

BROKEN CHAINS

VOL. I, NO. 12

~~SLAVERY~~ OR ~~FREEDOM~~

JULY 1993

THE INVISIBLE CHAIN

By Michelle Carr

Refugee in America

*There are words like Freedom
Sweet and wonderful to say.
On my heart-strings freedom sings
All day everyday.*

*There are words like Liberty
That almost make me cry.
If you had known what I knew
You would know why. - Langston Hughes*

Date: The 1700s Time: Dusk

Place: George Wythe's Study

THERE IS SOMETHING IN THE AIR.

Can you feel it? The spring air has an unusual snap. The flicker of the candle seems to speak. Master Wythe's study has a strange feeling. Is something happening? Should I, Benjamin, a slave, listen to the conversation a little more closely?

Master Wythe's gray eyes seem to look right through me as he paces, lost in thought, with his hands clasped behind him. His young student, Thomas Jefferson, is listening very intensely, as his long, reddish hair is pulled back to allow his freckles to listen, too. They are not talking about their usual farming, or reading those fancy Greek words I love to mimic, or even looking in those flashy scopes. I always half listen and learn, as I take my time dusting the books on the shelves.

Have you ever felt like a fly on the wall or a bump on a log? Have you experienced being treated like your pig's slop? Or how would you feel if you were treated like you did not have a mind of your own? Pretend you were invisible. You could see, hear, feel, and think, but *you* were not seen. Imagine being a slave.

As I clean spilled ink from Master Wythe's writing table and the cold, wooden floor, he talks of someone by the name of Patrick Henry. Old Wythe and young Jefferson seem a little uneasy about him. They mention how he was a frontiersman. I guess that means he's from the woods. They talked about his easy-going manner, and poor and thoughtless

dress. He was unknown in the capital and was not taken seriously until . . . he jolted the House of Burgesses.

As I scrub a little less and tune into the conversation a little more, I begin to realize something about our masters. Listen to George Wythe and Patrick Henry. What do you think?

It seems the Master and young Jefferson were speaking of Patrick Henry's speech to the House of Burgesses. It appears, Master Henry was in disagreement with a law called the Stamp Act. (The colonists had to buy stamped paper for newspapers, pamphlets, and legal papers. The money was to be used to pay part of the British government in America.) He thought it was wrong. He felt that King George III did not care if it were hard on the colonists. Master Wythe and his colleagues drew up all the petitions, but they had been disregarded. It really made him upset. Then Master Wythe mentioned that Henry's speech asked: "Are those who live in England better than we english who live in America?"

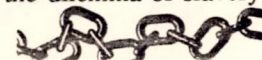
Now, I'm just a slave and I'm probably not supposed to understand, but I do. Just because I can't say it, don't mean I can't think it. It seems that that question could be compared to slave life. "Are those who are our masters better than we who are slaves?"

Then Thomas Jefferson reminded George Wythe that Patrick Henry also asked, "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery?"

Master Wythe and Thomas Jefferson paused for awhile. I continued to scrub on the spilled ink. I wonder what they are thinking? Could they understand how I feel as a slave? If only Patrick Henry knew what thoughts he put in the air in Master Wythe's study. Probably the same thoughts I have.

But no one even knows how I feel, what I think. I am a slave for life. They are slaves for the moment. (Michelle Carr, *Colonial Williamsburg Journal*, Spring 1993)

This issue is dedicated to the dilemma of slavery and freedom.



FROM THE DIRECTOR'S CHAIR

Robert C. Watson



A HISTORICAL NOTE

In 1993, millions of Americans paused to celebrate the 217th birth of this nation and the 250th birthday of Thomas Jefferson. However, there were millions of others who took the opportunity to reflect upon how these two events are related especially African-Americans who have always had mixed feelings about observing the 4th of July. For example on Independence Day in 1852, Frederick Douglass, the eloquent abolitionist stated his views about observing Independence Day in Rochester, New York. He related,

I am not included within the pale of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me. This Fourth July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrevocable ruin! I can to-day take up the plaintive lament of a peeled and woe-smitten people!

"By the rivers of Babylon, there we sat down. Yea! We wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried up away captive, required of us a song; and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

It can be gleaned from Douglas' speech that he and Thomas Jefferson were on opposite sides when it came to all men having the rights to life, liberty, and the pursuit of happiness.

Jefferson's views and attitudes towards blacks varied considerably during his lifetime. He thought that they were biologically inferior. For those interested in pursuing this subject, see Jefferson's "Notes on the State of Virginia." It is interesting to note that when Jefferson wrote the Declaration of Independence, he did include a statement advocating the gradual abolition of slavery. He penned the following anti-slavery clause that was omitted from the Declaration of Independence,

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. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian king of Great Britain. determined to keep open a market where MEN should be brought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce.

This anti-slavery clause was rejected from the very beginning by delegates from South Carolina and Georgia, the other eleven colonies eventually gave their support because of their dependency on slave labor and the slave trade.

While the majority of Americans will continue to observe, celebrate, and memorialize these two events, there will always be those who will have strong views about the two events because of the legacy of slavery.

Suggestions, comments, questions, articles are welcomed.
Send to Franklin Street Annex, Room 106.
Editor Michelle Carr
Department Director Robert C. Watson



ECHOES FROM THE PAST . . .

Important Dates in Black History



- July 1, 1959** Death of singer Billie Holiday (44), New York City.
- July 2, 1822** Denmark Vesey and five of his aides hanged at Blake's Landing, Charleston, South Carolina.
- July 2, 1943** Lt. Charles Hall, Brazil, Indiana, became first black pilot to shoot down Nazi plane.
- July 4, 1776** Declaration of Independence adopted. A section denouncing the slave trade was deleted.
- July 5, 1975** Arthur Ashe won the men's single championship at Wimbledon, defeating Jimmy Connors.
- July 6, 1957** Althea Gibson won women's single championship at Wimbledon, England.
- July 9, 1893** Daniel Hale Williams performs "world's first successful heart operation" at Chicago's Provident Hospital.
- July 10, 1775** Horatio Gates, George Washington's adjutant general, issued order excluding blacks from Continental Army.
- July 10, 1875** Mary McLeod Bethune, educator and civil rights leader, born in Mayesville, South Carolina.
- July 11-13, 1905** Black intellectuals and activists organized Niagara movement at meeting near Niagara Falls. Delegates from fourteen states, led by W. E. B. Du Bois and William Monroe Trotter, demanded abolition of all distinctions based on race.
- July 13-17, 1863** Hostility to draft and fear of blacks, "the cause" of the war and potential competitions in the labor market, led to "New York Draft Riots," one of the bloodiest race riots in American history. Mobs swept through streets, murdered blacks and hanged them on lamp posts.
- July 17, 1984** Jesse Jackson formally withdrew from presidential race in speech at Democratic convention in San Francisco.
- July 21, 1868** Fourteenth Amendment ratified, securing civil rights for freedmen.
- July 21, 1896** National Federation of Afro-American Women and the Colored Women's League merged and created the National Association of Colored Women. Mary Church Terrell was elected president at meeting at Washington's Nineteenth Street Baptist Church.
- July 22, 1939** Jane Matilda Bolin appointed judge of court of domestic relations, New York City, by Mayor Fiorello LaGuardia and became the first black woman judge.
- July 24, 1651** Anthony Johnson, a free black who was probably one of the first twenty settlers, received a grant of 250 acres of land in Northampton County, Virginia, for importing five persons. Johnson established a settlement on the banks of the Pungoteague River.
- July 26, 1865** Patrick Francis Healy, first black awarded Ph.D. degree, passed final examination at Louvain in Belgium.
- July 28, 1917** Ten thousand blacks marched down Fifth Avenue, New York City, in silent parade protesting lynchings and racial indignities.
- July 30, 1619** Virginia House of Burgesses met at Jamestown. First colonial legislature in America passed a measure which legalized white servitude. Similar measures were passed later by other colonies. White indentured servitude lasted for more than two centuries and involved most of the first white immigrants.



WE'VE GOT A VISITOR

Nancy Milton, Museum Educator
Department of Interpretive Development
Colonial Williamsburg Foundation



SLAVERY AND FREEDOM: AN AMERICAN PARADOX

1992 History Forum Summarized by Nancy Milton

The dictionary defines the word *paradox* as "a seemingly contradictory statement that may nonetheless be true." The 1992 History Forum, entitled "Slavery and Freedom: An American Paradox," attempted to analyze that oxymoron in light of the latest scholarly research. A distinguished group of historians both inside and outside of the Foundation aided forum participants in exploring the many facets of New World slavery from the African diaspora that created the many culturally diverse societies in the Americas to the problems and challenges that those societies face today.

Sheila Walker, professor at the University of Texas, was the keynote speaker. She presented an anthropologist's insight into the African diaspora in the Americas and the cultural contributions that Africans made in the areas of religion, language, government, foodways, and music. With Columbus's voyage in 1492, Europe's exploration and exploitation of the New World and its indigenous peoples began. Professor Walker said that this event also served as the catalyst for the involuntary movement of millions of Africans to the new world adding a third element in this "meeting of worlds."

In spite of the forced nature of the African diaspora to the Americas, Africans did not come "empty-headed." In South America, where African populations were larger and Catholicism more hospitable to African folkways, many elements of the diverse African cultures were preserved and became assimilated into the other cultures of the Americas.

The second day of the forum was a mixture of activities with lectures and discussions in the morning followed by afternoon walking tours of the Historic Area and an evening of "celebration of African-American life." Molefi Asante, professor at Temple University in Philadelphia, began the morning with a thought-provoking lecture on "The Physical and Psychological Movement of Africans to the Americas." In his address Professor Asante examined the African world before and after the start of the European slave trade. He argued that no African nation used slaves as the main means of production. This was a European notion.

Professor Asante stressed that the year 1492 was a period of great social and political instability in West Africa, especially in Songhai and Mali. This increased Africa's vulnerability to European exploitation. With this exploitation began the forced movement of millions of Africans to the Americas.

This movement had not only a physical impact on its victims, but a cultural and psychological one as well.

From the initial capture through the dreaded middle passage to the arrival, seasoning, and breaking, this total dislocation denied to the Africans any sense of dignity or humanity, turning them from African peoples with diverse and flourishing cultures into African-American slaves with suppressed cultural identities. From slavery to freedom Africans were considered outside of history, denied an identity outside a "slave history identity," and even denied a stake in society.

Mechal Sobel, professor of black history at Haifa University in Israel, presented the second lecture of the morning. Entitled "Culture and Slavery in Colonial Virginia," it examined the influence that African culture had on both blacks and whites in eighteenth century Virginia. Professor Sobel maintained that there was an interaction of cultures in virtually all areas of life, even in Williamsburg.

Using several individuals, she cited examples of the "absorption of Africa values into Souther lives," especially in the area of religion. In a rare autobiography of an enslaved African-American named "Old Dick," music and dance were shown as the means of "cultural melding" between blacks and whites. Several other accounts of African-Americans illustrated the impact of African spiritualism on both black and white churches, especially the Baptist and Methodist denominations.

Michael Nicholls, professor at Utah State University, began the last day of the forum with a session on "Free People of Color in a Slave Society." This overview explored the status and origins of the small free black communities in colonial Virginia and the early Republic, and the problems they confronted in a society where the majority of their race was enslaved.

Professor Nicholls cited the close interactions between free and enslaved African-Americans. Runaway slaves were often hidden by free blacks. Spouses of free blacks were frequently chosen from the slave community. But despite their free status, these African-Americans were still dominated and controlled by the white community through laws and intimidation.

Barbara Reynolds, columnist and editorial board member of *USA Today*, gave the final presentation of the conference. Entitled "Race and Freedom in the U.S. Today: A Political Perspective," this sobering

discourse brought forum participants back to the realities of late twentieth-century racism.

Ms. Reynolds traced the "painful dream" of conflict between black and white Americans from slavery, Jim Crow laws, and lynchings to riots, Rodney King, and "black-on-black near genocide." She pointed to the crisis in American cities that has largely been ignored by both political parties. Most poor blacks and Hispanics live in these decaying urban communities, where drugs, crime, AIDS, and economic stagnation have created a cycle of hopelessness and despair.

There are some positive signs. The New Clinton administration has the opportunity to use its overwhelming support from black voters to forge new ties with the minority communities in the inner cities. The newly elected Congress shows great promise of beginning to be a voice for *real* people with its increased numbers of women, African-Americans, and Hispanics. Ms. Reynolds reminded her audience that "history tells us to be vigilant." We should study history to change minds by incorporating the history of *all* people.

The 1992 History forum only began to answer the question posed by Dr. Samuel Johnson two hundred years ago concerning the American Revolution: "How is it, we hear the loudest yelps for liberty among the drivers of negroes?" By studying the history of slavery in British America, the contributions Africans made to the cultures of the New World, and the racism that still permeates our society, the forum participants were sometimes inspired, sometimes shocked, sometimes provoked, and sometimes entertained. "Slavery and Freedom: An American Paradox" raised more questions than it answered. Sometimes, however, the questions *are* the answers. (Source: *Colonial Williamsburg Interpreter*, March 1993)

Videotapes of the History Forum lectures are available at the Colonial Williamsburg Foundation Library.



AT MY MASTER'S PLEASURE

By Donald Weedmark
Summer Institute 1993

Mine make up half of this
colonial plan
But, I find that I am less
than half a man
For I am at my master's
pleasure here
Living property, never as
his peer.

You'll find me listed on a
bill of sale
Along with hoe, kettle, shovel
and nail
For I exist behind the
garden's gate
Entangled in blackberries that
mark my fate.

Brought over in the belly
of a ship
Vomited up in Virginia at the
end of the trip
Sold on the block in front
of the Raleigh
Flogged with master's whip if
I tried to flee.

For I am at my master's
pleasure now
Governor Fauquier and what
he will allow
An honorable man, he is
known to all
Cares for the feeble minded
lest they should fall.

He is a royal soul who cares
for the weak
But he will never give me
what I seek
For he is at his master's
duty then
And cannot set me free
or tell me when.

He will fall asleep with a
stroke of the mind
And will me six months a
new master to find
For I am left over after
his death
A slave until my very
last breath.

In the end I was owned
by Nicholas
Who resolved that the British
rule not last
For he will not be in the
clutches of others
Appealed to the Burgesses
to act as brothers.

Freedoms the cry for all men
of this place
Representation that happens
face to face
And I hope for the day when
my own dream
Will come true and I will
be more that what I seem.



IF WALLS COULD TALK

On-Site Report By Michelle Carr

"... Girl, pleeze! You are so full of hot air I don't need to step outside."

Oh, you're back! Has it been a month already? I tell you, time sure does fly. (Just like this woman's mouth I've been getting scoop from.) I ran into her in the check-out line in the grocery store and she just swears I know her. I've never seen her a day in my life. So I've been adding my two cents worth to the conversation when she stops for air. I don't want to hurt her feelings. Watch this . . .

"... Yeah chile, I know what you are talking about."

See, I told you. She just keeps on going and I don't have to say but a few words. Like I said before, I don't even know her. I'm just playing it off, you know for gossip purposes, and never call her name. Shoot, what she doesn't know won't hurt her. Now don't you try to pretend you have never carried on a conversation with someone you didn't know from a can of paint!

THE BOOKSHELF

White Butterfly

By Walter Mosley

Do you like a good African-American mystery?

The police don't show up on Easy's doorstep until the third girl dies. It's Los Angeles, 1956, and it takes more than one murdered black girl before the cops get interested. Now they need Easy. As he says: "I was worth a precinct full of detectives when the cops needed the word in the ghetto." But Easy turns them down: He's married now, a father—his detective days are over. Then a white college coed dies the same way, and the cops make it clear that if Easy doesn't help, his best friend is headed for jail. So Easy's back, walking the midnight streets of Watts and the darker, twisted avenues of a cunning killer's mind, in the most explosive Easy Rawlins mystery yet!

Walter Mosley won acclaim as the most exciting new mystery writer in America with his first two novels, *Devil in a Blue Dress* and *A Red Death*. Now comes *White Butterfly*, a powerful mesmerizing tale of two men, each of whom destroys what he loves most in the world — one because of his secret pride. One of the two is a killer. The other is Easy Rawlins, the man who tracks him down.

Mosley combines history, with excitement and intrigue. Once you pick up this easy-to-read mystery, you will not want to put it down!

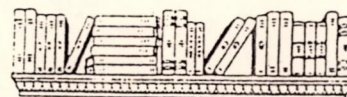
"... Umhum girl, you can say that again."

Boy this is easy. I just say something and she keeps on talking. Anyway, let me tell you what she told me. Now let me remind you, I'm not one for spreading rumors, but did you hear about the new interpreter in the Department of African-American Programs? Her name is **KELLY MANSFIELD** and she's from New Jersey. She's as smart as a whip and can be found interpreting at Carter's Grove Slave Quarters. Welcome Kelly!

"... You did girl?" She's telling me about a birthday party she went to. Sounds like she had a good time. What's that name? Shh . . .

BERNETTA WAKE!! We know her! Happy birthday wishes to you, and many more!

Oops, it's my turn in the check-out line. I've gotta go. Should I tell her she must mistake me for someone else? Naa, I'll just tell her have a good day, oh yeah, you do the same. Now remember, this gossip is just between me and you. See ya!



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AFRICAN PROVERB: (Ashanti) "Hunger is felt by a slave and hunger is felt by a king."



TAKING THE TRAIN TO FREEDOM



UNDERGROUND RAILROAD STUDY

As early as the 16th century, western European nations constructed a uniform slavery system in the Western Hemisphere. This process was composed mainly of people of African origins. Through the notorious slave trade, Africans were dispersed and forced to labor on sugar, tobacco, and rice plantations throughout the Americas and Caribbean. In the 1600s and 1700s, slave labor played a vital role in the history of the British North American colonies. Beginning with Massachusetts and Virginia colonies in 1641 and 1660 respectively, slavery was legalized and regarded as essential to the colonial economy. As white colonists began to petition for freedom and human rights from the British government, this same sentiment was echoed by enslaved blacks. Those who voiced strong opposition to slavery campaigned for the destruction of the system. Although some blacks received liberation through legal suits, those who remained in bondage took considerable risks to gain freedom by escaping from their masters. This method, known as the "Underground Railroad," became a major impetus leading to the eradication of the "peculiar institution" — Slavery.

The Underground Railroad originated during the colonial era as slaves sought ways to escape the inhumane treatment of bondage. Neither "underground" nor a "railroad," this secretive system was not initially organized, but arose when escaped slaves sought refuge in unclaimed territories and newly settled colonies. With the assistance of agents such as the Quakers, free blacks and Native Americans, bondsmen were able to gain their freedom. The efforts of the "underground" promoted the enactment of local fugitive slave laws which were a response to the growing concerns of slaveholders who had lost numerous servants. But as the nation continued to struggle over the morality of slavery, the invention of the cotton gin in 1793 accorded the South justification to perpetuate slavery since it was viewed imperative to its economy.

The abolition movement of the early 1800s set its goal on exterminating slavery. To do so, abolitionists designed the "underground" into a well-organized system. Through the use of secret codes, "stations," "conductors," and "railways," runaway slaves usually travelled to their destinations by night either alone or in small groups. Guided by the North Star, their plans did not entail standard routes since it was necessary to prevent capture; thus waterways, back roads, swamps, forests, mountains, and fields were used to escape. While in flight, slaves hid in barns, caves, cellars, and even boxes or wagons and aboard ships. Food and shelter were provided at "stations" which were maintained by noted "conductors" such as William Still, Levi Coffin and Frederick Douglass. Moreover, Presbyterian, African Methodist Episcopal, African Methodist Episcopal Zion, and the United Methodist churches gave refuge to escapees. Once runaways achieved their freedom, a few like Harriet Tubman, known as a "Moses" to her people, returned to assist fellow slaves and loved ones to liberty. Single-handedly, Tubman made 19 trips to the South and led more than 300 slaves out of bondage.

By the 1850s, anti-slavery sentiment had reached its peak, and the "underground" program was challenged by slaveholders through a revised Fugitive Slave Act. This law, which called for the return of runaways, jeopardized the status of freedmen, especially those who resided in northern states. Escape routes thus were no longer limited to northern, mid-western regions and the federal territories of the United States. More than 100,000 American slaves sought freedom in these areas as well as in Canada, Mexico and the Caribbean. The Underground Railroad remained active until the end of the Civil War as black bondsmen continued to use the system to flee the horrors of slavery.

(Source: The National Park Service)



CALENDAR HIGHLIGHTS

PEOPLE OF THE PAST (Portrayal of people of the eighteenth century.)

Meet . . .

Chicken Hattie, Kingsmill Plantation Slave,
Wednesdays, beginning June 30th through
September 5th from 1:30 P.M. to 3 P.M. on
Market Square, weather permitting.

Matthew Ashby, A Carter, attends to business about
town, Fridays, July 2nd through September
5th from 10 A.M. to 11 A.M. in front of
Prentis Store, weather permitting.

Gowan Pamphlet, A Preacher, Tuesdays, beginning
May 4th through September 5th from 1 P.M.
to 2 P.M. behind the Greenhow Lumber
House Ticket Office, weather permitting.

SPECIAL TOURS

Carter's Grove Sunset Tours — Tour the Carter's Grove Slave Quarter, Archaeology Museum, and Mansion at sunset beginning July 7th. Tours will be given on Tuesday, Wednesday, and Thursday through August 26th. Tours begin at the Carter's Grove Reception Center at 6:30 P.M. and conclude there at 8:30 P.M. Tours are given rain or shine. Tickets can only be purchased at the Colonial Williamsburg Visitor Center and are on sale the beginning of each week. For more information contact Ruth Rabalais at (804) 220-7452.

The Other Half — Half of the population in Williamsburg during the eighteenth century was black. This ninety-minute walking tour gives an in-depth look at the black experience from the arrival of the first blacks in Virginia in 1619 through the abolition of the slave trade by the English in 1807. Check *Visitor's Companion* for a current listing of times.

SPECIAL PROGRAMS

Black Music Program — A forty-five-minute program that explains how African and European musical concepts merged to create African-American music. Rhythms, storytelling, vocal music, and dance will be performed Fridays, beginning June 18th through September 5th, at 6 P.M. off of Palace Green at the Play Booth Theater.

Shields Dinner Program — Dinner and entertainment featuring members of African-American Interpretation and Presentations. July 22, 29; August 5, 12, 19 at 7 P.M. in the garden behind Shields' Tavern.

Runaway — This thirty-minute video depicts the black community and the relationships between whites and blacks in eighteenth century Virginia. Offered Monday at 4 P.M. on the following dates July 26th and August 23rd at the Hennage Auditorium.



Sunset Tour of Carter's Grove

Forgotten Voices — This twenty-minute multi-image program depicts conversations among slaves at a typical Saturday night gathering. Offered Monday at 4 P.M. on the following date August 9 at the Hennage Auditorium.

Nightwalking — When the work is done, slaves go to visit friends and loved ones. This African-American program begins June 29th through September 5th, on alternate Tuesdays, at 7 P.M. and 8:30 P.M. at the Governor's Palace, West Advance.

How Sweet the Sound — The rich and diverse musical heritage of African-Americans from African chants to gospel melodies comes to life in this thirty-minute program. Offered Monday at 4 P.M. on the following dates, August 16 and 30 at the Hennage Auditorium.



EACH ONE, TEACH ONE



THE THINK TANK

1. Q: What was Frederick Douglas' original birth name?
2. Q: What is the name of the famous Supreme Court Decision that, in 1857, opened federal territory to slavery, denied citizenship rights to Blacks and decreed that slaves do not become free when taken into free territory? It was named after that slave who sued his master for his freedom.
3. Q: What is the title of the novel written by Harriet Beecher Stowe, which appeared in 1852? This novel sold over 300,000 copies in one year and won over countless thousands of sympathizers to the abolitionist cause.
4. Q: For six days in August, 1965, looting, burning and rioting plunged this predominantly Black section of Los Angeles into a state of anarchy, which resulted from the mistreatment of a Black youth by a white policeman. Name this section of Los Angeles.
5. Q: This Black inventor was granted a patent for the first incandescent lamp with carbon filament. This man also made the drawings for Alexander Graham Bell's telephone and became the chief draftsman for General Electric and Westinghouse.
6. Q: What is the name of the first Black university founded in the United States in Pennsylvania in 1853? It was originally named the Ashmun Institute.
7. Q: What year did Jackie Robinson enter the National Baseball League to break the color barrier?
8. Q: Phillip Reed, a slave, fitted and placed this structure atop the United States Capitol Building in Washington, D.C. Can you name the structure?



DID YOU KNOW?

- * The word, "slave," was originally applied to white people. It comes from Slav, a Russian people captured by the Germans.
- * In 1670, Virginia passed a law forbidding Negroes from buying white people. This was fifty-one years after the Negro had arrived in chains. The same law was repeated in 1748. Free Negroes bought white people in such numbers in Louisiana, that the state made a similar law in 1818.
- * In 1860 there were 487,000 free Negroes in the United States some of whom owned slaves. C.D. Wilson estimates that there were 6,230 Negro slave-holders. The tax returns of Charleston, S.C., for 1860 showed 132 Negro slave-holders with 390 slaves. The Negro slave-holders, like the white ones, fought to keep their chattels in the Civil War.
- * In Arabia and parts of North Africa, white persons, mostly women, are still held as slaves as are many Negroes. Sometimes the owners of these white slaves are Negroes.
- * The first slaves held in the United States were not black, but white. They were Europeans, mostly British, who died like flies on the slave-ships across. On one voyage 1,100 perished out of 1,500. At another time 350 out of 400. In Virginia, white servitude was for a limited period, but was sometimes extended to life. In the West Indies, particularly in the case of the Irish, it was for life. White people were sold in the United States, up to 1826, fifty years after the signing of the Declaration of Independence. Andrew Johnson, President of the United States, was a runaway, and was advertised for in the newspapers.
- * Thomas Jefferson, third president of the United States, and father of the Declaration of Independence, was the father of a large number of mulatto children. His wife protested loud and long to no avail. Patrick Henry, another signer of that document, had a Negro son named Melancthon.
- * George Washington sent a Negro slave to Barbados to be exchanged for a hogshead of molasses, a cask of rum and "other good old spirits," in 1776.
(Source: *100 Amazing Facts About the Negro*, J. A. Rogers)



RUNAWAY ADVERTISEMENTS

By Benjamin Quarles



Historian Benjamin Quarles states in his foreword found in *Runaway Slave Advertisements: A Documentary History from the 1730s to 1790*, Volume one, Virginia and North Carolina, compiled by Lathan A. Windley, that this collection of source materials and documents has any number of possibilities in providing a better understanding of the fugitive as a type. One may note, for example, that the period covered in this volume, the eighteenth century, had its own points of distinction as to runaways. A black fugitive of that day might make his escape with a white indentured servant, the latter status or condition to extending into the following century. In another chronological twist, an eighteenth-century runaway could not turn to an as yet undeveloped underground railroad, that network of individuals and groups enabling the slaves to make their escape and then helping them to get a start in freedom. An eighteenth-century runaway could count on no underground railroad conductor like Harriet Tubman, no underground railroad station master like black William Still in Philadelphia or white Levi Coffin in Cincinnati.

If the obstacle course run by these eighteenth-century blacks called for an unusual measure of self-reliance, they were not unprepared for the challenge. Unlike their seventeenth-century predecessors, they were at home in provincial America, having undergone the transition from Africans to Afro-Americans. They had a better understanding of white Americans and their ways, and they had a much better command of the English language. Better informed geographically, they knew the lay of the land—the whereabouts of the hideout swamps and caves, and the roads that led to the seaport towns such as Charleston, South Carolina.

If these runaway slave advertisements tell us much about the physical characteristics of the fugitives, they also tell us something about the mind of the masters. Slave advertisements show that some masters held out an olive branch to the runaways, promising them forgiveness and a kindly reception if they would come "home," whereas other masters, breathing fire, gave the slave catchers permission to maim or to "kill and destroy" a runaway who refused to surrender and return. But whether conciliatory or violence-prone, all masters of runaways would have second thoughts as to the commonly held white belief that blacks were innately servile and submissive, Sambo types, in essence. Certainly, too, a master whose slave had absconded would have some nagging misgivings as to the security of this kind of property.

In fine, this revealing study enables us to join in the thought processes of the master as he puts the finishing touches on his "Run away from Subscriber" advertisement, and it gives us a graphic picture of the slave as he/she was last seen by those sending out the hue and cry through the newspapers. This study give us a sense of the considerations that entered into the mind of the bereft owner and the spirit that animated the runaway. The effect of these master-slave relationships, combined with the white-black attitudes and behavior patterns they brought about, would be a shaping force in the American experience, casting a long shadow.

Quarles ends his foreword by giving a tribute to its writer/reporter, Lathan A. Windley, a college-teacher much liked and esteemed by his students and faculty colleagues alike.

See examples of runaway advertisements below.

RUN away from the subscriber, in *Southampton*, on the 31st of *March* last, an apprentice boy named **RAINES TUCKER**, by trade a carpenter, about 17 years of age. All persons are forewarned from harbouring or entertaining the said apprentice; if it can be made appear they do, they may depend upon being prosecuted.



ROBERT JONES.

RUN away, on *Thursday* the 19th day of *December* last, a Negro man named **PHIL**; he is a strong likely young fellow. I purchased him of *Mr. Mason Page* last *November*, and I have been informed he is lurking about some of *Mr. Page's* plantations in *Gloucester*, or a plantation of *Mr. Fox's*, where he has a wife. Whoever will apprehend the said Negro, and convey him to *Bremo*, in *Henrico* county, shall receive 40s. reward, besides what the law allows.



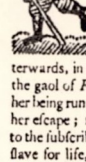
BOWLER COCKE, Jun.

RUN away from the subscriber in *Richmond*, on *JAMES* river, about the first of *May* last, a Negro fellow named **QUAMONY**, appears to be old, his head and beard almost white, speaks very bad *English*, and is remarkably thin; he probably stays in the lower end of *Nansemond* or *Norfolk* counties. Whoever brings, or sends him to me, shall have 20s. reward.



ROBERT BROWN.

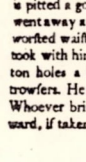
Five Pounds Reward.
Run away from the subscriber, some time in *October* 1762, a Mulatto woman named **VIOLET**, about 30 years of age, of a middle stature, was born at *Princeton*, in the province of *New Jersey*, very active, and pretends to be a free woman; she has since been seen in company with one *James Lock*, somewhere upon the *Waquabanna*, and by information was afterwards, in the year 1764, taken up, and committed to the goal of *Frederick* town in *Maryland*, on suspicion of her being run away, from whence she is said to have made her escape; she then acknowledged that she had belonged to the subscriber, but being imposed upon by being sold a slave for life, run away, which is only an invention of her's for she was born a slave, and as such was sold to the subscriber by the executors of her former master, one *Edward Bonnell*, late of *Frederick* in the county of *Montmouth*, and province aforesaid, deceased, for the sum of 90 l. proc. money. She is now supposed to be somewhere in *Maryland*, *Virginia*, or *North Carolina*; she is cunning and artful, and very probably may have changed her name, and will make her escape, if taken, unless great care is taken to secure her. Whoever shall take her up, and secure her in any goal or prison in *Maryland*, *Virginia*, *North Carolina*, or elsewhere, so that she can be brought home, or sold there, shall have the above reward paid to them by the Printer hereof, or subscriber.



PHILIP KEARNY.

PERTH AMBOY, in *New Jersey*, *March* 16, 1766.

October 25, 1768.
RUN away from the subscriber, in *Westmoreland* county, on *Sunday* night last, a servant man named **William Walsington**, he is an *Englishman*, about 5 feet 8 inches high, speaks quick, wears his own hair which is long and black, he is pitted a good deal with the small pox: Had on when he went away a blue broad cloth coat and breeches, and striped worsted waistcoat, worsted stockings, and a cocked hat, and took with him a suit of light coloured cloth, with velvet button holes a blue sear-night sailor's jacket, and a pair of trowsers. He was seen going down towards *Northumberland*. Whoever brings the said servant to me, shall have 40s. reward, if taken in *Virginia*, if out of *Virginia*, 5l.



JOHN TURBERVILLE.

RICHMOND county, *July* 14.
RUN away about the 20th of *May* last, an *East-India* Indian, named **Thomas Greenwich**; he is a well made fellow, about 5 feet 4 inches high, wears his own hair, which is long and black, has a thin visage, a very dry look, and a remarkable set of fine white teeth. A reward of 40s. will be paid the person who delivers him to the subscriber, besides what the law allows.



WILLIAM COLSTON.





SLAVE LIFE

A lucky slave might work on a family-sized farm, or he might be a house servant, or he might have a kind master. That was the luckiest. But kind masters were rare. It was not in the nature of slavery, the wielding of absolute control over other human beings, to foster kindness. For the average life, life was a grim business.

On the larger plantations slaves were divided into house servants and field hands. The former group was charged with such assorted tasks as caring for the grounds and garden, house cleaning, and maintaining the rigs and appliances. In many cases, house servants were allowed to learn trades (becoming smiths, brick masons, tailors, etc.) and to develop other skills (doctoring, child care, musicianship). Body slaves served their masters as valets and personal messengers, and from this intimacy real friendship sometimes developed. In any case, these were the aristocrats of slavery, and their daily lives had little in common with the faceless masses of field hands, who were forced to submit to the brutal monotony of sowing and reaping, planting and picking, without respite or prospect of change. If

the plantation were large enough—containing, say, 25 slaves—the field hand's only contact with whites was through overseers, whose notorious cruelty was considered one of the necessary evils of slave owning. Many planters figured the best profits were made by working a slave to death in 8 or 10 years and then buying a new one. Even tenderhearted masters often had little contact with the field workers, and if the overseer returned a profit no questions were asked. Cruel and vicious brutality was commonplace.

The bare necessities—a roof over one's head, food on one's table, clothes on one's back—were all that a slave could expect for his life of drudgery. That roof was never much more than the leaky top of a windowless, mud-floored shack for a large family, and the food was often limited to a bucket of rice or corn a week with no meat. The only break in the routine occurred at Christmas time and on other holidays, or in those brief hours before the day's end when the slave might hunt, fish, or garden. In many places, slaves were given no free time at all but forced to work 14 to 15 hours a day.

THE GREAT DEBATE: ARGUMENTS FOR AND AGAINST SLAVERY

Civilized man has produced several arguments in favor of, or violently opposed to, the institution of slavery. We attempt here to indicate them in summary form.

IN DEFENSE OF SLAVERY

The established classes within most ancient and medieval societies assumed that certain groups of people were inherently inferior. In modern times, this theory is embodied in the term "white supremacy."

Agricultural and industrial surpluses could not be produced, nor could public works projects or cultural monuments be undertaken, without use of slave labor. Slavery was needed to create wealth and grandeur.

The advancement of culture, thought to be the natural province of the "leisure class," could not exist unless menial and commonplace services were provided by a laboring class.

Slave ownership was a primary attribute of power and distinction within certain societies.

Slavery afforded Christianity a means of converting the slave from paganism.

Slavery was profitable to those engaged in the trade. Their well-being was not isolated but contributed instead to the good fortune of others.

IN OPPOSITION TO SLAVERY

The inherent inferiority of any group of people cannot be scientifically demonstrated.

Slavery was morally indefensible, since it involved the denial of two inalienable rights: personal freedom and equality of birth.

Slavery was inhumane, awakening the most brutal instincts within the slave owner.

Slavery caused the physical, mental, and moral degradation of the slave.

Slavery was contrary to such Christian principles as brotherly love and the sanctity of the individual in the sight of God.

Slavery deprived the slave of a sense of identity and pride, causing him to lose confidence in his own capacities—intellectual and otherwise.

(Source: *Negro Almanac*, edited by Harry Ploski and James Williams)



LEADERS OF SLAVE REVOLTS IN THE UNITED STATES

Denmark Vesey
Slave Insurrectionist
1767-1822

Another serious uprising of the nineteenth century was led by Denmark Vesey, a slave who for 20 years had sailed with his master, Captain Vesey, to the Virgin Islands and Haiti, the latter an independent island ruled by blacks.

Born in 1767, Vesey was sold by his master at an early age but later repurchased because he was an epileptic. Vesey enjoyed a considerable degree of mobility in his native Charleston, S.C., eventually securing his own freedom by paying his master \$600 of a \$1,500 sum won in a lottery. He later became a Methodist minister, using his church as a base from which to recruit supporters for his plan to take over Charleston—a plan set to go into operation on the second Sunday in July of 1822.

As in the case of Prosser, the Vesey plan was betrayed by a slave who alerted the white authorities of the city. Hundreds of blacks were quickly rounded up, and Vesey himself was taken prisoner after a two-day search.

Vesey, who was literate, was extremely adept at cross-examining witnesses at his trial but was unable to deny that his intended purpose was the overthrow of the city. Sentenced to death, he was hanged with some of his co-conspirators on July 2, 1822.

Some of Vesey's collaborators probably escaped to fight as maroons in the Carolinas.

Gabriel Prosser
Slave Insurrectionist
1775?-1800

Little is known of the early life of Gabriel Prosser. Born around 1775, he was a coachman belonging to Thomas Prosser of Henrico County, VA.

The revolt which Prosser planned was remarkable not only for the skill of its organization but also for the large numbers of people who were to take part in it. The environs of Richmond, VA — chosen as the site of the rebellion — had some 32,000 slaves, but only 8,000 whites, including a number of French and Quakers, groups which Prosser felt would be sympathetic to his cause.

Prosser planned the revolt for the end of August, reasoning that there would be plenty to eat at the harvest, and that his followers would thus be spared any shortage of important supplies. He intended to kill all slave owners but to spare the French, Quakers, elderly women, and children. Eventually, he hoped that the remaining 300,000 slaves in Virginia would follow his lead and take over the entire state.



*Nat Turner
planning his insurrection.*

Nat Turner
Slave Insurrectionist
1800-1831

Nat Turner, the best-known of the three major slave revolutionaries, was strongly drawn by a kind of visionary mysticism through which he heard "voices" and believed in a special destiny. An avid reader of the Bible, he also prayed, fasted, and ultimately felt that God wanted him to conquer Southampton County in Virginia.

Recruiting a handful of conspirators, Turner struck isolated white homes within his immediate area, and within 48 hours, had built up his band to 60 armed men. Terrorizing the county seat of Jerusalem.

While en route, Turner's men were overtaken by a posse and dispersed, with Turner himself taking refuge in the forbidding confines of what was known as the Dismal Swamp. Remaining there for six weeks, he was finally captured, brought to trial, and along with 16 other blacks, sentenced to death by hanging.

The plans laid, it was decided to meet at the Old Brook Swamp outside of Richmond on the last night of August, and to martial forces there for the attack on the city. A severe rainstorm, however, made it impossible for many of the slaves to assemble, and the plot was betrayed by a pair of house slaves who did not wish their master killed.

Panic quickly swept Richmond, and martial law was declared. Most slaves implicated in the conspiracy were rounded up and hanged, at least until it became apparent that this procedure would soon decimate the area's slave population. Less severe sentences were then meted out by the courts.

Prosser himself was captured in the hold of the schooner *Mary* when it docked at Norfolk after a trip from Richmond. Brought back in chains, he was interrogated by the governor but refused to divulge any information on the nature of his plans or on the identities of his compatriots. Prosser was hanged on October 7, 1800. (Source: *Negro Almanac*, ed. by Ploski and Williams)



CHRONOLOGY OF U.S. SLAVE REBELLIONS AND CONSPIRACIES, 1663-1863

- 1663 A servant betrays the first serious plot of black slaves and white servants in Gloucester, VA.
- 1687 A planned uprising by a group of slaves to take place during a funeral is quelled in northern Virginia.
- 1691 Mingoe, an escaped slave from Middlesex County, and his followers attack a white settlement in Rappahanock County, VA, for food and ammunition.
- 1712 A slave revolt in New York results in the death of nine whites and the execution of 21 slaves.
- 1730 In Williamsburg, VA, a black rebellion is precipitated when a rumor circulates to the effect that all baptized persons would be set free.
- 1741 Reports of a slave conspiracy in New York City lead to the execution of 31 slaves and five whites.
- 1771 Bands of fugitive slaves commit robberies in Savannah and Ebenezer, leading to a joint effort by militiamen and Indians against them.
- 1786 A band of slaves promised freedom for service by the British form a group called soldiers of the King of England and carry on guerrilla warfare on the banks of the Savannah River. Their settlement is attacked by militia from Georgia and South Carolina, with heavy casualties suffered.
- 1792 In Chesterfield and Charles City counties, VA, maroons are tracked down after flurries of marauding. Ten runaways are captured with the help of dogs.
- 1800 A conspiracy of Gabriel Prosser and some 1,000 followers is betrayed by two slaves. Gabriel and 15 others hang.
- 1811 A slave revolt in Louisiana is suppressed by U.S. troops.
- 1811 A community of runaways settled in Cabarras County, N.C., who resolved to hold out against any force, is wiped out.
- 1812 During July, 80 slaves escape from Georgia to go east to Florida, arousing them. In September, Captain Williams and 20 men, on their way to assist Colonel Smith, were routed, attacked, and killed by maroons and Indians.
- 1813 In February, after numerous battles a black fort is destroyed.
- 1816 In Ashepoo, S.C., a large maroon community which had carried on continuous plundering missions is defeated by Major-General Youngblood. Large numbers of blacks are killed and captured.
- 1818 Andrey, alias Billy James, a.k.a. Abaellino, leader of some 30 runaway slaves, has a \$100 reward posted on him for carrying on attacks in Princess Anne County, VA.
- 1819 The slave outlaw Harry, leader of a runaway slave company, is killed by whites on an expedition against maroons. Harry had a reward of \$200 on his head.
- 1821 Rebellion led by Isam, alias General Jackson, takes place through concerted activities of maroon groups in Onslow, Carteret, and Bladen counties in North Carolina.
- 1822 Denmark Vesey conspiracy involving thousands of blacks in Charleston, S.C., and environs, is betrayed by a house slave. Four whites, and 131 blacks are arrested; 37 hang (including Vesey and five of his aides).
- 1823 Bob Ferebee, an outlaw slave leader, is captured and executed.
- 1829 A race riot occurs in Cincinnati, Ohio. More than 1,000 blacks migrate to Canada.
- 1831 The Nat Turner Revolt in Southampton County, VA, results in the death of 60 whites. Turner is captured and hanged.
- 1836 Squire, the leader of a three-year-old group of maroons near New Orleans, is killed by a guard of soldiers.
- 1841 A slave revolt occurs on *Creole*, a ship en route from Hampton, VA, to New Orleans. The slaves sail the vessel to the Bahamas, where they are granted asylum and emancipated.
- 1859 John Brown and his followers (13 whites and five blacks) attack Harpers Ferry. Of the five blacks, two are killed, two are captured, and one escapes.

FROM WITHIN . . .

Poems contributed by readers of *Broken Chains*

US

By Joseph B. Shivers, III

When will it stop?
The deliberate lying, cheating and
deception of one another
Will our eyes ever open from this
destructive sleep?
One should think that we've slept
long enough
That we are well rested and ready
To confront the enemy together
That we are ready to end the self
conflict and be responsible for
one another
Ready to exist in a state of unpenetrable
oneness — of family
Built on love, trust and confidence
The things that made our nations great
in the past — the beginning
The thing that will lead us back
home to our true selves
Our true minds
So that we may progress forward
into a positive future
Family again.

RISE AGAIN OH AFRIKA!! RISE AGAIN!!

BREAKING CHAINS

By Marva Cooper

Photo by W.E. Clark III

Ancestors in the shadows
explode in shrilly whispers
outcries for freedom
shackled in remaining pain
hard dry bloodied shanks
Ever vivid is memory of
whips chains and welts
LOOSE ME — I WILL FREE MYSELF
Iyeeeeeeeeee BOOM
BREAKING CHAINS



THOUGHTS FOR TODAY

IS IT BECAUSE I AM BLACK?

By Joseph Seamon Cotter, Jr.

Why do men smile when I speak,
And call my speech
The whimperings of a babe
That cries but knows not what it wants?

Why do men sneer when I arise
And stand in their councils,
And look them eye to eye,
And speak their tongue?
Is it because I am black?

We know through painful experience that
freedom is never voluntarily given
to the oppressor;
it must be demanded
by the oppressor.

— Martin Luther King, Jr.

AFRICAN PROVERB: (Ethiopia) "When one is in love, a cliff becomes a meadow."

SOLUTIONS TO PUZZLE:

Each One, Teach One

1. Frederick Augustus Washington Bailey
2. Dred Scott Decision
3. *Uncle Tom's Cabin*
4. Watts
5. Lewis Latimer
6. Lincoln University
7. 1947
8. Statue of Freedom



AN EX-SLAVE'S PRAYER

I want to thank you, Lord for setting me free.
Were it not for your goodness and grace,
I would still be laboring under the slaver's whip.
According to your word, no man can serve two masters.
I have only one Master, You, Almighty Father.

Thank you Lord for showing me the light.
I stumbled in darkness for many, many years.
You made me realize that I am only a slave
When I allow my mind to be enslaved.
A man becomes your master when YOU call him so.

You eased my burden, thank you Lord,
For freeing your humble servant from bondage.
I only wish that I could bring others along with me.
My friends and family are still not free.
If they only knew the wonders of your works.

I give thanks to you, Father,
For I know all things happen through you.
I'm free because I never lost faith.
Some people say that you are the white man's God.
But I know Father, that you are the ONLY God.

Thank you, Master for the breath of life;
For allowing me to see the sun rise again.
I know that the day will come when we'll all be free.
I long to live to see such a day.
I know that you have great things in store for us.

Master, Father, Giver of Life, Creator of all things,
Too often we curse you for our pain.
We doubt your existence when things go wrong.
We wonder why you put such a burden on us.
I want to thank you, Lord, for believing in us.

At a time when we didn't believe in ourselves, You did!
Thank you, Lord for knowing what we did not know;
That we are a strong people, a humble people, a proud people.
Thank you, Lord, for the faith, the strength
That allowed your children to survive despite the odds.
Thank you, Master for being THE Master!!

By Jerrold W. Roy



ON MYNE OWN TYME

The Department of African-American Interpretation and Presentations offers the following programs at various times. All programs are meant to provide unique glimpses into the lives of eighteenth-century African Americans.

Affairs of the Heart

A gentry couples' marriage has serious ramifications on their slaves. What will happen? Program offered on August 3, 10, 17, 1993, at the Wythe House. Program begins at 7 P.M.



Jumpin' the Broom

Come witness a celebration as enslaved African-Americans in the colonial south perform a marriage ceremony. Program will be offered every other Saturday at 7 P.M. and 8:30 P.M., on the following dates July 24; August 7, 21; September 4, 1993, at Carter's Grove Slave Quarters.

Subjected to Servitude

A young Thomas Jefferson and his former teacher George Wythe are opponents in a precedent-setting case involving whether or not a mulatto man must serve as an indentured servant. Jefferson's man servant Jupiter and Wythe's cook Lydia Broadnax also express the ironies of the case. Program offered on Wednesdays in August at the Wythe House. Program begins at 10 A.M.

For further information about programs and cost, please telephone 1-800-HISTORY.

AFRICAN PROVERB: (Guinea) "One camel does not make fun of the other camel's hump."

*The
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