

## **Abolitionist Voices in *The History of Mary Prince***

This research work entitled "Abolitionist Voices in *The History of Mary Prince*" investigates into the panic and pathetic condition of Jamaican slaves and their way to the individual freedom, with particular references to Mary Prince, the narrator of this slave narrative, *The History of Mary Prince* (1831). Along with the harsh and harrowing situation faced by the narrator as a slave, this research project will probe into the roles and contribution of present narrative to erase this inhuman system of slavery. Taking some theoretical concept of abolitionist movement and emancipating notion of romanticism, the present research paper mainly depicts how the narrator Mary prince, became a liberal being from her slave origin. In the same line, in relation to the contextual observation, this research aims to excavate the protestant thought that contributed to the emancipation of African slave from the bondage of slavery. This freedom-oriented spirit of romanticism and entire spectrum of protestant thought compel the dire-hard practitioners of slavery to let slaves go free.

Eighteenth Century Jamaican society was complicated due to the slavery system. This system made the distinction between human being by providing separate identity as slave for all blacks and owner for all whites. The human values of black people were replaced by assigning them the slave identity. The personal freedom and agency power of blacks' was in the clutches of whites. By presenting themselves as superior, rational, brave, cultured, owner and like that whites were associated themselves with the god. Quite oppose to that by presenting black as barbaric, uncultured, inferior and prayer to that god whites used to exploit them as per their wish.

Similarly, on that slavery system blacks were compelled to face several beating by their white master, physically as well as psychologically. Physically they

were compelled to work more than their ability, forced to obey the orders of whites' and so on. In addition, blacks were constrained to satisfy their master, distressed by heavy physical punishment in very brutal manner. Beside these physical inhumanities, they were afflicted by several psychological torture such as; they have the fear of white's punishment, feeling of insecurity, unfulfilled desire of their family gathering, ill behaviors of white, animal like presentation and so forth. Among the several unjustifiable behaviors the separation between their family members and the presentation as the animal of buying and selling are intolerable activities by whites upon the blacks.

With the hierarchical division between human beings on the basis of the race and color, blacks were treated as animal of whites'. They don't have given any basic needs of human beings. No one was there to speak about the right and justice of black. Neither the black were able to go against nor were other human right activists raising the voices of equality in favor of black in the beginning days of this brutality of slavery. But slowly and gradually, along with the spread of protestant thought and romantic ethos, the black were begun encourage to express their suffering in the form of memoir. The memoir of blacks published in Britain has an influential contribution to erase this demarcation of master and slave. *The History of Mary Prince* is also has same contribution to open the eyes of humanity and reveal the soul reality of slavery.

*The History of Mary Prince* explores the excessive domination, cruelty extortion, discrimination, injustices and brutality, imposed upon blacks by their white master in colonial Caribbean society. The black slaves were deprived of their identity. They were exploited physically and psychologically. In the same way, the narrator of this narrative, Mary Prince faces the exploitation sexually as well as mentally by her cruel master and mistress. She recounts sufferings, humiliations, psychological torture

and constant physical abuses imposed and her various emergent rebellious incidents. With this memoir she appeals the equality and justice for black people who were in sub-ordinate position in Caribbean society. In this regard, we can say, *The History of Mary Prince* is the call for emancipation. By emphasizing instances of the arbitrary punishment by her various Masters in barbaric ways, she repeatedly questions how the British, a civilized nation, could permit its colonists to treat its colonial work force like brute beast. Mary Prince provokes our attention and respect in the ways she manages to resist the brutality of her masters, both physically and psychologically.

The narrative deals with the life journey of Prince from the slave 'imposed identity' to free women. The sufferings and sorrows by the extreme domination, exploitation, discrimination, injustice and brutality are excavated by Prince. Mary Prince, a Bermuda born enslaved African-Caribbean woman refutes colonial assumptions and traditional patriarchy, compasses subaltern and bourgeois class consciousness. Accounting to her autobiographical description, she suffered throughout the life due to the extreme form of slavery. In the depth of the slavery and colonization, discarding values of family bondages and injustices resulted by white domination are clearly picture throughout this whole narrative. From the age of twelve until she leaves Antigua with Woods for England, Prince repeatedly stripped naked, suspended by her arms and whipped until blood flows. Basically it shows the social structure of slavery which creates the racial bias and divides human beings in hierarchical order. The details of Princes life story illuminate the experiences of black within the boundary of slavery.

In this memoir using the language of evocative imagery, Prince autobiographically describes the real sense of feelings of slave experience: the dehumanization of black people, the moral degradation of their masters, and ever

present violence. She notes that slave masters think that black people are like cattle insensible to the pain of being separated from family members and without natural affection. All these stigmas are the outcomes of slavery system institutionalized by colonialism.

This narrative became able to arouse the political appeal regarding the condition and black spot of this evil system of slavery. Moreover, the publication of this narrative widely opened the eyes of social activists about the suffering and sorrows of slave in white domination. In the same way, it became one of the hot cakes in the field of literary criticism and critical arena since its first publication. Numerous critics and scholars have examined this autobiographical writing from several perspectives. With its first publication, it has interestingly drawn the concentration of so many literary scholars and critics. Most of them have focused on the evil sides of slavery. How the lives of black in colonized country and under this slavery system are facing the sufferings have become the subject matter of several reviews and critical approach of this narrative. They have tried to establish the new perception to evaluate the system of slavery.

Of all the slave narratives, Mary Prince's *The History of Mary Prince*, comes to occupy the important position in the history of slavery. This slave narrative has attracted a great deal of the attention of various reviewers and critics. The appealing narrative account and the optimistic tone of the narrator after emancipation are the charming aspects of the text. Sandra Pouchet examines the text in the light of public self-consciousness of the slave narrative and the private self-consciousness of the slave. Pouchet briefly gives expression to the following view in regard to this aspect:

While prince's original language is partially lost in translation from an oral to a written text, what remains is an authorial voice that fuses the

public self-consciousness of the slave narrative with the private self-consciousness of the slave. The central focus of her narrative is slavery as a lived historical reality. But Mary Prince is as much the subject of her narrative as slavery is. The two levels of discourse are woven with rare configurational power. Prince is no neutral passive recorder but rather a creative active shaper of her life story. (12)

Slavery is portrayed as a lived historical reality. To avoid the disinterestedness of readers of Prince's time, this historical reality is intensified. The strong and undaunted authorial voice exists side by side with the sympathetically motivated language. The narrative's sharp exterior focuses on slavery consciousness and the crucible of conscience in Mary Prince's life.

Douglass Hall immensely appreciates the narrative of Mary Prince. He explored some positive aspect of this narrative. West Indies is portrayed as the homeland which nourishes Prince's fervent longing for return to homeland. It is this undying sense of returning to one's past that constitutes the core component of narrative. The following extract throws light on this aspect of Hall's analytical account:

Mary Prince's narrative reveals a profound identification with the West Indies as a territorial cradle. The trope of return to one's native land is fully formed here as a return to Indies-past, present and future. Prince is a West Indian slave born of slaves her estranges past and necessary future is located geographically and historically in the West Indies. England is a means to an end; it is not the fulfillment of her dream of freedom. (3)

The recurrent sense of identification with territorial cradle drives the narrator forward in her hope of deliverance from slavery. The geographical integrity and historical root are two things that exert profound sense of influences on her. The entire narrative is subtly linked to this possibility of emancipation.

Marcus Wood adds that sometimes ethnographic consciousness of the narrator is reflected. The narrators of the majority of slave narrative have the authentic experience of traveling across continents. So, in various moods of momentary happiness, the narrators can lose contact the horrifying reality which is communicably by all account. Marcus Wood makes the following remarks regarding this side of slave narrative:

Slave ship has been more adapted and played with than any other image generated by Atlantic slavery, and my feeling is that it may be all played out that it may be on the point of cultural exhaustion. What sort of icon can hold up after such unremitting processes of recirculation? There must come a point when the semiotic well runs dry, when the stuffing is knocked out of it and we cannot see the wood for the trees or the slaves for the banana boxes, bottles of blood, tar fetishes, animal skulls, and excrement of gasoline cans. (5)

Marcus Wood reflects on the cluster of images which are expressive and communicative. Though the actual message cannot be communicated straightforwardly in the image sequence, certain degree of blurred or vague message can easily be perceived. Perspective blurs but the confounding message remains strong enough to appeal and affect to the readers.

Moria Ferguson carefully examines the use of direct speech in the narrative of Mary Prince. Ferguson contends that the repeated use of direct speech aims at creating

an aura of resistance. The narrative has dialogic structure which offers profound scope for various interpretive personalities. Ferguson elucidates the point further:

In her narrative, Mary Prince use direct and reported speech to create the background necessary for her own voice. She repeats and refashion the words of resistance that are the legacy of her own community, giving special attention to the words of love and support from her mother, her father and her husband. Self is crafted in dialogue with the voices of fellow slaves and the voices of the world that opposes it. The dialogic structure of her narrative is closely intertwined with the performance-oriented, story-telling of her narrative. (160)

The self that the narrator projects in this narrative is embedded in the very language she employs in narrative. The subjectivity of the narrator is shaped by the language. She has to consider many things to describe events with the expectation of fostering sense of resistance. The choice of direct speech is instrumental in highlighting the historical sense of urgency to launch resistance. The narration gives the direct speech to her characters to highlight a conflict. Such mode of description gives depths and tone to a character.

Although, all these critic and reviewers examined *The History of Mary Prince* from different points of views and then arrived at several findings and conclusion, none of them have notice the issue of how romanticism, religious reforms and abolitionist appeal of slave narratives pave the way for the end of slavery. Through the minute survey and detail analysis upon the issue discussed by the various critics, it can be said that the present narrative, doubtlessly has been able to achieve the multiple perspective within the single writing. This research adds one more issue depicted in this narrative. My point of departure from the finding of the other critics'

will focus on how the racism generates various actualities and possibilities of discriminations. These discriminations set the stage for the psychological as well as the cultural injury of the excluded and marginalized groups, chiefly the black. Though this project does not ignore the existential quest of the Mary Prince, it will concern with the personal choice and connection of abolitionist movement to erase the boundary of slavery. In short, this research paper, studying the 'abolitionist voice', claims that it is different and absolutely a new kind of research.

In order to make this research convenient and to expose the theme of 'abolitionist voice' effectively, this thesis is divided in three different portions. In the first portion, the researcher introduces the topic, elaborates the hypothesis and quotes the different critics' view regarding the narrative. With the discussion of some contextual background and history of slavery, same portion shows the point of departure from others critics. In the second portion, the researcher studies the notion abolitionism in appropriation with this narrative. Taking the concept of abolitionism and notion of romantic thought the researcher will analyze the detail textual evidences to prove the main argument of 'Abolitionist Voices in *The History of Mary Prince*'. The third and final sections of this dissertation will the finding and conclusion of this whole research work.

The narrative of Mary Prince explores how the pervading spirit of romanticism, liberationist program, abolitionist appeal jointly create conducive atmosphere for the emancipation of slave form the clutch of slavery. The encounter between master and slave continues to grow in the midst of hostility and hatred with sporadic cases of liberal treatment at the hand of some masters. Thus the prospect of emancipation discussed and described in the narrative bears direct link to the ideology of romanticism.



Her individual suffering is recorded in the context of those who are periodically stripped naked, suspended and brutalized. The suffering from the separation with her mother and sisters, her illness while working in the salt pond, the beating by her master in the charge of her voices of freedom, separation with her husband due to her enslaved status and her journey to the church in Britain are the key points of this narratives.

Abolitionism as the anti-slavery movement especially between (1783-1888) raises the voices against the evil system of slavery. Chiefly this idea of abolition shares the concept of emancipation and talks about equality, justice, freedom, liberation and other basic human needs of black African slave by blurring the demarcation of slavery. As the social movement it was located predominantly in Western Europe and the Americas, principally responsible for creating the emotional climate necessary for ending the transatlantic slave trade chattel slavery. In slave system by crating the hierarchical relation between human beings on the basis of race and color, white people used to exploit, dominate, discriminate and suppress to black. Within the border of slavery, Black people have not given their proper dignity and liberation. Despite its brutality and inhumanity, the slave system aroused little protest until the 18th century, when rationalist thinkers of the Enlightenment began to criticize it for its violation of the rights of man, and Quaker and other evangelical religious groups condemned it for its un-Christian qualities. By the late 18th century, moral disapproval of slavery was widespread, and anti-slavery reformers won a number of deceptively easy victories during this period.

The central goal of the abolitionist movement was the immediate emancipation of all slaves and the end of racial discrimination and segregation. Advocating for immediate emancipation distinguished abolitionists from more

moderate anti-slavery advocates who argued for gradual emancipation, and from free-soil activists who sought to restrict slavery to existing areas and prevent its spread further west. Radical abolitionism was partly fuelled by the religious fervor of the Second Great Awakening, which prompted many people to advocate for emancipation on religious grounds. Abolitionist ideas became increasingly prominent in Northern churches and politics beginning in the 1830s. In the same way, from the side of literary romantic movement, the writers like, Blake, Coleridge, Cowper, Wordsworth have raised the voices of equality, dignity, personal identity, agency and so forth have positive impact to end this evil system of slavery.

To throw this inhuman activity of slavery eighteenth century's emerging philosophical thought, social reform, religious belief of Christianity, literary movement of romanticism and so on have significant contribution. Beside these activities the personal narratives of black writer also have considerable influence. Thinker has written so many text and journal about the abolitionist project and issue of emancipation of black slaves. Relating the slavery and racism several article were published and shared among the people in order to arouse the anti-slavery thought. Most of these writing were contained with the daily experiences, sufferings and harshness of black people. The main motive of such writing was to reveal the ground reality of slavery and push it into the pages of history by blurring its demarcation. In such composition of personal experience, there are several problematic situations for its writers. Regarding the problematic situation of black narrative writers like Douglass and Stowe Maurice S. Lee writes:

The problem for both Stowe and Douglass was that chattel bondage had long been subjected to rigorous inquiry only to reveal that moral absolutes could not be logically demonstrated. This may come as no

surprise to an age attuned to contingency. But for the vast majority of antebellum thinkers troubled by even the whiff of moral relativism, the slavery impasses often resulted in rededication to absolute claims.

(123)

By their personal narratives they wanted to appeal the sentiments of good people which can make them free from the bondage of slavery. But the problem here is the personal narratives were too much subjective. To some extent, such narratives failed to picture the entire reality of this slavery system. Their writing seems to concern only with their own sufferings and pathetic condition. Whatever the projection of such writing the main aim was to arouse the voices against this evil system of slavery.

Though the efforts of abolitionists are undoubtedly responsible for the eventual end of slavery, there were other actual events and incidents which definitely propelled the issue forwards. The several slave narratives have significant contribution to blur the boundary of racial discrimination. By their narratives, slaves were supporting the abolitionist movement and presenting the bitter reality of this system. Their actual picture of discrimination helped to arouse the feeling of common people to go against the slavery. Such types of narratives were attempts to present the actual picture of slavery. In his narratives, Douglass writes:

I did not, when a slave, understand the deep meaning of those rude and apparently incoherent songs. I was myself within the circle; so that I neither saw nor heard as those without might see and hear. If any one wishes to be impressed with the soul-killing effects of slavery, let him go to colonel Lloyd's plantation and on allowance-day, place himself in the deep in woods and there let him, in silence, analyze the sounds that shall pass through the chambers of his soul. (24)

Douglass ironically analyses the inner psyche of white people and the suppressed condition of black under the clutches of whites. He beautifully reflects how the white used to treat and behave to their slave. His narrative more emphasizing the human resistance demanded the immediate abolition of this evil system of slavery.

Though there are revolutionary agenda in the most of the slave narratives, some narratives were unfolded with the tone of respect to their masters. Unlike the other narratives, Prince Narrative does not concern with the redemption by the serve of her white masters. Prince depicted the agenda of abolition by her narrative in revolutionary ways. Mary Prince by her narrative globalizes the subjugation of blacks under the white domination. By depicting her everyday feeling of suffocation, Prince presents the perception of her masters regarding their slave:

"I am going to carry my little chickens to market," (these were her very words,) "take your last look of them; may be you will see them no more." "Oh, my poor slaves! my own slaves!" said dear Miss Betsey, "you belong to me; and it grieves my heart to part with you."—Miss Betsey kissed us all, and, when she left us, my mother called the rest of the slaves to bid us good bye. One of them, a woman named Moll, came with her infant in her arms. "Ay!" said my mother, seeing her turn away and look at her child with the tears in her eyes, "your turn will come next." The slaves could say nothing to comfort us; they could only weep and lament with us. When I left my dear little brothers and the house in which I had been brought up, I thought my heart would burst. (4)

This pitiable condition of black slave clearly picture how they facing the tears and heart burst under this domination. They were not regarded as human being rather they

were behaved like animal. This selling and buying of human being by another human being was really intolerable condition. But the sorry thing was that rest of the world was unknown about this injustice. By this revealing her everyday condition as slave, Prince wanted to attract the attention of good heart which can have positive sentiments in the agenda of antislavery movement.

By chronicling the sufferings and sorrows of this extreme domination, exploitation, discrimination, injustice, brutality in her slave life Mary intentioned to arouse the appeal of good people of England . She describes discarding values of family bondages and injustices resulted by white domination in the depth of this slavery and colonization. Basically it shows the social structure of slavery which has created the racial bias and divided the human beings in hierarchical order. The detail of Princes life story illuminates the experiences of black slave within the system of slavery. Critically she tells of Mrs. Wood's description of her as 'Black devil' and punishment she received for thinking and speaking about freedom. Within the boundary of this slavery enslaved blacks are not being experienced in family hood freedom, liberty, independence and human justice. To get slave's freedom from the bondage of slavery, Prince raises the question in this ways:

But who cared for that? Did one of the many by-standers, who were looking at us so carelessly, think of the pain that wrung the hearts of the negro woman and her young ones? No, no! They were not all bad, I dare say; but slavery hardens white people's hearts towards the blacks; and many of them were not slow to make their remarks upon us aloud, without regard to our grief— though their light words fell like cayenne on the fresh wounds of our hearts. Oh those white people have small hearts who can only feel for themselves. (5)

This statement by Prince clearly reflects that how much she wanted to come out from the pond of this injustice and discrimination. She knew that there are some white people who want to end this inhuman system of slavery and establish the equality and justice for all human being equally. The system arouses the feeling of ashamed among the white people too. By this writing, prince has the mission to arouse the sympathy and empathy of good white which can enable Black to fight against this discrimination.

The narrative of Mary Prince have chain relation with the pervading spirit of romanticism, liberationist program and with abolitionist appeal, these jointly create conducive atmosphere for the emancipation of slave form the clutch of slavery. The encounter between master and slave continues to grow in the midst of hostility and hatred with sporadic cases of liberal treatment at the hand of some masters. Thus the prospect of emancipation discussed and described in the narrative bears direct link to the ideology of romanticism. The critic Deirdre Coleman in his book, *Romantic Colonization and British Anti-Slavery* (2009), describes about the mission of colonization which had provided the platform to perform this sin of slavery. He studied how this colonial spirit was promoting to continue this slavery on the one hand and on the other hand Coleman interprets the link between anti-slavery movement and the very notion of romanticism. He remarks:

These two settlements, one a 'Province of Freedom' in the midst of a busy slave-trading area, the other a remote convict colony, were established simultaneously during the height of the anti-slavery movement in the late 1780s. Intimately connected with each other in their founding years, they stood at the centre of revolutionary debates about the nature of freedom and slavery, and the meaning of terms such

as redemption, repatriation, transportation and deportation, all processes which form part of the phenomenon called 'Romantic colonization' here. It has been argued that anti-slavery, and the evangelical aims to which it was connected, were only 'crests' on the larger wave of colonization occurring at the end of the eighteenth century. (12)

Indeed, while much contemporary abolitionist literature at the time revolved around sentimental appeals, Romantic poets invoked images of slavery in order to bring the issue closer to the minds of the English people, making them think less about an evil and morally wrong institution, but more about the different ways the system perpetuated and fostered those evils.

Slavery was a problem on both sides of the Atlantic during the Romantic era, England eliminated slavery early in the 19th century, abolishing the slave trade in 1807, and ending slavery in 1834. In England during this time period, images and discussions of slavery were prevalent within the public imagination, particularly through court cases and abolitionist literature and pamphlets. The Romantic poets, though, often dealt with issues of slavery in more oblique ways, desiring not only to distinguish themselves from the Abolitionist movement, but to discuss and portrayed slavery in ways not laden with sentimentalism.

Romantics were utilizes the concept of slavery in various ways by their creation in order to abolish it. The scholars have attributed several possible reasons to abolition the slavery by arguing that this tradition was an evil activity which is not suited for any rational being. In part, the ways in which the Romantics described and depicted slavery is largely in reaction to how it was portrayed within sentimental literature, which was favoured by abolitionists. When abolitionists enlist sentimental

literature to spread their anti-slavery message, the literature would provide images which were meant solely to appeal to the reader's emotions, arguing that slavery is an evil institution because of the unspeakable horrors it commits, and trying to make the reader share in outrage over those horrors. Most of the writer of Romantic era raises the issue of slavery, was ultimately an attempt to oppose tyranny and break to it. Debbie Lee argues, "The aim of the Romantics was to present, through images of slaves, the concept of alterity, meaning that one recognizes the selfness or consciousness and thereby reinforces one's own self-consciousness and moral sensibilities" (23). Taking the point of Lee into account, we can say Romantics thought has great contribution to make slave free from the bondage of slavery. By depicting the actual position of Black through their writing they help to bring the public sentiments to the abolitionist movement.

Though, slavery is often not directly addressed within Romantic poetry and thought Romantic poets did not often come out directly in favor of abolition, the topic, issue, and discussion of slavery underscored much of their writing. One common characteristic which all these poems and creations of romanticism were sharing is that thought which invited often force the audience to look upon the individual slave and then question what that slave's relation is to the reader, and how they two are similar. They metaphorically present the actual condition of this discrimination. In his poem "The Negro's Complaint" the writer of Romantic period and a member of 'Abolitionist Campaign' William Cowper writes:

Why did all-creating nature  
                   Make the plant for which we toil?  
 Sighs must fan it, tears must water,  
                   Sweat of ours must dress the soil.



Think, ye masters iron-hearted,  
 Lolling at your jovial boards,  
 Think how many backs have smarted  
 For the sweets your cane affords. (371)

By this poem he presents how the slaves are treated under the white domination.

Whites do not have any sense of love towards their slaves that is why he presents white as heartless being. He digs out how the black are suffering everywhere. He tries to appeal the abolition of this evil system of slavery. This presentation of the actual picture of slavery served to sharpen public awareness of egalitarian ideals among Europeans, mostly whites.

Another prominent writer of the Romantic period who raises the voices against the slavery was S.T. Coleridge. He was the ardent supporter of the revolutionary sensibility in the 1790s. Coleridge had given a lecture about the anti-slavery in 1795, was basically concern with politics and religion, which made a claim for the necessity of a new and active role for radical ideologies. Coleridge's public discussion of egalitarian ideals in London and Bristol and his criticism of social injustice were remarkably outspoken. In his outstanding lectures he claims: "Nine millions of slaves had been consumed by the Europeans— add one million since the beginning and recollect, that for one procured ten at least are slaughtered . . . Who are these kidnappers, and assassins?"(241) by this lecture he question about the kidnapping activities of whites. He question against the whites nature and behaviour about the slavery. His outspoken condemnation of the sins of slave trading helped to blast the wave of abolition. Despite the strong emotional expressions, he deliberately used to impress the cruel image of the slave trade upon the British mind.

Some other scholars were concerned with the condition of Black people after the post-slavery. They were focusing on the everlasting existence of black identity and equality at the period of abolition. Only the emancipation couldn't lead them to the real existence and dignity. There must be the favorable environment to exist slave permanently. In his landmark study, *The Problem of Slavery in the Age of Revolution* (1975), David Bryon Davis argues:

that many of the leading anti-slavery campaigners, including prominent Quakers like Dr. John Fothergill and Dr. John Coakley Lettsom, were less concerned with how emancipated slaves might express their capacity for freedom than with devising substitute schemes for the labor discipline of slaver. (16)

This remarks by Davis focus on the establishment of Black people or slave after their emancipation. How the slave can use their ability and survive with their own rationality was the question before the declaration of emancipation. Most of the anti-slavery campaigners were concerned only with the abolition of the slavery but sorry thing was that they do not have proper solution to feed the slave after being unbound from master. Slaves do not have their own land and property to survive. To abolish this system permanently, they need to have the solution of survival. Though, the key concern and demand of that time was how to abolish slave from slavery, the permanent end of this system and survival of slaves was also equally important issue of this movement.

Beside these romantic writers, the slave narrative has also considerable amount of contribution to raise the issue of abolition by the presentation of horror and terror of slavery. Through her narrative, Prince presents the horrible and terrific picture of slavery. Mostly her History is one of the earliest narratives by female slave

intended to reveal the ugly truths about slavery in the West Indies. Prince made aware to an English reading public about the reality of slavery that remained largely unaware of its atrocities. She documented most of the incidents of her life under the shadow of white domination. Several times she is selling and buying like an object by different whites. The many times she is being sold by her masters the more she compelled to faces the heart breaking trouble. Along with different masters, she has to obey the different rules and regulations.

The next morning my mistress set about instructing me in my tasks. She taught me to do all sorts of household work; to wash and bake, pick cotton and wool, and wash floors, and cook. And she taught me (how can I ever forget it!) more things than these; she caused me to know the exact difference between the smart of the rope, the cart-whip, and the cow-skin, when applied to my naked body by her own cruel hand. And there was scarcely any punishment more dreadful than the blows I received on my face and head from her hard heavy fist. She was a fearful woman and a savage mistress to her slaves. (7)

This remark of Prince clarifies that how much she had been treated as a slave with new master. It seems that the white people do not have any sentimentality about the trouble of other human being. The domination, suppression, exploitation, discrimination to the black people presents white without the heart. They don't have any feeling of humanity. By presenting the core reality and ill intentionality of slavery, Prince raises the voices of abolition of slavery.

While eighteenth-century slave narratives largely focused on Christian spiritual journeys and religious redemption, Prince's narrative was part of a growing trend of abolitionist-themed narratives that focused on slavery's injustices. By

revealing her pitiful and harsh experiences she appealed the attention of good and kind hearted people for its abolition. Though, Prince is compelled to face the several harshness resulted by this foundation of slavery she was conscious that it is something unnatural. The consciousness of freedom and falsity of slavery in Prince is reflected by her following explanations:

For five years after this I remained in his house, and almost daily received the same harsh treatment. At length he put me on board a sloop, and to my great joy sent me away to Turk's Island. I was not permitted to see my mother or father, or poor sisters and brothers, to say good bye, though going away to a strange land, and might never see them again. Oh the Buckra people who keep slaves think that black people are like cattle, without natural affection. But my heart tells me it is far otherwise. (10)

After this explanation by Mary, we can say she was aware with this evil intention of slavery. It was brutal, inhuman and unjust activity but she could not oppose directly against it. Being a slave under the white domination, it was not an easy task to raise the voice against it. But she wanted to reveal it to other people of the England in order to earn their sympathy that can have some positive influence to end this inhuman system. Thinking the positive impact of her History to abolish the slavery she revealed the reality. The horrors and terrors of slavery came out with her History.

About to reveal the History, Prince herself writes:

Oh the horrors of slavery!-How the thought of it pains my heart! But the truth ought to be told of it; and what my eyes have seen I think it is my duty to relate; for few people in England know what slavery is. I have been a slave-I have felt what a slave feels, and I know what a

slave knows; and I would have all the good people in England to know it too, that they may break our chains, and set us free. (12)

Prince has the strong hope that there are some good people in England and they can make the condition of slave free from the savage of slavery. She thinks that after the reveal of this sin of slavery, ultimately their heart will touched and raised the voices against it. By releasing her pain and pathetic situation with this injustice Prince intends to arouse the appeal to abolish the slavery.

*The History of Mary Prince*, counter points the physical and emotional toll of slave daily labor with unbearable details of the beatings, Prince endures at the hands of her masters as well as their wives. Prince is hopeful at each change of ownership that she might receive better treatment, but she soon finds she is simply going from one butcher to another. To this point, she writes:

Though we worked from morning to till night, there was no satisfying Mr. D-. I hoped, when I left Capt. -, that I should have been better off, but I found it was going from one butcher to another. There was this difference between them: my former master used to beat me while raging and foaming with passion; Mr. D- was usually quite calm. He would stand by and give orders for a slave to be cruelly whipped, and assist in the punishment, without moving a muscle of his face; walking about and taking snuff with the greatest composure. Nothing could touch his hard heart- neither sighs, or tears, or prayers, nor streaming blood; was he deaf to our cries, and careless of our sufferings. (11)

She has the inner desire of better treatment by her master. When she is sold time and again she used to hope that the new master might have been generous and kind enough. But quite oppose to her expectation each and every master presents

themselves with their trembling heart. Always they became the ‘devil’ to their slaves. Prince describes not only the physical details of her abuse—the beatings and whippings, the broken skin, the scarring, and the painful recovery—but also the systematic way in which her owners apply it, both as a psychological method of torment and as an emotional release for themselves. In one instance, she describes the wretched condition of slaves in this ways:

Seldom, a day passed without these boys receiving the most severe treatment, and often for no fault at all. Both my master and mistress seemed to think that they had a right to ill-use them at their pleasure; and very often accompanied their commands with blows, whether the children were behaving well or ill. I have seen their flesh ragged and raw with licks.—Lick—lick—they were never secure one moment from a blow, and their lives were passed in continual fear. My mistress was not contented with using the whip, but often pinched their cheeks and arms in the cruelest manner. (7)

Prince, by presenting the anguish and suffering of the black under the white domination and by showing the cruelty of racial discrimination, universalize the necessary of abolitionist movement. Through this narrative, she appeals the good hands together to fight against this viciousness of slavery. She describes the every takes and snaps of racial discrimination in order to display the picture gallery of this sadism. With the revealed of several suffering of slavery, she demands immediate abolition of its.

Along with the actual presentation of the slave’s conditions, the narrative of Mary Prince bears the theme of abolition in one way or the others. In the later part of this narrative Prince documented her revolt against the bad treatment of her white

master. In one instance, when she is treated badly for no proper mistake she oppose in this ways:

One time I had plates and knives in my hand, and I dropped both plates and knives, and some of the plates were broken. He struck me so severely for this, that at last I defended myself, for I thought it was high time to do so. I then told him I would not live longer with him, for he was a very indecent man—very spiteful, and too indecent; with no shame for his servants, no shame for his own flesh. So I went away to a neighbouring house and sat down and cried till the next morning, when I went home again, not knowing what else to do. (14)

She is fighting against this brutality but sorry thing is that she doesn't have any best option to come out form this system. She has no choice after the leaving of this slavery because of that her master became able to suppress her in his own ways.

Prince has passed several years under this inhuman treatment. She faces different problems, unbearable punishments and most pitiable and panic condition by this slavery. She has compelled to work even in her bad health condition. Time and again she is sold to different masters, which arouse unexpectable torture and made her hopeless. But slowly and gradually, the seed of freedom was growing in her depth.

Which is reflected by this lines of prince:

Another time (about five years ago) my mistress got vexed with me, because I fell sick and I could not keep on with my work. She complained to her husband, and he sent me off again to look for an owner. I went to a Mr. Burchell, showed him the note, and asked him to buy me for my own benefit; for I had saved about 100 dollars, and hoped, with a little help, to purchase my freedom. He accordingly went

to my master:—‘Mr. Wood’, he said, ‘Molly has brought me a note that she wants an owner. If you intend to sell her, I may as well buy her as another’. My master put him off and said that he did not mean to sell me. I was very sorry at this, for I had no comfort with Mrs. Wood, and I wished greatly to get my freedom. (14)

Though, Prince has the desire of her freedom and dignity of her life her cruel masters do not became ready to give her freedom in her hand. They are habituated to exploit her agency and freewill. With the refusal of her master to sell her to another white chosen by Mary, the desire of freedom and good treatment of Mary go on vain.

To some extent, the present narrative of Mary Prince has the link with the religious sentiments. When the system of slavery was in its climax, the thought of protestant was focusing on the equality, dignity, freedom, respect of the all people in the name of the humanity. The thinkers and practitioners were raising the voices of abolition by taking the point of religious reform. Prince devotion towards the god and inclination towards Church can be interpreted as the impression of that spread belief:

I felt sorry for my sins also. I cried the whole night, but I was too much ashamed to speak. I prayed God to forgive me. This meeting had a great impression on my mind, and led my spirit to the Moravian church; so that when I got back to town, I went and prayed to have my name put down in the Missionaries' book; and I followed the church earnestly every opportunity. I did not then tell my mistress about it; for I knew that she would not give me leave to go. But I felt I must go. Whenever I carried the children their lunch at school, I ran round and went to hear the teachers. (17)



Her decision to continue this prayer of the god in Moravian Church even if her mistress has not promising was really from her heart. Her inclination towards the protestant belief and devotion upon god was closely connected with her freedom oriented motive because she had the belief that the god can help her to come out from this hell like world of slavery. She had the belief that if gods forgive her unknown sin, she can get redemption and can earn her freedom. Her impression by this prayer can be regarded as her hope for abolition.

Although, abolitionist feelings had been strong during the American Revolution and in the Upper South during the 1820s, the abolitionist movement did not coalesce into a militant crusade until the 1830s. In the previous decade, as much of the North underwent the social disruption associated with the spread of manufacturing and commerce, powerful evangelical religious movements arose to impart spiritual direction to society. By stressing the moral imperative to end sinful practices of slavery the slave narrative has also significant roles. Such narratives were furnished with the theme of antislavery sentiment also appear in politics during that time. The chief approach of abolitionist campaign was to make free to all black from the slavery and racial discrimination. Exactly in the same ways, the tone of abolition in *History of Mary Prince* is appeared with Prince Refusal of her master's commands:

I said I would willingly go back, if he would let me purchase my own freedom. But this enraged him more than all the rest: he cursed and swore at me dreadfully, and said he would never sell my freedom—if I wished to be free, I was free in England, and I might go and try what freedom would do for me, and bed—d. My heart was very sore with this treatment, but I had to go on. I continued to do my work, and did all I could to give satisfaction, but all would not do. (20)

The sense of freedom was there in the mind of Prince but she does not getting the proper way to get out form this world of slavery. She has the close desire of freedom but what can she does and how she can come outside from this heartless owner was the question. She has the knowledge that she can earn her freedom in England. Prince has known with the situation that England was the best place to earn her freedom. No doubt, she must face several challenges to survive in the England because she was new in this place. Her freedom was important than any challenges and sufferings. She has habituated to face the sufferings. This time by gathering her courage, Prince decided that she must get out from this pond of problem under this system of slavery.

I went into the kitchen and got my clothes out. The nurse and the servant girl were there, and I said to the man who was going to take out my trunk, Stop, before you take up this trunk, and hear what I have to say before these people. I am going out of this house, as I was ordered; but I have done no wrong at all to my owners, neither here nor in the West Indies. I always worked very hard to please them, both by night and day; but there was no giving satisfaction, for my mistress could never be satisfied with reasonable service. I told my mistress I was sick, and yet she has ordered me out of doors. This is the fourth time; and now I am going out. (21)

At this time by gaining the courage in her heart and mind Prince came out from this boundary of slavery and fells ecstasy in England. After coming out from the home of her master she directly went to beg the help of anti-slavery campaigner's. This involvement with the anti-slavery movement further leads to express her reality widely. Throughout her whole narrative she revealed the harsh picture of slavery and highlights the necessary of its abolition.

Prince's narrative demands the immediate abolition of slavery and to provide the justice for black people. Under the clutches of slavery and racial discrimination the life of black people has tortured and exhausted. Their freedom, dignity, equality, proper rights and other basic principles of human life are captured by whites. At the same time there was the miss-interpretation about the demand of blacks. Some people are claiming that black do not wanted to be from this system of slavery to this view, Prince opposes in this ways:

I am often much vexed, and I feel great sorrow when I hear some people in this country say, that the slaves do not need better usage, and do not want to be free. They believe the foreign people, who deceive them, and say slaves are happy. I say, Not so. How can slaves be happy when they have the halter round their neck and the whip upon their back? And are disgraced and thought no more of than beasts? And are separated from their mothers, and husbands, and children, and sisters, just as cattle are sold and separated? (21)

This remark of Prince clarifies that black has the desire of their proper identity and equality. They have the vision of their own free life but sorry thing was that they lose their proper agency power in the hand of whites. White people were neglecting the right of black. White wanted to use black people in order to increase their agricultural product but at the same time they were not taking the burden of the free life of blacks. From the outside whites were presenting themselves as the protector of blacks but inwardly they were exploiting to them. To the inner politics of whites Prince writes:

Is it happiness for a driver in the field to take down his wife or sister or child, and strip them, and whip them in such a disgraceful manner?— women that have had children exposed in the open field to shame!

There is no modesty or decency shown by the owner to his slaves; men, women, and children are exposed alike. Since I have been here I have often wondered how English people can go out into the West Indies and act in such a beastly manner. But when they go to the West Indies, they forget God and all feeling of shame, I think, since they can see and do such things. They tie up slaves like hogs—moor them up like cattle, and they lick them, so as hogs, or cattle, or horses never were flogged;—and yet they come home and say, and make some good people believe, that slaves don't want to get out of slavery. But they put a cloak about the truth. It is not so. All slaves want to be free—to be free is very sweet. (23)

She raises the voices of all slaves who wanted the abolition of slavery and freedom oriented society. They have the desire of their own free family, society, dignity and so on. In the land of colonization there has no sense of respect and freedom for blacks. They are not treated as the human being. Whites only used to treat them as the animal of buying and selling. In this suppressive condition of slavery black are demanding their right. This narrative by Prince is also the significant contribution to raise the voices of abolition by presenting the evil picture of slavery. She presents how all black wanted to live in the respectable society where they can earn their values of life. In one way or the other by this narrative Prince raises the demand of abolition and freedom of black.

To raises the voice of abolition of slavery some significant factors were contributing from their sides. Basically, the Romantic thought of equality and its vision of balance society, Protestant notion of human values and religious belief of sinless behaviour upon other human being are the considerate factors. Among with

the voices of abolition raised by slave narratives of several black writers these above mentioned keys also has significant role in order to arouse the thought of equality among the human being. Religious belief of Christianity spread the vision equality and justice among all human being.

After the thorough discussion and analysis of textual evidences the researcher reaches to the conclusion that the narrative *The History of Mary Prince*, raises the voices of abolition of the slavery. To abolish this inhuman system of slavery, Prince has contributed by her narrative. Her inclination towards the free and boundless life, proper identification of life, dignity and agency are the essential efforts these lead her to the consciousness of life beside that boundary of slavery. Prince, by presenting the harsh and harrowing picture of slavery, universalizes the negative side of slavery. With the negative presentation of this evil institution of slavery she appealed the abolition of its. The abolitionist voices are appeared with Prince's resistance upon the voices of her mistress, her efforts and collection of little amount of money in order to earn her freedom, her marriage with a free slave, her involvement in the Church in England and so forth. Beside these efforts and consequences the most important thing which allows Prince to lead the free life is her outstanding courage. Prince departure with her master in this unknown world of England paves her the way to the world of freedom.

The blacks under this ill system of slavery were compelled to live their live without any dignity and proper freedom. They were regarded as an object of buying and selling. By creating the hierarchical relation between whites and Blacks on the basis of race and color, whites used to exploit them. The strong discrimination upon the black made their life suffocating under the slavery. Blacks do not have given their identity, dignity and respect they are treated very badly by the whites. How the life of

all black's was going on is presented by this narrative of Prince. Though, in this narrative she recollects her panic and pathetic condition, it was the same as experienced by all black under the slavery. With the reveal of this hidden reality of slavery Prince raises the voices of abolition.

In one way or the other, Prince's narrative is marked by acts of resistance, moments in which she shocks her owners by talking back or rebuking them. In one instance, she offends Mrs. Wood with a reprimand for her verbal abuse and her physical neglect. She actively seeks offers from potential new owners to escape current ones, she marries against the wishes of Mr. and Mrs. Wood, she refuses to work when too ill to do so, and she eventually leaves the Wood family in England. This spirit of resistance not only enables Prince to survive a lifetime of abuse, but it pushes her to take up the abolitionist cause on behalf of those who remain enslaved.

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