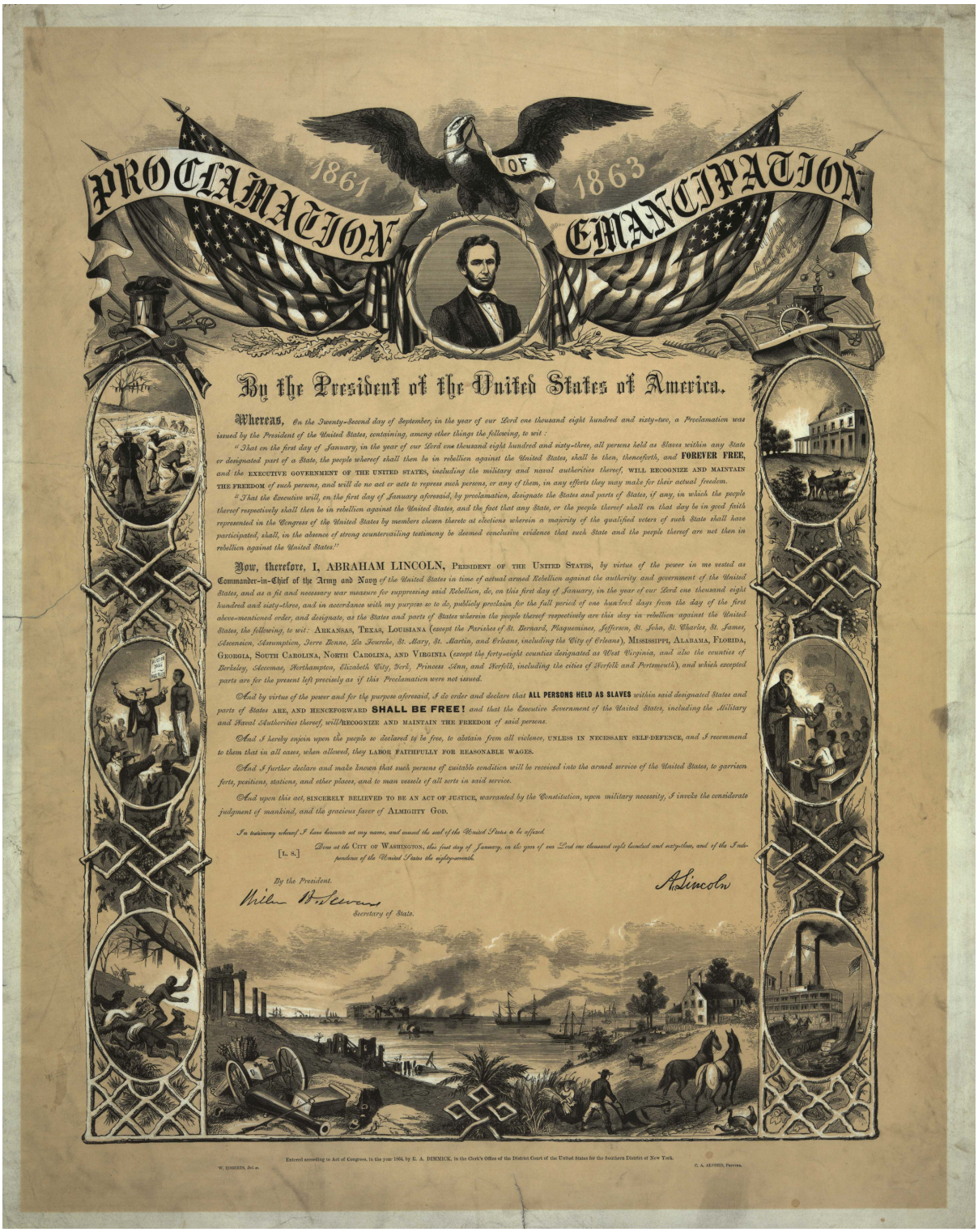
MEDALLIC HISTORY OF SLAVERY

Racial Oppression as Chronicled by Historical and Commemorative Medals

Benjamin Weiss



PROCLAMATION OF EMANCIPATION

(Frontispiece)

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> The institution of slavery is “no doubt the greatest of all evils that afflict humanity”. Alexander von Humboldt (German geographer, naturalist and explorer) 1800.

During the sixteenth to nineteenth centuries, millions of black men, women and children were captured in their ancestral homelands, often deep in the interior of sub-Saharan Africa, forcibly marched to West-African coastal embarkation points, chained inside the hold of a cargo ship, transported thousands of miles away to a foreign land where they did not even know the language, and then, frequently separated from their families, were sold like cattle and kept enslaved for the remainder of their lives. What follows is a brief account of this period, using historical and commemorative medals to illustrate this sordid epoch.

We will follow the slave trade from its origins in Africa to the plantations of the Americas. We explore the early efforts to abolish the trade of enslaved peoples in England and investigate the causes and subsequent consequences of their emancipation in the United States.

During our journey we will consider a few of those individuals who have made a significant impact on the liberation of enslaved and racially oppressed people. We will touch upon not only those whose names roll off our tongues — like William Wilberforce, John Brown, Frederick Douglass, Martin Luther King, and Abraham Lincoln — but also some of those ordinary people whose lives have made an extraordinary impact in moving our society forward towards justice — such as William Knibb, Robert Smalls, Sojourner Truth, and Rosa Parks — again using commemorative medals to chronicle their historic contributions.

I. INTRODUCTION

Religious and racial bigotry are among the most prevalent causes of global strife. This intolerance has existed for millennia and has involved a wide variety of religious, racial and ethnic groups, both as its victims and its perpetrators. Without getting into the fruitless argument of which body of individuals may have suffered more injustices than another, suffice it to say that black Africans and their descendants throughout the world stand out among the top as victims of racial prejudice, having for centuries been subjected to indiscriminate capture and enslavement, and oppression that exists to this day.

Historical and commemorative medals have been used in the past, often as primary sources of information, to illustrate the consequences of bigotry toward various groups, such as Jews (39,56,84,88,89), Catholics and Protestants (8,9,51,52,85,87,90,91), and Native Americans (86). Herein we use such medals to provide a historical view of black enslaved peoples and the abhorrent institution of slavery.

Most of the medals shown were produced contemporaneously with the event described and therefore provide a historical documentation of the period. However, many of the medals recording the trials and achievements of black Africans and their descendants were minted only

years after the event, a reflection of the lack of their past political and economic power.

The first and most identifiable image of the 18th century movement to abolish slavery is that of a kneeling African man in chains, praying, with the legend, in the form of a question, reading AM I NOT A MAN AND A BROTHER?, as depicted in the medallion shown in Figure 1. This medallion, the image of which was taken from the seal of the Society for Effecting the Abolition of the Slave Trade founded in 1787 by Thomas Clarkson and Granville Sharp, was made in 1787 in the factory of the abolitionist Josiah Wedgwood. It was manufactured in black jasper against a white ground.

The medallion's image and inscription expressed in material form the growing horror at the barbarous practices of the trans-Atlantic slave trade in the late eighteenth century, and was designed to appeal to the reason and sentiment of those appalled by accounts of atrocities committed on enslaved black Africans.

Figure 1**. Anti-Slavery Medal**

by William Hackwood (modeler) and Henry Webber (designer) at the Wedgwood Factory, England, 1787, Ceramic, 68x64 mm. (wwnorton.com)

Medals designed to effect or commemorate the end of the enslavement of black Africans, the subject of this discourse, were issued during the eighteenth and nineteenth centuries. Sadly, however, the institution of slavery has a far longer history than this.

II. HISTORICAL BACKGROUND OF SLAVERY

Enslaving human beings is neither unusual nor confined to any one particular era. Ancient Egyptians routinely sold slaves in slave markets, as documented by this relief from the tomb of Horemheb at Saqqara, showing a group of black African prisoners surrounded by guards armed with clubs while a scribe makes a record of the event (Figure 2).

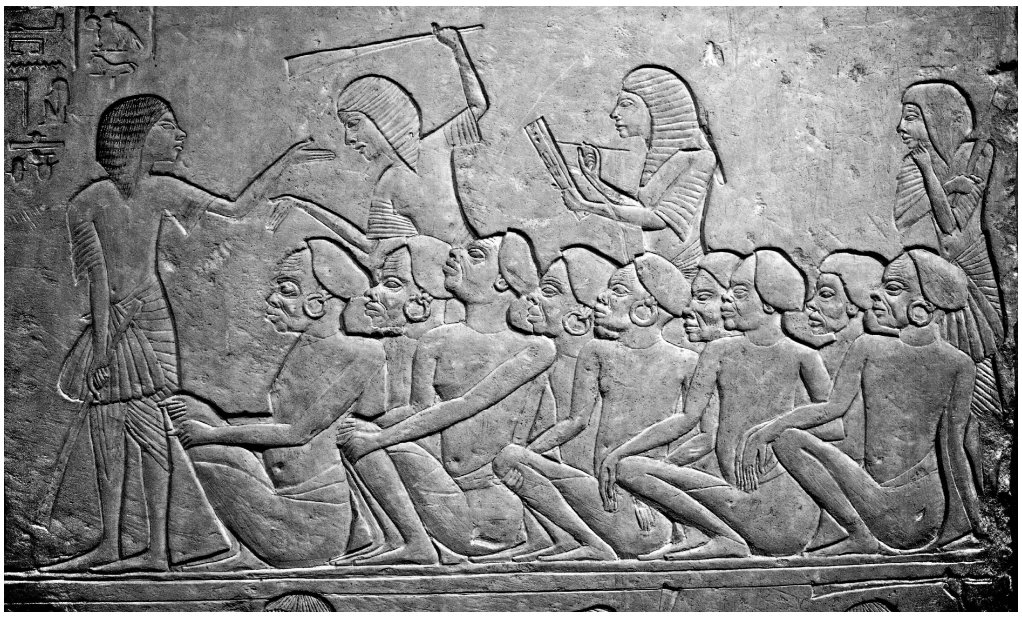


Figure 2. **Ancient Egyptian Slave Market, with Nubian Men Waiting to Be Sold**

Egyptian civilization, New Kingdom, Dynasty XVIII, 1332-1323 B.C.E. (Archaeological Museum, Bologna: image from Mike Knell in Wikipedia)

In Greece, as monumental a figure as the philosopher and scientist Aristotle in the third century BCE justified slavery, writing that mankind "from the hour of their birth, some are marked out for subjection, others for rule.

Rome, as early as the 2nd century BCE to the fifth century ACE enslaved millions of their captives, sometimes selling them, as depicted in this painting of a Roman slave market (Figure 3).

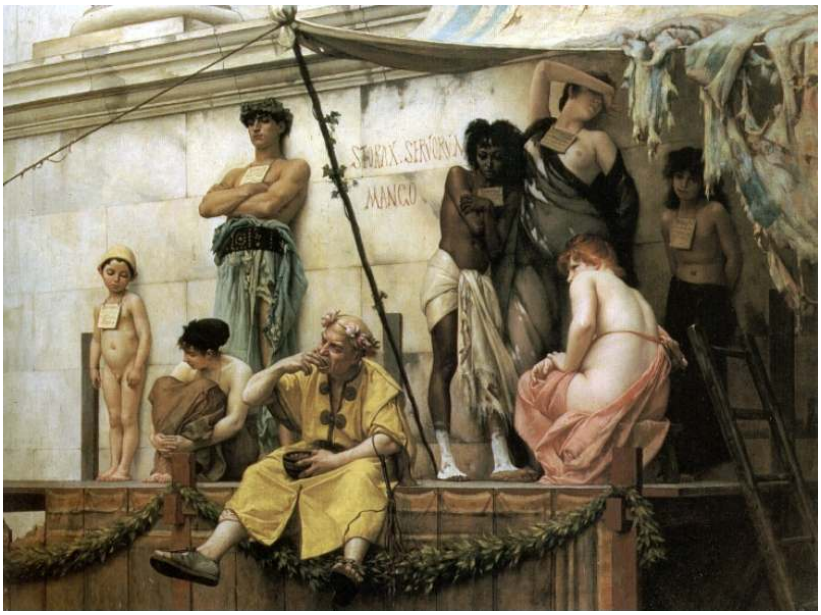


Figure 3. **The Slave Market**

by Gustave Boulanger, ca.1882, Oil on canvas (Wikipedia)

For centuries thereafter, Europeans, Africans and Native Americans all had been accustomed to owning slaves and being enslaved. Muslims sold 1.5 million Christians to North Africa; Christians sold Muslims to Italy, Portugal, and Spain; Europeans used Native Americans and Africans to serve as miners and on plantations.

Although government sanctioned slavery is no longer widespread, the enslavement of individuals, largely young women and girls by private organizations in Southeast Asia, still exists, and, in fact, may even be on the upswing.

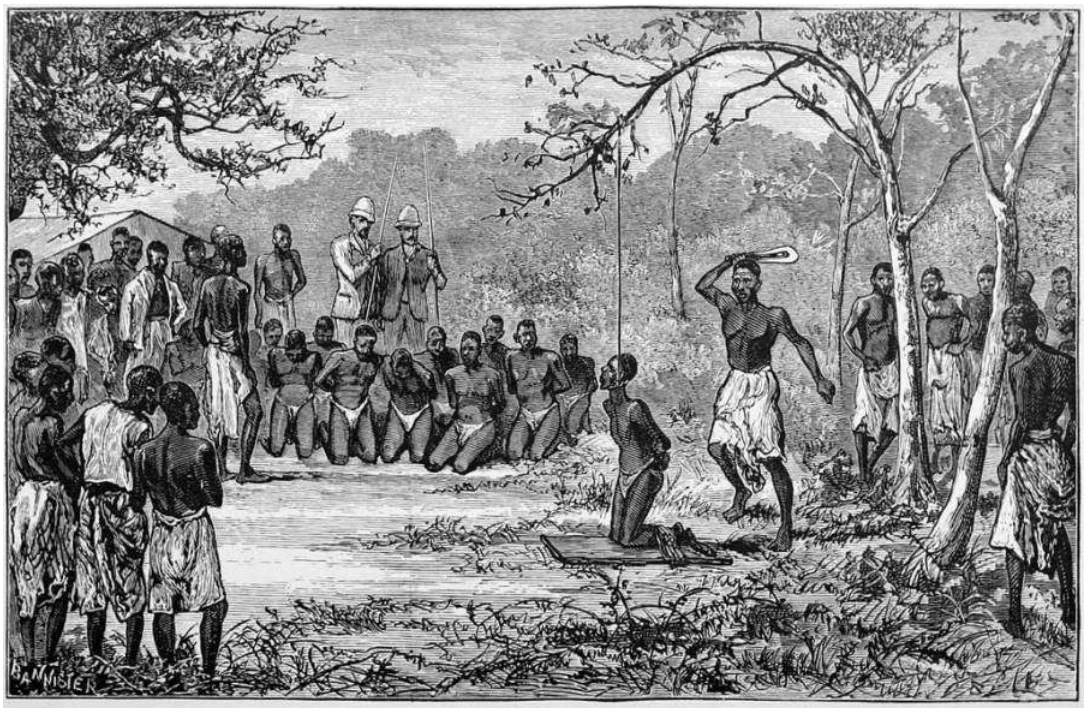
III. JUSTIFICATIONS FOR SLAVERY

Slavery has been practiced and supported not only by secular groups but by several major religions as well. In Judaism, although slaves were given some protections and could be freed after several years of service, they were nevertheless enslaved. In Christianity, although the practice was later denounced, any non-believer was often treated as a potential slave until they converted. In Islam, under Sharia law, prisoners of war could be enslaved.

Besides using religion as a justification for racial bigotry, a common tactic is to dehumanize the victim and invent and attribute nefarious actions to them. This has been done to many, mostly minority, groups of people. This topic will be considered briefly later when discussing the prejudices against black African soldiers in Germany after World War I, and the enslavement and mass murder of Jews by Nazi Germany during World War II, again using medals to illustrate these prejudices and atrocities.

IV. ENSLAVEMENT OF BLACK AFRICANS

As early as the ninth century the institution of slavery in Africa was already well established, the first people sold being mostly prisoners of war derived from the many conflicts among the African kingdoms. During this period Arab traders had deported thousands of men from what is now Zanzibar to southern Mesopotamia to work in sugar plantations. The slave trade flourished as new foreign markets increased the demand for slaves. With the discovery of the New World and the subsequent emergence of sugar, tobacco and cotton plantations, the importation of men and women from Africa greatly increased, the major traders being those from Europe, often aided by black Africans themselves (Figure 4).



EXECUTION OF SLAVES BY THE WAKUTI, NEAR EQUATOR STATION.

Figure 4. **Execution of Enslaved Africans by the Wakuti**

Engraving from HM Stanley's book, *the Congo and the Founding of its Free State; a Story of Work and Exploration (1885)* (Wikimedia)

The slave trade began to wane in the late eighteenth century, and the formal institution of slavery itself finally ended in the nineteenth century in most European countries and in the Americas. However, as we shall see in a subsequent section of this treatise, a nefarious series of atrocities and enslavement of black Africans continued late into the nineteenth century by King Leopold II of Belgium in the Congo Free State, later to become the Belgian Congo.

The Slave Trade — The Middle Passage

By 1503, shortly after the landing of Christopher Columbus on the Caribbean island of Hispaniola, the Spanish colony began to import enslaved Africans, marking the beginning of the enslavement of black Africans in the Western Hemisphere. Not long after that, the slave trade began in earnest, ultimately leading to the Atlantic Slave Trade, said to be the largest forced migration in world history.

The path this trade of enslaved Africans took is generally viewed as a triangle. First, ships laden with goods sailed from Britain to the West African ports. Black Africans were then captured and packed into ships, which were sailed across the Atlantic Ocean to the New World (the infamous **Middle Passage**) to American depots where these enslaved people were sold. The vessels were then emptied of their human cargo, cleansed, loaded with goods from the New World and sailed back to Britain, thereby completing this Atlantic triangular slave trade.

Figure 5 shows a drawing of the interior of a ship carrying enslaved people, detailing how the "cargo" was arranged to maximize capacity. The captives mostly lay chained in rows on the floor of the hold or on shelves that ran around the inside of the ships' hulls. The shelves were under a meter high, and often the enslaved Africans could not sit up. There could be up to more than six hundred people on each ship, the captives from different nations being mixed together, so it was more difficult for them to talk and plan rebellions.

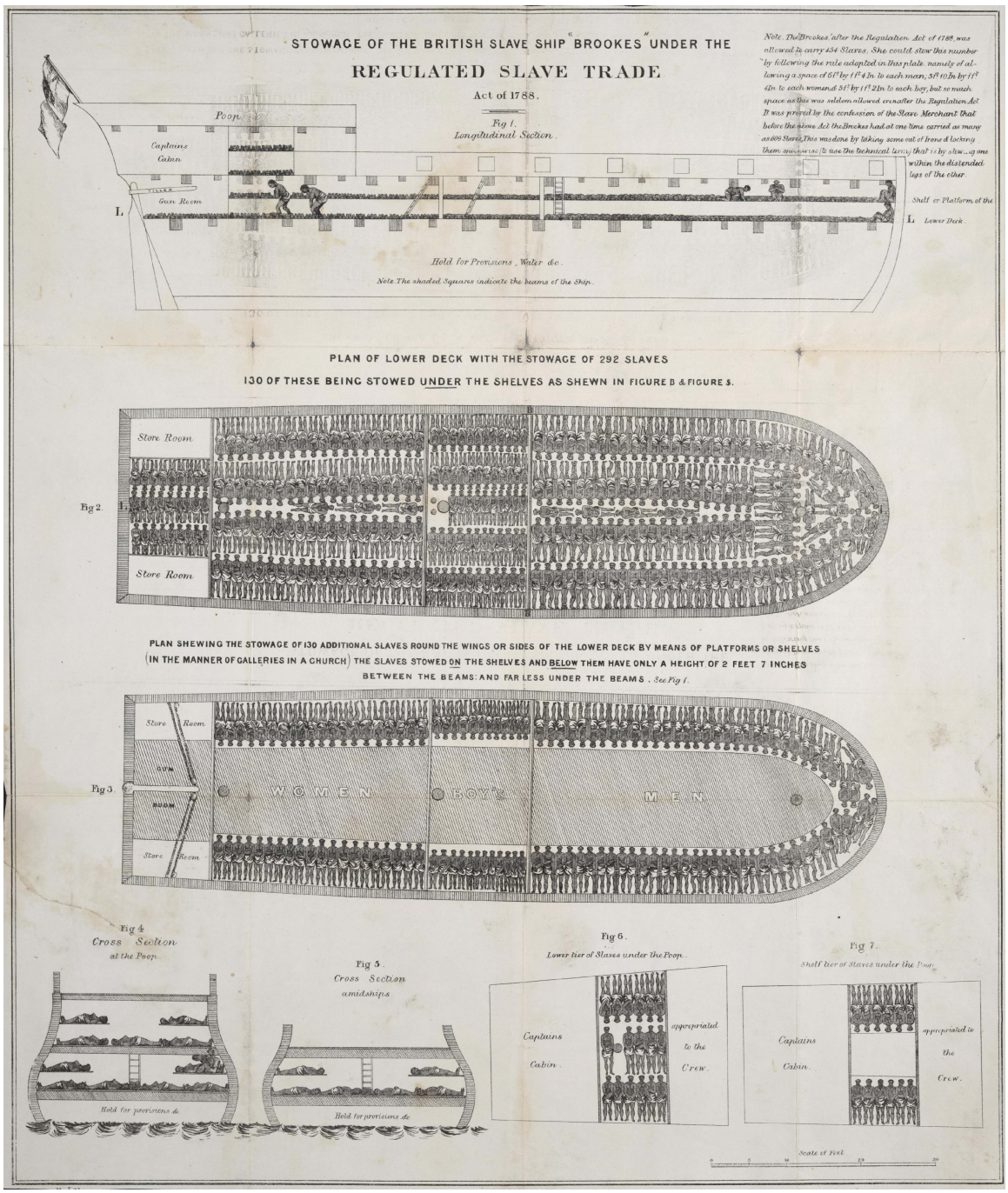


Figure 5. **Diagram of Stowage of British Slave Ship Brookes with Alignment of Enslaved Captives During the Trans-Atlantic Slave Trade** (Wikipedia)

A contemporary account of the conditions of this trip was provided by Olaudah Equiano (c.1745-1797), a former enslaved man and later a free seaman and writer, as follows:

> "At last, when the ship we were in, had got in all her cargo, they made ready with many fearful noises, and we were all put under deck, so that we could not see how they managed the vessel. ...The stench of the hold while we were on the coast was so intolerably loathsome....The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspirations, so that the air soon became unfit for respiration, from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died — thus falling victims to the improvident avarice, as I may call it, of their purchasers."

Figure 6 shows a contemporary painting of the Middle Passage — enslaved Africans as they crossed the Atlantic from Africa to the Americas. In the two or three weeks necessary for the crossing, some 50% to 70% of the enslaved people died and were thrown overboard.

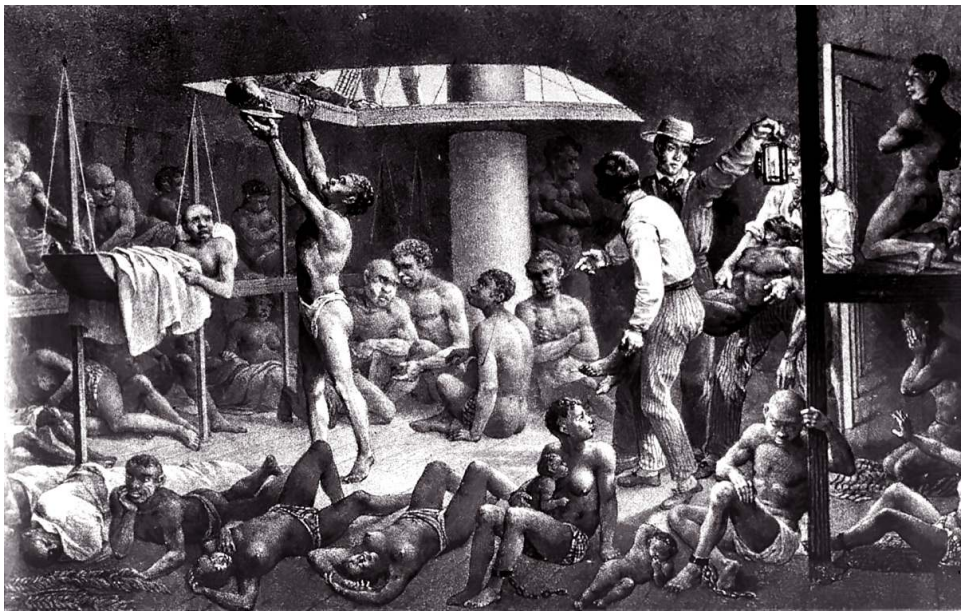


Figure 6. **Middle Passage**: **Enslaved Africans in Hold of Slave Ship**

by Johann Moritz Rugendas, USA, 1827, Watercolor (slaveryimages.org)

The most comprehensive analysis of shipping records over the course of the slave trade is the Trans-Atlantic Slave Trade Database, edited by David Eltis and David Richardson. They estimate that between 1525 and 1866, about twelve and a half million Africans were shipped to the New World. Of these, some eleven million survived the dreaded Middle Passage, disembarking in the Caribbean, South America and North America. The overwhelming percentage of the enslaved Africans were shipped directly to the Caribbean and South America. Approximately 450,000 Africans arrived in the United States over the course of the slave trade; most of the approximately 42 million current members of the African-American community descend from this group of less than half a million Africans. The last surviving enslaved person died in 1935, thereby ending the final chapter in the history of the abhorrent slave trade in the Western Hemisphere, one begun with the Spanish and Portuguese bringing enslaved Africans to their colonies in South America, the French to Florida and the English to Virginia, and enduring for more than three hundred years.

V. ABOLITION OF SLAVERY IN EUROPE

Denmark Abolishes Slave Trade

Denmark was the first European country to outlaw the enslavement of Africans in its colonies. This historic event was memorialized by the issuance of a medal commemorating the royal edict to end the slave trade in the Danish West Indies (today the US Virgin Islands) (Figure 7). It was designed by the Danish artist Nicolai Abildgaard and engraved by

the Danish medallist Pietro Leonardo Gianelli — all of whose medals, according to Forrer — are of great rarity.

This medal, which is housed in the Colonial Williamsburg Collection, is described on their website as follows:

> "In Denmark in 1792, as the move towards banning slavery was taking hold throughout Europe and two years before Congress prohibited the slave trade between the United States and foreign countries, Crown Prince Frederick VI, acting as regent for his mentally unstable father, Christian VII, issued what is considered to be the Prince's most important proclamation: the Edict of the Abolition of the Slave Trade. This decree made Denmark the first European nation to outlaw trade in enslaved persons on ships flying its flag, though the measure did not fully take effect until 1802. This medal, made at the beginning of the abolitionist movement on the European continent, marks a dramatic shift in the way Denmark sought to treat the enslaved African population in the nation's Caribbean colonies, the Danish West Indies. The male head depicted in profile on the face of the medal is likely the oldest Danish naturalistic portrait of an African. The Latin phrase "Me Miserum" ("Woe is me" or "Poor me") is imprinted as a border around the profile. The reverse image shows the mythological winged goddess Nemesis, who was thought to be the avenging goddess of divine indignation against and retribution for evil deeds and undeserved good fortune. She is depicted seated and facing forward on a platform decorated with a shield that bears her name while holding an apple branch in one hand and touching her wing with the other. The Latin legends indicate the medal was produced under the Danish King's law and includes the date of the edict, March 16, 1792."

This medal is particularly important as it is regarded as the first lifelike medallic portrait of someone of African descent (John Kraljevich).

Figure 7. **Abolition of the Slave Trade**

by Pietro Leonardo Gianelli, Denmark, 1792, Bronze struck medal, 56 mm. (The Colonial Williamsburg Foundation. Museum Purchase, Lasser Numismatics Fund; and Partial Gift, John Kraljevich)

VI. ROLE OF ENGLAND IN THE SLAVE TRADE

England played a major role both in the practice of slavery and in its abolishment. While most of the tokens and medals extant refer to abolitionists' efforts to abolish slavery, a few exist showing how slavery was promoted. One such piece (Figure 8) provides evidence that some individuals of African descent were not only sold into slavery but were even put on exhibit as curiosities.

Described as a 'White Negress', the advertisement indicates she could either be purchased outright for 400 guineas from Thomas Hall — 'a taxidermist, curiosity dealer and proprietor of stuffed birds' — or for the

price of 1 shilling, one could just ‘gawp at her’. The description of this piece, as presented on the website of the National Maritime Museum, Greenwich, London, is reproduced at follows:

> The obverse depicts a full length figure of a woman in European dress, with the legend: 'MRS NEWSHAM THE WHITE NEGRESS'. The reverse has the legend: 'TO BE HAD AT THE CURIOSITY HOUSE CITY ROAD', as well as the inscription: 'NEAR FINSBURY SQUARE, LONDON 1795'. Mrs Amelia Lewsam (or Newsham) 'The white Negro woman' was brought from Jamaica in 1754 aged about 5 and was offered for sale as 'the greatest Phaenomenon ever known' priced 400 guineas. A year later she was exhibited at Charing Cross with a cost of 1 shilling per head to gawp at her. She was described as having 'all the features of an Aethiopian with a flaxy woollen head, a skin and complexion fair as alabaster'. She was 'exhibited' again at the Bartholomew Fair in 1788, an event renowned for its theatrical booths.

Figure 8. **Advertising Ticket of ‘White Negress’**

by Lutwyche, England, 1795, Bronze struck token, 31 mm. (National Maritime Museum)

As common and lucrative as the enslavement of Africans was, toward the end of the eighteenth century and in the early nineteenth century, at the height of the slave trade, a number of organizations and individuals rose up to oppose the capture and enslavement of black men and women. One of the most important of these organizations was the British Society for Suppression of the Slave Trade, a group heavily influenced by the Religious Society of Friends (commonly known as Quakers), the earliest religious denomination in Britain to take a stand against slavery.

Quakers Lead the Way to Abolish Slavery

While several groups, both secular and religious, became active in the 18th century in opposing the slave trade, it was largely non-conformist congregations — primarily Quakers, but also Methodists, Baptists, and Unitarians, initially in England and later in America — who spearheaded the way. Among the Quakers who took the lead in the abolitionist movement included such personalities as the potter Josiah Wedgwood, and political figures, such as Thomas Clarkson, William Wilberforce, Joseph Sturge, and William Penn, for whom medals were issued to commemorate their efforts.

As an example of the Quaker influence in combating racial prejudice we may cite the George II American Indian Peace Medal shown in Figure 9.

This medal depicts on the obverse a bust of King George II and on the reverse a Quaker holding a peace pipe at a council fire with a Native American Indian, the legend reading, LET US LOOK TO THE MOST HIGH WHO BLESSED OUR FATHERS WITH PEACE. Originally

crafted in 1757 during the French and Indian Wars — as a form of diplomatic offering to encourage alliances between the British Colonial Government in Pennsylvania and the Native American Indian tribes — this medal was the first peace medal made in America.

The example shown is likely from a second set of copy-dies prepared in the 1880's by the U.S. Mint. It was commissioned and presented by the Friendly Association, a group of Pennsylvania Quakers who attempted to mediate negotiations between Delaware Indians and the Pennsylvania Assembly. Benjamin Franklin and members of the Friendly Association distributed these medals to Native Americans as tokens of goodwill.

Figure 9**. George II American Indian Peace Medal**

by E. Duffield, USA, 1880s (dated 1757), Silver struck medal, 44 mm.
Ref: Eimer 654b; MI ii, 682.399; Betts 401; Jamieson 8; Julian IP, 49.
(Christopher Eimer)

Notably, the Quakers were also one of the first to issue exonumia with the words “Am I Not a Man and a Brother”.

Am I Not a Man and a Brother

This phrase, *Am I Not a Man and a Brother*, often posed as a question, was to become the rallying cry of abolitionists in the 18th and 19th centuries. It was often accompanied by an image of a chained black African man, kneeling in supplication on a backdrop of a plantation on which he was forced to labor. This powerful imagery was adapted for use in a large number of anti-slavery devices, including many medals, tokens and coins. Although these pieces were made from different metallic materials and were used for different purposes, they had the common objective of supporting the efforts to abolish the enslavement of human beings captured from the African continent.

At about 1795 the Quakers issued an anti-slavery halfpenny token (Figure 10) modeled after a 1787 medal manufactured by English potter and fervent abolitionist Josiah Wedgwood. The obverse displays a chained black man on his knees pleading, AM I NOT A MAN AND A BROTHER, while the reverse shows clasped hands with the motto, MAY SLAVERY AND OPPRESSION CEASE THROUGHOUT THE WORLD.

Figure 10. **British Anti-Slavery Token**

by Roger Dixon, England, ca.1796, Copper token half penny, 28 mm.

Ref: D&H 1038b (moneta-coins.com)

An example of an anti-slavery medal, this made from “Britannia” metal, shows on the obverse a similar image and legend as that seen above. The reverse inscription, taken from the New Testament of the Bible (Matthew 7:12), reads, WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE EVEN SO TO THEM (Figure 11).

Figure 11. **Anti-Slavery Medal**

by Unknown medallist, England, 1787, Britannia metal (?), 33 mm.
(National Maritime Museum)

Others (not shown), identical to the one in Figure 11, were produced in white metal, a less expensive material from which medals could be made in large quantities and distributed to potential adherents of the abolitionist cause. Similar medals were also issued with the inscriptions in French and German.

A related design of anti-slavery pieces of the period has been placed on coins as well as on medals. Figure 12 shows such an example of a British copper farthing (a quarter of a penny) produced by the abolitionist movement. It was minted in the late 18th century and circulated around 1790-97.

This coin is somewhat of a curiosity. For while on the obverse we see the usual AM I NOT A MAN AND A BROTHER, the exergue is inscribed with the name ‘JAMES’. It seems unlikely that this refers to either James

I or James II, as both of these English kings not only supported the African slave trade, but had at this date been long dead. It might, however, refer to a James Ramsay (1733-1789), a ship's doctor and preacher, who lived during the period when the coin was struck, and who, along with fellow abolitionists William Wilberforce and Thomas Clarkson, worked tirelessly to abolish the slave trade.

The reverse legend lists three men — THO^{S} SPENCE (Thomas Spence), SIR THO^{S} MORE (Sir Thomas More), and THO^{S}. PAINE (Thomas Paine) — all of whom, as the reverse legend indicates, were ADVOCATES FOR THE RIGHTS OF MAN, and who were at the forefront for promoting human rights during different periods of history. Thomas Paine is thought to have written "African Slavery in America". Published in 1775, it was the first article proposing that enslaved African-Americans should be emancipated and slavery abolished (more on Thomas Paine later when we discuss Slavery in British North America). Thomas Spence was a follower of Thomas Paine. Sir Thomas More was a noted sixteenth century renaissance humanist.

Figure 12. **Anti-Slavery Farthing**

by ?, England, 1795, Copper struck coin, 22 mm. (National Maritime Museum)

Another coin, this one an engraved halfpenny (Figure 13), depicts a slaver in a top hat whipping a man standing with his hands held up, tied to a pole. The enslaved man is pleading MERCY MASSA on the inscription below. The reverse image is of a chained man on his knees, begging for mercy, with a spade in the ground behind him.

Figure 13. **Engraved Halfpenny**

by Unknown engravor, England, ca. 1820, Copper engraved coin, 28 mm. (Royal Museums Greenwich)

Medals and coins such as these were often distributed or sold at meetings of abolitionists, with the proceeds going to fund their anti-slavery campaign.

Efforts to End Slavery in England

Efforts to end slavery in England took place in stages. The first step was to reduce the number of enslaved Africans allowed to be imported, the second to stop their sale entirely, the third to abolish slavery where it existed, and the fourth to end the so-called “apprenticeship” system, whereby formerly enslaved persons, though officially free, were forced to remain with their former owners. Other efforts were aimed at ending the practice of slavery not only in England and its colonies but throughout the world.

These changes were achieved through several formal, legislative actions of the British Parliament. In 1788, prodded in large measure by the Quakers, the British House of Commons passed a bill that limited the number of enslaved people a ship could carry. In 1807, the Slave Trade Act was passed (officially, An Act for the Abolition of the Slave Trade), which stipulated that the trading of slaves be abolished; in 1833 additional legislation abolished the practice of slavery itself, thereby freeing all enslaved persons throughout Britain as well as its colonies. The "apprenticeship" system was abolished in 1838, the law providing for the slavers to receive massive amounts of compensation, but the enslaved persons themselves received nothing.

Medals shown below were issued to commemorate and promote the abolition of slavery throughout the British Empire. As they were issued contemporaneously with the events portrayed, they provide documentary evidence supporting these historic events and thereby act as primary sources of information.

Abolition of the Slave Trade: A number of individuals, some for whom medals were issued, stand out as playing a particularly important role in the abolition of slavery in England. One of the most prominent of these was William Wilberforce, an English politician and abolitionist, who, along with a group of other anti-slave-trade activists, led the movement to change English laws regarding slavery. In 1807 they were able to

pass the Slave Trade Act, which abolished the importation of enslaved people in the British Empire.

Several medals were issued to commemorate this historic legislative action, particularly as regarding William Wilberforce. One of these is shown in Figure 14. Issued in silver and bronze, the obverse depicts a bust of Wilberforce with the legend WILLIAM WILBERFORCE M.P. THE FRIEND OF AFRICA. On the reverse is Britannia attended by Mercury, Prudence and Justice. On the dias is inscribed, I HAVE HEARD THEIR CRY. In the exergue is written, SLAVE TRADE ABOLISHED MDCCCVII (1807).

Figure 14. **William Wilberforce: Abolition of the Slave Trade**

by T. Webb, England, 1807, Silver struck medal, 53 mm. Ref: Eimer 983; BHM 627 (Christopher Eimer)

A similar piece, this issued in white metal, has the same obverse as in Figure 14, while on the reverse are the stirring words taken from Isaiah 58:6, IS NOT THIS THE FAST THAT I HAVE CHOSEN? TO LOOSE

THE BANDS OF WICKEDNESS, TO UNDO THE HEAVY BURDENS, AND TO LET THE OPPRESSED GO FREE, AND THAT YE BREAK EVERY YOKE? (Medal Not shown).

Arab Slave Trade: Among the several groups that were engaged in the slave trade, the Arab slavers stand out. Beginning as early as the 7th and 8th centuries, soon after Muslim Arabs conquered much of North Africa, they developed the trans-Saharan slave trade. The trade continued and grew significantly in subsequent centuries, and by 1500, Arab slavers had bought some five million black captives from central Africa and transported them across the continent for subsequent sale (Figure 15).

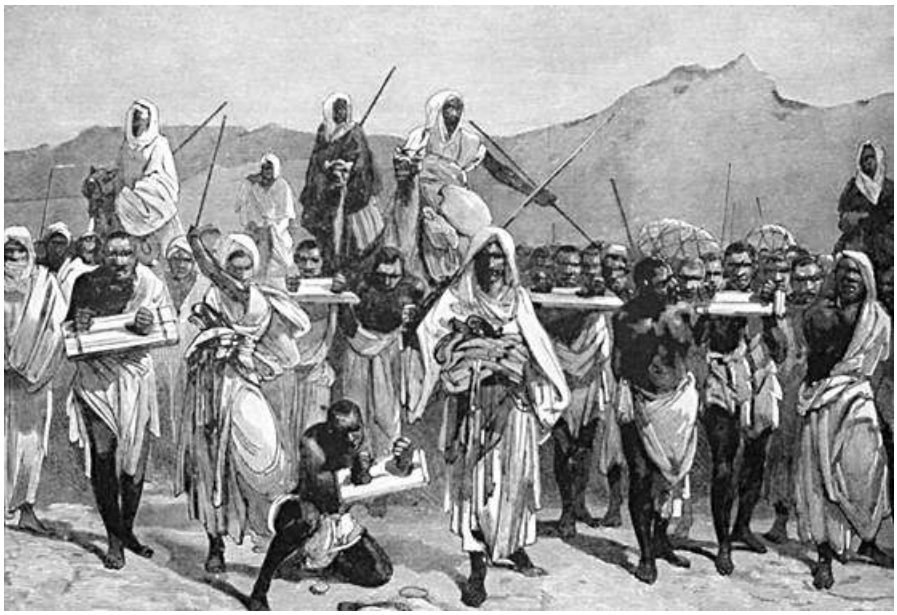


Figure 15. **Arab Slave Traders**

A 19th-century European engraving of Arab caravan transporting enslaved black Africans across the Sahara (Wikipedia)

The Arab slave trade peaked in the mid-19th century then tapered off, in part because of the pressure exerted by the Europeans. An example of

this pressure is evidenced by the medal/token shown in Figure 16. It was issued in 1807 — the year of the passage of the Slave Trade Act — and appeared to be related to the role Arabs played in the slave trade.

Here we see on the obverse a European shaking hands with an African. In the background are several African natives dancing around a tree, the legend reading, WE ARE ALL BRETHREN. The exergue proclaims SLAVE TRADE ABOLISHED BY GREAT BRITAIN 1807. It is likely this medal was directed particularly to the Arab slavers, as the reverse inscription is in Arabic, which translates as, “Sale of Slaves Prohibited in 1807, Christian Era, in the Reign of George the Third, Verily, We Are All Brothers”. By writing the inscription in Arabic and distributing it in the West African country of Sierra Leone — a state colonized by freed, formerly enslaved Africans — the medal was intended to deter Arabic-speaking African slavers not only from transporting their caravans of enslaved people from central Africa to coastal countries like Sierra Leone, but also to discourage the slavers from selling their captives to European ship captains for shipment to the Caribbean and Americas.

This trade token/medal was commissioned by Zachary Macaulay, the former Secretary of the Sierra Leone Company and governor of Freetown, the major port city and capital of Sierra Leone.

Figure 16. **Abolition of the Slave Trade: Sierra Leone**

by G.F. Pidgeon and J. Philip, 1807, England, Bronze struck medal, 36 mm. Ref: Eimer 984; D & W 188/694 (Christopher Eimer)

Abolition of Slavery in England: It is important to note that the 1807 act to abolish the slave trade did not forbid the practice of slavery itself. It was not until more than a decade later that the Slavery Abolition Act was approved by Parliament. Passed in 1833 and signed into law by William IV in 1834, this act abolished the practice of slavery in the whole of the British Empire, thus freeing some 800,000 enslaved Africans in the Caribbean and South Africa as well as a small number in Canada.

The final ratification of the Slavery Abolition Act in England was of such great importance that almost a dozen medals were minted to note its passage, one of which is shown in Figure 17. The obverse depicts a freed, formerly enslaved man, arms extended to heaven as he holds his broken manacles. Under his feet are more broken instruments used on the enslaved men, namely a whip and chains. He stands near a plant, representing tobacco or sugar cane, the crops from plantations in which

he worked. Around is a legend taken from the Bible: Verse 23, Psalm 118, THIS IS THE LORD'S DOING; IT IS MARVELLOUS [sic] IN OUR EYES. The exergue reads, JUBILEE AUG^{T} 1 1834. The reverse inscription is similar to that of many other medals of its type, IN COMMEMORATION OF THE EXTINCTION OF COLONIAL SLAVERY THROUGHOUT THE BRITISH DOMINIONS IN THE REIGN OF WILLIAM THE IV AUG^{T} 1 1834.

Figure 17. **Abolition of Slavery**

by J. Davis, England, 1834, Bronze cast medal, 43 mm. Ref: BHM 1665 (Busso Peus)

A medal similar to that in Figure 17 also shows an enslaved man, freed of his shackles, standing with his arms raised in jubilation, the legend reading ENGLAND I REVERE. GOD I ADORE. NOW I AM FREE (Figure 18). The reverse legend (not shown) — also similar to that of the previous medal — is inscribed COLONIAL SLAVERY ABOLISHED

THROUGHOUT THE BRITISH DOMINIONS AUGUST 1, 1834 IN THE REIGN OF WILLIAM IV.

Figure 18. **Abolition of Slavery in the British Colonies**

by J. Davis, England, 1834, Bronze struck medal, 45mm. Ref: Eimer 1275, BHM 1668. (Christopher Eimer)

Another medal commemorating the enactment of the law abolishing slavery in Great Britain is shown in Figure 19. This medal bears on its obverse the image of King William IV seated beneath a canopy, attended by advisors, its exergue reading I ADVOCATE THIS BILL AS A MEASURE OF HUMANITY. The reverse depicts several Africans with hands linked, dancing around a palm tree, its exergue reading SLAVERY ABOLISHED BY GREAT BRITAIN 1834.

Figure 19. **Slavery Abolished**

by Thomas Halliday, England, 1834, Bronze struck medal, 41 mm. Ref: Eimer 1276. (National Maritime Museum)

A rare variety from this series of medals commemorating the abolition of slavery is shown in Figure 20. The obverse depicts a family of three freed black Africans: a standing man holding his broken chains flanked by his kneeling wife and child, all in a plantation. The legend reads, LIBERTY PROCLAIMED TO THE CAPTIVES. The reverse legend is taken from Scriptures: IS NOT THE FAST THAT I HAVE CHOSEN? TO LOOSE THE BANDS OF WICKEDNESS, TO UNDO THE HEAVY BURDENS, AND TO LET THE OPPRESSED GO FREE, AND THAT YE BREAK EVERY YOKE. ISAIAH-LVIII-6

Figure 20. **Abolition of Slavery**

by ?, England, 1834, Bronze struck medal, 45 mm. Ref: BHM 1672. (Heritage Auctions)

Abolition of Apprenticeship of Freed, Formerly Enslaved Persons: Even after laws were passed abolishing the practice of slavery in the British Empire, those formerly enslaved individuals were still forced to serve as apprentices for several years after being freed, a practice that might justifiably be termed ‘indentured servitude’. Finally, in 1838, this practice was stopped — in this case by local legislatures of the several English colonies — an event for which medals were issued.

Figure 21 shows an example of one of these medals related to ending such apprenticeships in England’s West Indian island colonies. The obverse depicts a black couple with their infant seated leisurely beneath a palm tree, the legend around reading, LIBERTY, PEACE, AND INDUSTRY. The reverse is an inscription specifying, by name, the several relevant West Indian colonies that ended the practice of the forced apprenticeship of previously enslaved people.

Figure 21. **Abolition of Slave Apprenticeship in the West Indies**

by J. Davis, England, 1838, Copper struck medal, 51 mm. Ref: Eimer 1317a; BHM 1876 (Dix, Noonan and Webb)

Abolishing both slavery and the practice of apprenticeship of freed slaves in the British Colonies was particularly important because it was here where there were so many enslaved people. Of these British territories, the island colony of Jamaica — being a major source of sugar — was of singular significance as it relied heavily on the forced labor of enslaved individuals. One who played a prominent role in emancipating enthralled people in Jamaica and other British colonies in the Caribbean was a Baptist minister and school master, the Reverend William Knibb.

A medal celebrating the anti-slavery efforts of William Knibb is shown in Figure 22. On the obverse we see a three-quarters bust of Knibb with the legend, REV^{d}. WILLIAM.KNIBB.JAMAICA., and on the reverse the inscription listing several of these British colonies: TO COMMEMORATE THE ABOLITION OF NEGRO APPRENTICESHIP IN JAMAICA, BARBADOS, GRENADA, ST VINCENTS, ST KITTS, NEVIS,

MONTSERRAT & THE VIRGIN ISLANDS BY ACTS OF THE RESPECTIVE LOCAL LEGISLATURES AUGUST 1st 1838.

Figure 22. **Abolition of 'Negro' Apprenticeships in Jamaica**

by J. Davis and B.R. Haydon, England, 1838, Copper struck medal, 52 mm. Ref: BHM 1877 (Dix, Noonan and Webb)

Knibb's historic statement supporting emancipation stands out even today:

> "The cursed blast of slavery has, like a pestilence, withered almost every moral bloom. I know not how any person can feel a union with such a monster, such a child of hell. I feel a burning hatred against it and look upon it as one of the most odious monsters that ever disgraced the earth. The iron hand of oppression daily endeavors to keep the slaves in the ignorance to which it has reduced them."

During the period between the abolition of slavery in 1834 and the ending of the apprentice system of coerced labor in 1838, some slavers rewarded their indentured servants with medals to encourage compliance. One such piece is shown in Figure 23, which on the obverse is an image of the slaver John Bolton (J.BOLTON ESQ. WATERLOO ESTATE 1835) and on the reverse an inscription reading A REWARD FOR GOOD BEHAVIOUR.

Figure 23. **Medal Awarded by John Bolton to Apprenticed Freed Slaves on Caribbean Waterloo Estate**

by Unknown medallist, England, 1835, White metal struck medal, ? mm. (ucl.ac.uk)

Efforts to Abolish Slavery World Wide

With the passage of time some individuals took up the task of ending slavery not only in England and its colonies but throughout the world. Prominent among these was Thomas Clarkson.

Thomas Clarkson was an English abolitionist and a leading campaigner against the slave trade. Early in his career, he helped found the organization known as the Society for the Abolition of the Slave Trade and worked to achieve passage of the Slave Trade Act of 1807, which ended the British trade in slaves. In his later years Clarkson campaigned to abolish slavery everywhere, a practice which was then concentrated in the Americas. In 1840, he was the key speaker at the Anti-Slavery Society's first conference in London, the goal of which was to end slavery worldwide.

Clarkson's efforts in this regard were memorialized by the issuance of the medal shown in Figure 24. The obverse shows his bust, and the reverse a chained enslaved man, kneeling in supplication, with the now commonly-applied legend, AM I NOT A MAN AND A BROTHER. The legend around reads, BRITISH & FOREIGN ANTI-SLAVERY SOCIETY/ GENERAL ANTI-SLAVERY CONVENTION HELD IN LONDON 1840/ PRESIDENT THOMAS CLARKSON AGED 81.

Figure 24. **Thomas Clarkson: Anti-Slavery Convention**

by J. Davis, obverse after B.R. Haydon, England, 1840, Bronze struck medal, 52 mm. Ref: BHM, 1977; Eimer 1342. (Dix, Noonan and Webb)

Joseph Sturge was another prominent abolitionist who worked tirelessly to emancipate those held in bondage, mainly in the British colonies, but also worldwide. Like several other abolitionists of the period, Sturge was an English Quaker, the group that played a large, seminal role in the abolitionist movement in England. He is known primarily as the founder of the British and Foreign Anti-Slavery Society (now Anti-Slavery International), whose major goal, as Figure 25 indicates, was to effect the universal emancipation of enslaved individuals. This medal honoring Joseph Sturge shows on the obverse his bust with a legend reading, SLAVERY ABOLISHED AUG. 1. 1838. ANTI SLAVERY SOCIETY FORMED AT ST ANNS BAY DEC. 9. 1839. The reverse is the same as the obverse of Figure 25 except that on this medal the legend is changed to TEMPERANCE INDUSTRY AND HAPPINESS. On the exergue is inscribed, EMANCIPATION AUG. 1. 1838.

Figure 25. **Joseph Sturge: St Ann's Bay Anti-Slavery Society**

by J. Davis, England, 1839, Copper struck medal, 41mm. Ref: BHM 1893; Eimer 1331. (Dix, Noonan and Webb)

Figure 26 commemorates the combined efforts of several of those individuals who were responsible for the worldwide emancipation of enslaved black Africans during the late 18th and early 19th centuries. On the obverse of this medal is seen a white family greeting a family of former slaves, consisting of a father, mother and daughter, the inscription reading, WE ARE MEN AND BRETHREN. In the exergue is written: EMANCIPATION AUG. 1. 1838. The reverse is inscribed with the names of some of the prominent men responsible for bringing about the freedom from involuntary servitude of enslaved peoples. They are: William Penn, Quaker and founder of Pennsylvania; Granville Sharp, philanthropist and prominent figure in the founding of a society for the abolition of slavery; William Wilberforce, philanthropist and Parliamentary leader of the cause of the abolition of slavery; Anthony Benezet, philanthropist and Quaker who was involved in the cause of freedom for Negroes and Indians; Thomas Clarkson, publisher of a prize essay against slavery and author of various pamphlets on slavery; Henry Peter Brougham, Lord Chancellor, who advocated for the abolition of slavery; Joseph Sturge, Quaker philanthropist and zealous abolitionist; and Peter Howe, second Marquis of Sligo, governor and vice-admiral of Jamaica (descriptions taken from BHM). Around is an inscription making this prescient prediction: THEIR NAMES SHALL BE HAD IN REMEMBRANCE WHEN THE OPPRESSORS WILL PERISH WITH THEIR DUST.

Figure 26. **Emancipators of Enslaved Peoples**

by T. Halliday, England, 1838, Struck white metal medal, 41 mm. Ref: BHM 1879. (Dix, Noonan and Webb)

A variation of this theme, commemorating the abolition of slave apprenticeship and honoring the same group of English abolitionists, is shown in Figure 27. Here we see again an emancipated black family, now shown seated beneath a palm tree on the obverse, and a similar, though not identical, inscription of the reverse: THEIR NAMES SHALL BE SACRED IN THE MEMORY OF THE JUST.

Figure 27. **Emancipation of Enslaved Peoples**

by T. Halliday, England, 1838, Struck white metal medal, 38 mm. Ref: BHM 1881. (Dix, Noonan and Webb)

VII. SLAVERY IN THE WESTERN HEMISPHERE

In addition to England, other European colonial powers came to the Western Hemisphere and established a slave economy, using both Indigenous Native American peoples as well as imported enslaved Africans. One of these countries was Spain.

Spanish Colonies in the Carribean

Bartolomé de las Casas (ca. 1474 – 1566) was one of the first Spanish settlers in the Americas, arriving in the Spanish colonies of the Carribean. Although he later became notable as a historian and social reformer, Las Casas' position regarding slavery is somewhat checkered. Initially, along with other Europeans, he participated in the enslavement

and abuse of the Native Americans. However, in 1515 he gave up his enslaved Indians and tried to convince the Spanish court to adopt a more humane policy of colonization. He also opposed the practice of other priests, who sought to destroy the indigenous peoples' native books and writings. Although Las Casas failed to save the indigenous peoples of the Western Indies, his efforts did result in improving their legal status and forced an increased colonial focus on the ethics of colonialism.

History has had mixed judgements about his overall effect on the institution of slavery. For although he opposed the enslavement of Native peoples, in his early writings Las Casas advocated the use of enslaved Africans instead of Native Americans in the West-Indian colonies. Indeed, he has been criticized for being among the founders of the transatlantic slave trade of black Africans. As later in life he retracted this position and regarded all forms of slavery as equally wrong, Las Casas is now often considered to be one of the first advocates for a universal conception of human dignity and human rights.

Figure 28 shows a relatively modern medal commemorating the 50 years Bartolomé de las Casas spent fighting slavery and the colonial abuse of indigenous peoples. On the obverse we see an image of the Dominican Friar seated, writing with a quill pen at his table with a legend, FRAY BARTOLOME DE LAS CASAS, 1474 / 1566, the dates of his birth and death. The reverse shows a coat of arms with the legend INSTITUTO DE COOPERACION IBEROAMERICANA, referring to the institute that issued the medal, the Institute of Ibero-America.

Figure 28. **Bartolome De Las Casas**

by Unknown medallist, Spain, nd, Bronze struck medal, 80 mm.

(todocoleccion.net)

VIII. SLAVERY IN BRITISH NORTH AMERICA

> "Two hundred years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty five years of state-sanctioned redlining...", so states the cover of *The Atlantic* (June 2014), summarizing the vile history of slavery in the United States of America.

The prototypical design of anti-slavery medals of the late 18th and early 19th centuries, which was shown in Figure 1 — a Wedgwood jasperware medallion — has also been issued encased in a turned wood frame (Figure 29). The iconography is after that of William Hackwood and is engraved with the customary phrase *Am I not a Man and a Brother*.

Figure 29. **Anti-Slavery Wedgwood Medallion**

by Josiah Wedgwood, England, 1787, Jasperware medallion contained in turned wood frame, 68 x 64 mm. (Tim Millett)

This piece serves to bring together the anti-slavery efforts of England with those of the United States, as Wedgwood sent examples of this medallion to Benjamin Franklin in Pennsylvania in February 1788. Apparently these incased oval medallions were an immediate success, for on receiving them Franklin wrote to Wedgwood, "I am persuaded [the medallion] may have an Effect equal to that of the best written Pamphlet in procuring favour to those oppressed people" (National Museum of American History).

Beginnings of Slavery in North America

It wasn't long after Europeans settled in Jamestown, Virginia in 1607 — during the reign of James I of England — that they began capturing and enslaving many Native American Indians who had been living here for centuries. Later, most either were killed, died from European borne diseases or forced to leave their native lands in the East and be transported to lands west of the Mississippi. Starting in the late 1800s, American Indian children, though not 'officially enslaved' were sent to boarding schools far from their homes to learn the ways of White society.

In 1619, the first documented Africans — about 50 men, women and children — came to Jamestown aboard a Portuguese slave ship that had been captured in the West Indies and brought to the Jamestown region (Figure 30). Initially, they worked in the tobacco fields as indentured servants, in that while not enslaved, they were individuals who signed contracts requiring them to work for several years before being set free. These people ordinarily would have been enslaved in America had they not been Baptized before being loaded onto slave ships, but they became indentured servants because English custom then considered Baptized Christians exempt from slavery.

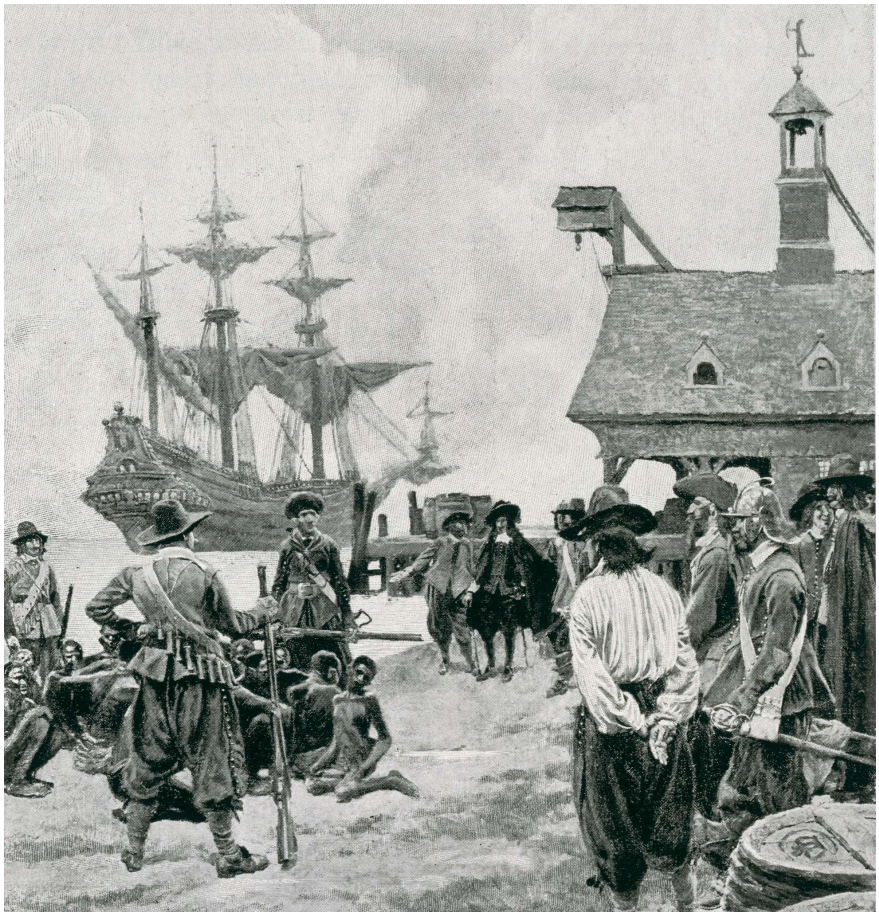


Figure 30. **Landing Negroes at Jamestown from a Dutch Man-of-War, 1619**

By Howard Pyle, USA, 1917, Engraving (Library of Congress)

The African slave trade became more formalized when in 1626, the Dutch West India Company imported a small group of enslaved Africans to New Amsterdam. By 1655, they had greatly expanded their trade, even arranging for their auction (Figure 31), and it wasn't long before the households of this northern city — later to be called New York — had the second-highest proportion of enslaved people of any colonial city, only after Charleston, South Carolina.

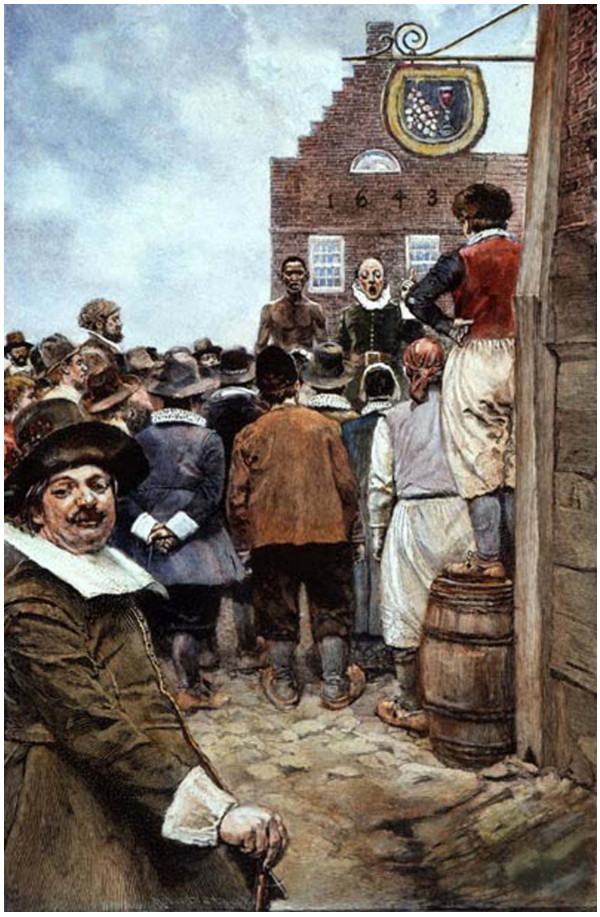


Figure 31. **The First Slave Auction at New Amsterdam in 1655**

by Howard Pyle, USA, 1917, Illustration (pbs.org)

With time, the importation of black men, women and children from Africa became still more common, with the modern conception of slavery in the future United States becoming formalized in 1640 and fully entrenched in Virginia by 1660 when the Royal African Company was set up by the Stuart family (Charles II and the future James II) to trade along the west coast of Africa. The company soon became heavily engaged in the slave trade as shown by the prominence of Africans in their Coat of Arms (Figure 32).

Figure 32. **Coat of Arms of Royal African Company**

(Wikipedia)

By the 1660s laws were passed in Virginia declaring that African women were to be considered as having the status of “Slave”. This resulted in their children inheriting this status and automatically becoming enslaved at birth regardless of the father’s identity. Slavery was now a permanent hereditary condition.

During most of the 17th and 18th centuries, the British colonies in North America became, in fact, a slave society, where every one of the 13 original colonies — North and South alike — had laws supporting the enslavement of humans, and large numbers of its most prominent citizens, including many of the founders of the new United States held slaves. The importation of enslaved individuals was even provided for in the U.S. Constitution, and this practice continued even after it was made illegal in 1808.

John Locke: In 1689, while the English Colonies in America were still governed by Great Britain, even such a renowned leader of the English Enlightenment as John Locke — who wrote works on Toleration and Civil Government — had a decisive hand in drafting the *Fundamental Constitutions of Carolina*, which stipulated that "every Freeman in Carolina shall have ABSOLUTE POWER AND AUTHORITY over his Negro Slaves". This Constitution not only endorsed slavery, but also promoted a semi-feudalistic and wholly aristocratic society.

A medal of John Locke is shown in Figure 33. It is one of series of 'The British Worthies' by the Swiss medallist Jean Dassier. On it we see his bust on the obverse and on the reverse, somewhat ironically, images of Liberty (Toleration) and Justice (Civil Government) seated upon a sarcophagus, symbols extolling his virtues.

Figure 33. **John Locke**

by Jean Dassier, England, ca.1733, Bronze, 43 mm. Ref: M.I. ii, 271/72; Eimer 68/413; Storer 2245; Freeman 162/328; Eisler I, 285/6c; Thompson 41/05; Weiss BW056 (Weiss collection)

William Penn (1644–1718): An English nobleman and devout Quaker, William Penn came to America in 1682 after King Charles II gave Penn a large portion of his North American land holdings to pay the debts the king owed to Penn's father. This land included present-day Pennsylvania and Delaware.

Penn was an early advocate of democracy and religious freedom and is noted for his good relations and successful treaties with the Lenape Native Americans. However, his attitudes toward African Americans and slavery were somewhat equivocal. Adhering to the Quaker principles that liberty was a universal entitlement, Penn hoped that Pennsylvania could be governed by treating all persons equally, including women, Blacks and Indians. But available evidence does not fully support this hope. After the founding of Pennsylvania in 1682, Philadelphia, in fact, became the region's main port for the import of enthralled black Africans. Further, apparently Penn himself owned slaves and used them to work his estates, believing that “slavery was perfectly acceptable, provided that slave owners attended to the spiritual and material needs of those they enslaved.” Like many others of this period, Penn pledged to release those he enslaved but only upon his death.

A medal memorializing the death of William Penn, which emphasizes his friendship with Native Americans, is shown in Figure 34. On the obverse is a bust of Penn with the dates of his birth (1644) and death (1718). On the reverse are images of Penn standing with a Native American Indian, their hands clasped. The legend reads: BY DEEDS OF PEACE. In the exergue is PENNSYLVANIA SETTLED 1681, the year Charles II gave the land, now Pennsylvania, to Penn (Penn arrived in American the following year). According to Eimer, this medal was struck around 1780.

Figure 34. **William Penn Memorial** by L. Pingo, England, ca.1780, Silver struck medal, 40 mm. Ref: Eimer 482; MI ii, 438/40; BHM 201; Betts 531; Pingo 53. (Christopher Eimer)

The final verdict on William Penn's legacy regarding the issue of slavery may have to await further studies, but Pennsylvania's subsequent history on slavery may be summarized briefly as follows: In the 18th century, high British tariffs discouraged the importation of additional slaves and encouraged the use of white indentured servants and free labor. During the American Revolutionary War, Pennsylvania passed the Gradual Abolition Act (1780), the first such law in the new United States. Pennsylvania's law established as free those children born to enslaved mothers after that date, although they had to serve lengthy periods of indentured servitude.

In other states the legalization of slavery continued to be expanded and formalized during this early history of the country. In 1780, during the Revolutionary War, Virginia assemblymen agreed to grant white men the

bounty of a slave as payment for their willingness to serve until the end of the war.

Institution of Slavery Increases in America

During the pre-Revolutionary Colonial period in what is now the United States of America, the number of enslaved individuals in British North America was estimated to stand at around 600,000. By 1790 the number increased to about 700,000, in 1830 there were more than two million, and on the eve of the Civil War, there were nearly four million people enslaved in the United States.

Unlike indentured servants, these individuals were in fact chattel (humans treated as property) in every sense of the word — hands and feet shackled and tagged with identifying tags or badges, they were marked for sale to remain as property of their masters for the remainder of their lives. In the eyes of the law they had no authority to make decisions about their own lives and could be bought, sold, tortured, rewarded, educated, or killed at a slaveholder's will.

Shackles for enslavement: Shackles were even made for children as shown in Figure 35. One end has a loop was for attaching to the person’s neck and the other end a loop to attach to a wall or some other secure item. The center loops are for the wrists.

Figure 35. **Shackle for Enslaved Child**

Eighteenth century**,** Iron (EarlyAmerican.com)

Slave Tags: Several cities in the South had laws on the books regulating the practice of hiring out those who had been enslaved, but Charleston, South Carolina — through which more enslaved people were imported than any other city — was the only one with a slave hire system that was accompanied by the issuance of what are often called "slave tags." A slaveholder could pay a license fee, good for one year at a time, on a sliding scale based on the occupation. In return, he would receive a copper tag or badge for each enslaved person registered. Each badge generally contained the name of the city, a serial number, the year, and an occupation. The master was then allowed to hire that person out to private individuals, businesses, or even the municipal government with the proviso that the enslaved person would wear the badge at all times when on one of these hire-out jobs and could only conduct the function he was licensed to perform. (Michael Riley).

An example of a Slave Hire Badge is shown in Figure 36. It has been described in some detail in the Stack's Bowers auction catalog, as follows:

> "Holed for suspension at the top, as always seen. The central number 103 has been hand engraved, also as typically seen, with CHARLESTON arcing above in a cartouche, at both ends of which is a single star. Below the central number is FISHER and the date 1812. The name of the badge's maker, LAFAR, is stamped on the back. Interestingly, silversmith John Joseph Lafar also served as the city marshal for Charleston for many years during the early to mid 19th century, which means that he not only made these badges, but also enforced their use.
>
> "The year 1812 is significant in that it represents the first use of diamond-shaped slave hired badges, which would eventually become the dominant design for these pieces until the end of the Civil War in 1865."

Figure 36. **Charleston Slave Hire Badge**

by Lafar, USA, 1812. (Stack's Bowers)

Examples of slave tags indicating not only their identifying number and city but also their vocation are shown in the following figures: SERVANT in Figure 37; PORTER in Figure 38; and MECHANIC in Figure 39. As those enslaved were required by law to wear these metal identification tags at all times, wearing the tags not only allowed the enslaved person to be leased out by his master for short-term hire but also served as a firm means of identification of ownership of the enslaved persons in case of escape.

Figure 37. **"SERVANT" Slave Hire Identification Tag**

by W.M. Rouse, Charleston (SC), 1849, Copper, 45mm x 45mm. (EarlyAmerican.com)

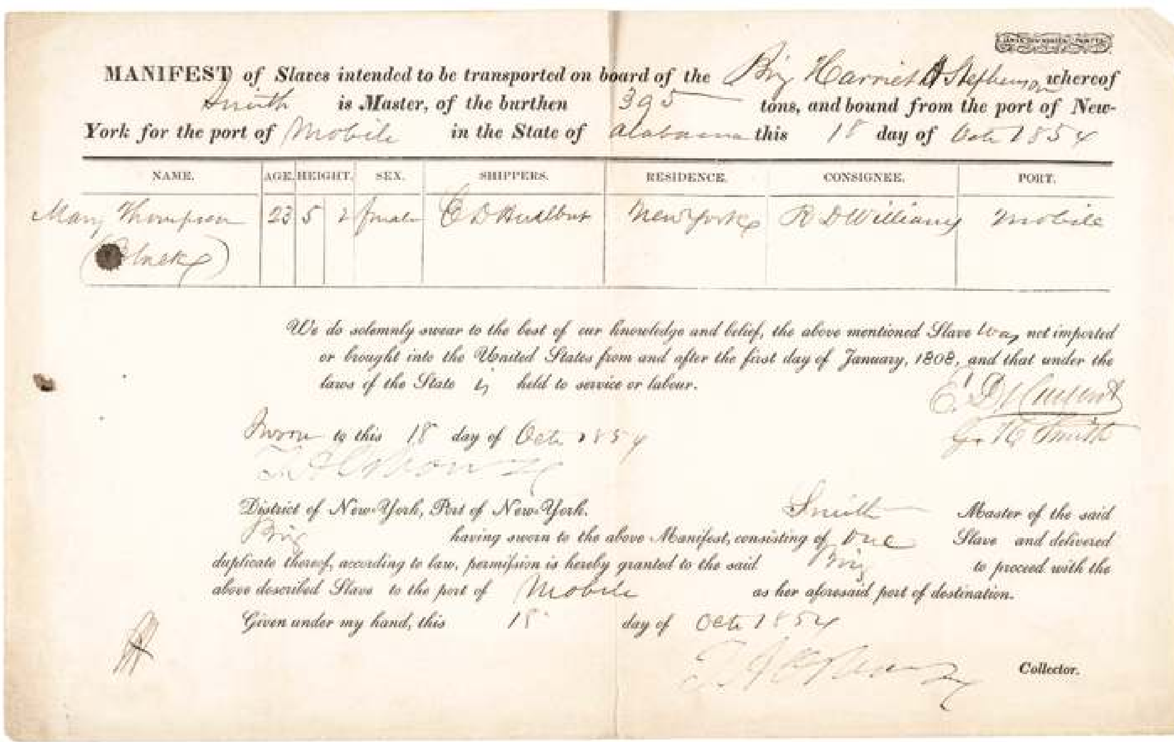
Figure 38. **Slave Hire Badge: Porter**

USA, 1861, Copper badge, 38 mm square (usslave.blogspot.com)

Figure 39. **Slave Tag, Mechanic**

USA, 1801 (mqamericana.com)

Ship's Manifest: Enslaved Africans were often brought by ship to the port of New York, and from there were shipped to ports in the South. A typical Ship's Manifest, is shown in Figure 40. This one, dated October 18, 1854, describes the legal authority of the named Master of the vessel to transport one Mary Thompson, age 23, height 5' 2" from the port of New York to the port of Mobile, Alabama.



MANIFEST of Slaves intended to be transported on board of the Brig Harriet [illegible] Stephens whereof Smith is Master, of the burthen 395 tons, and bound from the port of New-York for the port of Mobile in the State of Alabama this 18 day of Oct. 1854

NAME.	AGE.	HEIGHT.		SEX.	SHIPPERS.	RESIDENCE.	CONSIGNEE.	PORT.
Mary Thompson (Black)	23	5	2	female	E D Hurlbut	New York	R D Williams	Mobile

We do solemnly swear to the best of our knowledge and belief, the above mentioned Slave was not imported or brought into the United States from and after the first day of January, 1808, and that under the laws of the State is held to service or labour.

Sworn to this 18 day of Oct. 1854

District of New-York, Port of New-York. Smith Master of the said Brig having sworn to the above Manifest, consisting of One Slave and delivered duplicate thereof, according to law, permission is hereby granted to the said Brig to proceed with the above described Slave to the port of Mobile as her aforesaid port of destination.

Given under my hand, this 18 day of Oct. 1854

Collector.

Figure 40. **Manifest of Slaves Intended to be Transported from the Port of New York to Mobile, Alabama** (EarlyAmerican.com)

Sale and Distribution of Enslaved Black Africans

Once in the continental United States, the enslaved individuals were distributed to their new owners — either sold outright or more often by sale at private or public auction in slave markets.

These slave markets were located in several states, mostly in the South. Alexandria was the second largest slave center in the United States after New Orleans. When Union soldiers entered the city in May 1861, they found an abandoned Slave Auction House — a slave pen of Price, Birch & Company on Duke Street, Alexandria — with an enslaved person still shackled to the basement floor.

An engraving made in 1861 of a slave auction in Richmond, Virginia, is shown in Figure 41. In this particular case the auctioneer is offering a man, woman and child to the highest bidder.

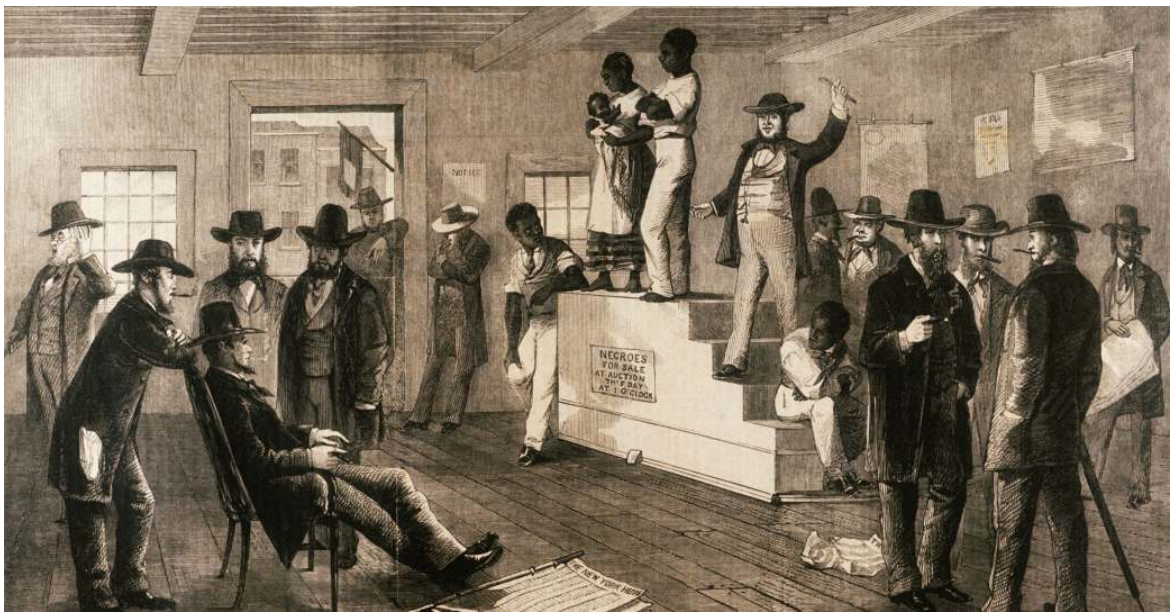


Figure 41. **Slave Auction in Virginia**

by Unknown artist, 1861, Engraving (National Maritime Museum)

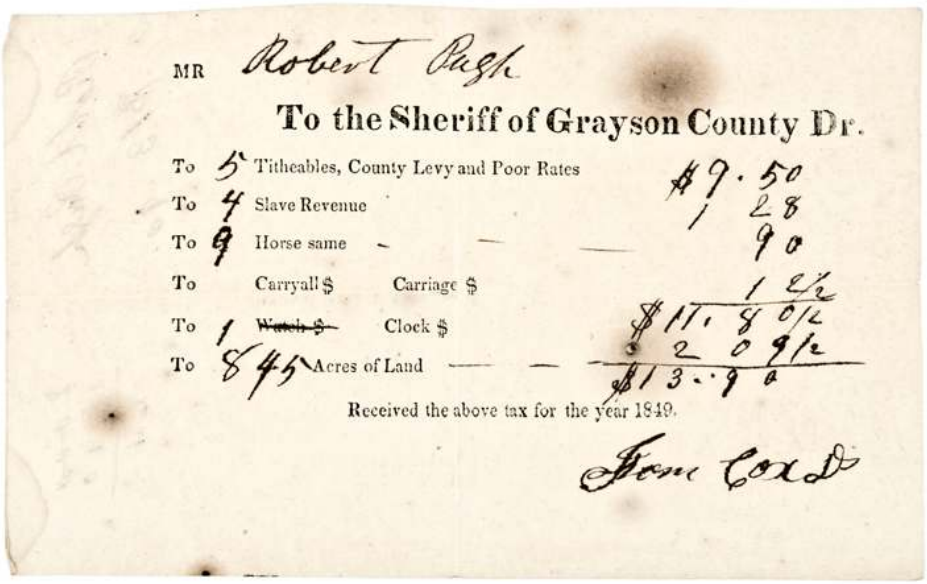
Georgia was another prominent state with slave markets. Here we see a 1864 photograph where patrons can obtain enslaved people; the building advertises their services with a sign surmounted on the front of the building, offering “AUCTION & NEGRO SALES” (Figure 42).

Figure 42. **Slave Market in Georgia**

USA, 1864 (Library of Congress)

Once purchased, the enslaved people were considered to be the same as any other property the owner may have. For enslaved women, fertile capacity made the womb an article of commerce and enslaved children chattel-movable property, like cattle. Enslaved children were actually listed in the wills of plantation owners as ‘breedings’, and an enslaved woman’s potential to breed was denoted as ‘future increase’, terms that applied to livestock as well.

Documentary evidence of the government sanctioned practice of treating enslaved people as property in the eyes of the law is this Property Tax Receipt for Taxes Paid on land, horses and slaves (Figure 43).


MR Robert Pugh

To the Sheriff of Grayson County Dr.

To 5	Titheables, County Levy and Poor Rates	$7.50
To 4	Slave Revenue	1.28
To 9	Horse same	90
To	Carryall $ Carriage $	1 2½
To 1	~~Watch $~~ Clock $	$11.80½
To 845	Acres of Land	2 09½
		$13.90

Received the above tax for the year 1849.

Tom Cox D

Figure 43. **Official Receipt For Taxes Paid On Slaves.**

USA, 1849, White Tan Woven Paper, 10 cm x 15 cm.
(EarlyAmerican.com)

A couple of examples of such sales of enslaved Africans and how they were described are shown below.

Figure 44 shows a professionally produced handbill with cartoon images and details of their ‘wares’, in this case a slave auction in Charleston, South Carolina that was offering “A CARGO of Ninety-Four PRIME, HEALTHY NEGROES, CONSISTING OF Thirty-nine Men, Fifteen Boys, Twenty-four Women, and Sixteen Girls”, all of whom have “JUST ARRIVED...from SIERRA LEON [sic]...”.

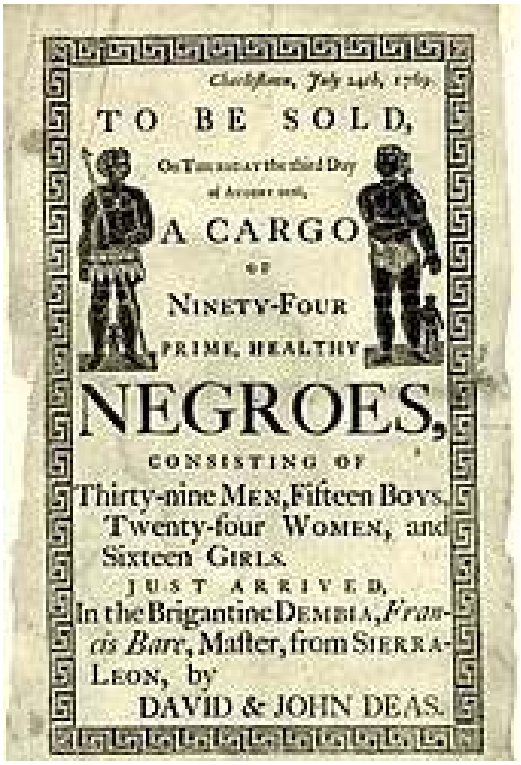
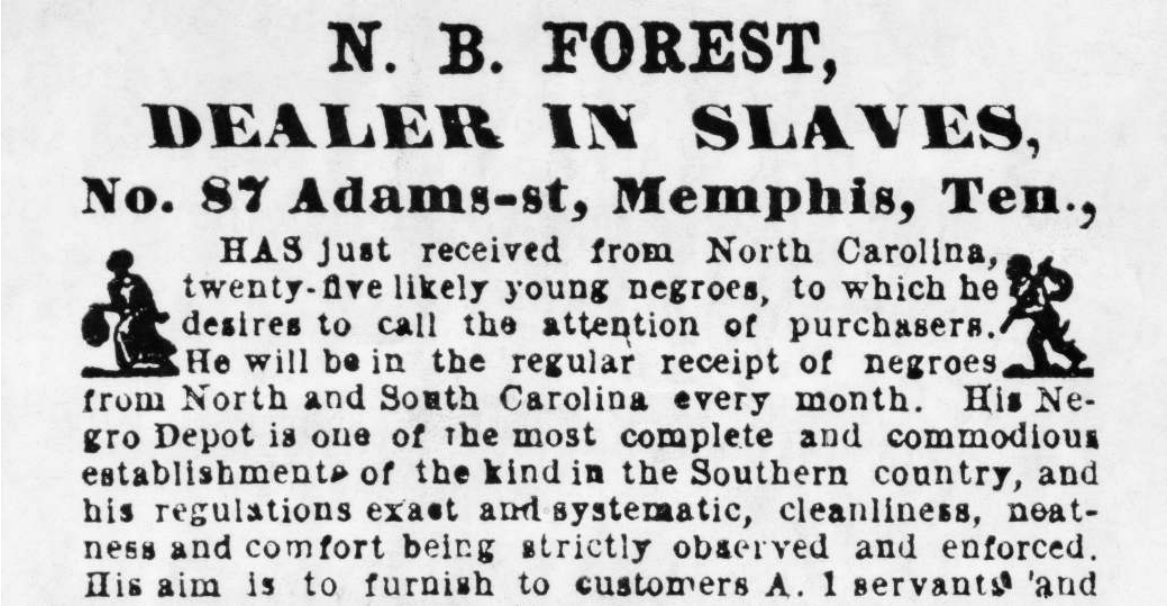


Figure 44. **Handbill Advertising a Slave Auction in Charleston, South Carolina**,

Charleston, South Carolina, Handbill, 1769. (Wikipedia)

Sometimes enslaved people were sold between the Southern states, as this notice in Figure 45 indicates. In this case, the advertisement calls attention to a new shipment of slaves coming in from North Carolina and were being offered for sale in Memphis, Tennessee, by a slave dealer. As can be seen, the slaver — likely the same N. B. Forrest, Confederate Army general during the American Civil War and Grand Wizard of the Ku Klux Klan — extols his place of business in a manner similar to that one might see today in a department store: “His Negro Depot is one of the most complete and commodious establishments of the kind in the Southern country..."



N. B. FOREST,

DEALER IN SLAVES,

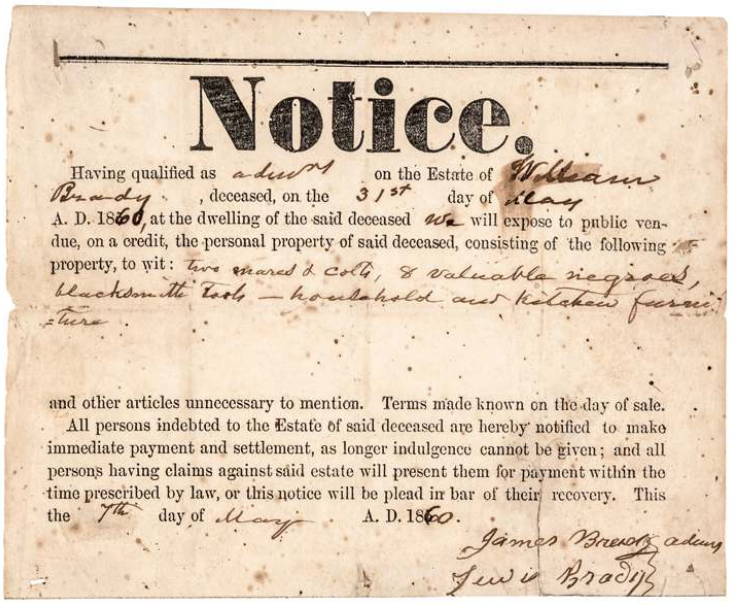
No. 87 Adams-st, Memphis, Ten.,

HAS just received from North Carolina, twenty-five likely young negroes, to which he desires to call the attention of purchasers. He will be in the regular receipt of negroes from North and South Carolina every month. His Negro Depot is one of the most complete and commodious establishments of the kind in the Southern country, and his regulations exact and systematic, cleanliness, neatness and comfort being strictly observed and enforced. His aim is to furnish to customers A. 1 servants and

Figure 45. **Slave Sale Advertisement**

USA (EarlyAmerican.com)

White slavers in the South often handed down enslaved African Americans from generation to generation along with other items in the deceased's belongings. As stated in the auction below (Figure 46) "the personal property of said deceased" includes among "other articles unnecessary to mention": "2 mares and colts, blacksmith tools, household and kitchen furniture and 8 valuable negroes".



Notice.

Having qualified as adm^rs on the Estate of William Brady, deceased, on the 31st day of May A. D. 1860, at the dwelling of the said deceased we will expose to public vendue, on a credit, the personal property of said deceased, consisting of the following property, to wit: five shares & colts, 8 valuable negroes, blacksmith Tools — household and kitchen furniture.

and other articles unnecessary to mention. Terms made known on the day of sale.

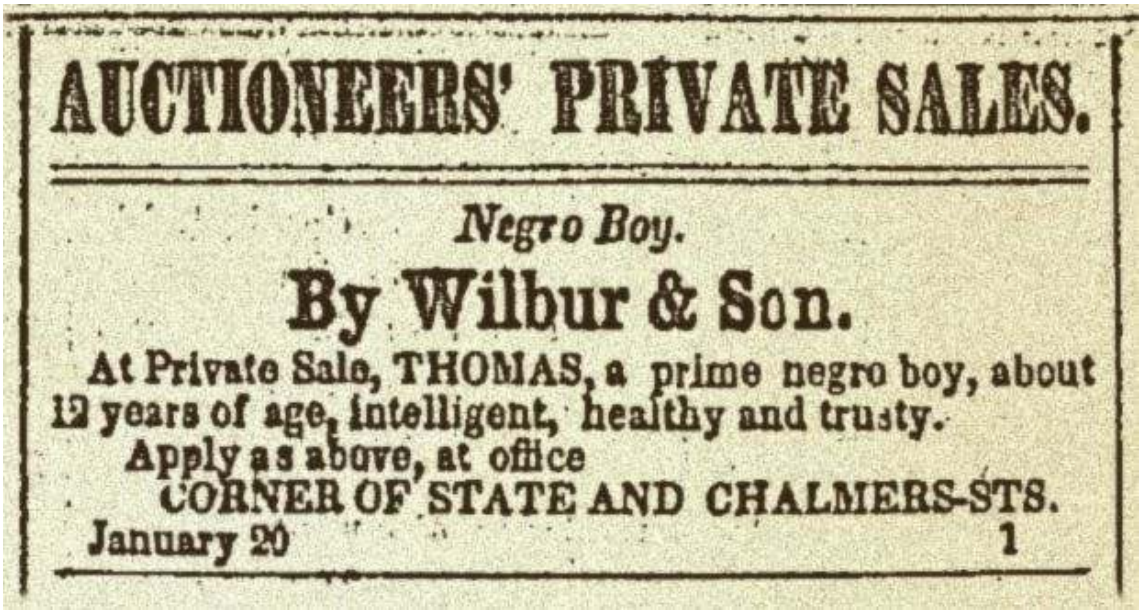
All persons indebted to the Estate of said deceased are hereby notified to make immediate payment and settlement, as longer indulgence cannot be given; and all persons having claims against said estate will present them for payment within the time prescribed by law, or this notice will be plead in bar of their recovery. This the 7th day of May A. D. 1860.

James Brewer adm^rs
Lewis Brady

Figure 46. **Slave Auction of Property of Deceased**

USA, 1860 (EarlyAmerican.com)

As the slave trade continued to flourish, auctioneers expanded the public advertisement of their human “wares”. These advertisements, such as the ones by the Auctioneers Wilbur and Sons of Charleston, South Carolina, took the form of signs and medal-like tokens. The words shown on the notice, “intelligent, healthy and trusty”, sound not unlike a request for employment one might place into Help Wanted sections of today’s newspapers, but these were advertising young boys in their ‘prime’ being sold into slavery against their will where they would remain until worked to death (Figure 47).



AUCTIONEERS' PRIVATE SALES.

Negro Boy.

By Wilbur & Son.

At Private Sale, THOMAS, a prime negro boy, about 12 years of age, intelligent, healthy and trusty.

Apply as above, at office

CORNER OF STATE AND CHALMERS-STS.

January 20 1

Figure 47. **Notice of Auction of "Negro Boy"**

(ngccoin.com)

The token/medal shown in Figure 48 confirms the *legal* authority of W.W. Wilbur to sell human beings at auction, as the reverse legend indicates Wilbur is a "MERCHANTS AND MANUFACTURERS AGENT. COLLECTION BROKER" and "NOTARY PUBLIC". Perhaps one can surmise from this that during this time period in Charleston, South Carolina, not just anyone could legally auction off human beings; one must have the legal authority to do so.

Figure 48. **W.W. Wilber Auction and Commission Merchant Token of Enslaved Americans**

by Unknown medallist, USA, 1846, Struck copper token/medal, ? mm.
Ref: (Steve Hayden Auctions)

Petitions to Move, Sell or Free Enslaved Persons: Once sold into slavery the enslaved persons were retained as long as the slaver wished, often for the remainder of their lives. But sometimes the status of those enslaved was changed through formal petitions of the 'owner'.

Through the research of the 'Race & Slavery Petitions Project', numerous petitions are recorded — some of which petition for the retention and movement of persons held in slavery in a free state to that in a slave state, and others from a slave state to a free state, and still others for the freedom of individual enslaved persons — sometimes on the death of the slave owner or for a specified price. An example of one such petition is quoted below.

> John Hall represents that he "is possessed in his own right of a certain female slave of mixed Blood about the age of five years called Judith." He further explains that said child "is the Offspring of a Gentleman who is lately deceased to which Gentleman on his Death bed, your petitioner entered into a solemn promise" that he "would endeavour to procure the manumition and freedom of the said female slave." Hall, in pursuance of his "sacred promise," prays "that by an Act of this General Assembly the said female slave may be emancipated & set free by the name of Judith Phillips."

Constitutional Justification for Racial Discrimination

Racial (and gender) discrimination became encoded into law from the earliest years of the American republic. Although all of the clauses, as adopted at the Constitutional Convention of 1787 are now obsolete, the constitution contained four provisions, enumerated below, supporting the institution of slavery. As considered more fully later, these provisions were placed in the Constitution to gain support from the slaveholding states.

First: Article 1, Section 2, Paragraph 3 in the United States Constitution stated that insofar as our country's inhabitants is concerned, for the purposes of legislative representation and taxation, 'slaves' would be counted as three-fifths of a person ('Indians' would not be considered at all, and 'women' were not even mentioned. Interestingly, nowhere in the original body of the US Constriction are the words 'men' or 'women' mentioned; the word 'persons' is used throughout. Only in the *Letter of Transmittal to the President of Congress* that accompanied the Constitution is 'men' mentioned, as "...but the impropriety of delegating

such extensive trust to one body of men is evident...". Apparently, it was just assumed that 'Persons' did not include women.)

This provision had the effect of adding to the number of electoral votes a state had in presidential elections. Although the enslaved inhabitants had no civil rights, their numbers added to the political influence that white citizens in the slave-holding states had, thereby exceeding their power over that which citizens had in the free states.

Second: Article I, Section 9, Paragraph 1 - This section allowed the importation of slaves until 1808 and prohibited Congress from passing a law to end importing slaves until that date.

Third: Article IV, Section 2, Paragraph 3 - This first fugitive slave law required states to return runaway slaves who had crossed state lines to their 'masters'.

Fourth: Article V, Paragraph 1 - This provision forbid any amendment to the constitution that would nullify the importation of slaves.

It should be noted that the Constitution, including these controversial provisions, would not become binding until it was ratified by nine of the 13 states, and there were strong competing feelings concerning the matter of slavery on both sides of the issue. Most of the Southern states insisted on inserting the provisions regarding slavery as itemized above. As a block they could, and did, prevent outlawing what was called their 'peculiar institution'. On the other side, Rhode Island, for example, resisted ratifying the Constitution because of its compromise on the issue of slavery but succumbed when the government threatened to sever commercial relations with the state. Massachusetts opposed the document because it lacked the constitutional protection of such basic political rights as freedom of speech, religion, and the press. It finally agreed to its ratification when it was assured that these would be guaranteed by amendments, which were, in fact, passed shortly afterwards in what was to become known as the Bill of Rights.

In the view of the southern delegates, their most compelling argument focused on what they contended to be the primary purpose of the Convention. They asserted that the purpose of a new constitution was to forge a *political* union, not a *moral* union, among the states. They argued that moral considerations should be left to the individual states, not to the national government — an argument that continues to this day. One might suggest here that by using this rationale they were tacitly admitting that their position was morally untenable.

To those who maintain that the anti-slavery faction should have 'stuck to their guns', and at the risk of appearing to be an apologist for the decisions made by these early delegates, one must recognize that in order for the Constitution to be adopted, compromises had to be made — as morally reprehensible as it was to many of the delegates who eventually supported it — in order to placate the southern slaveholding states. The founders were confronted with the extremely difficult choice of either establishing an imperfectly constructed union of the states or having no United States of America at all.

One item of exonumia justifying slavery by referring to the Constitution is the Civil War Token shown in Figure 49. This token is now regarded as a pro-Southern piece because it features an image of the Constitution, which at that time, as noted above, contained provisions that protected slavery. On the obverse is an image of the U.S. Constitution. Written on a scroll are the words in script **We the People of the United States of America** and the words CONSTITUTION and 1861. On the reverse CONCESSION BEFORE SECESSION.

Figure 49. **Constitution 1861: Concession Before Secession**

by Unknown medallist, USA, 1861, Struck copper token, 19 mm. Ref: Fuld 260/447a (Steve Hayden Auctions)

Early Slave Holders in the United States

Most Americans are fond of extolling the virtues of our “Founding Fathers”, and there certainly *is* much to admire in them. But when in the preamble to the Constitution of the United States they wrote the phrase “We the People”, they did not include in those *People* Black people, or Women or Native Americans. They were talking about *White Men*. These deficits were remedied over the years by the passage of amendments to the Constitution, some of which are discussed in subsequent sections of this treatise.

Further, many of the “Founding Fathers”, while denouncing slavery, owned enslaved Africans. These included several of the Virginians, who later became presidents of the newly formed United States of America:

George Washington (Figure 50), who, although he found slavery to be “repugnant”, owned hundreds of slaves; Thomas Jefferson (Figure 51), who called it a “hideous blot” on America, was a slave holder; and James Madison (Figure 52), a former governor of Virginia and fifth president of the United States, although he supported abolition, also had hundreds of enslaved men and women working on his plantation.

Figure 50. **George Washington: Declaration of Independence** (obverse)

by Charles Cushing Wright, USA, ca 1880, Bronze (copper electrotype), 92 mm. Ref: Baker 53F; Jaeger and Bowers 77/66; Musante CCW-80A; Musante GW181A; Weiss BW383 (Weiss Collection)

Figure 51. **Thomas Jefferson: Indian Peace Medals** (Obverses only)

Left: by Robert Scot, USA, 1801 (likely struck between 1861-1886), Bronzed Copper, 75 mm. Ref: Julian IP-3; Weiss BW797 obv. (Weiss Collection): Right; Silver 101-105 mm ? (Wikipedia)

Figure 52. 1809 **James Madison Indian Peace Medal** (obverse)

by John Reich, USA, 1809, Silver, 76 mm. Ref: Julian-IP-5 (Heritage Auctions)

Thomas Jefferson's words are particularly inconsistent with his actions, as he had written on the *Declaration of Independence* that "All men are created equal".

Jefferson's *Declaration of Independence* is immortalized in a medal shown in Figure 53. The obverse depicts John Trumbull's painting *Declaration of Independence*, and on the reverse facsimile signatures, written in script, of all 56 signatories of the Declaration of Independence.

This medal is a copper electrotype that is not known in any other than electrotype form. According to Jaeger and Bowers (2007), only two specimens are known to exist, although Musante (2016) raises the possibility that other electrotypes of this medal may have been made.

Figure 53. **Declaration of Independence: Facsimile Signatures**

by Charles Cushing Wright, Electrotype issued by Samuel H. Black, USA, ca.1851, Copper electrotype medal, 91 mm. Ref: Obverse, same as Baker 53F, but reverse unlisted in Baker; see Jaeger and Bowers, p. 77; Musante CCW-82; Musante GW-184; Weiss BW382 (Weiss Collection)

Finally, it may be noted that Jefferson not only used enslaved people for his plantation in Virginia, but, according to recent DNA evidence, may have had several children by his enslaved mistress Sarah “Sally” Hemings.

The Cotton Gin

The big impetus to the growth of slavery, particularly in the southern states, was the invention of the cotton gin by Eli Whitney in 1794. This invention led to a greatly increased demand for laborers to harvest and process the southern cotton fields, and caused an explosion in the importation of enslaved black Africans. An illustration of African Americans using an early version of the cotton gin is shown in Figure 54.

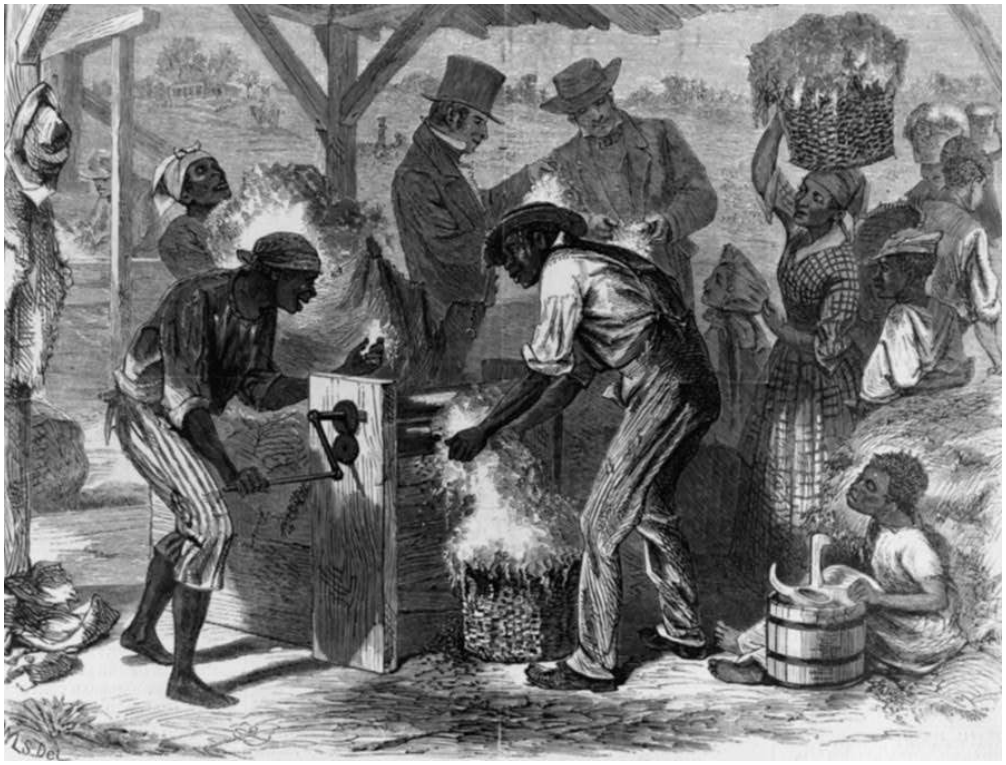


Figure 54. **Enslaved African Americans Using the First Cotton Gin**

by William L. Sheppard, USA, Wood engraving, 1869 (Library of Congress)

The advent of the cotton gin was of such monumental importance to the economic prosperity of America that several medals were issued to commemorate Whitney's invention, some more than a century later. One (Figure 55), depicts on the obverse an image of Whitney standing over his cotton gin with black workers in the background, the legend reading: ELI WHITNEY AND HIS COTTON GIN PATENTED IN 1794. The reverse has an image of an eagle with the legend above, ELI WHITNEY'S COTTON GIN DEVELOPED IN 1793 AND PATENTED A YEAR LATER MADE THE CULTIVATION OF COTTON A PRACTICAL REALITY AND GREATLY ASSISTED THE STRUGGLING ECONOMY OF THE UNITED

STATES. There is no hint as to what devastation this invention caused to the newly-enslaved, dark-skinned African men, women and children.

Figure 55. **Eli Whitney and His Cotton Gin**

by Joseph Di Lorenzo, USA, Longines Symphonette Silver medal, 20th Century, 40 mm (EBAY)

IX. EFFORTS TO ABOLISH SLAVERY IN THE WESTERN HEMISPHERE

There are two obvious means of abolishing slavery: one is to abolish the institution of slavery and the other to abolish the enslaved people themselves! Both were tried; we will consider each in turn.

Establishment of Liberia

Liberia, a country on the west coast of Africa, was established as an African colony by the American Colonization Society in 1816, and declared its independence in 1847. The country is notable as it was the first modern African republic to proclaim its independence.

The main objective of its founding was to offer an alternative to emancipation for African Americans and Afro-Caribbeans who faced slavery and other forms of racial discrimination in the Western Hemisphere by providing their resettlement in Africa. As such, the membership of the American Colonization Society initially was made up, in part, of people who supported the abolition of slavery. However, beginning in the 1830s, the Society was harshly attacked by abolitionists, who tried to discredit colonization as a slaveholder's scheme. Indeed, following the Civil War the organization was supported by former slaveholders, who wanted to move freed, formerly enslaved African Americans out of the South — where they were thought to threaten the stability of the slave societies — and by some in the North, who believed dark-skinned Americans would never be accepted into the larger, predominantly white population of the United States. For these and other reasons, during the period surrounding the Civil War thousands of freed and free-born African Americans relocated to Liberia.

Figure 56 shows a one-cent token minted in 1833, commemorating the establishment of Liberia by the American Colonization Society in 1816. On the obverse is a freed black man, standing next to a palm tree, beckoning a ship in the distance. The reverse legend reads, AMERICAN COLONIZATION SOCIETY FOUNDED A.D. 1816 ONE CENT.

Figure 56. **Colonization of Liberia**

by Unknown medallist, USA, 1833, Copper struck one-cent token, ? mm.
Ref: CH-1 (moneta-coins.com)

Abolition of Slavery in Central and South America

As mentioned earlier, slavery was abolished in the British colonies of Jamaica and other Carribean islands in 1834. Slavery ended on the southern continent of the Western Hemisphere even earlier.

A major figure who was instrumental in ending slavery in South America was Simon Bolivar, the military and political leader who played a leading role in freeing much of Latin America from Spanish colonial rule. Despite the fact that a substantial portion of South America relied heavily on slave labor, Bolivar was staunchly anti-slavery, and as early as 1826, several years before slavery was abolished by England in their Carribean colonies, Bolivar declared the total abolition of slavery.

Several statues have been erected honoring Simon Bolivar, one of which is in Bogotá, Columbia. On the inauguration of this statue, a medal was

issued, as shown in Figure 57. On the obverse is the figure of Bolivar standing on a pedestal, dressed in Roman garb, and holding sword and scroll; on the reverse is depicted Bolivar in military uniform, standing with a document in his hand in front of an enslaved family: the mother with suckling child and the father kneeling embracing Bolivar's leg. The legend reads SERVITVTIS ABROGATIO (Slavery Repealed).

Figure 57. **Inauguration of Statue of Simon Bolivar: Abolition of Slavery**

by Tenerani and Karl Friedrich Voigt, 1846, Columbia, Bronze struck medal, 49 mm. Ref: Fonrobert-8106. (icollector.com)

As an interesting aside, in 1804, while in Europe, Bolivar met Alexander von Humbolt — the German geographer whose strong feelings about the institution of slavery are quoted in the opening passages of this article — suggesting by some that Bolivar may have been influenced by Humbolt's passionate anti-slavery sentiments.

Mexico abolished slavery in 1829, an event that was later to inflame the slavery debate and the status of slavery in the United States. For at the conclusion of the Mexican-American War in 1848, the United States acquired a substantial portion of the Mexican territories, which was to become part of the new states of Texas, Arizona, New Mexico, Colorado, Utah, Nevada and California, none of which were conducive to slavery. The southern states viewed this as a possible end to the institution of slavery while the northern states saw this as an opportunity to acquire greater political influence.

Efforts to Abolish Slavery in the United States

Although both European Americans and African Americans made efforts to abolish slavery soon after its establishment in the early seventeenth century, the formal institution of slavery lasted for more than two hundred years more — from the colonial period to 1865 — and required a Civil War to finally abolish slavery in the United States.

The sentiment among the several “Founding Fathers” varied, generally along geographic lines. Most who lived in the South, like Thomas Jefferson and George Washington (see above) had enslaved persons working for them, while many others wanted to exclude slavery from the new republic. Portraits on the obverse of medals of some of these early American patriots — who were proponents of ending the practice of enslaving humans — are shown below. They include, among others: John Adams, the second President of the United States (Figure 58); Benjamin Franklin, a leading author, politician, scientist, statesman, and diplomat (Figure 59); Alexander Hamilton, the first Secretary of the Treasury (Figure 60); Benjamin Rush, a physician and educator (Figure 61); and John Jay, an American statesman and diplomat and the first Chief Justice of the United States (Figure 62).

Figure 58. **John Adams**

by Moritz Furst USA, 1797, Bronze struck medal, 51mm.

Ref: Julian 31/ IP-1; Neuzil 42; Weiss BW795 (Weiss Collection)

Firgure 59. **Benjamin Franklin**

by Jean-Baptiste Nini, USA, 1777, Terracotta, 109 mm.

Ref: see Betts 247/548; Jaeger and Bowers 40/29; Weiss BW182 (Weiss Collection)

Figure 60. **Alexander Hamilton**

by Moritz Furst, USA, 1795, Bronze struck medal, 47 mm. Ref: Julian MT-24 (John Kraljevich)

Figure 61. **Benjamin Rush Sydenham Medal**

by Moritz Furst, USA, 1808, Bronze struck medal, 42 mm. Ref: Julian PE-30, Neuzil 47 (John Kraljevich).

Figure 62. **John Jay**

by Gilbert Stuart, USA, 1793, oil on canvas (National Gallery of Art)

While these American patriots may have opposed the institution of slavery, in fact the importation of enslaved Africans increased during their lifetimes. One might conclude, to paraphrase William Shakespeare: 'They doth protest not enough'.

James Edward Oglethorpe: Even in the South there was some early opposition to slavery. Asserting that it was inconsistent with their social and economic intentions, in 1735, the penal colony of the Province of Georgia — under James Edward Oglethorpe — banned slavery, the only one of the thirteen colonies to have done so.

Pictorial evidence of Georgia's efforts toward racial tolerance is shown in a painting made during this period (Figure 63). Here we see the Founders of the Colony of Georgia, the Georgia Trustees, presenting a document to a delegation of Georgia Native Americans, accompanied by a young black boy. One year later the Trustees persuaded the British government to support a ban on slavery in Georgia.

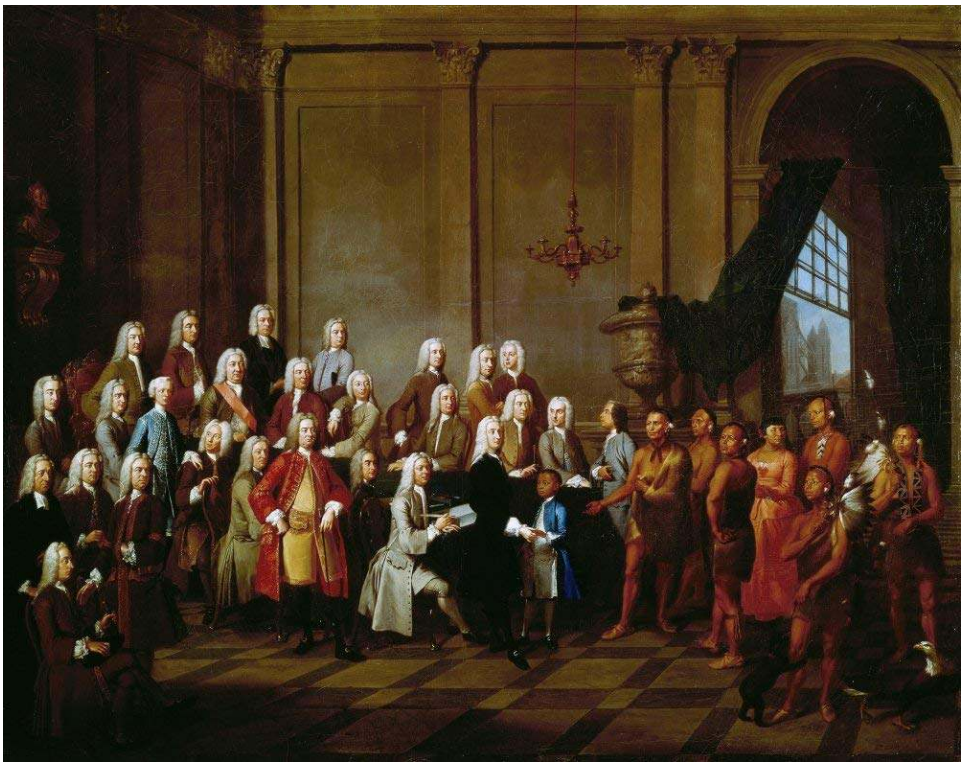


Figure 63. **Audience Given by the Trustees of Georgia to a Delegation of Creek Indians**

by William Verelst, England, 1734-1735, Oil on canvas. (Courtesy, Winterthur Museum, Gift of Henry Francis du Pont, 1957.567)

However, the ban was short lasting as it was overturned in 1749 when rich planters from the Carolinas flooded into Georgia, soon dominating the colony's rice economy. They insisted that it would be impossible for settlers to prosper without enslaved workers. West Africans, they contended, were far more able than Europeans to cope with the climatic conditions found in the South, and having enslaved persons work for them was far more profitable than using any other form of labor available to the colonists. This economic argument carried the day and by the time of the American Revolution there were some 18,000 people enslaved in Georgia.

General James Oglethorpe was still recognized as an important enough person in the history of Georgia to use his image on the obverse of a medal issued in 1883 to commemorate the sesquicentennial of the settlement of Georgia. He is shown here on the obverse seated reading a document (one might presume it to be the 1735 ban of slavery in Georgia). On the reverse is the Georgia State Seal (Figure 64).

Figure 64. **General James Oglethorpe: Georgia Settlement Sesquicentennial**

By Unknown medallist, USA, 1883, White metal struck so-called dollar, 35 mm. Ref: HK-595 (kittlecoins.com Courtesy of Michael Kittle)

X. PROMINENT AMERICAN ABOLITIONISTS

Historians traditionally divide abolitionists into two distinct groups: ‘moderate’ anti-slavery reformers or gradualists, who concentrated on stopping the spread of slavery, and ‘radical’ abolitionists or immediatists, whose demanded unconditional emancipation and civil rights for African Americans.

Abolitionists may also be placed into different categories as follows: those who took an active, personal role in helping enslaved people escape their captives (Harriet Tubman); those who took a direct and sometimes violent path to end slavery (John Brown); those who changed the course of slavery through legislative actions (Abraham Lincoln); and those who aided the abolitionist movement through the pen (Benjamin Lay, Thomas

Paine, William Lloyd Garrison, Horace Greeley and William Cullen Bryant) or through stirring oratory (Frederick Douglass). In the following sections, we will consider these various groups in turn, again using historical medals to illustrate and emphasize their abolitionist cause.

Abolitionist Writers

Benjamin Lay: Benjamin Lay was born in 1682 in England to Quaker parents. In 1731 he emigrated to the British Pennsylvania colony where he became one of the earliest and most ardent opponents of slavery. His book, *All Slave-keepers that keep the Innocent in Bondage, Apostates*, continued to inspire the abolitionist movement for generations long after his death in 1759.

Described as a 'radical, fearless 18th century Quaker dwarf', Lay struck an imposing figure, as this painting attests (Figure 65).

Figure 65. **Benjamin Lay, Quaker Abolitionist**

by William Williams, USA, 1790, Oil on canvas (National Portrait Gallery)

Thomas Paine: Thomas Paine (born Thomas Pain) (1736-1809) was an English-born American political activist, a writer, philosopher and revolutionary, who immigrated to the British American Colonies in 1774, just in time to participate in the American Revolution. He is considered to be one of the Founding Fathers of the United States, having authored the two most influential pamphlets at the start of the American Revolution, words that inspired the patriots in 1776 to declare independence from Britain. Indeed, Paine's pamphlets *Common Sense* (1776) — the all-time best seller of the period — and *The American Crisis* (1776-1783) were so influential that John Adams said: "Without the pen of the author of *Common Sense*, the sword of Washington would have been raised in vain".

As a member of the Enlightenment Era, Paine joined with those who advocated for transnational human rights, including the abolition of slavery. Tellingly, his vocal and fervent objections to slavery led to his exclusion from power during the early years of the American Republic.

Because views concerning the emancipation of enslaved people were unpopular with some on both sides of the Atlantic, particularly with Southern slave holders in the British Colonies, several medals and tokens were made suggesting what to do with these abolitionists, a couple of which are shown below.

An early one, issued in 1793, before Paine emigrated from England to the American Colonies, is shown in Figure 66. Described as a Conder token, it shows on the obverse a man, presumably Thomas Paine, hanging from a gallows, with a legend THE END OF PAIN, an obvious play on his name. In the background is an image of a church, reminding the viewer of Paine's opposition to organized religion. On the reverse is an open book

on which is written THE WRONGS OF MAN JAN^{Y} 21: 1793, clearly a slap at Paine's pamphlet, *The Rights of Man* published in 1791. The date, 'January 21,1793' is likely a reference to the date that King Louis XVI was executed, implying that just as Paine's ideas led to the death of the French king, so they would lead to the death of the English monarch George III. (Conder Tokens are named after James Conder, who was an early collector and cataloger of these pieces. They are a form of privately minted token coinage struck and used in place of regular copper coinage because of shortages from the late 1600's to the late 1700's.)

Figure 66. **Thomas Paine: End of Pain**

By Unknown medallist, England, 1793, Struck Conder halfpenny copper token, 29 mm. Ref: DH 833a.(moneta-coins.com)

Another piece from this group, one of Thomas Spence's Mules from the End of Pain series, shows on the obverse three men, one of whom presumably is Paine, hanging from gallows. The legend reads, NOTED

ADVOCATES FOR THE RIGHTS OF MAN 1796. On the reverse is a legend inscribed A WAY TO PREVENT KNAVES GETTING A TRICK (Figure 67).

Figure 67. **Noted Advocates for the Rights of Men**

by Unknown artist, England, 1796, Silver struck halfpenny token, 29 mm.

Ref: D&H 837 (CNGcoins.com)

In "*A Guide Book of United States Tokens and Medals*," Katherine Jaeger writes that anti-Paine and pro-Paine tokens were very popular in the U.S. in the 1790s "to carry as pocket pieces"; anti-Paine tokens were carried by John Adams and Alexander Hamilton and pro-Paine tokens were carried by Thomas Jefferson and George Clinton (Vice president under both Thomas Jefferson and James Madison).

William Lloyd Garrison (1805-1879): Born and raised in Newburyport, MA, Garrison was the son of immigrants from the British colony of New

Brunswick. He became a prominent American abolitionist, journalist, suffragist, and social reformer, best known as the editor of the abolitionist newspaper *The Liberator*. In it he published "The Black List," a column devoted to printing reports of "the barbarities of slavery", such as kidnaping, whippings, and murders. He continued this publication until slavery was abolished by Constitutional amendment after the American Civil War.

Garrison was one of the founders of the American Anti-Slavery Society — established in 1833 at a convention in Philadelphia — which promoted not only the immediate emancipation of enslaved persons but also racial equality for African Americans in the United States. A medal of the American Anti-Slavery Society is shown in Figure 68. On the obverse we see two figures — one of Britannia, holding a staff surmounted with the Cap of Liberty and a banner reading, NO CONCEALMENT NO COMPROMISE, and another representing Knowledge — with the legend: THERE ARE MORE THAN 2.500.000 SLAVES IN THE UNITED STATES. AMERICAN ANTISLAVERY SOCIETY INSTITUTED DEC. 1833. IMMEDIATE EMANCIPATION.

The reverse legend reads, OUR MEASURES SHALL BE SUCH AS THE OPPOSITION OF MORAL PURITY TO MORAL CORRUPTION. THE DESTRUCTION OF ERROR BY THE POTENCY OF TRUST. THE OVERTHROW OF PREJUDICE BY THE POWER OF LOVE, AND THE ABOLITION OF SLAVERY BY THE SPIRIT OF REPENTANCE. The legend around reads, OUR OBJECT IS THE PEACEFUL SPEEDY AND TOTAL ABOLITION OF SLAVERY. OUR TRUST FOR VICTORY IS SOLELY IN GOD. Many of these sentiments were taken from Garrison's writings.

Figure 68. **American Antislavery Society Medal**

by W.H. Bridgens, USA, 1840, White metal struck medal, 46 mm. (Heritage Auctions)

William Lloyd Garrison was memorialized with several statues, one of which is shown on the medal in Figure 69, a uniface piece depicting a statue of him, erected in Newburyport, Massachusetts, the place where he was born.

Figure 69. **William Lloyd Garrison Newburyport Statue**

by Unknown medallist, USA, 1893, Nickel-silver struck medal, 35 mm.
Ref: HK-764 (So-called dollars.com)

William Cullen Bryant (1794-1874): Bryant was a prominent poet and journalist, who, as editor-in-chief of the New York Evening Post, played a major role advocating for the anti-slavery faction of political parties. Notably, he opposed the Supreme Court's **Dred Scott Decision** of 1857, which stated that people of African descent, whether free or enslaved, could not be American citizens.

A medal commemorating William Cullen Bryant is shown in Figure 70. The obverse depicts Bryant in his later years of life. On the reverse is a young woman, seated with an open book of poetry on her lap, looking out on a rising sun, the inscription reading: HOW GLORIOUS. THROUGH HIS DEPTHS OF LIGHT. ROLLS THE MAJESTIC SUN! The medal is one of the series from the Hall of Fame of Great Americans at New York University issued by the Medallic Art Company.

Figure 70. **William Cullen Bryant**

by Agop Agopoff, USA, 1967, Bronze struck medal, 76 mm. (Yale University Library)

Dred Scott Decision: Dred Scott (c.1799-1858) (Figure 71) was an enslaved African American who unsuccessfully sued for his freedom, and that of his wife and their two daughters in the Dred Scott v. Sandford case of 1857. His case extended over a 10-year period with numerous trials, ending with the Supreme Court's majority opinion — written by Chief Justice Roger B. Taney, a staunch supporter of slavery — that stated that because Scott was black, he was not a citizen and therefore had no right to sue.

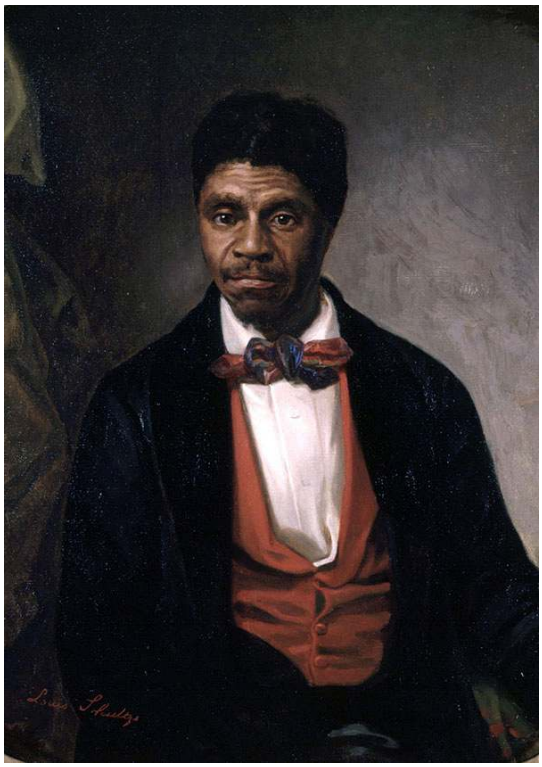


Figure 71. **Dred Scott**

by Louis Schultze, USA, 1882, Oil on canvas. (Missouri Historical Society)

Horace Greeley: Horace Greeley (1811–1872) was an American author and statesman, who, as founder and editor of the New York Tribune, had a significant impact on the anti-slavery movement. His major efforts were directed at opposing the expansion of slavery, particularly into the Western areas of the North American continent.

Although he urged the settlement of the American West, using as a slogan "Go West, young man, and grow up with the country", as early as the late 1830s, he opposed the annexation of the slave-holding Republic of Texas to the United States. In the 1840s, Greeley also opposed the Mexican-American war because he felt that there would be an expansion of slavery into the new territories seized from Mexico. He therefore

offered only tepid support to the Whig presidential nominee, General Zachary Taylor ("Old Rough and Ready"), a Louisianan and hero of this war (see Figure 72 for a medal of Taylor on which the reverse shows the battle scene of the Battle of Buena Vista, the decisive battle of the Mexican-American War).

Figure 72. **Major General Zachary Taylor and the Battle of Buena Vista**

by Charles Cushing Wright, USA , 1848, Bronze struck medal, 90 mm. Ref: Julian 136/MI-24; Failor 199/423; Jaeger and Bowers #114; Musante CCW-60; Weiss BW285 (Weiss collection)

During the campaign of 1860, Greeley supported Lincoln, though, as an example of how politics influences positions, he made it clear that a Republican administration would not interfere with slavery where it already was, and denied that Lincoln was in favor of voting rights for

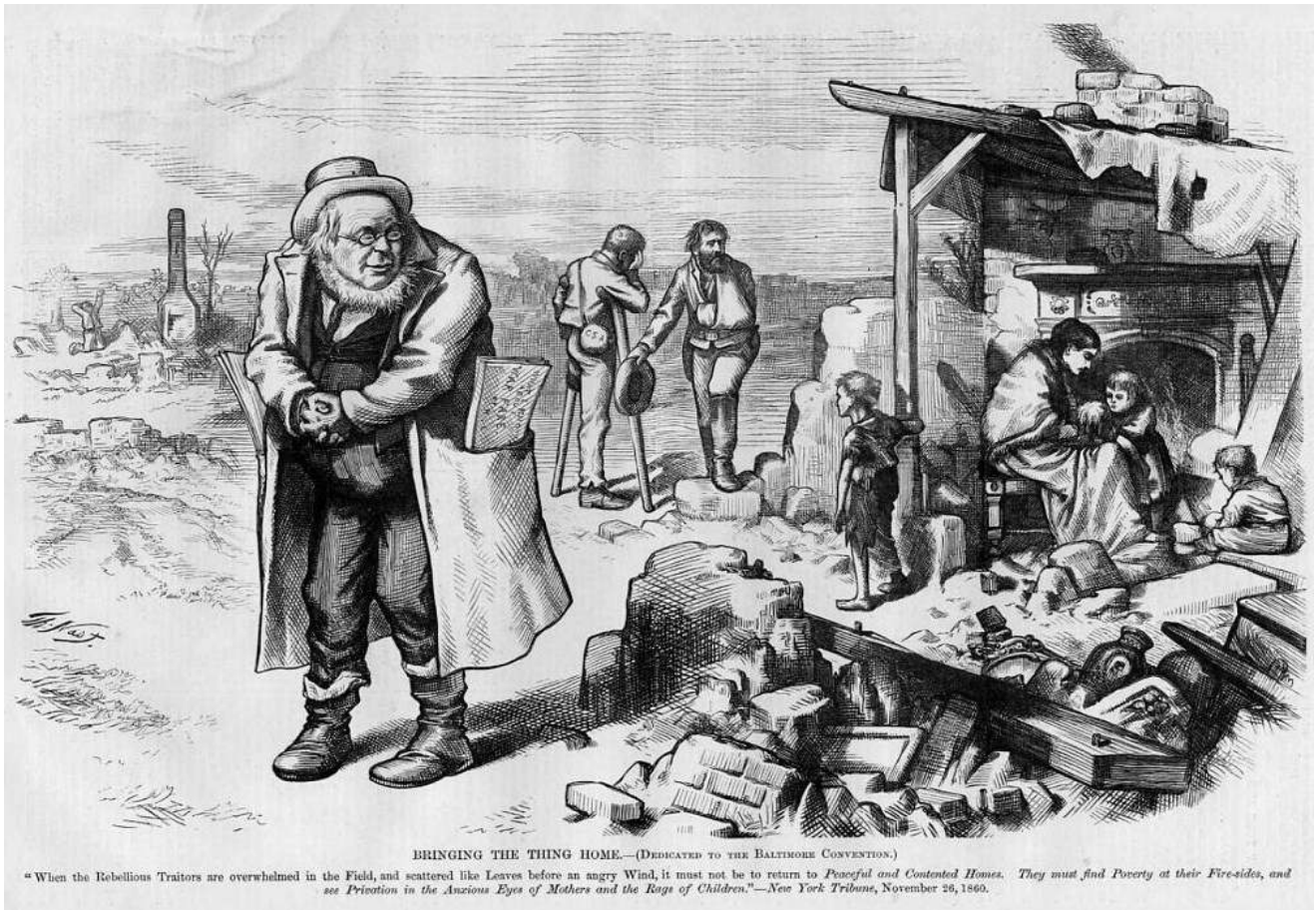
African Americans. However, during the Civil War, he urged Lincoln to commit to the end of slavery.

In 1872, Horace Greeley ran unsuccessfully for President of the United States, losing to Ulysses S. Grant. A medal supporting Greeley's candidacy is shown in Figure 73. On the obverse is written GREELEY THE SAGE OF CHAPPAQUA, in reference to a farm in rural Chappaqua, New York, which Greeley owned. The reverse shows an American eagle holding arrows with an American shield on its breast, with the legend GREELEY BROWN & AMNESTY 1872. The names refer to Greeley and Benjamin Gratz Brown, his vice-presidential running mate. The word 'amnesty' reminds the populace that he was opposed to providing amnesty to those Southerners who seceded from the Union (for more on this position, see below).

Figure 73. **Horace Greeley Presidential Campaign Medal**

by unknown medallist, USA, 1872, Bronze struck medal, 24 mm. (Apmex.com)

Greeley held strong feelings and was not one to forgive easily. In an editorial published in the New York Tribune in 1872, Greeley expressed his attitude concerning those Southerners who opposed the Union. Writing under a cartoon titled BRINGING THE THING HOME (Figure 74), he wrote: “When the Rebellious Traitors are overwhelmed in the Field, and scattered like Leaves before an angry Wind, it must not be to return to Peaceful and Contented Homes. They must find Poverty at their Fire-sides, and see Privation in the Anxious Eyes of Mothers and the Rags of Children.” This cartoon is historic in itself as it is by Thomas Nast, a German-born American caricaturist considered to be the "Father of the American Cartoon".



BRINGING THE THING HOME.—(Dedicated to the Baltimore Convention.)

"When the Rebellious Traitors are overwhelmed in the Field, and scattered like Leaves before an angry Wind, it must not be to return to *Peaceful and Contented Homes. They must find Poverty at their Fire-sides, and see Privation in the Anxious Eyes of Mothers and the Rags of Children.*"—*New York Tribune*, November 26, 1860.

Figure 74**. Bringing the Thing Home**

by Horace Greeley and Thomas Nast, USA, 1872, 28x38 cm. (From EBAY)

This was a far cry from Lincoln's stirring conciliatory words spoken in 1865 at his second inaugural address:

> "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Frederick Douglass: Described as most influential African American of the nineteenth century, Frederick Douglass (1818-1895) stands alone in the annals of the history of Black Slavery. Born Frederick Bailey, Douglass was an escaped enthralled man from Maryland, then a border state where free black Americans lived side by side with those who, like Douglass, were property of their owners. Largely through his own initiative he became a noted orator, writer and statesman and a leading exponent not only for the emancipation of African Americans but for the equal treatment of women, Native Americans and immigrants. He was described by his fellow abolitionists as a living counter-example to slaveholders' arguments that enslaved African Americans lacked the intellectual capacity to function as independent American citizens; even many Northerners at the time still found it hard to believe that such a great orator had once been a slave.

Douglass' stature was so great that he interacted with and influenced such notable personalities of the period as William Lloyd Garrison, John Brown and Abraham Lincoln himself.

Though an agitator by nature, his philosophy was to have interactions with those whose views were different from his. When radical

abolitionists, under the motto "No Union With Slaveholders" criticized Douglass' willingness to dialogue with slave owners, he famously replied: "I would unite with anybody to do right and with nobody to do wrong." Nevertheless, Douglass may be considered as the father of the most militant strain of resistance; he insisted on the uncompromising rejection of racism and advocated resorting to violence when necessary.

Figure 75 shows photographic images of Frederick Douglass, two of many that had been taken during his lifetime. The image on the left depicts him as an imposing, defiant man of 38 years of age, and the portrait on the right as a more mellow — though still imposing — figure of 61 years of age, taken when he was United States Minister Resident to Haiti.

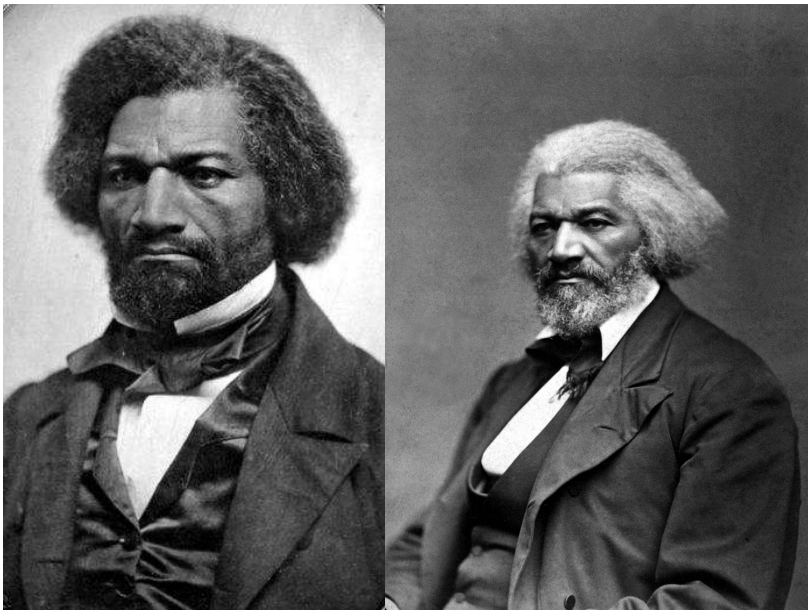


Figure 75. **Frederick Douglass**

The image on the left was taken in 1856 by an unidentified photographer; the photograph on the right was taken in 1879 by George Kendall Warren. (National Portrait Gallery)

Portraits of Frederick Douglass can also be found on medals and coins. Figure 76 shows one of these, this a medal from the 1895 Cotton and Industrial Exposition World's Fair held in Atlanta, Georgia. On the obverse is an image of Douglass with the inscription FRED. DOUGLAS [sic]. The reverse shows the “Negro” Building, the first African American building in an American Exposition. The legend around reads, COTTON STATES & INTERNATIONAL EXPOSITION; the legend below the building reads NEGRO BUILDING ATLANTA, GA. 1895.

Figure 76. **Frederick Douglas**[s] **Commemorative Medal: Atlanta Cotton States and International Exposition**

by unknown medallist, USA, 1895, Aluminum struck medal, 37 mm. (expositionmedals.com)

In addition to medals, in 2017, a United States quarter was also issued commemorating The Frederick Douglass National Historic Site which was established in 1962 to preserve the home and legacy of Frederick

Douglass. The coin's reverse design depicts Frederick Douglass seated at a writing desk with his home in Washington, D.C., in the background (Figure 77).

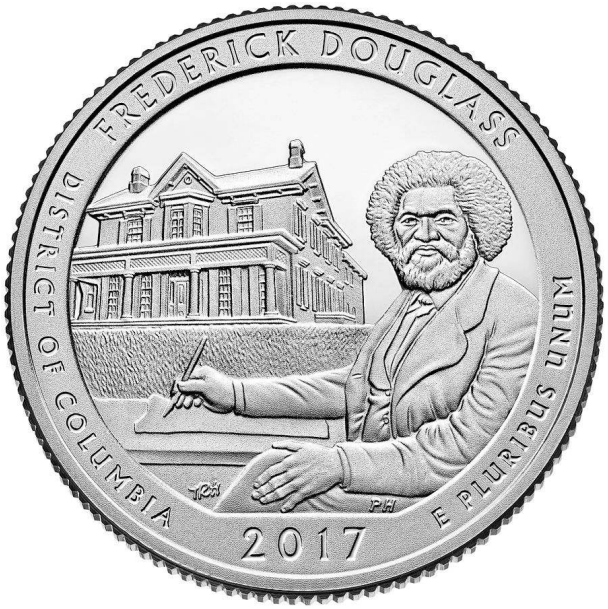


Figure 77. **Frederick Douglass National Historic Site Quarter**

by Phebe Hemphill, USA, 2017, Nickel-Copper, struck coin, 24 mm. (US Mint)

Radical Abolitionists

John Brown (1800-1859): While many individuals, including William Lloyd Garrison, could be considered among the radical abolitionists, relatively few were involved in efforts to end slavery in America using arms or other violent means, rather than words. One of the most prominent and notorious of these was the American abolitionist John Brown, who felt that the most effective way to eliminate the practice of slavery was through direct armed insurrection. Accordingly, in 1859 he led what became one of the most well-know events of the period: the attempt to capture the Federal armory at Harpers Ferry, Virginia. His

plan was to arm like-minded individuals and effect the liberation of enslaved African Americans. Brown failed in this effort, was captured at Harpers Ferry (Figure 78) and sentenced to death.

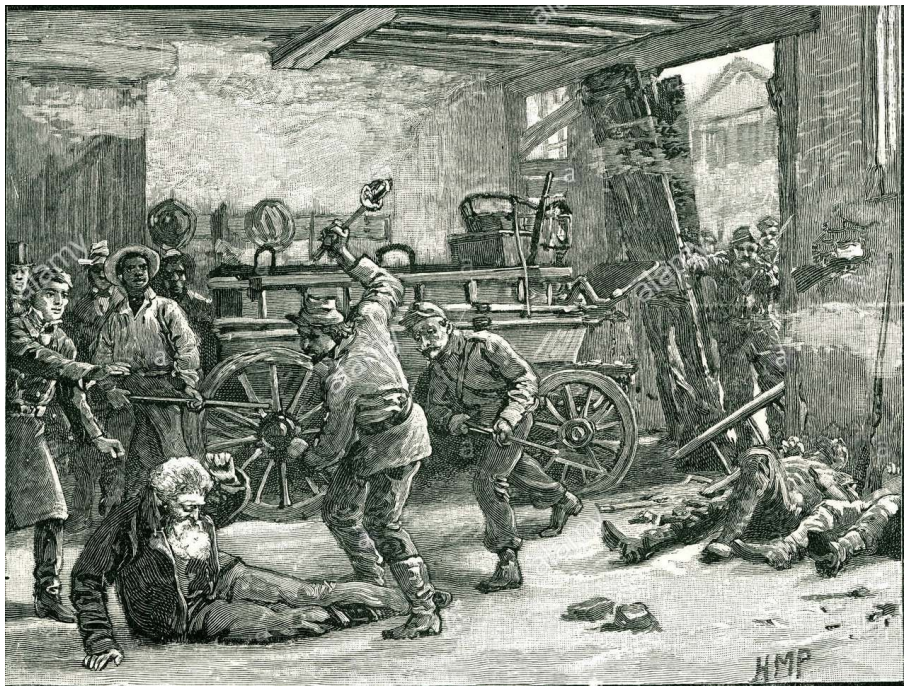


Figure 78. **Capture of John Brown at Harpers Ferry**

Signed HMP, USA, 1859 (almay photos)

Though unsuccessful, many historians feel that his efforts were responsible, at least in part, for the secession of the southern states from the Union, an act precipitating the American Civil War, and which, in turn, led ultimately to the emancipation of those Americans who had been enslaved in the United States. Accordingly, some view him as a hero figure, as in this daguerreotype by Augustus Washington, a free African American descendent of a formerly enslaved person (Figure 79). Here Brown is photographed holding the flag of Subterranean Pass Way, his militant counterpart to the Underground Railroad.

Figure 79. **John Brown with Flag of Subterranean Pass Way**

by Augustus Washington, Daguerreotype, ca. 1846-1847

(Wikipedia)

Others portray Brown as a crazed zealot as in this mural by John Stewart Curry (Figure 80). The mural, which hangs in the Kansas State Capital, is described on the website of the Kansas Historical Society as follows:

> “The tornado and prairie fires represent the storms of war that gathered and the fires of war that swept the land. The men on either side of Brown symbolize the brother against brother conflict of the Civil War. The two dead men at his feet represent the more than one million soldiers and civilians who were either killed or wounded during the war.”

Figure 80. **John Brown in the Tragic Prelude**

by John Steuart Curry, USA, 1940, Oil and egg tempera mural
(Wikipedia)

Several medals were issued to memorialize John Brown and his abolitionist cause. One of these, dated 1859, a year before the start of the Civil War, and shown in Figure 81, depicts a bust of Brown with the inscriptions, SLAVERY THE SUM OF ALL VILLANIES and MARCHING ALONG. (The phrase 'Slavery the Sum of all Villanies' is likely taken from the 18th century theologian and founder of the Methodist Church, John Wesley, a friend of fellow abolitionist William Wilberforce.) On the reverse is a scene of Brown hanging from gallows, with inscriptions taken from the iconic utterances of two giants of the American Revolution, namely Thomas Jefferson's RESISTANCE TO TYRANNY IS OBEDIENCE TO GOD and Patrick Henry's GIVE ME LIBERTY OR GIVE ME DEATH.

To paraphrase the description of this piece from the Stacks Bowers catalog: John Brown is presented as the champion of the anti-slavery movement with the reverse invoking religion in his cause, as the inscription reads, *Resistance to Tyranny is Obedience to God*. This particular piece provides evidence of how one can use religious zeal for a noble cause, though one might question the means by which he used to achieve his goals.

Figure 81. **John Brown Execution Medal**

by George Hampden Lovett, USA, 1859, White metal struck medal, 31 mm. (Stacks Bowers)

As an indication of the international recognition and importance of John Brown, a medal was issued in Belgium commemorating his achievements and those of his sons and companions (Figure 82). On the obverse is an image of John Brown, facing, with full beard, with the inscription, John

Brown, born in Torrington on May 9, 1800. The reverse is a legend translated from the French as, “To the memory of John Brown, killed according to the law in Charleston the 2nd of December 1859, and to that of his dead sons and companions, victims of their devotion to the cause of freedom for black people.”

A gold impression of this medal was presented to Mrs. Brown and was later donated to the Kansas Historical Society.

Figure 82. **John Brown Tribute Medal**

by Jean Würden, Belgium/France, 1859, Bronze struck medal, 57 mm.
Ref: Marquesse 410 (Stacks Bowers)

Charles Sumner (1811-1874): Charles Sumner, a United States Senator from Massachusetts, though less well-known and less flamboyant than John Brown, was perhaps more effective as a leader of anti-slavery forces during the period surrounding the American Civil War. Before the war he used his offices to reduce the influence of Southern owners of

enslaved Americans who sought the continuation and expansion of slavery. As a prominent leader of the Radical Republicans, during the Civil War he worked closely with President Lincoln to keep the British and French from intervening on the side of the Confederacy, and during Reconstruction he fought to minimize the power of the ex-Confederates and to guarantee equal rights to the men freed from bondage.

Sumner's zeal for his anti-slavery position is exemplified by an episode occurring in 1856 when he was nearly killed on the Senate floor by the South Carolina Congressman Preston Brooks after Sumner delivered an intensely anti-slavery speech called "The Crime Against Kansas." (Figure 83). In the speech, Sumner characterized the attacker's cousin as a pimp for slavery, an episode that is said to have played a significant role in the initiation of the Civil War.

Figure 83. **Southern Chivalry: Preston Brooks' Attack on Charles Sumner**

by John L. Magee, USA, 1856, Lithograph cartoon (Wikipedia)

A token struck in memory of Charles Sumner is shown in Figure 84. On the obverse is his image with the legend indicating the dates of his birth and death. The reverse depicts an American Eagle with the legend, CIVIL RIGHTS FOR ALL. Below is: ELECT:SENATOR, with the date, 1851, the year he was elected senator.

Figure 84. **Charles Sumner Memorial Token**

by unknown artist, USA, 1874, Bronze struck token, 19 mm.
(Worthpoint.com)

CHAPTER XI. ENSLAVED PEOPLE'S ATTEMPTS TO ESCAPE BONDAGE

Humiliated, branded (Figure 85), chained (Figure 86), whipped and scarred (Figure 87), the enslaved African Americans made many attempts to escape their masters. Some took the form of large scale revolts and rebellions while others attempted to escape either on their own or with the help of others.

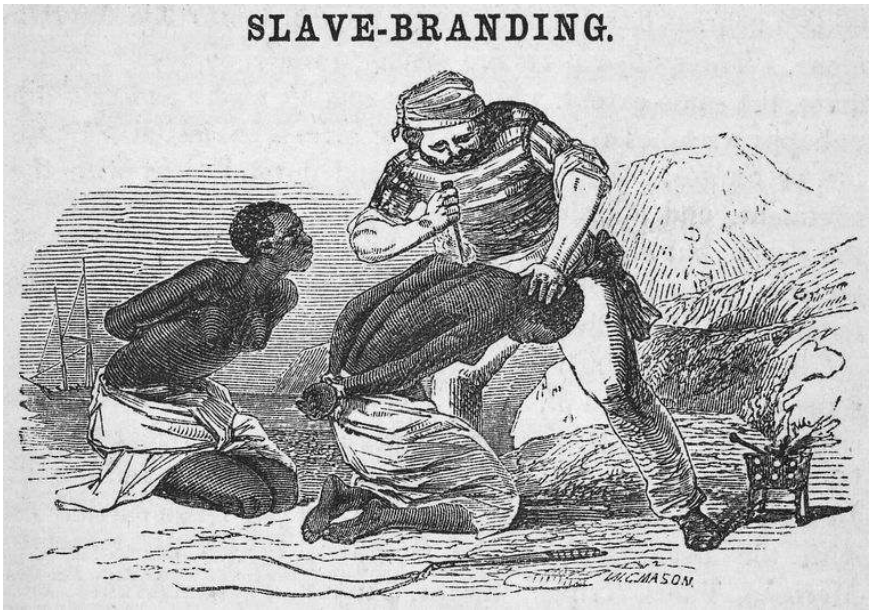


Figure 85. **Branding Enslaved People**

by George Bourne, USA, 1853 (NY Public Library)

Figure 86. **Enslaved, Chained Black African Man**

Black and white photo (downtownlalife.tripod.com)

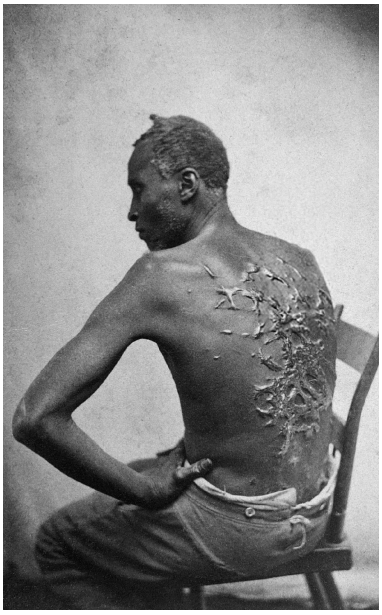


Figure 87. **Whipping Keloid Scars of Escaped Enslaved Man, Gordon** by McPherson & Oliver, USA, 1863, Albumen silver print from glass negative, 8.7 x 5.5 cm. (from Wikipedia). This famous photo, which was widely distributed by abolitionists, had as its original caption: "Overseer Artayou Carrier whipped me. I was two months in bed sore from the whipping. My master come after I was whipped; he discharged the overseer. The very words of poor Peter, taken as he sat for his picture."

Revolts and Rebellions of Enslaved People

Just as the institution of slavery goes back centuries, so do the attempts to end slavery through insurrections and revolts. One of the most famous of these was the uprising led by the Thracian gladiator Spartacus (Figure 88), himself an escaped enslaved person, who, with an army of enslaved

men, fought and won several battles against the formidable Roman Republic more than two thousand years ago.

Figure 88. **Spartacus**

by Denis Foyatier, France, 1830, Marble Statue

(Musee du Louvre)

As might be expected, enslaved Africans in the Americas also made many attempts to escape their slavers. Indeed, there were about 200 slave uprisings between 1730 and 1860. A few of the more prominent incidents are described briefly below.

Stono Rebellion: The Stono Rebellion of 1739 was the largest slave revolt ever staged in the 13 British Colonies in the Americas. Under the leadership of a literate enslaved man named Jemmy, about 20 enslaved Africans, many of whom were seasoned soldiers from Angola, gathered at the Stono River in the colony of South Carolina. They then raided a

warehouse, executed the white owners and marched toward St. Augustine, Florida, where under Spanish law, they would be free. However, before arriving there, the South Carolina militia captured them, executed most and sold the surviving few to markets in the West Indies.

In response to the rebellion, the South Carolina legislature passed the *Negro Act of 1740*, which restricted the assembly, education, and movement of enslaved Americans, but also established penalties against their harsh treatment by the slavers.

Although Colonial forces crushed the Stono uprising, this outbreak set the stage of many other subsequent attempts to escape slavery.

The Haitian Revolution: The Haitian revolution (1791-1804) — often described as the largest and most successful slave rebellion in the Western Hemisphere and perhaps the largest uprising of enslaved people since Spartacus' unsuccessful revolt against the Roman Republic — was an anti-colonial insurrection by self-liberated men against French colonial rule in Saint-Domingue, now the sovereign nation of Haiti. Commanded by the formerly enslaved man François-Dominique Toussaint L'Ouverture (1743-1803) (Figure 89), who emerged as Haiti's most charismatic hero, it was the only uprising of enslaved persons that led to the founding of a state which was both free from slavery, and ruled by non-whites and former captives. As such, it challenged long-held European beliefs about alleged inferiority of black people, in general, and of enslaved person's capacity to achieve and maintain their own freedom. Although slavery still flourished in the western hemisphere for many more decades, the establishment of the nation of Haiti is now widely regarded as a defining moment in the history of efforts to combat racism in the Atlantic World, and Toussaint L'Ouverture is celebrated widely as a military genius, political strategist and diplomatic tactician.

Figure 89. **General Toussaint L'Ouverture**

by Unknown artist, 19th century, France. (Source: NYPL Digital Gallery)

In 2004, to mark the closing of the International Year to Commemorate the Struggle against Slavery and its Abolition, UNESCO issued a medal with an image of the Haitian statesman General Louverture (Figure 90). The obverse bears his image in full uniform with the inscription TOUSSAINT LOUVERTURE and 1743-1803 (the dates of his birth and death) and HAITI. The reverse is inscribed ANNÉE INTERNATIONALE DE COMMÉMORATION DE LA LUTTE CONTRE L'ESCLAVAGE ET DE SON ABOLITION (International Year Commemorating the Struggle Against Slavery and its Abolition), 1804-2004 around the UNESCO logo, and the hallmark of the Paris Mint, MdP, for Monnaie de Paris.

Figure 90. **General Toussaint Louverture Medal**

by Unknown artist, France, 2004, Bronze struck medal, ? mm.
(Unesco.org)

St. Vincent Rebellion Suppressed: Another rebellion in the Carribean, this by local Caribs, took place in the Carribean island of St. Vincent. This rebellion led to two Carib wars. The First Carib War (1769-1773), fought between the Carib inhabitants of Saint Vincent and British military forces attempting to expand their colonial control of the island, ended in stalemate. In the Second Carib War (1795-1797), however, the British, aided by a group of freed, formerly enslaved people — who became known as the St. Vincent Black Corps (Rangers) — prevailed over the local population. For their support, the British awarded some of the black soldiers medals in recognition of their aid, an example of which is shown in Figure 91.

On the obverse we see Victory holding a palm branch and a sword as she stands over the body of a defeated Caribbean native. The legend reads, ST. VINCENT'S BLACK CORPS. The reverse displays a black soldier

carrying a musket. The legend around the figure states, BOLD, LOYAL OBEDIENT.

Figure 91. **St. Vincent's Black Corps**.

by H. G., England, 1795, Bronze struck medal, 48 mm. Ref: Betts-530. (Heritage Auctions)

Nat Turner's Slave Rebellion: Nat Turner (1800-1831) was an enslaved black American who lived in a county in southern Virginia, an area populated with more African Americans than European Americans. In 1831, going from plantation to plantation, he gathered horses and guns and freed other enslaved people. He then led a rebellion of both enslaved and free black inhabitants, causing the deaths of approximately 60 white men, women and children. The white population retaliated by organizing militias and calling out regular troops to suppress the uprising, ultimately killing scores of African Americans, many of whom were not involved in the revolt. As a consequence, the state legislators in Virginia

and other southern states passed new laws to control both enslaved and free African Americans. They prohibited their education, restricted their rights of assembly, and in some states withdrew their right to bear arms or to vote, and required white ministers to be present at all black worship services. Turner was apprehended, tried, convicted, sentenced to death and hanged.

Figure 92 shows a woodcut depiction of the Nat Turner rebellion — also termed the Southampton Insurrection, as the rebellion took place in Southampton County, Virginia. Labeled HORRID MASSACRE IN VIRGINIA, the top frame depicts dark-skinned people killing light-skinned people, while the lower frame shows the white militia chasing the insurgents.

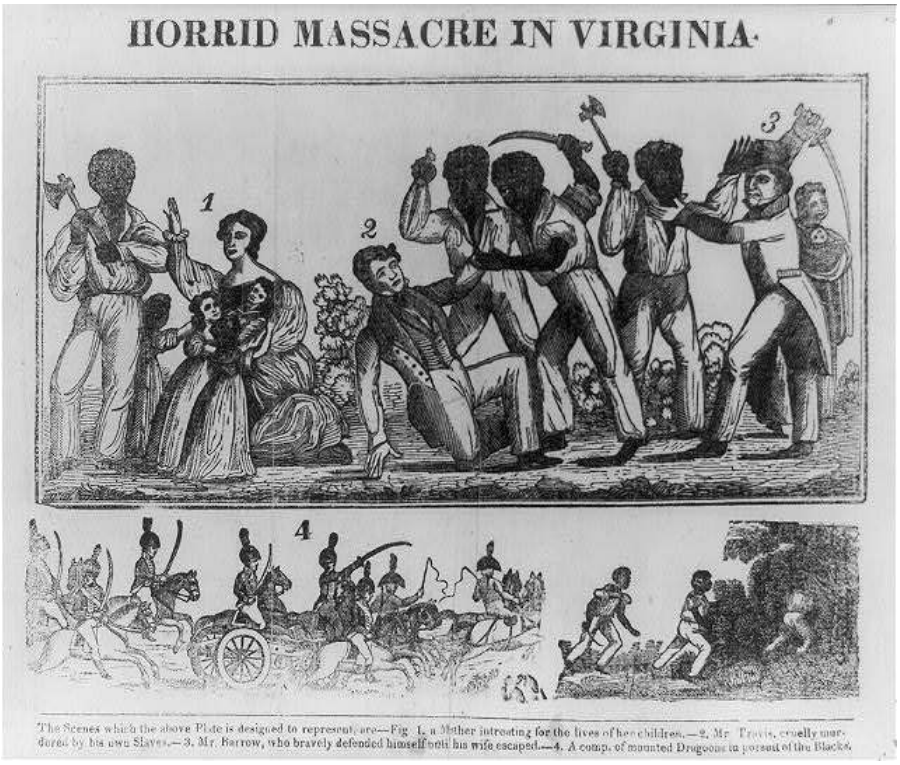


Figure 92. **Nat Turner's Southampton Insurrection**

by unknown author (from the book, Authentic and Impartial Narrative of the Tragical Scene Which Was Witnessed in Southampton County), USA, 1831. (Library of Congress)

A medal commemorating this event is shown in Figure 93. On the obverse we see Nat Turner standing in a forest with three others of the rebellion, the legend reading, NAT TURNER LEADS SLAVE REVOLT; below, 1831. On the reverse, above an eagle and the year of the rebellion, 1831, is the inscription summarizing its ultimate consequences: NAT TURNER'S UNSUCCESSFUL SLAVE INSURRECTION IN VIRGINIA INTENSIFIED NORTHERN ABOLITIONIST ACTIVITY, BUT ALSO SERVED TO BOLSTER PRO-SLAVERY SENTIMENTS AND LEGISLATION IN THE SOUTH. Although the medal is dated 1831, it was struck more than one hundred years later by the Danbury Mint in commemoration of this event.

Figure 93. **Nat Turner Leads Slave Revolt**

by Mico Kaufman, USA, Danbury Mint, 1974, Silver struck medal, 40 mm. (Gainesvillecoins.com)

Much has been written about the role Nat Turner's Rebellion played on the efforts of African Americans to gain equality. James H. Harris, who has published extensively about the history of the black church, says that the revolt "marked the turning point in the black struggle for liberation." According to Harris, Turner believed that "only a cataclysmic act could convince the architects of a violent social order that violence begets violence." This conclusion may have been reached by other, more recent groups, such as the Black Panthers, who, in the 1960s, organized armed citizen patrols to counter what they felt was police brutality against the African American community.

The Amistad Slave Rebellion: La Amistad (*Friendship*, in Spanish) was a 19th-century Spanish schooner that in 1839 was transporting Africans who were enslaved in Sierra Leone to the purchasers' plantations in Cuba. En route, the African captives took control of the ship and ordered the surviving crew to sail back to Africa. However, the commandeered ship was soon discovered, and the Africans were taken into US custody. Their disposition became a court case, the owners of the ship and Spanish government claiming the enslaved people as property. The argument in favor of the Africans centered on the fact that by that date, in a measure passed in 1807 by the U.S. Congress, the United States had joined with Great Britain in abolishing the African slave trade — although the trading of enslaved Americans within the United States was still not prohibited — and after a legal battle, one which gained international attention, in 1841 the Supreme Court of the United States ruled in favor of the African captives, setting them free.

This case, which highlighted the divisions between slavers and abolitionists, was pivotal, for the outcome of the Amistad trial is considered to have been a crucial step in the process which ultimately culminated in the Thirteenth Amendment to the US Constitution, passed in 1865, which outlawed chattel slavery in the United States.

This decision also became a powerful symbol for the abolitionist movement in the United States during this period before the Civil War, as evidenced from this 1839 news account of the Amistad revolt (Figure 94).

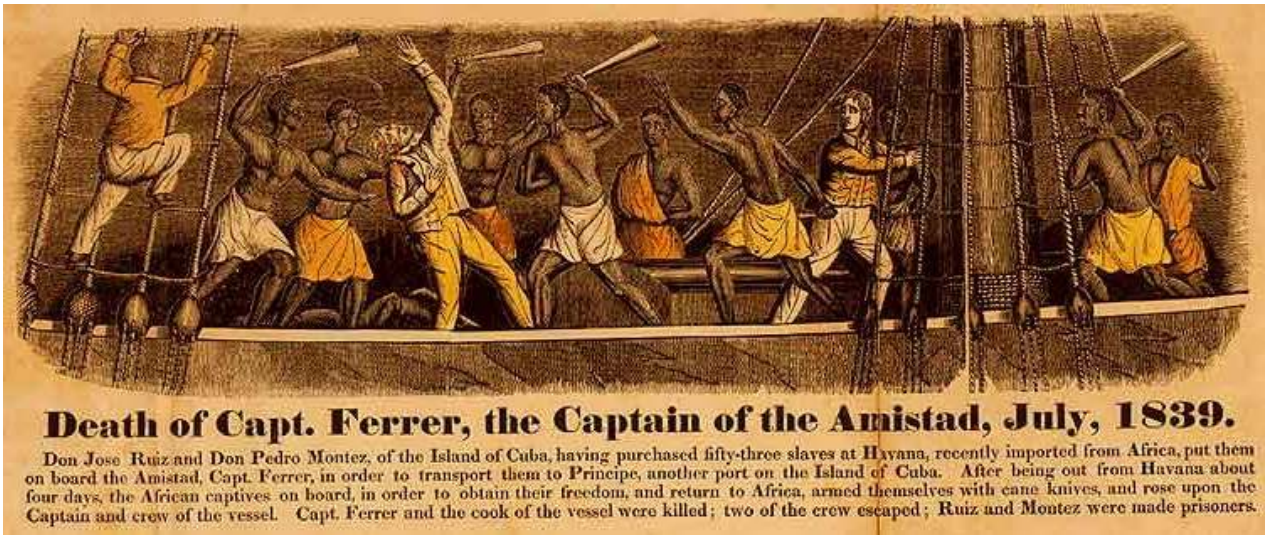


Figure 94. **News Account of the Amistad Revolt**

Color Engraving and Frontispiece from John Warner Barber (1840). A History of the Amistad Captives. (History.com)

Runaway Enslaved Americans: The Fugitive Slave Act of 1850 stipulated that enslaved persons who had escaped their slaveholders could be captured and returned. To retrieve what was considered their 'property', the slavers often issued notices describing their runaway

slaves. An example of one such notice, shown in Figure 95, reads as follows:

> "Negros lost by Leonard Henley. John or Jack about 45 years bow leg'd, has a Blemish in One or both of his Eyes, is well made & very Black. — Pegg about 30 Years Old a tall likely black wench, with her Child Jim about 4 Years old" —. The notice goes on in a similar fashion describing several more missing enslaved men: "Reuben about 20 Years Old of a yellowish Complextion, have lost the Sight of One Eye and is left handed, the property of Geo. R. Poindexter — Jeffrey a yellow Fellow to the Estate of R. Allen has a scald on his right hip — Jimmy an old Fellow squints much & stutters much had when he went away a sore leg —"

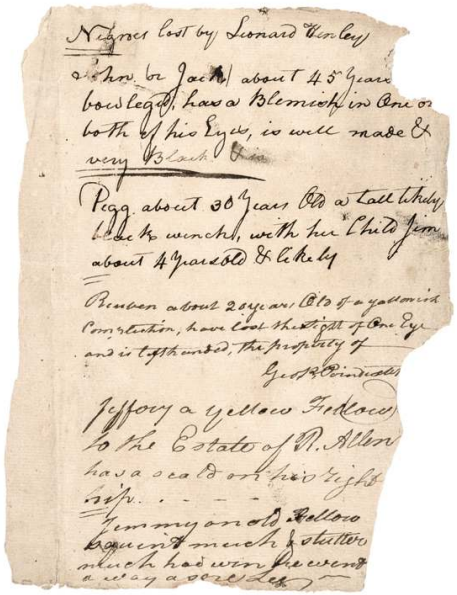


Figure 95. **Notice of Missing Enslaved Persons**

(Early American Auctions)

These runaway enslaved African Americans sometimes tried to escape North by what has been called the Underground Railroad.

The Underground Railroad

The Underground Railroad was the name given to a network of secret routes and safe houses established in the United States by abolitionists and their allies during the early to mid-19th century. Its primary purpose was to aid enslaved African-Americans escape from Southern plantations to Northern free states and Canada.

A contemporary engraving of enslaved men, women and children fleeing from Maryland to Delaware by way of the Underground Railroad is shown in Figure 96.

Figure 96. **Enslaved Families Fleeing by Way of the Underground Railroad**

by Colson Whitehead, USA, 1850, engraving (spectator.co.uk)

While many persons were involved in helping enslaved families escape — mostly from the North but some from the South — several stand out. Some, for whom medals exist extolling their role in this venture, will be briefly described.

Isaac Hopper: One of these, Isaac Hopper (1771-1852), was a Northern abolitionist, who, like several others of the period, was an adherent of the Society of Friends. A member of the Pennsylvania Abolitionist Society, Hopper was a pioneer of the Underground Railroad.

Hopper's efforts are commemorated in the medal shown in Figure 97. Here on the obverse we see a bust of Hopper in Quaker attire. On the reverse is Hopper standing before a newly freed enslaved man who is kneeling at his feet, the legend reading TO SEEK AND TO SAVE THAT WHICH WAS LOST

Figure 97. **Isaac T. Hopper**

by J. Ellis, USA, 1850, Silvered white metal struck medal, 55 mm.

(icollector.com)

Sojourner Truth: Another giant of this period was Sojourner Truth (c.1797-1883). Born Isabella Baumfree, Sojourner Truth, a portrait of whom is shown in Figure 98, was an African-American abolitionist and women's rights activist. Born into slavery in New York, she escaped with her infant daughter to freedom in 1826. In 1828 she went to court to recover her son, becoming the first black woman to win such a case against a white man.

She gave herself the name Sojourner Truth in 1843 after she became convinced that God had called her to leave the city and go into the countryside "testifying the hope that was in her". A staunch advocate not only for the rights of African Americans but also for women's rights, Truth helped recruit black troops for the Union Army; after the war, she tried unsuccessfully to secure land grants from the federal government for formerly enslaved African Americans.

Figure 98. **Portrait of Sojourner Truth**

photo by Underwood Archives, USA, 1864 (Getty Images)

A medal commemorating the role Sojourner Truth played in the abolitionist movement was issued between 1968 and 1974 by the Franklin Mint as part of the set known as The American Negro Commemorative Society Medals Collection, one of 70 medals in that set issued by the society (Figure 99). This series of medals pays tribute to African Americans who have made important contributions to the American heritage. It depicts a bust of Sojourner Truth with the dates of her birth and death (1797-1883) on the obverse and Sojourner Truth standing facing a seated Abraham Lincoln on the reverse, with the legend JOURNEY TOWARD FREEDOM.

Figure 99. **Sojourner Truth**

by American Negro Commemorative Society, USA, 1968-1974, Silver struck medal, 38 mm. (Franklin Mint)

Harriet Tubman: Harriet Tubman (1820-1913) (Figure 100), born Araminta Ross, was a runaway enslaved woman and abolitionist who guided some 300 fellow runaways to freedom as one of the most famous and successful "conductors" on the Underground Railroad.

Figure 100. **Harriet Tubman**

by Horatio Seymour Squyer, USA, c1885 (National Portrait Gallery)

A medal commemorating Tubman's contributions toward helping enslaved people escape bondage is shown in Figure 101. On the obverse is her bust, with the inscription: THE MOSES OF HER PEOPLE. On the reverse we see Tubman holding a rifle leading escaped former captives, the inscription reading: SHE LED THE WAY TO FREEDOM.

Figure 101. **Harriet Tubman: American Negro Commemorative Society Medal**

by E.P.?, USA, 1968-1974, Silver struck medal, 38 mm. (Franklin Mint)

It may be noted here that while there were many men and women, both black and white, who played prominent roles in the abolitionist movement during the late 18th century and early to mid 19th century, contemporaneously-made medals were issued largely only for those who were men and white. Clearly as a sign of the times, with the exception of an aluminum Frederick Douglass medal from the 1895 Cotton and Industrial Exposition World's Fair (see below), there are no contemporaneous medals for such giant African American trail blazers, as Sojourner Truth, Harriet Tubman, and others. The majority of the medals that do exist were issued fairly recently and not by governmental agencies, but by private enterprises such as the Franklin Mint and the American Negro Commemorative Society. It took the Civil Rights Period of the 1960s in the United States to begin to right this grievous wrong (see below for more on the Civil Rights Movement).

Enslaved African American Women

As both Sojourner Truth and Harriet Tubman were involved not only in freeing enslaved individuals but also were prominent figures in the women's rights movement, perhaps it is good time to re-introduce the issue of uniting the anti-slavery position with that of women's rights.

African-American women held enslaved were particularly vulnerable to abuse at the hands of their white owners. The engraving shown in Figure 102 appeared in abolitionist George Bourne's *Slavery Illustrated in Its Effects upon Women*, published in 1837, just a few years after slavery was abolished in England. It highlighted the connections between the anti-slavery and women's rights movements, as some women abolitionists, such as the American abolitionists Sarah and Angelina Grimke, used the anti-slavery cause to address their own plight as women.

Figure 102. **Engraving of Kneeling Enslaved Woman**

From George Bourne, *Slavery Illustrated in Its Effects upon Women*. 1837. (Library of Congress)

This engraving is very much like that placed on a medals and tokens advocating for the freedom of enslaved females. An example of one such piece, shown in Figure 103, was commissioned by the American Anti-Slavery Society and struck by the firm of Gibbs, Gardner & Co. On it we see on the obverse a chained, kneeling woman with the inscription, AM I NOT A WOMAN & A SISTER 1838, and on the reverse a wreath encircling LIBERTY 1838 and encircled with UNITED STATES OF AMERICA, indicating that, unlike most medals of this type, this one is from the United States.

Dated 1838, the obverse of the medal shown in Figure 102 is also quite similar to that seen earlier in Figure 1 — one dated 1787 — but instead of showing a kneeling, enslaved man with the inscription AM I NOT A MAN AND A BROTHER, this medal shows a kneeling, enslaved woman with the corresponding AM I NOT A WOMAN & A SISTER. This latter slogan, made popular by Philadelphia abolitionist Elizabeth Margaret Chandler, would come to define the abolitionist movement, particularly in female anti-slavery societies. It also may be noted that in this version of the medal shown below, the “N” in United States is reversed, a tactic engravers used to avoid counterfeiting.

Figure 103. **Am I Not a Woman and a Sister**

by Unknown artist, USA, 1838, Struck bronze medal/token, 28 mm. Ref: Weiss BW826 (Weiss Collection)

Another medal, which also supports the abolition of enslaved women but predates this one by a few years — having been issued in England in 1834 — is a variation of the common type of anti-slavery medal of black African males seen earlier. In this case (Figure 104) we see on the obverse an image of a enslaved African woman, kneeling and shackled at the wrist, imploring a standing figure of Justice, with a legend reading AM I NOT A WOMAN AND A SISTER. The exergue repeats a phrase from Psalm 11-3: LET US BREAK THEIR BANDS ASUNDER AND CAST AWAY THEIR CORDS. On the reverse there is a wreath intertwined with the names of several prominent abolitionists, namely, PENN, GRANVILLE SHARP, WILBERFORCE, BENEZET, CLARKSON, TOUSSAINT LOUVERTURE, STEPHEN, D. BARCLAY. Within the wreath is the inscription TO THE FRIENDS OF JUSTICE, MERCY, AND FREEDOM.

Figure 104. **Woman Anti-Slave Medal (Abolition of Slavery in the Colonies)**

by Thomas Halliday, England, 1834, Bronze struck medal, 42 mm. Ref: BHM 1669 (Heritage Auctions)

At this point in our narrative we have made some halting progress in bringing the issue of the institution of slavery to the fore, but we are far from emancipating our enslaved African American fellow citizens. That event must await the horrors of a Civil War between the Southern and Northern states of America.

XII. THE AMERICAN CIVIL WAR

A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND

In June of 1858, after the Republican State Convention chose Abraham Lincoln as their candidate for the U.S. Senate — running against Democrat Stephen A. Douglas — Lincoln addressed his Republican colleagues in one of the most notable speeches in American history. Borrowing from a phrase attributed to Jesus of Nazareth as recorded in the synoptic gospels of Matthew, Mark and Luke, Lincoln made these remarks: "A house divided against itself cannot stand." He went on to declare, “I believe this government cannot endure, permanently half slave and half free. I do not expect the Union to be dissolved — I do not expect the house to fall — but I do expect it will cease to be divided. It will become all one thing or all the other.”

As history would show, Lincoln was correct, but only after the country was torn apart by a devastating Civil War.

THE AMERICAN CIVIL WAR

While historians have long argued as to the causes of the Civil War — whether it was Slavery or Economics or Cultural Differences or the Civil Rights of the individual states — suffice it to say that without the issue of slavery, the Southern states would not have seceded from the Union, and their disputes would likely never have escalated to a War Between the States, as it was called later by Southerners.

It is likely that their feelings regarding slavery were conflated with economics, culture and states' rights as Southerners spoke of slavery as 'The Peculiar Institution', not meaning that it was 'strange' but rather that it was their local situation and not anyone else's business. As summarized by the Washington Post, July, 2015: "Historians acknowledge that disagreements over states' rights played a role in the Civil War. But the states' rights issue was inseparable from slavery... The right that states in the South were seeking to protect, after all, was the right to buy and sell people." This statement is supported by the very words of those Confederate states that withdrew from the Union.

Secession of the several Southern States from the Union was not taken lightly or precipitously, as during the period between December 24, 1860 and April 17, 1861, South Carolina, Mississippi, Georgia, Texas and Virginia all presented separate statements (*"The Declaration of Causes of Seceding States*") outlining in some detail why they were seceding. However, despite the fact that, in some cases, different reasons for seceding from the Union were offered by the various Confederate states, the common complaint of them all revolved upon the issue of SLAVERY.

A couple of examples will suffice to illustrate what was a nearly unanimous view of the issue of slavery among the congressmen from the South: Lawrence Keitt, Congressman from South Carolina stated, "African slavery is the corner-stone of the industrial, social, and political fabric of the South; and whatever wars against it, wars against her very

existence. Strike down the institution of African slavery and you reduce the South to depopulation and barbarism."

Alexander Stephens, the Confederacy's vice president, said of his insurrectionist government: "Its foundations are laid, its cornerstone rests, upon the great truth that the Negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and normal condition."

Just who started the war is still a matter of some dispute among historians. There is no doubt that the firing on the Union garrison at Fort Sumpter at Charleston Harbor, South Carolina — by Confederate artillery on April, 1861, shortly after South Carolina seceded from the Union — is usually given at the initial spark for the armed hostilities (See Figure 105). Some argue, however, as has the British historian Henry Hallam (1777-1859) that, "The aggressor in war in not the first who uses force, but the first who renders force necessary."

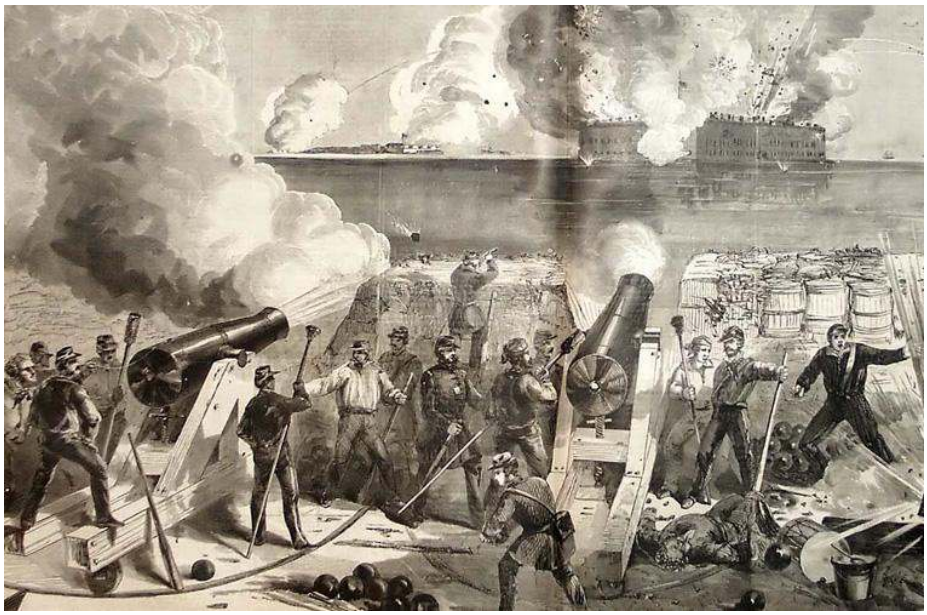


Figure 105. **Bombardment of Fort Sumter by the Batteries of the Confederate States** (Library of Congress)

It is generally agreed that many in the North did not care that much about slavery as long as it stayed in the South. The issue came to a head when the expansion of slavery into new territories in the West became a distinct possibility.

Westward Expansion

The extension of the United States' boundaries to new territories is considered by many of the period as its Manifest Destiny — defined as the 19th-century doctrine or belief that the expansion of the US throughout the American continents was both justified and inevitable. Whereas expansion to areas west of the Mississippi River brought vast new opportunities for the fledgling country, it also brought devastation to the Native American Nations, and, insofar as the issue of slavery was concerned, major new conflicts. Perhaps no other event — except for the question of whether men and women should be kept enslaved at all — divided the country more. Just where a person stood on the question of whether the new lands should be Free or Slave brought into play many complex and often divergent views and feelings: economic, political, social, and moral factors were all involved and factored into the inhabitants' motivations, decisions and actions.

Louisiana Purchase: The first major expansion of the original territories of the United States was effected by the purchase by President Thomas Jefferson of the territory of Louisiana from the French government in 1803. Stretching from the Mississippi River to the Rocky Mountains and from Canada to New Orleans, it essentially doubled the size of the United States. To Jefferson, westward expansion was the key to the nation's health and prosperity; to others it laid the foundation for events that occurred about six decades later that very nearly destroyed the republic.

Different types of exonumia commemorating the Louisiana Purchase may be introduced here. Some were issued as award medals and souvenir pieces of the World's Fair of 1904 celebrating the centennial of the Louisiana Purchase. This exposition, officially called *The Louisiana Purchase Exposition* — and informally known as the *St. Louis World's Fair* — was an international exposition held in St. Louis, Missouri, from April 30 to December 1, 1904.

One of these, a so-called dollar (Figure 106), shows on the obverse conjoined busts of Thomas Jefferson and Napoleon Bonaparte, with the legend around LOUISIANA. PURCHASE. EXPOSITION. OFFICIAL. SOUVENIR. The reverse has an image of what became the continental United States, with the Louisiana Territory outlined. The inscription indicates the approximate size of the territory (1,000,000 SQUARE MILES) and price paid ($15,000,000); additional legend reads LOUISIANA TERRITORY 1803, above, and ST LOUIS 1904, below.

Figure 106. **Louisiana Purchase Exposition Official Medal**

by Unknown medallist, USA, 1904, Struck gilt bronze so-called dollar, 35 mm. (tipsicocoin.com)

An award medal issued at this same exposition is shown in Figure 107. It is a square medal with fleur-de-lys in each corner. On the obverse are a woman and girl draped in an American flag, the legend around reading, “VNIVERSAL . EXHIBITION . SAINT . LOVIS . UNITED . STATES . OF . AMERICA .M.C.M.IV. The reverse show an heraldic eagle, with the legend, .SILVER. MEDAL. LOVISIANA . PVRCHASE . EXHIBITION. Though labeled “Silver Award Medal”, it was struck in bronze.

Figure 107. **Louisiana Purchase Exposition Worlds Fair “Silver” Award Medal**

by Adolph Alexander Weinman, USA, 1904, Bronze struck medal, 63x63 mm. (mfa.org)

Prelude to the Civil War

Years of argument, disagreement and compromise ensued prior to the actual secession of the South from the Union. Some of the notable events and Acts of Congress leading to the dissolution of the Union —

with the establishment of the Confederate States of American and ultimately the actual American Civil War — are described briefly below.

Missouri Compromise: Passed by Congress in 1820, the Missouri Compromise was legislation designed to keep the balance in the United States Senate between the free states of the North and the slave states of the South, following the purchase of the Louisiana Territory. By prohibiting slavery north of the 36th parallel, it provided for the admission of Maine as a free state along with Missouri as a slave state.

Figure 108 shows a map of the United States with boundaries existing in 1820, on which is indicated the line marking the latitude separating the free and slave states as established by the Missouri Compromise.

Figure 108. **Missouri Compromise of 1820**

(pinterest)

A medal issued by the Franklin Mint to commemorate the Missouri Compromise of 1820 is shown in Figure 109. On the obverse we see an African American family, barefooted, escaping through the forest, with armed men in the background. The legend reads: MISSOURI COMPROMISE LIMITS SPREAD OF SLAVERY MAR. 3, 1820. On the reverse is a legend that combines recognition of the Missouri Compromise with other events that occurred during that same year. It reads: “MAR. 3 – Slavery is prohibited North of 36° 30' by passage of the Missouri Compromise; MAR.15 – Maine is admitted as a free State; MAR 30 – First American missionaries arrive in Hawaii; Dec. 6 – James Monroe is re-elected President of the United States”. The date 1820 is shown above the legend.

Figure 109. **Missouri Compromise of 1820 Limits Slavery**

by Hal Faulkner, USA, c.1970, Bronze struck medal, 45 mm. (Franklin Mint)

Along with his colleagues, Daniel Webster and John C. Calhoun, the most prominent proponent of the Missouri Compromise in Congress was the Senator from Kentucky, Henry Clay. As was seen so often among Southern politicians of the period, while Clay denounced slavery as an evil, he himself held enslaved African Americans on his own plantation. His philosophy of compromise can be summed up in his own words: "All legislation, all government, all society is founded upon the principle of mutual concession...". His strong position of supporting the Constitution is exemplified in a medal of Henry Clay issued on his death in 1852. It shows a bust of Clay on the obverse with the legend indicating the dates of his birth and death, and a hand on the Constitution with the legend THE ELOQUENT DEFENDER OF NATIONAL RIGHTS AND NATIONAL INDEPENDENCE on the reverse (Figure 110).

Figure 110. **Henry Clay: Eloquent Defender**

by Charles Cushing Wright, USA , 1852, Bronze struck medal, 77 mm. Ref: Julian 204/PE-8; Elder 26; Musante CCW-78; Weiss BW282 (Weiss Collection)

Kansas-Nebraska Act: Passed in 1854, the initial purpose of the Kansas-Nebraska Act was to create two new territories — Kansas and Nebraska — which would open up land for thousands of new farms and make feasible a Midwestern Transcontinental Railroad. However, when it made these territories, it also allowed for them to decide on their own if they were to be a free or slave state. This was to be determined by the popular vote of the territories' settlers, rather than by outsiders. Exactly who was allowed to vote was specified as follows: "That every free white male inhabitant above the age of twenty-one years who shall be an actual resident of said Territory, and shall possess the qualifications hereinafter prescribed, shall be entitled to vote...". The provisions of this act, therefore, effectively repealed the compromise that was made in the Missouri Compromise, which had designated a specific line of latitude to be the separation of free and slave states. This reignited the disagreement between pro- and anti-slavery factions, leading to mass migrations into these states so that they could influence whether the states be free or slave, and thereby produced such intense political and civilian fighting and violent events that it was termed, 'Bleeding Kansas'.

Bleeding Kansas: A medal commemorating the issues and causes of Bleeding Kansas is shown in Figure 111. On the obverse we see armed settlers in a field, with the legend around, SLAVERY DISPUTE BRINGS VIOLENCE TO KANSAS 1856. The reverse has a long inscription outlining some of the relevant events of the period, namely:, *John Brown is a leading abolitionist in "Bleeding Kansas" conflict; MAY 19-20 — Senator Charles Sumner's "Crime against Kansas" speech results in crippling assault by Congressman Preston S. Brooks; JUNE 17 —*

Republicans pick Col. Frémont for President; NOV. 4 — James Buchanan wins election. The date *1856* is shown above.

While the medal is dated 1856, it appears to be part of a series of medals commemorating important events in American history, all of which, including this one, were minted much more recently.

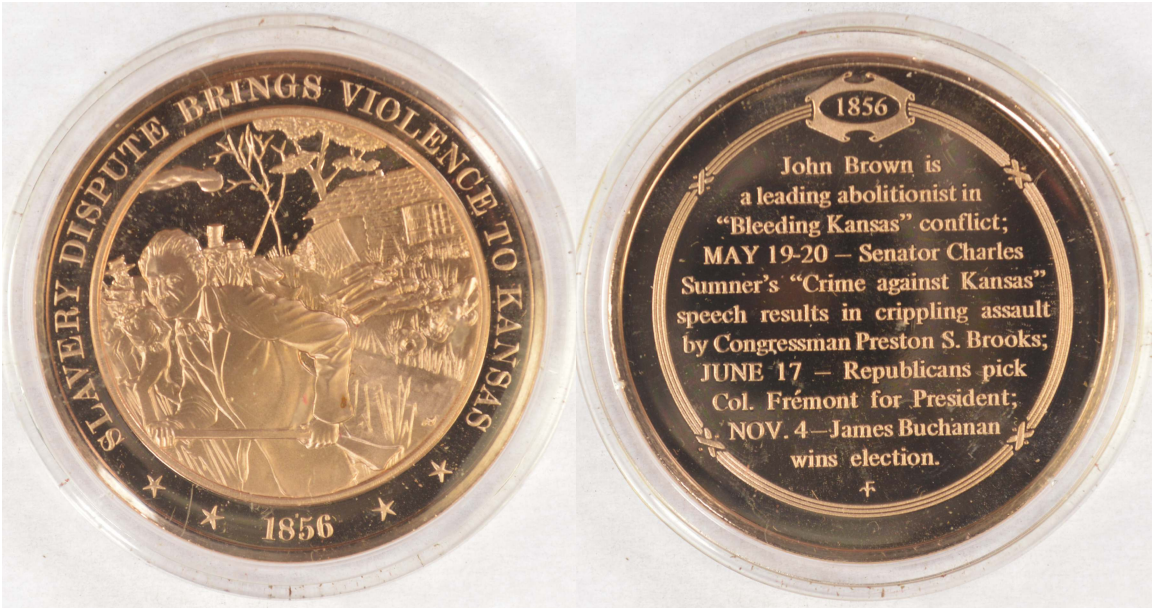


Figure 111. **Bleeding Kansas: Slavery Dispute Brings Violence To Kansas**

by Unknown medallist, USA, c1970, Bronze struck medal, 44 mm. (EBAY)

The controversy surrounding the Kansas-Nebraska Act became a defining issue in the crucial 1860 presidential campaign, as can be seen in this 1860 campaign medal for Stephen Douglas (Figure 112) — the leading proponent of the Kansas-Nebraska Act — when he ran for president on the Democratic ticket against Abraham Lincoln. On the obverse we see a bust of Douglas and on the reverse is a legend

summarizing his campaign position of a hands-off policy regarding the issue of slavery in these newly-formed states: namely, INTERVENTION IS DISUNION and in the center the abbreviation M.Y.O.B. for ‘Mind Your Own Business”.

Figure 112. **Stephen A. Douglas Campaign Medalet**

by George H. Lovett, on behalf of Alfred S. Robinson, USA, 1860, Silver struck medal, 20 mm. Ref: Dewitt SD 1860-22. (John Kraljevich)

Uncle Tom's Cabin: The publication of the novel *Uncle Tom's Cabin; or, Life Among the Lowly* by American author Harriet Beecher Stowe (1811-1896) in 1852 was instrumental in popularizing the plight of enslaved African Americans, thereby advancing the abolitionist movement among the general populace. Her novel also stimulated the artistic community to take up the cause as shown in this painting of characters taken from ‘Uncle Tom’s Cabin’: the sympathetic figure of the enslaved African American ‘Uncle Tom’ with a little white girl Eva (Figure 113).

Figure 113. **Uncle Tom and Little Eva**

by Edwin Longsden Long, oil on canvas, 1865 (Wikipedia)

A medal honoring Stowe's contribution to the cause of ending slavery is shown in Figure 114. Published in 1972, the medal is part of a series from *The Hall of Fame for Great Americans* issued by the Medallic Art Company. It shows a portrait of Stowe on the obverse and images of an enslaved woman with whip and chains and 'Uncle Tom's Cabin' on the reverse, representing a scene from Stowe's novel.

Figure 114. **Harriet Beecher Stowe**

by Michael Lantz, USA, 1972, Bronze struck medal, 75 mm. (EBAY)

Nullification Crisis (1828-1832): This crisis was precipitated when South Carolina — believing that state's rights have primacy over those of the federal government, and that States, therefore, have the right to quash a Federal statute — tried to nullify a law termed the *Tariff of Abominations* because they felt it was meant to help only Northerners.

Compromise of 1850 and Fugitive Slave Act: These Acts of Congress were designed to reduce the tension between the slave-holding states of the South and the states opposing slavery in the North. One part of the compromise ended the argument between slave and free states regrading slavery in the Mexican cession area of the U.S. The other part of this compromise, the Fugitive Slave Act, declared that any escaped slaves that were found were to be returned to their ‘masters’.

A prominent figure in this debate was Daniel Webster (1782-1852), who served in the House of Representatives, U. S. Senate and Secretary of

State, and who is considered to be one of the greatest orators of his generation. Webster supported the tariff of 1823 and opposed the proponents of States' Rights and Nullification. In an historic debate he ardently defended the union, arguing: "Liberty and Union, now and forever, one and inseparable" (the phrase inscribed on the medal shown below). Like so many other legislators of the period, Webster opposed the extension of slavery but favored the Compromise of 1850.

A medal of Daniel Webster indicating his support of maintaining the continued union of the states is shown in Figure 115. We see on the obverse a bust of Webster and on the reverse a commemorative column, surmounted by a globe, with an inscription reading I STILL LIVE. In the background is Dartmouth College, which Webster attended. The whole is surrounded by a wreath with a shield at the bowpoint; the legend around reads: LIBERTY AND UNION, NOW AND FOREVER, ONE AND INSEPARABLE.

Figure 115. **Daniel Webster**

by Charles Cushing Wright, USA, ca.1852, Bronze struck medal, 77 mm.

Ref: Julian 226/PE-37; Forrer p. 556; Musante CCW-76; Weiss BW626 (Weiss Collection)

Radical and Moderate Republicans: Before we proceed further, it might be useful to explain the distinction made at that time between 'Radical' and 'Moderate' Republicans, terms commonly used in the anti-slavery movement before the Civil War. In the political sense 'Radical' referred not to abolitionists, but to Northern politicians who were strongly opposed to what they perceived as the disproportionate political power wealthy Southerner slavers held in the federal government. The Radicals perceived these Southerners as wielding an illegitimate power to expand and protect slavery, calling the slavers' power a Slaveocracy. Abraham Lincoln was a leader of the Moderate Republicans, who had a more moderate or nuanced view of this issue of slavery, as we shall see. Of the more well-known Radical Republicans we may mention Charles Sumner, who we discussed earlier, John C. Frémont, the 1856 presidential candidate of the Radical Republicans, and Benjamin Franklin Butler, who will be considered in some detail below.

African American Soldiers During the Civil War

> "Who would be free themselves must strike the blow....I urge you to fly to arms and smite to death the power that would bury the Government and your liberty in the same hopeless grave. This is your golden opportunity."

So said Frederick Douglass in 1863, urging both for the liberation of enslaved Americans and for the recruitment of African American men in defense of the Union.

Although armed struggle by black Africans during the Civil War is perhaps the most obvious reason for African Americans to engage in battle, this would not be the first time they fought for freedom in America. They were prominent among the ranks of the colonial patriots in 1776 during the War for Independence, leading the attack on the British troops at the Boston Massacre and fighting at Bunker Hill. Later, in the War of 1812, General Andrew Jackson issued a proclamation authorizing the formation of black regiments to fight the British. But, at the time of the Civil War, the prejudice and opposition against the use of African Americans, whether free or enslaved, was so strong that the war was half over before they were organized to any extent, and even when they were allowed to serve, black Union soldiers did not receive equal pay or equal treatment.

Those that did serve with the Union forces included free black men from the Northern states and fugitive enslaved men from the South who had escaped to the Union lines and volunteered to serve with the Northern army. Figure 116 shows a contemporary etching of such a scene.

Figure 116. **Fugitive Enslaved African Americans Escaping to Union Lines**

by Edwin Forbes, USA, 1864, Copper-plate etching.
(slaveryremembrance.org)

Benjamin F. Butler (1818-1893): One of the most well-known and effective group of African American troops was established late in 1862, when Major General Benjamin Franklin Butler — known as "Beast" Butler — enlisted several regiments of black men as soldiers. Organized at New Orleans and called the Louisiana Native Guards or the Corps d'Afrique, they were the first black regiments to join the Union Army.

About two years later, by the time of the beginning of the spring campaign in 1864, African American troops were a common feature of the armies before Richmond. Ferrero's Division of the Ninth Corps, and Hinks' Division of the Eighteenth Corps, were composed entirely of black regiments.

A medal — variously called the "Butler Medal", "Army of the James Medal', "Colored Troops Medal" and "Colored Troops Before Richmond" — was struck in 1865 to honor the bravery of black troops in the Union Army during the Civil War, in general, and for their heroism in the *Battle Before Richmond,* in particular. It was commissioned and designed by General Benjamin Butler himself for the United States Colored Troops during the Civil War after the battles for Fort Gilmer and Fort Harrison — important components of the Confederate defenses of Richmond during the American Civil War of 1864. The medal was engraved by the German-born medallist Anthony C. Paquet, who later served as Assistant Mint engraver at Philadelphia.

This medal is important as it appears to be the only one ever designed and awarded specifically to African-American soldiers during the period of the Civil War. Butler, then Commander of the James, ordered it be made

to award his men for executing heroic acts, remarking, "I had a medal struck, in solid silver, of like size, weight, quality, fabrication and intrinsic value with those Queen Victoria gave with her own hands to the distinguished soldiers of the Crimea." Originally these medals were struck in silver (Figure 117) and later in bronze.

The obverse depicts two African American soldiers storming a Confederate occupied military fort, with the inscription within an unfurled banner reading, FERRO IIS LIBERTAS PERVENIET (Freedom Will Be Theirs by the Sword). In the exergue is written, U.S. COLORED TROOPS. The reverse has a wreath of oak leaves, joined with a bow-tied ribbon, with legends, DISTINGUISHED FOR COURAGE and CAMPAIGN BEFORE RICHMOND 1864. This particular piece bears the recipient's name on the edge: Abraham Armstead. Armstead was an enslaved man from North Carolina who signed up with the Union army, and was soon made sergeant of his company (Kraljevich).

Figure 117. '**Colored' Troops Before Richmond**

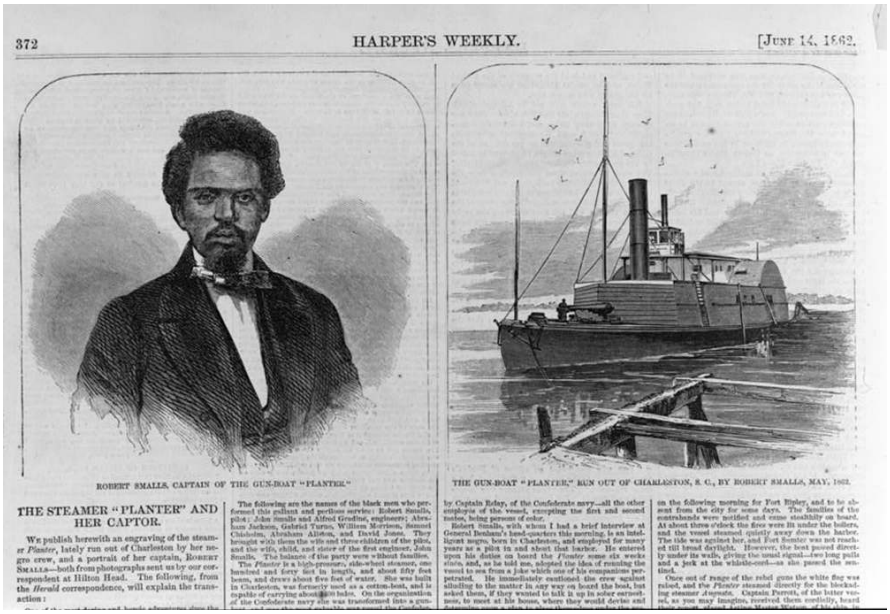
by Benjamin Franklin Butler (Designer) and Anthony C. Paquet (Engraver), USA, 1865, Silver struck medal, 40 mm. (John Kraljevich)

Butler recalled this medal in his 1892 autobiography as follows:

> "I had the fullest reports made to me of the acts of individual bravery of colored men on that occasion, and I had done for the negro soldiers, by my own order, what the government has never done for its white soldiers. I had a medal struck of like size, weight, quality, fabrication, and intrinsic value with those which Queen Victoria gave to her distinguished private soldiers of the Crimea . . . Since the war I have been fully rewarded by seeing the beaming eye of many a colored comrade as he drew his medal from the innermost recesses of its concealment to show me."

Despite these words extolling the bravery of the African American troops, at the time these medals were struck, they never were officially sanctioned by the federal government nor were they popular with the majority of the regular army or in political circles, at large. In fact, President Lincoln actually contacted Butler directly, to stop their creation, and following Butler's removal from command, U.S. Colored Troops were "forbidden to display (the medals) on their uniforms."

Robert Smalls: Robert Smalls (1839-1915) was a relatively little-known African American hero of the Civil War period. In 1862, this enslaved man won renown by stealing a Confederate military transport ship (The *Planter*) — on which he served as its pilot — and surrendered it to a Union ship, delivering its cargo of enslaved persons to freedom. A full account of Smalls' daring exploit, including an image of Smalls and the steamer *Planter*, was published in Harpers Weekly, as seen in this contemporaneous article (Figure 118).



372 HARPER'S WEEKLY. [JUNE 14, 1862.

ROBERT SMALLS, CAPTAIN OF THE GUN-BOAT "PLANTER."

THE GUN-BOAT "PLANTER," RUN OUT OF CHARLESTON, S. C., BY ROBERT SMALLS, MAY, 1862.

THE STEAMER "PLANTER" AND HER CAPTOR.

We publish herewith an engraving of the steamer *Planter*, lately run out of Charleston by her negro crew, and a portrait of her captain, ROBERT SMALLS—both from photographs sent us by our correspondent at Hilton Head. The following, from the *Herald* correspondence, will explain the transaction:

The following are the names of the black men who performed this gallant and perilous service: Robert Smalls, pilot; John Smalls and Alfred Gradine, engineers; Abraham Jackson, Gabriel Turno, William Morrison, Samuel Chisholm, Abraham Allston, and David Jones. They brought with them the wife and three children of the pilot, and the wife, child, and sister of the first engineer, John Smalls. The balance of the party were without families.

The *Planter* is a high-pressure, side-wheel steamer, one hundred and forty feet in length, and about fifty feet beam, and draws about five feet of water. She was built in Charleston, was formerly used as a cotton-boat, and is capable of carrying about 1,200 bales. On the organization of the Confederate navy she was transformed into a gun-

by Captain Relay, of the Confederate navy—all the other employés of the vessel, excepting the first and second mates, being persons of color.

Robert Smalls, with whom I had a brief interview at General Benham's head-quarters this morning, is an intelligent negro, born in Charleston, and employed for many years as a pilot in and about that harbor. He entered upon his duties on board the *Planter* some six weeks since, and, as he told me, adopted the idea of running the vessel to sea from a joke which one of his companions perpetrated. He immediately confined the crew against alluding to the matter in any way on board the boat, but asked them, if they wanted to talk it up in sober earnestness, to meet at his house, where they would devise and

on the following morning for Fort Ripley, and to be absent from the city for some days. The families of the merchants were notified and came stealthily on board. At about three o'clock the fires were lit under the boilers, and the vessel steamed quietly away down the harbor. The tide was against her, and Fort Sumter was not reached till broad daylight. However, the boat passed directly under its walls, giving the usual signal—two long pulls and a jerk at the whistle-cord—as she passed the sentinel.

Once out of range of the rebel guns the white flag was raised, and the *Planter* steamed directly for the blockading steamer *Augusta*. Captain Parrott, of the latter vessel, as you may imagine, received them cordially, board

Figure 118. **The Steamer "Planter" and Her Captor**

Harpers Weekly, 1862 (iowaculture.gov)

In 1868, after the Civil War was over, Small became a delegate to the South Carolina convention charged with writing a new state constitution, which guaranteed freedmen the right to vote and their children the promise of free public education. Over the next three decades, he served South Carolina in both houses of its legislature and in the U.S. House of Representatives.

Speaking at the State Capital at Columbia, Smalls made a startling claim: "Since the reconstruction times, 53,000 negroes have been killed in the South." Though some have challenged this number, there is no doubt that African Americans were killed by the thousands, many of whom were lynched by the newly emerging Ku Klux Klan, a White Supremacist group founded by Confederate veterans. After they murdered some black legislators, the Klan was outlawed, only to be supplanted by lone assassins and small local gangs.

In 1880, Smalls lost his House seat, apparently because African-American turnout had been suppressed through voter intimidation. Afterwards South Carolina made the suppression of many African Americans 'legal' by passing a new constitution requiring that voters own at least $300 worth of property, pass a literacy test and be able to answer questions about any provision in the document. This disenfranchised most African-Americans and laid the basis for 'Jim Crow' segregation in South Carolina, a practice that was followed elsewhere in the South.

For his exploits, in 1862 a gold medal was presented to Robert Smalls. The obverse of this medal bears a representation of the steamer *Planter* leaving Charleston harbor, when near Sumter. The federal fleet is seen in the distance. On the reverse it bears this inscription: "Presented to Robert Smalls by the colored citizens of New York, October 2, 1862, as a token of their regard for his heroism, his love of liberty and his patriotism."

While an image of the gold medal presented to Small could not be located, Figure 119 shows a medal which appears to be a facsimile of this medal, as it also commemorates the seizure of the Confederate steamer by Robert Smalls and his escape from slavery. The obverse shows a scene of the purloining of the ship by Smalls. The reverse has a legend similar to that of the gold medal.

Figure 119. **Robert Smalls Medal**

by Unknown medallist, USA, Bronze struck medal, ? mm. (Kate Lineberry)

Mary Louveste: Another little-sung African American hero of the Civil War, from the Union's perspective, was a woman from Norfolk, Virginia named Mary Louveste. Louveste was a freed, formerly enslaved woman employed as a housekeeper for one of the Confederate engineers working on the *Merrimack*, the ironclad Confederate warship that the Southern forces were building. She managed to get through Confederate lines and inform the Union Secretary of the Navy that the former *Merrimack* — now renamed *CSS Virginia* as an ironclad warship — was nearing completion. This induced the Union to speed up the production of their own ironclad steamship the *USS Monitor*, the first ironclad warship commissioned by the Union Navy.

Though the ensuing battle — named the Battle of Hampton Roads — between the two ironclads ended up as a stalemate (Figure 120), the *Monitor* did prevent further destruction of the wooden Union ships by the

Virginia, which had been wreaking havoc of the ships guarding the waterways to Washington.

Figure 120. **The Monitor and Merrimack: The First Fight Between Ironclads**

Chromolithograph of the Battle of Hampton Roads, produced by Louis Prang & Co., Boston (Library of Congress)

A token issued in 1863 memorializing the *USS Monitor* is shown in Figure 121. On the obverse is an image of the ironclad warship with the inscription, OUR LITTLE MONITOR, and the reverse an anchor and crossed cannons, joining a wreath, surrounding the date 1863.

Figure 121. **USS Monitor**

by Unknown medallist, USA, 1863, Copper struck token cent, ? mm. Ref: Fuld 237/423a (picclick.com)

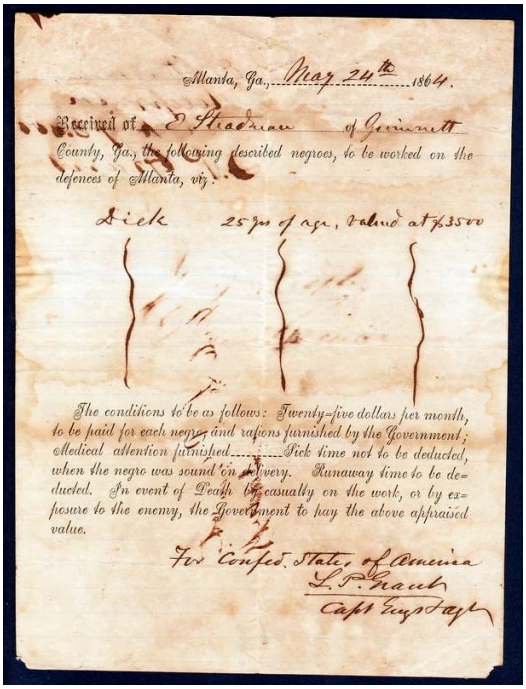
Other medals honoring service in Civil War: Sometimes individual states issued medals engraved with a soldier's name to honor their service in the war. The obverses of two examples of these, one issued by the State of Ohio and the other by the state of West Virginia, are shown in Figure 122. In each case the soldiers' names are engraved on the reverse (not shown).

Figure 122. **Ohio Veteran Volunteer Medal** (left), and **First West Virginia Volunteer Cavalry Regiment Medal** (right)

Ohio medal by Tiffany & Company, USA, 1861-1865 (Pinterest): West Virginia medal (7westvirginia.com)

Conscription of African Americans: Although many freely volunteered to serve, enslaved African Americans were also often conscripted to fight in the Civil War, both for the North as well as for the South. An example of a notice — printed in 1864 — in which a slaver living in Georgia is offering his enslaved person to fight in the defense of Atlanta is shown in Figure 123.

The printed form indicates that a slaver, named E. Steadmen, of Gwinnett County, Georgia, agrees to let the Confederate Government use his 25 year-old slave named Dick, valued at $3,500, to work on the “Defenses of Atlanta”. The form goes on to state, “The conditions to be as follows: Twenty-five dollars per month, to be paid for each negro, and rations furnished by the Government; Medical attention furnished — Sick time not to be deducted, when the negro was sound on delivery. Runaway time to be deducted. In event of Death by casualty on the work, or by exposure to the enemy, the Government to pay the above appraised value.” This document is signed “For Confed. States of America, L. P. Grant, Capt. Engs. (Engineers) & Agt.”



Atlanta, Ga., May 24th 1864.

Received of E. Steadman of Gwinnett County, Ga., the following described negroes, to be worked on the defences of Atlanta, viz:

Dick 25 yrs of age, valued at $3500

The conditions to be as follows: Twenty-five dollars per month, to be paid for each negro, and rations furnished by the Government; Medical attention furnished. Sick time not to be deducted, when the negro was sound on delivery. Runaway time to be deducted. In event of Death by casualty on the work, or by exposure to the enemy, the Government to pay the above appraised value.

For Confed. States of America
L. P. Grant
Capt Engrs & Agt

Figure 123. ‘**Negroes’ for Defenses of Atlanta**

USA, 1864, printed form, 15x20 cm. (mqamerica.com)

Whether having served voluntarily or conscripted to serve in the war, as with most of the soldiers, the return of African American soldiers from war was a joyous occasion, as depicted in this 1865 drawing published in Harper's Weekly (Figure 124).

Figure 124. **African American Civil War Soldiers Mustered out of Service in Little Rock, Arkansas**

by Alfred R. Waud, USA, 1865, Drawing. Chinese white on green paper. (Library of Congress).

XIII. POLITICAL AND MILITARY LEADERS DURING THE AMERICAN CIVIL WAR

The major political leaders during the American Civil War were Abraham Lincoln and Jefferson Davis for the Union and Confederacy, respectively.

The major military leaders during this war were Ulysses S. Grant and Robert E. Lee for the North and South, respectively.

Military Leaders

Ulysses S. Grant and Robert E. Lee are considered to be two of the most effective military leaders in American history.

Robert Edward Lee (1807-1870): Lee was the Commander of the Confederate States Army, and even though he ultimately surrendered to Grant, is generally considered to be somewhat the better military strategist. In any case, when compared with Jefferson Davis, the President of the Confederate States, Lee was clearly THE hero of the South during the Civil War.

Lee's position regarding slavery was complex and to some extent paradoxical. While he had sympathetic feelings for black Americans and considered slavery to be an evil institution, he still thought of African Americans as subordinate to European Americans. Moreover, although he felt that those who were enslaved should be freed eventually, he nevertheless did not support abolitionist demands for their immediate emancipation.

After the war, Lee opposed the construction of public memorials to the Confederate rebellion on the grounds that they would prevent the healing of wounds inflicted during the war. Despite his opposition, a number of statues of this imposing general were erected in various southern states. Many were installed years after the war to emphasize the South's disdain with Reconstruction. As such, these statues became a source of controversy years later, even to the 21st century, as some felt that by their very presence, the South was still trying to glorify the issue of slavery. The counter argument was that the statues were a part of the South's history and heritage.

Several of the statues erected to Lee were commemorated by the issuance of medals. One such medal, shown in Figure 125 was to

memorialize his monument erected in Richmond, Virginia in 1887, more than a decade after his death. On the obverse is a bust of GENERAL R. B. LEE., while on the reverse is an image of General Lee as it appears on the statue: Lee in full uniform riding on a horse, the legend reading, LAYING OF CORNERSTONE OF. R.E.LEE MONUMENT RICHMOND VA, OCT. 27. 1887.

Figure 125. **Laying of Cornerstone of Robert E. Lee Monument**

by Unknown medallist, USA, 1887, Struck bronze medal, 35 mm. Ref: Rulau, Va-Ri6. (Randy Dobler; Socalleddollar.com)

A few years later, in 1890, another statue of Lee was unveiled, also in Richmond, Virginia, this one by the French sculptor Jean Antonin Mercie. A medal memorializing this statue is shown in Figure 126. The obverse shows Lee on horseback mounted upon a pedestal, with the legend: IN MEMORY OF ROBT. E. LEE THIS STATUE WAS UNVEILED MAY 29. 1890. On the reverse is a shield on which is a helmeted warrior with a

sword and spear standing over a fallen Union soldier, with a banner below reading, SIC SEMPER TYRANNIS (Thus Always to Tyrants), clearly implying the Union forces were tyrants.

Figure 126. **Statue of Robert E. Lee in Richmond Virginia**

by Jean Antonin Mercie, France, 1890, Struck white metal medal, 38 mm.

(Socalleddollar.com)

Ulysses S. Grant (born Hiram Ulysses Grant: 1822–1885) was the Commanding General of the Union Army during the Civil War, leading it to victory over Robert E. Lee in 1865.

A reproduction of a painting by Thomas Nast, illustrating the surrender of General Lee to General Grant at Appomattox Court House, Virginia, in 1865, is shown in Figure 127.

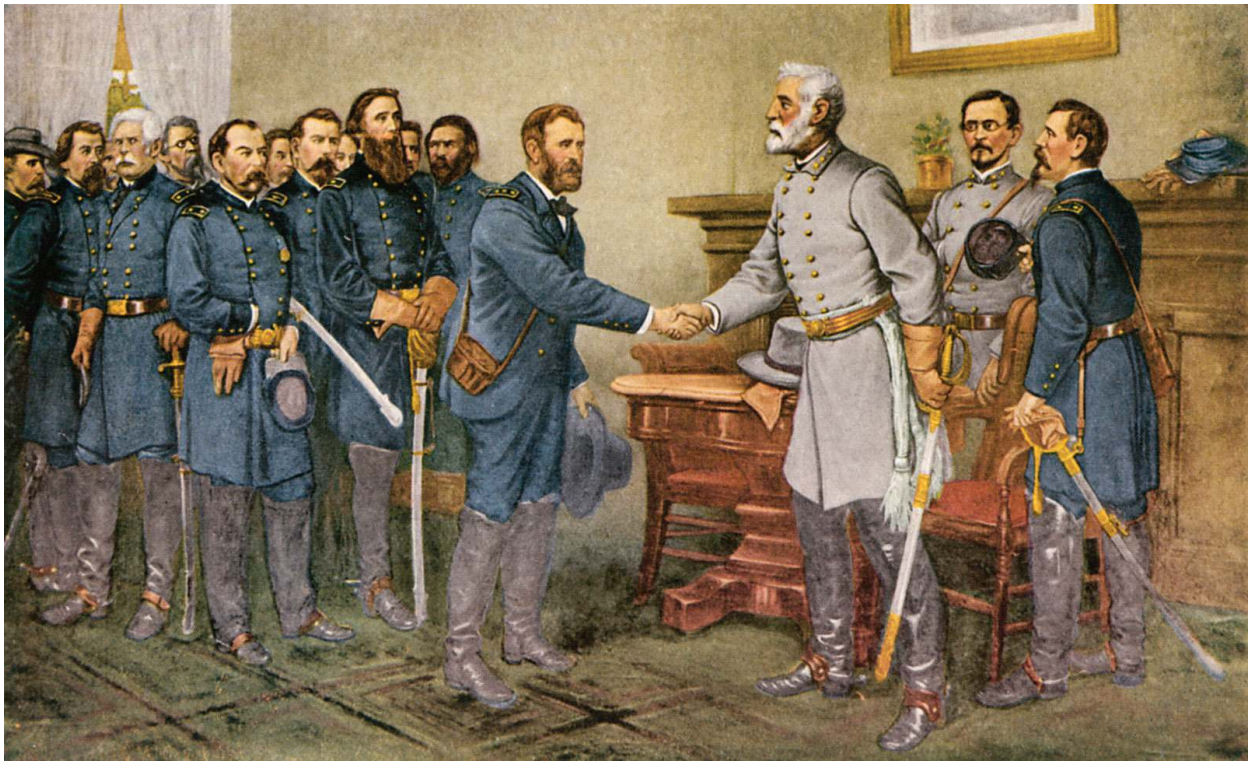


Figure 127. **Robert E. Lee's Surrender to Ulysses S. Grant, 1865. 'Peace in Union.'**

By Thomas Nast, USA, Illustration, ca.1895. (Wikipedia)

Just a few days after Lee's surrender, Lincoln was assassinated, and Andrew Johnson, a former Democratic Senator from Tennessee — the only southern senator to remain loyal to the union and Lincoln's Vice President — assumed the office of President of the United States. Grant, along with much of congress, opposed President Johnson's conservative policies during this Reconstruction Era, leaning toward the 'Radical' Republican's more liberal philosophy toward those who were formerly enslaved but now freed. In 1868, Johnson, clashing with the Radical Republicans, was impeached by Congress, but, the Senate not providing the super majority necessary to convict him, was not removed from office. He was, however, greatly weakened and chose not to run for re-election.

In 1869, Grant was elected as the 18th President of the United States, replacing Andrew Johnson. President Grant led the Republicans in their efforts to remove the vestiges of Confederate nationalism, racism, and slavery. He created the Department of Justice, prosecuted the Ku Klux Klan under the Force Acts, and appointed African-Americans and Jewish-Americans to prominent federal offices.

There were many medals struck for U.S. Grant, both for while he was serving as General of the Army during the Civil War and for the period when he was President. One of the most important was issued by a Joint Resolution of Congress and struck while he was in his position as Major General (Figure 128). Made at the U.S. Mint and struck in 1863, the medal was designed by the German medallist Anthony C. Paquet, who emigrated to the United States and served as the assistant mint engraver at Philadelphia. The original medal was minted in gold and had a diameter of 105 mm. Others were made later as reduced copies of 76 mm diameter struck in bronze.

The medal has on the reverse a bust of Grant with a legend, MAJOR GENERAL ULYSSES S. GRANT JOINT RESOLUTION OF CONGRESS DECEMBER 17, 1863. The reverse has Commerce viewing VICKSBURG and CHATTANOOGA, separated by trophies of war. Commerce holds a plaque labeled DONELSON. Around the whole image are the words, MISSISSIPPI RIVER.

Vicksburg, a fortress city on the Mississippi River, and Chattanooga, in Tennessee, refer to two of Grant's major victories; Donelson refers to his victory at the Battle of Fort Donelson on the Cumberland River in Tennessee.

Figrue 128. **Major General Ulysses S. Grant**

by Anthony C. Paquet, USA, 1863, Struck bronze medal, 105 mm. Ref: Julian MI-29. (Heritage Auction)

Grant's crucial victory at the Battle of Chattanooga (Figure 129) — one of the battles referred to in the medal — is dramatically described on the history.com website as follows:

> "From November 23 to November 25, 1863, during the American Civil War (1861-65), Union forces routed Confederate troops in Tennessee at the battles of Lookout Mountain and Missionary Ridge, known collectively as the Battles for Chattanooga. The victories forced the Confederates back into Georgia, ending the siege of the vital railroad junction of Chattanooga, and paving the way for Union General William Tecumseh Sherman's Atlanta campaign and march to Savannah, Georgia, in 1864."

Figure 129. **Battle for Chattanooga**

by Unknown artist, USA, illustration (from history.com)

Political Leaders

The leading opposing political figures of the American Civil War were the Republican Abraham Lincoln, who at the time was the newly-elected President of the United States of America and head of the Union forces, and the Democrat Jefferson Davis, who became elected as President of the Confederate States of America.

Jefferson Davis (1808-1889), President of the Confederate States of America (1861-1865): Jefferson Finis Davis was born in Kentucky in 1808. During his lifetime he lived in different Southern states, served in the military during the Mexican-American War and later operated a cotton plantation in Mississippi worked by enslaved African Americans.

In 1845 he was elected to the House of Representatives from Mississippi and in 1853 became its Democratic senator. Later, in 1853, Davis became Secretary of War under President Franklin Pierce.

Although he did not actively support secession from the Union, Davis argued that the Southern States had an unquestionable right to leave the Union, one of his notable quotes being: “I worked night and day for twelve years to prevent the war, but I could not. The North was mad and blind, would not let us govern ourselves, and so the war came.”

When the South did secede and formed a Confederacy in 1861, Davis was chosen as President of the Confederate States of America. He held this position until the war’s end in 1865 when he was captured, accused of treason and imprisoned at Fort Monroe in Hampton, Virginia. He was never tried and was released after two years.

Later in life Davis encouraged reconciliation, telling Southerners to be loyal to the Union. But he also supported the so-called **Lost Cause of the Confederacy**, which described the secession from the Union as a heroic venture fought against great odds. The supporters of the Lost Cause extolled the virtues of the antebellum South, viewing the American Civil War, not as an effort to maintain slavery as its central cause, but rather as an honorable struggle to keep their Southern way of life.

Davis is considered by historians as not the having the political and leadership skills matching Lincoln’s, and although not vilified, he is not held in Southerners’ admiration and affection as is their leading general, Robert E. Lee.

Several medals have been issued related to Jefferson Davis, some remembering him as president of the Confederate States, some portraying him as a villain.

Figure 130 shows a medal issued in 1887 commemorating the Re-Union of Confederate Veterans held in Macon, Georgia, October 26, 1887. On the obverse is an image of Davis with the legend around JEFFERSON DAVIS. EX PRESIDENT. C.S.A. [Confederate States of America] 1861-65.

Figure 130. **Jefferson Davis: Reunion of Confederate Veterans**

by Abraham Demarest, USA, 1887, Metal alloy medal, 45 mm. Ref: medalartists.com (Civilwarbadges.com)

Another, dated 1861, the year of Davis' election as President of the Confederate States of America, was struck in reaction to the secession of the Confederacy. This medal was made by the Scovill Manufacturing Company of Waterbury, Connecticut, obviously in opposition to the South's secession. It shows on the obverse an image of Davis hanging from gallows and the reverse DEATH TO TRAITORS (Figure 131).

Figure 131. **Jefferson Davis: Death to Traitors**

by Scovill Manufacturing Co., USA, 1861, Silvered brass medal, 25 mm (coinraritiesonline)

Still another — a relatively modern piece, which can be considered in the historically ‘pro’ category of Davis’ medals — was issued by the Medallic Art Company as part of their “Statehood” collection. It shows a rather flattering image of Jefferson Davis on the obverse and on the reverse the American Eagle surrounding THE GREAT SEAL OF THE STATE OF MISSISSIPPI, where Davis served in Congress (Figure 132).

Figure 132. **Mississippi Statehood: Jefferson Davis**

by Ralph J. Menconi, USA, 1965, Silver struck medal, 32 mm. (Rubylane.com)

Abraham Lincoln (1809-1865), Sixteenth President of the United States of America (1861-1865): Abraham Lincoln was born in Kentucky and though self-educated he became a lawyer practicing in Illinois. In 1854, he led the building of a new Republican Party made up of Whigs and anti-slavery Democrats. Lincoln gained national attention in 1858 debating a national Democratic leader Stephen A. Douglas for the Senate seat from Illinois. Although he lost the Senate race, his performance in the Lincoln-Douglas debates — called the most famous political debates in American history — launched his candidacy for the 1860 presidential nomination. Campaigning as a moderate Republican he was elected president in 1860.

Figure 133 shows a medal memorializing the Lincoln-Douglas debates, in which the extension of slavery into the new territories of the United States was a dominant topic. On the obverse we see the two principals debating before a crowd, the legend reading, LINCOLN-DOUGLAS DEBATES AUG.21-OCT.15, 1858. The reverse relates some of the important events of that period, namely: “AUG. 5-- first transatlantic telegraph cable completed but fails; AUG.21-OCT.15-- Abraham Lincoln and Stephen A. Douglas debate the slavery issue during the senatorial campaign in Illinois; SEP. 15-- Overland mail service begins; FALL- Gold is discovered near Pike’s Peak.”

This medal is another from the Franklin Mint series of History of the United States, the First Hundred Years.

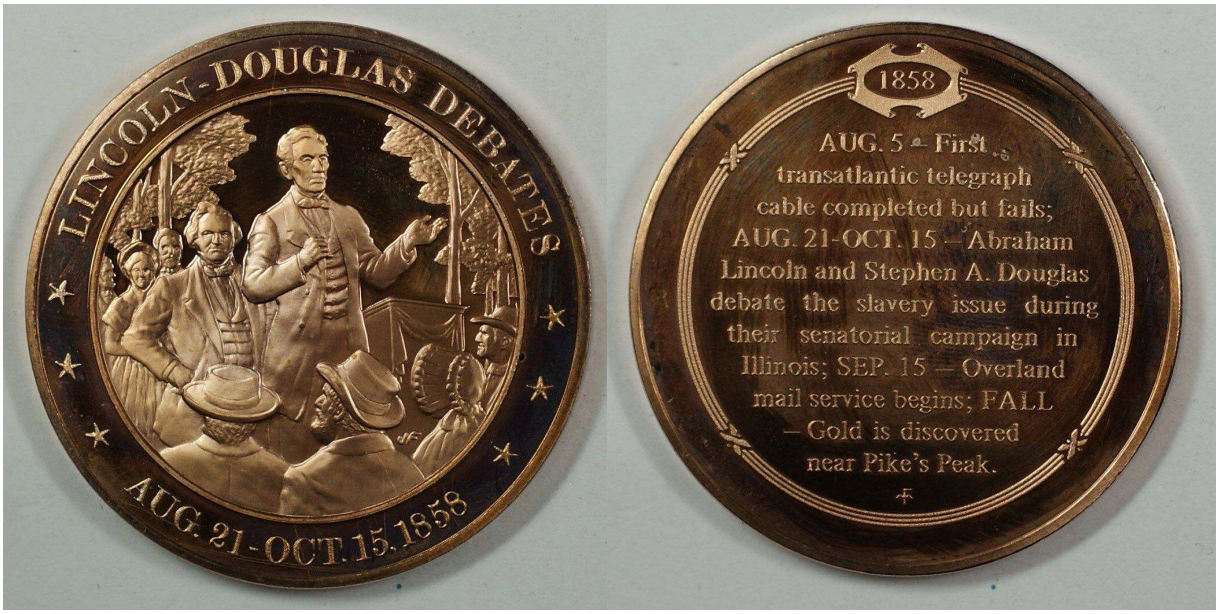


Figure 133. **Lincoln-Douglas Debates**

by Franklin Mint, USA, c1970, Bronze Struck medal, 45 mm.

(EBAY)

Lincoln's View of Slavery: As every high school student is taught, Abraham Lincoln 'Freed the Slaves'. However, his views were not quite so emphatic, particularly before he was elected president. In his 1860 presidential campaign he and his Republican Party advocated not for the abolition of slavery everywhere, but rather that it should not spread from where it already existed.

This position is supported by Figure 134 which shows an 1860 campaign medal for Lincoln. On the obverse we see a bust of Lincoln with the legend, ABRAM LINCOLN REPUBLICAN CANDIDATE FOR PRESIDENT 1860, while on the reverse is a summary of his platform which reads around, FREE TERRITORY FOR A FREE PEOPLE and within a wreath, LET LIBERTY BE NATIONAL AND SLAVERY SECTIONAL, clearly not a ringing endorsement of universal emancipation of all enslaved people throughout the country. As a matter of fact, it unequivocally states that slavery be 'sectional'.

Figure 134. **Abraham Lincoln 1860 Presidential Campaign Medal**

by J.D.L. (Joseph Di Lorenzo?), USA, 1860, Struck white metal medal, 31 mm. Ref: King #34, Dewitt AL-1860-37 (Heritage Auctions).

Later, as president, though now clearly an abolitionist at heart, Lincoln still was a pragmatist when it came to the issue of slavery. His main goal was to preserve the Union. His views on this are unambiguously and famously recorded in a letter he wrote in 1862, while he was president, to the publisher Horace Greeley, the editor of the New York Tribune, where he stated:

> **"**My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that.**"**

Given the enormous cost of the Civil War, in treasure and lives — between 620,000 and 760,000 American combatants died from combat, accident, starvation, and disease, somewhat more Confederate than Union soldiers, a number about equal to the combined total all the previous and subsequent wars the United States ever fought — one might reasonably ask whether there was another way to resolve the conflict between the North and South regarding the issue of slavery.

This question apparently also tormented Lincoln as it is said that Lincoln's preference regarding the abolition of slavery was to have a gradual emancipation and voluntary colonization rather than to follow the tack of the strident abolitionists who demanded an immediate end to slavery everywhere in the United States. In fact, in 1863, Lincoln ordered the freedom of all enslaved persons only in those areas "in rebellion" (i.e., the Confederacy), but he did not call for the immediate end of slavery everywhere in the U.S. until the proposed 13th Amendment became part of his party platform for the 1864 election. (Even the 13th Amendment still preserved slavery as punishment for a crime.)

XIV. THE EMANCIPATION PROCLAMATION

On January 1, 1863, as the nation approached its third year of the bloody civil war between the North and South, President Abraham Lincoln issued a “Proclamation of Emancipation” — an image of the original of which is reproduced in the Frontispiece. In the document, Lincoln proclaimed, in part:

> “... I do order and declare that **ALL PERSONS HELD AS SLAVES** within said designated States and parts of States [the people whereof shall then be in rebellion against the United States] ARE, AND HENCEFORWARD **SHALL BE FREE!** ...” and that the might of the United States government, “including the military and naval authority thereof, **WILL RECOGNIZE AND MAINTAIN THE FREEDOM** of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.”

With this Proclamation, the federal legal status of more than 3.5 million enslaved African Americans in the designated areas of the South were changed from slave to free.

This proclamation naturally had an enormous impact on the populace, particularly those of the African American community, and was immortalized by many articles and paintings produced during this period. Figure 135 shows a watercolor drawing of an African American man reading a newspaper by the light of a fire, the headline referring to the 1863 Emancipation Proclamation**.**

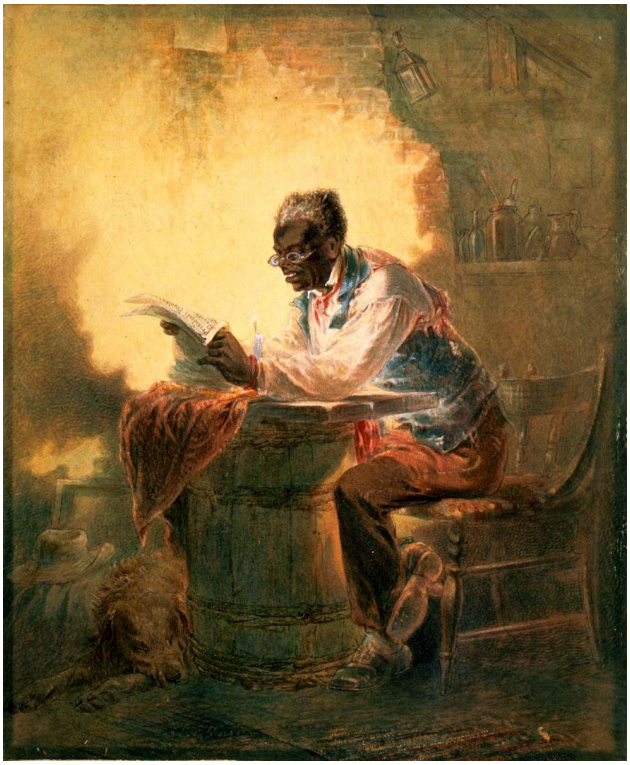


Figure 135. **Man Reading a Newspaper Reporting the Emancipation Proclamation**

by Henry Louis Stephens, USA, c.1863, Watercolor drawing. (Library of Congress)

Also, as one might guess, several medals were issued commemorating Lincoln's proclamation emancipating enslaved African Americans in the United States, two of which are shown below.

One of these, issued in 1865, was engraved by Hugues Bovy, one of the foremost Swiss medalists of the period (Figure 136). As it was issued soon after the assassination of President Lincoln, this medal serves as both a memorial to the slain president and as a celebration of the Emancipation Proclamation.

The obverse shows a bust of Lincoln with the inscription around: ABRAHAM LINCOLN PRESIDENT OF THE UNITED STATES. Below is written, BORN FEB.12TH.1809. DIED ASSASSINATED APRIL 15TH.1865. The reverse has a legend around, WITH MALICE TOWARD NONE WITH CHARITY FOR ALL 4TH MARCH 1865. The legend in the center reads, EMANCIPATION OF SLAVERY PROCLAMD. SEPTEMBER 22 1862.

According to John Kraljevich, from whom this image was obtained, there are two varieties of this medal: King-229, as here, reads "Emancipation of Slavery Proclamd”[sic], while on King-230 the word "Proclaimed" is spelled correctly. The variety shown seems to be somewhat scarcer than the King-230 variety.

Figure 136. **Abraham Lincoln: Emancipation of**

Enslaved African Americans

by Hugues Bovy, Swiss, 1865, Bronze struck medal, 60 mm. Ref: King-229 (John Kraljevich)

On another Emancipation Proclamation medal — this by William Barber, a London-born engraver to the U.S. Mint, and issued by the Mint in 1871 — we see on the obverse a bust of Lincoln with the inscription, ABRAHAM LINCOLN PRESIDENT UNITED STATES, while on the reverse is an inscription within an ornate border showing the dates of the Civil War, MARCH 4, 1861 TO APRIL 15, 1865, and the inscription EMANCIPATION PROCLAIMED JAN. 1. 1863. The exergue indicates that the medal was from a MEDAL SERIES OF THE U.S. MINT 1871 J POLLOCK DIRECTOR (Figure 137).

According to the Heritage Auctions, from which this image was obtained:

> “It is no great surprise that Mint Director James Pollock, whose name appears at the base of the reverse, thought to honor Lincoln's Emancipation Proclamation — he got to know Lincoln well when they were both Congressmen and both roomed at Mrs. Anne Spriggs' boardinghouse, where Pollock's better-refined anti-slavery ideas may have informed Lincoln's evolving opinion on the issue. After Pollock chose not to run again for Governor of Pennsylvania, Lincoln appointed him to be Director of the Mint. This medal is something of a thank you card to one of our most beloved Presidents.”

Figure 137. **Abraham Lincoln Emancipation Proclamation Medal**

by William Barber, USA, 1871, Bronze struck medal, 45 mm. Ref: Julian CM-16. (Heritage Auctions)

The emancipation of slaves was also commemorated by the distribution of several Civil War Tags made during this period, one of which is shown in Figure 138. This medalet was issued by the House of Representatives several months before the delivery of Abraham Lincoln's Proclamation of Emancipation.

On the obverse we see a bust of George Washington surrounded by 34 stars, with the word UNION below. The reverse legend reads, HENRY CLARCK EMANCIPATION BILL PASSED APRIL 16 1862 WASHINGTON D.C. The 34 stars represent the number of states that would have been in the United States had the South not seceded from the union. Henry Clarck apparently was one of the emancipated slaves, who marked the day by having one of the visiting sutlers then encamped in the district make these tags (Musante).

Figure 138. **Emancipation Bill Passed**

by Unknown medallist, USA, 1862, Brass struck medalet, 31 mm. Ref: Musante GW-566; Fuld 620B. (Images from Neil Musante, courtesy of the Pennsylvania Historical Society, from the collection of William Spohn Baker)

Assassination of Abraham Lincoln

On April 14, 1865, John Wilkes Booth, a Confederate sympathizer, who strongly opposed the abolition of slavery in the United States, shot and killed President Lincoln at Ford's Theater in Washington, D.C. (Figure 139). Booth then leapt onto the stage and shouted, “Sic semper tyrannis!” (“Thus ever to tyrants!”–the Virginia state motto). Shown in the picture are (from left to right) John Wilkes Booth, President Abraham Lincoln, Lincoln’s wife Mary Todd Lincoln, Major Henry Rathbone’s fiancée Clara Harris, and Major Rathbone.

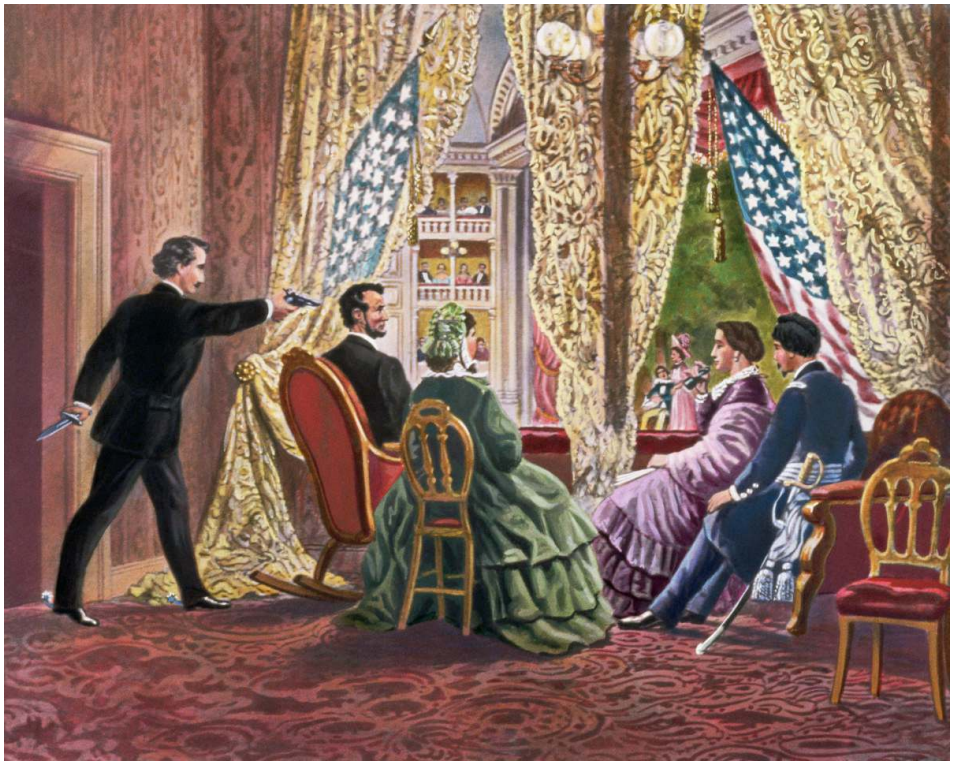


Figure 139. **Assassination of President Abraham Lincoln by John Wilkes Booth**

Unattributed; based on the depiction from a mechanical glass slide by T. M. McAllister of New York, c1865-75 (history.com)

As expected, several medals were produced to memorialize this tragic murder. One of these, the first ever issued by the American Numismatic and Archeological Society of New York (later the American Numismatic Society), is shown in Figure 140. They considered this medal of such great importance that, in conjunction with the issue of the medal, the society passed a resolution as follows: Seeking an appropriate reaction to the shocking assassination of President Abraham Lincoln, the following resolution was passed at a special meeting of the Society on April 27, 1865: Resolved, That since it is the duty of this Society to perpetuate the memorials of historic greatness, we will cause to be struck in bronze a

medal, designed to commemorate the life and perpetuate the name of Abraham Lincoln; and that a Committee be appointed to carry this resolution into effect.

On the obverse is a bust of Abraham Lincoln, the legend reading, SALVATOR PATRIAE. The reverse has an eight-line inscription within a wreath: IN MEMORY OF THE LIFE ACTS AND DEATH OF ABRAHAM LINCOLN BORN FEBRUARY 12. 1809. DIED APRIL 15. 1865. Within the wreath is a ribbon bearing the words, PUB. BY THE AMERICAN NUMISMATIC AND ARCHAEOLOGICAL SOCIETY NEW YORK 1866.

Figure 140. Lincoln Memorial Medal

by Emil Sigel, USA, Bronze struck medal, 83mm. Ref: King 244; Miller 2015.1. (American Numismatic Society)

Evidence that Lincoln's assassination was an important intrnational event is provided by the issuance of this medal by a French artist, memorializing his death (Figure 141). On the obverse is a bust of Lincoln

with a French inscription, translated as “Dedicated by the French Democracy to Lincoln, Twice Elected President of the United States.” On the reverse right is shown an African man, holding a musket and looking at a young black boy. On the left is winged Victory, holding a wreath. Between them all is a pyramidal plaque with the French legend translated as, "Lincoln the Honest Man Abolished Slavery, Restored the Union, Saved the Republic Without Covering the Statue of Liberty. He Was Assassinated the 14th of April 1865". Below is written "Liberty, Equality, Fraternity."

Figure 141. **Lincoln Assassination Medal**

by Franky Magniadas, France, 1865, Bronze struck medal, 83 mm. Ref: King 245 (Heritage Auction)

Servitude in Russia

As an interesting side note to Lincoln’s Emancipation Proclamation, one might mention a medal that refers to the emancipation of serfs in Russia. Though not technically slaves, serfs constituted a large part of the labor

force in Russia in the 19th century. This practice largely ended in 1861, when Tsar Alexander II emancipated the serfs.

This event was important enough for it to be highlighted in a medal of Alexander II issued by the Corporation of the City of London on the occasion of his visit to the English capitol in 1874 (Figure 142). As may be seen, the reverse shows Londinia, attended by two cupids, welcoming the Czar, with Peace standing over the couple. The legend translates as, “Emancipator of The Serfs and Guest of Free Peoples, 18 May 1874".

Notably, Alexander II liberated the serfs in Russia two years before President Abraham Lincoln freed the enslaved Americans in the United States through his issuance of the Emancipation Proclamation in 1863. Like Lincoln, Alexander II was assassinated by his political opponents.

Figure 142. **Visit of Czar Alexander II to City of London**

by Charles Wiener, Russia, 1874, Bronze struck medal, 76 mm.

Ref: Welch 14; BHM 298/2981; Eimer 191/1634; Forrer p. 481 (illustrated); Eldem p. 237. Diakov 807.1 (R1); Weiss BW230 (Weiss collection)

XV. RECONSTRUCTION ERA

The Reconstruction era is generally thought of as the period just before and after the American Civil War, from 1863 to 1877. During this period, under the protection of the Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution and the Civil Rights Act of 1866, African Americans enjoyed a period when they were allowed to vote, actively participate in the political process, acquire the land of former owners, seek their own employment, use public accommodations and in other ways to gain Constitutional equality. There were also efforts to restore the country, both North and South, from the devastation the war had wrought.

But these legislative gains for African Americans produced a backlash, leading to further oppression of the African American community and ushered in a period of White Supremacy, which included attempts to limit the political influence of the liberated black Americans, largely by restricting their right to vote. It was during this time when organization of groups emerged, like the Ku Klux Klan and The White League, whose goal was to achieve their supremacy through terror and violence toward African Americans. In fact, it has been said that the Reconstruction period that followed America's Civil War was one of the most violent eras in American history, a time when thousands of African-Americans were killed by domestic terrorists.

Politically, there were stark differences of opinion concerning the rights of African Americans. While Lincoln supported enfranchising all freedmen, Andrew Johnson — who became President on Lincoln's assassination and was previously a congressman from Tennessee and a slave holder

himself — opposed the ability of the newly-freed black Americans to vote. A few images serve to illustrate these conflicting views.

Figure 143 shows a cartoon illustrating Voter Suppression; it depicts an African-American man casting his ballot during an election as Andrew Johnson and others look on angrily.

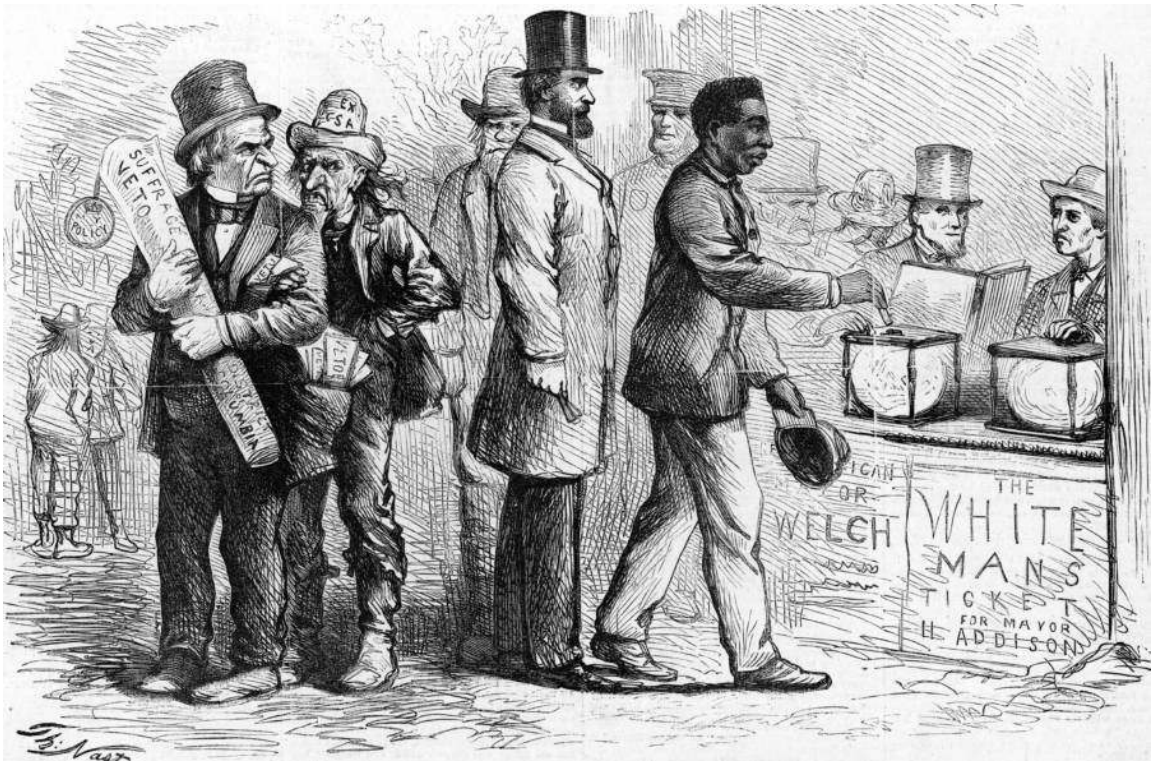


Figure 143. **Voter Suppression**

by Thomas Nast, USA, 1867, Harper's Weekly political cartoon. (Allthatsinteresting.com)

Figure 144 shows an example of one of a series of racist posters attacking Radical Republican exponents of black suffrage, this one issued during the 1866 Pennsylvania gubernatorial race. By depicting a pajama-clad African American at leisure while Whites are hard at work at different

tasks, the cartoon ridicules The Freedman's Bureau — which was established to protect the newly-freed, formerly enslaved population — describing it as "AN AGENCY TO KEEP THE NEGRO IN IDLENESS AT THE EXPENSE OF THE WHITE MAN'. The caption for the white man reads, ""In the sweat of thy face shalt thou eat bread", and "The white man must work to keep his children and pay his taxes." In contrast, the African American is quoted as saying, "Whar is de use for me to work as long as dey make dese appropriations."

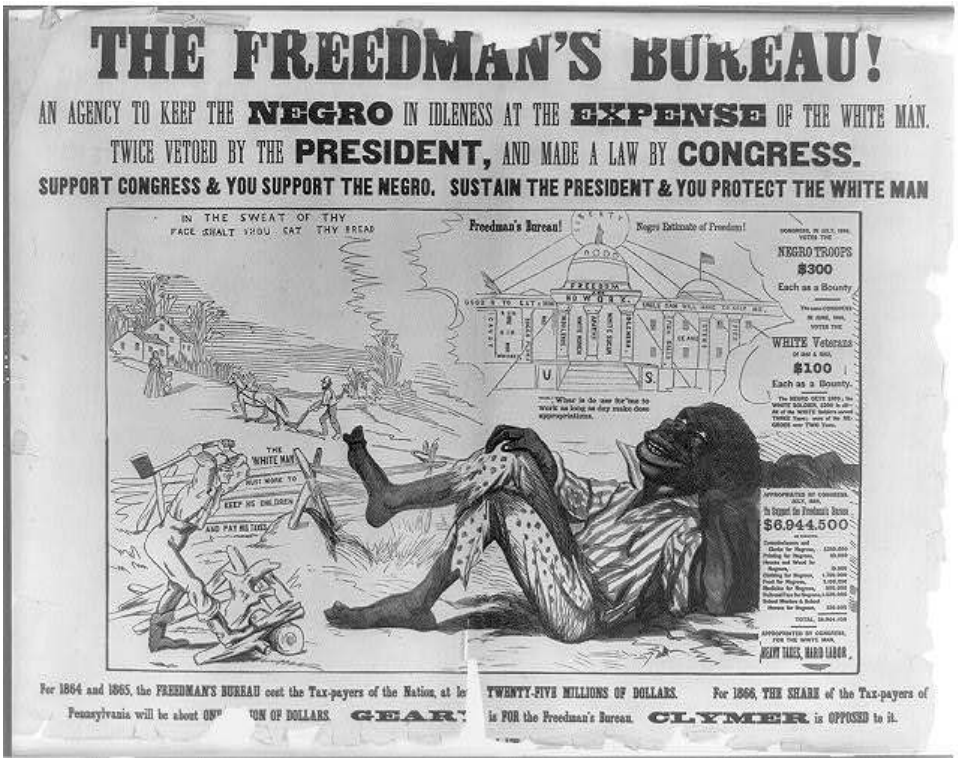


Figure 144. **THE FREEDMAN'S BUREAU**

USA, 1866, cartoon (allthatsinteresting.com)

White Supremacist Groups

Early in Reconstruction, the federal government was able to curtail some of the violence of white supremacist groups toward African Americans. But as the Southern states rejoined the U.S. government, the southern legislators gained more political power and passed laws reducing the federal government's ability to protect black Americans in the South. This led to a rash of terrorists acts, including the burning down of schoolhouses which were attended by black children of freedmen (Figure 145).

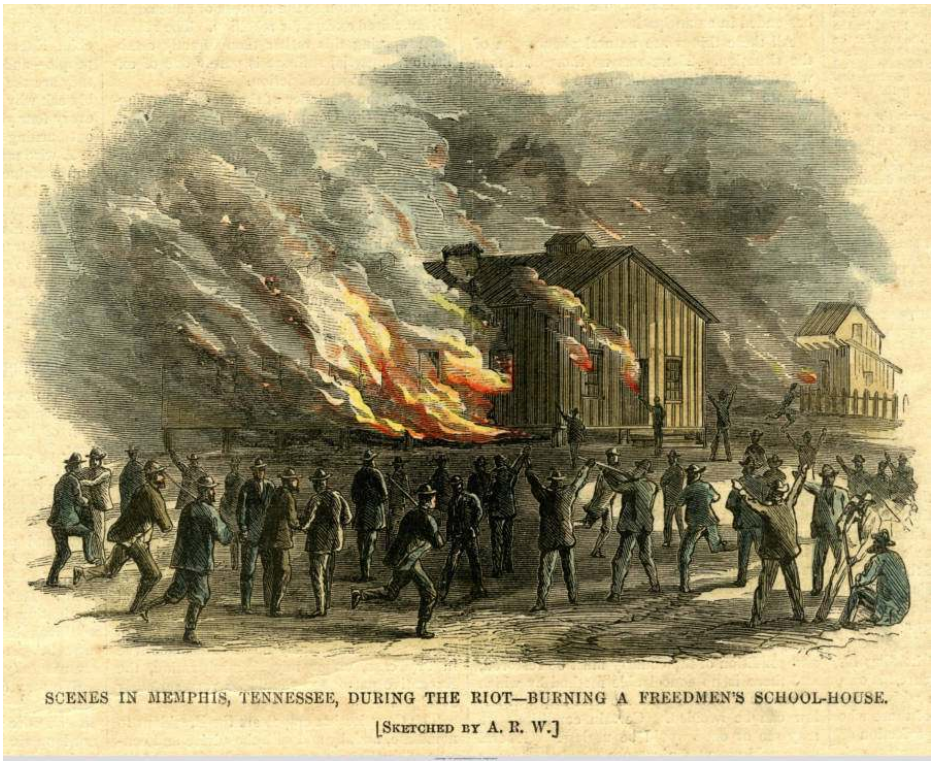


Figure 145. **Schoolhouse Burning**

A schoolhouse for black children is burned by a white mob in the Memphis Tennessee Riots of 1866. (allthatsinteresting.com)

Lynching of African Americans, both men and women (Figure 146), were also not uncommon and often became public spectacles.

Figure 146. **Lynching of Two Black American Women and a Black American Man** (henriettavintondavis.wordpress.com)

That these atrocities did not occur only in the South is evidenced by the photograph shown in Figure 147. Here we see a particularly grisly event in which a large group of white men are witnessed posing for the cameras while the body of an African American was mutilated and burned after being lynched in Omaha, Nebraska in 1919.

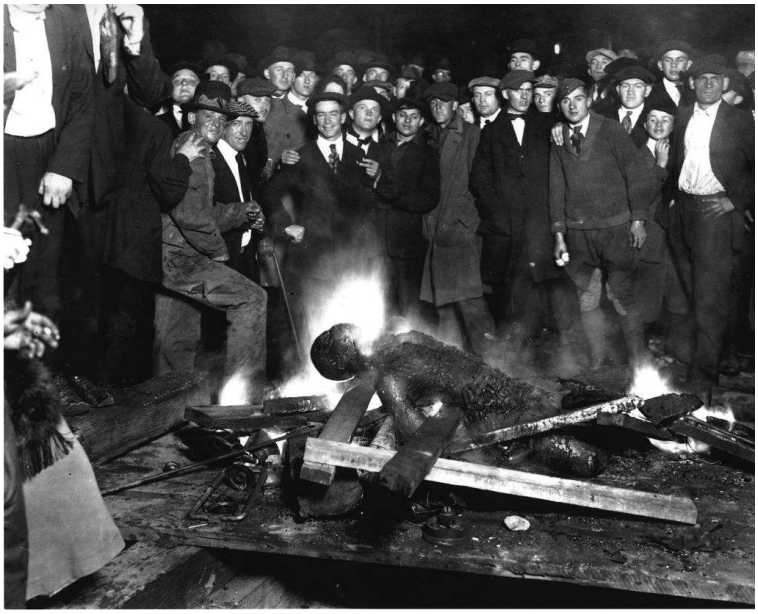


Figure 147. **Omaha Courthouse Lynching and Desecration of Corpse of Will Brown**

Unknown photographer, USA,1919 (University of Washington)

These all too frequent practices of violent terrorization were combined with propaganda designed to convince African Americans that they were better off being enslaved. As an example, Figure 148 shows an image of two armed white supremacists groups, the White League and the K.K.K., joined together intimidating a black American family: a man, a wife and two small children, hovering below a skull and crossbones. The cartoon suggests that THE UNION AS IT WAS, being A WHITE MANS GOVERNMENT, was better for them, and what the African American family has now is a LOST CAUSE and WORSE THAN SLAVERY. As an added threat, surrounding the black family is a sheet with images of a burning schoolhouse and a man being lynched.

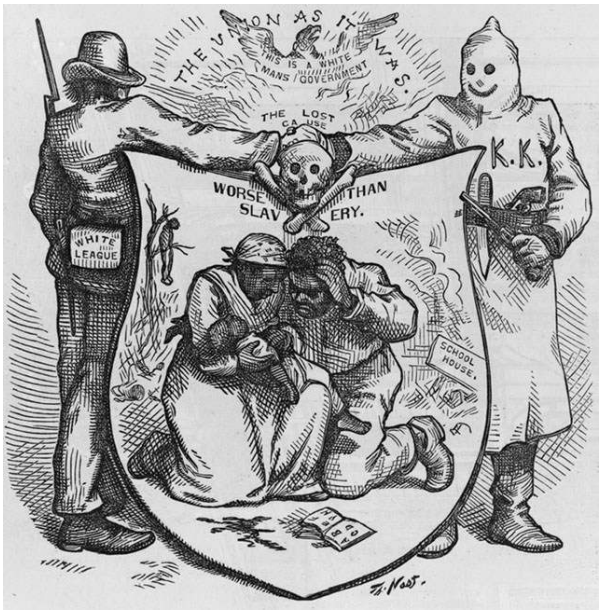


Figure 148. **White Supremacist Propaganda Against Black Americans** by Thomas Nast, USA, 1874 (backgroundimgfer.pw)

The Ku Klux Klan even issued medals early in the 20th century — when the 2nd era of the Klan re-started — which were awarded to surviving original reconstruction era Klan members. One of these, issued in 1915, is shown in Figure 149. The image shows a hood the Klan members wore to hide their identities and a figure of a Confederate soldier labeled FORREST. (Nathan Bedford Forrest [1821-1877], a Confederate Army general during the American Civil War and the first leader of the Ku Klux Klan, was an owner and trader of enslaved African Americans). On the medal's obverse is the word DUTY on the hood and the dates 1866 (the year Congress passed the Civil Rights Act) and 1915 — apparently the date the medal originally was issued. The legend, curiously written in French, translates as: WITHOUT FEAR AND WITHOUT REPROACH. The reverse (not shown) reads, HERO CROSS PRESENTED BY THE KNIGHTS OF THE KU KLUX KLAN, INC. AUTHORITY OF WILLIAM JOSEPH SIMMONS IMPERIAL WIZARD. W.&H. CO. NEWARK, NJ.

Figure 149. **Ku Klux Klan Hero Cross Medal**

by Unknown medallist, USA, 1915 (Whitehead & Hoag Co.)

Colfax Massacre

The Colfax Massacre of 1873 was a particularly deadly incident of racial violence that occurred after the Civil War — one that set the stage for segregation and the reinforcement of antebellum policies of white supremacy, thereby crippling the efforts of African Americans to gain equal rights during the Reconstruction Era.

In 1872 the voting for governor of Louisiana resulted in a hotly contested split between the Republican and Democratic candidates, dividing the community into two opposing factions: one group consisted of Southern Democrats, mostly former slave owners, and the other supported by Republicans, many of whom were freedmen. When President Ulysses S. Grant sent federal troops to support the Republican candidate, white southerners rebelled and formed a heavily armed insurgent army called the “White League.”

During the ensuing struggle, the freedmen, backed by black state militia, occupied the Grant Parish courthouse in Colfax, Louisiana, when rumors spread that black people were preparing to kill all the white men and take the white women as their own. Fanning the flames, the anti-Republican Daily Picayune newspaper of New Orleans distorted events further by publishing the following headline: THE RIOT IN GRANT PARISH. FEARFUL ATROCITIES BY THE NEGROES. NO RESPECT SHOWN TO THE DEAD. In fact, a group of white Democrats armed with rifles and canons attacked the courthouse, overpowering the Republican freedmen and black state militia. Although most of the freedmen surrendered, some 150 African Americans were killed, many of whom were thrown into a river. Others were later gathered for burial by surviving African American families, as shown in this etching (Figure 150).

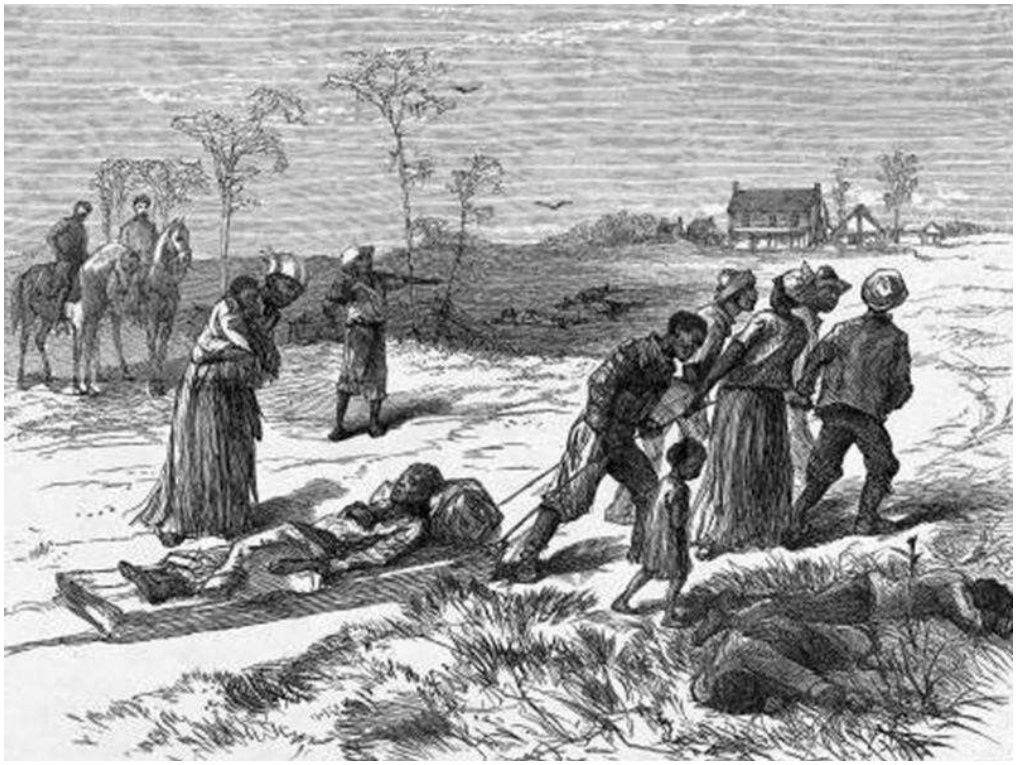


Figure 150. **Colfax Massacre**

by Danny Lewis, USA, 1873, etching from Harper's Weekly
(Smithsonian.com)

The massacre made headlines across the country and about 100 members of the white mob were indicted, several of whom were convicted of violating the Enforcement Acts of 1870 and 1871 — sometimes known as the Ku Klux Klan Acts — intended to guarantee the rights of freedmen under the 14th and 15th Amendments. On appeal, however, the Supreme Court overturned the lower court's convictions, thereby essentially neutering the federal government's ability to prosecute hate crimes committed against African Americans. This ruling opened the door for further laws legalizing segregation, leading to the landmark decision of *Plessy v. Ferguson*, which officially codified the so-called "separate but equal" treatment of black American citizens.

Neither the conclusion of the Civil War nor Lincoln's issuance of the Emancipation Proclamation — nor even the passage of the thirteenth amendment to the Constitution outlawing slavery — ended prejudice and racial oppression of African Americans. Not all of the subjugation and oppression of African Americans was freelanced by individual, non-governmental groups like the KKK. Much of it was established by state legislators in the former Confederate States by passing what has been termed 'Black Codes'.

Black Codes

In 1865 and 1866, after the Civil War, new laws were passed by the White dominated legislatures of the Southern states. These laws, termed *Black Codes* were designed to restrict the freedom of African Americans and compel them to continue working for low wages. Mirroring those of 'slave codes', which had been in place from the colonial period to reduce the influence of free black Americans on those still-existing enslaved

Americans and to discourage their rebellions, the Black Codes were part of a larger pattern to suppress the new freedom of emancipated African Americans. They were used to restrict free black citizens from voting, bearing arms, gathering in groups to worship, and learning to read and write. Not being allowed by law to legally hold enslaved people, the major purpose of the Black Codes was to preserve the essence of slavery: to control the movement, labor and political power of African Americans.

Post-Reconstruction

During the period following Reconstruction, civil rights for African Americans advanced in fits and starts. One of the figures trying to advance equal opportunity for black Americans was President James Garfield.

James Garfield

James Abram Garfield (1831-1881) was the 20th President of the United States, serving from March 4, 1881, until his assassination later that year.

As was the case with so many others, his overall record regarding the civil rights of oppressed people in the United States — particularly those with dark-hued skin color — revealed a decidedly mixed attitude. In 1868, several years before he took office as president of the United States, he predicted the extinction of the American Indian, saying: “The race of the red men will… before many generations be remembered only as a strange, weird, dreamlike specter, which once passed before the eyes of men, but had departed forever.” However, he was an ardent supporter of the civil rights of African Americans, declaring that "The elevation of the Negro race from slavery to the full rights of citizenship is the most important political change we have known since the adoption of the Constitution. It has liberated the master as well as the slave from a

relation which wronged and enfeebled both." He believed that the key to the advancement of formerly enslaved African Americans was through their education. Accordingly, he proposed a "universal" system of education funded by the federal government. This proposal, however, did not find support in Congress. During his short tenure as president, Garfield did, nevertheless, appoint several African Americans, including Frederick Douglass, to prominent positions in the government.

Figure 149 shows a James Garfield Indian Peace Medal, one of a large series of such medals featuring US presidents, expressing, though not necessarily delivering, peace and friendship toward the Native American Nations — a topic considered at greater length when discussing the medallic history of the War of 1812 and its consequences to the Native Americans (Weiss, 2012).

The medal shown is dated 1881, the year of his inauguration, though was probably issued shortly thereafter. On the obverse is an image of Garfield engraved by Charles E. Barber, Chief Engraver at the Mint, while the reverse, engraved by George T. Morgan, shows images of a farmer near a log cabin and a Native American Indian, with crossed tomahawk and peace pipe, below, and the word PEACE, above.

Figure 149. **James A. Garfield, Indian Peace Medal**

by Charles E. Barber (obv) and George T. Morgan (rev), n.d. ca. 1882, USA, Oval struck silver medal, 60x76 mm. Ref: Julian IP-44 (Pinterest.com)

Garfield was assassinated several months after his inauguration, for which medals memorializing his presidency were issued, one of which is shown in Figure 150. The reverse image shows a man on a horse pulling a barge in a canal with the White House, above. The inscription CANAL BOY 1845 PRESIDENT 1881 refers to Garfield's ascendency to the presidency after modest beginnings and his capacity for hard work through a series of humble jobs — he worked on farms and on the Ohio Canal as a boy, and he worked as a carpenter and janitor to get through college.

Figure 150. **JAMES A GARFIELD MARTYRED PRESIDENT**

by Unknown medallist, 1881, USA, bronze struck medal, 25 mm. (EBAY)

And so the nineteenth century ends on a mixed note. The long march toward the goal of ending racial oppression and the realization of racial equality for all Americans will have to wait for the next century and beyond.

XVI. TWENTIETH CENTURY ADVANCES IN CIVIL RIGHTS

Many notable African American organizations and personages dedicated to advance the cause of civil rights came to the fore during the 20th century. Some of these for which medals exist will be mentioned briefly.

One of the earliest and most effective of these organizations was the National Association for the Advancement of Colored People.

National Association for the Advancement of Colored People (NAACP)

The NAACP is a civil rights organization in the United States, formed in 1909 by a bi-racial group of individuals, whose stated mission was “to ensure the political, educational, social, and economic equality of rights of all persons and to eliminate race-based discrimination."

The NAACP bestows annual awards to people of African ancestry in two categories: Image Awards are for achievement in the arts and entertainment, and Spingarn Medals for outstanding achievement of any kind.

The Spingarn Medal was created in 1914 by the NAACP and is awarded annually for outstanding achievement by an African American. One of these, issued in 1916 to Major Charles Young, is shown in Figure 151. The obverse has Lady Justice holding a sword at her right side and the scales of justice in her left hand with the words "FOR MERIT" engraved

beside her. The reverse has the words: "SPINGARN MEDAL awarded to Major Charles Young, U.S.A February 22, 1916 BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE".

Figure 151. **Spingarn Medal Awarded to Major Charles Young**

by Unknown medallist, USA, 1916, Bronze struck medal, 64 mm.
(National Museum of African American History and Culture)

Among the many other notable recipients of the Spingarn medal, we might mention: George Washington Carver**,** Head of the Department of Research and Director of the Experiment Station of the Tuskegee Institute for researching Agricultural Chemistry; Marian Anderson, chosen for her special achievement in music; A. Philip Randolph, International President of the Brotherhood of Sleeping Car Porters; Paul Robeson, Singer and Actor chosen for distinguished achievement in the theater and concert stage; Thurgood Marshall, first African American Supreme Court Justice; Jack Roosevelt (Jackie) Robinson; Martin Luther King, Jr.; Edward Kennedy (Duke) Ellington; Leontyne Price; Sammy Davis, Jr.;

Colin L. Powell; Barbara Jordan; Maya Angelou; Ruby Dee; Julian Bond; Harry Belafonte; Jessye Norman; Sidney Poitier; etc., etc.

Other Civil Rights Movements and Organizations

During the early years of the twentieth century, although some progress had been made in the civil rights arena, it wasn't until the 1950s and, in particular, in the decade of the 1960s — caused in part by opposition to the United States' involvement in the Viet Nam War — that an explosion of national and international incidents coalesced that led to substantial legal and social advances toward ending racial oppression of African Americans. Some of the landmark events shaping the lives of the American black community are described briefly below.

Among the most prominent of these were the 1954 Supreme Court ruling in the case of *Brown vs. the Board of Education* and the *Civil Rights Act of 1965* enacted by Congress during the presidency of Lyndon Johnson. But several other individuals and movements — many of which began during the Civil Rights Era of the1960s — deserve mention as well.

Sit-In Movement: Early in 1960, four young African American college students sat down at a 'Whites Only' section of a lunch counter of a Woolworth store in Greensboro, North Carolina. The students were refused service but would not leave. This protest led to a widespread sit-in movement designed to desegregate public facilities in the South.

Student Nonviolent Coordinating Committee (SNCC): The Sit-In Movement ultimately formed one of the foundations of the Student Nonviolent Coordinating Committee. Founded by Ella Baker and patterned after the non-violence of Martin Luther King, Jr., the movement achieved considerable success, particularly after it gained supporters in the North who helped raise funds to aid its work in the South. SNCC played a seminal role in increasing voter registration, the Freedom Rides, the 1963 March on Washington, the Selma campaigns, and other historic

events. Led later by Stokley Carmichael, who was inspired by Malcolm X's example, Carmichael articulated a philosophy of "Black Power" and draft resistance to the Vietnam War and later got involved with the Black Panther Party. These activities led to the infiltration and suppression of SNCC by the Federal Bureau of Investigation, and in the 1970s the organization passed out of existence.

Malcolm X (1925-1965): We will consider Malcolm X here as he came to prominence, though briefly, during the same time period as did SNCC. Malcolm X was born Malcolm Little but changed his name to Malcolm X because, he later wrote, Little was the name that "the white slavemaster ...had imposed upon [his] paternal forebears".

To his detractors Malcolm X was a man who preached racism and violence, but to his admirers he was a courageous advocate for the rights of black Americans, being given credit for the Black Power movement, the Black Arts Movement, and the widespread adoption of the slogan 'Black is beautiful'.

However history will ultimately judge him, by indicting white America in the harshest terms for its crimes against black Americans and by emphasizing Pan-Africanism, black self-determination, and black self-defense, he may go down as one of the most influential African Americans in history.

In 1965, Malcolm X was assassinated, reportedly by three members of the Nation of Islam.

A medal commemorating his life is shown in Figure 152. It is one of the series of Famous Black Americans. On the obverse is a portrait of Malcolm X with his name and dates of his birth and death (1925-1965) and the inscription below: FAMOUS BLACK AMERICAN. The reverse shows him at a podium with microphones with the inscription: FOUNDER O F O R G A N I Z A T I O N O F A F R O - A M E R I C A N UNITY.

Figure 152**. Malcolm X**

by Rolf Beck, USA, 1970, Bronze struck medal, 38 mm.
(Numismaclub.com)

Brown vs. the Board of Education: In 1896, the Supreme Court ruled in Plessy v. Ferguson that racially segregated public facilities were legal, so long as the facilities for black and white people were equal. Accordingly, the ruling constitutionally sanctioned laws barring black African Americans from sharing the same buses, schools and other public facilities as white European Americans. This decision, along with others, collectively known as “Jim Crow” laws, established the “separate but equal” doctrine that would stand for the next six decades.

(Although the term ‘Jim Crow’ is used to describe the system of segregation and discrimination in the South, the system’s namesake isn’t actually southern. ‘Jim Crow’ was a white man born Thomas Dartmouth Rice in New York City in 1808. He became famous by performing an act in the theater in which he painted his face black and did a song and

dance which he claimed were inspired by a slave he saw. The act was called “Jump, Jim Crow” or “Jumping Jim Crow”.)

By the early 1950s, the National Association for the Advancement of Colored People (NAACP) challenged a number of segregation laws in public schools, the first being Briggs v. Elliott, which contested school segregation in Summerton, South Carolina. It was the first of five cases that were combined into Brown v. Board of Education, the famous case in which the U.S. Supreme Court ultimately declared racial segregation in public schools to be unconstitutional, violating the Fourteenth Amendment's Equal Protection Clause.

This landmark decision was commemorated in 2003 by the issuance of a Congressional Gold Medal. (Duplicates of Congressional Gold Medals are also struck in bronze and are generally offered for sale by the US Mint in two sizes: 38 mm and 76 mm). The medal shown (Figure 153) was awarded on behalf of Reverend Joseph A. DeLaine, Harry and Eliza Briggs, and Levi Pearson, the plaintiffs in the Briggs vs. Elliot case, in recognition of their contributions to the nation as pioneers in the effort to desegregate public schools.

The obverse features inscriptions “BRIGGS V. ELLIOTT” and “Our Trust Is In God” centered above the portraits of Reverend DeLaine, Harry and Eliza Briggs and Levi Pearson. Two cabbage palmettos, the state tree of South Carolina, flank the portraits under which “BROWN V. BOARD OF EDUCATION” is inscribed.

The reverse features a rendition of the goddess Justice. To the right of Justice, “Honoring the Pioneers and Petitioners from Clarendon County, South Carolina” is inscribed. It goes on to state, “They proved that segregation in education can never produce equality and that it is an evil that must be eradicated,” a partial quote from “Judge J. Waties Waring’s Dissenting Opinion”; “ACT OF CONGRESS 2003” is also inscribed on the medal.

The medal's mention of Waring's *Dissenting Opinion* can be explained as follows: In 1951 Waring was one of three judges to hear an earlier school desegregation test case known as Briggs v. Elliott. Thurgood Marshall represented the plaintiffs against the Clarendon County, South Carolina, public schools which were described as separate but not at all equal. Though the plaintiffs lost the case before the three judge panel which voted 2-1 for the defendants, Waring's eloquent dissent, and his phrase, "Segregation is per se inequality", formed the legal foundation for the United States Supreme Court in the 1954 Brown v. Board of Education decision, the main case commemorated by the medal.

Figure 153. **Brown vs. Board of Education**

by Charles L. Vickers (Obv.) and Donna Weaver (Rev.), USA, 2003, Bronze struck medal, 76 mm. (US Mint)

In 1976, more than 20 years after Brown v. Board of Education, the Supreme Court issued another landmark decision in Runyon v. McCrary, ruling that even private, nonsectarian schools that denied admission to students on the basis of race violated federal civil rights laws. These laws

set the legal precedent that would be used to overturn laws enforcing segregation in other public facilities.

Nevertheless, despite the undoubted impact these laws have had, racial inequalities in the nation's school system persist to this day. This is due, in part, to the differences in resources between schools in wealthier and economically disadvantaged districts across the country.

Rosa Parks: In 1955, a year after the Brown v. Board of Education decision, a black seamstress named Rosa Louise McCauley Parks was arrested in Montgomery, Alabama, for refusing to give up her seat on a bus to a white man. Her arrest sparked several boycotts, sit-ins and demonstrations (many of them led by Martin Luther King Jr., see below), in a movement that would eventually lead to the toppling of Jim Crow laws across the South.

Recognized by Congress as the "First lady of civil rights" and the "Mother of the freedom movement", in 1999, the United States Congress awarded Rosa Parks a 76 mm congressional gold medal. A smaller, bronze replica of this medal is shown in Figure 154. The obverse features her portrait with ROSA PARKS inscribed along the top and MOTHER OF THE MODERN DAY CIVIL RIGHTS MOVEMENT centered along the bottom and sides. On the reverse is a globe surmounted by the scales of Justice, with the inscription QUIET STRENGTH, framed by a swag of oak leaves and the inscriptions PRIDE, DIGNITY, COURAGE and BY ACT OF CONGRESS 1999 centered across the bottom.

Figure 154. **Rosa Parks Congressional Gold Medal** (bronze replica) by Al Maletsky (Obv.) and John Mercanti (Rev.), USA, 1999, Bronze struck medal, 38 mm. (usmint.gov)

Little Rock Nine: Also in 1955, the Supreme Court issued a second opinion in a school desegregation case (known as Brown v. Board of Education II), which directed school boards to proceed with desegregation "with all deliberate speed." Not all schools in the South complied. In one major example of the South's resistance to integration, in 1957 Governor Orval Faubus of Arkansas called out the state National Guard to prevent black students from attending high school in Little Rock. After a standoff, President Eisenhower deployed federal troops, and nine students — known as the "Little Rock Nine" — entered the school under armed guard.

In 1999 a Congressional Gold Medal was issued to honor the heroism of these nine students of Little Rock Central High School. As with other such Congressional Gold medals, the US Mint issued bronze replicas for public sale to commemorate this historic event (Figure 155). On the obverse we

see the children, accompanied by the armed soldiers, walking up the stairs to school. Below is THE LITTLE ROCK NINE 1957. On the reverse is a legend COURAGE BRAVERY JUSTICE OPPORTUNITY written above the names of the nine children. Below is ACT OF CONGRESS 1998.

Figure 155. **Little Rock Nine**

by James Ferrell (Obv.) and John Mercanti (Rev.), USA, 1998, Bronze struck medal, 76 mm. (US Mint)

Bombing of Baptist Church in Birmingham, Alabama: In 1963, during the height of the Civil Rights Movement, the Sixteenth Street Baptist Church in Birmingham, Alabama, was bombed, resulting in the deaths of four young African American girls. Fifty years later a Congressional Gold Medal was created and issued posthumously in recognition of this bombing and deaths of these young children. A bronze replica of this medal is shown in Figure 156.

The obverse features the silhouettes of four young girls, representing those killed in this bombing. Their names, ADDIE MAE COLLINS, DENISE McNAIR, CAROLE ROBERTSON and CYNTHIA WESLEY, are inscribed around the border of the design. The quote, PIVOTAL IN THE STRUGGLE FOR EQUALITY, and additional inscriptions, SEPTEMBER 15 1963, are incused across the silhouettes. The reverse depicts a view of the 16th Street Baptist Church with the quote, KILLED IN THE BOMBING OF THE 16TH ST. BAPTIST CHURCH, to the left of the image. Additional inscriptions are: ACT OF CONGRESS 2013 and BIRMINGHAM, ALABAMA.

Figure 156. **In Remembrance of the Bombing of the Sixteenth Street Baptist Church**

by Jim Licaretz (Obv.) and Joseph Menna (Rev.), USA, 2013, Bronze struck medal, 76 mm. (US Mint)

The death of these children in Birmingham, Alabama, served as an additional catalyst for the enactment of legal remedies to overcome segregation.

Civil Rights Act of 1964: Although the decade of the 1960s is remembered, rightly so, as one of exceptional civil strife and turmoil — one that included an unpopular foreign war in Viet Nam that caused tens of thousands of dead service personnel, leading to mass protests, and the assassinations of President John F. Kennedy, the Reverend Dr. Martin Luther King, Jr. and Attorney General Robert Kennedy, then a presidential aspirant — it also was a decade that witnessed some of the most important social and legislative changes that advanced the Civil Rights of African Americans in the United States.

Legislation designed to assure the civil rights of all American citizens had been proposed by President Kennedy in June 1963 but was filibustered in the Senate. However, following Kennedy's assassination later that year, sentiment changed dramatically, and President Lyndon B. Johnson was able to convince Congress to pass the bill; the Act was signed into law in 1964.

This landmark legislation had a wide scope: it outlawed discrimination based on race, color, religion, sex, or national origin; it prohibited unequal application of voter registration requirements; and proscribed racial segregation in schools, employment, and public accommodations. Backed by enforcement by the Justice Department, enactment of this law began the process of desegregation in earnest, particularly when it was followed by the Voting Rights Act of 1965 and the Fair Housing Act of 1968.

Voting Rights Act of 1965: Although the 15th amendment to the Constitution, ratified in 1870 stated, in part, that "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude", several legal barriers at the state and local levels in certain

Southern states were instituted to circumvent this law and prevented many African Americans from exercising their right to vote. The Voting Rights Act, signed into law by President Lyndon Johnson in 1965, aimed to overcome these restrictions.

It should be pointed out here that "Black Suffrage" in the United States in the aftermath of the American Civil War explicitly refers to "Black *Male* Suffrage" as no women of any race or ethnic group was granted the right to vote until the passage of the 19th Amendment to the Constitution, which was not ratified by the United States Congress and certified into law until 1920, several decades later than was Black suffrage. Even such an ardent proponent of equal rights as Frederick Douglass held that Black suffrage was essential even if they excluded women. In 1866, Douglass wrote that, with women, “it is a desirable matter; with us it is important; a question of live and death”. Later he amplified this sentiment further saying, “When women, because they are women...are dragged from their houses and are hung from lampposts; when their children are torn from their arms, and their brains bashed out upon the pavement...then they will have an urgency to obtain the ballot equal to our own.”

Fair Housing Act of 1968: This Act outlaws the refusal to sell or rent a dwelling to any person because of race, color, disability, religion, sex, familial status, or national origin.

XVII. NINETEENTH AND TWENTIETH CENTURY RACIAL OPPRESSION

Although the changes in the law and attitudes that occurred in the 1950s and 1960s certainly reduced the racism and racial bigotry that had existed in the 16th through mid-19th centuries, it certainly did not end it. Indeed, several events can be cited in which some of the most heinous acts of slavery were carried out in the late 19th century and early to mid 20th century in a number of countries throughout the world, including the

United States. Some notable examples of these more recent acts — not only of slavery but, in fact, mass murder — are provided below.

Belgium

In the mid to late 19th century, **Leopold II** (1835-1909), King of Belgium, believing that overseas colonies were the key to a country's greatness, decided to acquire colonial territory in Africa, just as other European countries had already done. After failing in other parts of the world, in 1885, Leopold succeeded in establishing under his personal rule the Congo Free State — later called the Belgian Congo and now, the Democratic Republic of the Congo — an area nearly 100 times larger than Belgium itself. Using this land and power and supported by his private army, Leopold enslaved thousands of indigenous black Africans to work on his rubber plantations, all the while fighting for domination of the African slave trade with Arab slavers, who themselves were quite active during this period.

A medal issued on the accession to the throne of Leopold II in 1865, following the death of his father Leopold I is shown in Figure 157. It is by the Belgian engraver Léopold Wiener, one of three brothers — Charles and Jacques being the others — all of whom were eminent medallists of the period.

Figure 157. **Accession of Leopold II, King of Belgium**

by Léopold Wiener, Belgium, 1865, Bronze struck medal, 77 mm. Ref: Med. Hist. Belg. 55/21; Forrer VI, p. 494; Weiss BW279 (Weiss Collection)

Leopold's harsh and oppressive treatment of the native inhabitants of the Belgium Congo and his subjugation and exploitation of these enslaved indigenous people to produce rubber on his plantations led to the death and mutilation of millions of black Africans. Leopold's crimes, which have been compared to those of Hitler and Stalin, have been documented in the best selling history book *King Leopold's Ghost* by Adam Hochschild.

Germany

Dehumanizing black Africans following World War I: Several medals designed to dehumanize black Africans have been issued in Germany in the period following World War I. Perhaps the most notorious of these is *The Watch on the Rhine,* also called *Die schwarze Schande* (The Black Shame) (Figure 158), by the prolific German medallist Karl Goetz, which was issued in 1920 to protest the sending of black colonial French troops to occupy the Rhine territory. This satirical medal shows on the obverse a caricature of a black African soldier, and on the reverse is depicted a nude woman tied to a large phallus. The purpose of this medal was to spread the malicious propaganda of black soldiers raping white women.

Figure 158. **The Watch on the Rhine** (Die schwarze Schande) by Karl Goetz, Germany, 1920, Bronze cast medal, 58 mm. Ref: Kienast 264; Weiss BW784. (Weiss Collection).

Another work by Karl Goetz, also issued in 1920, serves again to illustrate explicit racist propaganda in medals (Figure 159). This medal, entitled Code Napoleon (*Wüstlinge am Rhein*), is designed to criticize the French government for the behavior of their occupation forces. The medal implies that the French colonial troops sought sexual favors from the German women and that the French government converted German residences into brothels. Racism is evident as the obverse of this medal shows black soldiers chasing German girls. The reverse depicts a market place with a statue of the Virgin Mary, with black African soldiers assaulting German women, the legend around reading ***Wüstlinge am Rhein*** (Lechers on the Rhine). In case there were any doubt as to who were the perpetrators of this offense, the top of one of the houses is inscribed ***LUST HAUS FUR NEGER*** (Whore-house for Negroes).

Figure 159. **Code Napoleon** (*Wüstlinge am Rhein*)

by Karl Goetz, Germany, 1920, Bronze cast medal, 58 mm. Ref: Kienast 274. (Henry Scott Goodman)

Another propaganda piece by Goetz is *Der Staat* (The State) issued in 1924 at the height of inflation in Germany (Figure 160). On the obverse is shown a beggar holding a penny while a billion mark paper note is pinned to his coat, with the legend translated as: “One billion marks in paper equals one copper penny. The first is very much, the last is very little”.

The reverse of this medal provides the racist connotation. It is inscribed with a continuous circle of the German words *BETE-UND-AR.* The explanation of the inscription, as provided by Kienast, is that "by leaving the letter *I* out of the word *ARBEITE* (work) Goetz was able to create an endless circle of the words *bete und arbeite*, thus **BETE-UND-AR-BETE-UND-AR-BETE-** ". Thereby Goetz has fashioned an endless circle of the

words "Pray and work, pray and work...". The implicit racism is evinced by the depiction of a French soldier caricatured as a black man standing guard while an old woman prays and an old man digs.

Figure 160. **Father State** (Vater Staat)

by Karl Goetz, Germany, 1924, Bronze cast medal, 60 mm. Ref: Kienast 306. (Henry Scott Goodman)

Enslavement of People in Germany During World War II: During World War II, Nazi Germany, under Adolph Hitler, engaged in atrocities beyond belief. At the risk of understating the importance and devastation that occurred during this period, we must, at the very least, mention that all told, some eleven million people — of them, Jews being the largest ethnic group, although Gypsies, gays and dark-skinned Africans were among them — were enslaved in concentration/slave labor work camps throughout Europe from 1933 to the end of the war in 1945. On a scale unimaginable, millions of these people were either worked to death or

murdered outright. With the possible exception of the genocidal famine perpetrated on ethnic Ukrainians in Soviet Ukraine under the orders of Josef Stalin during the period of 1932-1933, when millions of Ukrainians died of starvation, this is the largest racial/religious/ethnic persecution in the recorded history of mankind.

While their primary goal was the extermination of European Jews, Hitler's Germany also targeted black Germans. During this period, black people in Germany were isolated socially and economically, the racial discrimination extending to prohibiting them from attending university, seeking most jobs or serving in the military. The Gestapo also rounded up and forcibly sterilized many people of African descent, viewing them as a threat to the purity of the Germanic race.

Figure 161 is an image of an entranceway to one of these Nazi-run slave/concentration camps. Under the slogan ARBEIT MACHT FREI (Work Will Set You Free), written on the gate of the KZ Sachsenhausen concentration camp in Berlin, countless thousands perished in this one forced-labor death camp alone.

Figure 161. **Arbeit Macht Frei Gate**

Sign at the gate of the KZ Sachsenhausen slave-labor/death concentration camp in Berlin (Wikipedia)

Figure 162 shows one example of many that was issued to memorialize the slaughter of the millions of Jews who died in the Holocaust during World War II. It depicts on the obverse a mother, clasping her two children in a protective embrace while under the watchful eye of an armed guard. They are standing on a railroad station with many others before being herded onto the cattle car that will transport them to one of the Nazi death camps. Sewn to their garments is the 'Star of David', which every Jew was forced to wear. The reverse shows a shattered oak stump with a tribute to the American numismatist Maurice Frankenhuis, a Dutch citizen of Jewish descent, who built a large collection of war memorabilia, including medals related to the Holocaust.

Figure 162. **Holocaust Commemorative Medal: Tribute to the Six Million Martyrs**

by Elizabeth Weistrop, USA, 1960, Bronze medal, 77 mm. (amuseum: Aaron Oppenheim)

Mentioning this episode just in passing is not meant to give this bestial historical event short shrift, but the topic is so large as to require an opus by itself (for a medallic history of anti-Semitism see Weiss 2015).

United States

"Segregation Forever": Europe was not the only continent where racial bigotry persisted. For as the Civil Rights movement gained momentum in the United States, fierce opposition to racial integration in the South intensified, and certain political events exacted a severe setback in the civil rights of African Americans and in their integration into American society. This was particularly evident in Alabama where an ardent segregationist, George Corley Wallace, Jr., was the prominent political figure.

In 1962, campaigning on a platform of racial segregation and support of 'Jim Crow' laws, Wallace was overwhelmingly elected as Governor of Alabama. In his inaugural speech, Wallace assured his followers he would oppose integration to the fullest extent possible. Written by the founder of a local Ku Klux Klan organization, and delivered from the portico of the Alabama State Capitol — pointedly at the exact place where Jefferson Davis had been sworn in as President of the Confederated States of America — Wallace delivered his inaugural address, a speech that was punctuated by this defiant statement: "In the name of the greatest people that have ever trod this earth, I draw the line in the dust and toss the gauntlet before the feet of tyranny, and I say segregation

now, segregation tomorrow, segregation forever." This became a rallying cry for those opposed to integration and civil rights for African Americans in the White-dominated government and society of the South.

Wallace went on to be elected to four terms as Governor of Alabama and sought the presidency of the United States three times, each of these unsuccessfully, although in the 1968 presidential election, running as an American Independent Party candidate, Wallace won five Southern states, almost ten million popular votes and 46 electoral votes.

A medal supporting the candidacy of George Wallace is shown in Figure 163. On the obverse is an image of Wallace with his name and the words, ALABAMA'S FIGHTING GOVERNOR, while on the reverse is an eagle with the inscriptions, "LET THE PEOPLE SPEAK" and "STAND UP FOR AMERICA", their definition of 'America' clearly meaning '*White* America'.

Figure 163. **George Wallace Campaign Medal**

by Unknown medallist, USA, c.1962, 38 mm. (Ebay)

Freedom Summer Murders: In June 1964, three young men — James Chaney, a 21-year-old black man from Meridian, Mississippi; Andrew Goodman, a 20-year-old Jewish anthropology student from New York City; and Michael Schwerner, a 24-year-old Jewish CORE organizer, also from New York — were working with the Freedom Summer campaign, attempting to register African Americans in Mississippi to vote. This registration effort was to overcome the systematic policy, begun by several Southern states during the Reconstruction Era, to disenfranchise potential black voters.

While traveling in Mississippi, the three men were abducted, murdered and buried in an earthen dam. The disappearance of the three men was initially investigated as a missing persons case, but when the civil rights workers' burnt-out car was found near a swamp three days after their disappearance, an extensive search of the area was conducted by federal and state authorities, who discovered the three men's bodies. During the investigation, it emerged that members of the local White Knights of the Ku Klux Klan, the Neshoba County Sheriff's Office and the Philadelphia, Mississippi Police Department were all involved in the incident.

Although the murder of the activists sparked national outrage and helped gain passage of the Civil Rights Act of 1964, it was forty-one years after the murders took place, that a single perpetrator was charged by the state of Mississippi for his part in the crimes. In 2005 he was convicted of three counts of manslaughter and was serving a 60-year sentence when he died in prison. In 2016, federal and state authorities officially closed the case.

Several Mississippi State Historical Markers have been erected relating to this incident, one of which — put up in 1989 near Mount Zion United Methodist Church in Neshoba County — summarizes the events surrounding this brutal murder (Figure 164).

Figure 164. **Freedom Summer Murders**

State history marker, 1989, Neshoba County, Mississippi (Wikipedia)

In 2014, President Barack Obama awarded the Presidential Medal of Freedom, posthumously, to James Chaney, Andrew Goodman and Michael Schwerner — along with Medgar Evers and Martin Luther King Jr. — stating that their deaths “shocked the nation, and their efforts helped to inspire many of the landmark civil rights advancements that followed” (Figure 165).

(The Presidential Medal of Freedom is awarded by the President of the United States for "An especially meritorious contribution to the security or national interests of the United States, world peace, cultural or other significant public or private endeavors.")

Figure 165. **Presidential Medal of Freedom to Slain Civil Rights Workers** (en.wikipedia.org)

XVIII. PROMINENT AFRICAN AMERICAN DESCENDANTS OF ENSLAVED PERSONS

Let Freedom Ring

> "...Let freedom ring...and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: 'Free at last! Free at last! Thank God Almighty, we are free at last!'"

(From *I have a Dream* speech: Martin Luther King, Jr., Washington, D.C. 1963)

Of course, many African Americans, who were formerly enslaved or who were descendants of enslaved people brought to America in the 17th to 19th centuries, achieved prominence in their own right. Others are notable for being instrumental in advancing the civil rights of other African Americans. Too numerous to discuss in detail, we will just mention briefly a few who stand out and for whom medals were issued.

Booker T. Washington (1856-1915): Booker Taliaferro Washington is one of the most dominant and controversial figures in African American history. Many of his accomplishments were forged and due largely through his association with the Tuskegee Institute.

The Tuskegee Institute was founded by Lewis Adams and Booker T. Washington, both formerly enslaved men. They received funds for the school by making a deal to deliver African American voters in the election of 1880. In return, in 1881, the Alabama legislature passed a bill to establish a “Normal School for Colored Teachers” at Tuskegee, Alabama (now known as Tuskegee University). Washington, by reassuring whites that nothing in the Tuskegee program would threaten white supremacy or pose any economic competition to whites, became its first principal, a position he held until his death.

Partly because he accepted racial subservience, both President Theodore Roosevelt and his successor, President William Howard Taft, used Washington as an adviser on racial matters. As such he was able to greatly advance the cause of African Americans. However, his conciliatory philosophy and his belief that African Americans were only suited to vocational training caused a clash with other black leaders of the period, notably W.E.B. DuBois, who criticized Washington for not

demanding total equality for African Americans, as granted by the 14th Amendment. For during this period, African Americans were still being systematically excluded from voting and participating in the political process because of Black Codes and Jim Crow laws, which allowed the institutionalizing of segregation and discrimination throughout the South.

A medal honoring the contributions of Booker T. Washington for advancing the Civil Rights of African Americans was issued in 1970 by the Medallic Art Company as part of their series of Hall of Fame for Great Americans (Figure 166). On the obverse we see an image of Washington with the dates of his birth and death. The reverse shows two buildings — a factory and a university — and two men, one seated on books, the legend reading, EDUCATION and CITIZENSHIP, two of Washington's main goals.

Figure 166. **Booker T. Washington**

by Ralph J. Menconi, USA, 1970, Bronze struck medal, 76 mm. (Yale University Art Gallery)

George Washington Carver (1864-1943): Carver was born into slavery and went on to become a botanist and one of the most prominent scientists and inventors of his time. Denied admittance to college because of his race, Carver conducted biological experiments at home, leading ultimately to a position as head of the Tuskegee Institute's agricultural department.

At Tuskegee, Carver conducted groundbreaking research on plant biology, much of which focused on the development of new uses for several crops, including, famously, peanuts, experiments that led to his invention of hundreds of new products.

As a noted scientist and educator, Carver became one of the most well-known African Americans of his time and was the first to have a national monument dedicated to him. He and his discoveries were also commemorated with the medal shown in Figure 167. On the obverse is a bust of George Washington Carver and on the reverse is Carver pictured in his role of a research botanist with the legend: SCIENTIST. ARTIST. POET. The medal is from the *Famous Black American* series, produced by the Medallic Art Company and issued by Vera-Flex, Inc.

Figure 167. **George Washington Carver**

by Rolf Beck, USA, 1970, Struck bronze medal, 38 mm.
(medalartists.com)

W.E.B. Du Bois (1868-1963): William Edward Burghardt Du Bois, better known as W.E.B. Du Bois, was one of the most important African-American civil rights activists during the first half of the 20th century. Among his many accomplishments, he co-founded the National Association for the Advancement of Colored People (N.A.A.C.P.) and was a strong supporter of Pan-Africanism, the purpose of which was to free African colonies from European powers.

Du Bois was also a writer, educator and journalist, his landmark study, published in 1899, "*The Philadelphia Negro: A Social Study*", marking the beginning of his internationally recognized writing career. This treatise might in some ways very well describe the same problems confronting many African Americans in today's 'inner cities'.

In 1895 Du Bois became the first African American to earn a Ph.D. from Harvard University, his Ph.D. thesis titled "*The Suppression of the African Slave Trade in the United States of America 1638-1871*".

A medal of W.E.B. Du Bois was produced in his honor and is awarded to those who have made significant contributions to African and African-American history and culture. It is the highest honor awarded by the Harvard University Institute of Politics' W.E.B. Du Bois Institute. (Figure 168).

Figure 168**. W.E.B. Du Bois Medal**

by Unknown medallist, USA, Bronze struck medal, ? mm.

(depauw.edu)

Along with Mary White Ovington, a suffragette, journalist, and co-founder of the NAACP, Du Bois was also honored in 2005 with a bronze medallion in The Extra Mile, Washington DC's memorial to important American volunteers.

The *Extra Mile* (Points of Light Volunteer Pathway) is a monument, consisting of a one-mile walking path adjacent to the While House and composed of 34 bronze medallions, honoring people who "through their caring and personal sacrifice, reached out to others, building their dreams into movements that helped people across America and throughout the world". Each medallion includes a bas-relief likeness of one or more honorees, a description of their achievement and a quotation.

The medallion shown in Figure 169 depicts images of Du Bois and Ovington and two legends, one of which restates Du Bois' often quoted

sentiments, part of which reads, “I believe that all men, black, brown, and white, are brothers.”

Figure 169. **W.E.B. DuBois and Mary White Ovington: The Extra Mile**

by Unknown medallist, USA, Bronze medallion embedded in sidewalk,107 mm. (Wikipedia)

Medgar Wiley Evers (1925-1963): Medgar Evers was an African American civil rights activist, who worked to end the segregation of public facilities and to expand economic opportunities and voting rights for African Americans. Famously, he challenged the segregation of the University of Mississippi, using as his basis the 1954 ruling of the United States Supreme Court in Brown v. Board of Education that segregated public schools were unconstitutional.

In 1963, Evers was assassinated by a member of the White Citizens' Council, a group made up of white supremacists and Klansmen formed in 1954 in Mississippi to resist the integration of schools and other civil rights African Americans were trying to obtain.

A World War II veteran, having fought in the European Theater, including the Battle of Normandy, Evers was buried in Arlington National Cemetery with full military honors.

Medals that have been issued to memorialize his life include the 1963 NAACP Spingarn Medal and one from the *Famous Black American* series, shown in Figure 170.

On the obverse we see a portrait of Medgar Evers with dates of his birth and death. On the reverse is an eagle below the scales of justice along side of a figure at a podium, the legend, fittingly, reading: HE BELIEVED IN HIS COUNTRY NOW WE SHALL SEE WHETHER OR NOT HIS COUNTRY BELIEVES IN HIM.

Figure 170. **Medgar Evers**

by Rolf Beck, USA, Struck bronze medal, 38 mm.

(medalartists.com)

Martin Luther King, Jr. (1929-1968): Perhaps no one stands taller in the annals of the civil rights movement's struggles to end racial oppression in twentieth century United States than does the American Baptist minister, Dr. Martin Luther King, Jr.

Inspired by the nonviolent activism of Mahatma Gandhi, King used a similar strategy of nonviolent civil disobedience to lead the civil rights movement from 1954 until his death by assignation in 1968.

Of the many notable events and achievements of Martin Luther King, some could be considered historic, including: the 1955 Montgomery bus boycott, his presidency of the Southern Christian Leadership Conference (SCLC) and the iconic speech at the Lincoln Memorial at the 1963 March on Washington for Jobs and Freedom, where he delivered his *I Have a Dream* speech. This latter speech has many notable passages, one of the most quoted being: "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character." As the assembled crowd might have echoed "Amen", one is inclined to have added: "not only *your* four little children, but *all* of our children, as well as our grandchildren and great grandchildren."

Another major event that King helped organize, one that had lasting legal consequences, was the march from Selma, Alabama, to the state capital of Montgomery. This march took place in 1965 to call attention to the systematic disenfranchisement of African Americans in the South and was largely responsible for the passage of a national Voting Rights Act. This law outlawed the discriminatory voting practices adopted in many southern states after the Civil War, including literacy tests as a prerequisite to voting.

A medal commemorating this historic march and the passage of the Voting Rights Act is shown in Figure 171. This medal is a bronze duplicate of the Congressional Gold Medal honoring the foot soldiers of the 1965 Selma to Montgomery voting rights marches.

The obverse design depicts men and women crossing the Edmond Pettus Bridge on their 54-mile journey from Selma to Montgomery, Alabama. Inscriptions are SELMA TO MONTGOMERY MARCHES 1965 and FOOT SOLDIERS FOR JUSTICE. The reverse design, commemorating the Voting Rights Act of 1965, features a hand placing a ballot into a ballot box in front of an American flag, with the legend EVERY AMERICAN CITIZEN MUST HAVE AN EQUAL RIGHT TO VOTE, a quote from the speech Lyndon B. Johnson had given to Congress, urging them to pass this act. Additional inscriptions are VOTING RIGHTS ACT OF 1965 and ACT OF CONGRESS 2015.

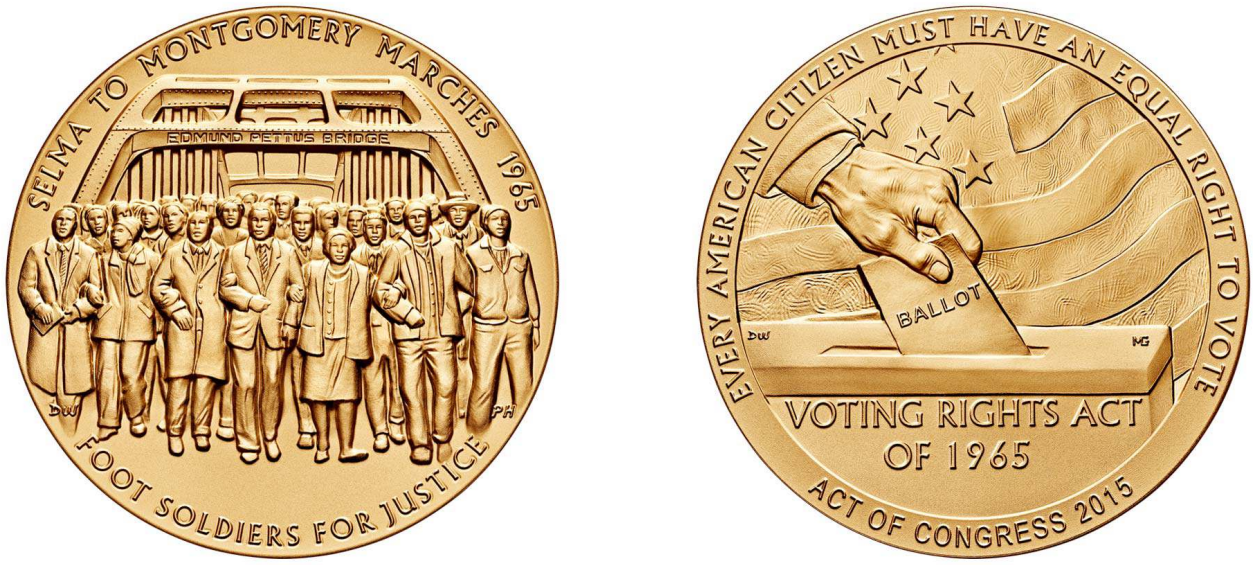


Figure 171. **Selma to Montgomery Voting Rights Marches**

by Donna Weaver (designer) and Phebe Hemphill (sculptor) (Obv.) and Donna Weaver (designer) and Mike Gaudioso (sculptor) (Rev.), USA, 2015, Bronze struck medal, 76 mm. (US Mint)

Marking the 50th Anniversary of the Civil Rights Act of 1964, and in recognition of the contributions Dr. King and his wife Coretta Scott King made to Civil Rights, the United States Congress, in 2004, issued a Gold Congressional Medal — a bronze replica of which is shown in Figure 172 — posthumously commemorating their life's work.

On the obverse is a depiction of Martin Luther King and Coretta Scott King, with an inscribed text surrounding their images reading, DR. MARTIN LUTHER KING, JR. and CORETTA SCOTT King Act of Congress 2004 FOR THEIR SERVICE TO HUMANITY. The reverse features, at the top, an image of the center founded by Coretta Scott King, with its name, above: MARTIN LUTHER KING, JR. CENTER FOR NONVIOLENT SOCIAL CHANGE. Below is a wreath enclosing the engraved text, stating King's overriding emphasis on using nonviolent means of achieving social change. It reads: "I suggest that the philosophy and strategy of nonviolence become immediately a subject for study for serious experimentation in every field of human conflict, by no means excluding the relations between nations. This may well be mankind's last chance to choose between chaos and community."

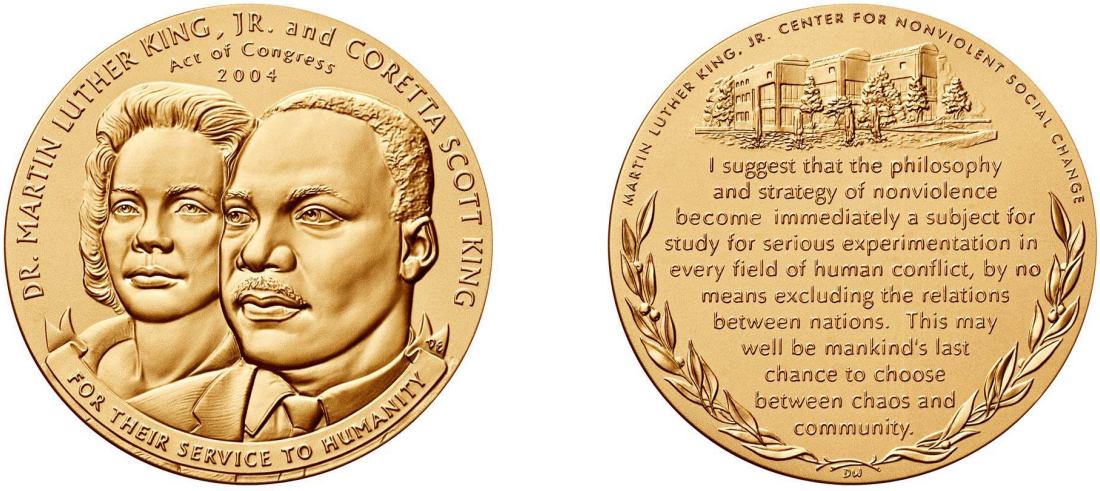


Figure 172. **Congressional Gold Medal Bestowed upon Dr. Martin Luther King, Jr. and Coretta Scott King** (Bronze Replica)

by Don Everhart (obv) and Donna Weaver (rev), USA, 2004, Bronze struck medal, 76 mm. (US Mint)

In addition to these medals, King received the 1964 Nobel Peace Prize for combating racial inequality through nonviolent resistance (Figure 173). On the obverse is an image of Alfred Nobel with the dates of his birth (1833) and death (1896). On the reverse is represented a group of three men forming a fraternal bond, the inscription reading, PRO PACE ET FRATERNITATE GENTIUM (For International Peace and Fraternity). The name of the Nobel Peace Prize Laureate is engraved on the edge of the medal.

Figure 173. **Martin Luther King's Nobel Peace Prize Medal**

by Gustav Vigeland, Myntverket (the Swedish mint), 1964, Gold struck medal, 66 mm. (Medal at The King Center - Atlanta, Georgia: image by Adam Jones)

In 1977, President Jimmy Carter awarded King the Presidential Medal of Freedom, posthumously, almost a decade after he was assassinated in 1968. In making the award, Carter stated that King was the “conscience of a generation” who “made our nation stronger because he made it better.”

James Baldwin (1924-1987): One of the 20th century's greatest writers, Baldwin broke new literary ground with the exploration of racial and social issues. He was especially known for his essays on the black experience in America.

In 1986, Baldwin was awarded a medal by French President François Mitterand and was inducted as a Commander in the National Order of the

Legion of Honor, France's highest honor of merit for military and civil contributions. This medal is shown in Figure 174.

Figure 174. **ORDRE NATIONAL DE LA LÉGION D'HONNEUR** awarded to James Baldwin in 1986

(planetromeo.com)

XIX. OVERCOMING RACISM IN PROFESSIONAL SPORTS

Not surprisingly, racism existed in professional sports just as it had in other walks in the lives of African Americans. While volumes can be — and have been — written about African Americans who achieved greatness in sports, we would be remiss if we did not at least mention Joe Louis and Jackie Robinson... and how could be possibly leave out Jesse Owens.

Jesse Owens (1913-1980), born James Cleveland Owens, was an American track and field athlete and four-time Olympic gold medalist in the 1936 Summer Olympic Games, held in Berlin, Germany. He was the most successful athlete at the Games, being the first American in the history of the Olympics to win four gold medals in track and field. Famously, as a black man, Owens was credited with "single-handedly crushing Hitler's myth of Aryan supremacy". Notably though, perhaps as a sign of the times, he also wasn't invited to the White House to shake hands with President Roosevelt.

Owens was recognized in his lifetime as "perhaps the greatest and most famous athlete in track and field history". He was ranked by ESPN as the sixth greatest North American athlete of the 20th century and one of only six men on a list of BBC's Sports Personality of the Century.

Figure 175 shows a photograph of Jesse Owens saluting the American flag after receiving the gold medal for winning the long jump at the 1936 Summer Olympics. With him are Naoto Tajima from Japan (on the left) and Carl Ludwig "Luz" Hermann Long from Germany (seen on the right with a raised right hand).

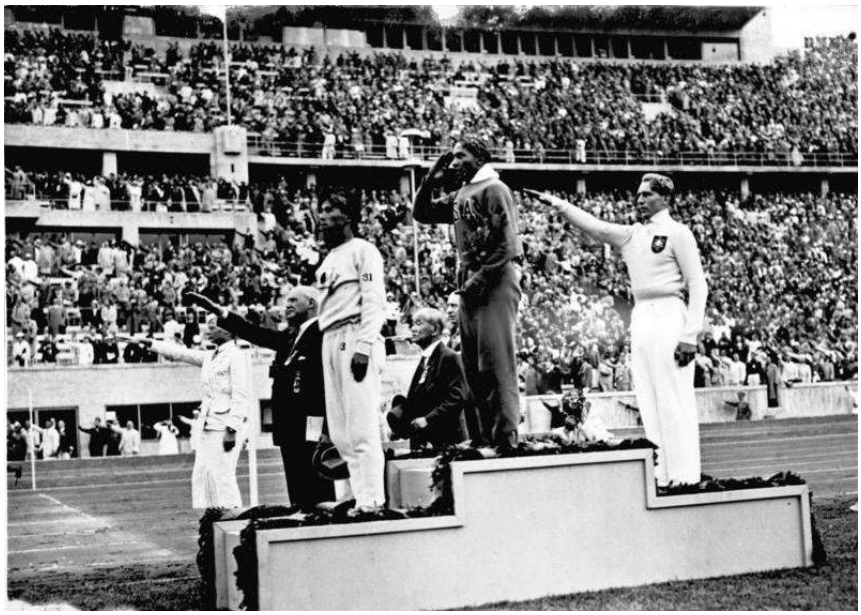


Figure 175. **Jesse Owens Saluting the American Flag at the 1936 Olympic Games**, 1936 photograph (German Federal Archives)

One of the four Gold Medals Jesse Owens won in the 1936 XIth Olympiad held in Berlin is shown in Figure 176. On the obverse we see Giuseppe Cassioli's *Trionfo* (Itallian for 'triumph') design of Nike holding the winner's crown with the Roman Colosseum in the background. The legend indicates the number of the olympiad (XI.) and the host city and date (BERLIN 1936). The reverse features a crowd of people carrying a triumphant athlete.

Figure 176. **Jesse Owens' 1936 Olympic Gold Medal**

by Giuseppe Cassioli, Germany, 1936, Gold Plated Silver struck medal, 60 mm (sportscollectorsdigest.com)

In 1988, Congress authorized the issuance of a Congressional Gold Medal in Owens' honor, recognizing his athletic achievements and

humanitarian contributions to public service, civil rights and international goodwill. Bronze duplicates of this medal were also made by the U.S. Mint, an example of which is shown in Figure 177. The obverse features a portrait of Jesse Owens and is inscribed with his name, years of his birth and death, 1913-1980, and the words OLYMPIC CHAMPION. The reverse depicts Owens as an Olympic sprinter, with the inscriptions: ACT OF CONGRESS 1988, HUMANITARIAN and ATHLETE, as well as DETERMINATION, DEDICATION, DISCIPLINE and ATTITUDE, words suggested by the Owens family and his friends as the qualities he stood for and preached to young people.

Figure 177. **Jesse Owens Congressional Gold Medal** (Bronze Replica) by James Ferrell, USA, 1988, Struck bronze medal, 38 mm. (US Mint).

Joseph Louis Barrow (1914–1981), best known as Joe Louis, was an American professional boxer who reigned as the world heavyweight champion from 1937 to 1949. Ranked by the International Boxing Research Organization as the best heavyweight boxer of all time, Louis

is widely regarded as the first African American to achieve the status of a nationwide hero in the United States.

While Louis had a long and illustrious career, he may best be remembered for the two boxing matches he had with Max Schmeling, a German boxer who had been heavyweight champion of the world. As this was the period of the rise of Nazi Germany, these contests had strong racial overtones.

In the first of these bouts, fought in 1936, Schmeling defeated Louis, who had never before been beaten. A rematch was scheduled for 1938.

The 1938 boxing rematch between American Joe Louis and German Max Schmeling, advertised as *The Fight of the Century*, is believed to have had the largest audience in history for a single radio broadcast. In this rematch, Louis beat Schmeling in the first round, an upset that was a monumental setback for the myth of German superiority.

The racial implications of this fight was evidenced by a sportswriter of that period who reported, "Schmeling was feted in Germany, especially by the Nazis. You know, they trumpeted him as the perfect specimen of the Arian superiority — beating the black American, of course — and he was the Nazi hero." The black press said that “Louis put the best foot of African Americans forward for white America to see..."

A medallion-like image of Joe Louis embedded on his tombstone at the Arlington National Cemetery Gravesite is shown in Figure 178.

Figure 178. **Joe Louis Tombstone at Arlington National Cemetery**

Jack Roosevelt Robinson (1919 – 1972), known as Jackie Robinson to the sports world, was an American professional baseball player, who, in 1947 — overcoming decades of racial bigotry — signed with the Brooklyn Dodgers, becoming the first African American to play in Major League Baseball in the modern era — although there was a Negro League since the 1880s. When the Dodgers signed Robinson, they heralded the end of racial segregation in professional baseball.

Robinson had an illustrious career which included a number of ‘Firsts’ — including the first African American to receive the Rookie of the Year Award and Most Valuable Player Award, and the first to be inducted into the Baseball Hall of Fame — and an ‘Only’ — the only player in Major League Baseball who had his uniform number 42 retired in every major league team, becoming the first professional athlete in *any* sport to be so honored.

On his retirement from his baseball career, Robinson strove to advance the cause of African Americans in commerce and industry. Among other projects, Robinson helped found the Freedom National Bank, a black-owned and operated commercial bank based in Harlem, chaired the NAACP's million-dollar Freedom Fund Drive, and established the Jackie Robinson Construction Company to build housing for low-income families.

In 1984, Jackie Robinson was honored, posthumously, by President Ronald Reagan with the *MLB Presidential Medal of Freedom,* and in 2005 by the Congress of the United States with the *Congressional Gold Medal*, the highest honor the legislative branch can bestow on a civilian. The latter of these medals — a bronze replica of which is shown in Figure 179 — reveals an image of Robinson on the obverse, with the legend, JACKIE ROBINSON A LIFETIME OF ADVOCACY FOR SOCIAL JUSTICE & HUMAN DIGNITY/ ACT OF CONGRESS 2003, and on the reverse, enclosed on a shield within a wreath is a quote from Robinson: "A LIFE IS NOT IMPORTANT EXCEPT IN THE IMPACT IT HAS ON OTHER LIVES."JACKIE ROBINSON.

Figure 179. **Congressional Gold Medal Awarded to Jackie Robinson**

by Donna Weaver (Obv.) and John Mercanti (Rev.): Reverse sculpted by Don Everhart, USA, 2003, Bronze struck medal, 76 mm. (usmint.gov)

XX. OVERCOMING RACISM IN THE PERFORMING ARTS

As with other fields, one can write volumes about the contributions African Americans have made to the performing arts. But in this discourse we will include just two musical luminaries: Marian Anderson and Louis Armstrong.

Marian Anderson (1899-1993): Acknowledged as one of the most celebrated singers of the twentieth century, Marian Anderson can lay claim to a number of 'Firsts': in the 1930s, she was invited by President Roosevelt and his wife Eleanor to perform at the White House, the first African American ever to receive this honor, and in 1955, she became the first African American to perform with the New York Metropolitan Opera.

During the mid-twentieth century, Anderson became a important figure in the struggle of black artists' attempts to overcome racial prejudice. In particular, in 1939, Anderson was at the center of an historic event that changed the course of the civil rights movement for African Americans. When the Daughters of the American Revolution (DAR) refused permission for Anderson to sing to an integrated audience in Constitution Hall, she was encouraged by President Roosevelt and First Lady Eleanor Roosevelt — who resigned her membership in the DAR in protest — to sing at an open-air concert on the steps of the Lincoln Memorial in Washington, D.C. This sequence of events placed Anderson not only into the focus of the American audience but also into the spotlight of the international community. Anderson performed a critically acclaimed concert before a crowd of more than 75,000 people and a radio audience numbering in the millions. Her stirring performance at the Lincoln Memorial in 1939 helped set the stage for the civil rights era.

Anderson was the recipient of numerous awards and honors, including the Presidential Medal of Freedom in 1963, the Congressional Gold Medal in 1977, the Kennedy Center Honors in 1978, the National Medal of Arts in 1986, and a Grammy Lifetime Achievement Award in 1991.

Awarded in 1977 during the presidency of Jimmy Carter, the Congressional Gold Medal for Marian Anderson marked the first time that the honor — generally bestowed on military figures and leading Americans from the sciences, sports, and humanitarian causes — was given to an African American. Figure 180 shows an image of a bronze duplicate of this medal.

The obverse design features a portrait of the singer with her name, MARIAN ANDERSON. On the reverse we see a pair of open hands holding a globe with rays streaming down in the background. The reverse inscriptions include: HE'S GOT THE WHOLE WORLD IN HIS HANDS, HONORED BY CONGRESS FOR PUBLIC SERVICE THROUGH MUSIC 1977 and UNITY GOD'S WAY.

Figure 180. **Marion Anderson Congressional Gold Medal**

(Bronze replica)

by US Mint, USA, 1977, Bronze struck medal, 38 mm. (US Mint)

Louis Armstrong: Louis Daniel Armstrong (1901-1971) was one of the most influential figures in the history of jazz: a legendary American trumpeter, composer and singer, who, performing from the 1920s to the 1960s, transformed this music genre, changing the emphasis from collective to individual performance.

In 1982, Armstrong became the first black man to be featured on a United States Commemorative Gold Medallion (Figure 181).

As can be seen, the obverse design features a portrait of Louis Armstrong, with the inscriptions reading: UNITED STATES OF AMERICA, 1982 and LOUIS ARMSTRONG. The reverse design features a trumpet and musical notes. The inscriptions read: AMERICAN ARTS COMMEMORATIVE SERIES, AMBASSADOR OF JAZZ and ONE OUNCE GOLD.

Figure 181. **Louis Armstrong American Arts Commemorative Medallion**

by John Mercanti, USA, 1982, Gold Struck medal, 32 mm. (US Mint)

XXI. OVERCOMING SEGREGATION IN THE ARMED FORCES

It wasn't just the civilian population that segregated black Americans from white Americans; the United States Military also practiced not only segregation but even racism. During the several wars the United States fought, from the Revolutionary War through World Wars I and II, soldiers were segregated into white and black units, again, separate but not equal.

Although individual African American soldiers were often consigned to menial duties, during World War II several all black units distinguished themselves. These include segregated units, such as the Tuskegee Airmen and 761st Tank Battalion and the lesser-known but equally distinguished 452nd Anti-Aircraft Artillery Battalion.

Such was the valor of the Tuskegee Airmen that the airfield where the airmen trained is now designated the Tuskegee Airmen National Historic Site. In 2006, they were collectively honored further with the awarding of a Congressional Gold Medal, a bronze replica of which is shown in Figure 182. The medal was issued to the Tuskegee Airmen "in recognition of their unique military record, which inspired revolutionary reform in the Armed Forces".

The obverse design features three Tuskegee Airmen in profile, an officer, a mechanic and a pilot, as identified by their headgear. An eagle flies with wings outstretched, symbolizing flight, nobility and the highest ideals of the Nation with the inscriptions "TUSKEGEE AIRMEN," "1941" and "1949."

The reverse design features a rendition of the three types of aircraft the Tuskegee Airmen flew in World War II, based on a logo design of the Tuskegee Airmen, Inc. The aircraft depicted in the design are the P-40, P-51 and the B-25 with the inscriptions, “OUTSTANDING COMBAT RECORD INSPIRED REVOLUTIONARY REFORM IN THE ARMED FORCES,” “ACT OF CONGRESS” and “2006.”

Figure 182. **Congressional Gold Medal for Tuskegee Airmen**

by Phebe Hemphill (obv) and Don Everhart (rev), USA, 2006, Bronze struck medal, 76 mm. (Philadelphia mint)

Based, in part, on the heroism shown by the Black Units serving in World War II, in 1948, years after the end of the war, President Harry S. Truman called on Congress to end the segregation of the United States Armed Services. But even then there was fierce opposition to integration, as Southern Senators threatened to filibuster the measure. This forced Truman to abolish segregation in the armed forces by executive order. The Executive Order stated that "there shall be equality of treatment and opportunity for all persons in the armed forces without regard to race,

color, religion, or national origin." Initially there was considerable resistance to this executive order from the military, but by the end of the Korean conflict, almost all the military was integrated.

Still, it was rare to have African Americans serving as high ranking officers. Over the years this changed, but even though the past decades have witnessed an increase in the number of African Americans serving in the highest positions of the military, they still make up a far smaller percentage that would be expected from their numbers in service to our country.

One of the most prominent of these was Colin Powell, who was not only a four star General — and later National Security Advisor, Commander of the U.S. Army Forces Command, and Secretary of State — but also served as Chairman of the Joint Chiefs of Staff, the highest miliary position in the armed forces. For his service to the country, in 1991, Powell was awarded a Congressional Gold Medal, shown in Figure 183. This medal honors General Powell's "exemplary performance as a military leader and advisor to the President in planning and coordinating the military response of the United States to the Iraqi invasion of Kuwait and the ultimate retreat of Iraqi forces and Iraqi acceptance of all United Nations resolutions relating to Kuwait."

On the obverse is a portrait of General Powell, with the inscription, GENERAL COLIN L. POWELL CHAIRMAN, JOINT CHIEFS OF STAFF. The reverse shows an image of Powell speaking with a soldier, the inscription, PRESENTED TO HONOR HIS LEADERSHIP, INTEGRITY, AND PROFESSIONALISM THROUGHOUT OPERATION DESERT SHIELD AND OPERATION DESERT STORM. ACT OF CONGRESS 1991.

Figure 183. **Congressional Gold Medal Awarded to General Colin Powell**

by US Mint, USA, 1991, Bronze struck medal, 76 mm. (usmint.gov)

XXII. AFRICAN AMERICANS IN POLITICS

During the Reconstruction Era, after enslaved African Americans were emancipated and granted the same voting rights as other citizens in the former Confederate States, freedmen gained political representation for the first time. The first African American to be elected to serve in the U.S. Senate was **Hiram Revels**, a man of mixed race, who was born free in North Carolina, but who settled later in Mississippi. His seating in the U.S. Senate as the Senator from Mississippi, however, was not without opposition.

As in most states at that time, the Mississippi state legislature, rather than the population as a whole, elected U.S. senators from the state, and in 1870, they chose Hiram Revels to be their representative in the United States Senate. But when Revels arrived in Washington, D.C., Southern Democrats opposed seating him in the Senate, basing their opposition on the 1857 Dred Scott Decision by the U.S. Supreme Court, which ruled that

people of African ancestry were not and could not be citizens. They argued that no black man was a citizen before the 14th Amendment was ratified in 1868, and therefore Revels did not satisfy the requirement of the Senate that stipulated that to serve in the Senate the person must have had at least nine years of prior citizenship. Revels' supporters argued that he was of primarily of European ancestry (an 'octoroon') and that the Dred Scott Decision ought to be read to apply only to those people who were of totally African ancestry. Supporters argued further that Revels had long been a citizen and that he had met the nine-year requirement before the Dred Scott decision changed the rules and held that black people could not be citizens.

The more fundamental arguments by Revels' supporters boiled down to this: that the Civil War and the Reconstruction Amendments had overturned Dred Scott; the meaning of the war, and also of the Amendments, was that the subordination of the black race was no longer part of the American constitutional regime; and that it would be unconstitutional to bar Revels on the basis of the pre-Civil War Constitution's racist citizenship rules.

Massachusetts Senator Charles Sumner, one of the group of 'Radical Republicans' who advocated for black suffrage, voiced the following: "The time has passed for argument. Nothing more need be said. For a long time it has been clear that colored persons must be senators." He went on to declare: "All men are created equal, says the great Declaration, and now a great act attests this verity. Today we make the Declaration a reality. ... The Declaration was only half established by Independence. The greatest duty remained behind. In assuring the equal rights of all we complete the work." These words did not change anyone's mind one way or the other, apparently, for on February 25, 1870, on a party-line vote of 48 to 8, with Republicans voting in favor and Democrats voting against, Revels became the first African American to be seated in the United States Senate.

The election of Hiram Revels to Congress by the Mississippi state legislature did not signify that racism in America was on the wane, however, as almost a century passed before the first African American was elected to the United States Senate by *popular* vote. It was **Edward William Brooke III** from Massachusetts, who served for two terms, from 1967 to 1979. This was an important enough event to result in the issuance of a Congressional Gold Medal — “in recognition of his unprecedented and enduring service to our nation” — a bronze replica of which is shown in Figure 184.

The obverse features an image of Brooke with the inscription “EDWARD WILLIAM BROOKE”. The reverse depicts the U.S. Capitol Building at the top of the medal and the Massachusetts State House at the bottom between two olive branches. The center of the design showcases the inscriptions “AMERICA'S GREATNESS LIES IN ITS WONDROUS DIVERSITY,” “OUR MAGNIFICENT PLURALISM HAS MADE THIS COUNTRY GREAT,” and “OUR EVER-WIDENING DIVERSITY WILL KEEP US GREAT.” Additional inscriptions are "ACT OF CONGRESS 2008” and "MASSACHUSETTS STATE HOUSE.”

Figure 184. **Edward William Brooke Congressional Gold Medal**

by Don Everhart (obv) and Phebe Hemphill (rev), USA, 2008, Bronze struck medal, 38 mm. (senate.gov)

Since the election of Edward Brooke, several African Americans served in the United States House of Representatives and U.S. Senate, but only one has ever been elected President of the United States of America: Barack Obama.

Barack Obama: African American racial achievement may have reached an apogee on the political front with the election of Barack Hussein Obama II — a man of mixed Caucasian and African American races: a White American mother of mostly English descent and a black father from Kenya — as the 44th President of the United States. Elected in 2009 and re-elected President in 2013, Obama was the first African American to assume the presidency.

An inaugural medal of President Obama struck in 2009 by the Medalcraft Mint is shown in Figure 185. The obverse bears the image of Obama with his name BARACK OBAMA inscribed above. The reverse shows the Official Inaugural Seal and an ornate cartouche below inscribed: 44TH PRESIDENT OF THE UNITED STATES OF AMERICA INAUGURATED JAN. 20, 2009. Below the seal is a split wreath which, according to the artist Thomas Rogers, has the following symbolic meaning: “The laurel leaves symbolize victory; the oak leaves symbolize wisdom and strength; they are tied together below the scroll cartouche with a ribbon that symbolizes unity” (Lori Ferber).

Apparently, this is the first time that the inaugural seal — an American Eagle with shield surmounted by an image of the US Capital building — has been featured on the official inaugural medal.

Figure 185. **Barack Obama Inaugural Medal**

by Marc Mellon (obv.) and Thomas D. Rogers (rev.) , USA, 2009, Bronze struck medal, 70 mm. (Image from Lori Ferber)

In pointing out that Barack Obama was the first African American to be elected as President of the United States, the highest political office in the land, we are compelled to mention that, as of this writing, we still have not elected to this high office a non-theist, or even a non-Christian, or even further a member of the group that makes up a majority of our population, a Woman.

XXIII. TWENTY FIRST CENTURY RACISM AND BEYOND: MODERN-DAY SLAVERY

While slavery is generally thought of as a thing of the past — in the United States African Americans are no longer being enslaved on 18th-century Southern plantations — the practice of enslaving human beings as property still exists. According to a comprehensive report issued by the

Australia-based Walk Free Foundation, there are some 30 million people living enslaved throughout the world right now. Even in the United States, while the *percentage* of enslaved people is relatively low, the Australia-based Walk Free Foundation estimates that about 60,000 individuals are enslaved and currently exist in the shadows of American society (Figure 186).

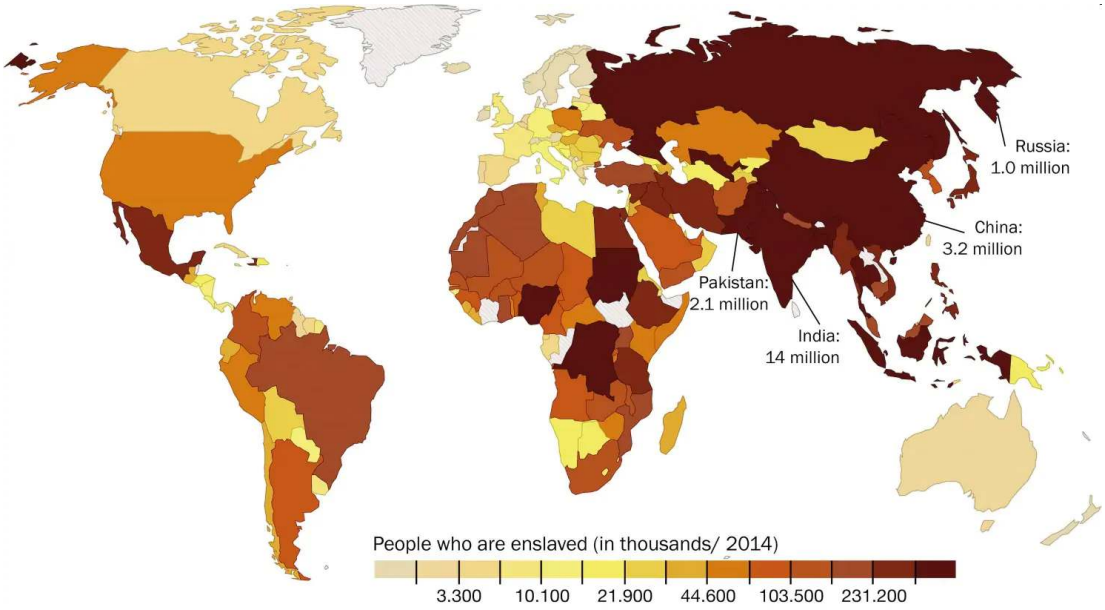


Figure186. **The Number of Enslaved Individuals in Each Country**

Data source: Walk Free Global Slavery Index 2014. (Rick Noack/ The Washington Post)

As described by the Washington Post, “These people are slaves by any definition of the word, living as forced laborers, forced prostitutes, child soldiers, child brides in forced marriages and, in all ways that matter, as pieces of property, chattel in the servitude of absolute ownership.”

XXIV. SUMMARY

“The Arc of the Moral Universe Is Long, but it Bends Toward Justice”: While optimists like Barack Obama are fond of using this quote of Martin Luther King — who himself paraphrased the words from a portion of a sermon delivered in 1853 by the abolitionist Unitarian minister Theodore Parker — recent history offers strong words of caution in assuming that progress in the morality of our universe is inevitable. One has only to cite the racism in Germany that existed during the last two major world wars. During and following World War I, Germany exhibited bouts of racism that were as vile as any others of the past, and which were manifested by the issuance of anti-black medals such as those shown earlier in this treatise. And during the events surrounding the Second World War, Nazi Germany showed what unbridled racism and religious bigotry can do to a whole People in a whole continent, actions that led to the unparalleled slaughter of millions. Finally, and sadly, even now the world still exhibits not only religious bigotry but also structural racism, unequal justice and inordinate incarceration of our fellow black citizens.

So we would be wise to recognize that White Supremacists, Neo-Nazis, and others of their like, including political opportunists — often under the guise of Nationalism and Patriotism — are waiting in the wings, just ready for the opportunity to strike and invert that fabled arc.

XX. CONCLUSION

Religious and racial bigotry are the two most common forms of intolerance that lead to oppression of Peoples. Of these, religious bigotry is usually initiated in children by indoctrinating them into believing their own religion is superior to that of others. Racial intolerance, leading to the subjugation, oppression, and even enslavement of people based on the color of their skin, on the other hand, which is the subject of this discourse, while also

usually assuming one's own racial superiority over another's, is more often driven by the oppressor seeking economic or financial gain.

Both of these forms of bigotry have been chronicled with historical and commemorative medals. There appears to be different motives for issuing these different types of medals, however. In general, medals related to religious intolerance are usually negative in character, in that they are designed to promote religious bigotry or the supremacy of one religion over another. By contrast, medals addressing the issue of slavery and other forms of racial oppression are more often designed to criticize and overcome the bigotry. The heros depicted in medals related to slavery are clearly the abolitionists.

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BIOGRAPHICAL SKETCH

Born in the Bronx and raised on a chicken farm in New Jersey, Benjamin Weiss received his undergraduate and graduate training from the Philadelphia College of Pharmacy and Science (now, University of the Sciences), where he earned a Ph.D. in Pharmacology in 1963. He did postdoctoral training at the National Institutes of Health and Columbia University. Since then he worked at the National Institute of Mental Health and the Medical College of Pennsylvania, where he held the positions of Professor of Pharmacology and Psychiatry, and Chief of the Division of Neuropsychopharmacology. Now retired, Weiss currently holds the position of Emeritus Professor of Pharmacology and Physiology at Drexel University College of Medicine.

During his scientific career Weiss has edited two books and has published over 150 scientific articles on his research in the field of Molecular Pharmacology, for which he was named by the Institute for Scientific Information as one of the Top One Thousand Most Quoted Contemporary Scientists in the World.

Ben was introduced to the field of medal collecting in 1972, concentrating on the art and history of historical and commemorative medals, a portion of which are on display at the Philadelphia Museum of Art. His recently published articles explore the role medals play in religious and racial bigotry; one on Anti-Semitic medals received awards from the Numismatic Literary Guild and a medal issued jointly

by the Token and Medal Society and the American Israel Numismatic Association. For ten years he was the Webmaster of the Medal Collectors of America website. He is currently a Juror for the American Medallic Sculpture Association and a Board Member of the Medal Collectors of America.