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1787

## An Address to the Negroes in the State of New-York

Jupiter Hammon

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An Address to  
the Negroes in the  
State of New-York

(1787)



Jupiter Hammon



A N  
A D D R E S S  
T O T H E  
N E G R O E S

In the STATE of NEW-YORK,

BY JUPITER HAMMON,

Servant of JOHN LLOYD, jun, Esq; of the Manor of  
Queen's Village, Long-Island.

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“Of a truth I perceive that God is no respecter of  
“persons :  
“But in every Nation, he that feareth him and  
“worketh righteousnes, is accepted with him.”—  
*Acts* x. 34, 35.

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N E W - Y O R K :  
Printed by CARROLL and PATTERSON  
No. 32, Maiden-Lane.

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M,DCC,LXXXVII.



To the MEMBERS of the AFRICAN SOCI-  
ETY, in the City of NEW-YORK.

*Gentlemen,*

**I** Take the liberty to dedicate an address to my poor brethren to you. If you think it is likely to do good among them, I do not doubt but you will take it under your care. You have discovered so much kindness and good will to those you thought were oppressed, and had no helper, that I am sure you will not despise what I have wrote, if you judge it will be of any service to them. I have nothing to add, but only to wish that “the blessing of many ready to perish, may come upon you.”

I am Gentlemen,

Your Servant,

JUPITER HAMMON.

Queen's Village, 24th Sept.

1 7 8 6.

*To the* P U B L I C.

As this Address is wrote in a better Stile than could be expected from a slave, some may be ready to doubt of the genuineness of the production. The Author, as he informs in the title page, is a servant of Mr. Lloyd, and has been remarkable for his fidelity and abstinence from those vices, which he warns his brethren against. The manuscript wrote in his own hand, is in our possession. We have made no material alterations in it, except in the spelling, which we found needed considerable correction.

The PRINTERS.

*New-York, 20th. Feb. 1787.*

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AN  
ADDRESS  
TO THE  
NEGROES  
OF THE  
STATE of NEW-YORK.

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WHEN I am writing to you with a design to say something to you for your good, and with a view to promote your happiness, I can with truth and sincerity join with the apostle Paul, when speaking of his own nation the Jews, and say, "*That I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh.*" Yes my dear brethren, when I think of you, which is very often, and of the poor, despised and miserable state you are in, as to the things of this world, and when I think of your ignorance and stupidity, and the great wickedness of the most of you, I am pained to the heart. It is at times, almost too much for human nature to bear, and I am obliged to turn my thoughts from the subject or endeavour to still my mind, by considering that it is per-

mitted thus to be, by that God who governs all things, who seteth up one and pulleth down another. While I have been thinking on this subject, I have frequently had great struggles in my own mind, and have been at a loss to know what to do. I have wanted exceedingly to say something to you, to call upon you with the tenderness of a father and friend, and to give you the last, and I may say, dying advice, of an old man, who wishes your best good in this world, and in the world to come. But while I have had such desires, a sense of my own ignorance, and unfitness to teach others, has frequently discouraged me from attempting to say any thing to you; yet when I thought of your situation, I could not rest easy.

When I was at Hartford in Connecticut, where I lived during the war, I published several pieces which were well received, not only by those of my own colour, but by a number of the white people, who thought they might do good among their servants. This is one consideration, among others, that emboldens me now to publish what I have written to you. Another is, I think you will be more likely to listen to what is said, when you know it comes from a negro, one your own nation and colour, and therefore can have no interest in deceiving you, or in saying any thing to you, but what he really thinks is your interest and duty to comply with. My age, I think, gives me some right to speak to you, and reason to expect you will hearken to my advice. I am now upwards of seventy years old, and cannot expect, though I am well, and able to do almost any kind of business, to live much longer. I have passed the common bounds set for man, and must soon go the way of all the earth. I have had more experience in the world than the most

of you, and I have seen a great deal of the vanity, and wickedness of it. I have great reason to be thankful that my lot has been so much better than most slaves have had. I suppose I have had more advantages and privileges than most of you, who are slaves have ever known, and I believe more than many white people have enjoyed, for which I desire to bless God, and pray that he may bless those who have given them to me. I do not, my dear friends, say these things about myself to make you think that I am wiser or better than others; but that you might hearken, without prejudice, to what I have to say to you on the following particulars.

1st. Respecting obedience to masters. Now whether it is right, and lawful, in the sight of God, for them to make slaves of us or not, I am certain that while we are slaves, it is our duty to obey our masters, in all their lawful commands, and mind them unless we are bid to do that which we know to be sin, or forbidden in God's word. The apostle Paul says, "Servants be obedient to them that are your masters according to the flesh, with fear and trembling in singleness in your heart as unto christ: Not with eye service, as men pleasers, but as the servants of Christ doing the will of God from the heart: With good will doing service to the Lord, and not to men: Knowing that whatever thing a man doeth the same shall he receive of the Lord, whether he be bond or free." — Here is a plain command of God for us to obey our masters. It may seem hard for us, if we think our masters wrong in holding us slaves, to obey in all things, but who of us dare dispute with God! He has commanded us to obey, and we ought to do it cheerfully, and freely. This should be done by us, not only

because God commands, but because our own peace and comfort depend upon it. As we depend upon our masters, for what we eat and drink and wear, and for all our comfortable things in this world, we cannot be happy, unless we please them. This we cannot do without obeying them freely, without muttering or finding fault. If a servant strives to please his master and studies and takes pains to do it, I believe there are but few masters who would use such a servant cruelly. Good servants frequently make good masters. If your master is really hard, unreasonable and cruel, there is no way so likely for you to convince him of it, as always to obey his commands, and try to serve him, and take care of his interest, and try to promote it all in your power. If you are proud and stubborn and always finding fault, your master will think the fault lies wholly on your side, but if you are humble, and meek, and bear all things patiently, your master may think he is wrong, if he does not, his neighbours will be apt to see it, and will befriend you, and try to alter his conduct. If this does not do, you must cry to him, who has the hearts of all men in his hands, and turneth them as the rivers of waters are turned.

2d: The particular I would mention, is honesty and faithfulness.

You must suffer me now to deal plainly with you, my dear brethren, for I do not mean to flatter, or omit speaking the truth, whether it is for you, or against you. How many of you are there who allow yourselves in stealing from your masters. It is very wicked for you not to take care of your masters goods, but how much worse is it to pilfer and steal from them, whenever you think you shall not be found out. This you must know is very

wicked and provoking to God. There are none of you so ignorant, but that you must know that this is wrong. Though you may try to excuse yourselves, by saying that your masters are unjust to you, and though you may try to quiet your consciences in this way, yet if you are honest in owning the truth you must think it is as wicked, and on some accounts more wicked to steal from your masters, than from others.

We cannot certainly, have any excuse either for taking any thing that belongs to our masters without their leave, or for being unfaithful in their business. It is our duty to be faithful, *not with eye service as men pleasers*. We have no right to stay when we are sent on errands, any longer than to do the business we were sent upon. All the time spent idly, is spent wickedly, and is unfaithfulness to our masters. In these things I must say, that I think many of you are guilty. I know that many of you endeavour to excuse yourselves, and say that you have nothing that you can call your own, and that you are under great temptations to be unfaithful and take from your masters. But this will not do, God will certainly punish you for stealing and for being unfaithful. All that we have to mind is our own duty: If God has put us in bad circumstances that is not our fault and he will not punish us for it. If any are wicked in keeping us so, we cannot help it, they must answer to God for it. Nothing will serve as an excuse to us for not doing our duty. The same God will judge both them and us. Pray then my dear friends, fear to offend in this way, but be faithful to God, to your masters, and to your own souls.

The next thing I would mention, and warn you against, is profaneness. This you know is forbidden by

God. Christ tells us, “swear not at all,” and again it is said “thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain.” Now though the great God has forbidden it, yet how dreadfully profane are many, and I don’t know but I may say the most of you? How common is it to hear you take the terrible and awful name of the great God in vain? — To swear by it, and by Jesus Christ, his Son — How common is it to hear you wish damnation to your companions, and to your own souls — and to sport with in the name of Heaven and Hell, as if there were no such places for you to hope for, or to fear. Oh my friends, be warned to forsake this dreadful sin of profaneness. Pray my dear friends, believe and realize, that there is a God — that he is great and terrible beyond what you can think — that he keeps you in life every moment — and that he can send you to that awful Hell, that you laugh at, in an instant, and confine you there for ever, and that he will certainly do it, if you do not repent. You certainly do not believe, that there is a God, or that there is a Heaven or Hell, or you would never trifle with them. It would make you shudder, if you heard others do it, if you believe them as much, as you believe any thing you see with your bodily eyes.

I have heard some learned and good men say, that the heathen, and all that worshiped false Gods, never spoke lightly or irreverently of their Gods, they never took their names in vain, or jested with those things which they held sacred. Now why should the true God, who made all things, be treated worse in this respect, than those false Gods, that were made of wood and stone. I believe it is because Satan tempts men to do it. He tried

to make them love their false Gods, and to speak well of them, but he wishes to have men think lightly of the true God, to take his holy name in vain, and to scoff at, and make a jest of all things that are really good. You may think that Satan has not power to do so much, and have so great influence on the minds of men: But the scripture says, *“he goeth about like a roaring Lion, seeking whom he may devour — That he is the prince of the power of the air — and that he rules in the hearts of the children of disobedience, — — and that wicked men are led captive by him, to do his will.”* All those of you who are profane, are serving the Devil. You are doing what he tempts and desires you to do. If you could see him with your bodily eyes, would you like to make an agreement with him, to serve him, and do as he bid you. I believe most of you would be shocked at this, but you may be certain that all of you who allow yourselves in this sin, are as really serving him, and to just as good purpose, as if you met him, and promised to dishonor God, and serve him with all your might. Do you believe this? It is true whether you believe it or not. Some of you to excuse yourselves, may plead the example of others, and say that you hear a great many white-people, who know more, than such poor ignorant negroes, as you are, and some who are rich and great gentlemen, swear, and talk profanely, and some of you may say this of your masters, and say no more than is true. But all this is not a sufficient excuse for you. You know that murder is wicked. If you saw your master kill a man, do you suppose this would be any excuse for you, if you should commit the same crime? You must know it would not; nor will your hearing him curse and swear, and take the name of God in vain, or any other man,

be he ever so great or rich, excuse you. God is greater than all other beings, and him we are bound to obey. To him we must give an account for every *idle* word that we speak. He will bring us all, rich and poor, white and black, to his judgment seat. If we are found among those who *feared his name*, and *trembled at his word*, we shall be called good and faithful servants. Our slavery will be at an end, and though ever so mean, low, and despised in this world, we shall sit with God in his kingdom as Kings and Priests, and rejoice forever, and ever. Do not then, my dear friends, take God's holy name in vain, or speak profanely in any way. Let not the example of others lead you into the sin, but reverence and fear that great *and fearful name, the Lord our God*.

I might now caution you against other sins to which you are exposed, but as I meant only to mention those you were exposed to, more than others, by your being slaves, I will conclude what I have to say to you, by advising you to become religious, and to make religion the great business of your lives.

Now I acknowledge that liberty is a great thing, and worth seeking for, if we can get it honestly, and by our good conduct, prevail on our masters to set us free: Though for my own part I do not wish to be free, yet I should be glad, if others, especially the young negroes were to be free, for many of us, who are grown up slaves, and have always had masters to take care of us, should hardly know how to take care of ourselves; and it may be more for our own comfort to remain as we are. That liberty is a great thing we may know from our own feelings, and we may likewise judge so from the conduct of the white-people, in the late war. How

much money has been spent, and how many lives has been lost, to defend their liberty. I must say that I have hoped that God would open their eyes, when they were so much engaged for liberty, to think of the state of the poor blacks, and to pity us. He has done it in some measure, and has raised us up many friends, for which we have reason to be thankful, and to hope in his mercy. What may be done further, he only knows, for *known unto God are all his ways from the beginning*. But this my dear brethren is by no means, the greatest thing we have to be concerned about. Getting our liberty in this world, is nothing to our having the liberty of the children of God. Now the Bible tells us that we are all by nature, sinners, that we are slaves to sin and Satan, and that unless we are converted, or born again, we must be miserable forever. Christ says, except a man be born again, he cannot see the kingdom of God, and all that do not see the kingdom of God, must be in the kingdom of darkness. There are but two places where all go after death, white and black, rich and poor; those places are Heaven and Hell. Heaven is a place made for those, who are born again, and who love God, and it is a place where they will be happy for ever. Hell is a place made for those who hate God, and are his enemies, and where they will be miserable to all eternity. Now you may think you are not enemies to God, and do not hate him: But if your heart has not been changed, and you have not become true christians, you certainly are enemies to God, and have been opposed to him ever since you were born. Many of you, I suppose, never think of this, and are almost as ignorant as the beasts that perish. Those of you who can read I must beg you to read the Bible,

and whenever you can get time, study the Bible, and if you can get no other time, spare some of your time from sleep, and learn what the mind and will of God is. But what shall I say to them who cannot read. This lay with great weight on my mind, when I thought of writing to my poor brethren, but I hope that those who can read will take pity on them and read what I have to say to them. In hopes of this I will beg of you to spare no pains in trying to learn to read. If you are once engaged you may learn. Let all the time you can get be spent in trying to learn to read. Get those who can read to learn you, but remember, that what you learn for, is to read the Bible. If there was no Bible, it would be no matter whether you could read or not. Reading other books would do you no good. But the Bible is the word of God, and tells you what you must do to please God; it tells you how you may escape misery, and be happy for ever. If you see most people neglect the Bible, and many that can read never look into it, let it not harden you and make you think lightly of it, and that it is a book of no worth. All those who are really good, love the Bible, and meditate on it day and night. In the Bible God has told us every thing it is necessary we should know, in order to be happy here and hereafter. The Bible is a revelation of the mind and will of God to men. Therein we may learn, what God is. That he made all things by the power of his word; and that he made all things for his own glory, and not for our glory. That he is over all, and above all his creatures, and more above them that we can think or conceive — that they can do nothing without him — that he upholds them all, and will overrule all things for his own glory. In the Bible likewise

we are told what man is. That he was at first made holy, in the image of God, that he fell from that state of holiness, and became an enemy to God, and that since the fall, *all the imaginations of the thoughts of his heart, are evil and only evil, and that continually. That the carnal mind is not subject to the law of God, neither indeed can be.* And that all mankind, were under the wrath, and curse of God, and must have been for ever miserable, if they had been left to suffer what their sins deserved. It tells us that God, to save some of mankind, sent his Son into this world to die, in the room and stead of sinners, and that now God can save from eternal misery, all that believe in his Son, and take him for their saviour, and that all are called upon to repent, and believe in Jesus Christ. It tells us that those who do repent, and believe, and are friends to Christ, shall have many trials and sufferings in this world, but that they shall be happy forever, after death, and reign with Christ to all eternity. The Bible tells us that this world is a place of trial, and that there is no other time or place for us to alter, but in this life. If we are christians when we die, we shall awake to the resurrection of life; if not, we shall awake to the resurrection of damnation. It tells us, we must all live in Heaven or Hell, be happy or miserable, and that without end. The Bible does not tell us of but two places, for all to go to. There is no place for innocent folks, that are not christians. There is no place for ignorant folks, that did not know how to be christians. What I mean is, that there is no place besides Heaven and Hell. These two places, will receive all mankind, for Christ says, *there are but two sorts, he that is not with me is against me, and he that gathereth not with me, scattereth abroad.* — The Bible like-

wise tells us that this world, and all things in it shall be burnt up – and that “God has appointed a day in which he will judge the world, and that he will bring every secret thing whether it be good or bad into judgment — – that which is done in secret shall be declared on the house top.” I do not know, nor do I think any can tell, but that the day of judgment may last a thousand years. God could tell the state of all his creatures in a moment, but then every thing that every one has done, through his whole life is to be told, before the whole world of angels, and men. There, Oh how solemn is the thought! You, and I, must stand, and hear every thing we have thought or done, however secret, however wicked and vile, told before all the men and women that ever have been, or ever will be, and before all the angels, good and bad.

Now my dear friends seeing the Bible is the word of God, and every thing in it is true, and it reveals such awful and glorious things, what can be more important than that you should learn to read it; and when you have learned to read, that you should study it day and night. There are some things very encouraging in God’s word for such ignorant creatures as we are; for God hath not chosen the rich of this world. Not many rich, not many noble are called, but God hath chosen the weak things of this world, and things which are not, to confound the things that are: And when the great and the rich refused coming to the gospel feast, the servant was told, to go into the highways, and hedges, and compel those poor creatures that he found there to come in. Now my brethren it seems to me, that there are no people that ought to attend to the hope of happiness in another world so

much as we do. Most of us are cut off from comfort and happiness here in this world, and can expect nothing from it. Now seeing this is the case, why should we not take care to be happy after death. Why should we spend our whole lives in sinning against God: And be miserable in this world, and in the world to come. If we do thus, we shall certainly be the greatest fools. We shall be slaves here, and slaves forever. We cannot plead so great temptations to neglect religion as others. Riches and honours which drown the greater part of mankind, who have the gospel, in perdition, can be little or no temptations to us.

We live so little time in this world that it is no matter how wretched and miserable we are, if it prepares us for heaven. What is forty, fifty, or sixty years, when compared to eternity. When thousands and millions of years have rolled away, this eternity will be no nigher coming to an end. Oh how glorious is an eternal life of happiness! And how dreadful, an eternity of misery. Those of us who have had religious masters, and have been taught to read the Bible, and have been brought by their example and teaching to a sense of divine things, how happy shall we be to meet them in heaven, where we shall join them in praising God forever. But if any of us have had such masters, and yet have lived and died wicked, how will it add to our misery to think of our folly. If any of us, who have wicked and profane masters should become religious, how will our estates be changed in another world. Oh my friends, let me intreat of you to think on these things, and to live as if you believed them to be true. If you become christians you will have reason to bless God forever, that you have been brought into a

land where you have heard the gospel, though you have been slaves. If we should ever get to Heaven, we shall find nobody to reproach us for being black, or for being slaves. Let me beg of you my dear African brethren, to think very little of your bondage in this life, for your thinking of it will do you no good. If God designs to set us free, he will do it, in his own time, and way; but think of your bondage to sin and Satan, and do not rest, until you are delivered from it.

We cannot be happy if we are ever so free or ever so rich, while we are servants of sin, and slaves to Satan. We must be miserable here, and to all eternity.

I will conclude what I have to say with a few words to those negroes who have their liberty. The most of what I have said to those who are slaves may be of use to you, but you have more advantages, on some accounts, if you will improve your freedom, as you may do, than they. You have more time to read God's holy word, and to take care of the salvation of your souls. Let me beg of you to spend your time in this way, or it will be better for you, if you had always been slaves. If you think seriously of the matter, you must conclude, that if you do not use your freedom, to promote the salvation of your souls, it will not be of any lasting good to you. Besides all this, if you are idle, and take to bad courses, you will hurt those of your brethren who are slaves, and do all in your power to prevent their being free. One great reason that is given by some for not freeing us, I understand is, that we should not know how to take care of ourselves, and should take to bad courses. That we should be lazy and idle, and get drunk and steal. Now all those of you, who follow any bad courses, and who

do not take care to get an honest living by your labour and industry, are doing more to prevent our being free, than any body else. Let me beg of you then for the sake of your own good and happiness, in time, and for eternity, and for the sake of your poor brethren, who are still in bondage “*to lead quiet and peaceable lives in all Godliness and honesty,*” and may God bless you, and bring you to his kingdom, for Christ’s sake, Amen.

F I N I S.

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JUPITER HAMMON was born October 17, 1711, a slave of Henry Lloyd of Lloyd's Manor (Queens Village), Long Island, New York. His 88-line poem "An Evening's Thought: Salvation by Christ, with Penitential Cries," was published at Hartford, Connecticut, and dated "December 25, 1760," making it the first poem published by an American of African descent. He published a total of nine pieces of verse and prose, all of a pietistic Christian nature. After the death of Henry Lloyd in 1763, he became the property of John Lloyd, Jr., and accompanied him to Stamford and Hartford, Connecticut, during the Revolutionary War to escape the British occupation of Long Island. His "An Address to Miss Phillis Wheatly" (online at <http://poetry.about.com/library/weekly/blhammontowheatley.htm>) was issued in Hartford, dated August 4, 1778. His *Address to the Negroes in the State of New-York*, published in New York City in 1787, was reprinted the same year in Philadelphia and again in New York in 1806. The date of his death is uncertain: the latest recorded mention of him is in 1790, and he was deceased at the time of the 1806 reissue of the *Address*.

See:

Oscar Wegelin, *Jupiter Hammon: American Negro Poet. Selections from His Writings and a Bibliography*. New York, 1915.

Stanley Ransom, ed., *America's First Negro Poet: The Complete Works of Jupiter Hammon of Long Island*. Port Washington, NY, 1970.

The text of this electronic edition of *An Address to the Negroes in the State of New-York* is derived from the first edition, published in New York in 1787. It was transcribed from digitized page images of the copy held by the Huntington Library, and accessed in the American History and Culture Online: Sabin Americana series, number 30085, distributed by Thomson Gale.

The design and layout of this edition are based on the New York first edition of 1787. The text typeface is IM Fell English, probably cut by Christoffel van Dijk (roman) and Robert Granjon (italic), and digitized and furnished by Iginò Marini (<http://iginomarini.com/fell.html>). Some accommodations have been made in the composition: in deference to modern readers, the long “s” (f) and its ligatures have not been used (except on the title page), nor have the ligatures for “ct”, “ff”, “fi”, “ff”, “ff”, and “ff”—in order to allow for more accurate searching and excerpting. This edition retains the spelling, capitalization, italics, and punctuation of the 1787 first edition. No attempt has been made to standardize spellings or orthography. Some typographical errors have been corrected, and a list of emendations is given below, keyed to page and line number of the present edition (the line count includes chapter headings, but not running heads or hairlines):

<i>Page.line</i>	<i>1787 edition</i>	<i>emended to</i>
5.12	Palu	Paul
7.18	to-be	to be
10.9	yon	you
17.9	aud	and

Paul Royster  
 University of Nebraska-Lincoln  
 January 9, 2007