

The Black Flame Trilogy: Book Two
Mansart Builds a School

Introduction: Brent Edwards

Afterword: Mark Sanders

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Worlds of Color

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BLACK RECONSTRUCTION IN AMERICA

*An Essay Toward a History of the
Part Which Black Folk Played in the
Attempt to Reconstruct
Democracy in America, 1860–1880*

W. E. B. Du Bois

Series Editor, Henry Louis Gates, Jr.

Introduction by David Levering Lewis

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Ad Virginiam Vitae Salvatorem

CHAPTER I

The Black Worker

How black men, coming to America in the sixteenth, seventeenth, eighteenth and nineteenth centuries, became a central thread in the history of the United States, at once a challenge to its democracy and always an important part of its economic history and social development.

Easily the most dramatic episode in American history was the sudden move to free four million black slaves in an effort to stop a great civil war, to end forty years of bitter controversy, and to appease the moral sense of civilization.

From the day of its birth, the anomaly of slavery plagued a nation which asserted the equality of all men, and sought to derive powers of government from the consent of the governed. Within sound of the voices of those who said this lived more than half a million black slaves, forming nearly one-fifth of the population of a new nation.

The black population at the time of the first census had risen to three-quarters of a million, and there were over a million at the beginning of the nineteenth century. Before 1830, the blacks had passed the two million mark, helped by the increased importations just before 1808, and the illicit smuggling up until 1820. By their own reproduction, the Negroes reached 3,638,808 in 1850, and before the Civil War, stood at 4,441,830. They were 10% of the whole population of the nation in 1700, 22% in 1750, 18.9% in 1800 and 11.6% in 1900.

These workers were not all black and not all Africans and not all slaves. In 1860, at least 90% were born in the United States, 13% were visibly of white as well as Negro descent and actually more than one-fourth were probably of white, Indian and Negro blood. In 1860, 11% of these dark folk were free workers.

In origin, the slaves represented everything African, although most of them originated on or near the West Coast. Yet among them appeared the great Bantu tribes from Sierra Leone to South Africa; the Sudanese, straight across the center of the continent, from the Atlantic to the Valley of the Nile; the Nilotic Negroes and the black and brown Hamites, allied with Egypt; the tribes of the great lakes; the Pygmies and the Hottentots; and in addition to these, distinct traces of both Berber and Arab blood. There is no doubt of the presence of all these various ele-

ments in the mass of 10,000,000 or more Negroes transported from Africa to the various Americas, from the fifteenth to the nineteenth centuries.

Most of them that came to the continent went through West Indian tutelage, and thus finally appeared in the United States. They brought with them their religion and rhythmic song, and some traces of their art and tribal customs. And after a lapse of two and one-half centuries, the Negroes became a settled working population, speaking English or French, professing Christianity, and used principally in agricultural toil. Moreover, they so mingled their blood with white and red America that today less than 25% of the Negro Americans are of unmixed African descent.

So long as slavery was a matter of race and color, it made the conscience of the nation uneasy and continually affronted its ideals. The men who wrote the Constitution sought by every evasion, and almost by subterfuge, to keep recognition of slavery out of the basic form of the new government. They founded their hopes on the prohibition of the slave trade, being sure that without continual additions from abroad, this tropical people would not long survive, and thus the problem of slavery would disappear in death. They miscalculated, or did not foresee the changing economic world. It might be more profitable in the West Indies to kill the slaves by overwork and import cheap Africans; but in America without a slave trade, it paid to conserve the slave and let him multiply. When, therefore, manifestly the Negroes were not dying out, there came quite naturally new excuses and explanations. It was a matter of social condition. Gradually these people would be free; but freedom could only come to the bulk as the freed were transplanted to their own land and country, since the living together of black and white in America was unthinkable. So again the nation waited, and its conscience sank to sleep.

But in a rich and eager land, wealth and work multiplied. They twisted new and intricate patterns around the earth. Slowly but mightily these black workers were integrated into modern industry. On free and fertile land Americans raised, not simply sugar as a cheap sweetening, rice for food and tobacco as a new and tickling luxury; but they began to grow a fiber that clothed the masses of a ragged world. Cotton grew so swiftly that the 9,000 bales of cotton which the new nation scarcely noticed in 1791 became 79,000 in 1800; and with this increase, walked economic revolution in a dozen different lines. The cotton crop reached one-half million bales in 1822, a million bales in 1831, two million in 1840, three million in 1852, and in the year of secession, stood at the then enormous total of five million bales.

Such facts and others, coupled with the increase of the slaves to which they were related as both cause and effect, meant a new world; and all the more so because with increase in American cotton and Negro slaves, came both by chance and ingenuity new miracles for manufacturing, and particularly for the spinning and weaving of cloth.

The giant forces of water and of steam were harnessed to do the world's work, and the black workers of America bent at the bottom of a growing pyramid of commerce and industry; and they not only could not be spared, if this new economic organization was to expand, but rather they became the cause of new political demands and alignments, of new dreams of power and visions of empire.

First of all, their work called for widening stretches of new, rich, black soil—in Florida, in Louisiana, in Mexico; even in Kansas. This land, added to cheap labor, and labor easily regulated and distributed, made profits so high that a whole system of culture arose in the South, with a new leisure and social philosophy. Black labor became the foundation stone not only of the Southern social structure, but of Northern manufacture and commerce, of the English factory system, of European commerce, of buying and selling on a world-wide scale; new cities were built on the results of black labor, and a new labor problem, involving all white labor, arose both in Europe and America.

Thus, the old difficulties and paradoxes appeared in new dress. It became easy to say and easier to prove that these black men were not men in the sense that white men were, and could never be, in the same sense, free. Their slavery was a matter of both race and social condition, but the condition was limited and determined by race. They were congenital wards and children, to be well-treated and cared for, but far happier and safer here than in their own land. As the Richmond, Virginia, *Examiner* put it in 1854:

"Let us not bother our brains about what *Providence* intends to do with our Negroes in the distant future, but glory in and profit to the utmost by what He has done for them in transplanting them here, and setting them to work on our plantations. . . . True philanthropy to the Negro, begins, like charity, at home; and if Southern men would act as if the canopy of heaven were inscribed with a covenant, in letters of fire, that *the Negro is here, and here forever; is our property, and ours forever*; . . . they would accomplish more good for the race in five years than they boast the institution itself to have accomplished in two centuries. . . ."

On the other hand, the growing exploitation of white labor in Europe, the rise of the factory system, the increased monopoly of land, and the problem of the distribution of political power, began to send wave after wave of immigrants to America, looking for new freedom, new opportunity and new democracy.

The opportunity for real and new democracy in America was broad. Political power at first was, as usual, confined to property holders and an aristocracy of birth and learning. But it was never securely based on land. Land was free and both land and property were possible to nearly every thrifty worker. Schools began early to multiply and open their doors even to the poor laborer. Birth began to count for less and less and America became to the world a land of economic opportunity. So the world came to America, even before the Revolution, and afterwards during the nineteenth century, nineteen million immigrants entered the United States.

When we compare these figures with the cotton crop and the increase of black workers, we see how the economic problem increased in intricacy. This intricacy is shown by the persons in the drama and their differing and opposing interests. There were the native-born Americans, largely of English descent, who were the property holders and employers; and even so far as they were poor, they looked forward to the time when they would accumulate capital and become, as they put it, economically "independent." Then there were the new immigrants, torn with a certain violence from their older social and economic surroundings; strangers in a new land, with visions of rising in the social and economic world

by means of labor. They differed in language and social status, varying from the half-starved Irish peasant to the educated German and English artisan. There were the free Negroes: those of the North free in some cases for many generations, and voters; and in other cases, fugitives, new come from the South, with little skill and small knowledge of life and labor in their new environment. There were the free Negroes of the South, an unstable, harried class, living on sufferance of the law, and the good will of white patrons, and yet rising to be workers and sometimes owners of property and even of slaves, and cultured citizens. There was the great mass of poor whites, disinherited of their economic portion by competition with the slave system, and land monopoly.

In the earlier history of the South, free Negroes had the right to vote. Indeed, so far as the letter of the law was concerned, there was not a single Southern colony in which a black man who owned the requisite amount of property, and complied with other conditions, did not at some period have the legal right to vote.

Negroes voted in Virginia as late as 1723, when the assembly enacted that no free Negro, mulatto or Indian "shall hereafter have any vote at the elections of burgesses or any election whatsoever." In North Carolina, by the Act of 1734, a former discrimination against Negro voters was laid aside and not reenacted until 1835.

A complaint in South Carolina, in 1701, said:

"Several free Negroes were receiv'd, & taken for as good Electors as the best Freeholders in the Province. So that we leave it with Your Lordships to judge whether admitting Aliens, Strangers, Servants, Negroes, &c, as good and qualified Voters, can be thought any ways agreeable to King Charles' Patent to Your Lordships, or the English Constitution of Government." Again in 1716, Jews and Negroes, who had been voting, were expressly excluded. In Georgia, there was at first no color discrimination, although only owners of fifty acres of land could vote. In 1761, voting was expressly confined to white men.¹

In the states carved out of the Southwest, they were disfranchised as soon as the state came into the Union, although in Kentucky they voted between 1792 and 1799, and Tennessee allowed free Negroes to vote in her constitution of 1796.

In North Carolina, where even disfranchisement, in 1835, did not apply to Negroes who already had the right to vote, it was said that the several hundred Negroes who had been voting before then usually voted prudently and judiciously.

In Delaware and Maryland they voted in the latter part of the eighteenth century. In Louisiana, Negroes who had had the right to vote during territorial status were not disfranchised.

To sum up, in colonial times, the free Negro was excluded from the suffrage only in Georgia, South Carolina and Virginia. In the Border States, Delaware disfranchised the Negro in 1792; Maryland in 1783 and 1810.

In the Southeast, Florida disfranchised Negroes in 1845; and in the Southwest, Louisiana disfranchised them in 1812; Mississippi in 1817; Alabama in 1819; Missouri, 1821; Arkansas in 1836; Texas, 1845. Georgia in her constitution of 1777 confined voters to white males; but this was omitted in the constitutions of 1789 and 1798.

As slavery grew to a system and the Cotton Kingdom began to expand into imperial white domination, a free Negro was a contradiction, a threat and a menace. As a thief and a vagabond, he threatened society; but as an educated property holder, a successful mechanic or even professional man, he more than threatened slavery. He contradicted and undermined it. He must not be. He must be suppressed, enslaved, colonized. And nothing so bad could be said about him that did not easily appear as true to slaveholders.

In the North, Negroes, for the most part, received political enfranchisement with the white laboring classes. In 1778, the Congress of the Confederation twice refused to insert the word "white" in the Articles of Confederation in asserting that free inhabitants in each state should be entitled to all the privileges and immunities of free citizens of the several states. In the law of 1783, free Negroes were recognized as a basis of taxation, and in 1784, they were recognized as voters in the territories. In the Northwest Ordinance of 1787, "free male inhabitants of full age" were recognized as voters.

The few Negroes that were in Maine, New Hampshire and Vermont could vote if they had the property qualifications. In Connecticut they were disfranchised in 1814; in 1865 this restriction was retained, and Negroes did not regain the right until after the Civil War. In New Jersey, they were disfranchised in 1807, but regained the right in 1820 and lost it again in 1847. Negroes voted in New York in the eighteenth century, then were disfranchised, but in 1821 were permitted to vote with a discriminatory property qualification of \$250. No property qualification was required of whites. Attempts were made at various times to remove this qualification but it was not removed until 1870. In Rhode Island they were disfranchised in the constitution which followed Dorr's Rebellion, but finally allowed to vote in 1842. In Pennsylvania, they were allowed to vote until 1838 when the "reform" convention restricted the suffrage to whites.

The Western States as territories did not usually restrict the suffrage, but as they were admitted to the Union they disfranchised the Negroes: Ohio in 1803; Indiana in 1816; Illinois in 1818; Michigan in 1837; Iowa in 1846; Wisconsin in 1848; Minnesota in 1858; and Kansas in 1861.

The Northwest Ordinance and even the Louisiana Purchase had made no color discrimination in legal and political rights. But the states admitted from this territory, specifically and from the first, denied free black men the right to vote and passed codes of black laws in Ohio, Indiana and elsewhere, instigated largely by the attitude and fears of the immigrant poor whites from the South. Thus, at first, in Kansas and the West, the problem of the black worker was narrow and specific. Neither the North nor the West asked that black labor in the United States be free and enfranchised. On the contrary, they accepted slave labor as a fact; but they were determined that it should be territorially restricted, and should not compete with free white labor.

What was this industrial system for which the South fought and risked life, reputation and wealth and which a growing element in the North viewed first with hesitating tolerance, then with distaste and finally with economic fear and moral horror? What did it mean to be a slave? It is hard to imagine it today. We think of oppression beyond all conception: cruelty, degradation, whipping and starvation,

Slavery of Negroes

the absolute negation of human rights; or on the contrary, we may think of the ordinary worker the world over today, slaving ten, twelve, or fourteen hours a day, with not enough to eat, compelled by his physical necessities to do this and not to do that, curtailed in his movements and his possibilities; and we say, here, too, is a slave called a "free worker," and slavery is merely a matter of name.

But there was in 1863 a real meaning to slavery different from that we may apply to the laborer today. It was in part psychological, the enforced personal feeling of inferiority, the calling of another Master; the standing with hat in hand. It was the helplessness. It was the defenselessness of family life. It was the submergence below the arbitrary will of any sort of individual. It was without doubt worse in these vital respects than that which exists today in Europe or America. Its analogue today is the yellow, brown and black laborer in China and India, in Africa, in the forests of the Amazon; and it was this slavery that fell in America.

The slavery of Negroes in the South was not usually a deliberately cruel and oppressive system. It did not mean systematic starvation or murder. On the other hand, it is just as difficult to conceive as quite true the idyllic picture of a patriarchal state with cultured and humane masters under whom slaves were as children, guided and trained in work and play, given even such mental training as was for their good, and for the well-being of the surrounding world.

The victims of Southern slavery were often happy; had usually adequate food for their health, and shelter sufficient for a mild climate. The Southerners could say with some justification that when the mass of their field hands were compared with the worst class of laborers in the slums of New York and Philadelphia, and the factory towns of New England, the black slaves were as well off and in some particulars better off. Slaves lived largely in the country where health conditions were better; they worked in the open air, and their hours were about the current hours for peasants throughout Europe. They received no formal education, and neither did the Irish peasant, the English factory-laborer, nor the German *Bauer*; and in contrast with these free white laborers, the Negroes were protected by a certain primitive sort of old-age pension, job insurance, and sickness insurance; that is, they must be supported in some fashion, when they were too old to work; they must have attention in sickness, for they represented invested capital; and they could never be among the unemployed.

On the other hand, it is just as true that Negro slaves in America represented the worst and lowest conditions among modern laborers. One estimate is that the maintenance of a slave in the South cost the master about \$19 a year, which means that they were among the poorest paid laborers in the modern world. They represented in a very real sense the ultimate degradation of man. Indeed, the system was so reactionary, so utterly inconsistent with modern progress, that we simply cannot grasp it today. No matter how degraded the factory hand, he is not real estate. The tragedy of the black slave's position was precisely this; his absolute subjection to the individual will of an owner and to "the cruelty and injustice which are the invariable consequences of the exercise of irresponsible power, especially where authority must be sometimes delegated by the planter to agents of inferior education and coarser feelings."

The proof of this lies clearly written in the slave codes. Slaves were not considered men. They had no right of petition. They were "devisable like any other chattel." They could own nothing; they could make no contracts; they could hold no property, nor traffic in property; they could not hire out; they could not legally marry nor constitute families; they could not control their children; they could not appeal from their master; they could be punished at will. They could not testify in court; they could be imprisoned by their owners, and the criminal offense of assault and battery could not be committed on the person of a slave. The "willful, malicious and deliberate murder" of a slave was punishable by death, but such a crime was practically impossible of proof. The slave owed to his master and all his family a respect "without bounds, and an absolute obedience." This authority could be transmitted to others. A slave could not sue his master; had no right of redemption; no right to education or religion; a promise made to a slave by his master had no force nor validity. Children followed the condition of the slave mother. The slave could have no access to the judiciary. A slave might be condemned to death for striking any white person.

Looking at these accounts, "it is safe to say that the law regards a Negro slave, so far as his civil status is concerned, purely and absolutely property, to be bought and sold and pass and descend as a tract of land, a horse, or an ox."²

The whole legal status of slavery was enunciated in the extraordinary statement of a Chief Justice of the United States that Negroes had always been regarded in America "as having no rights which a white man was bound to respect."

It may be said with truth that the law was often harsher than the practice. Nevertheless, these laws and decisions represent the legally permissible possibilities, and the only curb upon the power of the master was his sense of humanity and decency, on the one hand, and the conserving of his investment on the other. Of the humanity of large numbers of Southern masters there can be no doubt. In some cases, they gave their slaves a fatherly care. And yet even in such cases the strain upon their ability to care for large numbers of people and the necessity of entrusting the care of the slaves to other hands than their own, led to much suffering and cruelty.

The matter of his investment in land and slaves greatly curtailed the owner's freedom of action. Under the competition of growing industrial organization, the slave system was indeed the source of immense profits. But for the slave owner and landlord to keep a large or even reasonable share of these profits was increasingly difficult. The price of the slave produce in the open market could be hammered down by merchants and traders acting with knowledge and collusion. And the slave owner was, therefore, continually forced to find his profit not in the high price of cotton and sugar, but in beating even further down the cost of his slave labor. This made the slave owners in early days kill the slave by overwork and renew their working stock; it led to the widely organized interstate slave trade between the Border States and the Cotton Kingdom of the Southern South; it led to neglect and the breaking up of families, and it could not protect the slave against the cruelty, lust and neglect of certain owners.

Thus human slavery in the South pointed and led in two singularly contradictory and paradoxical directions—toward the deliberate commercial breeding and

sale of human labor for profit and toward the intermingling of black and white blood. The slaveholders shrank from acknowledging either set of facts but they were clear and undeniable.

In this vital respect, the slave laborer differed from all others of his day: he could be sold; he could, at the will of a single individual, be transferred for life a thousand miles or more. His family, wife and children could be legally and absolutely taken from him. Free laborers today are compelled to wander in search for work and food; their families are deserted for want of wages; but in all this there is no such direct barter in human flesh. It was a sharp accentuation of control over men beyond the modern labor reserve or the contract coolie system.

Negroes could be sold—actually sold as we sell cattle with no reference to calves or bulls, or recognition of family. It was a nasty business. The white South was properly ashamed of it and continually belittled and almost denied it. But it was a stark and bitter fact. Southern papers of the Border States were filled with advertisements:—"I wish to purchase fifty Negroes of both sexes from 6 to 30 years of age for which I will give the highest cash prices."

"Wanted to purchase—Negroes of every description, age and sex."

The consequent disruption of families is proven beyond doubt:

"Fifty Dollars reward.—Ran away from the subscriber, a Negro girl, named Maria. She is of a copper color, between 13 and 14 years of age—bareheaded and barefooted. She is small for her age—very sprightly and very likely. She stated she was going to see her mother at Maysville. Sanford Tomson."

"Committed to jail of Madison County, a Negro woman, who calls her name Fanny, and says she belongs to William Miller, of Mobile. She formerly belonged to John Givins, of this county, who now owns several of her children. David Shropshire, Jailer."

"Fifty Dollar reward.—Ran away from the subscriber, his Negro man Pauladore, commonly called Paul. I understand Gen. R. Y. Hayne has purchased his wife and children from H. L. Pinckney, Esq., and has them on his plantation at Goosecreek, where, no doubt, the fellow is frequently lurking. T. Davis." One can see Pauladore "lurking" about his wife and children.³

The system of slavery demanded a special police force and such a force was made possible and unusually effective by the presence of the poor whites. This explains the difference between the slave revolts in the West Indies, and the lack of effective revolt in the Southern United States. In the West Indies, the power over the slave was held by the whites and carried out by them and such Negroes as they could trust. In the South, on the other hand, the great planters formed proportionately quite as small a class but they had singularly enough at their command some five million poor whites; that is, there were actually more white people to police the slaves than there were slaves. Considering the economic rivalry of the black and white worker in the North, it would have seemed natural that the poor white would have refused to police the slaves. But two considerations led him in the opposite direction. First of all, it gave him work and some authority as overseer, slave driver, and member of the patrol system. But above and beyond this, it fed his vanity because it associated him with the masters. Slavery bred in the poor white a dislike of Negro toil of all sorts. He never regarded

himself as a laborer, or as part of any labor movement. If he had any ambition at all it was to become a planter and to own "niggers." To these Negroes he transferred all the dislike and hatred which he had for the whole slave system. The result was that the system was held stable and intact by the poor white. Even with the late ruin of Haiti before their eyes, the planters, stirred as they were, were nevertheless able to stamp out slave revolt. The dozen revolts of the eighteenth century had dwindled to the plot of Gabriel in 1800, Vesey in 1822, of Nat Turner in 1831 and crews of the *Amistad* and *Creole* in 1839 and 1841. Gradually the whole white South became an armed and commissioned camp to keep Negroes in slavery and to kill the black rebel.

But even the poor white, led by the planter, would not have kept the black slave in nearly so complete control had it not been for what may be called the Safety Valve of Slavery; and that was the chance which a vigorous and determined slave had to run away to freedom.

Under the situation as it developed between 1830 and 1860 there were grave losses to the capital invested in black workers. Encouraged by the idealism of those Northern thinkers who insisted that Negroes were human, the black worker sought freedom by running away from slavery. The physical geography of America with its paths north, by swamp, river and mountain range; the daring of black revolutionists like Henson and Tubman; and the extra-legal efforts of abolitionists made this more and more easy.

One cannot know the real facts concerning the number of fugitives, but despite the fear of advertising the losses, the emphasis put upon fugitive slaves by the South shows that it was an important economic item. It is certain from the bitter effort to increase the efficiency of the fugitive slave law that the losses from run-aways were widespread and continuous; and the increase in the interstate slave trade from Border States to the deep South, together with the increase in the price of slaves, showed a growing pressure. At the beginning of the nineteenth century, one bought an average slave for \$200; while in 1860 the price ranged from \$1,400 to \$2,000.

Not only was the fugitive slave important because of the actual loss involved, but for potentialities in the future. These free Negroes were furnishing a leadership for the mass of the black workers, and especially they were furnishing a text for the abolition idealists. Fugitive slaves, like Frederick Douglass and others humbler and less gifted, increased the number of abolitionists by thousands and spelled the doom of slavery.

The true significance of slavery in the United States to the whole social development of America lay in the ultimate relation of slaves to democracy. What were to be the limits of democratic control in the United States? If all labor, black as well as white, became free—were given schools and the right to vote—what control could or should be set to the power and action of these laborers? Was the rule of the mass of Americans to be unlimited, and the right to rule extended to all men regardless of race and color, or if not, what power of dictatorship and control; and how would property and privilege be protected? This was the great and primary question which was in the minds of the men who wrote the Constitution of the United States and continued in the minds of thinkers down

through the slavery controversy. It still remains with the world as the problem of democracy expands and touches all races and nations.

And of all human development, ancient and modern, not the least singular and significant is the philosophy of life and action which slavery bred in the souls of black folk. In most respects its expression was stilted and confused; the rolling periods of Hebrew prophecy and biblical legend furnished inaccurate but splendid words. The subtle folk-lore of Africa, with whimsy and parable, veiled wish and wisdom; and above all fell the anointing chrism of the slave music, the only gift of pure art in America.

Beneath the Veil lay right and wrong, vengeance and love, and sometimes throwing aside the veil, a soul of sweet Beauty and Truth stood revealed. Nothing else of art or religion did the slave South give to the world, except the Negro song and story. And even after slavery, down to our day, it has added but little to this gift. One has but to remember as symbol of it all, still unspoiled by petty artisans, the legend of John Henry, the mighty black, who broke his heart working against the machine, and died "with his Hammer in His Hand."

Up from this slavery gradually climbed the Free Negro with clearer, modern expression and more definite aim long before the emancipation of 1863. His greatest effort lay in his coöperation with the Abolition movement. He knew he was not free until all Negroes were free. Individual Negroes became exhibits of the possibilities of the Negro race, if once it was raised above the status of slavery. Even when, as so often, the Negro became Court Jester to the ignorant American mob, he made his plea in his songs and antics.

Thus spoke "the noblest slave that ever God set free," Frederick Douglass in 1852, in his 4th of July oration at Rochester, voicing the frank and fearless criticism of the black worker:

"What, to the American slave, is your 4th of July? I answer: a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to him, mere bombast, fraud, deception, impiety and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages. . . .

"You boast of your love of liberty, your superior civilization, and your pure Christianity, while the whole political power of the nation (as embodied in the two great political parties) is solemnly pledged to support and perpetuate the enslavement of three millions of your countrymen. You hurl your anathemas at the crown-headed tyrants of Russia and Austria and pride yourselves on your democratic institutions, while you yourselves consent to be the mere *tools* and *body-guards* of the tyrants of Virginia and Carolina. You invite to your shores fugitives of oppression from abroad, honor them with banquets, greet them with ovations, cheer them, toast them, salute them, protect them, and pour out your money to them like water; but the fugitives from your own land you advertise, hunt, arrest,

shoot, and kill. You glory in your refinement and your universal education; yet you maintain a system as barbarous and dreadful as ever stained the character of a nation—a system begun in avarice, supported in pride, and perpetuated in cruelty. You shed tears over fallen Hungary, and make the sad story of her wrongs the theme of your poets, statesmen, and orators, till your gallant sons are ready to fly to arms to vindicate her cause against the oppressor; but, in regard to the ten thousand wrongs of the American slave, you would enforce the strictest silence, and would hail him as an enemy of the nation who dares to make those wrongs the subject of public discourse!"⁴

Above all, we must remember the black worker was the ultimate exploited; that he formed that mass of labor which had neither wish nor power to escape from the labor status, in order to directly exploit other laborers, or indirectly, by alliance with capital, to share in their exploitation. To be sure, the black mass, developed again and again, here and there, capitalistic groups in New Orleans, in Charleston and in Philadelphia; groups willing to join white capital in exploiting labor; but they were driven back into the mass by racial prejudice before they had reached a permanent foothold; and thus became all the more bitter against all organization which by means of race prejudice, or the monopoly of wealth, sought to exclude men from making a living.

It was thus the black worker, as founding stone of a new economic system in the nineteenth century and for the modern world, who brought civil war in America. He was its underlying cause, in spite of every effort to base the strife upon union and national power.

That dark and vast sea of human labor in China and India, the South Seas and all Africa; in the West Indies and Central America and in the United States—that great majority of mankind, on whose bent and broken backs rest today the founding stones of modern industry—shares a common destiny; it is despised and rejected by race and color; paid a wage below the level of decent living; driven, beaten, prisoned and enslaved in all but name; spawning the world's raw material and luxury—cotton, wool, coffee, tea, cocoa, palm oil, fibers, spices, rubber, silks, lumber, copper, gold, diamonds, leather—how shall we end the list and where? All these are gathered up at prices lowest of the low, manufactured, transformed and transported at fabulous gain; and the resultant wealth is distributed and displayed and made the basis of world power and universal dominion and armed arrogance in London and Paris, Berlin and Rome, New York and Rio de Janeiro.

Here is the real modern labor problem. Here is the kernel of the problem of Religion and Democracy, of Humanity. Words and futile gestures avail nothing. Out of the exploitation of the dark proletariat comes the Surplus Value filched from human beasts which, in cultured lands, the Machine and harnessed Power veil and conceal. The emancipation of man is the emancipation of labor and the emancipation of labor is the freeing of that basic majority of workers who are yellow, brown and black.

Dark, shackled knights of labor, clinging still
 Amidst a universal wreck of faith
 To cheerfulness, and foreigners to hate.
 These know ye not, these have ye not received,
 But these shall speak to you Beatitudes.
 Around them surge the tides of all your strife,
 Above them rise the august monuments
 Of all your outward splendor, but they stand
 Unenvious in thought, and bide their time.

LESLIE P. HILL

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NOTES

1. Compare A. E. McKinley, *The Suffrage Franchise in the Thirteen English Colonies in America*, p. 137.
2. *A Picture of Slavery Drawn from the Decisions of Southern Courts*, p. 5.
3. Compare Bancroft, *Slave-Trading in the Old South*; Weld, *American Slavery as It Is*.
4. Woodson, *Negro Orators and Their Orations*, pp. 218–19.

CHAPTER II

The White Worker

How America became the laborer's Promised Land; and flocking here from all the world the white workers competed with black slaves, with new floods of foreigners, and with growing exploitation, until they fought slavery to save democracy and then lost democracy in a new and vaster slavery

The opportunity for real and new democracy in America was broad. Political power was at first as usual confined to property holders and an aristocracy of birth and learning. But it was never securely based on land. Land was free and both land and property were possible to nearly every thrifty worker. Schools began early to multiply and open their doors even to the poor laborer. Birth began to count for less and less and America became to the world a land of opportunity. So the world came to America, even before the Revolution, and afterward during the nineteenth century, nineteen million immigrants entered the United States.

The new labor that came to the United States, while it was poor, used to oppression and accustomed to a low standard of living, was not willing, after it reached America, to regard itself as a permanent laboring class and it is in the light of this fact that the labor movement among white Americans must be studied. The successful, well-paid American laboring class formed, because of its property and ideals, a petty bourgeoisie ready always to join capital in exploiting common labor, white and black, foreign and native. The more energetic and thrifty among the immigrants caught the prevalent American idea that here labor could become emancipated from the necessity of continuous toil and that an increasing proportion could join the class of exploiters, that is of those who made their income chiefly by profit derived through the hiring of labor.

Abraham Lincoln expressed this idea frankly at Hartford, in March, 1860. He said:

"I am not ashamed to confess that twenty-five years ago I was a hired laborer, mauling rails, at work on a flat boat—just what might happen to any poor man's son." Then followed the characteristic philosophy of the time: "I want every man to have his chance—and I believe a black man is entitled to it—in