

Chapter 1 : Oregon Secretary of State: The "Negro Question" and Oregon Politics

The Austin City Council on Thursday voted unanimously to "negotiate acquisition" of the historic Montopolis Negro School, a move that signals a step forward for community advocates who for months.

Back then, Willie Wells was the most fearsome shortstop ever to play the game of baseball. His batting stroke was deadly, his fielding prowess unmatched, his competitive streak legendary. From the sandlots of Austin to New York and Chicago to Puerto Rico, Cuba, and Canada, Willie Wells distinguished himself as the best shortstop of his era, and possibly the greatest middle infielder this side of Honus Wagner. Occasionally sportswriters would push for the inclusion of Wells and some of his fellow preintegration black stars into the Hall of Fame, but considering that the immortal Satchel Paige was only inducted in 1971, it was a dim hope. It dates from or before Willie Wells died on Jan. He was living in the same South Austin house he grew up in, at Newton, just west of South Congress. Instead, he lived out his final days in relative obscurity, drawing only a meager social security check. Here in his hometown, he was equally anonymous. His legacy, and that of his contemporaries, has been lost to the passage of time, swallowed whole by the ugly demon of racism. If that beast had a face, it would be the mustachioed mug of Adrian "Cap" Anson. From that point forward, the best black players of the day were relegated to the all-black Negro Leagues, which were financially unstable and kept dubious statistical records that appeared only in the small African-American newspapers of the day. For years, the National Baseball Hall of Fame ignored the accomplishments of black stars who played before Jackie Robinson broke the color barrier in 1947. Even then, they were given a "separate but equal" display, which was only integrated into the main body of the Hall after press, fans, and players alike became outraged at the announcement. After an original nine were enshrined between 1962 and 1971, more Negro Leaguers were inducted in the Nineties, for a total of 18, as compared to more than non-Negro League plaques. El Diablo finally saw the light of day with his induction into the Baseball Hall of Fame. His daughter Stella journeyed to Cooperstown to accept. He was one of those people who was always glad to see anybody who made progress in life. There, he watched games and played ball in the sandlots, eventually developing into the best young shortstop in Austin. The Texas Negro League was regarded as a minor league to the Negro National League, though this was an era when some of the best players, black or white, often stayed with minor-league clubs due to financial or geographic considerations. After graduation, Wells played with the Black Senators in 1938, attracting the eye of two prestigious Negro League teams in town for spring training: Wells was on his way to stardom, or as close to it as a black athlete could get at that time. Unfortunately, few records survive, due largely to their being ignored by the Statesman and other major press. Not a single photograph is on file at the Austin History Center. The Austinites appeared in many exhibition games against nonleague competition and often played south of the border, where the players were treated as first-class citizens. One of the only surviving photographs of the Austin Black Senators, this shot came from the personal scrapbook of Willie Wells pictured bottom left. Little else has surfaced about the Black Pioneers. This is hardly surprising, given the dim backdrop history has afforded these forgotten warriors. The actor is Carsey Walker Jr. Wells was such a fearsome presence at the plate that opposing pitchers regularly threw at his head, believing they could rattle the 5-foot-7, pound shortstop. Wells was a prodigious power hitter for his size. In 1938, he took advantage of the short, left-field porch in St. Louis to crack a Negro National League-record 27 home runs in only 88 games, batting .333. The next year, Wells hit .333 in exhibition play against all-star teams of white major leaguers, Wells hit .333. In the field, Wells compensated for an arm weakened by an old pitching injury with expert positioning, tremendous range, and a lightning-quick release. He was a demon on the diamond, like Ty Cobb, unafraid to play rough and dirty when the situation called for it. Wells, who had by then developed a strong track record as a player-manager, spent much of his remaining career in Mexico, Cuba, and even Canada. Wells eventually achieved a rare Triple Crown: Everyone was there but Willie Wells himself on Feb. 22, 1938. Congress Avenue, near his home of so many years, was renamed Willie Wells Avenue, and large banners were hung in celebration. For one day, at least, Willie Wells was king of Austin. She is pained by one fact, however: She never got to see her dad play. As difficult as it was for the Negro Leaguers to travel across the country in second-rate

buses, encountering racism on a daily basis, bringing the wife and kids along was simply out of the question. Steinberg Talking with Willie Wells , given months before his death, finds the good-natured year-old grateful for his life in and outside of the game. His words from a article, on the other hand, hit closer to home. Now, thanks to the Bob Bullock museum, which has made Wells the focal point of its exhibit, a ray of light has finally been shed on this Devil in the dark. More of the Story Play Ball! A note to readers: Now more than ever, we need your support to continue supplying Austin with independent, free press.

Chapter 2 : Booker T. Washington - HISTORY

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The greatest experiment in Negro slavery as a modern industrial system was made on the mainland of North America and in the confines of the present United States. And this experiment was on such a scale and so long-continued that it is profitable for study and reflection. There were in the United States in its dependencies, in 1790, persons of acknowledged Negro descent, not including the considerable infiltration of Negro blood which is not acknowledged and often not known. To-day the number of persons called Negroes is probably about ten and a quarter million. These persons are almost entirely descendants of African slaves, brought to America in the sixteenth, seventeenth, eighteenth, and nineteenth centuries. The importation of Negroes to the mainland of North America was small until the British got the coveted privilege of the Asiento in 1763. Before that Northern States like New York had received some slaves from the Dutch, and New England had early developed a trade by which she imported a number of house servants. Ships went out to the African coast with rum, sold the rum, and brought the slaves to the West Indies; there they exchanged the slaves for sugar and molasses and brought the molasses back to New England, to be made into rum for further exploits. After the Asiento treaty of 1763. When the colonies became independent, the foreign slave trade was soon made illegal; but illicit trade, annexation of territory and natural increase enlarged the Negro population from a little over a million at the beginning of the nineteenth century to four and a half millions at the outbreak of the Civil War and to about ten and a quarter millions in 1860. The present so-called Negro population of the United States is: A mixture of the various African populations, Bantu, Sudanese, west-coast Negroes, some dwarfs, and some traces of Arab, Berber, and Semitic blood. Probably one-third of the Negroes of the United States have distinct traces of white blood. This blending of the races has led to interesting human types, but racial prejudice has hitherto prevented any scientific study of the matter. In general the Negro population in the United States is brown in color, darkening to almost black and shading off in the other direction to yellow and white, and is indistinguishable in some cases from the white population. Much has been written of the black man in America, but most of this has been from the point of view of the whites, so that we know of the effect of Negro slavery on the whites, the strife among the whites for and against abolition, and the consequent problem of the Negro so far as the white population is concerned. The slaves landing from onward were received by the colonies at first as laborers, on the same plane as other laborers. For a long time there was in law no distinction between the indented white servant from England and the black servant from Africa, except in the term of their service. Even here the distinction was not always observed, some of the whites being kept beyond term of their service and Negroes now and then securing their freedom. Gradually the planters realized the advantage of laborers held for life, but they were met by certain moral difficulties. The opposition to slavery had from the first been largely stilled when it was stated that this was a method of converting the heathen to Christianity. The corollary was that when a slave was converted he became free. Up to or thereabouts it seemed accepted in most colonies and in the English West Indies that baptism into a Christian church would free a Negro slave. Masters therefore, were reluctant in the seventeenth century to have their slaves receive Christian instruction. Connecticut adopted similar legislation in 1642, and Virginia declared in 1661 that Negroes "are incapable of making satisfaction" for time lost in running away by lengthening their time of services, thus implying that they were slaves for life. Maryland declared in 1664 that Negro slaves should serve *durante vita*, but it was not until that Virginia finally plucked up courage to attack the issue squarely and declared by law: The private home as a self-protective, independent unit did not exist. That powerful institution, the polygamous African home, was almost completely destroyed, and in its place in America arose sexual promiscuity, a weak community life, with common dwelling, meals, and child nurseries. The internal slave trade tended further to weaken natural ties. A small number of favored house servants and artisans were raised above this--had their private homes, came in contact with the culture of the master class, and

assimilated much of American civilization. This was, however, exceptional; broadly speaking, the greatest social effect of American slavery was to substitute for the polygamous Negro home a new polygamy less guarded, less effective, and less civilized. At first sight it would seem that slavery completely destroyed every vestige of spontaneous movement among the Negroes. This is not strictly true. The vast power of the priest in the African state is well known; his realm alone--the province of religion and medicine--remained largely unaffected by the plantation system. The Negro priest, therefore, early became an important figure on the plantation and found his function as the interpreter of the supernatural, the comforter of the sorrowing, and as the one who expressed, rudely but picturesquely, the longing and disappointment and resentment of a stolen people. From such beginnings arose and spread with marvelous rapidity the Negro church, the first distinctively Negro American social institution. It was not at first by any means a Christian church, but a mere adaptation of those rites of fetish which in America is termed obe worship, or "voodooism. It is this historic fact, that the Negro church of to-day bases itself upon the sole surviving social institution of the p. The laborers were mainly black and were held for life. Above them came the artisans, free whites with a few blacks, and above them the master class. On these plantations the master was practically supreme. The slave codes in early days were but moderately harsh, allowing punishment by the master, but restraining him in extreme cases and providing for care of the slaves and of the aged. With the power, however, solely in the hands of the master class, and with the master supreme on his own plantation, his power over the slave was practically what he wished it to be. In some cases the cruelty was as great as on the worst West Indian plantations. In other cases the rule was mild and paternal. Up through this American feudalism the Negro began to rise. He learned in the eighteenth century the English language, he began to be identified with the Christian church, he mingled his blood to a considerable extent with the master class. The house servants particularly were favored, in some cases receiving education, and the number of free Negroes gradually increased. Present-day students are often puzzled at the apparent contradictions of Southern slavery. One hears, on the one hand, of the staid and gentle patriarchy, the wide and sleepy plantations with lord and retainers, ease and happiness; on the other hand one hears of barbarous cruelty and unbridled power and wide oppression of men. Which is the true picture? The answer is simple: They are not opposite sides of the same shield; they are different shields. They are pictures, on the one hand, of house service in the great country seats and in the towns, and on the other hand of the field laborers who raised the great tobacco, rice, and cotton crops. We have thus not only carelessly mixed pictures of what were really different kinds of slavery, but of that which represented different degrees in the development of the economic system. House service was the older feudal idea of personal retainership, developed in Virginia and Carolina in the seventeenth and eighteenth centuries. It had all the advantages and disadvantages of such a system; the advantage p. At its worst, however, it was a matter primarily of human relationships. Out of this older type of slavery in the northern South there developed, during the eighteenth and nineteenth centuries, in the southern South the type of slavery which corresponds to the modern factory system in its worst conceivable form. It represented production of a staple product on a large scale; between the owner and laborer were interposed the overseer and the drivers. The slaves were whipped and driven to a mechanical task system. Wide territory was needed, so that at last absentee landlordship was common. It was this latter type of slavery that marked the cotton kingdom, and the extension of the area of this system southward and westward marked the aggressive world-conquering visions of the slave barons. On the other hand it was the milder and far different Virginia house service and the personal retainership of town life in which most white children grew up; it was this that impressed their imaginations and which they have so vividly portrayed. The Negroes, however, knew the other side, for it was under the harsher, heartless driving of the fields that fully nine-tenths of them lived. There early began to be some internal development and growth of self-consciousness among the Negroes: This was partly an African custom transplanted and partly an endeavor to put the regulation of the slaves into their own hands. Negroes voted in those days: In fact, as Albert Bushnell Hart says, "In the colonies freed Negroes, like freed indentured white servants, acquired property, founded families, and came into the political community if they had the energy, thrift, and fortune to get the necessary property. Negro regiments and companies were raised in Connecticut and Rhode Island, and a large number of Negroes were members of the continental

armies elsewhere. It is estimated that five thousand Negroes fought in the American armies. The mass of the Americans considered at the time of the adoption of the Constitution that Negro slavery was doomed. There soon came a series of laws emancipating slaves in the North: Vermont began in 1777, followed by judicial decision in Massachusetts in 1780 and gradual emancipation in Pennsylvania beginning the same year; emancipation was accomplished in New Hampshire in 1781, and in Connecticut and Rhode Island in 1784. The momentous exclusion of slavery in the Northwest Territory took place in 1787, and gradual emancipation began in New York and New Jersey in 1799. Beneficial and insurance societies began to appear among colored people. Nearly every town of any size in Virginia in the early eighteenth century had Negro organizations for caring for the sick and burying the dead. As the number of free Negroes increased, particularly in the North, these financial societies began to be openly formed. One of the earliest was the Free African Society of Philadelphia. Negroes began to be received into the white church bodies in separate congregations, and before there is the record of the formation of eight such Negro churches. This brought forth leaders who were usually preachers in these churches. In the South there was John Chavis, who passed through a regular course of studies at what is now Washington and Lee University. He started a school for young white men in North Carolina and had among his pupils a United States senator, sons of a chief justice of North Carolina, a governor of the state, and many others. He was a full-blooded Negro, but a Southern writer says that "all accounts agree that John Chavis was a gentleman. He was received socially among the best whites and asked to table. A change came, however, between 1780 and 1800, and it is directly traceable to the industrial revolution of the nineteenth century. Between 1780 and 1800 there had come a remarkable series of inventions which revolutionized the methods of making cloth. This series included the invention of the fly shuttle, the carding machine, the steam engine, and the power loom. The world began to look about for a cheaper and larger supply of fiber for weaving. It was found in the cotton plant, and the southern United States was especially adapted to its culture. The invention of the cotton gin removed the last difficulties. The South now had a crop which could be attended to by unskilled labor and for which there was practically unlimited demand. There was land, and rich land, in plenty. The result was that the cotton crop in the United States increased from 8,000 bales in 1790, to 20,000 bales in 1800, to 2,000,000 bales in 1820, and to 4,000,000 bales in 1840. In this growth one sees the economic foundation of the new slavery in the United States, which rose in the second decade of the nineteenth century. Manifestly the fatal procrastination in dealing with slavery in the eighteenth century received in the nineteenth century its terrible reward. The change in the attitude toward slavery was manifest in various ways. The South no longer excused slavery, but began to defend it as an economic system. The enforcement of the slave trade laws became notoriously lax and there was a tendency to make slave codes harsher.

Chapter 3 : Protest against Montopolis Negro School demolition

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Political leaders largely succeeded in marginalizing free blacks in everyday Oregon life and keeping the number of slaves in the territory to a minimum. The national crisis became so overwhelming that it forced the Salem Clique political machine to respond to new fissures in the Democratic Party. And it compelled Oregonians to face what many perceived to be the real possibility of having slavery imposed on the territory. Debates ensued over the practicality of slavery in Oregon and whether citizens should vote for statehood as a way to protect their choice in the matter. As the tensions mounted, heated arguments erupted in newspapers over how to proceed. Blatant Racism and Vitriol Comments about race that would shock most modern readers were part of the normal political culture and debate in Oregon of the s. Holmes to the Oregonian in which he argued that: They would amalgamate and raise a most miserable race of human beings. If niggers are allowed to come among us and mingle with whites, it will cause a perfect state of pollution. Niggers always retrograde, until they get back to the state of barbarity from whence they originatedâ€¦ The Almighty has put his mark on them, and they are a different race of human beings. Let any gentleman read the history of a physician that has dissected a nigger and see what you will find: Ford Case Nathaniel Ford shown with his wife brought slaves to Oregon in Even before the Oregon political debates over slavery grew louder, an court case seemed to close the judicial door on slaveholders in the territory. The longstanding ban against slavery lacked enforcement, leaving some blacks in Oregon to find other ways to escape from servitude, either by flight or through legal means. The most famous legal case was that of Holmes v. White Missouri farmer Nathaniel Ford brought the slave couple Robin and Polly Holmes to Oregon in after promising to free the Holmes family upon arrival. Once in the Willamette Valley, Ford provided the family a small cabin and allowed them limited travel but denied them freedom. Five years later, Ford finally agreed to free the couple and their newborn son but refused freedom for their 3 other children. Ford claimed he was only holding them as "wards," not slaves, and was entitled to their services after having provided for them. Holmes finally went to court to win their freedom in but the case languished until the next year when Chief Justice George A. Williams of the Territorial Supreme Court ruled against Ford and declared the children to be free. Williams commented that "in as much as these colored children are in Oregon, where slavery does not legally exist, they are free. Ford case and later wrote the influential "Free State Letter. But the Kansas-Nebraska Act of rendered the compromise "inoperative and void" by deeming that settlers could decide by popular vote whether to allow slavery. Even though most Oregonians appeared to oppose slavery in the territory, the new law removed a barrier to the institution in the territory and ignited debates about how the party would respond. The clique tried to buy time by composing a party platform in that allowed members to follow their individual convictions. But the splits over slavery weakened the party by adding yet another problem on top of the already ongoing tensions with Joseph Lane and increasing assaults by the "softs. Supreme Court in March had a sobering effect on Oregon. The court ruled, among other things, that Congress and territorial legislatures had no authority to prohibit slavery in federal territoriesâ€”only sovereign states could decide the issue of slavery. Adding to the tension, many Oregonians wondered if President James Buchanan might actually impose it here. This was no idle concern since federal forces had intervened on the pro-slavery side when violence broke out in the Kansas Territory. Amid the political turmoil, the Salem Clique saw the development as an opportunity to improve its fortunes in the upcoming June vote on whether to hold a constitutional convention. Voters, scared off by fears of higher taxes, had rejected proposals to make Oregon a state three times in the previous years. But now statehood could protect Oregon from having slavery imposed. Even the anti-Democrats agreed that, in the wake of the Dred Scott Decision, Oregon needed the protections of statehood. Thomas Dryer, the most prominent anti-Democrat in his role as founder and editor of the Oregonian newspaper, summed up the reasoning that led more than 80 percent of voters to endorse a constitutional convention: If we are to have slavery forced upon us let it be by the people here and not by the slavery propagandists at Washington City. Once committed to statehood, the question became whether Oregonians should themselves decide in favor of

becoming a free or slave state. Shortly before the scheduled start of the constitutional convention in August , Territorial Supreme Court Chief Justice George Williams, who a few years before had underscored the illegality of slaveholding in his *Holmes v. Ford* ruling see sidebar , spoke out against the prospect of slavery in Oregon. Bush had earlier declared that the sole question about slavery was, "Will it pay? The only real questions here are, is the introduction of slavery in to Oregon practicable? Williams established his credibility with his intended readers by declaring his hatred for abolitionism or black equality while affirming his belief that slavery should be left alone where it already existed. In fact, he considered southern slaveholders to be "as high minded, honorable, and humane a class of men as [could] be found in the world Footnote 5 He went on to argue that slavery would harm the existing labor force, writing that "Negroes are naturally lazy Williams contented that while white wage laborers could be hired and paid to work only for the period they were needed, such as planting and harvesting seasons, slaves would have to be supported by their master the entire year. This led to the question "what could a negro fitted by nature for the blazing sun of Africa, do in an Oregon winter? Would these slaves, once in Oregon, escape to the free state of California or the free territory of Washington? Or worse yet, would they flee to the refuge of hostile Indians, perhaps forming an alliance to attack isolated and poorly protected white settlements in Oregon? Other Opinions Asahel Bush published numerous letters on the subject of slavery in the Oregon Statesman newspaper during the months before the constitutional convention in These and other arguments, logically presented and documented, helped Williams reverse the previous rise in pro-slavery sentiment but his was far from the only voice on the subject. Deady did, however, boil the entire issue down to the coldly simple question of the portability of property rights in a letter to a friend: Hutchings panoramic image courtesy Online Archive of California Bush tried to stick to the center of the debate in his party but there was no shortage of newspapers occupying the ends of the political spectrum on the issue. Most of its writers feared slavery would create a social caste system and discourage white settlers from coming to Oregon, leaving the state looking like some of the worst regions of the South. Although Thomas Dryer of the Oregonian hated slavery, he appeared to expend more energy dissecting the arguments and contradictions of Democrats than he did in espousing his views on the issue. Dryer claimed Democrats were trying to force slavery on Oregon, predicting that leaders would make sure the party apparatus was "whipped into line" on the issue. Likewise, the Occidental Messenger, published in Corvallis, argued strongly for slavery in Oregon. Historian Walter Woodward described the newspaper by writing that "more radical, vehement and defiant advocacy of the slavery dogma could hardly have been expected in South Carolina Berwanger, *The Frontier Against Slavery*: University of Illinois Press, California, Oregon, and Nevada, Berkeley: University of California Press, Oregon Statesman, March 31, Gill Company, *The Settlement of Oregon*, Boston: Houghton Mifflin Company, Quintard Taylor, "Slaves and Free Men:

Chapter 4 : Frederick Douglass - Wikipedia

Poor Mittens, it seems that he was being played all along by Herr trump for all the world to see. I say serve him right. This is what happens when you are so greedy for power that you cheapen yourself and forget about your core principles. (Assuming, of course, that you had any.) If you call a man.

Douglass described her as a kind and tender-hearted woman, who treated him "as she supposed one human being ought to treat another". He later often said, "knowledge is the pathway from slavery to freedom. In later years, Douglass credited *The Columbian Orator*, an anthology that he discovered at about age twelve, with clarifying and defining his views on freedom and human rights. The book, first published in 1789, is a classroom reader, containing essays, speeches and dialogues, to assist students in learning reading and grammar. When Douglass was hired out to William Freeland, he taught other slaves on the plantation to read the New Testament at a weekly Sunday school. As word spread, the interest among slaves in learning to read was so great that in any week, more than 40 slaves would attend lessons. For about six months, their study went relatively unnoticed. While Freeland remained complacent about their activities, other plantation owners became incensed about their slaves being educated. One Sunday they burst in on the gathering, armed with clubs and stones, to disperse the congregation permanently. Thomas Auld sent Douglass to work for Edward Covey, a poor farmer who had a reputation as a "slave-breaker". He whipped Douglass regularly, and nearly broke him psychologically. The sixteen-year-old Douglass finally rebelled against the beatings, however, and fought back. After Douglass won a physical confrontation, Covey never tried to beat him again. In 1838, he tried to escape from his new master Covey, but failed again. In 1839, Douglass met and fell in love with Anna Murray, a free black woman in Baltimore about five years older than he. Her free status strengthened his belief in the possibility of gaining his own freedom. Murray encouraged him and supported his efforts by aid and money. On September 3, 1839, Douglass successfully escaped by boarding a train from the newly merged Philadelphia, Wilmington and Baltimore Railroad. This depot was replaced by the historic President Street Station, constructed in 1891; it was noted as a site of other slave escapes along one of many routes of the famous "Underground Railroad" and during the Civil War. Young Douglass reached Havre de Grace, Maryland, in Harford County, in the northeast corner of the state, along the southwest shore of the Susquehanna River, which flowed into the Chesapeake Bay. Although this placed him some 20 miles from the free state of Pennsylvania, it was easier to travel through Delaware, another slave state. From there, because the rail line was not yet completed, he went by steamboat along the Delaware River further northeast to the "Quaker City" of Philadelphia, Pennsylvania, an anti-slavery stronghold. His entire journey to freedom took less than 24 hours. I have often been asked, how I felt when first I found myself on free soil. And my readers may share the same curiosity. There is scarcely anything in my experience about which I could not give a more satisfactory answer. A new world had opened upon me. It was a time of joyous excitement which words can but tamely describe. In a letter written to a friend soon after reaching New York, I said: She brought with her the necessary basics for them to set up a home. They were married on September 15, 1842, by a black Presbyterian minister, just eleven days after Douglass had reached New York. The couple settled in New Bedford, Massachusetts, in 1842, later moving to Lynn, Massachusetts in 1845. In New Bedford the latter was such a common name that he wanted one that was more distinctive, and asked Nathan Johnson to choose a suitable surname. He held various positions, including steward, Sunday School superintendent, and sexton. Inspired by Garrison, Douglass later said, "no face and form ever impressed me with such sentiments [of the hatred of slavery] as did those of William Lloyd Garrison. At another meeting, Douglass was unexpectedly invited to speak. After telling his story, Douglass was encouraged to become an anti-slavery lecturer. Then 23 years old, Douglass conquered his nervousness and gave an eloquent speech about his rough life as a slave. Buffum were thrown off an Eastern Railroad train because Douglass refused to sit in the segregated railroad coach. During this tour, slavery supporters frequently accosted Douglass. At a lecture in Pendleton, Indiana, an angry mob chased and beat Douglass before a local Quaker family, the Hardys, rescued him. His hand was broken in the attack; it healed improperly and bothered him for the rest of his life. At the time, some skeptics questioned whether a

black man could have produced such an eloquent piece of literature. The book received generally positive reviews and became an immediate bestseller. Within three years, it had been reprinted nine times, with 11,000 copies circulating in the United States. It was also translated into French and Dutch and published in Europe. Douglass published three versions of his autobiography during his lifetime and revised the third of these, each time expanding on the previous one. The Narrative was his biggest seller, and probably allowed him to raise the funds to gain his legal freedom the following year, as discussed below. They encouraged Douglass to tour Ireland, as many former slaves had done. Douglass set sail on the Cambria for Liverpool on August 16, 1845. He traveled in Ireland as the Irish Potato Famine was beginning. The feeling of freedom from American racial discrimination amazed Douglass: Eleven days and a half gone and I have crossed three thousand miles of the perilous deep. Instead of a democratic government, I am under a monarchical government. Instead of the bright, blue sky of America, I am covered with the soft, grey fog of the Emerald Isle [Ireland]. I breathe, and lo! I gaze around in vain for one who will question my equal humanity, claim me as his slave, or offer me an insult. I employ a cab—I am seated beside white people—I reach the hotel—I enter the same door—I am shown into the same parlour—I dine at the same table—and no one is offended I find myself regarded and treated at every turn with the kindness and deference paid to white people. His draw was such that some facilities were "crowded to suffocation". Douglass remarked that in England he was treated not "as a color, but as a man. It commemorates his speech there on October 9, 1845. Douglass also came to consider Garrison too radical. Garrison had burned copies of the Constitution to express his opinion. Douglass angered Garrison by saying that the Constitution could and should be used as an instrument in the fight against slavery. He suggested that the world would be a better place if women were involved in the political sphere. In this denial of the right to participate in government, not merely the degradation of woman and the perpetuation of a great injustice happens, but the maiming and repudiation of one-half of the moral and intellectual power of the government of the world. The article was two-fold: On the first count, Douglass acknowledged the "decorum" of the participants in the face of disagreement. The latter half discussed the primary document that emerged from the conference, a Declaration of Sentiments, and his own discussion of the "infant" feminist cause. Strikingly, he expressed the belief that "[a] discussion of the rights of animals would be regarded with far more complacency His opinion as the prominent editor of the paper likely carried weight, and he stated the position of the North Star explicitly: Douglass supported the amendment, which would grant suffrage to black men. Stanton argued that American women and black men should band together to fight for universal suffrage, and opposed any bill that split the issues. Douglass argued that white women, already empowered by their social connections to fathers, husbands, and brothers, at least vicariously had the vote. African-American women, he believed, would have the same degree of empowerment as white women once African-American men had the vote. Wagoner, and George Boyer Vashon. This led Douglass to become an early advocate for school desegregation. Douglass called for court action to open all schools to all children. He said that full inclusion within the educational system was a more pressing need for African Americans than political issues such as suffrage. Douglass believed that attacking federal property would enrage the American public. After the raid, Douglass fled for a time to Canada, fearing guilt by association as well as arrest as a co-conspirator. Douglass sailed back from England the following month, traveling through Canada to avoid detection. Photography Douglass considered photography very important in ending slavery and racism, and believed that the camera would not lie, even in the hands of a racist white, as photographs were an excellent counter to the many racist caricatures, particularly in blackface minstrelsy. He was the most photographed American of the 19th Century, self-consciously using photography to advance his political views. He tended to look directly into the camera to confront the viewer, with a stern look. In time, he became interested in literacy; he began reading and copying bible verses, and he eventually converted to Christianity. I was not more than thirteen years old, when in my loneliness and destitution I longed for some one to whom I could go, as to a father and protector. The preaching of a white Methodist minister, named Hanson, was the means of causing me to feel that in God I had such a friend. He thought that all men, great and small, bond and free, were sinners in the sight of God: I cannot say that I had a very distinct notion of what was required of me, but one thing I did know well: I was wretched and had no means of making myself otherwise. I consulted a good old colored man

named Charles Lawson, and in tones of holy affection he told me to pray, and to "cast all my care upon God. I loved all mankind, slaveholders not excepted, though I abhorred slavery more than ever. I saw the world in a new light, and my great concern was to have everybody converted. My desire to learn increased, and especially, did I want a thorough acquaintance with the contents of the Bible. Charles Lawson, and, early in his activism, he often included biblical allusions and religious metaphors in his speeches. Although a believer, he strongly criticized religious hypocrisy [74] and accused slaveholders of wickedness, lack of morality, and failure to follow the Golden Rule. He considered that a law passed to support slavery was "one of the grossest infringements of Christian Liberty" and said that pro-slavery clergymen within the American Church "stripped the love of God of its beauty, and leave the throne of religion a huge, horrible, repulsive form", and "an abomination in the sight of God".

Unable to agree to a purchase price for the site of the former Montopolis Negro School, Austin will move forward with plans to take it through eminent domain proceedings.

One of the first women to attend Oberlin College , she married Lewis Sheridan Leary , also of mixed race , before her studies. See The Talented Tenth. Charles Langston later moved with his family to Kansas, where he was active as an educator and activist for voting and rights for African Americans. The senior Hughes traveled to Cuba and then Mexico, seeking to escape the enduring racism in the United States. Through the black American oral tradition and drawing from the activist experiences of her generation, Mary Langston instilled in her grandson a lasting sense of racial pride. In his autobiography *The Big Sea*, he wrote: Then it was that books began to happen to me, and I began to believe in nothing but books and the wonderful world in books—where if people suffered, they suffered in beautiful language, not in monosyllables, as we did in Kansas. Later, Hughes lived again with his mother Carrie in Lincoln, Illinois. She had remarried when he was still an adolescent. The family moved to Cleveland, Ohio , where he attended high school and was taught by Helen Maria Chesnut , whom he found inspiring. While in grammar school in Lincoln, Hughes was elected class poet. He stated that in retrospect he thought it was because of the stereotype about African Americans having rhythm. There were only two of us Negro kids in the whole class and our English teacher was always stressing the importance of rhythm in poetry. Well, everyone knows, except us, that all Negroes have rhythm, so they elected me as class poet. His first piece of jazz poetry, "When Sue Wears Red," was written while he was in high school. He lived briefly with his father in Mexico in . Upon graduating from high school in June , Hughes returned to Mexico to live with his father, hoping to convince him to support his plan to attend Columbia University. Hughes later said that, prior to arriving in Mexico, "I had been thinking about my father and his strange dislike of his own people. On these grounds, he was willing to provide financial assistance to his son, but did not support his desire to be a writer. Eventually, Hughes and his father came to a compromise: Hughes would study engineering, so long as he could attend Columbia. His tuition provided, Hughes left his father after more than a year. He left in because of racial prejudice. He was attracted more to the African-American people and neighborhood of Harlem than to his studies, but he continued writing poetry. He spent six months traveling to West Africa and Europe. He had a temporary stay in Paris. In November , he returned to the U. After assorted odd jobs, he gained white-collar employment in as a personal assistant to historian Carter G. As the work demands limited his time for writing, Hughes quit the position to work as a busboy at the Wardman Park Hotel. There he encountered poet Vachel Lindsay , with whom he shared some poems. Impressed with the poems, Lindsay publicized his discovery of a new black poet. Hughes at university in The following year, Hughes enrolled in Lincoln University , a historically black university in Chester County, Pennsylvania. He joined the Omega Psi Phi fraternity. After Hughes earned a B. Except for travels to the Soviet Union and parts of the Caribbean , he lived in Harlem as his primary home for the remainder of his life. During the s, he became a resident of Westfield, New Jersey for a time, sponsored by his patron Charlotte Osgood Mason. Hughes did, however, show a respect and love for his fellow black man and woman. Other scholars argue for his homosexuality: His ashes are interred beneath a floor medallion in the middle of the foyer in the Schomburg Center for Research in Black Culture in Harlem. The title is taken from his poem " The Negro Speaks of Rivers ". Within the center of the cosmogram is the line: My soul has grown deep like the rivers. I bathed in the Euphrates when dawns were young. I built my hut near the Congo and it lulled me to sleep. I looked upon the Nile and raised the pyramids above it. Except for McKay, they worked together also to create the short-lived magazine *Fire!!* Devoted to Younger Negro Artists. Hughes and his contemporaries had different goals and aspirations than the black middle class. Hughes and his fellows tried to depict the "low-life" in their art, that is, the real lives of blacks in the lower social-economic strata. They criticized the divisions and prejudices within the black community based on skin color. The younger Negro artists who create now intend to express our individual dark-skinned selves without fear or shame. If white people are pleased we are glad. We know we are beautiful. The tom-tom cries, and the tom-tom laughs. If

colored people are pleased we are glad. We build our temples for tomorrow, strong as we know how, and we stand on top of the mountain free within ourselves. Permeating his work is pride in the African-American identity and its diverse culture. The stars are beautiful, So the eyes of my people Beautiful, also, is the sun. Beautiful, also, are the souls of my people. His thought united people of African descent and Africa across the globe to encourage pride in their diverse black folk culture and black aesthetic. Hughes was one of the few prominent black writers to champion racial consciousness as a source of inspiration for black artists. A radical black self-examination was emphasized in the face of European colonialism. At a time before widespread arts grants, Hughes gained the support of private patrons and he was supported for two years prior to publishing this novel. It was judged to be a "long, artificial propaganda vehicle too complicated and too cumbersome to be performed. Chambers and Lieber worked in the underground together around â€” He finished the book at a Carmel, California cottage provided for a year by Noel Sullivan, another patron. Overall, they are marked by a general pessimism about race relations, as well as a sardonic realism. In , Hughes received a Guggenheim Fellowship. The same year that Hughes established his theatre troupe in Los Angeles, he realized an ambition related to films by co-writing the screenplay for *Way Down South*. In Chicago, Hughes founded *The Skyloft Players* in , which sought to nurture black playwrights and offer theatre "from the black perspective. The column ran for twenty years. In , Hughes began publishing stories about a character he called Jesse B. Semple, often referred to and spelled "Simple", the everyday black man in Harlem who offered musings on topical issues of the day. In , he spent three months at the University of Chicago Laboratory Schools as a visiting lecturer. He wrote novels, short stories, plays, poetry, operas, essays, and works for children. With the encouragement of his best friend and writer, Arna Bontemps , and patron and friend, Carl Van Vechten , he wrote two volumes of autobiography, *The Big Sea* and *I Wonder as I Wander*, as well as translating several works of literature into English. With the gradual advance toward racial integration , many black writers considered his writings of black pride and its corresponding subject matter out of date. They considered him a racial chauvinist. He often helped writers by offering advice and introducing them to other influential persons in the literature and publishing communities. This latter group, including Alice Walker , whom Hughes discovered, looked upon Hughes as a hero and an example to be emulated within their own work. One of these young black writers Loften Mitchell observed of Hughes: Langston set a tone, a standard of brotherhood and friendship and cooperation, for all of us to follow. Many of his lesser-known political writings have been collected in two volumes published by the University of Missouri Press and reflect his attraction to Communism. An example is the poem "A New Song". The film was never made, but Hughes was given the opportunity to travel extensively through the Soviet Union and to the Soviet-controlled regions in Central Asia, the latter parts usually closed to Westerners. In Turkmenistan , Hughes met and befriended the Hungarian author Arthur Koestler , then a Communist who was given permission to travel there. This entailed a toning down of Soviet propaganda on racial segregation in America. Hughes and his fellow Blacks were not informed of the reasons for the cancelling, but he and Koestler worked it out for themselves. Partly as a show of support for the Republican faction during the Spanish Civil War , in Hughes traveled to Spain [76] as a correspondent for the *Baltimore Afro-American* and other various African-American newspapers. He was more of a sympathizer than an active participant. Jim Crow laws and racial segregation and disfranchisement throughout the South. He came to support the war effort and black American participation after deciding that war service would aid their struggle for civil rights at home. They provided a foundation for nontheistic participation in social struggle. When asked why he never joined the Communist Party, he wrote, "it was based on strict discipline and the acceptance of directives that I, as a writer, did not wish to accept. He stated, "I never read the theoretical books of socialism or communism or the Democratic or Republican parties for that matter, and so my interest in whatever may be considered political has been non-theoretical, non-sectarian, and largely emotional and born out of my own need to find some way of thinking about this whole problem of myself. He moved away from overtly political poems and towards more lyric subjects. When selecting his poetry for his *Selected Poems* he excluded all his radical socialist verse from the s. Hughes was awarded a Guggenheim Fellowship , which allowed him to travel to Spain and Russia. Hughes was awarded a fellowship from the Rosenwald Fund.

Chapter 6 : The Negro Speaks Of Rivers Poem by Langston Hughes - Poem Hunter

the negro statesman and orator. P. Thomas Stanford (Peter Thomas) The Tragedy of the Negro in America: a Condensed History of the Enslavement, Sufferings, Emancipation, Present Condition and Progress of the Negro Race in the United States of America.

Chapter 7 : The Negro: XI. The Negro in the United States

The Statesman is an Indian English-language broadsheet daily newspaper founded in and published simultaneously in Kolkata, New Delhi, Siliguri and Bhubaneswar. The Statesman is owned by The.

Chapter 8 : Ralph J. Bunche : American Negro statesman (Book,) [racedaydvl.com]

Evolution of a 'Negro District' In Austin, the strategy to isolate minorities came in the form of the Koch and Fowler city plan, which in proposed the creation of a "Negro District" â€” making it the only part of the city where African-Americans could access schools and other public services.

Chapter 9 : field negro: How to humiliate a "statesman".

The Austin City Council will decide this week whether to try to buy and preserve the Montopolis Negro School, potentially resolving a long-running debate over the fate of the historic property.