

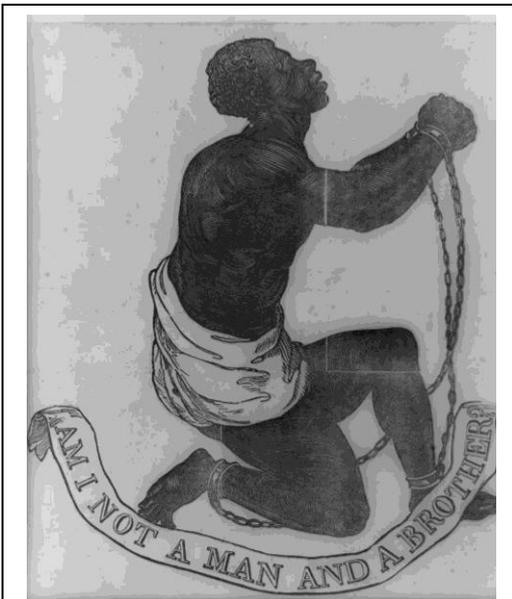
Chapter 15 “Republic Or Democracy, Is There A Difference”
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Chapter 15

Slavery The National Sin



The Myth of a Perfect Nation



"Am I Not A Man And A Brother?" Medallion created as part of anti-slavery campaign by Josiah Wedgwood, 1787. See **William Wilberforce** in this

Dr. Howard Hendrix professor of Theology & author used to say, “If you ever find the perfect church, don’t join it; *you will mess it up*”

How true this is and it is true in all aspects of life. It is human nature and because human nature is flawed and not perfect there will never be a perfect person, institution, church or government in this life.

The Good The Bad and The Ugly.

Here is a classic example of democracy which is majority or mob rule.

This is why the Founders

called democracy “despotism or tyranny”

But, it also how the Founding Document The Declaration of Independence was the turning point in America regarding slavery.

“Every master of slaves is born a petty tyrant. They bring the judgment of heaven upon a country. As nations cannot be rewarded or punished in the next world, they must be in this. By an inevitable chain of causes and effects, Providence punishes national sins, by national calamities.”

George Mason August 22, 1787

When you emancipate a people (freedom) and then you keep these same people uneducated and ignorant they exchange one master for another. In Chapter 1 we focused on Education which is the second major Theme in this book. The opening statement is:

“Knowledge Increases Power”

Proverbs 24:5b

Educated People Will Not Be Bound By Oppression and Slavery

It is true that after the Civil War and the freeing of slaves Government became more and more involved in the Westward expansion and the Indian problem. Time and money was taken away from seeing that Blacks were properly educated and trained to merge into American society.

However many Black former slaves had educated themselves or were helped by some other Americans who saw the desperate need to educate them. Among these are Booker T. Washington, George Washington Carver, Fredrick Douglass and many more. Read about these great Americans in this chapter. You will see how many others incorporated socialism/progressivism and outright communism to force people into a welfare state dependent on the government for their existence with entitlements that are more rampart today than ever.

Fortunately we have more and more Middle Class and Wealthy Blacks and other groups today and many are trying to change that, but there is strong resistance by the progressive/socialist in the majority of the Democratic Party some in the Republican Party and other leftist liberals.

It is interesting and obvious that the same principles apply and parallel the current Immigration crisis mainly with Mexico and several million Mexicans that are here in this country illegally. The major reason to keep slaves and also the Mexican problem unsolved is “cheap labor”. And, as we know,

“Educated People Will Not Be Bound By Oppression and Slavery”

George Washington Carver died on January 5, 1943. In July of that year, President Franklin D. Roosevelt dedicated Carver’s birthplace in Diamond, Missouri, as a National Monument. This was the first National Monument to someone other than a United States President. Congress designated the date of his death as George Washington Carver Day. In June 15, 1966, a nuclear submarine, the 37th Fleet Ballistic Missile sub, was dedicated **the U.S.S. George Washington Carver, with the motto:**

“Strength through Knowledge.”

THE BEGINNINGS:

In 1565 the first European colony was founded in St. Augustine (Florida) by the Spanish. By 1600 AD with the defeat of the Spanish Armada by the English Great Britain replaced Spain and the world dominant power. This led to a decline in Spanish influence in the New World and the increase in English influence and interests.

1619 marked the beginning of slavery in Colonial America by the arrival of 20 Africans brought in as indentured servants by a Dutch ship to Jamestown.

Slavery was already in existence in Europe and England as well as much of the rest of the world.

George Mason



Although a delegate to the Constitutional Convention, **George Mason refused to sign the United States Constitution as it did not abolish slavery and did not sufficiently limit the Federal Government’s power from infringing on the rights of States.** He disapproved strongly of the slave trade, vehemently hated paper money and **disliked the idea of a strong, centralized Federal**

Government, fearing it would usurp the sovereignty of the individual States.

(See Chapter 13 for additional quotes by George Mason and others.)

Progressive Party to Socialism to the Democratic Party: Quotes from Margaret Sanger *founder of Planned Parenthood* and member of Progressive Party:

On blacks, immigrants and indigents:

"...human weeds,' 'reckless breeders,' 'spawning... human beings who never should have been born.'"

Pivot of Civilization, referring to immigrants and poor people.

On the extermination of blacks:

"We do not want word to go out that we want to exterminate the Negro population," she said, "if it ever occurs to any of their more rebellious members." *Woman's Body, Woman's Right: A Social History of Birth Control in America*, by Linda Gordon

See Chapter 10 for the life, philosophy and quotations of Margaret Sanger.

Sir William Blackstone

Injustice and Illegality of Slavery (1723-1780)

The great English jurist, in his *Commentaries of the Laws of England* (1753) believed that slavery was "repugnant to reason, and the principles of natural law" and thus had no standing under English law. (See Chapter 9 for bio and quotes of Blackstone). Remember Blackstone's Commentaries were the third most consulted documents in the creation of the Declaration of Independence and the Constitution) **Excerpts:**

"I have formerly observed that pure and proper slavery does not, nay, cannot, subsist in England: such, I mean, whereby an absolute and unlimited power is given to the master over the life and fortune of the slave. And indeed it is repugnant to reason, and the principles of natural law, that such a state should subsist anywhere. The three origins of the right of slavery assigned by Justinian are all of them built upon false foundations ...

Upon these principles the law of England abhors, and will not endure the existence of, slavery within this nation; so that when an attempt was made to introduce it, by statute 1 Edw. VI. c. 3, which ordained, that all idle vagabonds should be made slaves, and fed upon bread and water, or small drink, and refuse meat;

should wear a ring of iron round their necks, arms, or legs; and should be compelled, by beating, chaining, or otherwise, to perform the work assigned them, were it never so vile; the spirit of the nation could not brook this condition, even in the most abandoned rogues; and therefore this statute was repealed in two years afterwards.(d) And now it is laid down,(e) that a slave or negro, the instant he lands in England, becomes a freeman; that is, the law will protect him in the enjoyment of his person, and his property.”

Frederick Douglass Quote

“Everybody has asked the question. . .

‘What shall we do with the Negro?’

I have had but one answer from the beginning. Do nothing with us! Your doing with us has already played the mischief with us. Do nothing with us! If the apples will not remain on the tree of their own strength, if they are wormeaten at the core, if they are early ripe and disposed to fall, let them fall! I am not for tying or fastening them on the tree in any way, except by nature's plan, and if they will not stay there, let them fall. And if the Negro cannot stand on his own legs, let him fall also.

All I ask is, give him a chance to stand on his own legs! Let him alone! (emphasis added)

Frederick Douglass (see Frederick Douglass bio etc. later in this Chapter)

Patrick Henry

In a 1773 letter to Robert Pleasants, Patrick Henry expressed his disapproval of the slave trade:

“I take this opportunity to acknowledge the receipt of Anthony Benezet’s Book against the slave trade. I thank you for it. . . .

Is it not amazing, that at a time when the rights of humanity are defined and understood with precision in a country above all others fond of liberty, that in such an age and in such a country, we find men professing a religion most humane, mild, meek, gentle and generous, adopting a Principle as repugnant to humanity, as it is inconsistent to the Bible and destructive to liberty?. . . .

“I will not, I cannot justify it. . . . I believe a time will come when an opportunity will be offered to abolish this lamentable evil. . . .

It is a debt we owe to the purity of our Religion to show that it is at variance with that law which warrants slavery. I know not when to stop. I

would say many things on this subject, a serious review of which gives gloomy perspective to future times.”

Quaker petition to Congress October 4, 1783

As early as 1688, the Quakers had been expressing their opposition to slavery, which they considered to be sinful. This petition, asking that Congress end the slave trade, was signed by more than five hundred Quakers.

Citing the Declaration of Independence, the petition states that the slave trade exists “. . . in opposition to the solemn declaration often repeated in favor of universal liberty.” The petition was read in Congress on October 8 and subsequently tabled.

National Archives, Records of the Continental and Confederation Congresses and the Constitutional

QUAKERS FOUNDING The world’s first **Antislavery Society** was founded in 1775 by Quakers in Philadelphia, the year the Revolution began. By 1788, at least thirteen of these clubs were known to exist in the American colonies. Some Northern states banned slavery outright, and some provided for the gradual end of slavery. At any rate, the climate of the Revolution made the institution unacceptable in the minds of many Northerners, who did not rely on forced labor as part of the economic system. Northerners did not, however, go as far as to grant equal rights to freed blacks. Nonetheless, this ignited the philosophical debate that would be waged throughout the next century.

“The Founding Fathers and Slavery”

By David Barton: Wallbuilders

Even though the issue of slavery is often raised as a discrediting charge against the Founding Fathers, the historical fact is that slavery was not the product of, nor was it an evil introduced by, the Founding Fathers;

slavery had been introduced to America nearly two centuries before the Founders. As President of Congress Henry Laurens explained:

“I abhor slavery. I was born in a country where slavery had been established by British Kings and Parliaments as well as by the laws of the country ages before my existence. . . . In former days there was no combating the prejudices of men supported by interest; the day, I hope, is approaching when, from principles of gratitude as well as justice, every man will strive to be foremost in showing his readiness to comply with

the Golden Rule [”do unto others as you would have them do unto you” Matthew 7:12].”¹

Prior to the time of the Founding Fathers, there had been few serious efforts to dismantle the institution of slavery. John Jay identified the point at which the change in attitude toward slavery began:

“Prior to the great Revolution, the great majority . . . of our people had been so long accustomed to the practice and convenience of having slaves that very few among them even doubted the propriety and rectitude of it.”²

The Revolution was the turning point in the national attitude—and it was the Founding Fathers who contributed greatly to that change. In fact, many of the Founders vigorously complained against the fact that Great Britain had forcefully imposed upon the Colonies the evil of slavery. For example, Thomas Jefferson heavily criticized that British policy:

“He [King George III] has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere or to incur miserable death in their transportation thither. . . . Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce [that is, he has opposed efforts to prohibit the slave trade].”³

Benjamin Franklin, in a 1773 letter to Dean Woodward, confirmed that whenever the Americans had attempted to end slavery, the British government had indeed thwarted those attempts. Franklin explained that . . .

. . . “a disposition to abolish slavery prevails in North America, that many of Pennsylvanians have set their slaves at liberty, and that even the Virginia Assembly have petitioned the King for permission to make a law for preventing the importation of more into that colony. This request, however, will probably not be granted as their former laws of that kind have always been repealed.”⁴

Further confirmation that even the Virginia Founders were not responsible for slavery, but actually tried to dismantle the institution, was provided by John Quincy Adams (known as the “hell-hound of abolition” for his extensive efforts against that evil). Adams explained:

“The inconsistency of the institution of domestic slavery with the principles of the Declaration of Independence was seen and lamented by all the southern patriots of the Revolution; by no one with deeper and more unalterable conviction than by the author of the Declaration himself

[Jefferson]. No charge of insincerity or hypocrisy can be fairly laid to their charge. Never from their lips was heard one syllable of attempt to justify the institution of slavery. They universally considered it as a reproach fastened upon them by the unnatural step-mother country [Great Britain] and they saw that before the principles of the Declaration of Independence, slavery, in common with every other mode of oppression, was destined sooner or later to be banished from the earth. Such was the undoubting conviction of Jefferson to his dying day. In the Memoir of His Life, written at the age of seventy-seven, he gave to his countrymen the solemn and emphatic warning that the day was not distant when they must hear and adopt the general emancipation of their slaves.”⁵

While Jefferson himself had introduced a bill designed to end slavery,⁶ not all of the southern Founders were opposed to slavery. According to the testimony of Virginians James Madison, Thomas Jefferson, and John Rutledge, it was the Founders from North Carolina, South Carolina, and Georgia who most strongly favored slavery.⁷

Yet, despite the support for slavery in those States, the clear majority of the Founders opposed this evil.

For instance, when some of the southern pro-slavery advocates invoked the Bible in support of slavery, Elias Boudinot, President of the Continental Congress, responded:

“[E]ven the sacred Scriptures had been quoted to justify this iniquitous traffic. It is true that the Egyptians held the Israelites in bondage for four hundred years, . . . but . . . gentlemen cannot forget the consequences that followed: they were delivered by a strong hand and stretched-out arm and it ought to be remembered that the Almighty Power that accomplished their deliverance is the same yesterday, today, and forever.”⁸

Many of the Founding Fathers who had owned slaves as British citizens released them in the years following America’s separation from Great Britain (e.g., George Washington, John Dickinson, Caesar Rodney, William Livingston, George Wythe, John Randolph of Roanoke, and others). Furthermore, many of the Founders had never owned any slaves. For example, John Adams proclaimed,

“[M]y opinion against it [slavery] has always been known . . . [N]ever in my life did I own a slave.”⁹



Constitution: The Three-Fifths (of a Person) Clause

While much progress was made by the Founders to end the institution of slavery, unfortunately what they began was not fully achieved until generations later. Yet, despite the strenuous effort of many Founders to recognize in practice that “all men are created equal,” charges persist to the opposite. In fact, revisionists even claim that the Constitution demonstrates that the Founders considered one who was black to be only **three-fifths of a person**. This charge is yet another falsehood. The three-fifths clause was not a measurement of human worth; rather, it was an anti-slavery provision to limit the political power of slavery’s proponents.

By including only three-fifths of the total number of slaves in the congressional calculations, Southern States were actually being denied additional pro-slavery representatives in Congress. Based on the clear records of the Constitutional Convention, two prominent professors explain the meaning of the three-fifths clause:

[T]he Constitution allowed Southern States to count three-fifths of their slaves toward the population that would determine numbers of representatives in the federal legislature. This clause is often singled out today as a sign of black dehumanization: they are only three-fifths human. But the provision applied to slaves, not blacks. That meant that free blacks—and there were many, North as well as South—counted the same as whites. More important, the fact that slaves were counted at all was a concession to slave owners. Southerners would have been glad to count their slaves as whole persons. It was the Northerners who did not want them counted, for why should the South be rewarded with more Representatives, The More Slaves They Held? ³⁵

Thomas West

Tomas West is Professor of Politics at the University of Dallas, where he has taught since 1974. He is also a Director and Senior Fellow of the Claremont Institute. West, born in 1945, received his B.A. at Cornell in 1967 and his Ph.D. at Claremont Graduate University in 1974. He served in Vietnam as a Lieutenant in the U.S. Army in 1969-70. Far from being traumatized by the experience, he greatly enjoyed a year of hospitality and good food with his Vietnamese counterparts at 7th ARVN Division headquarters G-2 in My Tho. He was Bradley Resident Scholar at the Heritage Foundation in 1988-89, and Salvatori Visiting Scholar at Claremont McKenna College from 1990-92.

Books Authored: *Vindicating the Founders: Race, Sex, Class, and Justice in the Origins of America*. Lanham, MD: Rowman and Littlefield, 1997. Paperback edition, 2001.

It was slavery's opponents who succeeded in restricting the political power of the South by allowing them to count only three-fifths of their slave population in determining the number of congressional representatives. The three-fifths of a vote provision applied only to slaves, not to free blacks in either the North or South.³⁶

Walter Williams

Why do revisionists so often abuse and misportray the three-fifths clause? Professor Walter Williams (himself an African-American) suggested:

“Politicians, news media, college professors and leftists of other stripes are selling us lies and propaganda. To lay the groundwork for their increasingly successful attack on our Constitution, they must demean and criticize its authors. As Senator Joe Biden demonstrated during the Clarence Thomas hearings, the framers' ideas about natural law must be trivialized or they must be seen as racists.”³⁷

Walter E. Williams was born in Philadelphia in 1936. He holds a bachelor's degree in economics from California State University (1965) and a Master's degree (1967) and doctorate (1972) in economics from the University of California at Los Angeles.

In 1980, he joined the faculty of George Mason University in Fairfax, Virginia, and is currently the John M. Olin Distinguished Professor of Economics. From 1995 to 2001, he served as department chairman. He has also served on the faculties of other colleges and universities. He is a writer, author and speaker and participates in many debates and conferences, is a frequent public speaker and has often given testimony before both houses of Congress.



Here are additional examples of the strong anti-slavery sentiments held by great numbers of the Founders:

Charles Carroll

[W]hy keep alive the question of slavery? It is admitted by all to be a great evil.¹⁰

Charles Carroll, Signer Of The Declaration



Carroll, Charles (September 19, 1737–November 14, 1832), was a member of the Continental Congress and one of the first signers of the Declaration of Independence. Born at Annapolis, Maryland, he became one of the richest men in the Colonies. Charles, who outlived all the other signers, made many daring speeches and greatly supported the patriot cause with his

finances. When he signed his name to the Declaration, someone commented that there were many men with the name “Charles Carroll” and that the British would not know which one was him. He at once added “of Carrollton,” and was known by that title ever since.

On November 4, 1800, in a letter to James McHenry, Charles Carroll, stated:

“Without morals a republic cannot subsist any length of time; they therefore who are decrying the Christian religion, whose morality is so sublime and pure [and] which insures to the good eternal

happiness, are undermining the solid foundation of morals, the best security for the duration of free governments.” ¹¹⁴⁷

On April 23, 1820, in a letter to Robert Goodloe, Charles Carroll, who was a member of a society to end slavery, stated:

“[W]hy keep alive the question of slavery? It is admitted by all to be a great evil.”

James Madison

“It is due to justice; due to humanity; due to truth; to the sympathies of our nature; in fine, to our character as a people, both abroad and at home, that they should be considered, as much as possible, in the light of human beings, and not as mere property. As such, they are acted upon by our laws, and have an interest in our laws.”

James Madison 1829 speech to the Virginia Ratifying Convention

“Although all men are born free, slavery has been the general lot of the human race. Ignorant - they have been cheated; asleep - they have been surprised; divided - the yoke has been forced upon them. But what is the lesson?

...the people ought to be enlightened, to be awakened, to be united, that after establishing a government they should watch over it...

It is universally admitted that a well-instructed people alone can be permanently free.” James Madison

On December 3, 1816, in his Eighth Annual Message to Congress, President James Madison stated:

“Our thankfulness is due to Providence for what is far more than a compensation, in the remarkable health which has distinguished the present year. ...

The United States, having been the first to abolish within the extent of their authority the transportation of the natives of Africa into slavery, by prohibiting the introduction of slaves and by punishing their citizens participating in the traffic, can not but be gratified at the progress made

by concurrent efforts of other nations toward a general suppression of so great an evil. ...

Government, in a word, whose conduct within and without may bespeak the most noble of all ambitions—that of promoting peace on earth and good will to man. These contemplations, sweetening the remnant of my days, will animate my prayers for the happiness of my beloved country, and a perpetuity of the institutions under which it is enjoyed.”¹⁴⁰⁴

James Madison was raised being close friends with many slaves, especially a young man named Billy.¹⁴¹⁶ In regards to slavery, Madison wrote:

“The whole Bible is against negro slavery; but that the clergy do not preach this, and the people do not see it”

Angelina Emily Grimké



Angelina Emily Grimké, abolitionist and women’s rights activist, authored this “Appeal to the Christian Women of the South.” She was a native Southerner, born in Charleston, South Carolina, in 1805, the daughter of a man who owned several hundred slaves. Converted to the Quaker faith, Grimké wrote this in 1836. She died in 1879

An Appeal to the Christian Women of the South (1836)

was a unique piece written in the hopes that Southern women would not be able to resist an appeal made by one of their own.

The style of the essay is very personal in nature, and uses simple language and firm assertions to convey her ideas. The essay is extraordinarily unique because it is the only written appeal made by a Southern woman to other Southern women regarding the abolition of slavery. Grimké’s *Appeal* was widely distributed by the American Anti-Slavery Society, and was received with great acclaim by radical abolitionists. However, it was also received with great criticism by her former Quaker community, and was publicly burned in South Carolina.

The Appeal makes seven main arguments: First, that slavery is contrary to the Declaration of Independence; second, that slavery is contrary to the first charter of human rights bestowed upon man in the Bible; third, that the argument that slavery was prophesized gives no excuse to slaveholders for encroaching on another man’s natural rights; fourth, that slavery was never supposed to exist under patriarchal dispensation; fifth, that slavery never existed under Hebrew Biblical law; sixth, that slavery in America “reduces man to a thing”; and lastly, that slavery is contrary to the teachings of Jesus and his apostles.

Grimké also states, in a reply letter to Catharine E. Beecher, what she believes to be the abolitionist’s definition of slavery: “Man cannot

rightfully hold his fellow man as property. Therefore, we affirm that every slaveholder is a man-stealer... To steal a man is to rob him of himself.”She reiterates well-known principles from the Declaration of Independence regarding the equality of man. Grimké argues that “a man is a man, and as a man he has inalienable rights, among which is the right to personal liberty... No circumstances can ever justify a man in holding his fellow man as property... The claim to him as property is an annihilation of his rights to himself, which is the foundation upon which all his other rights are built.”



Supreme Court misuse of “precedent”

“Many of the founders recognized that slavery, as practiced in the United States at the time of independence, was an affront to the principles acknowledged in the Declaration. During the Constitutional Convention, the delegates could not arrive at a consensus completely conforming the constitution to the principle of equality in this context.

Abraham Lincoln noted that the spirit of the founders toward the principle of slavery, “was hostility to the *principle*, and toleration, *only by necessity*.”⁴⁸

Article I, Section 9, Clause 1 contemplated a move toward conformity to the Declaration principle, by *permitting Congress to impose taxes upon the slave trade and to abolish it altogether after 1808*.

In the period preceding the Civil War, many persons, led by orators such as Steven Douglas and jurists such as Chief Justice Roger Taney, separated the interpretation and implementation of the Constitution with regard to slavery from the principles of the Declaration of Independence. By making this separation, these men attempted to transform a tolerated evil soon to expire into a positive right. This is the essence of the Supreme Court’s holding in *Dred Scott*.⁴⁹

Chief Justice Taney wrongly concluded that because the practice of some of the Declaration’s framers was slavery, their practices rather than the standard of equality, should govern. While it is always proper to consider the factual situation existing at the founding, it is the immutable rule of law which controls, not the sometimes inconsistent practices of men.” (Kerry L. Morgan, used with permission)

Here is a classic misuse of “**precedent**” by going back to a practice that was condemned by our Declaration of Independence and the Constitution.

If any Bill or Ruling of any court including the **Supreme Court**, including and especially “**precedent**” conflicts with the Constitution then “*The Constitution always must rule*”.

“[T]he Constitution ought to be the standard of construction for the laws, and that wherever there is an evident opposition, the laws ought to give place to the Constitution.”

Alexander Hamilton

“Slavery naturally tends to destroy all sense of justice and equity. It puffs up the mind with pride: teaches youth a habit of looking down upon their fellow creatures with contempt, esteeming them as dogs or devils, and imagining themselves beings of superior dignity and importance, to whom all are indebted.

This banishes the idea, and unqualifies the mind for the practice of common justice.”

David Rice 1792 speech to the constitutional convention of Kentucky.

Reference: American Political Writing during the Founding Era: 1760-1805, Hyneman and Lutz, ed., vol. 2 (868)

Congress Discusses Slavery in the Western Territories

In 1783, Congress formed a committee to “prepare a plan for the temporary government of the western territory.” Thomas Jefferson, chairman of the committee, delivered a report in March 1784 proposing the division of the land into ten territories, and their eventual admission to the Union on an equal footing with the original thirteen states. In addition, Jefferson proposed the prohibition of slavery in any of the new states. Congress rejected Jefferson’s ban on slavery, but in 1785 **Rufus King** attempted to restore it, offering the displayed resolution. Congress, once again, rejected the proposal by a slight margin. Slavery was officially barred from the new western states in 1787.



Benjamin Franklin

Ben Franklin was the first president of the first anti-slavery society in the United States.

In 1787, the Northwest Ordinance outlawed slavery in the Midwest. Richard Bassett, a Signer of the Constitution, converted to Methodism, freed all his slaves and paid them as hired labor. For many of the Founders, their feelings against slavery went beyond words. For example, in 1774, Benjamin Franklin and Benjamin Rush founded America’s first anti-slavery society; John Jay was president of a similar society in New York. In fact, when signer of the Constitution William

Livingston heard of the New York society, he, as Governor of New Jersey, wrote them, offering:

“I would most ardently wish to become a member of it [the society in New York] and . . . I can safely promise them that neither my tongue, nor my pen, nor purse shall be wanting to promote the abolition of what to me appears so inconsistent with humanity and Christianity. . . . May the great and the equal Father of the human race, who has expressly declared His abhorrence of oppression, and that He is no respecter of persons, succeed a design so laudably calculated to undo the heavy burdens, to let the oppressed go free, and to break every yoke.”²³

John Quincy Adams fought to end slavery by removing Congress’ Gag Rule.

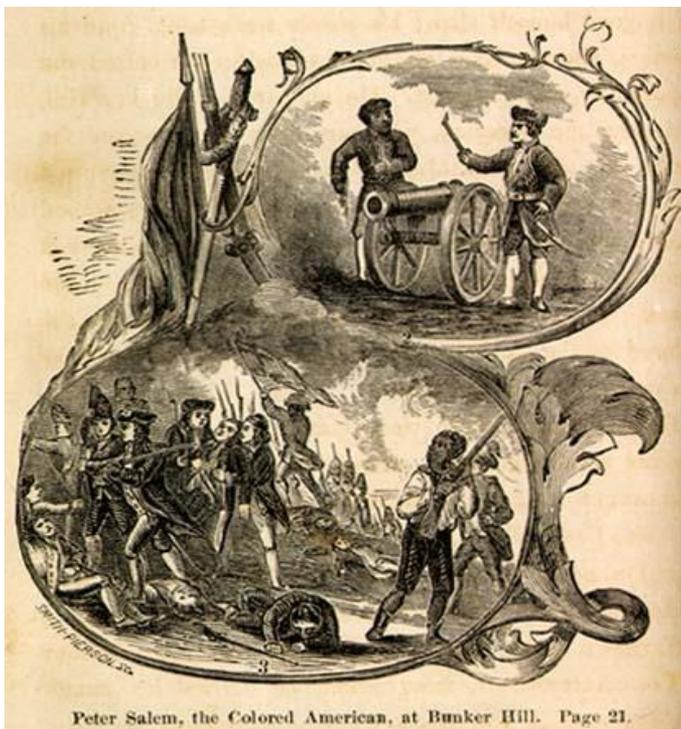
In 1807, Congress passed the Slave Importation Act, prohibiting further importation of slaves. 19 of the 34 States outlawed slavery before the Civil War: Pennsylvania 1787, New Hampshire 1788, Connecticut 1788, Massachusetts 1788, Rhode Island 1790, Vermont 1791, New York 1799, Ohio 1803, New Jersey 1804, Indiana 1816, Illinois 1818, Maine 1820, Michigan 1837, Iowa 1846, Wisconsin 1848, Minnesota 1858, Oregon 1859, California 1850 and Kansas 1861.

Senator Charles Sumner’s vehement stand against slavery resulted in Congressman Preston S. Brooks of South Carolina violently beating him on the head with a cane while he was seated at his desk on the floor of the U.S. Senate. Charles Sumner died March 11, 1874, having never fully recovered from those injuries.

A founder of the Republican Party, Charles Sumner served as a Senator from Massachusetts for 23 years, stated:

“Familiarity with that great story of redemption, when God raised up the slave-born Moses to deliver His chosen people from bondage, and with that sublimer story where our Saviour died a cruel death that all men, without distinction of race, might be saved, makes slavery impossible.”

“There is no reason for renouncing Christianity, or for surrendering to the false religions; nor do I doubt that Christianity will yet prevail over the earth as the waters cover the sea.” Permission granted to reproduce with acknowledgement. American Minute



Peter Salem, the Colored American, at Bunker Hill. Page 21.

Colored Patriots Of The American Revolution

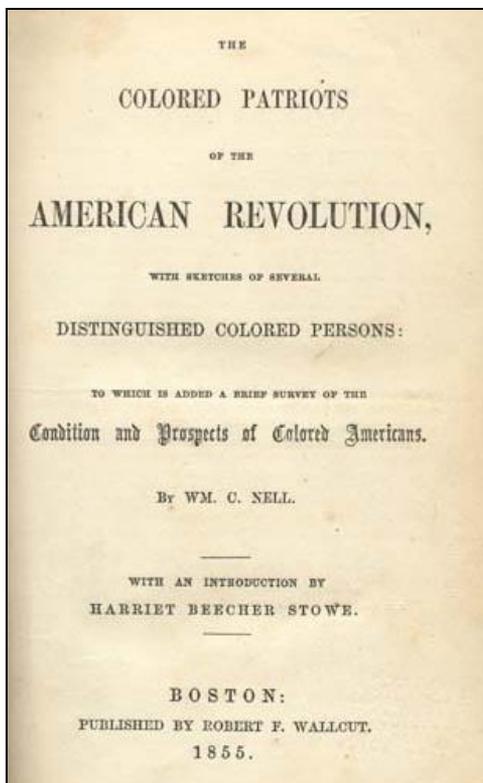
The Colored Patriots Of The
American Revolution,
With Sketches Of Several
Distinguished Colored Persons:
To Which Is Added A Brief
Survey Of The
*Condition and Prospects of
Colored Americans.*

By
WM. C. NELL

With An Introduction By
Harriet Beecher Stowe.

Boston:
Published By Robert F.
Wallcut.
1855.

Entered according to Act of
Congress, in the year eighteen
hundred and fifty-five,



By William C. Nell,

In the Clerk's office of the District Court for the District of Massachusetts.
Boston:

J. B. Yerrinton And Son,

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(*SOURCE: WallBuilders David Barton*)

INTRODUCTION

The colored race has been generally considered by their enemies, and sometimes even by their friends, as deficient in energy and courage. Their virtues have been supposed to be principally *negative* ones. This little collection of interesting incidents, made by a colored man, will redeem the character of the race from this misconception, and show how much injustice there may often be in a generally admitted idea.

In considering the services of the Colored Patriots of the Revolution, we are to reflect upon them as far more magnanimous, because rendered to a nation which did not acknowledge them as citizens and equals, and in whose interests and prosperity they had less at stake. It was not for their own land they fought, not even for a land which had adopted them, but for a land which had enslaved them, and whose laws, even in freedom, oftener oppressed than protected. Bravery, under such circumstances, has a peculiar beauty and merit.

It is to be hoped that the reading of these sketches will give new self-respect and confidence to the race here represented. Let them emulate the noble deeds and sentiments of their ancestors, and feel that the dark skin can never be a badge of disgrace, while it has been ennobled by such examples.

And their white brothers in reading may remember, that generosity, disinterested courage and bravery, are of not particular race and complexion, and that the image of the Heavenly Father may be reflected alike by all. Each record of worth in this oppressed and despised should be pondered, for it is by many such that the cruel and unjust public sentiment, which has so long proscribed them, may be reversed, and full opportunities given them to take rank among the nations of the earth.

H. B. Stowe. Andover, October, 1855.

Boston Massacre Crispus Attucks

In the fall of 1768, British soldiers were sent to Boston to help control growing colonial unrest, but this only increased tensions with those colonists who opposed the presence of troops. After dusk on Monday, March 5, 1770,

a crowd of colonists confronted a sentry who had struck a boy for complaining that an officer was late in paying a barber bill.



Crispus Attucks

Botta's History, and Hewes's Reminiscences

(the tea party survivor), establish the fact that the colored man, ATTUCKS, was *of* and *with* the people, and was never regarded otherwise.

Botta, in speaking of the scenes of the 5th of March, says: "The people were greatly exasperated. The multitude ran towards King

street, crying, *'Let us drive out these ribalds* (coarse, humorous but rude and vulgar); *they have no business here!*' The rioters rushed furiously towards the Custom House; they approached the sentinel, crying, *'Kill him, kill him!*' They assaulted him with snowballs, pieces of ice, and whatever they could lay their hands upon. The guard were then called, and, in marching to the Custom House, they encountered," continues Botta, "a band of the populace, led by a mulatto named Attucks, who brandished their clubs, and pelted them with snowballs.

The maledictions, the imprecations, the execrations of the multitude, were horrible. In the midst of a torrent of invective from every quarter, the military were challenged to fire. The populace advanced to the points of their bayonets. The soldiers appeared like statues; the cries, the howlings, the menaces, the violent din of bells still sounding the alarm, increased the confusion and the horrors of these moments; at length, the mulatto and twelve of his companions, pressing forward, environed the soldiers, and striking their muskets with their clubs, cried to the multitude: *'Be not afraid; they dare not fire: why do you hesitate, why do you not kill them, why not crush them at once?'*

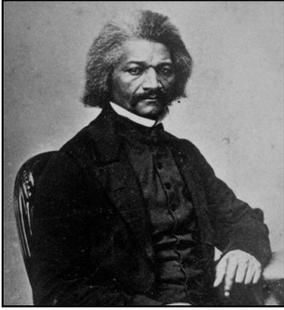
The mulatto lifted his arm against Capt. Preston, and having turned one of the muskets, he seized the bayonet with his left hand, as if he intended to execute his threat. At this moment, confused cries were heard: *'The wretches dare not fire!'* Firing succeeds. Attucks is slain. The other discharges follow. Three were killed, five severely wounded, and several others slightly."

Attucks had formed the patriots in Dock Square, from whence they marched up King street, passing through the street up to the main guard, in order to make the attack.

Attucks was killed by Montgomery, one of Capt. Preston's soldiers. He had been foremost in resisting, and was first slain. As proof of a front engagement, he received two balls, one in each breast.

John Adams, counsel for the soldiers, admitted that Attucks appeared to have undertaken to be the hero of the night, and to lead the people. He and Caldwell, not being residents of Boston, were both buried from Faneuil Hall. The citizens generally participated in the solemnities.

Frederick Douglas



Frederick Douglass is often misquoted and mainly quoted from his early life as an escaped slave and abolitionist.

Revisionist and others commit “sins of omission” as he searches and reads for himself and finds his own truth. This is a great example on what happens when you rely on the beliefs and teaching of others only.

Born 1818 Frederick Augustus Washington Bailey, a slave, in Tuckahoe, Talbot County, Maryland. Mother is a slave, Harriet Bailey, and father is a white man, rumored to be his master, Aaron Anthony. He had three older siblings, Perry, Sarah, and Eliza.

Frederick Douglass (born **Frederick Augustus Washington Bailey**, circa 1818 – February 20, 1895) was an American social reformer, orator, writer and statesman. After escaping from slavery, he became a leader of the abolitionist movement, gaining renown for his dazzling oratory and incisive antislavery writing. Douglass also actively supported women's suffrage. Following the Civil War, he worked on behalf of equal rights for freedmen, and held multiple public offices.

His classic autobiography, Life and Times of Frederick Douglass, is one of the best known accounts of American slavery.

Douglass was a firm believer in the equality of all people, whether black, female, Native American, or recent immigrant. He was fond of saying,

"I would unite with anybody to do right and with nobody to do wrong."

In his own words; comments from” *Life and Times of Frederick Douglass, Written by Himself*”

Regarding the Constitution, the Declaration of Independence and the Founders themselves.

From motives of peace, instead of issuing my paper in Boston, among New England friends, I went to Rochester, N. Y., among strangers, where the local circulation of my paper --"THE NORTH STAR"--would not interfere with that of the *Liberator* or the *Anti-Slavery Standard*, for I was then a faithful disciple of William Lloyd Garrison, and fully

committed to his doctrine touching the pro-slavery character of the Constitution of the United States, also the *non-voting principle* of which he was the known and distinguished advocate. With him, I held it to be the first duty of the non-slaveholding States to dissolve the union with the slaveholding States, and hence my cry, like his, was "No union with slaveholders." With these views I came into western New York, and during the first four years of my labors here I advocated them with pen and tongue, to the best of my ability.

After a time, a careful reconsideration of the subject convinced me that there was no necessity for dissolving the "union between the northern and southern States;" that to seek this dissolution was no part of my duty as an abolitionist; that to abstain from voting was to refuse to exercise a legitimate and powerful means for abolishing slavery; and that the Constitution of the United States not only contained no guarantees in favor of slavery, but on the contrary, was in its letter and spirit an anti-slavery instrument, demanding the abolition of slavery as a condition of its own existence, as the supreme law of the land.

This radical change in my opinions produced a corresponding change in my action. To those with whom I had been in agreement and in sympathy, I came to be in opposition. What they held to be a great and important truth I now looked upon as a dangerous error.

My first opinions were naturally derived and honestly entertained. Brought directly, when I escaped from slavery, into contact with abolitionists who regarded the Constitution as a slaveholding instrument, and finding their views supported by the united and entire history of every department of the government, it is not strange that I assumed the Constitution to be just what these friends made it seem to be. I was bound not only by their superior knowledge to take their opinions in respect to this subject, as the true ones, but also because I **had no means of showing their unsoundness.**

But for the responsibility of conducting a public journal, and the necessity imposed upon me of meeting opposite views from abolitionists outside of New England, I should in all probability have remained firm in my disunion views. My new circumstances compelled me to re-think the whole subject, and study with some care not only the just and proper rules of legal interpretation, but the origin, design, nature, rights, powers, and duties of civil governments, and also the relations which human beings sustain to it.

By such a course of thought and reading *I was conducted to the conclusion that the Constitution of the United States-- inaugurated "to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty could not well have been designed at the same time to maintain and perpetuate a system of rapine and murder like slavery, especially as not one word can be found in the Constitution to authorize such a belief. Then, again, if the declared purposes of an instrument are to govern the meaning of all its parts and details, as they clearly should, the Constitution of our country is our warrant for the abolition of slavery in every State of the Union.*"(Emphasis added)

EDUCATION:

Douglass believed that education was key for black Americans to improve their lives. For this reason, he was an early advocate for desegregation of schools.

(See Booker T. Washington founder of Tuskegee Institute and George Washington Carver, inventor, scientist and became a professor at Tuskegee at request of Booker T. Washington. Compare the philosophy of these men to those of W.E.B. DuBois et al that were socialist and members of the Communist Party.

Frederick Douglass:

“Their (*blacks*) poverty kept them ignorant and their ignorance kept them degraded.”

“by establishing an institution in which colored youth should learn trades as well as to read, write, and count”.....

Letter to Harriett Beecher Snowe Douglass considered this the most important.

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## Booker T. Washington



**Washington, Booker Taliaferro** (April 5, 1856–November 14, 1915), was a Black American educator, writer and reformer. Born a slave, he taught at Malden, West Virginia, and at the Hampton Institute. He founded the Tuskegee Institute and recruited George Washington Carver as a professor. He wrote *Up From Slavery*, 1901; and *The Future of the American Negro*, 1899. He

was the first Black to have his picture on a U.S. postage stamp, 1940; the first Black elected to the Hall of Fame, 1945; and the first Black to have his image on a U.S. coin, 1946.

In the spring of 1896, Booker T. Washington wrote a letter to George W. Carver, who had just received his Masters Degree from Iowa State Agricultural Institute:

“Tuskegee Institute seeks to provide education—a means for survival to those who attend. Our students are poor, often starving. They travel miles of torn roads, across years of poverty. We teach them to read and write, but words cannot fill stomachs. They need to learn how to plant and harvest crops. ...

I cannot offer you money, position or fame. The first two you have. The last, from the place you now occupy, you will no doubt achieve.

These things I now ask you to give up. I offer you in their place—work—hard, hard work—the challenge of bringing people from degradation, poverty and waste to full manhood.”  
Booker T. Washington<sup>2909</sup>

George W. Carver responded to Booker T. Washington May 16, 1896

“My dear Sir,  
I am just in receipt of yours of the 13th inst., and hasten to reply. I am looking forward to a very busy, pleasant and profitable time at your college and shall be glad to cooperate with you in doing all I can through Christ who strengtheneth me to better the condition of our people.

Some months ago I read your stirring address delivered at Chicago and I said amen to all you said, furthermore you have the correct solution to the “race problem”. ...

Providence permitting, I will be there in Nov.

God bless you and your work,”

Geo. W. Carver<sup>2910</sup>

### **Booker T. Washington (Wikipedia)**

In dire poverty after the Civil War, he moved to West Virginia to work in a salt furnace and coal mine. At age 16 he walked 500 miles to attend Hampton Institute in Virginia and later Wayland Baptist Seminary in Washington, DC.

[In 1872 "by walking, begging rides both in wagons, and in the cars" he travelled 500 mi. to the Hampton (Virginia) Normal and Agricultural Institute, where he remained three years, working as janitor for his board and education, and graduated in 1875. For two years he taught at Malden, West. Virginia, and studied for eight months (1878-1879) at the Wayland Seminary in Washington, D.C.

In 1879 he became instructor at the Hampton Institute, where he trained about seventy-five American Indians with whom General S. C. Armstrong was carrying on an educational experiment, and he developed the night school, which became one of the most important features of the institution.] *Encyclopedia Britannica 1911*

He then taught in West Virginia until he founded Tuskegee Institute in Alabama, where he recruited George Washington Carver as a professor.

**At his death, the school had 1,500 students and a faculty of 200 teaching 38 trades.**

“If no other consideration had convinced me of the value of the Christian life, the Christlike work which the Church of all denominations in America has done during the last 35 years for the elevation of the black man would have made me a Christian.”

Of his speech in Atlanta, 1895, Booker T. Washington wrote:

“The afternoon papers had forecasts of the next days’ proceedings in flaring headlines...

I did not sleep much that night...The next morning...I also kneeled down and asked God’s blessing...

I make it a rule never to go before an audience...without asking the blessing of God upon what I want to say.”

*Used with permission: American Minute*

Northern critics called Dr. Washington's followers the "Tuskegee Machine". After 1909, Washington was criticized by the leaders of the new NAACP, especially W. E. Du Bois, who demanded a harder line on civil rights protests. Washington replied that confrontation would lead to disaster for the outnumbered blacks, and that cooperation with supportive whites was the only way to overcome pervasive racism in the long run. Some of his civil rights work was secret, such as funding court cases.

Washington's work on education issues helped him enlist both the moral and substantial financial support of many major white philanthropists as well as many Christian churches and ministers. He became friends with such self-made men as Standard Oil magnate Henry Huttleston Rogers;

Sears, Roebuck and Company President Julius Rosenwald; and George Eastman, inventor and founder of Kodak. These individuals and many other wealthy men and women funded his causes, including Hampton and Tuskegee institutes.

Washington advocated “go slow” accommodations. This required African-Americans to accept the sacrifice of political power, civil rights and higher education for the youth that existed in the current system. His belief was that African-Americans should “concentrate all their energies on industrial education, and accumulation of wealth, and the conciliation of the South.”

Washington valued the "industrial" education, as it provided critical skills for the jobs then available to the majority of African-Americans at the time. It would be these skills that would lay the foundation for the creation of stability that the African-American community required in order to move forward.

He believed that in the long term “blacks would eventually gain full participation in society by showing themselves to be responsible, reliable American citizens.” His approach advocated for an initial step toward equal rights, rather than full equality under the law.

It would be this step that would provide the economic power to back up their demands for equality in the future.

This action, over time, would provide the proof to a deeply prejudiced white America that they were not in fact “‘naturally’ stupid and incompetent.”

His strong stand and approach caused the major divide with his one time friend and fellow worker W. E. Du Bois and others as stated above. *Wiki (See Chapter 10 for the path Du Bois followed.)*

## George Washington Carver



**Carver, George Washington** (c.1864–January 5, 1943), was an African American chemist of international fame in the field of agricultural. He introduced hundreds of uses for the peanut, soybean, pecan and sweet potato, thereby creating a market for these products. This not only revolutionized the economy of the South, but these crops replenished the soil, which had been depleted through years of cotton

growth.

George was born a slave just prior to the end of the Civil War. Within a few weeks, his father, who belonged to the next farm over, was killed in a log hauling accident. Shortly after the War, while still an infant, George Carver, along with his mother and sister were kidnapped by bushwhackers. Moses Carver sent friends to track down the thieves and trade his best horse to retrieve them. The thieves took the horse and only left George, who was sick with the whooping cough. George never saw his mother or sister again.

In January 21, 1921, at the request of the United Peanut Growers Association, George Washington Carver addressed the U.S. House Ways and Means Committee in Washington, D.C., regarding a proposed tariff on imported peanuts. George expounded the many potential uses of the peanut to improve the economy of the South. Initially given only ten minutes to speak, the committee became so enthralled that the Chairman said, **“Go ahead Brother. *Your time is unlimited!*”**

**George Washington Carver spoke for one hour and forty-five minutes. In his explanation of the many foods products derived from the peanut, Carver stated:**

**“If you go to the first chapter of Genesis, we can interpret very clearly, I think, what God intended when he said “Behold, I have given you ever herb that bears seed. To you it shall be meat.” This is what He means about it. It shall be meat. There is everything there to strengthen and nourish and keep the body alive and healthy.<sup>3079</sup>**

**At the end of his address, the Chairman of the Committee asked: “Dr. Carver, how did you learn all of these things?”**

**Carver answered:**

**“From an old book”; “What book?” asked the Chairman. Carver replied, “The Bible.”**

**The Chairman inquired, “Does the Bible tell about peanuts?”**

**“No, Sir” Dr. Carver replied,**

**“But it tells about the God who made the peanut. I asked Him to show me what to do with the peanut, and He did.”<sup>3080</sup>**

### **Eight Cardinal Virtues of George Washington Carver**

**On January 9, 1922, George W. Carver wrote a thank you note to one of his students who had given him a Christmas present:**

Mr. L. Robinson,

I wish to express through you to each member of the Senior class my deep appreciation for the fountain pen you so kindly and thoughtfully gave me Christmas.

This gift, like all the others, is characterized by simplicity and thoughtfulness, which I hope each member will make the slogan of their lives.

As your father, it is needless for me to keep saying, I hope, except for emphasis, that each one of my children will rise to the full height of your possibilities, which means the possession of these eight cardinal virtues which constitutes a lady or gentleman.

- 1<sup>st</sup>. Be clean both inside and outside.**
- 2<sup>nd</sup>. Who neither looks up to the rich or down on the poor.**
- 3<sup>rd</sup>. Who loses, if needs be, without squealing.**
- 4<sup>th</sup>. Who wins without bragging.**
- 5<sup>th</sup>. Who is always considerate of women, children and old people.**
- 6<sup>th</sup>. Who is too brave to lie.**
- 7<sup>th</sup>. Who is too generous to cheat.**
- 8<sup>th</sup>. Who takes his share of the world and lets other people have theirs.**

May God help you to carry out these eight cardinal virtues and peace and prosperity be yours through life.

Lovingly yours,  
G.W. Carver<sup>3082</sup>

**“I shall allow no man to belittle my soul by making me hate him.”** <sup>2911</sup>

**“No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem.”** <sup>2912</sup>

“I have always had the greatest respect for the work of The Salvation Army, especially because I have noted that draws no color line in religion.” <sup>2913 1</sup>

George W. Carver

## **Elizabeth “Mumbet” Freeman**

**Elizabeth “Mumbet” Freeman**, watercolor (reproduction) by Susan Anne Livingston Ridley Sedgwick, 1811

In states where slaves were considered as persons before the law, they sued for, and sometimes won, their freedom in the courts. Elizabeth Freeman



achieved freedom after petitioning the State of Massachusetts in 1781. “Anytime while I was a slave,” she said, “if one minute’s freedom had been offered to me, and I had been told I must die at the end of that minute, I would have taken it—just to stand one minute . . . on God’s airth a free woman. I would.” Courtesy Massachusetts Historical Society, Boston

## John Newton

**“Amazing grace! How sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see.”**

These were the words of John Newton, a former slave ship captain, who died DECEMBER 21, 1807.

At age 11, his mother died and he went to sea with his father.

He fell in love with Mary Catlett while on shore leave, but overstaying his visit, he missed his ship’s departure and was pressed by a gang onto the HMS Harwich.

His reckless behavior caused him to be traded to a slave ship.

While on a West African plantation buying slaves, his employer enslaved him. He was rescued, but continued his immoral life, deriding Christians with blasphemy that shocked even sailors.

During a storm that nearly sank them, he first prayed.

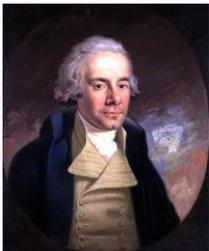
He read Thomas a Kempis’ ‘Imitation of Christ,’ left the slave-trade and became a minister, preaching the rest of his life against slavery.

**Having encouraged William Wilberforce to end slavery in England,** his tombstone read,

**“John Newton, Clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long labored to destroy.”**

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## William Wilberforce



**William Wilberforce** (24 August 1759 – 29 July 1833) was a British politician, a philanthropist and a leader of the movement to abolish the slave trade. A native of Kingston upon Hull, Yorkshire, he began his political career in 1780 and became the independent Member of Parliament for Yorkshire (1784–1812). In

1785, he underwent a conversion experience and became an evangelical C, resulting in major changes to his lifestyle and a lifelong concern for reform. In 1787, he came into contact with Thomas Clarkson and a group of anti-slave-trade activists, including Granville Sharp, Hannah More and Charles Middleton. They persuaded Wilberforce to take on the cause of abolition, and he soon became one of the leading English abolitionists.

He headed the parliamentary campaign against the British slave trade for twenty-six years until the passage of the Slave Trade Act 1807.

In later years, Wilberforce supported the campaign for the complete abolition of slavery, and continued his involvement after 1826, when he resigned from Parliament because of his failing health. That campaign led to the Slavery Abolition Act 1833, which abolished slavery in most of the British Empire; Wilberforce died just three days after hearing that the passage of the Act through Parliament was assured. He was buried in Westminster Abbey, close to his friend William Pitt.

Wilberforce's involvement in the abolition movement was motivated by a desire to put his Christian principles into action and to serve God in public life. He and other Evangelicals were horrified by what they perceived was a depraved and unchristian trade, and the greed and avarice of the owners and traders. Wilberforce sensed a call from God, writing in a journal entry in 1787 that "God Almighty has set before me two great objects, the suppression of the Slave Trade and the Reformation of Manners [moral values]". The conspicuous involvement of Evangelicals in the highly popular anti-slavery movement served to improve the status of a group otherwise associated with the less popular campaigns against vice and immorality.

On 22 May 1787, the first meeting of the Society for Effecting the Abolition of the Slave Trade took place, bringing like-minded British Quakers and Anglicans together in the same organisation for the first time.<sup>[80]</sup> The committee chose to campaign against the slave trade rather than slavery itself, with many members believing that slavery would eventually disappear as a natural consequence of the abolition of the trade.<sup>[81]</sup> Wilberforce, though involved informally, did not join the committee officially until 1791

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trade.<sup>[81]</sup> Wilberforce, though involved informally, did not join the committee officially until 1791.

### **" Am I not a Man and a Brother?" Medallion**

was created as part of anti-slavery campaign by Josiah Wedgwood, 1787

The society was highly successful in raising public awareness and support, and local chapters sprang up throughout Great Britain. Clarkson travelled the country researching and collecting first-hand testimony and statistics, while the committee promoted the campaign, pioneering techniques such as lobbying, writing pamphlets, holding public meetings, gaining press attention, organising boycotts and even using a campaign logo: an image of a kneeling slave above the motto "Am I not a Man and a Brother?" designed by the renowned pottery-maker Josiah Wedgwood.

### **Emancipation of enslaved Africans**

The hopes of the abolitionists notwithstanding, slavery did not wither with the end of the slave trade in the British Empire, nor did the living conditions of the enslaved improve. The trade continued, with few countries following suit by abolishing the trade, and with some British ships disregarding the legislation. The Royal Navy patrolled the Atlantic intercepting slave ships from other countries. Wilberforce worked with the members of the African Institution to ensure the enforcement of abolition and to promote abolitionist negotiations with other countries.

**In particular, the US had abolished the slave trade in 1808, and Wilberforce lobbied the American government to enforce its own prohibition more strongly.**

Various churches within the Anglican Communion commemorate Wilberforce in their liturgical calendars,<sup>[244]</sup> and Wilberforce University in Ohio, United States, founded in 1856, is named after him. The university was the first owned by African-American people, and is a historically black college.

***Amazing Grace***, a film about Wilberforce and the struggle against the slave trade, directed by Michael Apted with Ioan Gruffudd as William Wilberforce, was released in 2007 to coincide with the 200th anniversary of the date on which Parliament voted to ban the transport of slaves by British subjects. **(I highly recommend this film)** (Wikipedia)

## Harriet Beecher Stowe

(June 14, 1811–July 1, 1896), was an American teacher and author. She became famous for authoring the book *Uncle Tom's Cabin*, 1852. She was the daughter of the New England minister Lyman Beecher, and the sister of Henry Ward Beecher, one of the most renowned preachers of the day.

Her book, *Uncle Tom's Cabin*, published first in serial form between 1851–52, gained international fame and greatly stirred up the abolitionist movement. When President Lincoln met her, he greeted her by saying:

**“So you’re the little lady who started the big war.”** <sup>2441</sup>

Her book ends by saying:

“A day of grace is yet held out to us. Both North and South have been guilty before God; and the Christian church has a heavy account to answer. Not by combining together, to protect injustice and cruelty, and making a common capital of sin, is this Union to be saved, but by repentance, justice and mercy.”<sup>2442</sup> <sup>ii</sup>

## End Of Slavery

### Amendment XIII (1865)

**Section 1.** “Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.”

**Section 2.** Congress shall have power to enforce this article by appropriate legislation.”

*President Lincoln's Emancipation Proclamation did not apply to slavery in the states that had not seceded. to abolish slavery entirely, Congress proposed this amendment, which also gave Congress specific authority to enforce the amendment by legislation. Under these provisions, Congress has legislated against slavery-like conditions, such as peonage.*

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The Declaration of Independence Illustrated 1861

Separated Sept. 1, 1861
 Boston, U.S.A. No. 26. Page 578
 N^o 129.



THE AMERICAN DECLARATION OF INDEPENDENCE ILLUSTRATED.
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