

### Ch 3

- Banning of slave trade 1808: anti-slavery advocates hopeful that ending the trade would lead to slavery's demise as the source of African slaves ended
  - Britain took the lead in enforcement
- Richard Allen: founder of African Methodist Episcopal (AME) Church - educated black
  - Educating blacks was threatening; could lead slaves to revolt and compete for jobs
  - Allen: blacks needed to fight (not physically) for their liberty
  - Petition, protest, organize - barred from voting in most states
- Virginian John Randolph and Kentuckian Henry Clay believe that removing free blacks would "rid our country of a useless and pernicious, if not dangerous portion of its population" while lifting Africa from "ignorance and barbarism"
  - Colonizationists - black inferiority - get rid of 'em!
  - Blacks and whites never going to live together peacefully
  - Liked by gradual emancipationists and those who sought the Christianizing of Africa
  - Began in December 1816 in Capitol in Washington DC with founding of the American Colonization Society (ACS)
    - impractical, rejected by blacks, only 4000 by 1860
- 1822 plot of Denmark Vesey
  - goal was to escape from South Carolina and sail to the West Indies (literate, skilled, free) - stopped before revolt
  - No black violence - Vesey and 34 others hanged

### Ch 4

- Abolitionists: more than just slavery; black inferiority (slavery must be ended immediately, but is only start to solution)
- In 1820s to 1840s, Americans concluded that morality was falling - broad reform period
  - Decline in spirituality, purity and adherence to traditions
- Tiny number of reformers: slavery was the central sin of the nation.
  - Benjamin Lundy's *Genius of Universal Emancipation* proclaimed "Let Justice Be Done Though the Heavens Should Fall"
- Challenges to slavery were rejected as interfering with the southern way
- Henry W. Ravenel (planter in South Carolina): bragged in 1852 that South was "conservator of law and order-the enemy of innovation and change"
  - In the north, reform was much more popular, if not universal
    - Sermons of Charles Grandison Finney and Lyman Beecher
- Britain was a model for abolition (Granville Sharpe's *Somerset* case in 1772)
  - In 1807 Parliament passed Granville's bill abolishing slave trade - US followed a year after
  - helped the Dutch (1814), French (1815) and Portuguese (1815-1830) abolish too
  - *Immediate Not Gradual Abolition* 1824 by Quaker Elizabeth Heyrick - attacked gradual abolition of the Society for the Mitigation and Gradual Abolition of Slavery throughout the British Dominions and led to formation of Society for the Abolition of Slavery throughout the British Dominions in 1830

- William Lloyd Garrison opposed violence - in US will not accept compromised emancipation - "I will not equivocate... I will not retreat a single inch - AND I WILL BE HEARD" - *The Liberator* (One of several abolitionist publications)
  - Started off relatively unknown until southerners began attacking Lloyd and blaming him for Nat Turner's Rebellion (August 1831)
  - abolitionism after 1831 became "a tiny and despised movement" (historian Aileen Kraditor) because of ferocity and aggressiveness (immediatism)
- Southerners not going to permit interference with labor/social institution; abolitionist demands were tantamount to supporting the destruction of the Union and arguing against the Constitution
  - historian Benjamin Quarles has described the life of an abolitionist as one of "economic reprisals, a freezing of one's credit, a loss of employment, or a blacklisting of one's name."
  - By advocating black rights and acting on them, abolitionists were disowned by their families, faced demands for immediate reparations of loans and endured physical attacks on themselves and their property.
- 1832 New England Anti-Slavery Society by a dozen men (Garrison and New York businessmen Arthur and Lewis Tappan)
  - differed from previous groups in that it pushed for inclusion of blacks
  - immediatism
- December 1833 anti-slavery societies met in Philadelphia to form the American Anti-Slavery Society (AASS) - 63 delegates (3 blacks, 1/3 Quakers, 4 women) - Declaration of Sentiments
  - task - educate the public
  - conversion through "moral suasion"
  - Christian faith, equality
  - racial differences still used (intellectual, aggressive, assertive white - manly vs. emotional, submissive, peaceful black - womanly)
- Garrison employed blacks, presented lectures to them, traveled with them, stayed at their homes, and welcomed them to his
- Abolitionist papers published black speeches, essays, and poems
  - Only comfortable with educated, successful free blacks such as Philadelphia businessman James Forten and eventually Frederick Douglass
  - Abolitionist papers "advertised" morality and noted how slavery destroyed families and denied jobs to black men.
    - Angelina Grimké - slavery "robs the slave of all his rights as a man", including "wages, wives, children." 1836
  - Each reformer was a teacher and a preacher of morality and rights
- Abolition weaved with the "general revival of religion" (Charles Grandison Finney)
  - revivalism of early 1800s
  - moderate and radical abolitionists frustrated by church, protector of slavery, and by 1840 doubted that religion and a general conversion of sin will be the demise of slavery
- Slavery was in the power of the states and should not be touched by national power

- Only Southern states can end their slavery
- Congress did, however, have some power over slavery via Constitution (Northerners, perk up! - Fugitive Slave Act of 1793, Gag Rule of 1836)
- Antebellum - northern whites saw abolitionists as disruptive and divisive
  - Anti-abolitionist mobs - violence peak in 1835 (almost four dozen riots against abolitionist, >½ in North)
    - Roamed through many northern towns attacking black property and supporters - fear of miscegenation
    - Garrison attacked by a mob in Boston and dragged through the streets and jailed overnight for his protection
  - Philadelphia's Pennsylvania Hall burned to the ground 3 days after it opened in May 1838 (interracial meeting of the Anti-Slavery Convention of American Women)
- Abolitionism drew members from the middle class because of its "moral suasion" of speeches and pamphlets - won over 140,000 by late 1830s
- Black abolitionists - emigration, temperance, education
  - American Moral Reform Society
  - Suffrage = freedom & equality
- Woman abolitionists - boldly attended AASS organizational meeting and feminist Lucretia Mott had spoken there
  - no woman signed the Declaration of Sentiments and okayed limited roles until 1840
  - Welcomed into abolitionism by Garrison and formed auxiliary organization before AASS
  - Moved into men's public sphere - public speaking (Unacceptable!)
  - Gender barriers - 1838 Sarah Grimké's *Letters on the Equality of the Sexes* called for men to "take their feet off our necks"
- Black woman abolitionists - direct and racially tied
  - protested against discrimination and slavery
  - threatened american social order:
    - challenged standards for "respectable" women
    - challenged expectations of black deference to whites