitionist, Benjamin Lay, who Lived in a Cave on York Road, Pennsylvania
After William Williams, Jr. c. 1750 - 1758
(Private Collection)

ALL
SLAVE-KEEPERS

That keep the Innocent in Bondage,

APOSTATES

Pretending to lay Claim to the Pure
& Holy Christian Religion ; of what Congregation
so ever ; but especially in their Ministers, by whose
example the filthy Leprosy and Apostacy is
spread far and near ; it is a notorious Sin, which
many of the true Friends of Christ, and his pure
Truth, called *Quakers*, has been for many Years,
and still are concern'd to write and bear Testimo-
ny against ; as a Practice so gross & hurtful to Re-
ligion, and destructive to Government, beyond
what Words can set forth, or can be declared of
by Men or Angels, and yet lived in by Ministers
and Magistrates in *America*.

The Leaders of the People cause them to Err.

Written for a General Service, by
him that truly and sincerely desires the present
and eternal Welfare and Happiness of all Man-
kind, all the World over, of all Colours, and
Nations, as his own Soul ;

BENJAMIN LAY.

PHILADELPHIA:

Printed for the AUTHOR. 1737.

“ALL SLAVEKEEPERS That keep the Innocent in Bondage, APOSTATES...”
by Benjamin Lay, Printed by Benjamin Franklin 1737
(Private Collection)

OBSERVATIONS ⁴

On the Inslaving, importing and purchasing of

NEGROES

With some Advice thereon extracted form the
Yearly Meeting Epistle of *London* for the pre-
sent Year

ALSO

Some Remarks on the absolute Necessity of
Self-Denial, renouncing the World, and true
Charity for all such as sincerely Desire to be
our blessed Saviour's Disciples.

GERMANTOWN.

Printed by CHRISTOPHER SOWER. 1759.

“OBSERVATIONS On the Inslaving, importing and purchasing of NEGROES”
by Anthony Benezet, Printed by Christopher Sower, Philadelphia, 1759
(Library Company of Philadelphia)

10050 Copies printed Jan. 16th 1772

Mr. Benezet took 500 ^{copies} immediately

J. Dunlap

2^d. edition - the first was
1400 copies and all sold

presented to Benj^u. Rush
Feb. 1. 1811 by J. Dunlap

AN
ADDRESS
TO
THE INHABITANTS
OF THE
British Settlements
IN
AMERICA,
UPON
SLAVE-KEEPING.

PHILADELPHIA:
PRINTED BY JOHN DUNLAP, in MARKET-
STREET.
M. DCC. LXXIII.

“AN ADDRESS TO THE INHABITANTS OF THE British Settlements IN AMERICA UPON SLAVE-KEEPING”
by Benjamin Rush, Printed by John Dunlap, Philadelphia 1773
(Library Company of Philadelphia)

THOUGHTS

U P O N

S L A V E R Y.

By JOHN WESLEY, A. M.

GENESIS, Chap. iv.

*And the Lord said—What hast thou done? the voice of
thy brother's blood crieth unto me from the ground.*



LONDON, PRINTED:

Re-printed in PHILADELPHIA, with notes,
and sold by JOSEPH CRUCKSHANK.

MD,CC,LXXIV.

“THOUGHTS UPON SLAVERY”
by John Wesley, London - Reprinted in Philadelphia 1774
(Library Company of Philadelphia)

Philadelphia, 26 October, 1789.

At a meeting of the Pennsylvania Society for promoting the Abolition of Slavery, &c. An essay of a Plan for improving the condition of Free Negroes, was presented by the committee appointed to prepare it, which after deliberate consideration was adopted as follows,

A Plan for improving the condition of the Free Blacks.

THE business relative to Free Blacks, shall be transacted by a committee of twenty-four persons, annually elected by ballot, at the meeting of this society in the month called April; and in order to perform the different services, with expedition, regularity and energy; this committee shall resolve itself into the following sub-committees, viz.

I.
A committee of Inspection, who shall superintend the morals, general conduct, and ordinary situation of the Free Negroes, and afford them advice and instruction; protection from wrongs; and other friendly offices.

II.
A committee of Guardians, who shall place out children and young people with suitable persons, that they may (during a moderate time of apprenticeship, or servitude) learn some trade or other business of subsistence. The committee may effect this partly by a persuasive influence on parents, and the persons concerned; and partly by co-operating with the laws which are, or may be enacted for this, and similar purposes; in forming contracts on these occasions, the committee shall secure to the society, as far as may be practicable, the right of guardianship, over the persons so bound.

III.
A committee of Education, who shall superintend the school-instruction of the children, and youth of the Free Blacks; they may either influence them to attend regularly the schools already established in this city, or form others with this view; they shall in either case provide that, the pupils may receive such learning, as is necessary for their future situation in life; and especially a deep impression of the most important, and generally acknowledged moral and religious principles. They shall also procure, and preserve a regular record of the marriages, births and manumissions of all Free Blacks.

IV.
A committee of Employ, who shall endeavour to procure constant employment for those Free Negroes, who are able to work: as the want of this would occasion poverty, idleness, and many vicious habits. This committee will, by sedulous enquiry, be enabled to find common labour for a great number; they will also provide, that such as indicate proper talents, may learn various trades, which may be done by prevailing upon them to bind themselves for such a term of years, as shall compensate their masters for the expense and trouble of instruction, and maintenance. The committee may attempt the institution of some useful, and simple manufactures, which require but little skill, and also may assist in commencing business, such as appear to be qualified for it.

Whenever the committee of inspection, shall find persons of any particular description, requiring attention, they shall immediately direct them to that committee, of whose care they are the proper objects.

In matters of a mixed nature the committees shall confer, and if necessary act in concert. Affairs of great importance, shall be referred to the whole committee.

The expense incurred by the prosecution of this plan, shall be defrayed by a fund to be formed by donations, or subscriptions for these particular purposes, and to be kept separate from the other funds of this society.

The committee shall make a report of their proceedings, and of the state of their stock to the society at their quarterly meetings, in the months called April and October.

Philadelphia: Printed by FRANCIS BAILEY.

“A Plan for improving the condition of the Free Blacks.”
Printed in Philadelphia 26 October, 1789
(Library Company of Philadelphia)



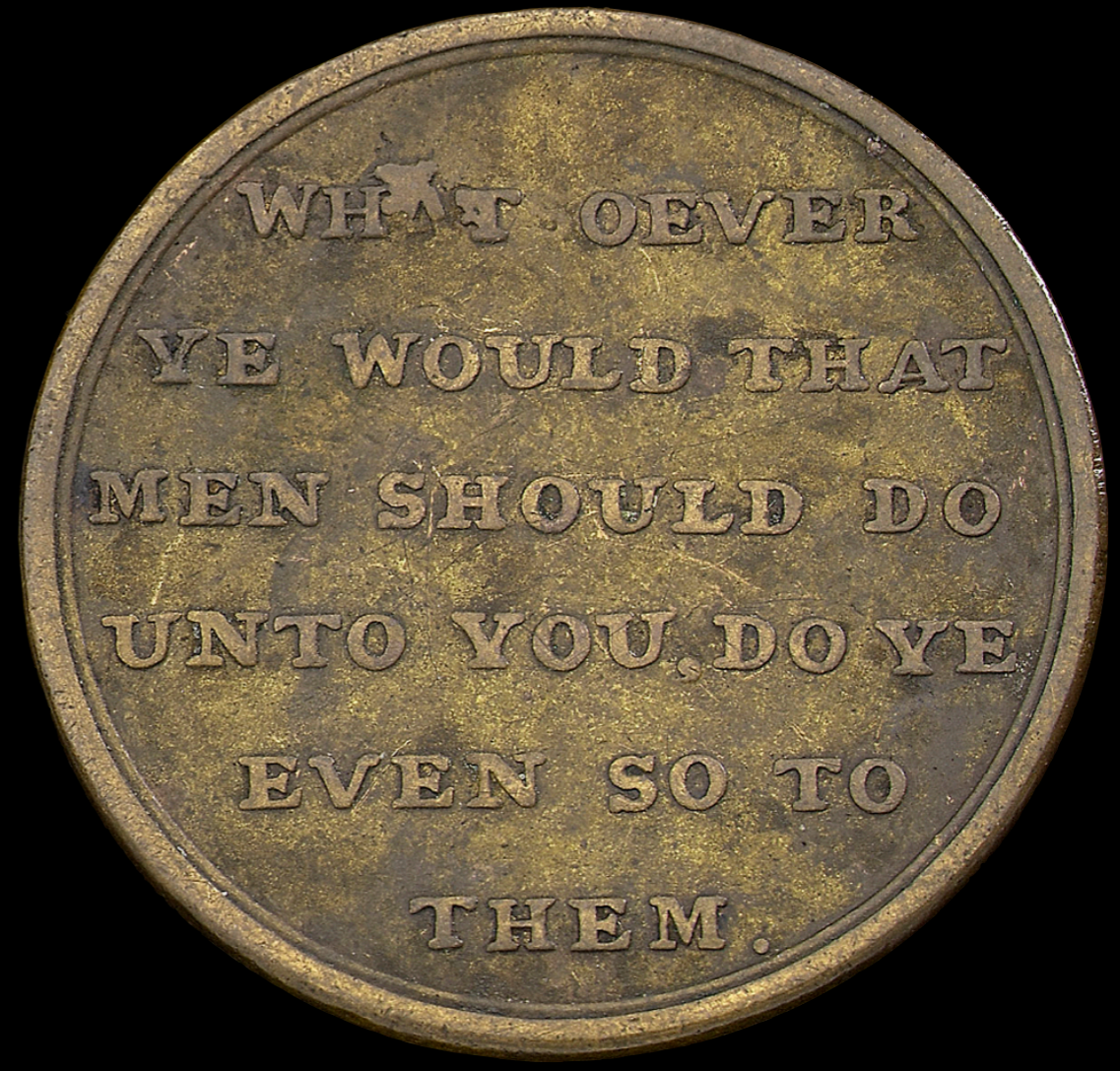
Abolitionist Cameo and Badge
by Josiah Wedgwood c. 1787



Abolitionist Cameo and Badge
by Josiah Wedgwood c. 1787
(The British Museum)



Abolitionist Badge
by Josiah Wedgwood 1787
(Private Collection)



Anti - Slavery Medal 1787
(National Maritime Museum)

Τὸ γὰρ καὶ ἴσον ἐσμέν.

ARATUS.

Princes of Zanfara



L O N D O N :

Printed for Messrs. WILKIE, St Paul's Church-Yard.

MDCCLXXXIX.

Print made by Thomas Bewick (?)
Published by G & T Wilkie 1789
(The British Museum)

AN
A B S T R A C T
OF THE
E V I D E N C E
DELIVERED BEFORE
A SELECT COMMITTEE
OF THE
HOUSE OF COMMONS
IN
The Years 1790 and 1791,
ON THE PART OF
THE PETITIONERS
FOR THE
ABOLITION OF THE SLAVE TRADE.



"WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU,
DO YE ALSO TO THEM LIKEWISE."

PRINTED AT THE EXPENCE OF THE SOCIETY IN NEWCASTLE
FOR PROMOTING THE ABOLITION OF THE SLAVE-TRADE.

1791.

Published by Society in Newcastle for Promoting the Abolition of the Slave-Trade
by Thomas Bewick (?)
(The British Museum)



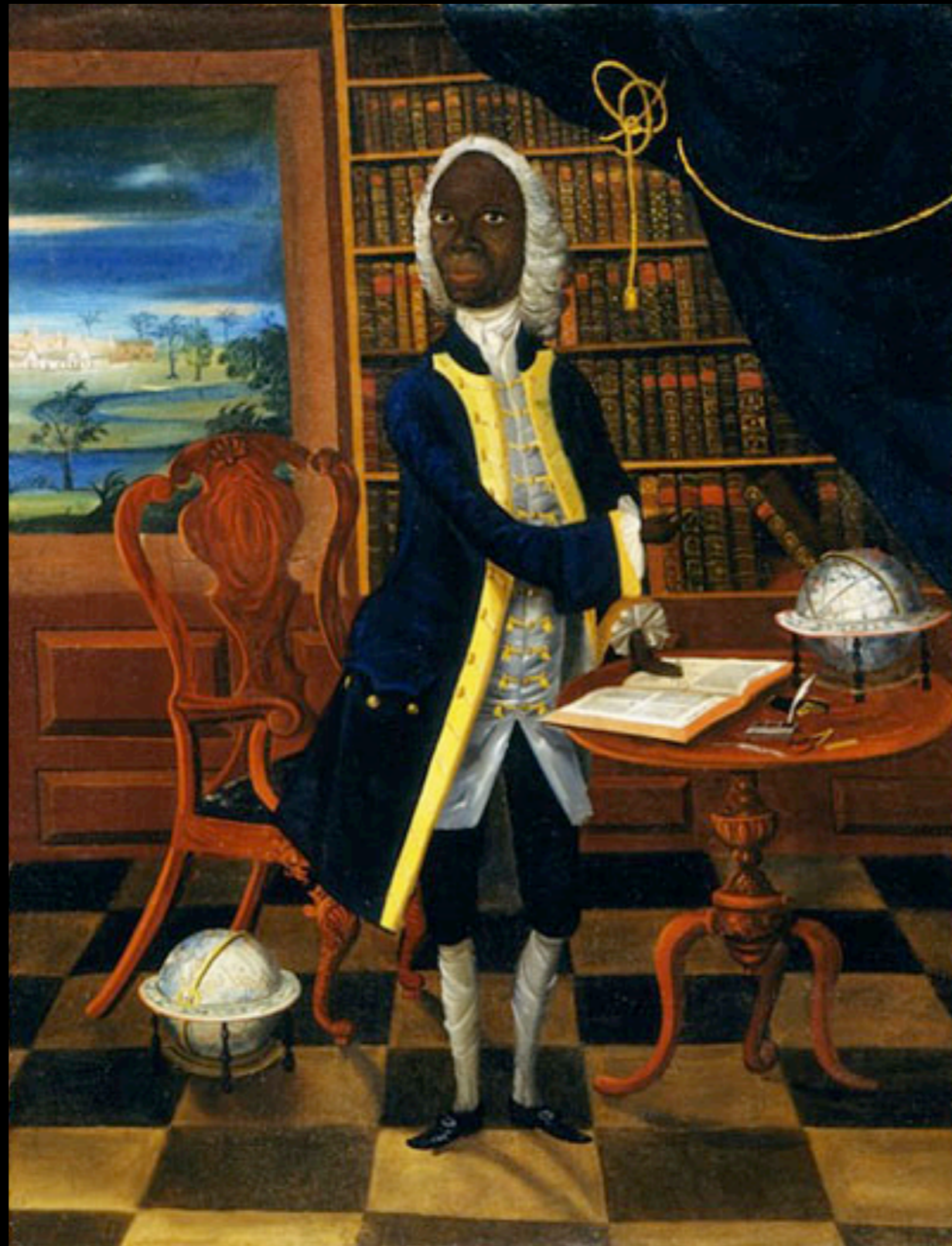
The ABOLITION of the SLAVE TRADE.
Or the Inhumanity of Dealers in human flesh exemplified in the cruel treatment of a young Negro Girl of 15 for her Virgin Modesty

“The ABOLITION of the SLAVE TRADE”
by Isaac Cruikshank, published by S.W. Fores 1792
(National Maritime Museum)

Free Men
of
Color



Possible Portrait of Oulaudah Equiano - Gustavus Vassa
British Abolitionist Movement, Explorer & Writer
(Royal Albert Museum)



Francis Williams
First Recorded Black Writer in the British Empire c. 1745
(Victoria & Albert Museum)



Freed Slave, Ayuba Suleiman Diallo (Job ben Solomon)
by William Hoare c. 1733
(Qatar Museums Authority)



*Job, Son of Solliman Dgiallo, High Priest
of Bonda in the Country of Foota, Africa.*

Job, son of Solliman Dgiallo, High Priest of Bonda in the Country of Foota, Africa (Ayuba Suleiman Diallo of Futa)
by William Hoare c. 1734
(National Maritime Museum)



William Ansah Sessarakoo
by Gabriel Mathias 1749



William Anseh Sessarakoo. Son of John Bannishee Corrantee Ohinnee of Anamaboe and of Eukobah Daughter of Anseh Sessarakoo King of Aquamboe & Niece to Quishadoo King of Akroan. He was sold at Barbados as a Slave in y^e Year 1744 Redeem'd at the Earnest Request of his Father in the Year 1748. and brought to England.

This Plate is most Humbly Inscrib'd to the Right Hon^{ble} the Earl of Halifax, First Lord Commissioner for Trade & Plantations and one of his Majesty's most Hon^{ble} Privy Council, by his most obedient & most hum^{ble} Serv^t Gabriel Mathias.

Price 1.6.

William Anseh Sessarakoo
by John Faber the Younger after Gabriel Mathias 1749
(The British Museum)




Two African Gentlemen in London - Job Ben Solomon (left) and William Anseh Sessarakoo, England

1750

(Victoria & Albert Museum)

Know all men by these presents that, I Stephen Hopkins of Providence in the County of Providence & Quire, taking into Consideration the State and Circumstances of a certain Negro Man Named Saint Yago, who hath lived with me in the Quality of a Servant, or Slave, from his infancy till now; that he is about Thirty Three Years Old. And Calling to mind that, he has always been a very Honest and faithful Servant, and that, ^{he} is duly Qualified to provide for, and take care of himself, in a State of Freedom. But, principally, and most of all finding, that the merciful and beneficent goodness of Almighty God; by the blessed Gospel of Jesus Christ our Lord: hath by his blessed Spirit taught all, who honestly obey its Divine Dictates, that, the keeping any of his rational Creatures in Bondage, who are capable of taking care of, and providing for themselves in a State of Freedom: is, altogether inconsistent with his Holy and Righteous Will. For these reasons, the last of which is only prevalent. I the said Stephen Hopkins do, Manumit, set Free, and discharge, the said Saint Yago: and by these presents do, freely, fully, and absolutely, for my self, my Heirs, Executors, Administrators, and Assigns, Manumit, set Free, and discharge, him the said Saint Yago: from every kind of Bondage, Servitude, or dependance what so ever. In Witness whereof, I have unto set my Hand and Seal, the 28th Day of the Tenth Month called October Anno Dom 1772.

Signed Sealed and duly executed in presence of
W^m Parker

Stephen Hopkins 

Stephen Hopkins, Signer of the Declaration of Independence, Declares His Slave's Freedom

1772

(Seth Kaller, Inc.)



Ignatius Sancho (c. 1729 – 14 December 1780) was a composer, actor, and writer. He is the first known Black Briton to vote in a British election, was known as “the extraordinary Negro”, and to 18th century British abolitionists, he became a symbol of the humanity of Africans and immorality of the slave trade (National Gallery of Canada)



Ignatius Sancho.

Ignatius Sancho
by Francesco Bartolozzi after Thomas Gainsborough 1781
(National Maritime Museum)



Ignatius Sancho

Published as the Act directs July 27 1781, by F. Nichols, Red Lion Passage, Fleet Street

In 2 Volumes

L E T T E R S

OF THE LATE

IGNATIUS SANCHO,

A N A F R I C A N.

I N T W O V O L U M E S.

To which are prefixed,

MEMOIRS OF HIS LIFE.

V O L. I.

L O N D O N:

Printed by J. NICHOLS:

And sold by J. DODSLEY, in Pall-Mall; J. ROBSON, in New Bond Street; J. WALTER, Charing-Cross; R. BALDWIN, Paternoster-Row; and J. SEWELL, Cornhill.

MDCCLXXXII.

“LETTERS OF THE LATE IGNATIUS SANCHO, AN AFRICAN”

1782

(Museum of London)



Sir John
Lindsay

Portrait of Dido Elizabeth Belle and her Cousin, Lady Elizabeth Murray
by Unknown (possibly Johann Zoffany) c. 1777

Dido Elizabeth Belle was the mixed-race daughter of British Admiral John Lindsay and Maria Belle, an African Slave.
After her birth, Dido was sent to England to be raised by her great-uncle, Lord Chief Justice Mansfield.
(Collection of the Earl of Mansfield, Scone Palace, Perth)



A MUNGO MACARONI.

Published according to Act by M Darly, 39 Strand, Sept. 20. 1772.

“A MUNGO MACARONI”
by Mathew Darly 1772
(Lewis Walpole Library)



"Mungo here Mungo dere, Mungo Ev'ry where, above, & below Hah! Vat your Gracy tink of me Now".
by William Austin 1773
(The British Museum)



EVERY MAN HAS HIS HOBBY HORSE
by Thomas Rowlandson, Published by William Humphrey 1784
(The British Museum)

Cesar Chelor
Slave, Freeman, Toolmaker

As early as 1739, Cesar Chelor was a Slave owned by Plane Maker Francis Nicholson (1683 - 1753) of Wrentham, Massachusetts. In 1741, he was admitted to the Congregational Church of Wrentham. He was probably 21 years old at the time. When Nicholson passed away in 1753, he willed Cesar his freedom, his workshop, and the tools and materials needed to continue as a woodworker and plane maker.

"As to my Negroman Cesar Chelor considering his faithful service, his tender care, & kind & Christian carriage I do set him free to act for himself in the world & I do will and bequeath unto him his bed and bedding, his shift and clothing, his bench & common bench tools, a set of chisels, one vice, one sithe & tackling & ten acres of land to be set of to him at the end of my woodland...& one third part of my timber."

Cesar was owned by Francis Nicholson as early as 1739. He married Juda Russell in 1758 who bore him 8 children. Cesar Chelor passed away in 1784. At the time of his death, his estate was valued at 88 pounds 2 shillings.



Plane fabricated by Slave Owner Francis Nicholson (1683 - 1753) and his Slave, Cesar Chelor
Wrentham, Massachusetts
(Museum of Woodworking Tools)



Plane fabricated by Freeman Cesar Cholor
Wrentham, Massachusetts 1770
(Pocumtuck Valley Memorial Association, Deerfield, Massachusetts)



Panel - Raising Plane fabricated by Freeman Cesar Chelor
Wrentham, Massachusetts 1770
(Museum of Woodworking Tools)



Plane fabricated by Freeman Cesar Chelor
Wrentham, Massachusetts
(Museum of Woodworking Tools)



Plane fabricated by Freeman Cesar Cholor
Wrentham, Massachusetts
(Museum of Woodworking Tools)



Planes fabricated by Freeman Cesar Chelor
Wrentham, Massachusetts 1783
(Museum of Woodworking Tools)

Acknowledgements

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Thank you!

- The 18th Century Material Culture Resource Center