

Chapter 9: SLAVERY WITHOUT SUBMISSION, EMANCIPATION  
WITHOUT FREEDOM

The United States government's support of slavery was based on an overpowering practicality. In 1790, a thousand tons of cotton were being produced every year in the South. By 1860, it was a million tons. In the same period, 500,000 slaves grew to 4 million. A system harried by slave rebellions and conspiracies (Gabriel Prosser, 1800; Denmark Vesey, 1822; Nat Turner, 1831) developed a network of controls in the southern states, hacked by the laws, courts, armed forces, and race prejudice of the nation's political leaders.

It would take either a full-scale slave rebellion or a full-scale war to end such a deeply entrenched system. If a rebellion, it might get out of hand, and turn its ferocity beyond slavery to the most successful system of capitalist enrichment in the world. If a war, those who made the war would organize its consequences. Hence, it was Abraham Lincoln who freed the slaves, not John Brown. In 1859, John Brown was hanged, with federal complicity, for attempting to do by small-scale violence what Lincoln would do by large-scale violence several years later-end slavery.

With slavery abolished by order of the government-true, a government pushed hard to do so, by blacks, free and slave, and by white abolitionists-its end could be orchestrated so as to set limits to emancipation. Liberation from the top would go only so far as the interests of the dominant groups permitted. If carried further by the momentum of war, the rhetoric of a crusade, it could be pulled back to a safer position. Thus, while the ending of slavery led to a reconstruction of national politics and economics, it was not a radical reconstruction, but a safe one- in fact, a profitable one.

The plantation system, based on tobacco growing in Virginia, North Carolina, and Kentucky, and rice in South Carolina, expanded into lush new cotton lands in Georgia, Alabama, Mississippi-and needed more slaves. But slave importation became illegal in 1808. Therefore, "from the beginning, the law went unenforced," says John Hope Franklin (*From Slavery to Freedom*). "The long, unprotected coast, the certain markets, and the prospects of huge profits were too much for the American merchants and they yielded to the temptation... ." He estimates that perhaps 250,000 slaves were imported illegally before the Civil War.

How can slavery be described? Perhaps not at all by those who have not experienced it. The 1932 edition of a best-selling textbook by two northern

liberal historians saw slavery as perhaps the Negro's "necessary transition to civilization." Economists or cliometricians (statistical historians) have tried to assess slavery by estimating how much money was spent on slaves for food and medical care. But can this describe the reality of slavery as it was to a human being who lived inside it? Are the *conditions* of slavery as important as the *existence* of slavery?

John Little, a former slave, wrote:

**They say slaves are happy, because they laugh, and are merry. I myself and three or four others, have received two hundred lashes in the day, and had our feet in fetters; yet, at night, we would sing and dance, and make others laugh at the rattling of our chains. Happy men we must have been! We did it to keep down trouble, and to keep our hearts from being completely broken: that is as true as the gospel! Just look at it,- must not we have been very happy? Yet I have done it myself-I have cut capers in chains.**

A record of deaths kept in a plantation journal (now in the University of North Carolina Archives) lists the ages and cause of death of all those who died on the plantation between 1850 and 1855. Of the thirty-two who died in that period, only four reached the age of sixty, four reached the age of fifty, seven died in their forties, seven died in their twenties or thirties, and nine died before they were five years old.

But can statistics record what it meant for families to be torn apart, when a master, for profit, sold a husband or a wife, a son or a daughter? In 1858, a slave named Abream Scriven was sold by his master, and wrote to his wife: "Give my love to my father and mother and tell them good Bye for me, and if we Shall not meet in this world I hope to meet in heaven."

One recent book on slavery (Robert Fogel and Stanley Engerman, *Time on the Cross*) looks at whippings in 1840-1842 on the Barrow plantation in Louisiana with two hundred slaves: "The records show that over the course of two years a total of 160 whippings were administered, an average of 0.7 whippings per hand per year. About half the hands were not whipped at all during the period." One could also say: "Half of all slaves were whipped." That has a different ring. That figure (0.7 per hand per year) shows whipping was infrequent for any individual. But looked at another way, once every four or five days, *some* slave was whipped.

Barrow as a plantation owner, according to his biographer, was no worse than the average. He spent money on clothing for his slaves, gave them holiday celebrations, built a dance hall for them. He also built a jail and "was constantly devising ingenious punishments, for he realized that uncertainty was an important aid in keeping his gangs well in hand."

The whippings, the punishments, were work disciplines. Still, Herbert Gutman (*Slavery and the Numbers Game*) finds, dissecting Fogel and Engerman's statistics, "Over all, four in five cotton pickers engaged in one or more disorderly acts in 1840-41.... As a group, a slightly higher percentage of women than men committed seven or more disorderly acts." Thus, Gutman disputes the argument of Fogel and Engerman that the Barrow plantation slaves became "devoted, hardworking responsible slaves who identified their fortunes with the fortunes of their masters."

Slave revolts in the United States were not as frequent or as large-scale as those in the Caribbean islands or in South America. Probably the largest slave revolt in the United States took place near New Orleans in 1811. Four to five hundred slaves gathered after a rising at the plantation of a Major Andry. Armed with cane knives, axes, and clubs, they wounded Andry, killed his son, and began marching from plantation to plantation, their numbers growing. They were attacked by U.S. army and militia forces; sixty-six were killed on the spot, and sixteen were tried and shot by a firing squad.

The conspiracy of Denmark Vesey, himself a free Negro, was thwarted before it could be carried out in 1822. The plan was to burn Charleston, South Carolina, then the sixth-largest city in the nation, and to initiate a general revolt of slaves in the area. Several witnesses said thousands of blacks were implicated in one way or another. Blacks had made about 250 pike heads and bayonets and over three hundred daggers, according to Herbert Aptheker's account. But the plan was betrayed, and thirty-five blacks, including Vesey, were hanged. The trial record itself, published in Charleston, was ordered destroyed soon after publication, as too dangerous for slaves to see.

Nat Turner's rebellion in Southampton County, Virginia, in the summer of 1831, threw the slaveholding South into a panic, and then into a determined effort to bolster the security of the slave system. Turner, claiming religious visions, gathered about seventy slaves, who went on a rampage from plantation to plantation, murdering at least fifty-five men, women, and children. They gathered supporters, but were captured as their ammunition ran out. Turner and perhaps eighteen others were hanged.

Did such rebellions set back the cause of emancipation, as some moderate abolitionists claimed at the time? An answer was given in 1845 by James Hammond, a supporter of slavery:

**But if your course was wholly different-If you distilled nectar from your lips and discoursed sweetest music.... do you imagine you could prevail on us to give up a thousand millions of dollars in the value of our slaves, and a thousand millions of dollars more in the depreciation of our lands ... ?**

The slaveowner understood this, and prepared. Henry Tragic (*The Southampton Slave Revolt of 1831*), says:

**In 1831, Virginia was an armed and garrisoned state... . With a total population of 1,211,405, the State of Virginia was able to field a militia force of 101,488 men, including cavalry, artillery, grenadiers, riflemen, and light infantry! It is true that this was a "paper army" in some ways, in that the county regiments were not fully armed and equipped, but it is still an astonishing commentary on the state of the public mind of the time. During a period when neither the State nor the nation faced any sort of exterior threat, we find that Virginia felt the need to maintain a security force roughly ten percent of the total number of its inhabitants: black and white, male and female, slave and free!**

Rebellion, though rare, was a constant fear among slaveowners. Ulrich Phillips, a southerner whose *American Negro Slavery* is a classic study, wrote:

**A great number of southerners at all times held the firm belief that the negro population was so docile, so little cohesive, and in the main so friendly toward the whites and so contented that a disastrous insurrection by them would be impossible. But on the whole, there was much greater anxiety abroad in the land than historians have told of....**

Eugene Genovese, in his comprehensive study of slavery, *Roll, Jordan, Roll*, sees a record of "simultaneous accommodation and resistance to slavery." The resistance included stealing property, sabotage and slowness, killing overseers and masters, burning down plantation buildings, running away. Even the accommodation "breathed a critical spirit and disguised subversive actions." Most of this resistance, Genovese stresses, fell short of organized insurrection, but its significance for masters and slaves was enormous.

Running away was much more realistic than armed insurrection. During the 1850s about a thousand slaves a year escaped into the North, Canada, and Mexico. Thousands ran away for short periods. And this despite the terror facing the runaway. The dogs used in tracking fugitives "bit, tore, mutilated, and if not pulled off in time, killed their prey," Genovese says.

Harriet Tubman, born into slavery, her head injured by an overseer when she was fifteen, made her way to freedom alone as a young woman, then became the most famous conductor on the Underground Railroad. She made nineteen dangerous trips back and forth, often disguised, escorting more than three hundred slaves to freedom, always carrying a pistol, telling the fugitives, "You'll be free or die." She expressed her philosophy: "There was one of two things I had a right to, liberty or death; if I could not have one, I would have the other; for no man should take me alive...."

One overseer told a visitor to his plantation that "some negroes are determined never to let a white man whip them and will resist you, when you attempt it; of course you must kill them in that case."

One form of resistance was not to work so hard. W. E. B. Du Bois wrote, in *The Gift of Black Folk*:

**As a tropical product with a sensuous receptivity to the beauty of the world, he was not as easily reduced to be the mechanical draft-horse which the northern European laborer became. He ... tended to work as the results pleased him and refused to work or sought to refuse when he did not find the spiritual returns adequate; thus he was easily accused of laziness and driven as a slave when in truth he brought to modern manual labor a renewed valuation of life.**

Ulrich Phillips described "truancy," "absconding," "vacations without leave," and "resolute efforts to escape from bondage altogether." He also described collective actions:

**Occasionally, however, a squad would strike in a body as a protest against severities. An episode of this sort was recounted in a letter of a Georgia overseer to his absent employer: "Sir, I write you a few lines in order to let you know that six of your hands has left the plantation-every man but Jack. They displeased me with their work and I give some of them a few lashes, Tom with the rest. On Wednesday morning, they were missing."**

The instances where poor whites helped slaves were not frequent, but sufficient to show the need for setting one group against the other. Genovese says:

**The slaveholders ... suspected that non-slaveholders would encourage slave disobedience and even rebellion, not so much out of sympathy for the blacks as out of hatred for the rich planters and resentment of their own poverty. White men sometimes were linked to slave insurrectionary plots, and each such incident rekindled fears.**

This helps explain the stern police measures against whites who fraternized with blacks.

Herbert Aptheker quotes a report to the governor of Virginia on a slave conspiracy in 1802: "I have just received information that three white persons are concerned in the plot; and they have arms and ammunition concealed under their houses, and were to give aid when the negroes should begin." One of the conspiring slaves said that it was "the common run of poor white people" who were involved.

In return, blacks helped whites in need. One black runaway told of a slave woman who had received fifty lashes of the whip for giving food to a white neighbor who was poor and sick.

When the Brunswick canal was built in Georgia, the black slaves and white Irish workers were segregated, the excuse being that they would do violence against one another. That may well have been true, but Fanny Kemble, the famous actress and wife of a planter, wrote in her journal:

**But the Irish are not only quarrelers, and rioters, and fighters, and drinkers, and despisers of niggers-they are a passionate, impulsive, warm-hearted, generous people, much given to powerful indignations, which break out suddenly when not compelled to smoulder sullenly-pestilent sympathizers too, and with a sufficient dose of American atmospheric air in their lungs, properly mixed with a right proportion of ardent spirits, there is no saying but what they might actually take to sympathy with the slaves, and I leave you to judge of the possible consequences. You perceive, I am sure, that they can by no means be allowed to work together on the Brunswick Canal.**

The need for slave control led to an ingenious device, paying poor whites-themselves so troublesome for two hundred years of southern history-to be overseers of black labor and therefore buffers for black hatred.

Religion was used for control. A book consulted by many planters was the *Cotton Plantation Record and Account Book*, which gave these instructions to overseers: "You will find that an hour devoted every Sabbath morning to their moral and religious instruction would prove a great aid to you in bringing about a better state of things amongst the Negroes."

As for black preachers, as Genovese puts it, "they had to speak a language defiant enough to hold the high-spirited among their flock but neither so inflammatory as to rouse them to battles they could not win nor so ominous as to arouse the ire of ruling powers." Practicality decided: "The slave communities, embedded as they were among numerically preponderant and militarily powerful whites, counseled a strategy of patience, of acceptance of what could not be helped, of a dogged effort to keep the black community alive and healthy-a strategy of survival that, like its African prototype, above all said yes to life in this world."

It was once thought that slavery had destroyed the black family. And so the black condition was blamed on family frailty, rather than on poverty and prejudice. Blacks without families, helpless, lacking kinship and identity, would have no will to resist. But interviews with ex-slaves, done in the 1930s by the Federal Writers Project of the New Deal for the Library of Congress, showed a different story, which George Rawick summarizes (*From Sundown to Sunup*):

**The slave community acted like a generalized extended kinship system in which all adults looked after all children and there was little division between "my children for whom I'm responsible" and "your children for whom you're responsible." ... A kind of family relationship in which older children have great responsibility for caring for younger siblings is obviously more functionally integrative and useful for slaves than the pattern of sibling rivalry and often dislike that frequently comes out of contemporary middle-class nuclear families composed of highly individuated persons. ... Indeed, the activity of the slaves in creating patterns of family life that were functionally integrative did more than merely prevent the destruction of personality. ... It was part and parcel, as we shall see, of the social process out of which came black pride, black**

## **identity, black culture, the black community, and black rebellion in America.**

Old letters and records dug out by historian Herbert Gutman (*The Black Family in Slavery and Freedom*) show the stubborn resistance of the slave family to pressures of disintegration. A woman wrote to her son from whom she had been separated for twenty years: "I long to see you in my old age... .. Now my dear son I pray you to come and see your dear old Mother. ... I love you Cato you love your Mother-You are my only son. ..."

And a man wrote to his wife, sold away from him with their children: "Send me some of the children's hair in a separate paper with their names on the paper. ... I had rather anything to had happened to me most than ever to have been parted from you and the children. . . . Laura I do love you the same...."

Going through records of slave marriages, Gutman found how high was the incidence of marriage among slave men and women, and how stable these marriages were. He studied the remarkably complete records kept on one South Carolina plantation. He found a birth register of two hundred slaves extending from the eighteenth century to just before the Civil War; it showed stable kin networks, steadfast marriages, unusual fidelity, and resistance to forced marriages.

Slaves hung on determinedly to their selves, to their love of family, their wholeness. A shoemaker on the South Carolina Sea Islands expressed this in his own way: "I'se lost an arm but it hasn't gone out of my brains."

This family solidarity carried into the twentieth century. The remarkable southern black farmer Nate Shaw recalled that when his sister died, leaving three children, his father proposed sharing their care, and he responded:

**That suits me. Papa. . . Let's handle em like this; don't get the two little boys, the youngest ones, off at your house and the oldest one be at my house and we bold these little boys apart and won't bring em to see one another. I'll bring the little boy that I keep, the oldest one, around to your home amongst the other two. And you forward the others to my house and let em grow up knowin that they are brothers. Don't keep em separated in a way that they'll forget about one another. Don't do that, Papa.**

Also insisting on the strength of blacks even under slavery, Lawrence Levine (*Black Culture and Black Consciousness*) gives a picture of a rich

culture among slaves, a complex mixture of adaptation and rebellion, through the creativity of stories and songs:

**We raise de wheat,  
Dey gib us de corn;  
We bake de bread,  
Dey gib us de crust,  
We sif de meal,  
Dey gib us de huss;  
We peel de meat,  
Dey gib us de skin;  
And dat's de way  
Dey take us in;  
We skim de pot,  
Dey gib us de liquor,  
An say dat's good enough for nigger.**

There was mockery. The poet William Cullen Bryant, after attending a corn shucking in 1843 in South Carolina, told of slave dances turned into a pretended military parade, "a sort of burlesque of our militia trainings. . . ."

Spirituals often had double meanings. The song "O Canaan, sweet Canaan, I am bound for the land of Canaan" often meant that slaves meant to get to the North, their Canaan. During the Civil War, slaves began to make up new spirituals with bolder messages: "Before I'd be a slave, I'd be buried in my grave, and go home to my Lord and be saved." And the spiritual "Many Thousand Go":

**No more peck o ' corn for me, no more, no more,  
No more driver's lash far me, no more, no more. . . .**

Levine refers to slave resistance as "pre-political," expressed in countless ways in daily life and culture. Music, magic, art, religion, were all ways, he says, for slaves to hold on to their humanity.

While southern slaves held on, free blacks in the North (there were about 130,000 in 1830, about 200,000 in 1850) agitated for the abolition of slavery. In 1829, David Walker, son of a slave, but born free in North Carolina, moved to Boston, where he sold old clothes. The pamphlet he wrote and printed, *Walker's Appeal*, became widely known. It infuriated southern slaveholders; Georgia offered a reward of \$10,000 to anyone who would

deliver Walker alive, and \$1,000 to anyone who would kill him. It is not hard to understand why when you read his *Appeal*.

There was no slavery in history, even that of the Israelites in Egypt, worse than the slavery of the black man in America, Walker said. "... show me a page of history, either sacred or profane, on which a verse can be found, which maintains, that the Egyptians heaped the insupportable insult upon the children of Israel, by telling them that they were not of the human family."

Walker was scathing to his fellow blacks who would assimilate: "I would wish, candidly ... to be understood, that I would not give a pinch of snuff to be married to any white person I ever saw in all the days of my life."

Blacks must fight for their freedom, he said:

**Let our enemies go on with their butcheries, and at once fill up their cup. Never make an attempt to gain our freedom or natural right from under our cruel oppressors and murderers, until you see your way clear-when that hour arrives and you move, be not afraid or dismayed. . . . God has been pleased to give us two eyes, two hands, two feet, and some sense in our heads as well as they. They have no more right to hold us in slavery than we have to hold them... . Our sufferings will come to an end, in spite of all the Americans this side of eternity. Then we will want all the learning and talents among ourselves, and perhaps more, to govern ourselves.- "Every dog must have its day," the American's is coming to an end.**

One summer day in 1830, David Walker was found dead near the doorway of his shop in Boston.

Some born in slavery acted out the unfulfilled desire of millions. Frederick Douglass, a slave, sent to Baltimore to work as a servant and as a laborer in the shipyard, somehow learned to read and write, and at twenty-one, in the year 1838, escaped to the North, where he became the most famous black man of his time, as lecturer, newspaper editor, writer. In his autobiography, *Narrative of the Life of Frederick Douglass*, he recalled his first childhood thoughts about his condition:

**Why am I a slave? Why are some people slaves, and others masters? Was there ever a time when this was not so? How did the relation commence?**

**Once, however, engaged in the inquiry, I was not very long in finding out the true solution of the matter. It was not color, but crime, not God, but man, that afforded the true explanation of the existence of slavery; nor was I long in finding out another important truth, viz: what man can make, man can unmake. . . .**

**I distinctly remember being, even then, most strongly impressed with the idea of being a free man some day. This cheering assurance was an inborn dream of my human nature-a constant menace to slavery-and one which all the powers of slavery were unable to silence or extinguish.**

The Fugitive Slave Act passed in 1850 was a concession to the southern states in return for the admission of the Mexican war territories (California, especially) into the Union as nonslave states. The Act made it easy for slaveowners to recapture ex-slaves or simply to pick up blacks they claimed had run away. Northern blacks organized resistance to the Fugitive Slave Act, denouncing President Fillmore, who signed it, and Senator Daniel Webster, who supported it. One of these was J. W. Loguen, son of a slave mother and her white owner. He had escaped to freedom on his master's horse, gone to college, and was now a minister in Syracuse, New York. He spoke to a meeting in that city in 1850:

**The time has come to change the tones of submission into tones of defiance-and to tell Mr. Fillmore and Mr. Webster, if they propose to execute this measure upon us, to send on their blood-hounds. ... I received my freedom from Heaven, and with it came the command to defend my title to it. ... I don't respect this law-I don't fear it-I won't obey it! It outlaws me, and I outlaw it.... I will not live a slave, and if force is employed to re-enslave me, I shall make preparations to meet the crisis as becomes a man. ... Your decision tonight in favor of resistance will give vent to the spirit of liberty, and it will break the bands of party, and shout for joy all over the North. ... Heaven knows that this act of noble daring will break out somewhere-and may God grant that Syracuse be the honored spot, whence it shall send an earthquake voice through the land!**

The following year, Syracuse had its chance. A runaway slave named Jerry was captured and put on trial. A crowd used crowbars and a battering ram to break into the courthouse, defying marshals with drawn guns, and set Jerry free.

Loguen made his home in Syracuse a major station on the Underground Railroad. It was said that he helped 1,500 slaves on their way to Canada. His memoir of slavery came to the attention of his former mistress, and she wrote to him, asking him either to return or to send her \$1,000 in compensation. Loguen's reply to her was printed in the abolitionist newspaper, *The Liberator*:

**Mrs. Sarah Logue. . . . You say you have offers to buy me, and that you shall sell me if I do not send you \$1000, and in the same breath and almost in the same sentence, you say, "You know we raised you as we did our own children." Woman, did you raise your own children for the market? Did you raise them for the whipping post? Did you raise them to be driven off, bound to a coffin in chains? . . . Shame on you!**

**But you say I am a thief, because I took the old mare along with me. Have you got to learn that I had a better right to the old mare, as you call her, than Manasseth Logue had to me? Is it a greater sin for me to steal his horse, than it was for him to rob my mother's cradle, and steal me? . . . Have you got to learn that human rights are mutual and reciprocal, and if you take my liberty and life, you forfeit your own liberty and life? Before God and high heaven, is there a law for one man which is not a law for every other man?**

**If you or any other speculator on my body and rights, wish to know how I regard my rights, they need but come here, and lay their hands on me to enslave me. . . .**

**Yours, etc. J. W. Loguen**

Frederick Douglass knew that the shame of slavery was not just the South's, that the whole nation was complicit in it. On the Fourth of July, 1852, he gave an Independence Day address:

**Fellow Citizens: Pardon me, and allow me to ask, why am I called upon to speak here today? What have I or those I represent to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? And am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits, and express devout gratitude for the blessings resulting from your independence to us?.. .**

What to the American slave is your Fourth of July? I answer, a day that reveals to him more than all other days of the year, the gross injustice and cruelty to which he is the constant victim. 'In him your celebration is a sham; your boasted liberty an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are to him mere bombast, fraud, deception, impiety, and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation of the earth guilty of practices more shocking and bloody than are the people of these United States at this very hour.

**Go where you may, search where you will, roam through all the monarchies and despotisms of the Old World, travel through South America, search out every abuse and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me that, for revolting barbarity and shameless hypocrisy, America reigns without a rival... .**

Ten years after Nat Turner's rebellion, there was no sign of black insurrection in the South. But that year, 1841, one incident took place which kept alive the idea of rebellion. Slaves being transported on a ship, the *Creole*, overpowered the crew, killed one of them, and sailed into the British West Indies (where slavery had been abolished in 1833). England refused to return the slaves (there was much agitation in England against American slavery), and this led to angry talk in Congress of war with England, encouraged by Secretary of State Daniel Webster. The *Colored Peoples Press* denounced Webster's "bullying position," and, recalling the Revolutionary War and the War of 1812, wrote:

**If war be declared . . . Will we fight in defense of a government which denies us the most precious right of citizenship? . . . The States in which we dwell have twice availed themselves of our voluntary services, and have repaid us with chains and slavery. Shall we a third time kiss the foot that crushes us? If so, we deserve our chains.**

As the tension grew, North and South, blacks became more militant. Frederick Douglass spoke in 1857:

**Let me give you a word of the philosophy of reforms. The whole history of the progress of human liberty shows that all concessions yet made to her august claims have been born of struggle. ... If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. The struggle may be a moral one; or it may be a physical one; or it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will... .**

There were tactical differences between Douglass and William Lloyd Garrison, white abolitionist and editor of *The Liberator*—differences between black and white abolitionists in general. Blacks were more willing to engage in armed insurrection, but also more ready to use existing political devices—the ballot box, the Constitution—anything to further their cause. They were not as morally absolute in their tactics as the Garrisonians. Moral pressure would not do it alone, the blacks knew; it would take all sorts of tactics, from elections to rebellion.

How ever-present in the minds of northern Negroes was the question of slavery is shown by black children in a Cincinnati school, a private school financed by Negroes. The children were responding to the question "What do you think most about?" Only five answers remain in the records, and all refer to slavery. A seven-year-old child wrote:

**Dear schoolmates, we are going next summer to buy a farm and to work part of the day and to study the other part if we live to see it and come home part of the day to see our mothers and sisters and cousins if we are got any and see our kind folks and to be good boys and when we get a man to get the poor slaves from bondage. And I am sorrow to hear that the boat... went down with 200 poor slaves from up the river. Oh how sorrow I am to hear that, it grieves my heart so drat I could faint in one minute.**

White abolitionists did courageous and pioneering work, on the lecture platform, in newspapers, in the Underground Railroad. Black abolitionists, less publicized, were the backbone of the antislavery movement. Before Garrison published his famous *Liberator* in Boston in 1831, the first national convention of Negroes had been held, David Walker had already written his "Appeal," and a black abolitionist magazine named *Freedom's Journal* had appeared. Of *The Liberator's* first twenty-five subscribers, most were black.

Blacks had to struggle constantly with the unconscious racism of white abolitionists. They also had to insist on their own independent voice. Douglass wrote for *The Liberator*, but in 1847 started his own newspaper in Rochester, *North Star*, which led to a break with Garrison. In 1854, a conference of Negroes declared: ". . . it is emphatically our battle; no one else can fight it for us. . . . Our relations to the Anti-Slavery movement must be and are changed. Instead of depending upon it we must lead it."

Certain black women faced the triple hurdle-of being abolitionists in a slave society, of being black among white reformers, and of being women in a reform movement dominated by men. When Sojourner Truth rose to speak in 1853 in New York City at the Fourth National Woman's Rights Convention, it all came together. There was a hostile mob in the hall shouting, jeering, threatening. She said:

**I know that it feels a kind o' hiss'n' and ticklin' like to see a colored woman get up and tell you about things, and Woman's Rights. We have all been thrown down so low that nobody thought we'd ever get up again; but ... we will come up again, and now I'm here. . . . we'll have our rights; see if we don't; and you can't stop us from them; see if you can. You may hiss as much as you like, but it is comin'. ... I am sittin' among you to watch; and every once and awhile I will come out and tell you what time of night it is. ...**

After Nat Turner's violent uprising and Virginia's bloody repression, the security system inside the South became tighter. Perhaps only an outsider could hope to launch a rebellion. It was such a person, a white man of ferocious courage and determination, John Brown, whose wild scheme it was to seize the federal arsenal at Harpers Ferry, Virginia, and then set off a revolt of slaves through the South.