RONDOUT COMICS

roundoutcomics.org

"To make you imagine."



TRUTH JUSTICE AND THE AMERICAN WAY



Conceived, produced and directed by

KEVIN AHEARN

For Erica

Book by	*Resources*	*On Location*
Bradley B. Rymph	Google/Bing	Rondout Valley
Debra Michals	cpsitsolutions.com	Ulster County
Jacqueline Hubbard	Wikipedia	New York

DR. DAISY CENTURY IS SOJOURNER TRUTH

Plus an all-star supporting cast







PART ONE

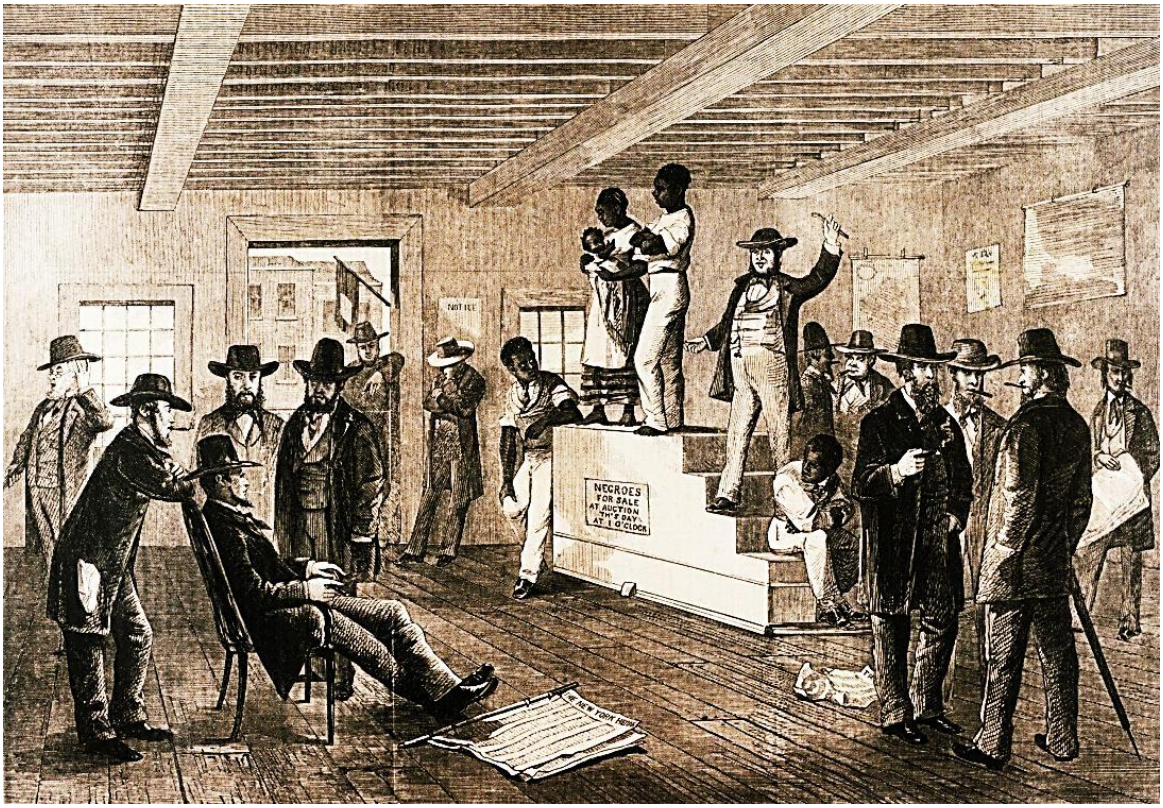


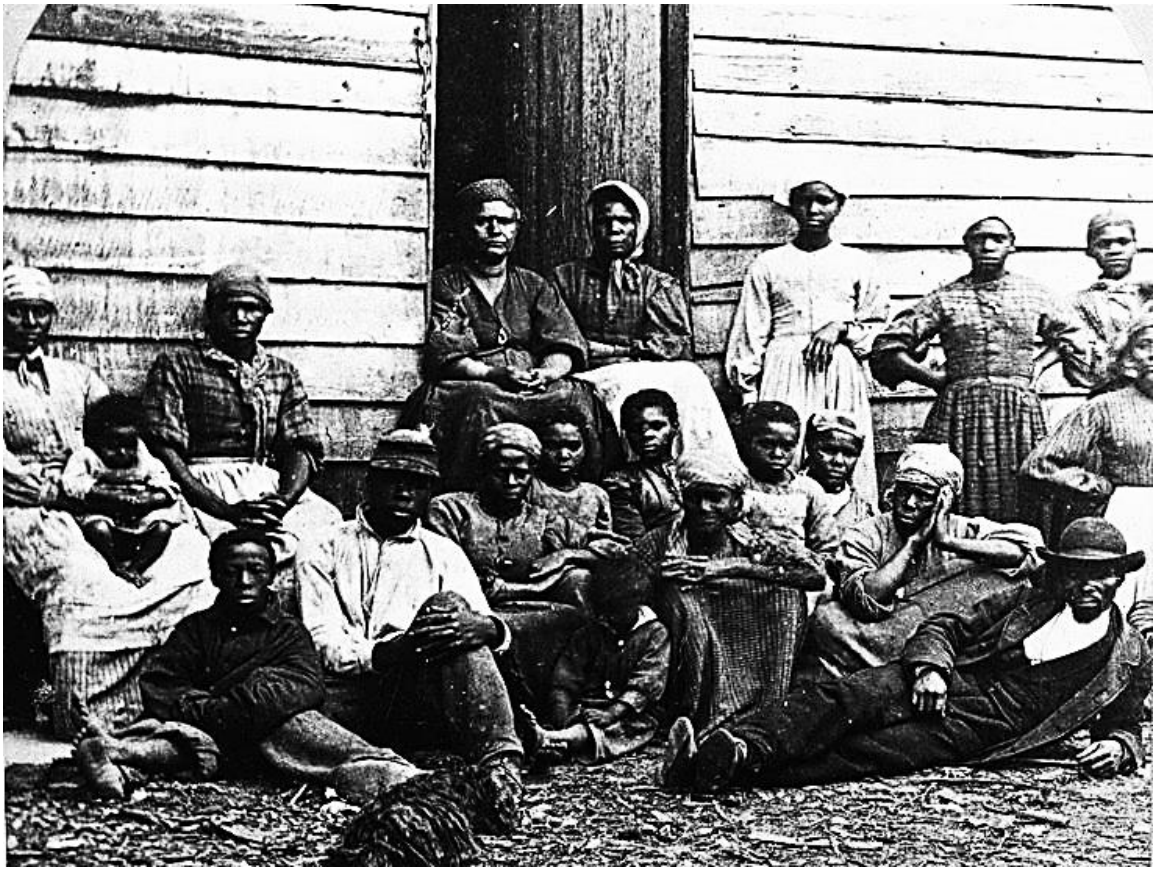
Freedom or Bust!

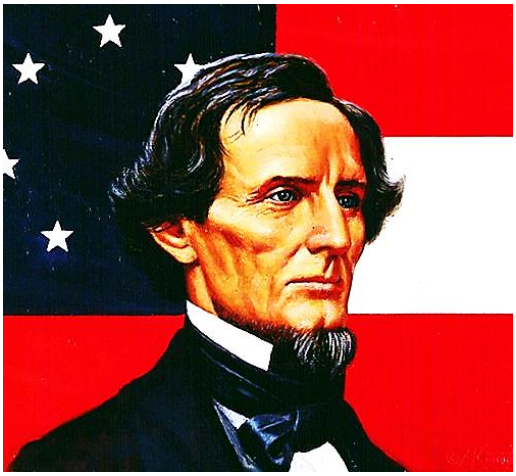
"I will not allow my life's light to be determined by the darkness around me."



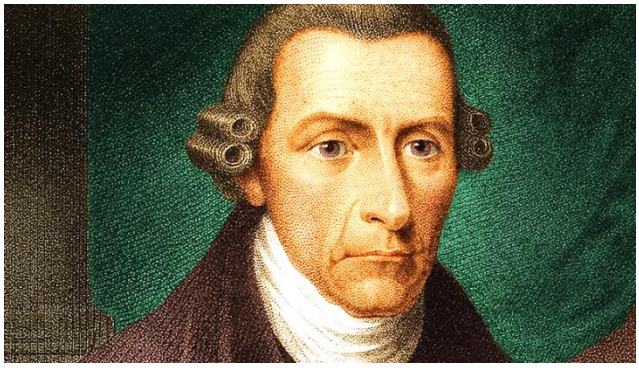
(“TRUTH, Justice and the American Way”” is legend.
All those mentioned living or dead, made for a good story.)


NEGROES
FOR SALE
AT AUCTION
THIS DAY
AT 10 CLOCK

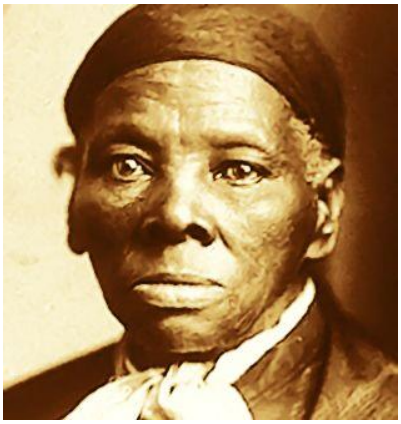




“If slavery be a sin, it is not yours. It does not rest on your action for its origin, on your consent for its existence. It is a common law right to property in the service of man; its origin was Divine decree.”



“Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God!”

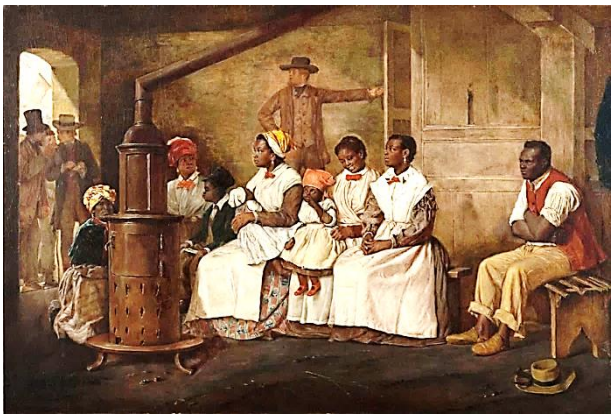


“Don't ever stop. Keep going.
If you want a taste of freedom, keep going.”



"Take a good, long look at me. I'm almost six feet tall. I'm straight and strong and have been through it all!





"I was born enslaved. You can read all the books, listen to all the speakers, even talk to a number of slaves,and still you'll have no idea how being a slave <u>feels!</u> "

1806





"I'm a New Yorker, born in Esopus around 1797, or so they tell me. I don't rightly remember being born! And please don't tease my accent. English is my second language! My first Master was Dutch, a Revolutionary War hero who ran a town tavern.

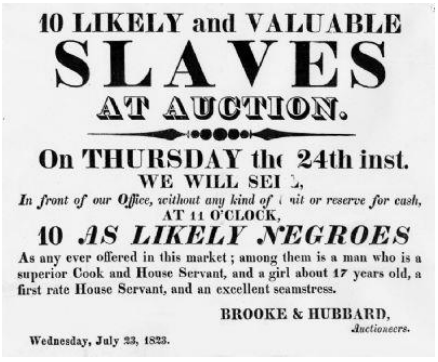
"The first English I ever learned was all the curses!"

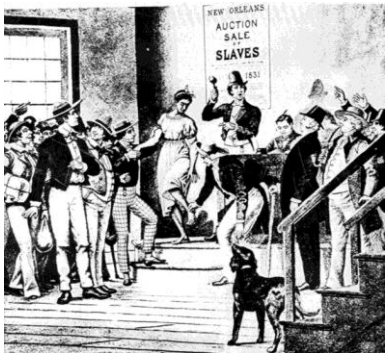




"In this America, the people get all kinds of 'firsts'! First house, first bed, first horse, first gun! We slaves get none of that, but there is one 'first' we never forget…"


SLAVES WAITING FOR SALE, VIRGINIA.


10 LIKELY and VALUABLE
SLAVES
AT AUCTION.
On THURSDAY the 24th inst.
WE WILL SEL ,
In front of our Office, without any kind of reserve for cash,
AT 11 O'CLOCK,
10 *AS LIKELY NEGROES*
As any ever offered in this market; among them is a man who is a superior Cook and House Servant, and a girl about 17 years old, a first rate House Servant, and an excellent seamstress.
BROOKE & HUBBARD,
Auctioneers.
Wednesday, July 23, 1823.

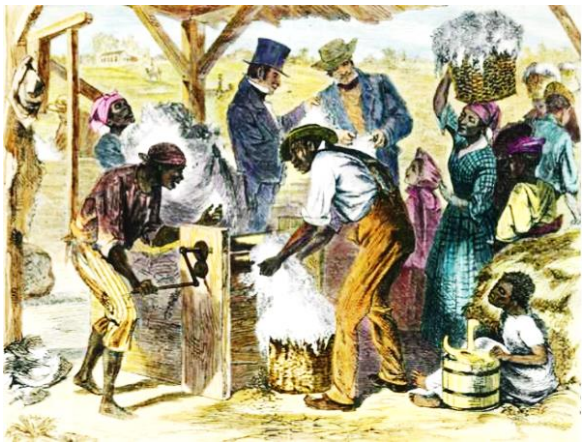


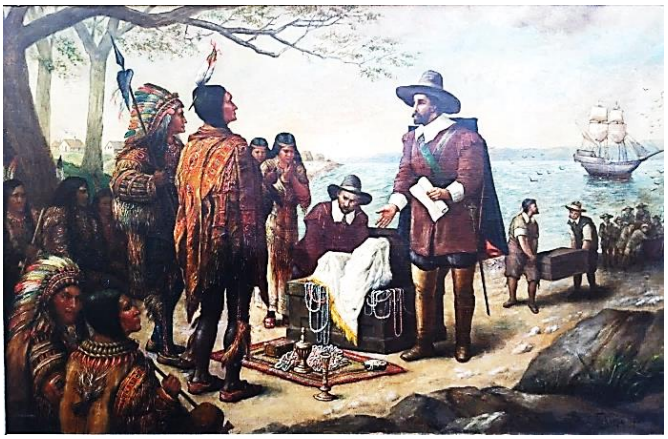
SLAVERY IN OUR STATE



The first black people in the North American English colonies landed in Virginia in 1619.

In 1626, New York was colonized as "New Amsterdam" by The Dutch West India Company, which was chartered by the Dutch Republic, (Holland), in 1621, and officially organized in 1623.



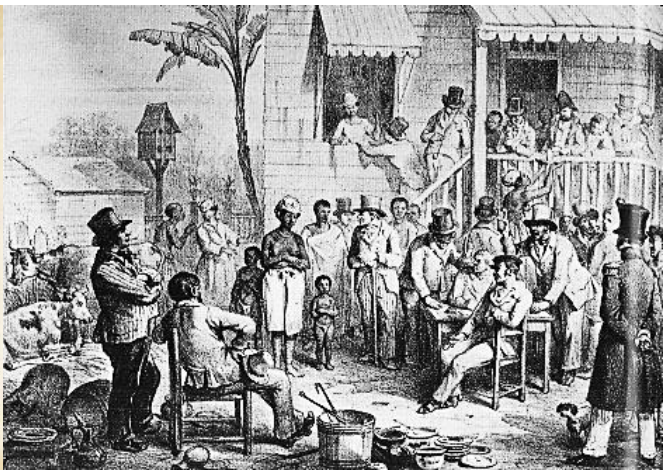


The company then purchased the island of Manhattan from a Native American tribe and began to trade goods with other traders, including Native Americans.

The first black people came to New Amsterdam shortly after the Dutch settlers arrived.

Initially, the Dutch colony consisted of some 30 families who were of "Dutch, Huguenot, Walloon, English, and Jewish origin." Later, a group of 11 black men arrived in New Amsterdam off of a ship belonging to The Dutch West India Company in 1626.

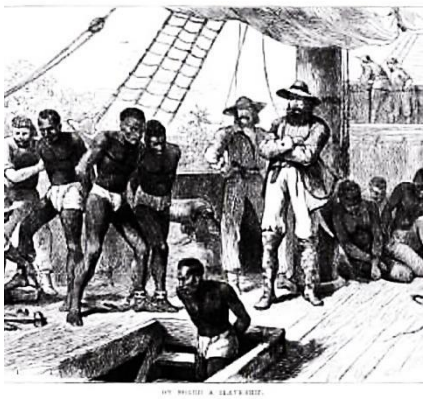




The new arrivals were immediately put to work as "The Company's Negroes", building roads, cutting timber, clearing land and erecting dwellings and forts.



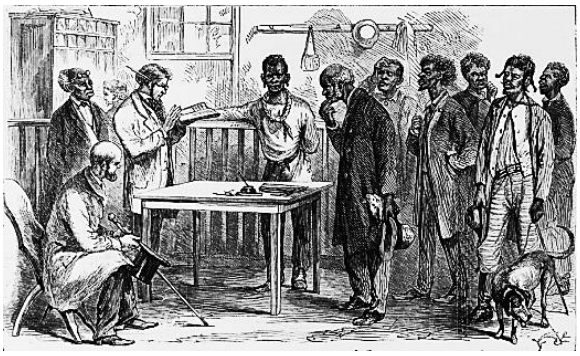




Two new ships brought fewer than 100 black men to New Amsterdam in 1642 and 1652. Indentured servants, both white and black, were brought to the colony by the Dutch between 1629 and 1664 as settlers. They were called "patroons" and many were given land to permanently settle on by the Dutch government. The settlers built farms, however, not large

plantations, but they used slave labor. sanctioned by the Dutch government in 1634.



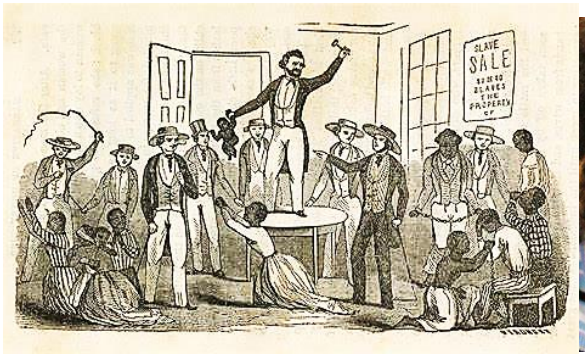


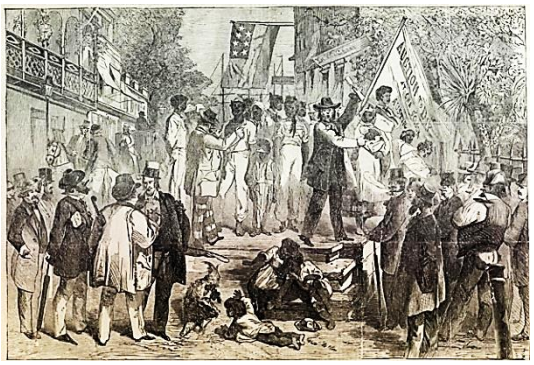
In 1644, 11 of the first blacks in New Amsterdam petitioned for and were granted their freedom by the settlers.

But slavery continued to grow, as did the slave trade. New Amsterdam later became a British colony and was renamed New York after 1664.

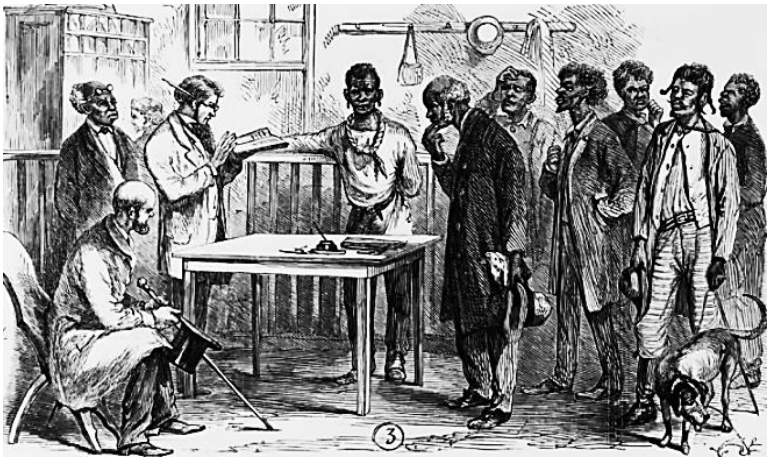


All New Yorkers and their slaves became subjects of His Royal Highness, King Charles The First.

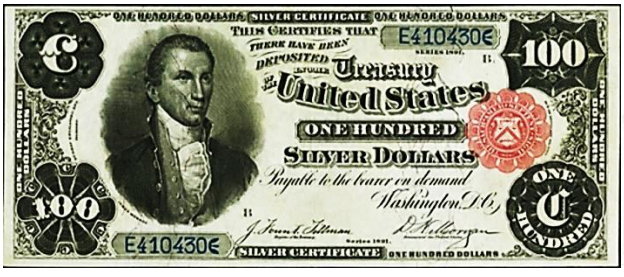


"I was about nine years old, nine, when I was sold for the first time. Smoke and shouting, and black people cryin'! What exactly was I worth?"




"I felt like an old rocker or a dried up cow!"





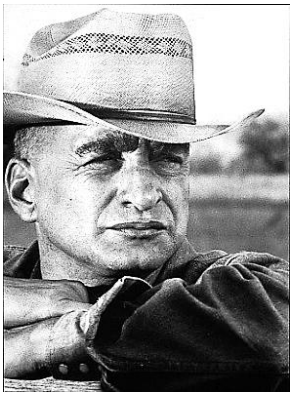

"Finally I was bought with a flock of sheep!"





"For my parents, it was different, very different. My Daddy, Bomefree , was old and beaten down. A slave who can't work ain't worth one sheep! And my mother, Mau-mau Bet?

"It was finally agreed, as most expedient for the heirs, that the price of Mau-mau Bet should be sacrificed, and she receive her freedom, on condition that she take care of and support her faithful husband.



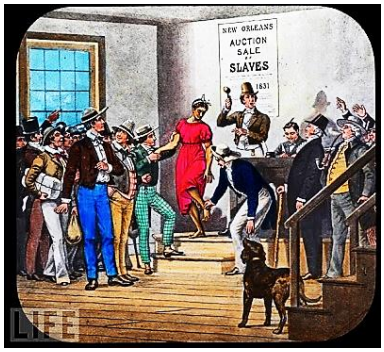




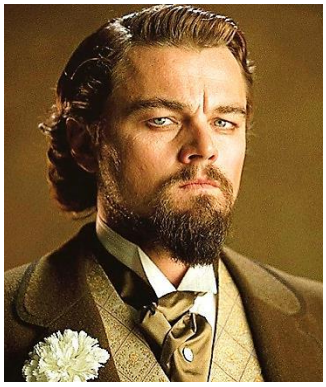
"My new owner was John Neely, who owned a store on the Rondout Creek, about a mile and a half from the village of Kingston. He was English, but I spoke only Dutch. I couldn't obey what I couldn't understand and he whipped me almost every day!







"By the time I was thirteen, I had been sold two more times; always a Master running my life! John Dumont and his wife Elizabeth in West Park, New York, got me for $105, but no sheep."

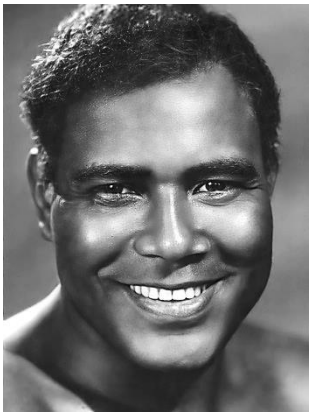


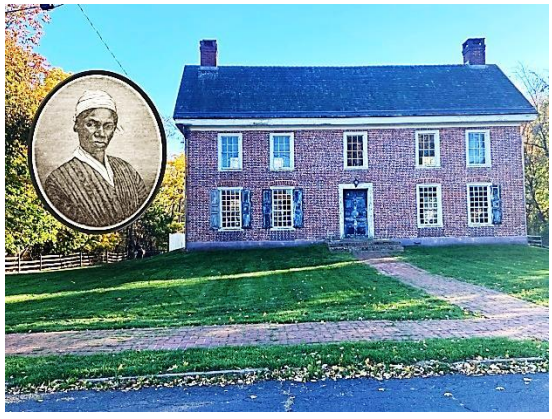




"I was around 18 when Robert appeared. Tall, strong with a mind of his own, I fell in love with him. But because Robert was owned by a different slaver, we couldn't be together.

"When he snuck in to see me, he was caught and severely beaten. I never saw him again. Master Dumont had other plans.







"That bastard Dumont forced me to marry Thomas, an older slave who'd already been married three times!"





"My first born, James, died in childhood. Then Diana (1820) then Peter (1821), Elizabeth (1825), and Sophia (c. 1826)

"Then dawned a special day, my fellow blacks buzzing about it!







March 31, 1817, the New York legislature ended two centuries of slavery within the state, setting July 4, 1827 to be the date when final emancipation was to occur.

"Glory to God. I am blessed! In three years, I am going to be a free woman! I will find a patch of ground and make a mark every day! I will know exactly when my time is up!"

"Then Master Dumont made me a promise'"



"Belle, I'm gonna do right by you! You've been a loyal, reliable hard worker, and for that. only two years from now, not three, you'll be a free woman!"

"I was shocked…and overwhelmed with joy! I'm gonna be a free woman!"



Independence Day 1826



"Big day, My Day! Because every day I've been working hard, even on Sundays. Working without rest, praying and singing my favorite spirituals!"



*“Belle, free today? What are you talking about before sun-up?
And this legal jibber-jabber? You want me to sign those
papers? You owe me three more years!”*



*“But, but Master Dumont, I waited so long for this moment!
Why won’t you let me go?”*



*“You poor, illiterate slave! You just don’t understand!
Under my care, you had four children and a fifth this year.
You are my own private ‘slave factory’, producing product
for the auction!*

*“You want freedom? To be free and deprive me
of our prime money-maker!”*





"It's an American tradition, Belle. And your fate.
Your mother had thirteen children and all were sold
away from her. Same will happen to your children here.
That's the way it is and no illiterate nigga's
gonna change that!"



"But New York is changing things. I **am** *going*
to be free!"

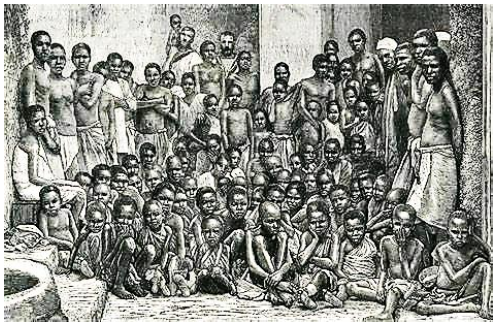


"Belle, Belle, Belle, New York is just one state.
By the time that law is put into effect, all the slaves
will have been shipped south!

"You'll always have a Master!
And so will all your children."

SLAVERY IN OUR STATE







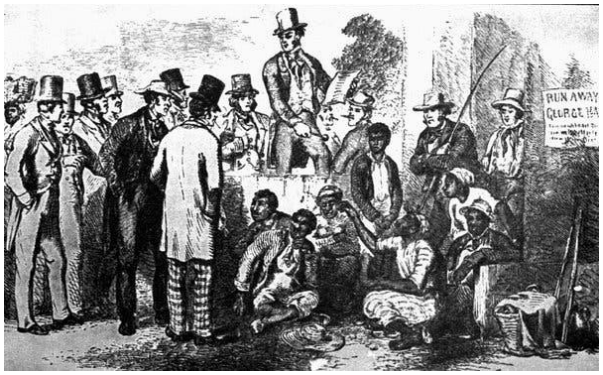
.

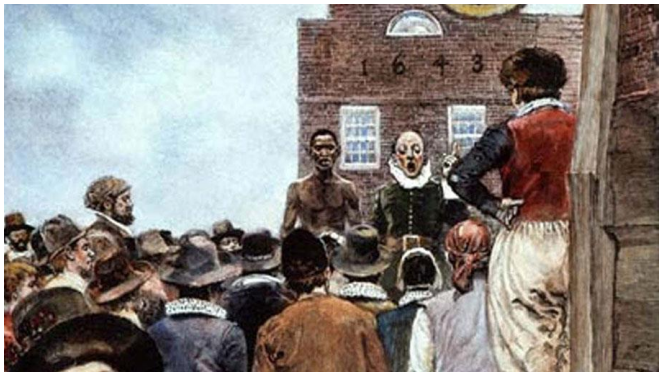
After the British took over, the "Golden Age of Slave-Trading" ensued and grew so fast under British rule that by the beginning of the eighteenth century there were more than two thousand Negroes in the province, a little over thirteen percent of the total population.





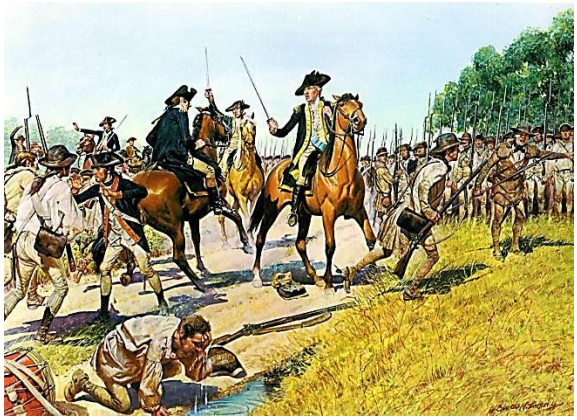
From the beginning, white New Yorkers prided themselves on having a more benevolent form of slavery than their Southern and Caribbean counterparts. Yet much of New York's bustling economy benefited directly from the brutal slave economies of the South and East. And there is ample evidence that slavery within New York itself was far from easy. Although New York had no sugar or rice plantations, there was plenty of backbreaking work for slaves throughout the state. Many households held only one or two slaves, which often meant arduous, lonely labor.





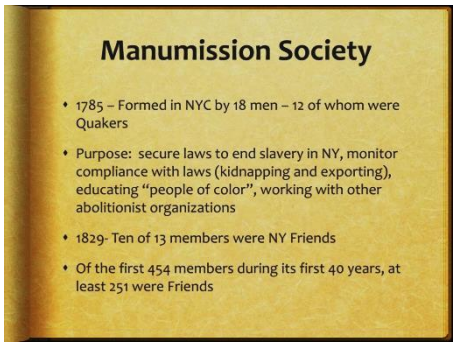
However, in New York, not all blacks were slaves. There existed a small but viable population of free blacks in the area who had never been enslaved.





The American Revolution proved quite a blow to slavery in New York. Hoping to weaken American forces, in 1779 General Henry Clinton offered freedom to all slaves who fought for the British. By 1780, there were more than 10,000 blacks living in the city, many in makeshift tents.

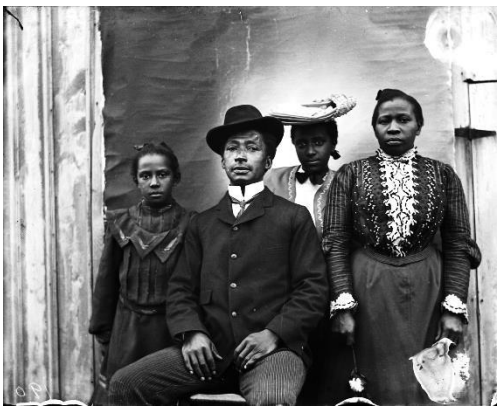






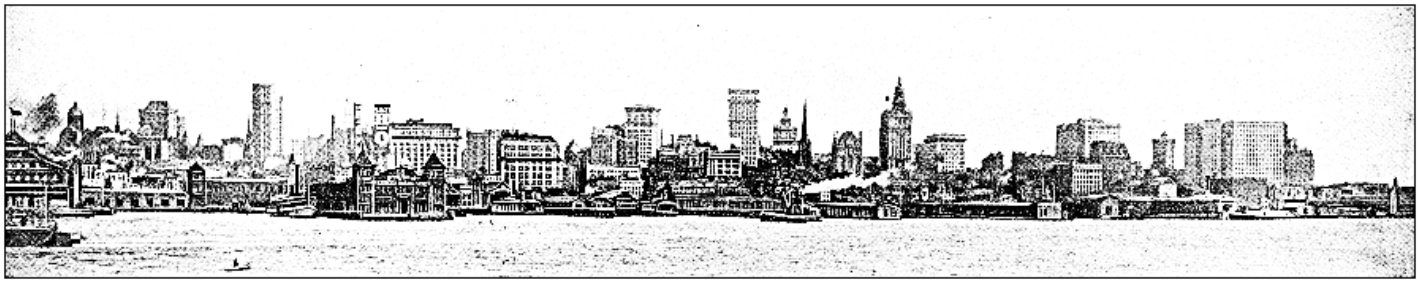
By 1785, the New York Manumission Society had been formed, and often referred to the ideals of the Revolution in their arguments on

behalf of slaves. Yet of all the potent forces contributing to the demise of slavery in New York City, none were powerful than the slaves themselves. Black New Yorkers used a variety of means to secure their own freedom, ranging from violent resistance to canny negotiation.





In the 25 years after the Revolution, the population of blacks in New York tripled. By the 1810, the freed population of black New York outnumbered slaves three to one. Yet things were far from easy for black New Yorkers.







Both slaves and freed people lived with the constant threat of abduction and subsequent sale in slave states. There are several accounts of the New York Manumission Society coming to the aid of

kidnapping victims. There were, of course, countless more whose plights were never recorded.





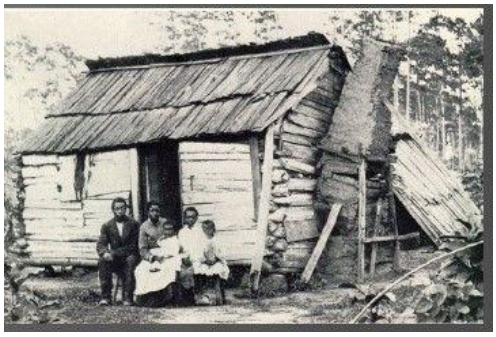
In the early 1700s, there were at least two slave revolts in New York, one in 1712 and one in 1741. Both revolts were suppressed.





After the French and Indian War of 1754, it became apparent that slavery was not a profit-making enterprise in our New York.





"I just stood there, still as a tobacco store Indian, hoping, praying that Master Dumont and Mistress Elizabeth would come to their senses and change their minds, but the two of them were too far away from God.

"Mau-mau Bet knew all about God."




"My children, there is a God, who hears and sees you. He lives in the sky and when you are beaten, or cruelly treated, or fall into any trouble, you must ask help of him, and he will always hear and help you."

"What could I do? I supposed to be free! And I am going to be free!"
"I went back to my straw bed shack and

clutched my baby Sophia!

"And dared to dream…"





"In the middle of the night, I heard His voice!"



"Walk away, Belle!"

"God, is that you?"



"Walk away to your freedom."

"Now there are folks who don't believe that it was God talking to me. Then it was me talking to me and about time!

"And when I awoke before sunrise…"



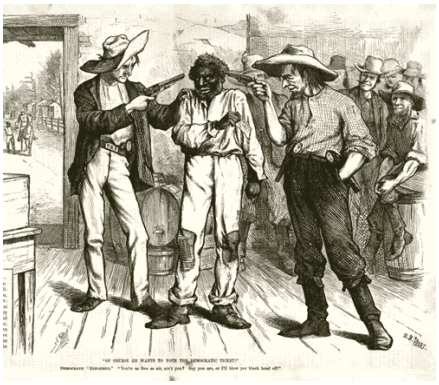
"I'm leaving. I will not be a slave for another day!"

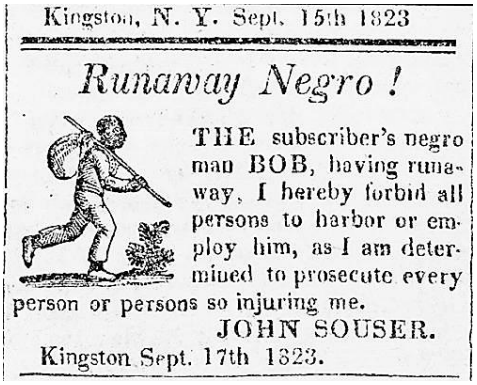
"I ain't runnin' away! I'm walking away in daylight!"



"You can't run away, Belle! They'll chase you, catch you!"

"Leavin' me and our children? Have you gone crazy?"





Kingston, N. Y. Sept. 15th 1823

Runaway Negro !

THE subscriber's negro man BOB, having runaway, I hereby forbid all persons to harbor or employ him, as I am determined to prosecute every person or persons so injuring me.

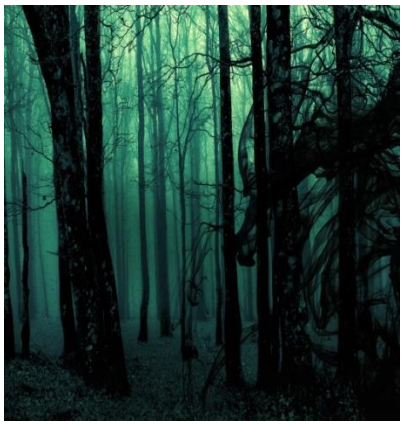
JOHN SOUSER.

Kingston Sept. 17th 1823.



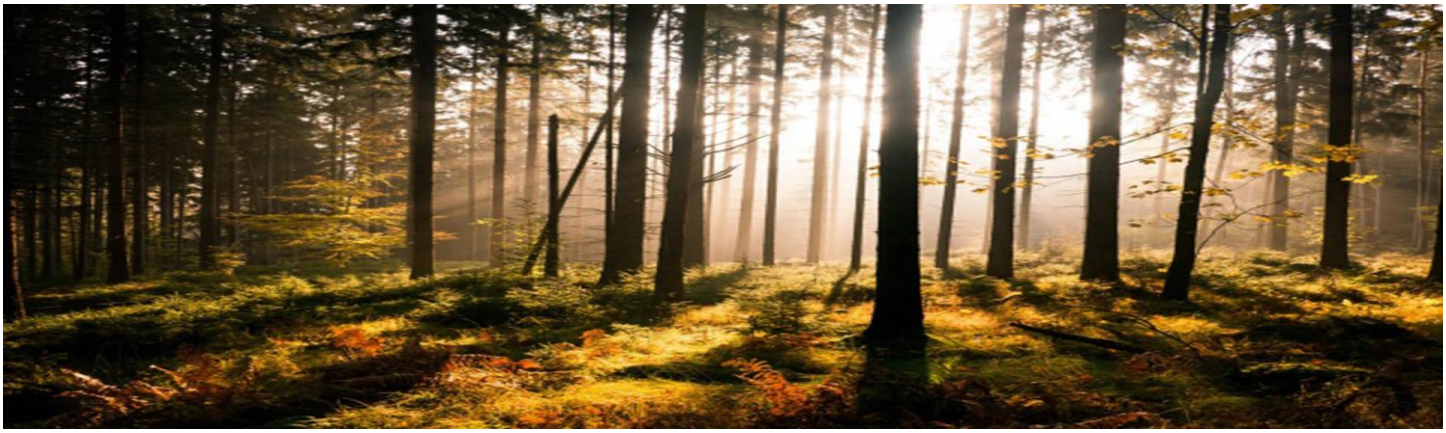
"No more talk! I was on my way! I had no money and just a little food. I had no friends. I didn't even know where I was going or where I could go!

"But with every step further away from a life I'll never live again."





"I kept walkin' and prayin'. From deep within me, burst forth a song I've been so longin'to sing."





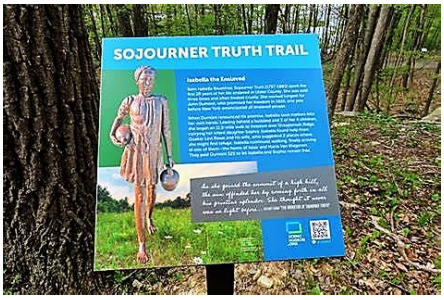
"Free at last. Free at last!

"Thank God Almighty, I'm free at last!"

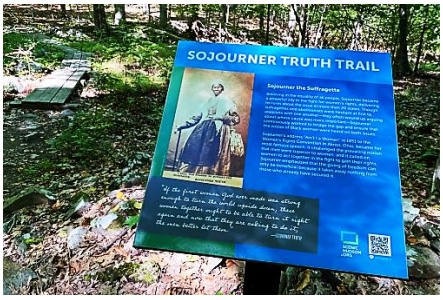
SOJOURNER TRUTH TRAIL

Shaupeneak Ridge

Esopus, New York









www.scenichudson.org/explore-the-valley/our-parks/sjttrail/

WALK AWAY TO FREEDOM!

PART TWO



MY FATE IN THE FOREST

"The Spirit calls me, and I must go."



Mothers with young Children at work in the field.



" Poor things, ' they can't take care of themselves.' "



"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ."

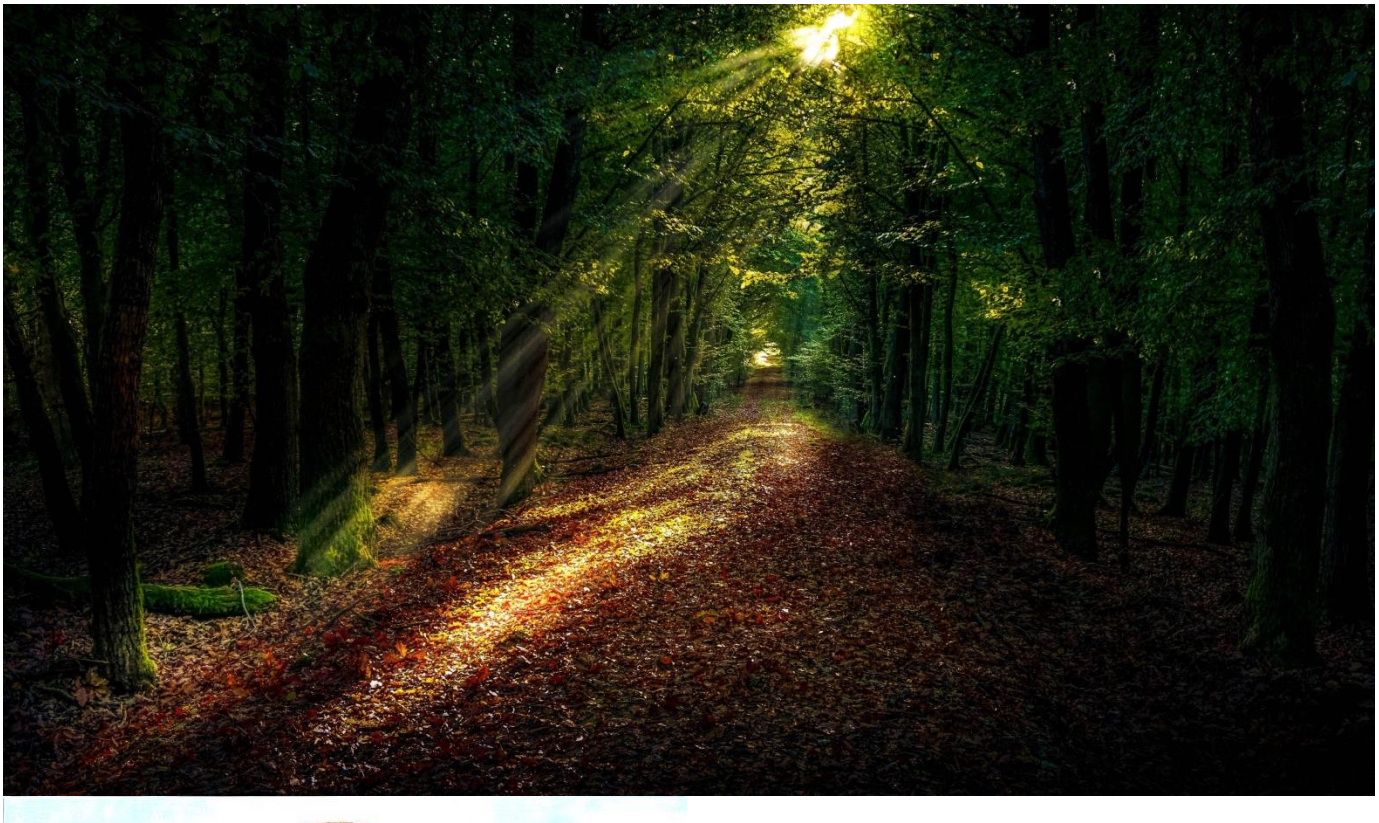
Apostle Paul's Epistle to the Ephesians, VI, 5-6



"[Critics of slavery should] consider whether, by their interference with this institution, they may not be checking and impeding a work which is manifestly Providential."

Bishop Stephen Elliott, of Georgia

1827







"I'm walkin' and walkin' away from slavery, and I'm not alone. Baby Sophia is so close to me and God is watching over us both!"



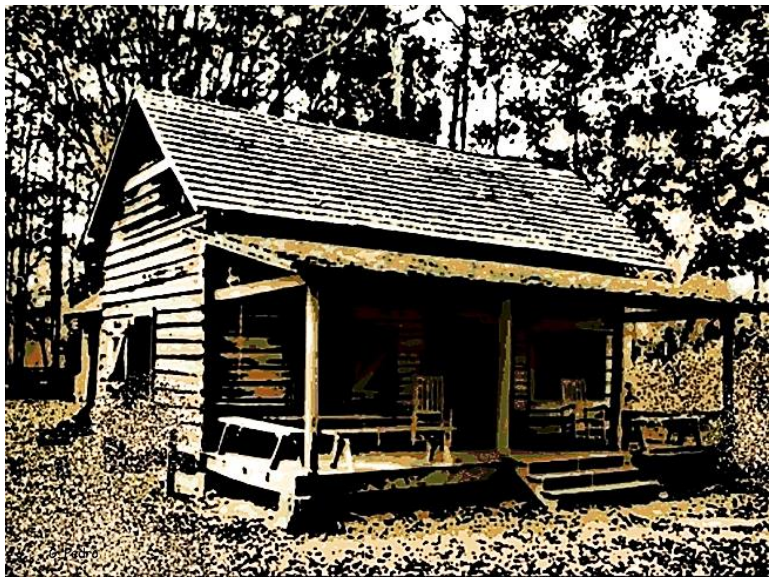
"Where, and to whom, shall I go?"





"Time to sit down, feed my baby and figure things out! Oh, please God, direct me!

"Wait, I know! Levi Rowe and his wife have a cabin around here…!





"Belle, is that you?"



"Yessir, Mister Rowe, I'm walkin' away from slavery."



"We're Quakers.and abolitionists! Welcome!"







"The Rowes wanted to help me, but could do little. Instead they gave me directions to people who could.

"Miss Rowe took me outside and showed me two good places."



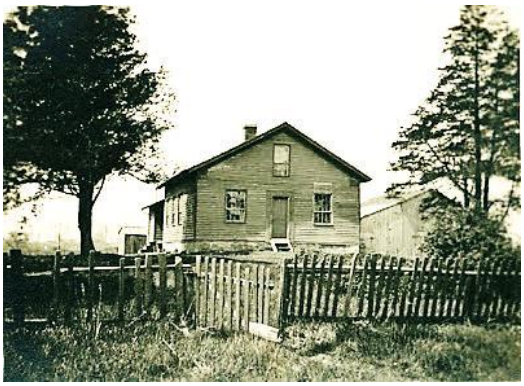






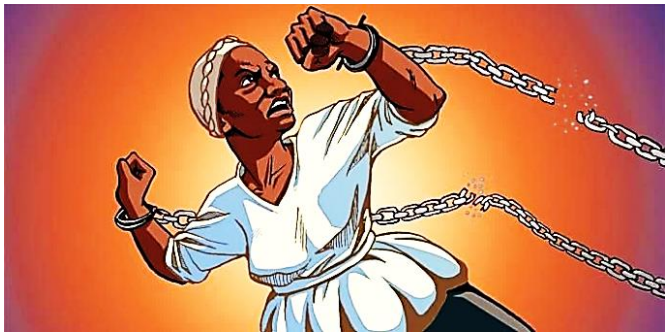
"I thanked the Rowes and went back to walkin', the sun was so bright! My ears peaked, straining. Would dogs be trackin' me?"





"God peering down at me. I came to a house of people I had seen before.

"That's the place for me; I shall stop there."


"I met the Van Wageners and told them my story. And these good people listened and then offered me employment!

"Immediately, I made Sophia comfortable and went to work, dusting, then hanging out clothes."

"Oh, no, Belle! You've been through so much! Meanwhile, you take it easy, please!"

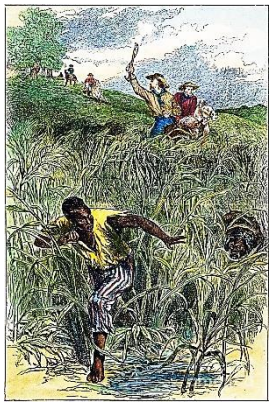
"We'll do whatever we can to help you. and lovely Sophia, our spare bedroom!"





"Our own bedroom! I had never slept in a bed before. Mrs. Van Wagener showed me how to use it. Well, I pushed back the blankets and got in and Sophia smiled and it was so comfortable. Together we were free! For the very first time we felt like Americans!"

Just a few days later, coming down the road…








"It's my master! Drove right up to the porch bold as brass. But I knew he'd be coming as he had to bring back other 'runaways'."



"Well, Belle, so you've run away from me!"

'No, I did not run away; I walked away by day-light, and all because you had promised me a year of my time."

"You must go back with me."

'No, I won't go back with you."

"Well, then I shall take the child."



SLAVERY IN OUR STATE





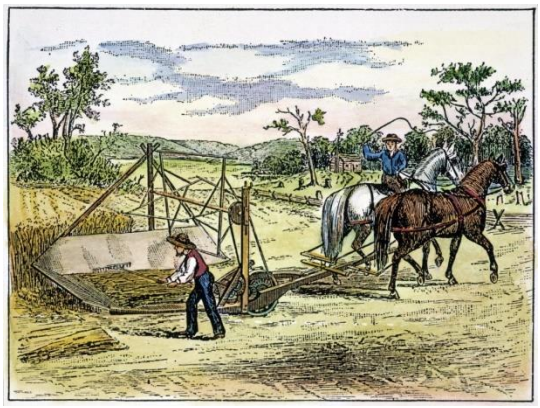
We won the Revolutionary War! British losses prompted them to issue a broad proclamation on July 3, 1779, that granted freedom to any slaves who joined the British forces. Many black people escaped from the harshness of slavery and joined the British troops. Some have estimated the number to be 10,000.





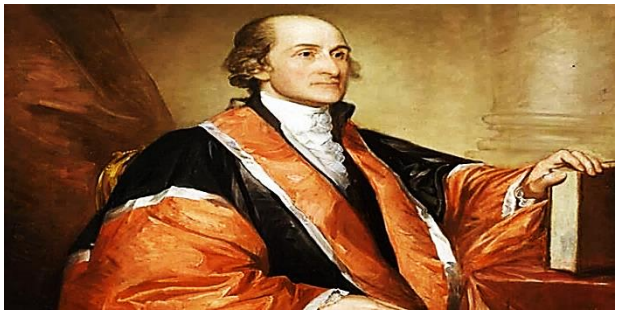


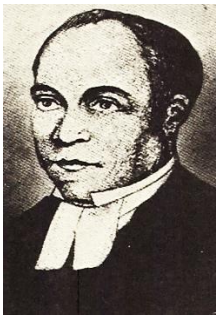
After the war was lost by the British, the black volunteers were saved by being expatriated by Britain to Nova Scotia, Canada, one of its remaining colonies. Many escaped alone to Canada.





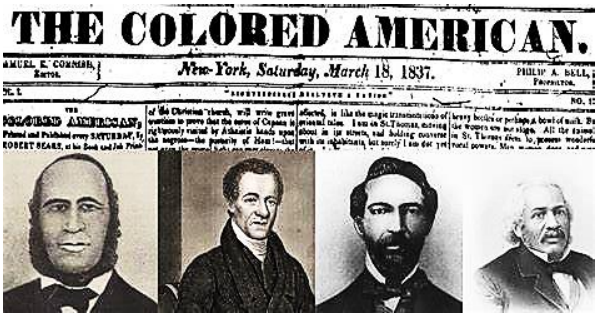
New York was more of a mercantile state than an agricultural one. It had little need for mass slavery before or after the war. In 1785, The Manumission Society was established to help in the abolition of slavery.





Its first president was John Jay, who became Governor of New York in 1795. He was a fierce abolitionist. By 1790, it has been estimated that nearly 33 percent of blacks in New York were free. After obtaining freedom, they formed many black institutions.

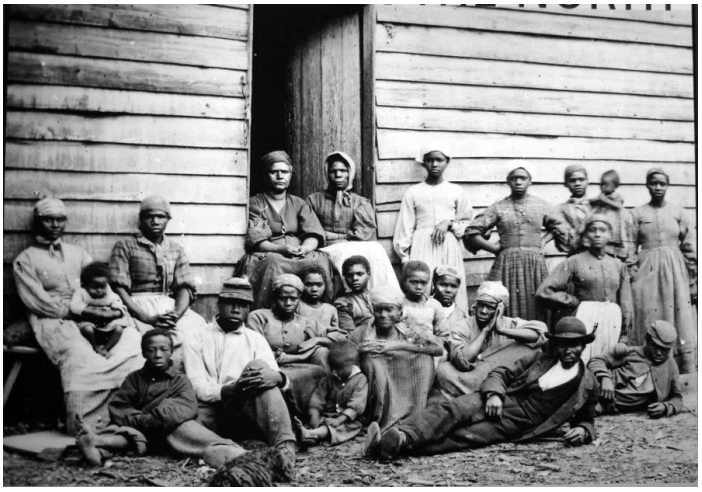
In 1799, a bill was passed and signed by Gov. Jay that provided for the gradual abolition of all slavery in New York, which officially ended on July 4, 1827. Earlier, in 1808, before slavery officially ended in New York, one of the first black organizations to foster black improvement was founded by Peter Williams.



It was chartered in 1810 and was called the New York African Society for Mutual Relief. Its stated mission was "to raise a fund to be appropriated toward the relief of the widows and orphans of the deceased members."



The society was a successful endeavor and continued for many years. It became a model for many other black American improvement organizations.



The New York African Society for Mutual Relief combined support for widows and orphans, and burial insurance for members with both public and covert abolitionists activities and successful real estate investment and capital accumulation. In doing so it became the most successful 19th century example of the blending of social justice and entrepreneurial capitalism.



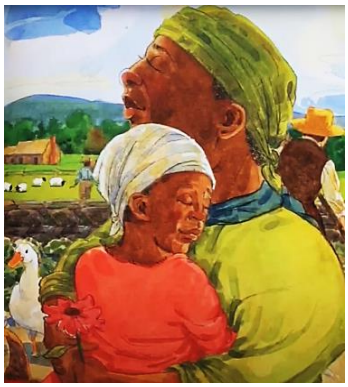
In New York, the institution of slavery lasted for nearly 100 years and was abolished 37 years before the beginning of the Civil War. In the South, the slave dependent states violently resisted black freedom to the very bitter end and began a mass revolt against the Union in 1861 to defend the institution.



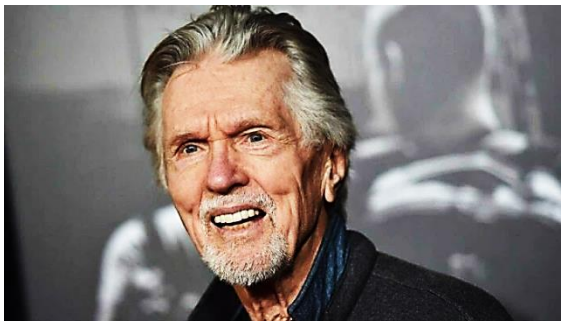
The Confederacy lost the Civil War nearly four years later when they were defeated by Union troops, including almost 200,000 black volunteer soldiers in 1865.

Outside New Paltz, New York





The Society of Friends (Quakers)


"One moment, Dumont! I've never been in the practice of buying and selling slaves because I don't believe in slavery. Don't take Isabella back. I'll buy her services for the balance of the year."



"Quaker foolery! Very well. I want twenty dollars for Belle. And another five dollars for the baby!"

"Dear God in heaven! Is that my worth? And Sophia's?"



"Here's your money, slaver. Every damn penny!
Now get out of here and never come back!"

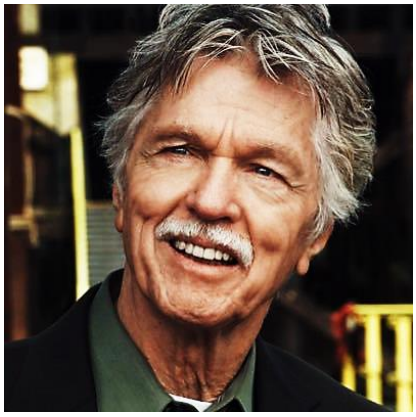






"Cash in hand, Master Dumont turned his rig around and left. Good riddance!

"And his purchase came with a bonus!"

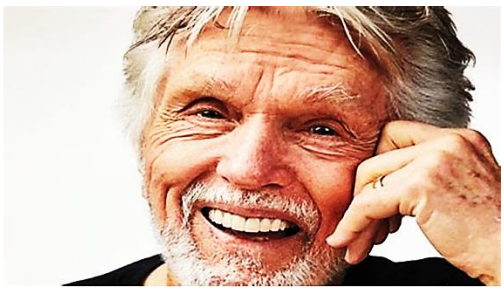

"You're free, Belle! And you'll never have to call anyone 'master'! There is but one 'master' and he who is your master is my master. Please call me Isaac Van Wagener and my wife is Maria Van Wagener."



"Isaac and Maria, you've saved my life and Sophia's! God bless you!"



"A New York miracle, Belle! Please call our home yours!"



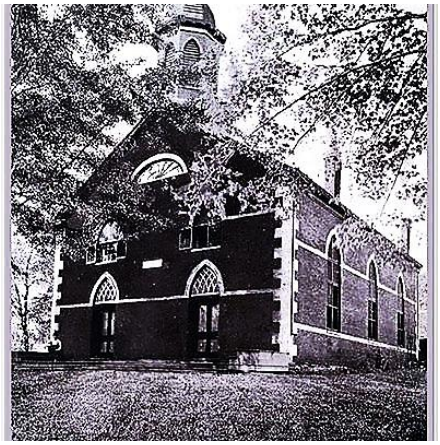
"God's will! Welcome to our Christian family!"



"Thank you, thank you! We have never been happy and now we are!

"In honor of my earthly saviors, I took their name. Now I am Isabella Van Wagener!"



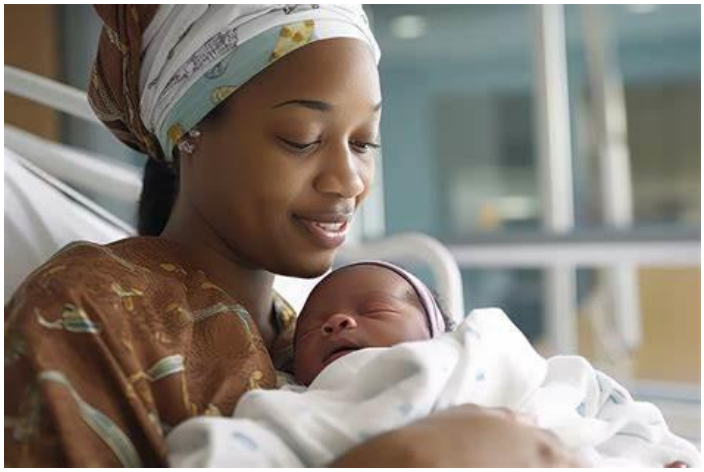




"Best of all, I got to go to church and worship! I could feel myself so close to God!

"I worked hard and prayed hard. And slept with Sophie on our beautiful warm bed. We stayed with Isaac and Maria for a full happy year!

"Deep down though, I worried. Was I becoming as soft as our bed?"



"Holding Sophie close, I hoped and prayed and dreamed.

"And then, one blessed night…"



"Walk away, Belle. You still have much to do!"



"Indeed, dear God!"

SOJOURNER

Life • Hope • Community





Sojourner Hous

committed to ending domestic violen

SOJOURNER TRUTH NEIGHBORHOOD CENTER

A Program of Providence Community Housing

PART THREE



My Quest to Free Him

"Truth is powerful and it will prevail."

NEGROES
FOR SALE.

By virtue of a decree of the Honorable Circuit Court for Robertson County, made at its June Term, 1857, in the cause of E. F. MALLOY and others, to sell slaves, I will on Saturday, 25th day of July next, at

CROSS PLAINS,

Tennesse, sell to the highest bidder, on a credit till the first day of May, 1858,

TWO NEGROES

Dick, aged about 50 years, and Lydia, about 14 years of age, the property of the late David Malloy, deceased. Cash for costs.

JOHN S. HUTCHISON,
June 18, 1857. Comm'r.



“I don’t have to explain myself to anyone.
I’m there because it’s where I’m supposed to be.”



"In my family, it took just one generation to go from segregation to the Supreme Court of the United States."



“I can make you laugh, make you cry,
and still throw a punch like the best of them.”







"New York justice is blind, 'they' say.
Unless you're a black woman, then it's deaf,
dumb and invisible! Can't find any anywhere!



"So 'they' better wake up and see the light!
'Cause Isabella Van Wagenen , blessed by
God, is coming to get her baby back!"

Outside New Paltz, New York



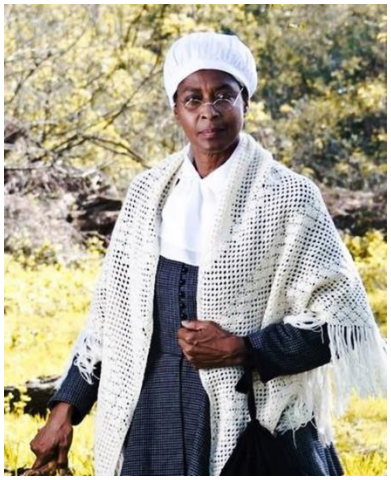


"I woke up and started crying, but what I had to do was God's will!

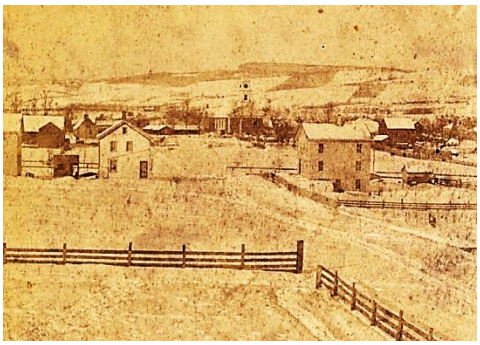
"I left the Van Wagenen's home, took up my beautiful baby and started walkin'.



"I got to the Peterson's house in a couple of hours and left sweet Sophia with them."



"Next stop – the estate of my former master Dumont! Time we went eye-to-eye!"

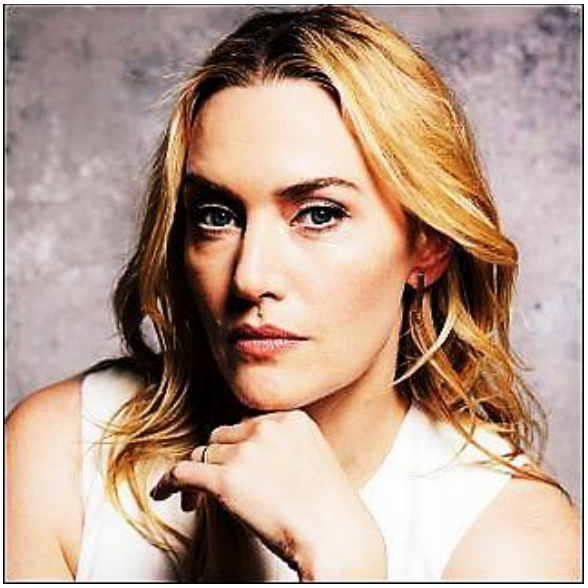




"But he was not at home. Instead I faced his high-and-mighty wife."







"What are you doing here?
You ain't gettin' nuthin' from us!"



"But I am and I will! Your husband sold my five-year-old Peter to a Dr. Gedney, who took him to New York city, on his way to England; but finding the boy too small for his service, he sent him back to his brother, Solomon Gedney. This man disposed of him to his sister's husband, a wealthy planter, by the name of Fowler, who took him to his own home in Alabama - an illegal and fraudulent transaction!"







'Ugh! a fine fuss *to make about a little nigger!*
Why, haven't you as many of 'em left as you can see to,
and take care of? A pity 'tis, the niggers are not all
in Guinea!! Making such a halloo-balloo about
the neighborhood; and all for a paltry nigger!!!"





"I will have my child again"







"'Have **your child** *again!' How can you get him?*
And what have you to support him with, if you could?

"Have you any money?"



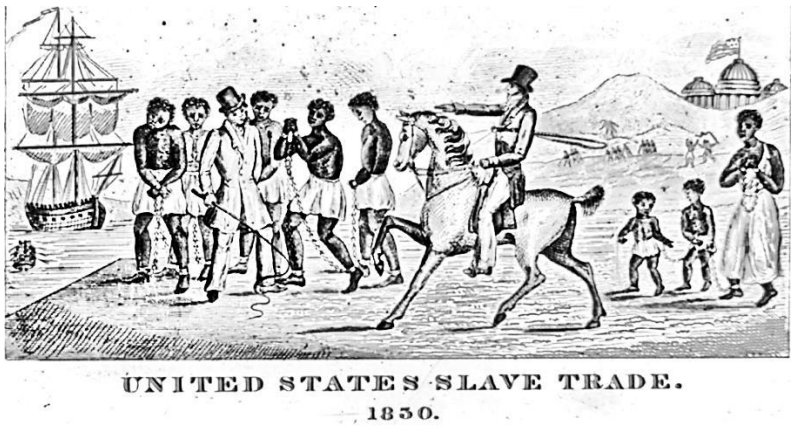
'No,' 'I have no money, but God has enough,
or what's better! And I'll have my child again. Oh my God!
I know'd I'd have him agin. I was sure God would help me to
get him. Why, I felt so tall within–I felt as if the power
of a nation was with me!"



"I've got some walkin' to do. To the big city,
the first capital of New York and
this blessed valley…

"Kingston, on the Rondout"

SLAVERY IN OUR STATE



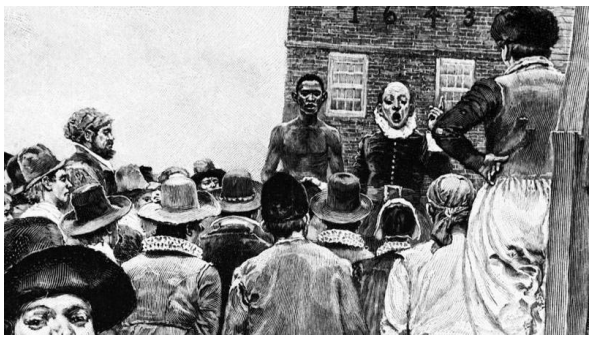
UNITED STATES SLAVE TRADE.
1850.



Slavery officially ended in New York 1827. When the Gradual Emancipation law was passed in 1799 it did not apply to persons enslaved at the time, but gradually emancipated children of enslaved mothers born after the enactment of the law.

However, in 1817 another law was passed to emancipate the enslaved people from before the enactment of the law in 1799. However, the 1830 census records 75 slaves in New York State. We believe that these are persons born to enslaved mothers some years after 1799 who were still completing their years of slave-like service required under the emancipation law.





But slavery continued to exist in New York in other ways.

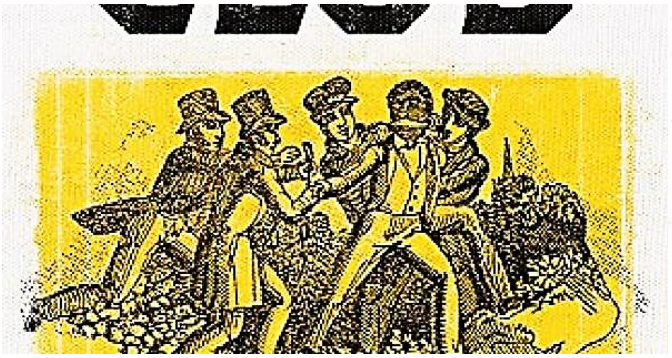
The 1817 law that eventually emancipated NY slaves in 1827, also permitted slave owners to bring enslaved people into New York State for up to 9 months, effectively recognizing enslavement based on the laws and practices of other jurisdictions.

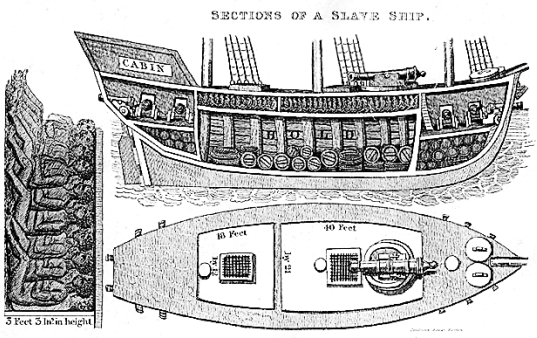






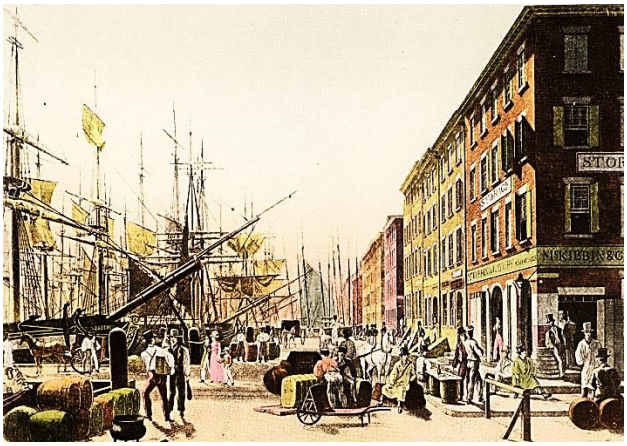
Fugitive slaves would be captured and be formally adjudicated by New York courts, under federal and state law, for return to the state the fled from. Agents representing southern plantations search for black persons resembling fugitives. They would take them south furtively, or, take them to NYC's Court of Special Sessions, presided over by former slave holder Richard Riker and his associates known as the "Kidnapping Club." We have assigned the tag "RIKER" to records of such cases.





While New Yorkers were not allowed to own slaves, the Port of New York allowed slave ships to anchor and restock. A Federal court case – U.S. v. Joas E. de Souza dated 12/16/1838, by Judge Thompson of the United States Circuit Court, found that a ship was permitted to carry slaves as long as there was no intent to sell or transfer them.

1828





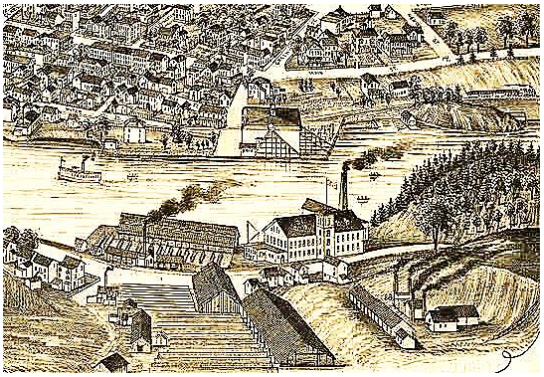
Kingston, New York **On the Rondout**





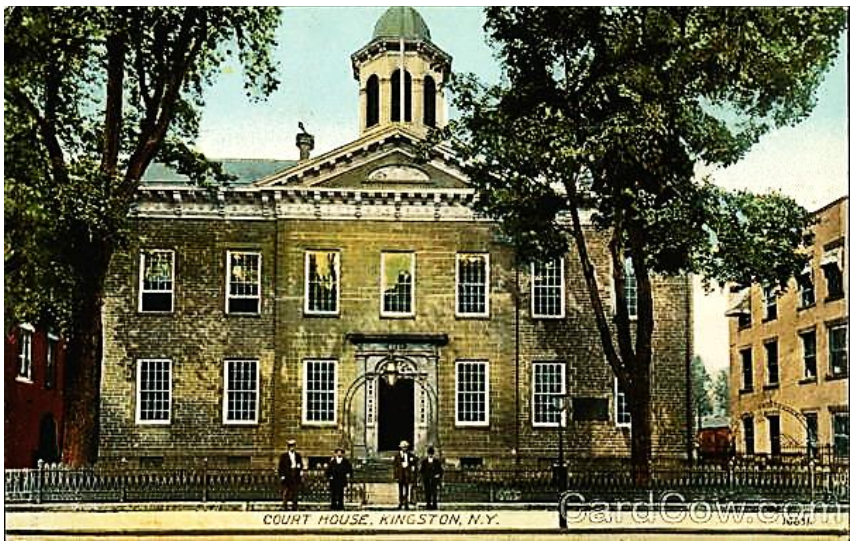


"Now to find a lawyer!"





"God showed me the way to Quakers who
put me up and then directed me to city hall!
The fight for Peter's freedom was about to begin!"



"I entered the Kingston Court House, this 'Castle of Justice'
and prayed that God would show me the way to those who could help me!







"I walked 'round n' 'round till I came to
what looked like a firm as desperate as I was.
In I went, met an old man and then a much younger
one and I told them my story about Peter and
they listened. They really listened."







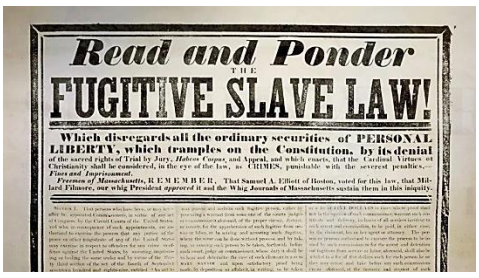
"But did they believe me, this penniless, illiterate black mother whose five children were enslaved and she wanted just one of them back?"



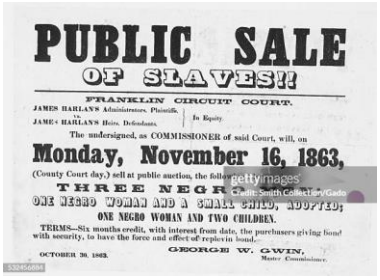
"Belle, the law is on your side. Unfortunately, reality is not."



"Dumont knows he broke the law. He will rally his Southern cohorts to block us!"









"It'll be a bitter brawl!"



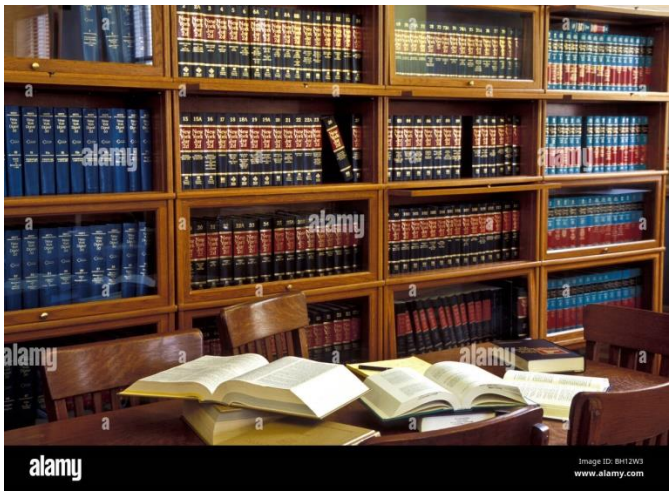
"And when we win, America wins!"

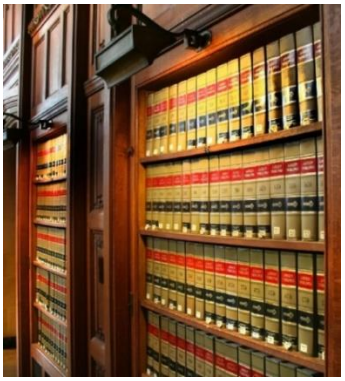


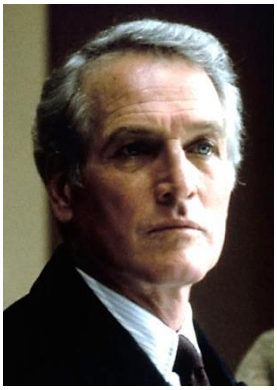




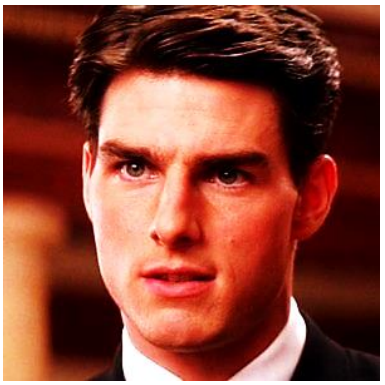












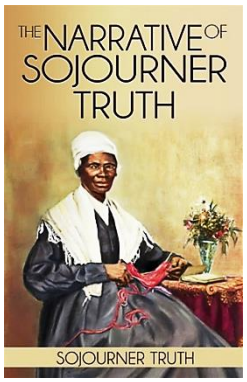
"We'll take your case, Belle, pro-bono!"

"It's take time, but we'll get your son back to you!"

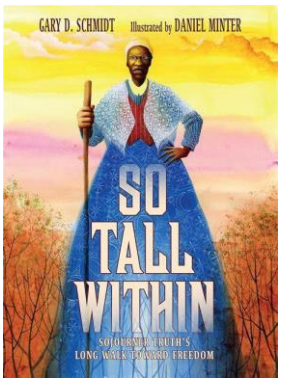
"I believe you, gentlemen. I can't read books, but I can read people!

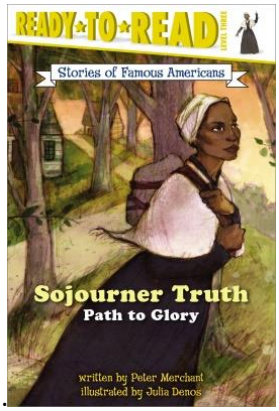
"Good God…I've never been in a real library before!"

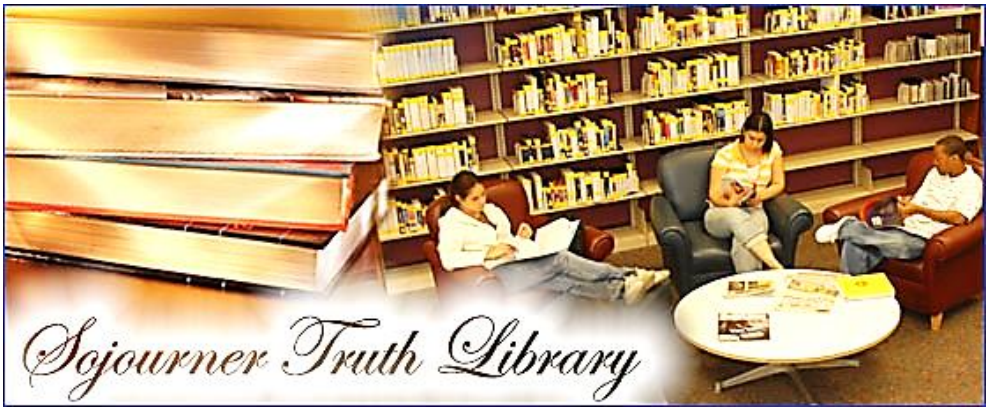
New Paltz, New York





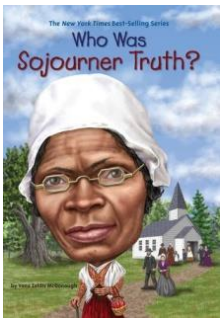


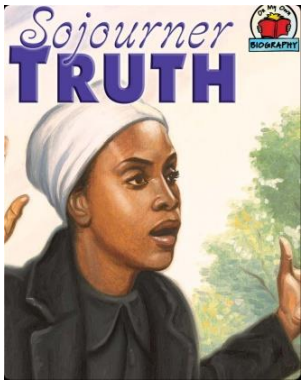




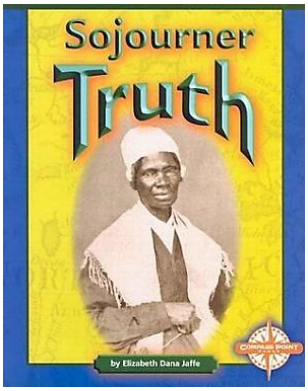












library.newpaltz.edu/

Not more than ten miles away…





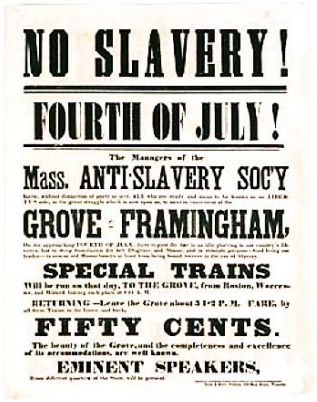


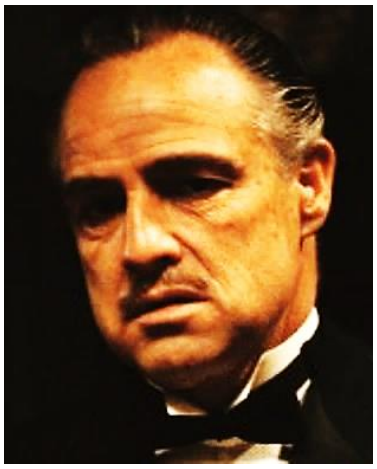


"We come to you, sir, a man known to solve situations threatening our very way of life!"



"And to fix that illiterate slave woman who dares defy our sacred laws!"


NO SLAVERY!
FOURTH OF JULY!
The Managers of the
Mass. ANTI-SLAVERY SOC'Y
GROVE - FRAMINGHAM,
SPECIAL TRAINS
Will be run on that day, TO THE GROVE, from Boston, Worces-
RETURNING—Leave the Grove about 3 1-2 P. M. FARE, by
FIFTY CENTS.
The beauty of the Grove, and the completeness and excellence
of its accommodations, are well known.
EMINENT SPEAKERS,





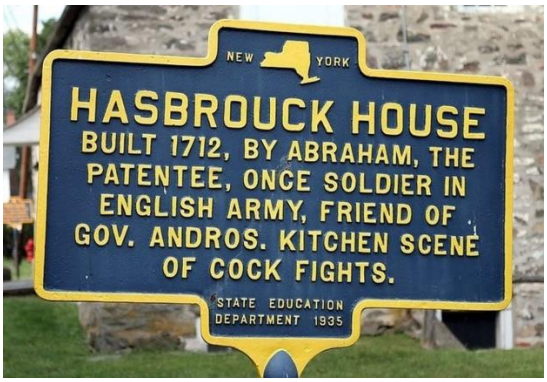
"I agree, dear lady, but we must be very careful. Time is ticking in favor of the Negroes! We cannot allow this case to go beyond the Rondout!"

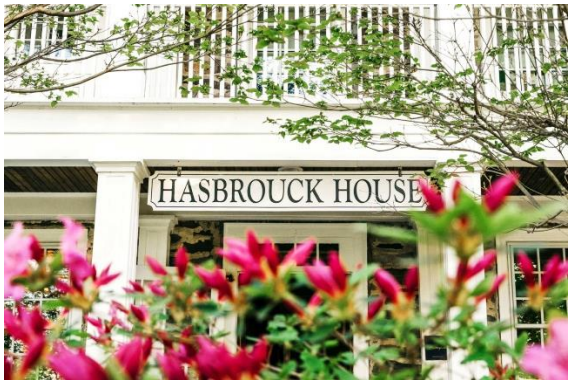


"Selling slaves South is a business getting bigger every day. Belle won't stop it!"



"That stupid niggar-wench! We are her superiors. She cannot beat us!"





History meets Luxury



https://www.hasbrouckhouseny.com/#welcome

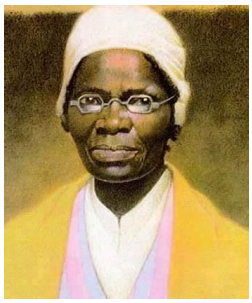
Romantic Retreat on the Rondout!



"I highly recommend the **Hasbrouck House**, *but please don't tell anyone that I did so."*

Meanwhile, Isabelle Van Wagenen waited…



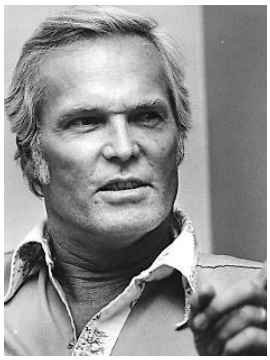




"American justice is like a shell game!
My dear son passed around like a rented mule!
While his three enslavers stay free as birds!"



Dumont



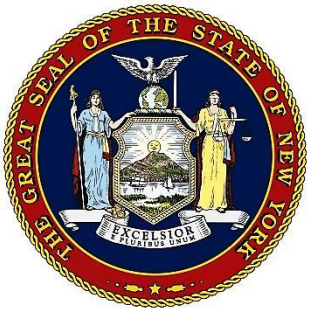
Dr. Gedney



Solomon Gedney



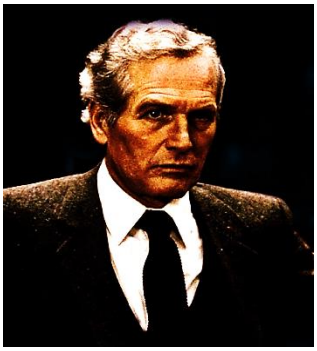




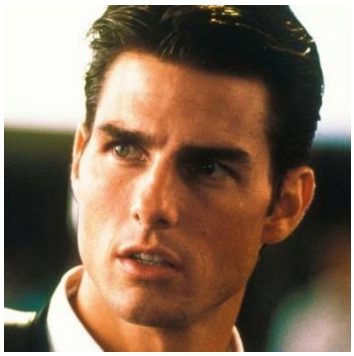
"Rondout justice is as frozen as the Crick in January!
Days turned into weeks, then months.

"Delay, delay, delay! Oh, God, make the heavens intervene!"
"What! Wait another court! Wait months?

Why, long before that time, he can go clear off,
and take my child with him–no one knows where.
I cannot wait; I must have him now, whilst he is to be had.'







"Well, if he puts the boy out of the way, he must pay the $600–one half of which will be yours."

"That $300 would pay for a 'heap of children."

"For just a moment, I was tempted. I had never had a dollar to my name…and now a fortune! All the pretty things I could buy! They'd be calling me 'Belle of the Rondout!'







"No, No, NO! All the money in the world cannot buy me! I want my son and I want him NOW!

Finally…







"The People of the State of New York by the Grace of God free and independent. We command Solomon Gedney, you that have the body of Peter, a boy of color, detained in your custody and by your falsely and unjustly imprisoned as if said by whatever name he may be called together with the day and cause of the taking and detaining the said Peter before our trusty and honorable Abraham Bruyn Hasbrouck a Commissioner to perform certain duties of a Judge of the Supreme Court be at his office in the town of Kingston in the County of Ulster, immediately after the receipt of this our writ to do submit to and receive all and singular those things which shall then and there be considered of him in this behalf."



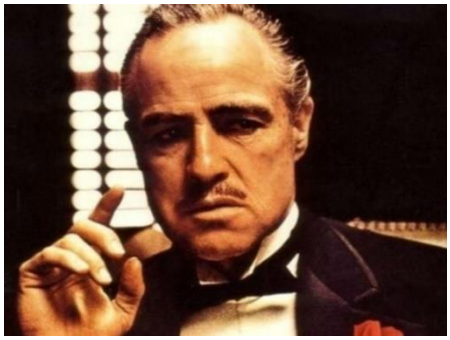




"Ourageous!"

"That black bitch!"

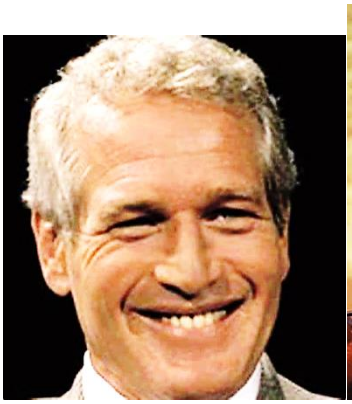


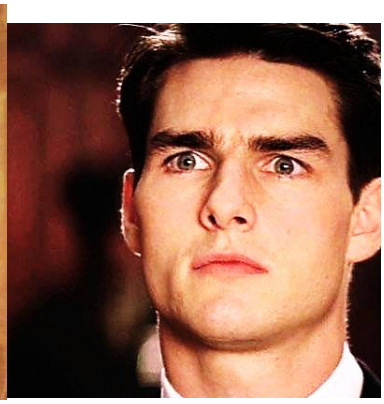




"Our United States has become like old Europe, its gang of governors trembling atop the powderkeg that is slavery!"

"And that illiterate nigger of yours wants to light the fuse!"





"At last, my beautiful boy! I was about to start crying tears of joy, but from the crown of his head to the sole of his foot, the callosities and indurations on his entire body were most frightful to behold.

"Then things went worse…"

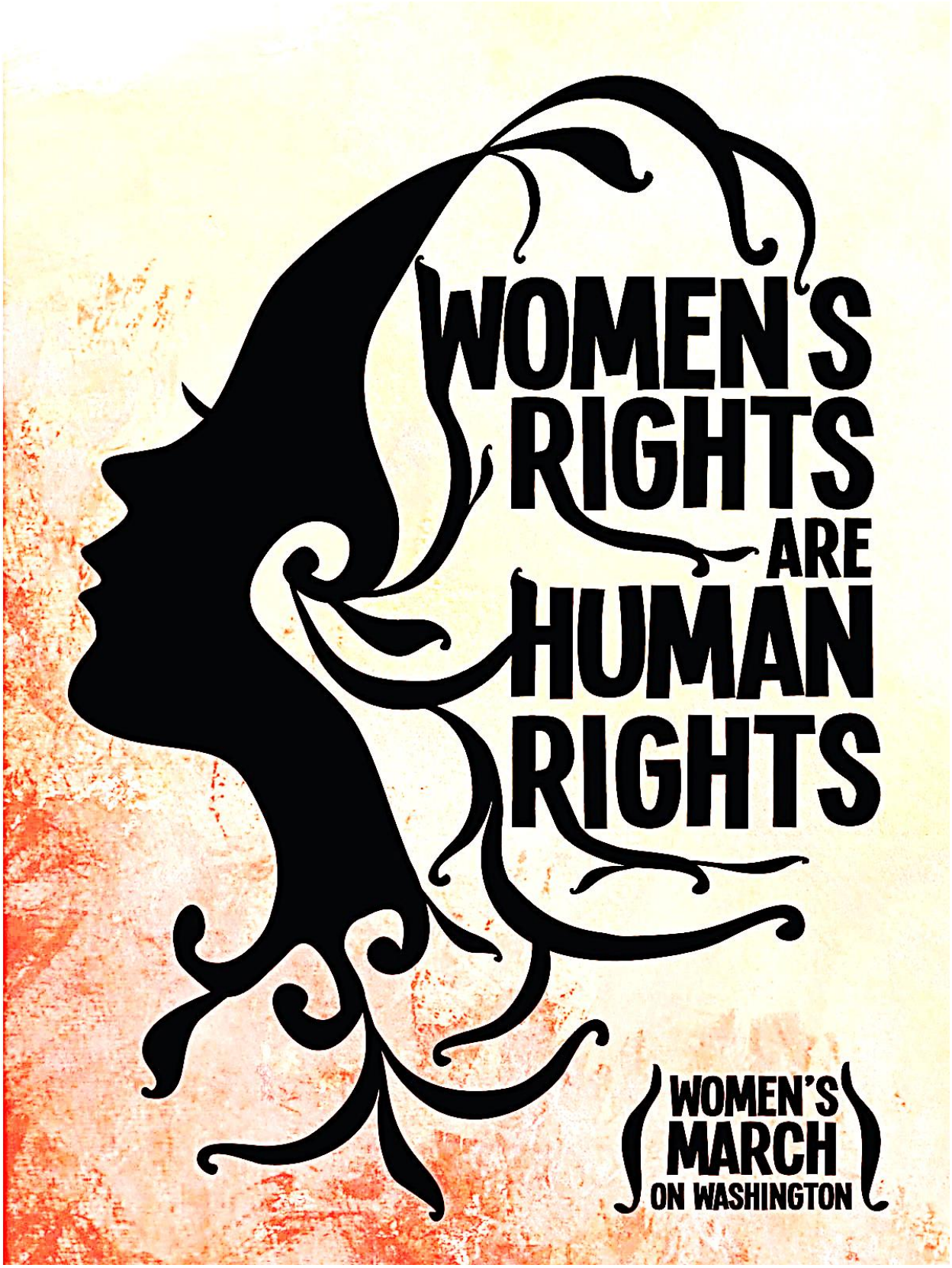


"No, this lady ain't my Mama!"

PART FOUR



"Ain't I a Woman?"


WOMEN'S RIGHTS ARE HUMAN RIGHTS
WOMEN'S MARCH ON WASHINGTON



“A woman without a man is like a fish without a bicycle.”



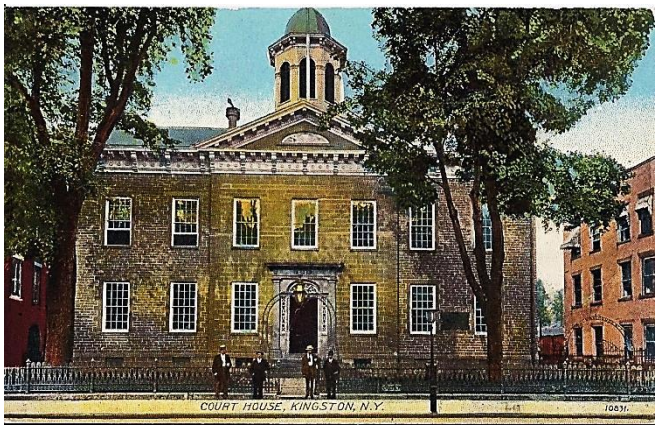
“I want to be remembered as the person who helped us restore faith in ourselves.”



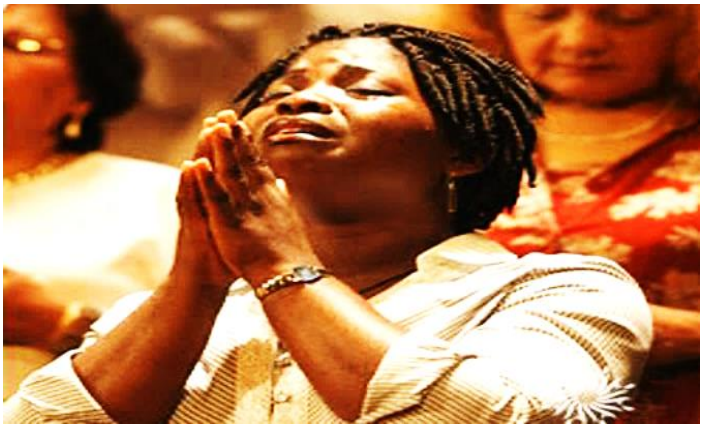
“Struggle is a never ending process. Freedom is never really won, you earn it and win it in every generation.”

1828

Kingston, New York



On the Rondout



"Thank you, wise and wonderful God! You've given me a miracle – I'm the first black woman in history to take a white man to court and win!



"But, Lord, a hollow, painful victory until my precious boy recognizes me as his mother!"



"There are things I must do, that I can do now that I'm free and a 'somebody'!





"My four daughters, still enslaved under the cruel and arrogant Dumont. For countless nights I've been shouting up to God to 'Soften Dumont's heart'. I returned to his estate expecting no miracles."





"Belle, come in! Sit down. We'll have tea together!"

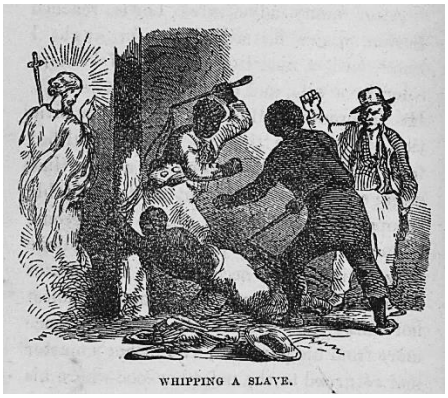
"Lord have mercy. God heard me!"



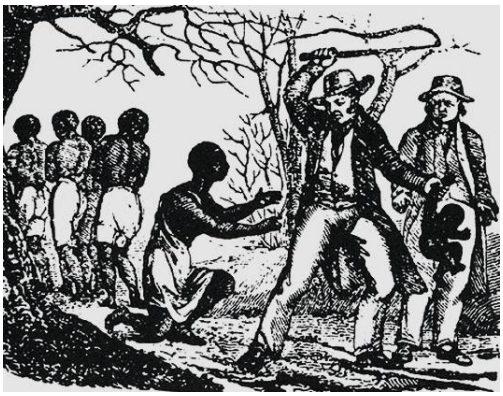




"I'm sorry, Belle. Sorry as I can be! Please forgive me for all the terrible things I did!







"Forgive me, PLEASE! Slavery is the meanest thing one person can do to another!"



"Now, Belle, your daughters are gonna have to stay here until they're 25, according to that new law, but I'll make real sure that they're treated kindly and gently! They'll always have good food and clothes and a warm place to stay."



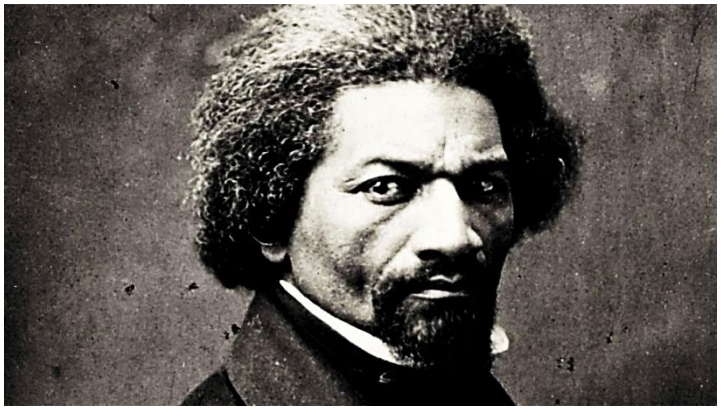


"I almost couldn't believe my ears. I had prayed and prayed! Like I had an 'electric telegraph' straight up to God!"

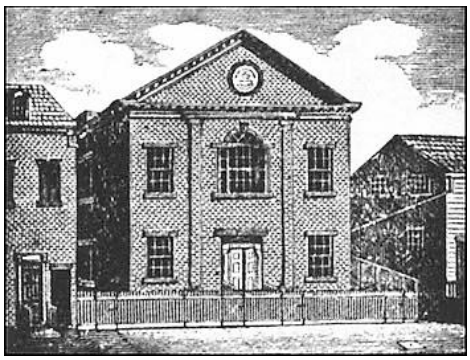
SLAVERY IN OUR STATE

On July 5, 1827, the African-American community celebrated final emancipation in the state with a parade through New York City. A distinctive Fifth of July celebration was chosen over July 4, because the national holiday was not seen as meant for blacks.





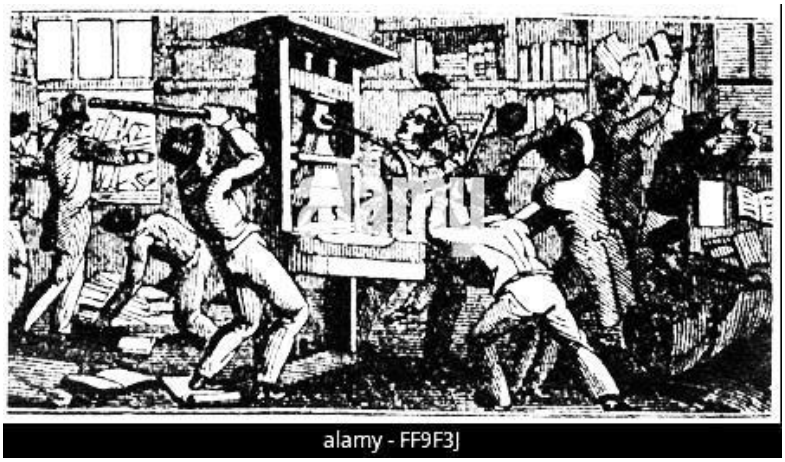
"What to the slave is the Fourth of July?"



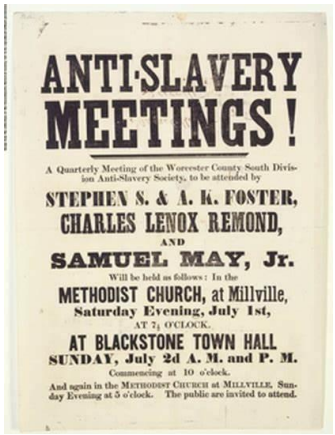


On July 5, After the American Revolution, the New York Manumission Society was founded in 1785 to work for the abolition of slavery and to aid free Black people. The state passed a 1799 law for gradual abolition, a law which freed no living slave. After that date, children born to enslaved mothers were required to work for the mother's enslaver as indentured servants until age 28 (men) and 25 (women).





Upstate New York, in contrast with New York City, was an anti-slavery leader. The first meeting of the New York State Anti-Slavery Society opened in Utica, although local hostility caused the meeting to be moved to the home of Gerrit Smith, in nearby Peterboro.


ANTI-SLAVERY MEETINGS!

A Quarterly Meeting of the Worcester County South Division Anti-Slavery Society, to be attended by

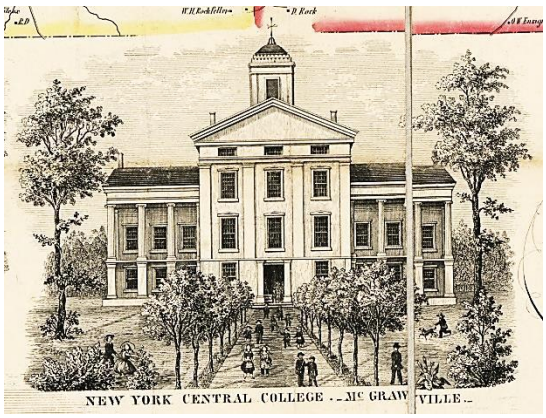
STEPHEN S. & A. K. FOSTER, CHARLES LENOX REMOND, AND SAMUEL MAY, Jr.

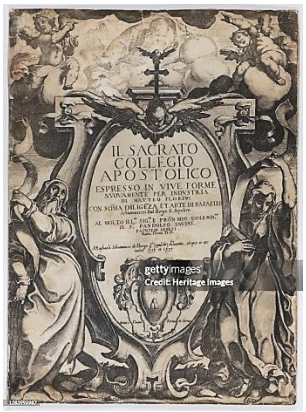
Will be held as follows: In the

METHODIST CHURCH, at Millville, Saturday Evening, July 1st, AT 7½ O'CLOCK.

AT BLACKSTONE TOWN HALL SUNDAY, July 2d A. M. and P. M. Commencing at 10 o'clock.

And again in the METHODIST CHURCH at MILLVILLE, Sunday Evening at 5 o'clock. The public are invited to attend.





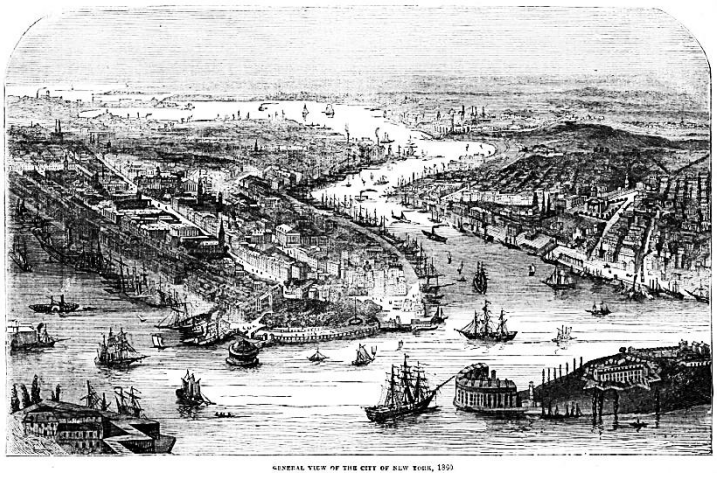
The Oneida Institute, near Utica, briefly the center of American abolitionism, accepted both Black and white male enrollees on an equal basis, as did for women the Young Ladies' Domestic Seminary in nearby Clinton. New-York Central College, near Cortland, was an abolitionist institution of higher learning founded by Cyrus Pitt Grosvenor, that accepted all students without prejudice: male and female, white, Black, and Native American, the first college in the United States to do so from the day its doors opened. It was also the first college to have Black professors teaching white students. However, when a Black male faculty member, William G. Allen, married a white student, they had to flee the country for England, never to return.





In *Sketches of America* (1818), British author Henry Bradshaw Fearon, who visited the young United States on a fact-finding mission to inform Britons considering emigration, described the situation in New York City as he found it in August 1817:

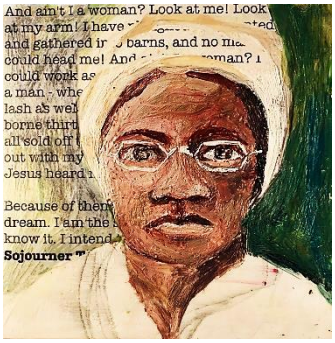


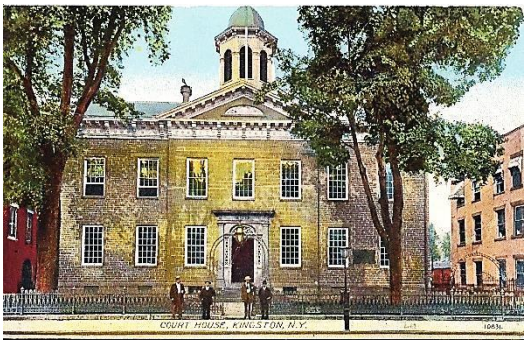


GENERAL VIEW OF THE CITY OF NEW YORK, 1859

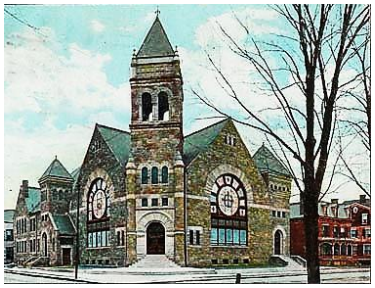
New York was called a "free state:" that it may be so *theoretically,* or when compared with its southern neighbors; but we should conclude that freedom from slavery existed only in words.







"I stayed in Kingston for nearly a year
and became a member of the Methodist Church.
and then joined the Methodist Church on John street.





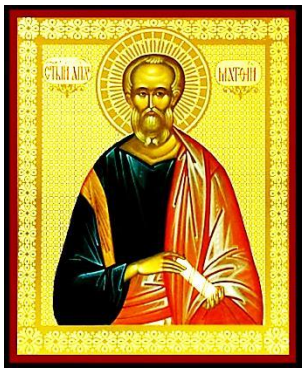


"But the churches were segregated, colored folks
stuck high up in balconies. So I withdrew and joined
Zion's Church in Church Street, composed entirely of colored people.

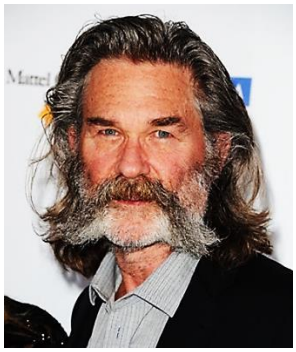
"I was then gradually drawn into the 'kingdom' set up
by the prophet Matthias, in the name of God the Father."


Matthias in his Pontifical Robes.

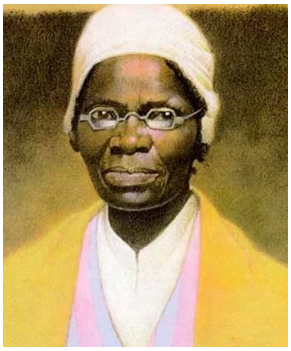




"The spirit of God the Father dwells within me."







"And we'd soon need God The Father…

"On July 28, 1834, after eating several plates of blackberries, Elijah Pierson, a man who presented himself as both the Prophet Elijah the Tishbite and John the Baptist.

"Pierson was a founder of the "Kingdom of Matthias," which was made up of a handful of believers who split their time between a New York City town house and their country place in Westchester County. Tales of adultery, theft, bankruptcy, domestic battery, and race-mixing also swirled about the kingdom and its followers.

"Robert Matthews was accused of poisoning Pierson and I as his accomplice! I was as good as lynched!

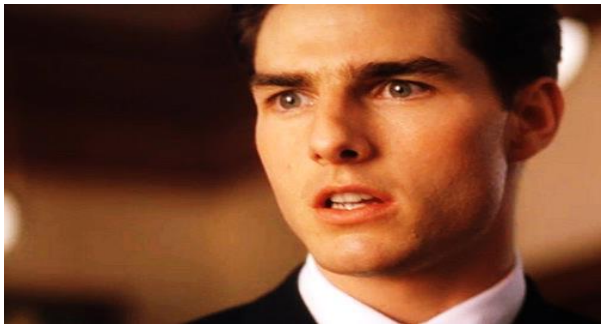


"I needed earthly help! 'Good helps those who help themselves'! And I knew just where to get it!"

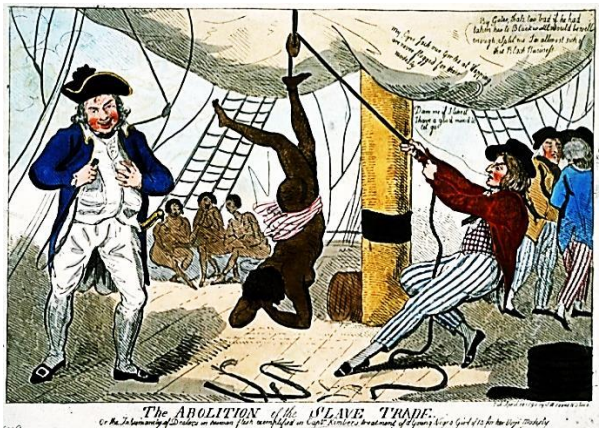




"Murder!? Clowns beyond bounds! Belle, we've got to win this!"



"No evidence! But we're up against a cadre of religious fanactics!"



"And slaveholders! This case is about slavery and these 'Godly communes'!"

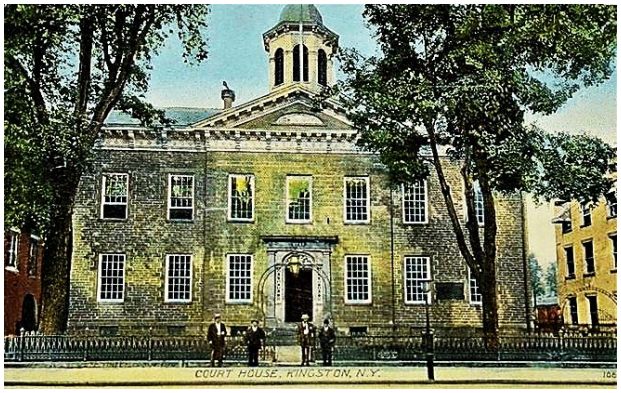


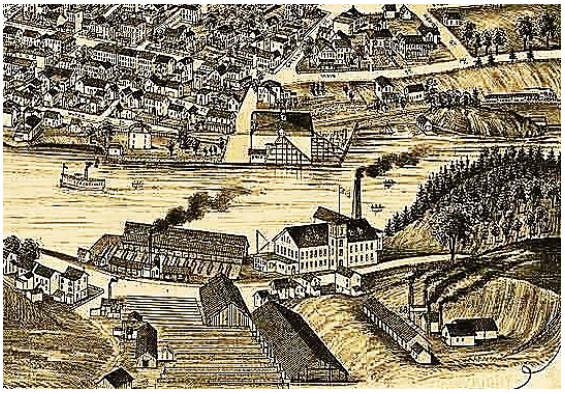
"Murder, indeed…of women's rights via religion!"



"Oh, Belle! We're going to shake up the 'Shakers!'"

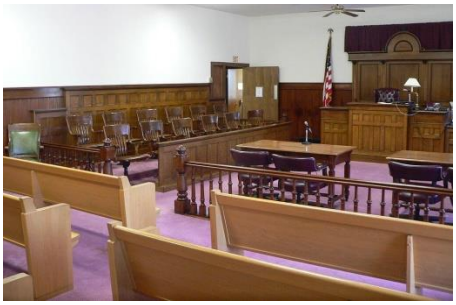
Not many weeks later... ...On the RONDOUT!









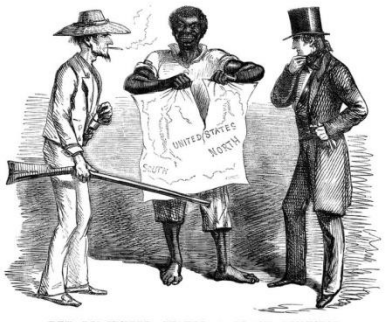




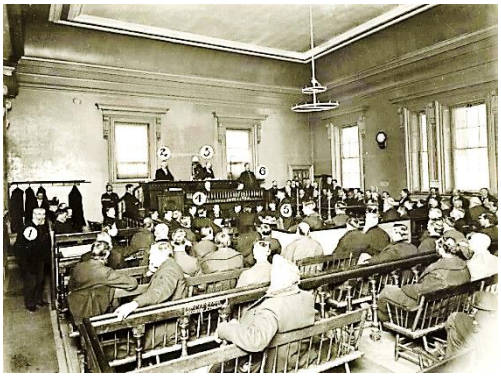




"This court is now in session."



THE DIS-UNITED STATES—A BLACK BUSINESS.



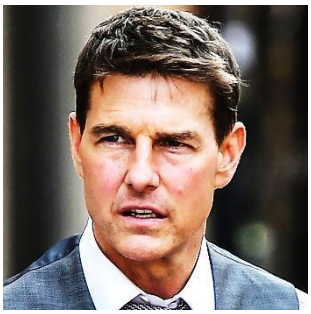




"Chin up, Belle! There are a lot of folks on your side!"

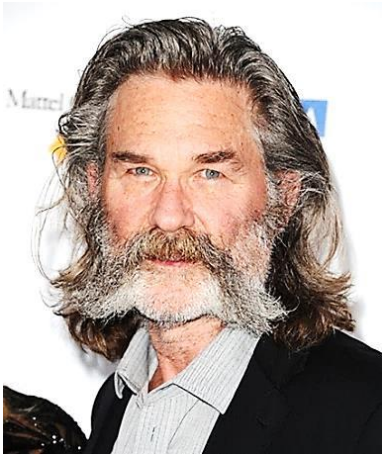


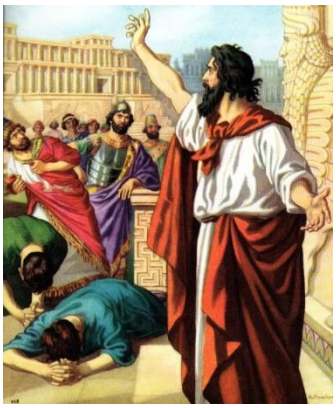
"And God as well, I hope!"



"Unfortunately, too many white women refuse to recognize a black woman has a legal case!"







*'The spirit that built the **Tower of Babel** is now in the world-it is the spirit of the devil. The spirit of man never goes upon the clouds; all who think so are Babylonians.*

"The only heaven is on earth. All who are ignorant of truth are Ninevites. The Jews did not crucify Christ- it was the Gentiles.

"Every Jew has his guardian angel attending him in this world. God don't speak through preachers; he speaks through me, his prophet."





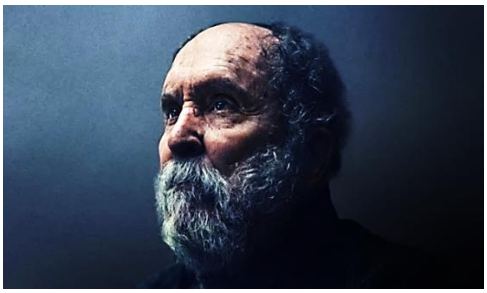


"Matthias and his disciples believed that the spirits of the former saints would enter the bodies of the present generation, and thus begin heaven on earth, of which he and Mr. Pierson were the first.

"To make matters worse…"



"Mr. Folger, Your testimony. please…'



"I know that black servant poisoned Mr. Pierson because Van Wagenen tried to poison me and my family!"



"'White folk's nigger'!"





"The most wicked of the wicked!"



"Objection, your honor! A ruse to shift attention from Matthews, as he believed that the jury wouldn't side with a Black woman."



"Sustained!"





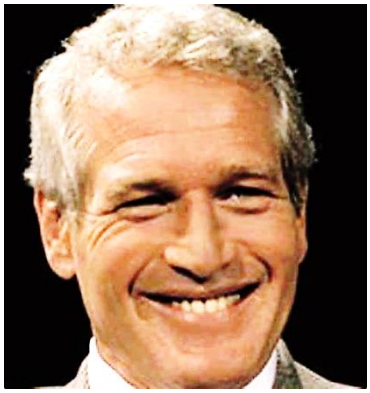


"Around and around it went, often more like a rivival than a trial – My fate to be decided by white people!"

Finally



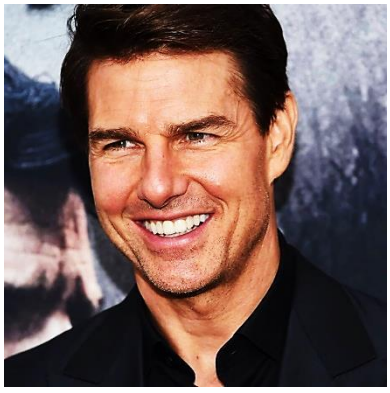
"This court finds, based on a lack of evidence and other pertinent information. I find Isabella Van Wagenen **not guilty***!"*



"You won, Belle! And kiss that 'Kingdom' goodby!"



"Thank you, gentlemen, And God Almighty!"

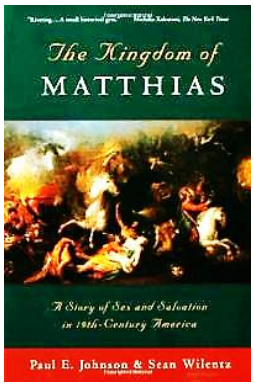


With icing on the cake! We'll file suit against Folger for libel!"

1843











"Night after night, turning things over in my mind, I came to the conclusion, that I had been taking part in a great system of robbery and wrong. The rich rob the poor, and the poor rob one another!







"Slavery and corruption! Will America ever change?"



"Dear Lord, am I to remain here ?"
"What should I do?"



"Belle, be about Your Father's business!"
"Sojourn the countryside like the people in the Bible!"







*"I am a **FREE** woman and I want a new **FREE** name!*
I'll be sojourning from town to town, city to city,
state to state…
'Sojourner' is what and who I'll be!

"And wherever I sojourn, I will always tell the truth!
Hard and honest, I need not make the truth better than it is!
Truth, my last name will be 'Truth'.

"Sojourner Truth is whom I've become!
Sojourner Truth, I like that!"

A LARGE NUMBER
OF

NEGROES


WANTED!

The undersigned wishes to purchase throughout the year, a large number of

SOUND AND HEALTH
Negroes
OF BOTH SEXES.

FOR which the **HIGHEST PRICE IN CASH** will be paid at his Jail, opposite the County Jail, Short Street, Lexington, Ky., where either himself or his Agents L. C. & A. O. Robards, at all times may be found.

Any letters addressed to me concerning negroes, shall have prompt attention.

Dec. 16-25 6mo. R. W. LUCAS.

WOMEN WHO CHANGED THE WORLD







"Hello, I'm Harriet Beecher Stowe
and I actually met Sojourner Truth!

"Many years ago, when our house was filled with company, several eminent clergymen being our guests, notice was brought up to me that Sojourner Truth was below, and I went down to meet her.

"When I went into the room, a tall, spare form arose to meet me. She was evidently a full-blooded African, and though now aged and worn with many hardships, still gave the impression of a physical development which in early youth must have been as fine a specimen of the torrid zone as Cumberworth's celebrated statuette of the Negro Woman at the Fountain.




"Indeed, she so strongly reminded me of that figure, that, when I recall the events of her life, as she narrated them to me, I imagine her as a living, breathing impersonation of that work of art.





"I do not recollect ever to have been conversant with anyone who had more of that silent and subtle power which we call personal presence than this woman. In the modern Spiritualistic phraseology, she would be described as having a strong sphere. Her tall form, as she rose up before me, is still vivid to my mind."



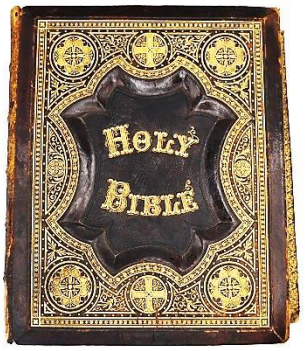

"She was dressed in some stout, grayish stuff, neat and clean, though dusty from travel. On her head, she wore a bright Madras handkerchief, arranged as a turban, after the manner of her race. She seemed perfectly self-possessed and at her ease, -- in fact, there was almost an unconscious superiority, not unmixed with a solemn twinkle of humor, in the odd, composed manner in which she looked down on me."





"What a Lady, this Sojourner Truth! Her bundle in one hand, and a little basket of provisions in the other, and two York shillings in her purse–her heart strong in the faith that her true work before her, Isabella Van Wagenen left New York City taking the rising sun for her only compass and guide, she 'remembered Lot's wife,' and hoping to avoid her fate, she resolved not to look back and she thanked the Lord that she was thus far removed from what seemed to her a second Sodom.







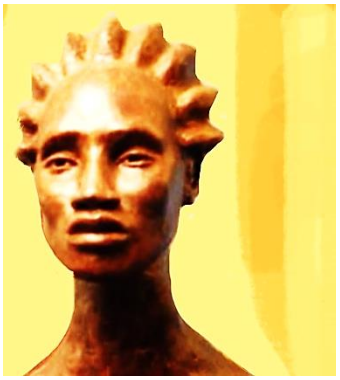
"Sojourner Truth is a survivor! I wrote a novel President Lincoln claimed "started this great war" in warmth, safety and comfort while she suffred the misery of slavery!"







The position of a married woman ... is, in many respects, precisely similar to that of the Negro slave. She can make no contract and hold no property; whatever she inherits or earns becomes at that moment the property of her husband ... Though he acquired a fortune through her, or though she earned a fortune through her talents, he is the sole master of it, and she cannot draw a penny ... In the English common law a married woman is nothing at all. She passes out of legal existence."

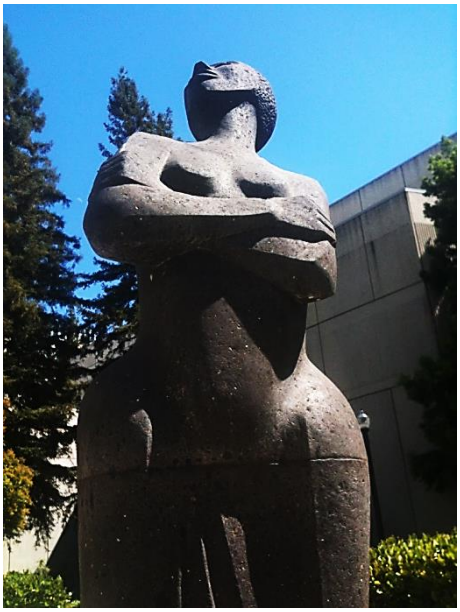






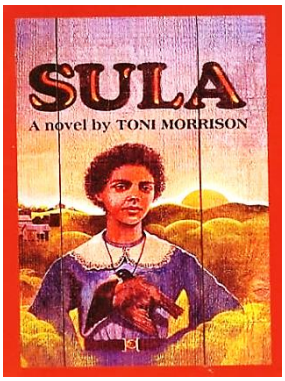


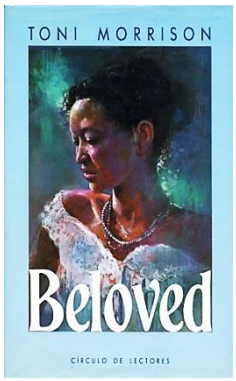






WOMEN WHO CHANGED THE WORLD



"I'm Toni Morrison, still in awe of Sojourner's story!
When she left New York City heading east, she didn't know where she was going, how she'd get there and what she'd do when she did!"

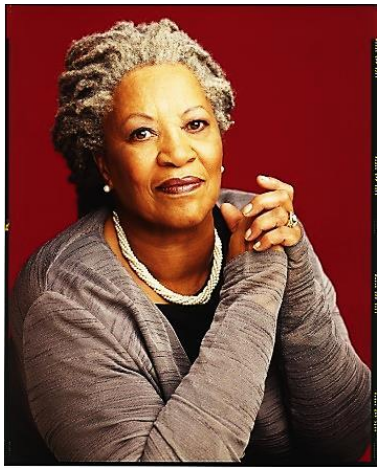
"Sojourner went about God's business, indeed!
Walking all over the countryside, looking for God. peace, and a place to stay, looking for light and salvation!

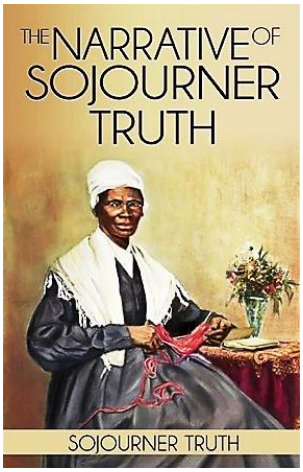


"You may hiss as much as you please,
but women will get their rights anyway!"

"Nearly two centuries ago, Sojourner became her own traveling 'talk show' in the belly of the beast!"







"Not photographed until her sixties, she had postcards made and sold them at every stop. 'I sell the shadow to support the substance.' In 1850, her 'Narrative' was published. Together the proceeds kept her going full steam!

"During the Civil War, she met with the President and helped recruit former slaves who became soldiers. And following the conflict, she met with another President with ways to help poor, unemployed Negroes!"











"I am a woman's rights!"

"Isabella Baumfree, Van Wagenen who became Sojourner Truth preached Liberty, Equality and Humanity, but she taught us so much more.







"Regardless of color or creed, age or gender, shoe size or tax bracket, on this world, in this life on the way to the next, we are all 'sojourners', every last one of us!

"Let us make the most of it, for others as well as ourselves.



"I'm not going to die, I'm going home like a shooting star."

"Well into her eighties, she moved in with her daughter in Battle Creek, Michigan. On November 26, 1883, Sojourner Truth....What?"









"Harriet, Toni, thank you so much for telling some of my story. Would it be all right if I had the last word?"

"By all means, Ms. Truth!"

"Sojourner. break a leg!"

1851

On May 28, 1851 fifty-four year old **Sojourner Truth** mounted the **platform** and addressed the **delegates** to an **Ohio Women's Rights Convention** in **Akron.** The meeting was held only three years after the inaugural Women's Rights Convention in **Seneca Falls, New York.**

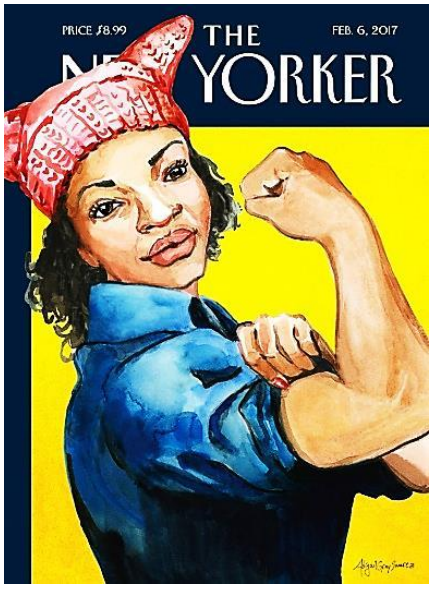


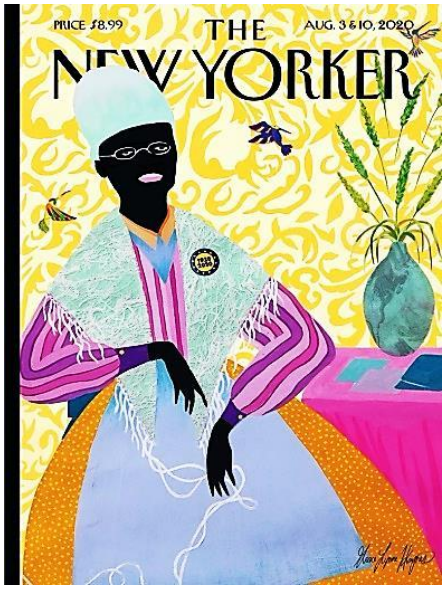






"Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the Negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?





"That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place!



“And ain't I a woman?

“Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! I could work as much and eat as much as a man - when I could get it - and bear the lash as well!



”And ain't I a woman?

“I have borne five children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me!



“And ain't I a woman?

“Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full?



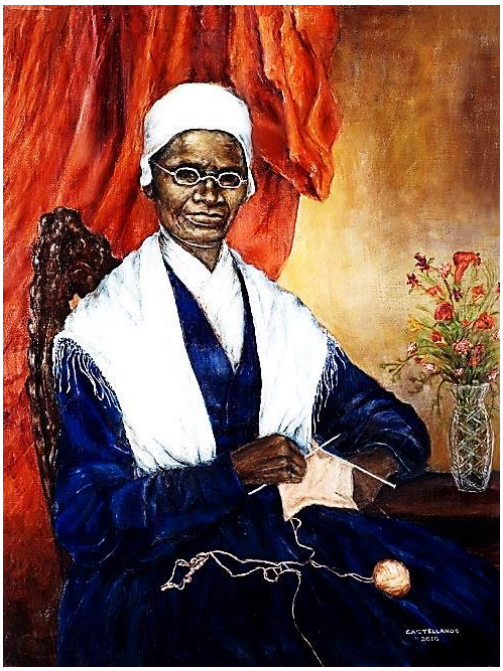
“And ain't I a woman?

“Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.



"And ain't I a woman?

"If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back , and get it right side up again! And now they is asking to do it, the men better let them.



"Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say."


THE AGE OF
MODERN SLAVERY
20.1 Million individuals are victims of forced labor globally*
4.8 Million individuals are victims of sexual exploitation around the world*
IF YOU SUSPECT HUMAN TRAFFICKING, PLEASE CONTACT
Department of Defense Inspector General Hotline: 1-800-424-9098
41,088 Individuals have contacted the National Human Trafficking Hotline (2018) **
NATIONAL HUMAN TRAFFICKING HOTLINE
National Human Trafficking Resource Center: 1-888-373-7888
23,078 Survivors identified in the U.S through the National Human Trafficking Hotline (2018)**
5,859 potential traffickers were identified through the National Human Trafficking Hotline (2018) **
How were victims recruited?
Sex Trafficking*
Intimate partner/marriage proposition
Familial
Posing as a benefactor
Job offer or an advertisement
False promises/fraud
Labor Trafficking*
Job offer/advertisement
False promises
Smuggling-related
Coercion (threast/blackmail)
Familial
TOP 4 TYPES OF LABOR EXPLOITATION WORLDWIDE*
Domestic Workers
24%
Manufacturing
15%
Construction
18%
Agriculture & Fishing
11%
IN 2017*
99%
Of victims of sexual exploitation were women and girls
25%
Of labor trafficking victims were children
Sources: *International Labour Organization's and Walk Free Foundation's "Global Estimates on Modern Slavery" (Sept 2017) and **The National Human Trafficking Hotline (2018)