

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

Chapter 1 : God and Abolition | The Clearing - Where Eagles Fly

From the time of the reorganization of the Pennsylvania Abolition Society, in , anti-slavery sentiment became active. New York, New Jersey, Rhode Island, Delaware, Maryland, and Virginia had strong organizations, and a national convention was held in

Drawing is the foundation, the one indispensable prerequisite, of all great art. During the Renaissance, Giorgio Vasari called drawing, "the animating principle of all creative processes. Ingres summoned Defresne to life with a graphite pencil. The exhibit at the Morgan wisely focuses on the portrait sketch as its particular theme. Life Lines begins with this art form at its earliest moment of full flowering. Another decisive factor was his astonishing, innate talent. This drawing, a likeness executed with consummate skill, can stand up to a full-scale oil painting by almost any later European portrait painter. This portrait drawing shows a totally unidealized likeness of Endres. Yet the work, created in , sparkles with intelligence, determination and self-confidence. Life Lines displays a work by another German-born artist of the Renaissance. A brief look at Young Man Holding a Skull and a Tulip, however, reveals the chasm between the early Renaissance and the later, post years. Tulip "mania" reached epic proportions in Holland where Goltzius moved in , after surviving a brush with death in a fire that maimed his right hand. Goltzius was a master of the allegories and symbolism of Mannerism, the decidedly peculiar school of art that spread throughout Europe following the Reformation. Goltzius was also adept at realistic depictions of human beings in their "everyday" modes and feelings. In this, he pointed the way to Rembrandt and the Dutch Golden Age. Rembrandt is represented in Life Lines with a particularly heart-warming drawing. Two Studies of Saskia Asleep, dates to , and is one in a series of pen and brown ink studies by Rembrandt. These show a young woman, presumed to be his beloved wife, in bed. Drawing does not get any better than this exquisite work. The loose, swirling lines of the drawing are almost calligraphic in effect. Rembrandt might well have succumbed to melancholia watching his wife waste away. Two Studies of Saskia Asleep is a timeless and universal work of art. It is the kind of drawing or painting that can never be arbitrarily assigned a place on a timeline. In fact, the curators of Life Lines wisely refrained from creating a chronological framework for the exhibition. Instead, the show is organized into four thematic sections: Every human being lives in a universe of their own. Not even the broad categories of the Morgan exhibit can quite contain the individuals whose portraits are displayed there. Some of these works do indeed represent family or friends, but the portraits often tell more than what meets the eye at first glance. Henry Fuseli , emigrated from Switzerland in to England. There, his blend of psychological insight and visionary literary motifs helped define the "Romantic Rebellion" as Kenneth Clark once called the wave of restless, anxiety-filled art that began around . Fuseli made a return visit to Switzerland in . While there, he executed a striking, though seemingly conventional, drawing of a young woman named Martha Hess . Fuseli gave an upward tilt to the eyes which is rare in profile views of the human face. This totally transforms the work, rendering it more of a meditation on the inner attributes of Martha Hess than a study of her facial features, superbly delineated though they are. Martha Hess was described as "ethereal" in temperament. This would have added to the attraction for Fuseli. Fuseli continued to draw Martha Hess from memory, always with expressive, searching eyes. Portraits sketches have a way of insisting upon human values in ways that can be challenging or disconcerting - and ultimately life asserting. Created around , this drawing has long been believed to be a likeness of the great Haitian opponent of slavery and colonialism, Toussaint Louverture . Louverture was treacherously seized and sent to France where he died in prison in . The ship bringing Louverture to France arrived on July 2, . Joseph Ducreux, who drew this stunning work of art, died near Paris on July 24, . Could he have managed to arrange a meeting to sketch the imprisoned opponent of Napoleon in so brief an interval? It is possible that he made a special effort to draw a likeness of Toussaint Louverture, soon after the arrival of the captured freedom fighter. But Louverture was quickly locked away in a forbidding fortress in the mountains near Switzerland. As a result, the window of opportunity for Ducreux to have created

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

a drawing of Louverture was very quickly closed. Ducreux was a painter with wide political contacts and his daughter was married to Francois-Jacques Lequoy de Montgiraud, one of the colonial officials sent by Napoleon to restore French rule and slavery to Haiti. The Metropolitan Museum of Art has a self-portrait in its collection which compares very favorably with works by her contemporaries, including her father. She traveled to Haiti with her husband and thus was well-placed to send word to her father of the arrest and deportation of Louverture in June. Such a note, however, would have had to travel on board the French warship taking Louverture to incarceration in France. At best, this would have been a minor miracle of message sending in an age of slow travel and uncertain delivery. Ducreux died with days of a meeting if indeed it took place. His daughter succumbed the same year to yellow fever, in Haiti. Louverture perished in captivity in 1803. The French lost over 50,000 men in their doomed campaign to regain control of the island. Death had the final say in this story. If this drawing is not a portrait of Louverture, does it reduce the value of this wonderful work of art? A quote from Louverture himself puts this question in perspective. There you will see the gleam of courage and will power which inspired Toussaint Louverture in his resistance to Napoleon. It is the portrait of the human determination to be free. The roots of the Haitian revolt were indeed "numerous and deep." A Young Man Holding a Skull and a Tulip is displayed here. I wonder if the question mark hovering over this final part of the Morgan exhibit should more fittingly be referred to the role of the portrait sketch in the age since Cubism and Surrealism cut the bonds between life-like representation and what is considered "cutting edge" art. That would certainly make for another great exhibit at the Morgan Library and Museum. For now, I will bask in the timeless presence of the assembled company of Life Lines.

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

Chapter 2 : United States and the Haitian Revolution - Wikipedia

François-Dominique Toussaint Louverture (French: [fwãswa d'ɛ̃minik tusɛ̃lv luvɛ̃tyɛ̃] 9 May - 7 April), also known as *Toussaint L'Ouverture* or *Toussaint Bréda*, was a small slave owner who later became a leader of the Haitian Revolution.

However, the Age of Enlightenment saw a rebirth of Freemasonry whose members took very seriously what would become the motto of France: Prince Hall Photo credit: The struggle to abolish slavery is linked with the Enlightenment which subjugated tradition to the rule of reason and promoted tolerance. Yet, a large number of French slave owners were cruel. For more information, please click on Joseph Boulogne. I believe he was a Freemason but cannot confirm that he was. See Thomas-Alexandre Dumas , Wikipedia. He was not a mulatto. Before leaving Saint-Domingue, Toussaint said, prophetically: It had lost two-thirds of its men to yellow fever. Dessalines named himself Emperor. The Haitian Revolution has been associated with the French Revolution. Authority was being questioned, which entailed enslavement. As I mentioned above, they are summed up by the French motto: Tom Reiss writes that French Enlightenment philosophers liked to use slavery as a symbol of human, and particularly political oppression. However, aristocrats and American Presidents, beginning with George Washington, wasted no time in applying for membership in an aristocracy above aristocracy. The Code Noir However, despite a number of massacres, French colonialism was less harsh on slaves than colonialism in other parts of the world. In , records of an incident read as follows: The Edict of Nantes , an edict of tolerance issued on 13 April , was revoked in They were brutally persecuted. The French Revolution went way too far.

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

Chapter 3 : Gwendolyn Midlo Hall: Essays in Black World/Negro Digest,

W.E.B. Du Bois, "Toussaint L'Ouverture and the Anti-Slavery Effort, "À» One Trackback By Hall Essays in Black World/Negro Digest at The Public Archive - African Diaspora, Ph.D. on July 19, at am.

His former colleagues in the black rebellion were now fighting against him for the Spanish. As a French commander, he was under attack from the British troops who had landed on Saint-Domingue in September. In any case, the Treaty of Basel of July marked a formal end to hostilities between the two countries. In speeches and policy he revealed his belief that the long-term freedom of the people of Saint-Domingue depended on the economic viability of the colony. Louverture and Villate had competed over the command of some sections of troops and territory since Louverture was noted for opening the warehouses to the public, proving that they were empty of the chains supposedly imported to prepare for a return to slavery. Sonthonax promoted Louverture to general and arranged for his sons, Placide and Isaac, to attend the school that had been established in France for the children of colonials. Although their goals were similar, there were several points of conflict. To Louverture, they were bearers of useful skills and knowledge, and he wanted them back. Sonthonax wrote to Louverture threatening him with prosecution and ordering him to get Bayon off the territory. Louverture went over his head and wrote to the French Directoire directly for permission for Bayon to stay. Suspicions began to brew that it might reconsider the abolition of slavery. In May, Port-au-Prince was returned to French rule in an atmosphere of order and celebration. On 31 August, they signed a secret treaty which lifted the British blockade on Saint-Domingue in exchange for a promise that Louverture would not export the black revolution to Jamaica. As the rebellion grew to a full-scale insurrection, Hedouville prepared to leave the island, while Louverture and Dessalines threatened to arrest him as a troublemaker. Louverture decided instead to work with Phillipe Roume, a member of the third commission who had been posted to the Spanish parts of the colony. The two countries were almost at war, but trade between Saint-Domingue and the United States was desirable to both Louverture and the United States. The terms of the treaty were similar to those already established with the British, but Louverture continually resisted suggestions from either power that he should declare independence. Louverture accused Rigaud of trying to assassinate him to gain power over Saint-Domingue for himself. Rigaud claimed Louverture was conspiring with the British to restore slavery. Only by controlling every port could he hope to prevent a landing of French troops if necessary. James later claimed only a few hundred deaths in contravention of the amnesty. The area had been wilder and less densely populated than the French section. Louverture brought it under French law which abolished slavery, and embarked on a program of modernization. He was now master of the whole island. In March, Louverture appointed a constitutional assembly, mainly composed of white planters, to draft a constitution for Saint-Domingue. He promulgated the Constitution on 7 July, officially establishing his authority over the entire island of Hispaniola. It made him Governor-General for Life with near absolute powers and the possibility of choosing his successor. All men are born, live and die free and French. Article 6 clearly states that "the Catholic, Apostolic, Roman faith shall be the only publicly professed faith. Several aspects of the constitution were damaging to France: Despite his disapproval, Vincent attempted to submit the constitution to Napoleon in a positive light, but was briefly exiled to Elba for his pains. He wrote to Napoleon but received no reply. He negotiated an amnesty for all his remaining generals, then retired with full honors to his plantations at Ennery. The task then fell to Jean Baptiste Brunet. However accounts differ as to how he accomplished this. Either way, Louverture had a letter in which Brunet described himself as a "sincere friend" to take with him to France. Embarrassed about his trickery, Brunet absented himself during the arrest. In overthrowing me you have cut down in Saint Domingue only the trunk of the tree of liberty; it will spring up again from the roots, for they are numerous and they are deep. While in prison, he died on 7 April Suggested causes of death include exhaustion, malnutrition, apoplexy, pneumonia and possibly tuberculosis. Combatant for liberty, artisan of the abolition of slavery, Haitian hero died in deportation at Fort-de-Joux in

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

Chapter 4 : Art Eyewitness: Life Lines: Portrait Drawings from D'Arquer to Picasso at the Morgan Library

Toussaint Louverture The Black Napoleon, the leader of the Haitian Revolution. His military genius and political acumen transformed an entire society of slaves into the independent state of Haiti.

Influence of the Haytian Revolution. Representing the age of revolution in America, he rose to leadership through a bloody terror, which contrived a Negro "problem" for the Western Hemisphere, intensified and defined the anti-slavery movement, became one of the causes, and probably the prime one, which led Napoleon to sell Louisiana for a song, and finally, through the interworking of all these effects, rendered more certain the final prohibition of the slave-trade by the United States in 1808. From the time of the reorganization of the Pennsylvania Abolition Society, in 1797, anti-slavery sentiment became active. The terrible upheaval in the West Indies, beginning in 1793, furnished this rising movement with an irresistible argument. A wave of horror and fear swept over the South, which even the powerful slave-traders of Georgia did not dare withstand; the Middle States saw their worst dreams realized, and the mercenary trade interests of the East lost control of the New England conscience. Legislation of the Southern States. In a few years the growing sentiment had crystallized into legislation. The Southern States took immediate measures to close their ports, first against West India Negroes, finally against all slaves. Georgia, who had had legal slavery only from 1733, and had since passed no restrictive legislation, felt compelled in [1] to stop the entry of free Negroes, and in [2] to prohibit, under heavy penalties, the importation of all slaves. This provision was placed in the Constitution of the State, and, although miserably enforced, was never repealed. South Carolina was the first Southern State in which the exigencies of a great staple crop rendered the rapid consumption of slaves more profitable than their proper maintenance. Alternating, therefore, between a plethora and a dearth of Negroes, she prohibited the slave-trade only for short periods. In [3] she had forbidden the trade for five years, and in [4] being peculiarly exposed to the West Indian insurrection, she quickly found it "inexpedient" to allow Negroes "from Africa, the West India Islands, or other place beyond sea" to enter for two years. This act continued to be extended, although with lessening penalties, until North Carolina had repealed her prohibitory duty act in [7] but in 1794 she passed an "Act to prevent further importation and bringing of slaves," etc. Legislation of the Border States. Legislation of the Eastern States. In the Eastern States, where slavery as an institution was already nearly defunct, action was aimed toward stopping the notorious participation of citizens in the slave-trade outside the State. The prime movers were the Rhode Island Quakers. Having early secured a law against the traffic in their own State, they turned their attention to others. Massachusetts, after many fruitless attempts, finally took advantage of an unusually bold case of kidnapping, and passed a similar act in 1780. The country had good cause to congratulate itself. The national government hastened to supplement State action as far as possible, and the prophecies of the more sanguine Revolutionary fathers seemed about to be realized, when the ill-considered act of South Carolina showed the weakness of the constitutional compromise. Footnotes 1 Prince, Digest of the Laws of Georgia, p. The exact text of this act appears not to be extant. Georgia passed several regulative acts between 1794 and 1798. Renne, Colonial Acts of Georgia, pp. The clause was penned by Peter J. Stevens, History of Georgia, II. Statutes at Large, New Ser. In 1790 New Jersey passed an act gradually to abolish slavery. The legislation of New York at this period was confined to regulating the exportation of slave criminals, and to passing an act gradually abolishing slavery. In 1792 she codified all her acts. First Debate in Congress, The attention of the national government was early directed to slavery and the trade by the rise, in the first Congress, of the question of taxing slaves imported. He plainly stated that the tax was designed to check the trade, and that he was "sorry that the Constitution prevented Congress from prohibiting the importation altogether. Parker was evidently somewhat abashed by this onslaught of friend and foe, but he "had ventured to introduce the subject after full deliberation, and did not like to withdraw it. He believed, in spite of the "fashion of the day," that the Negroes were better off as slaves than as freedmen, and that, as the tax was partial, "it would be the most odious tax Congress could impose. He thought the discussion proper, denied the

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

partiality of the tax, and declared that, according to the spirit of the Constitution and his own desire, it was to be hoped "that, by expressing a national disapprobation of this trade, we may destroy it, and save ourselves from reproaches, and our posterity the imbecility ever attendant on a country filled with slaves. Compromising councils prevailed; and it was agreed that the present proposition should be withdrawn and a separate bill brought in. This bill was, however, at the next session dexterously postponed "until the next session of Congress. Second Debate in Congress, It is doubtful if Congress of its own initiative would soon have resurrected the matter, had not a new anti-slavery weapon appeared in the shape of urgent petitions from abolition societies. The first petition, presented February 11, [21] was from the same interstate Yearly Meeting of Friends which had formerly petitioned the Confederation Congress. The key-note of these utterances was struck by Stone of Maryland, who "feared that if Congress took any measures indicative of an intention to interfere with the kind of property alluded to, it would sink it in value very considerably, and might be injurious to a great number of the citizens, particularly in the Southern States. He thought the subject was of general concern, and that the petitioners had no more right to interfere with it than any other members of the community. It was an unfortunate circumstance, that it was the disposition of religious sects to imagine they understood the rights of human nature better than all the world besides. Gerry of Massachusetts, Hartley of Pennsylvania, and Lawrence of New York rather mildly defended the petitioners; but after considerable further debate the matter was laid on the table. The very next day, however, the laid ghost walked again in the shape of another petition from the "Pennsylvania Society for promoting the Abolition of Slavery," signed by its venerable president, Benjamin Franklin. This petition asked Congress to "step to the very verge of the power vested in you for discouraging every species of traffic in the persons of our fellow-men. Plain words now came from Tucker of South Carolina. These petitions were "mischievous" attempts to imbue the slaves with false hopes. The South would not submit to a general emancipation without "civil war. The Pennsylvania men spoke just as boldly. Scott declared the petition constitutional, and was sorry that the Constitution did not interdict this "most abominable" traffic. The other parts of the Continent may bear them down by force of arms, but they will never suffer themselves to be divested of their property without a struggle. The gentleman says, if he was a Federal Judge, he does not know to what length he would go in emancipating these people; but I believe his judgment would be of short duration in Georgia, perhaps even the existence of such a Judge might be in danger. Smith of South Carolina, in a long speech, said that his constituents entered the Union "from political, not from moral motives," and that "we look upon this measure as an attack upon the palladium of the property of our country. The absence of Southern members on this committee compelled it to make this report a sort of official manifesto on the aims of Northern anti-slavery politics. As such, it was sure to meet with vehement opposition in the House, even though conservatively worded. Such proved to be the fact when the committee reported. The onslaught to "negative the whole report" was prolonged and bitter, the debate pro and con lasting several days. The Declaration of Powers, That, from the nature of the matters contained in these memorials, they were induced to examine the powers vested in Congress, under the present Constitution, relating to the Abolition of Slavery, and are clearly of opinion, First. That Congress, by a fair construction of the Constitution, are equally restrained from interfering in the emancipation of slaves, who already are, or who may, within the period mentioned, be imported into, or born within, any of the said States. That Congress have no authority to interfere in the internal regulations of particular States, relative to the instructions of slaves in the principles of morality and religion; to their comfortable clothing, accommodations, and subsistence; to the regulation of their marriages, and the prevention of the violation of the rights thereof, or to the separation of children from their parents; to a comfortable provision in cases of sickness, age, or infirmity; or to the seizure, transportation, or sale of free negroes; but have the fullest confidence in the wisdom and humanity of the Legislatures of the several States, that they will revise their laws from time to time, when necessary, and promote the objects mentioned in the memorials, and every other measure that may tend to the happiness of slaves. That, nevertheless, Congress have authority, if they shall think it necessary, to lay at any time a tax or duty, not exceeding ten dollars for each person of any description, the importation of whom shall be by any of

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

the States admitted as aforesaid. That Congress have also authority to prohibit foreigners from fitting out vessels in any port of the United States, for transporting persons from Africa to any foreign port. That the memorialists be informed, that in all cases to which the authority of Congress extends, they will exercise it for the humane objects of the memorialists, so far as they can be promoted on the principles of justice, humanity, and good policy. Report of the Committee of the Whole. That the migration or importation of such persons as any of the States now existing shall think proper to admit, cannot be prohibited by Congress, prior to the year one thousand eight hundred and eight. That Congress have no authority to interfere in the emancipation of slaves, or in the treatment of them within any of the States; it remaining with the several States alone to provide any regulation therein, which humanity and true policy may require. That Congress have authority to restrain the citizens of the United States from carrying on the African trade, for the purpose of supplying foreigners with slaves, and of providing, by proper regulations, for the humane treatment, during their passage, of slaves imported by the said citizens into the States admitting such importation. That Congress have authority to prohibit foreigners from fitting out vessels in any port of the United States for transporting persons from Africa to any foreign port. Footnotes 27 Annals of Cong. The Act of This declaration of the powers of the central government over the slave-trade bore early fruit in the second Congress, in the shape of a shower of petitions from abolition societies in Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Maryland, and Virginia. Meantime, news came from the seas southeast of Carolina and Georgia which influenced Congress more powerfully than humanitarian arguments had done. The wild revolt of despised slaves, the rise of a noble black leader, and the birth of a new nation of Negro freemen frightened the pro-slavery advocates and armed the anti-slavery agitation. As a result, a Quaker petition for a law against the transport traffic in slaves was received without a murmur in ,[35] and on March 22 the first national act against the slave-trade became a law. If the Quakers thought this a triumph of anti-slavery sentiment, they were quickly undeceived. Congress might willingly restrain the country from feeding West Indian turbulence, and yet be furious at a petition like that of ,[37] calling attention to "the oppressed state of our brethren of the African race" in this country, and to the interstate slave-trade. In the next Congress, the sixth, another petition threw the House into paroxysms of slavery debate. Waln of Pennsylvania presented the petition of certain free colored men of Pennsylvania praying for a revision of the slave-trade laws and of the fugitive-slave law, and for prospective emancipation. He opposed the motion, saying, that these petitions were continually coming in and stirring up discord; that it was a good thing the Negroes were in slavery; and that already "too much of this new-fangled French philosophy of liberty and equality" had found its way among them. Others defended the right of petition, and declared that none wished Congress to exceed its powers. Brown of Rhode Island, a new figure in Congress, a man of distinguished services and from a well-known family, boldly set forth the commercial philosophy of his State. We ought to go farther than has yet been proposed, and repeal the bills in question altogether, for why should we see Great Britain getting all the slave trade to themselves; why may not our country be enriched by that lucrative traffic? There would not be a slave the more sold, but we should derive the benefits by importing from Africa as well as that nation. Dana of Connecticut declared that the paper "contained nothing but a farrago of the French metaphysics of liberty and equality;" and that "it was likely to produce some of the dreadful scenes of St. Domingo," and thus yielding "one of the finest islands in the world" to "scenes which had never been practised since the destruction of Carthage. These horrid effects have succeeded what was conceived once to be trifling. Most important consequences may be the result, although gentlemen little apprehend it. But we know the situation of things there, although they do not, and knowing we deprecate it. There have been emissaries amongst us in the Southern States; they have begun their war upon us; an actual organization has commenced; we have had them meeting in their club rooms, and debating on that subject Sir, I do believe that persons have been sent from France to feel the pulse of this country, to know whether these [i. Meantime, the Senate sent down a bill to amend the Act of , and the House took this bill under consideration. Brown of Rhode Island again made a most elaborate plea for throwing open the foreign slave-trade. Negroes, he said, bettered their condition by being enslaved, and thus it was morally

**DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY
EFFORT, 1787-1806**

wrong and commercially indefensible to impose "a heavy fine and imprisonment

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

Chapter 5 : JCBL_Exhibitions

The Haitian Revolution provoked mixed reactions in the United States when in , after a year campaign, Black Haitian soldiers, mainly led by Toussaint Louverture, overthrew the French colonial rule and declared Haiti an independent emancipated state.

Hollywood and history departments create the impression that God had nothing to do with the real issues of human struggle, that Christianity is all pie in the sky. While many Christians today bring this judgment on ourselves by defining the Gospel as mere fire insurance, the fact remains that the principles of transformation articulated by George Otis and the Transformation partners have been in operation all along, and are clearly evidenced in history. Slavery The abolition of slavery provides a case in point. In this essay, I will show three abolition movements that were unsuccessful, followed by three that succeeded in actually getting rid of slavery. The latter three were those that followed the principles of transformation. That is, they advanced the Kingdom of God on earth in the way that Jesus recommended to us. By contrast, the former three movements did not. They were mere slave revolts. It really caught my fancy. The historical facts are these: Spartacus lived during the first century B. He was a Thracian soldier in the Roman army who was caught deserting his post, and was rewarded with an educational scholarship. He was placed in a school that taught him how to entertain the aristocrats of Rome as a gladiator. The old inclination to desert once again gained the upper hand and Spartacus began to make plans for escape. He staged a revolt known to historians as the Third Servile War. Using kitchen knives and meat cleavers, seventy slave-gladiators forced their way out of training camp and holed up in the hills above the Bay of Naples. There, Spartacus became a magnet for hundreds of escaped slaves yearning to be free. Eventually , slaves formed themselves into an army to win their freedom, and perhaps to build a slaveless Rome. However, one of the great generals of ancient Rome, Pompey the Great, proved to be no fan of transformation. He challenged this army of slaves at the height of their power and defeated them. A great slaughter followed. The captives who were brought back to Rome were crucified along the Appian way. Their bodies, slowly decaying and pecked at by crows, were left hanging there for months as a lesson to all who travelled to Rome—and their slaves. Rome kept on doing slavery, totally unrepentant. As transformations go, give it an E for effort. Toussaint Louverture was an African Spartacus, with two differences: His leadership places him in the ranks of the most brilliant leaders of all time, and he is almost always presented as the one and only person to stage a successful slave revolt. Wikipedia describes his victory in these glowing words: The success of the Haitian Revolution shook the institution of slavery throughout the New World. A transformation seems to have happened! The Haitian revolution began when a Vodou priest and Islamist named Dutty Bookman held a secret meeting in a large grotto on the island known to the French as Saint Domingue, where there had been slavery ever since the son of Christopher Columbus had introduced it. He was joined in the grotto by Mambo Cecile Fatiman and a thousand slaves. According to the official account, Bookman inspired them with this speech: The god who created the sun which gives us light, who rouses the waves and rules the storm, though hidden in the clouds, he watches us. He sees all the white man does, the god of the white man inspires him with crime, but our god calls upon us to do good works. Our god who is good to us orders us to revenge our wrongs. He will direct our arms and aid us. Throw away the symbol of the god of the whites who has so often caused us to weep, and listen to the voice of liberty, which speaks in the hearts of us all. She drinks blood! A black female wild pig is presented to her, in symbol of liberty. Liberty is suppose sic to be free and untamed, as is the wild pig. The pig is stabbed 7 times and all participants soak their fingers in the blood, taking the oath to—live free or die. As this crude revolt grew, being supported by the Spanish against the French, a free black by the name of Toussaint joined its ranks as a doctor, then moved into a position of leadership under Georges Biassou, an early leader who had gained control of part of the island. Soon Toussaint was providing military leadership. He gained the name Louverture, because as a military leader, he had a way of finding military openings where at first none could

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

be found. Those in the movement still loyal to Spain were sifted out of the revolution, and Toussaint became the leader of the movement. During the following years, a conflict developed between Louverture and the French authorities over whether former plantation owners should be allowed to return to their plantations to help build the new slaveless economy. Toussaint wanted them back. The revolutionary Frenchman, Sonthonax, did not. Toussaint won the power struggle and increased his position as governor over Saint Domingue. He was a skilled and just governor. During this period at the close of the century, he was making treaties with major world powers. At the turn of the century, Toussaint took control of the entire island on behalf of France, driving the Spanish off the Santo Domingo side of the island. This happened just as the French were tiring of revolution, and were turning to a man named Napoleon to save them from it. Suddenly emperors were in vogue. Louverture appointed a new constitutional assembly composed mostly of former white planters, while he himself became governor for life over the island of Hispaniola. His ability to form alliances that overcame ancient hostilities was extraordinary. He also urged his African citizens to abandon Vodou and embrace Catholicism. This did not go so well, insofar as it was the Catholics who had introduced slavery in the first place. The new constitution guaranteed equal treatment of all races under the law, and outlawed slavery. It also made Catholicism the official religion of Hispaniola. But France had turned a corner. As time would reveal, he fully intended to re-establish slavery on Saint Domingue. His wife was from a slave owning family. He sent an army of 20, to exert his will. After a prolonged conflict, Toussaint was betrayed to the enemy and placed in prison. Some historians tell us that Jean-Jacques Dessalines was partly responsible for his betrayal. In overthrowing me you have cut down in Saint Domingue only the trunk of the tree of liberty; it will spring up again from the roots, for they are numerous and they are deep. You be the judge. When Jean-Jacques Dessalines realized that the French did indeed plan to re-impose slavery on the island, he and his black army committed themselves to fight them to the death. In a desperate struggle, vastly outnumbered, Dessalines led them to victory, helped by a yellow fever epidemic that swept through the French forces. Finally, on December 4, , the French general Rochambeau surrendered, and the independent republic of Haiti was formed with a new imperial constitution. Dessalines proclaimed himself Emperor Jacques I. One of his first actions as Emperor was to kill all the white people on the island. Known as the Haiti Massacre, this took place during the first four months of the new year. Three to five thousand people were slaughtered and Emperor Jacques declared Haiti an all black nation. But without the giftedness and expertise of whites, the economy collapsed. Dessalines also practiced discrimination against mulattoes and was eventually killed during a mulatto revolt on October 17, , in Pont Rouge. Today, Haiti has the second highest rate of slavery per capita in the world, after Mauritania. Gabriel Prosser, the most trusted slave of Tom Prosser, was selected to be leader. During the first half of the year , secret plans were communicated throughout four surrounding counties. Here was the plan: The killing would begin with Tom Prosser and other plantation owners north of Richmond. Then a contingent of slaves would make their way to the tobacco warehouses in Richmond and set them on fire. When the white people were down at the river trying to put the fire out, the main army of slaves would raid the arsenal in Richmond, kidnap governor James Monroe, and draw more slaves into a much wider revolt throughout the area. But on August 30, the day of the planned insurrection, two things happened. And second, that night, the storm of the century swept through Virginia, making all the streams impassible. The rebellion fell apart. But the rebellion had much wider consequences for the entire South. As reflected in the words of one John Randolph: First, they got rid of all abolition societies. Fourth, teaching slaves to read or educating them was made illegal. This surely was not the transformation any of the slaves had had in mind. Slavery has been banished as an acceptable practice in Western nations. How did this happen? And what was it about those movements that made them successful? Successful Abolition Movements Successful abolition movements have gone unheralded in our society because they happened in a way that our society at present would not have preferred. Surely, this shows how a worldview shapes our perception of the past according to current values. Saint Patrick The first abolition movement in history occurred as the Gospel of the Kingdom spread west into Ireland in the fifth century. Thomas Cahill attempted to draw the attention of historians to one

**DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY
EFFORT, 1787-1806**

of the most neglected areas of Western history in *How the Irish Saved Civilization*.

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

Chapter 6 : Ratio Juris: The Haitian Revolution: 21 August – 1 January

Toussaint Louverture alone was master of the crossroads of liberty for the former slaves of Saint Domingue," Madison Smartt Bell, Toussaint Louverture: A Biography (New York: Vintage,),

Save The Haitian Revolution French: It was the only slave uprising that led to the founding of a state which was both free from slavery, and ruled by non-whites and former captives. The end of French rule and the abolition of slavery in the former colony was followed by a successful defense of the freedoms they won, and, with the collaboration of free persons of color, their independence from white Europeans. Some also separate it from the earlier armed conflicts by free men of color who were seeking expansion of political rights for themselves, but not the abolition of slavery. In April, a massive black insurgency in the north of the island rose violently against the plantation system, setting a precedent of resistance to racial slavery. The French had already lost a high proportion of their troops to yellow fever and other diseases. Although the series of events during these years is known under the name of "Haitian Revolution," alternative views suggest that the entire affair was an assorted number of coincidental conflicts that ended with a fragile truce between free men of color and blacks. Haiti became an independent country on January 1, 1804, when the council of generals chose Jean-Jacques Dessalines to assume the office of governor-general. As in other French colonial societies, a class of free people of color had developed after centuries of French rule here. Many planters or young unmarried men had relations with African or Afro-Caribbean women, sometimes providing for their freedom and that of their children, as well as providing for education of the mixed-race children, especially the boys. Some were sent to France for education and training, which sometimes provided entree into the French military. The mulattoes who returned to Saint-Domingue became the elite of the people of color. Many of them had used their social capital to acquire wealth, and some already owned land. Some had identified more with the French colonists than the slaves. Many of the free people of color, by contrast, were raised in French culture, had certain rights within colonial society, and generally spoke French and practiced Catholicism with syncretic absorption of African religions. Mulatto domination of politics and economics, and urban life after the revolution, created a different kind of two-caste society, as most Haitians were rural subsistence farmers. Plantation owners produced sugar as a commodity crop from cultivation of sugar cane, which required extensive labor. Saint Domingue also had extensive coffee, cocoa, and indigo plantations, but these were smaller and less profitable than the sugar plantations. Starting in the 1760s, French engineers constructed complex irrigation systems to increase sugarcane production. Sugar production depended on extensive manual labor provided by enslaved Africans in the harsh Saint-Domingue colonial plantation economy. Saint-Domingue was the most profitable French colony in the world, indeed one of the most profitable of all the European colonies in the 18th century. In alone, the French imported about 20,000 slaves from Africa into Saint-Domingue, while the British imported about 38,000 slaves total to all of their Caribbean colonies. They calculated that it was better to get the most work out of their slaves with the lowest possible expense possible, since they were probably going to die of yellow fever anyway. The largest sugar plantations and concentrations of slaves were in the North of the islands, and whites lived in fear of slave rebellion. When slaves left the plantations or disobeyed their masters, they were subject to whipping, or to more extreme torture such as castration or burning, the punishment being both a personal lesson and a warning for other slaves. Louis XIV, the French King, passed the Code Noir in an attempt to regulate such violence and the treatment of the enslaved person in general in the colony, but masters openly and consistently broke the code. During the 18th century, local legislation reversed parts of it. Most historians classify the people of the era into three groups: The first group were white colonists, or les blancs. This group is generally subdivided into the plantation owners and a lower class of whites who often served as overseers or day laborers, artisans and shopkeepers. The second group were free persons of color gens de couleur libres, usually mixed-race, and sometimes referred to as mulattoes, of African and French descent. These gens de couleur tended to be educated and literate, and the men often

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

served in the army or as administrators on plantations. Many were children of white planters and enslaved mothers, or free women of color. Others had purchased their freedom from their owners through the sale of their own produce or artistic works. They often received education or artisan training, and sometimes inherited freedom or property from their fathers. Some gens de couleur owned and operated their own plantations and became slave owners. The third group, outnumbering the others by a ratio of ten to one, was made up of mostly African-born slaves. A high rate of mortality among them meant that planters continually had to import new slaves. This kept their culture more African and separate from other people on the island. Many plantations had large concentrations of slaves from a particular region of Africa, and it was therefore somewhat easier for these groups to maintain elements of their culture, religion, and language. This also separated new slaves from Africa from creoles slaves born in the colony, who already had kin networks and often had more prestigious roles on plantations and more opportunities for emancipation. Saint-Domingue was a society seething with hatred. The French historian Paul Fregosi wrote: Everyone-quite rightly-lived in terror of everyone else Haiti was hell, but Haiti was rich". Many runaway slaves—called Maroons—hid on the margins of large plantations, living off the land and what they could steal from their former masters. Others fled to towns, to blend in with urban slaves and freed slaves who often migrated to those areas for work. If caught, these runaway slaves would be severely and violently punished. However, some masters tolerated petit marronages, or short-term absences from plantations, knowing these allowed release of tensions. Although the numbers in these bands grew large sometimes into the thousands, they generally lacked the leadership and strategy to accomplish large-scale objectives. A Haitian Vodou priest, Mackandal inspired his people by drawing on African traditions and religions. He united the maroon bands and also established a network of secret organizations among plantation slaves, leading a rebellion from through Although Mackandal was captured by the French and burned at the stake in, large armed maroon bands persisted in raids and harassment after his death. The colony was the most profitable possession of the French Empire. Saint-Domingue was the wealthiest and most prosperous colony of all the colonies in the Caribbean. The slave population declined at an annual rate of two to five percent, due to overwork, inadequate food and shelter, insufficient clothing and medical care, and an imbalance between the sexes, with more men than women. This relatively privileged class was chiefly born in the Americas, while the under-class born in Africa labored hard, and more often than not, under abusive and brutal conditions. The sugar planters, the grands blancs, were chiefly minor aristocrats. Most returned to France as soon as possible, hoping to avoid the dreaded yellow fever, which regularly swept the colony. Around that time, colonial legislations, concerned with this growing and strengthening population, passed discriminatory laws that required these freedmen to wear distinctive clothing and limited where they could live. These laws also barred them from occupying many public offices. These men would become important leaders in the slave rebellion and later revolution. The North was the center of shipping and trading, and had the largest French elite population, the grands blancs. The rich white colonists wanted greater autonomy for the colony, especially economically. These slaves would join with urban slaves from Le Cap to lead the rebellion, which began in this region. The Western Province, however, grew significantly after the capital was moved to Port-au-Prince in, and the region became increasingly wealthy in the second half of the 18th century. Irrigation projects supported expansion of sugar plantations in this region. The Southern Province lagged in population and wealth because it was geographically separated from the rest of the colony. However, this isolation allowed freed slaves to find profit in trade with British Jamaica, and they gained power and wealth here. Effects of the French Revolution In France, the National Assembly made radical changes in French laws, and on 26 August, published the Declaration of the Rights of Man, declaring all men free and equal. The French Revolution influenced the conflict in Saint-Domingue and was at first widely welcomed in the island. Wealthy whites saw it as an opportunity to gain independence from France, which would allow elite plantation-owners to take control of the island and create trade regulations that would further their own wealth and power. However, the Haitian Revolution quickly became a test of the ideology of the French Revolution, as it radicalized the slavery question and forced French leaders to

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

recognize the full meaning of their revolution. The plantation owners would be free to operate slavery as they pleased without the existing minimal accountability to their French peers. Raimond used the French Revolution to make this the major colonial issue before the National Assembly of France. He and an army of around free blacks fought to end racial discrimination in the area. The conflict up to this point was between factions of whites, and between whites and free blacks. Enslaved blacks watched from the sidelines. Relationship between the French Revolution and the Haitian Revolution Reason for revolution The Haitian Revolution was a revolution ignited from below, by the underrepresented majority of the population. Besides initial cruelty that created the precarious conditions that bred the revolution, there was violence from both sides throughout the revolution. The period of violence during the French Revolution is known as the Reign of Terror. Waves of suspicion meant that the government rounded up and killed thousands of suspects, ranging from known aristocrats to persons thought to oppose the leaders. They were killed by guillotine, "breaking at the wheel", mobs and other death machines: The call for modification of society was influenced by the revolution in France, but once the hope for change found a place in the hearts of the Haitian people, there was no stopping the radical reformation that was occurring. Baur honors Haiti as home of the most influential revolution in history. He warns, "the Africans only want a chief, sufficiently courageous, to lead them on to vengeance and slaughter. It was written thirteen years before the " Declaration of the Rights of Man and of the Citizen. Enlightened thought divided the world into "enlightened leaders" and "ignorant masses";[51] Louverture attempted to bridge this divide between the popular masses and the enlightened few. He attempted to strike a balance between Western Enlightened thought as a necessary means of winning liberation, and not propagating the notion that it was morally superior to the experiences and knowledge of people of color on Saint Domingue. The existence of slavery in Enlightened society was an incongruity that had been left unaddressed by European scholars. Louverture took on this inconsistency directly in his constitution. In addition, Louverture exhibited a connection to Enlightenment scholars through the style, language and accent of this text. The portrait creates a stark dichotomy between the refinement of French Enlightenment thought and the reality of the situation in Saint Domingue, through the bust of Raynald and the figure of Belley, respectively. While distinguished, the portrait still portrays a man trapped by the confines of race. He also predicted a general slave revolt in the colonies, saying that there were signs of "the impending storm". Since white plantation owners refused to comply with this decision, within two months isolated fighting broke out between the former slaves and the whites. This added to the tense climate between slaves and grands blancs. Whites kept control of only a few isolated, fortified camps. The slaves sought revenge on their masters through "pillage, rape, torture, mutilation, and death".

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

Chapter 7 : Freemasonry & Abolitionism | Micheline's Blog

schools, social organizations, and anti-slavery meetings. the first independent black church was established in by richard allen after the white trustees refused to let him pray in the " white section" of the church.

By The Public Archive Published: December 30, 1. Originally self-published in Kingston, Jamaica in , Garvey and Garveyism is among the most lucid and inspired accounts of the rise and fall of the man and movement. Garvey and Garveyism is also the testimony of a woman who, in failing health and with diminishing resources, shouldered the everyday logistical burdens of the single greatest Black political organization in history while upholding its long-term legacy. As such Garvey and Garveyism is a heart-wrenching and bittersweet story of pan-African love and struggle. Spence, *Knocking the Hustle*: Spence analyzes contemporary racism through the lens of hardnosed political-economic critique while offering a radical interpretation of neoliberalism that accounts for the structuring forces of whitesupremacy. Brilliantly caustic and eminently readable, *Knocking the Hustle* unravels the culture of insecurity, precarity, and dismal entrepreneurialism that has marked out the terrain of Black political life in a world completely turned over to the market. A Teen Epistolary Research and Destroy. Two monographs from independent publishers offer a welcome alternative to the banality and market-driven backwardness of mainstream, corporate media while speaking to the critical importance of Black community control over representation. Edited by educator and activist Miriam Kaba and the youth justice organization Project Nia , *Chiraq and its Meanings* is a moving and sharply poignant compilation of statements documenting how young Chicagoans view and interpret their city and its largely negative representations. Meanwhile, *The Baltimore Uprising*: Mia E Bay, Farah J. Jones, and Barbara Savage, Eds. Included are essays on Black women writers and educators, religious leaders and social reformers – a group who, taken together, shatters the traditional parameters of intellectual history while forging a radical intellectual tradition. Political scientist Robert Vitalis has turned from his studies of the Middle East to write a trenchant history of the birth of US international relations and the counterculture of Black thought that accompanied it. In *White World Order, Black Power Politics*, Vitalis demonstrates the role of racist thinking – from evolutionary theory to social Darwinism to racial anthropology – in the emergence of twentieth century US foreign policy doctrine. At the same time, he shows how a constellation of scholars at Howard University, including Alain Locke, Ralph Bunche, Rayford Logan, Eric Williams, and Merze Tate the first Black woman professor of political science in the United States , contributed to not only the early history of Black Studies and African Studies – but attempted to establish an institutional and intellectual edifice for a radical Black Internationalism. Written with energy and verve, *White World Order, Black Power Politics* recovers a critical chapter in the counterhegemonic history of Black Atlantic thought. Dagmawi Woubshet, *The Calendar of Loss*: Woubshet reads the archives of the writers, poets, and performance artists of the eighties and nineties, giving pride of place to the brilliant, elegiac political and aesthetic interventions of figures including Melvin Dixon, Thomas Glave, and the neglected Haitian-American poet Assotto Saint. Together, they combine for an astonishing meditation on mourning – and a fitting tribute to the dead. Edward Paulino, *Dividing Hispaniola*: Paulino shows how an urban elite, supported by US imperialism, mobilized an anti-Haitian sentiment for their own economic interests in conjunction with the demonization of what Trujillo cast as a creeping, belligerent, and degenerate Haitian state – a state that threatened Dominican whiteness. *Dividing Hispaniola* offers a serious, deeply researched account of the origins of modern-day Haitian-Dominican relations and the contemporary crisis of citizenship faced by Dominicans of Haitian descent – and of Black Dominicans – that upends the poorly formulated liberal stories of an inter-island squabble among estranged siblings. Sarah Haley, *No Mercy Here*: The recent history of capitalism vogue amongst historians of the United States has belatedly discovered a link between capitalism and slavery. It has not, however, realized the place of Black women in the history of slavery and capitalist accumulation – or the writing by Black women on the history of capitalism. Drawing on the historiography

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

of Black feminism, Haley examines the lives and labor of Black women in Jim Crow Georgia, focusing on the regimes of terror, violence, and incarceration that shaped their worlds and defined their incorporation into the market economy. What can be said about Barbara Smith? Over more than forty years she has cemented her reputation as an activist, organizer, editor, scholar, and writer. Women of Color Press.

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

Chapter 8 : Haitian Revolution - Wikipedia

Toussaint Louverture in Power August Primary electoral assemblies in Saint-Domingue are formed to elect colonial representatives to the legislative body in France.

Knowing it, the weak will despair, but the caring will strive to break the chains of tragedy. When Columbus landed on the island in December , he found a native Arawak, or Taino, population of three million people or more, well fed, with cultivated fields, lots of children, living in peace. It had by far the largest population of any island in the Caribbean. Twenty-two years later, there were fewer than 27, who had not fallen victim to the sword, the ravages of forced labor, and diseases heretofore unknown to them. The native people called the island Haiti, a word that three hundred years after the Europeans arrived would strike fear throughout the empires of the hemisphere built on slave labor and societies that accepted its practice, but bring hope to slaves as they heard of it. Only a few who came with the Conquistadors dared, or cared, to speak out against the genocide. For his only briefly successful efforts to persuade Charles V and the Pope to protect the peoples of "India" from slavery and abuse, Las Casas became "the most hated man in the Americas" among the violent, rich rulers of New Spain. In a census Las Casas conducted in , only Taino were found. The soil of Haiti was already red with human blood. Slowly the population of Hispaniola was replenished, the slaughtered Indians replaced primarily by the importation of Africans in chains who rarely knew, but never forgot, those who perished first at the hands of their masters. Few Spaniards settled in far western Hispaniola. By the mid century, French buccaneers gained footholds on its coast. In , France was recognized as sovereign over the western third of the island in a minor concession from Spain by the treaty of Ryswick, which ended the war of the Grand Alliance and resettled the map of western Europe. France called its new colony St. By the s, St. On the eve of the revolution in France, St. Domingue had a population of about 32, from France, 24, freedmen of mixed blood, and nearly , African slaves. The native population was extinct. The Creole language found birth in the slave quarters and secret places slaves could meet as their need to support each other and to resist grew. African languages permeated the French with African melody and African drums. English, Spanish and occasional Indian words were gathered into it by chance and attraction. Creole became the heart of Haitian culture, shared with others who were torn out of Africa and carried to European colonies in the Caribbean. In trials of Haitian-Americans charged with planning to overthrow Jean-Claude "Baby Doc" Duvalier in the mids, the most skilled French-English translators and professors of French in the universities of New Orleans could not translate Creole into English for the Court. It is a beautiful, separate language born from the suffering of African slaves of French masters and their determination to maintain their own identity. In Paris, the philosophers of the Enlightenment condemned slavery. Diderot wrote that slavery contradicts nature. Montesquieu observed that when we admit that Africans are human, we confess what poor Christians we are. Abbe Reynal proclaimed that any religion that condones slavery deserves to be prohibited. Rousseau confessed that the existence of slavery made him ashamed to be a man. Helvetius observed that every barrel of sugar reaching Europe is stained with blood. Domingue was a long way away and the wealth of France and its slave masters were not impressed. Within two decades the people of France and Haiti would provide Louis XVI a clearer understanding of what was in their heart. Rebellious, like many, from childhood, she was chained for years when not working, chased and attacked by dogs when she escaped, her cheek branded with a fleur de lis. Zabeth was locked up in a sugar mill for punishment. She stuck her fingers in the grinder, then later bit off the bandages which stopped the flow of blood. She was then tied, her open wounds against the grinder, where particles of iron dust poisoned her blood before she died. Her owner lived unconcerned across the sea in Nantes. For five years, the French Revolution, consumed with the struggle for human rights ignored the slaves of Haiti even over the protests of Marat and Robespierre and the words of the Declaration of the Rights of Man. On August 14, , the slaves of St. News of the insurrection sent electrifying waves of fear throughout the hemisphere. The slave states and slave owners in all parts of the U. Their fear produced hatred

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

and greater cruelty toward the slaves that led to the barbarity of lynchings in the late 19th and early decades of the 20th centuries and the excessive force employed with zeal by police in race riots into the s in the U. The struggle of the Haitian slaves for freedom dragged on for more than a decade, the French army caring less and less about the destructiveness of their arms and about the lives of the Haitian people. Their successors have consistently acted against the rights and well-being of Haitians ever since. In , after fighting both Spain and Great Britain to control St. Domingue, harassed by the slave insurrection led by Pierre-Dominique Toussaint Louverture, and in need of troops easily recruited from freedman before the rebellion, France declared the abolition of slavery in its colonies. The island was once again, temporarily, united. By , Toussaint Louverture, a slave himself before the insurrection, proclaimed a constitution for Haiti, which named him governor-general for life. Napoleon was not consulted. Toussaint was captured by ruse and sent to France where he died a prisoner on April 7, . Fearful that Napoleon would succeed in restoring slavery, African and mulatto generals in the French Army joined the bitter revolt against France. The French army of Napoleon Bonaparte was defeated by Haitian former slaves. It surrendered in November and agreed to a complete withdrawal. Haiti lay in ruins, nearly half its population lost. The African slaves of Haiti had defeated the army of Napoleon Bonaparte. On January 1, , independence was declared for the entire island in the aboriginal name preferred by the former slaves: Nearly all whites who survived the long violence fled the island before, or with, the departing French army. Profound fear spread among white peoples throughout the Americas wherever Africans were held in slavery. Years before Nat Turner and even the earlier slave rebellions in the United States, the fear of slave rebellion became a brooding omnipresence. As word spread among slave populations, exaltation embraced its people who could now believe their day of freedom too would come. The conflict between fear and newborn faith sharpened the edge of hostility that separated slave and master, creating greater tension and more violence. A new ruling class of big landowners and a merchant bourgeoisie supplanted their colonialist predecessors. Christophe committed suicide in after a major revolt against his rule. Haiti was reviled and feared by all the rich nations of the world precisely for its successful slave revolt which represented a threat not only in nations where slavery was legal, but in all countries, because of their large under-classes living in economic servitude. The strategy of the nations primarily affected, including the U. Racism in the hemisphere added a painful edge to the treatment of Haiti, which has remained the poorest country, with the darkest skin, the most isolated nation in the Americas. Even its language, spoken by so few beyond its borders, made Haiti the least accessible of countries and peoples. He promised seven ships, of his best soldiers, muskets, powder, provisions, funds, and even a printing press. Haiti asked only one act in repayment: Each act was a sin for which there would be no forgiveness. Spain retained effective control over the eastern part of the island after its concession to France in . The Dominicans revolted against Spain in , joining nearly all the Spanish colonies in the Americas. The Dominicans declared independence in which, after a decade of continuing struggle, was finally achieved. In , France was the first nation to recognize Haiti, from which it had profited so richly, but at a huge expense to Haiti through a more sophisticated form of exploitation. Haiti agreed to pay France ., gold francs in "indemnity. Haiti, true to its struggle against slavery, permitted Union warships to refuel and repair in its harbors during the Civil War. In , the U. A decade later, the U. First France, then the U. Between and , sixteen persons held the highest government office in Haiti, an average of four years, three months each, but eleven were removed by force and its threat from a still revolutionary people. During the period from August to July , in which many Haitians believed their country was being taken over by U. The next day U. Marines landed in Haiti and began an occupation that lasted nineteen years. Haiti was forced to sign a ten-year treaty, later extended, which made Haiti a U. Shortly before World War I, U. As the Panama Canal neared completion, U. Roosevelt, than assistant secretary of the Navy, drafted a constitution for Haiti, something Toussaint Louverture had been capable of one hundred and fourteen years earlier. In , while campaigning for the vice-presidency, Roosevelt boasted of his authorship accomplished on the deck of a U. Such is the certainty of the U. In , US Marines supervised a "farcical" plebiscite for the new constitution. Among other new rights, it permitted aliens for the first time to own land in

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

Haiti. The racist implications were clear to the people. The national debt was funded with expensive U. The occupying force imposed harsh police practices to protect property and maintain order, but with little concern for injuries it inflicted, or protection for the public. In the spirit of democracy, Haitians were virtually excluded from the government of their own people. Over the years, opposition to the occupation grew, and slowly Americans joined Haitians in protest against it. In , after student and peasant uprisings, President Hoover sent missions to study ending the occupation and improving the education system. The first election of a national assembly since the occupation was permitted that year. In turn, it elected Stenio Joseph Vincent president.

DOWNLOAD PDF TOUSSAINT LOUVERTURE AND ANTI-SLAVERY EFFORT, 1787-1806

Chapter 9 : Toussaint Louverture - Wikipedia

W.E.B. Du Bois, "Toussaint L'Ouverture and the Anti-Slavery Effort, " By The Public Archive | Published: October 4, "The role which the great Negro Toussaint, called L'Ouverture, played in the history of the United States has seldom been fully appreciated.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Dover, , Nineteenth-century Americans often referred to the colony that would become the nation of Haiti as St. Domingo, San Domingo, or St. Domingue; however, the spelling used in contemporary French- and Haitian-language newspapers, books, and pamphlets was Saint-Domingue. This is the spelling employed throughout, unless quoting original text. Various spellings of Haiti will also be used within quotations. Louverture did not spell his name with an apostrophe, though abolitionists often did. I have left the various spellings of his name unchanged when quoting. Though versions of the oration appeared in books, newspapers, and periodicals throughout the Civil War era, all are similar. The Abolitionists, and their Relations to the War. The War not for Emancipation. Barker, , The Aftermath of Slavery New York: Oxford University Press, Laurent Dubois, Avengers of the New World: Indiana University Press, ; Geggus, ed. Slumbering Volcano in the Caribbean Baton Rouge: Louisiana State University Press, Yale University Press, Dubois, Avengers of the New World, 30, Domingo, Begun in August, Translated From the French, 4th ed. Fritz Daguillard, Enigmatic in His Glory: You are not currently authenticated. View freely available titles: