

Antislavery Violence: Sectional, Racial, and Cultural Conflict in Antebellum America

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forty-ninth parallel, as three of the eight contributors represent Canadian scholarship: Suzanne Zeller, William Weiser, and W. Gillies Ross. Each describes northern expeditions as discoveries became increasingly devoted to the inventory of information—facts that might support expansion of science, commerce, and empire. Other authorities whose scholarship is included in the collection include Richard Bartlett, William H. Goetzmann, and Vincent Ponko Jr., all of whom are historians whose essays chart the final exploration of the American West.

Many illustrations and twelve maps enhance the volume. The maps, which are particularly interesting, demonstrate the changing knowledge of the continent. Be sure to keep a magnifying glass handy to enjoy the detail of these cartographic gems. Notes for all chapters are located at the end of the book along with a fairly extensive bibliography.

These essays present a realistic yet colorful account of the final phase of North American exploration. The authors seem to have no fear of portraying these expeditions, whether heroic or tragic, as the adventure stories that they indeed are. These essays describe the transition from the Enlightenment's quest for knowledge to explorations designed to collect facts and promote national and economic growth. These explorations were useful activities for excess military officers. British veterans of the Napoleonic Wars and American veterans of the Civil War spent their days filling journals with facts for the benefit of harvesters of furs, minerals, and farm fields and grasslands.

Antislavery Violence: Sectional, Racial, and Cultural Conflict in Antebellum America, edited by John R. McKivigan and Stanley Harrold. Knoxville: University of Tennessee Press, 1999. 322 pp. Bibliography, notes, index. \$30.00 cloth.

REVIEWED BY NICOLE ETCHESON, UNIVERSITY OF TEXAS AT EL PASO

John R. McKivigan and Stanley Harrold have compiled a collection of essays that discuss the uses of violence by abolitionists—black and white—and slaves who used force to escape enslavement. The collection's major themes are the centrality of violence in the abolitionist movement and the way violence tied blacks and whites in the movement to each other. The introduction is a thorough review of the historical literature on these subjects. It is useful as a general introduction to the subject of violence and the antislavery movement as well as a preview of the volume's essays.

The book is divided into two sections, "Black Liberators" and "White Abolitionists." The organization gives blacks preeminence by devoting the first section to the slaves' use of violence. Opening the first section, Douglas R. Egerton explores the influence of the Haitian revolution in encouraging black resistance in the Secret Keeper and Gabriel plots in Virginia. Unlike their counterparts in Santo Domingo, Virginia slaves were unable to successfully implement a mass uprising, but Egerton does justice to their efforts in his well-written narrative. Junius Rodriguez discusses the Louisiana River Road Rebellion. Although less well known than Gabriel's rebellion and other plots such as those of Denmark Vesey or Nat Turner, Rodriguez says the River Road rebellion was the "largest slave insurrection in U.S. history" (68). Rodriguez's account is dramatic, but comparison to other rebellions might have made clearer why the rebellion was important. The 1841 revolt aboard the *Creole* is the subject of Stanley Harrold's essay. Romantic ideals of violence enabled pacifistic abolitionists to embrace the *Creole's* slave mutineers. Carol Wilson looks at black self-defense against kidnapping and recapture after the passage of the Fugitive Slave Law. James H. Cook examines the paradox of Frederick Douglass, who seemed more willing to use violence the less violence he experienced.

James Brewer Stewart's essay on Joshua Giddings opens the section on white abolitionists. Stewart examines the fine line Giddings walked: unable to endorse slave violence openly because it would have ended his political career, but still the object of southern wrath for his willingness to speak against slavery. Chris Padgett studies the rescue of a fugitive slave in the Western Reserve of Ohio to argue that evangelical come-outerism justified violent resistance to slavery. Padgett's thesis challenges the presumption that religious motivations for antislavery tended to be pacifistic. In Kristen A. Tegtmeier's piece on the women of Lawrence, Kansas, she argues that bleeding Kansas forced free-state Kansans to challenge typical gender roles. John Stauffer looks at how Gerrit Smith, James McCune Smith, Frederick Douglass, and John Brown embraced the image of the Indian in order to justify abolitionist violence. They used "savagery to advance civilization" (238). But the connection to Indians seems strained. John Brown certainly did not need to borrow justification for violence from the example of Indians; he found sufficient for his purposes in the Bible. He was called "Osawatomie" because that was the name of the place where he committed his more notorious adventures, not because of an attachment on his part to Indian names. John R. McKivigan looks at the post-Harpers Ferry career of John Brown's followers to argue that

they retained a commitment to violence. McKivigan defines the word *followers* loosely to mean not the men who actually followed Brown to Harpers Ferry, nor even the Secret Six who funded the venture, but a wider circle of abolitionists. One can quarrel with whether Frederick Douglass, Governor John A. Andrew of Massachusetts, or James Montgomery, the Kansas guerilla leader, were in any sense "followers" of Brown, rather than men who came to the same conclusions by independent paths.

As the essays are discrete units with little reference to one another, some repetition is inevitable. The Christiana revolt, not the focus of any one essay, is mentioned in several. Joshua Giddings plays a supporting role in the Padgett article as well as being the subject of Stewart's essay. Some topics that one might expect in a collection of this sort, such as a fresh examination of Nat Turner's rebellion, are missing. The first section contains more narrative accounts; the second is more thesis-driven. Although readers may not always agree with the conclusions reached, all of the essays are interesting, well written, thoroughly researched, and thought provoking.

Life with Father: Parenthood and Masculinity in the Nineteenth-Century American North, by Stephen M. Frank. Gender Relations in the American Experience Series. Baltimore: John Hopkins University Press, 1998. xii, 240 pp. Illustrations, tables, notes, index. \$36.00 cloth.

REVIEWED BY JAMES MARTEN, MARQUETTE UNIVERSITY

The short title of Stephen M. Frank's *Life with Father* only hints at this book's breadth. The subtitle, which invokes "parenthood and masculinity," comes closer to capturing the richness of Frank's accomplishment, but most readers will also learn things they did not know about nineteenth-century work, American holidays, antebellum reform, westward expansion, women's experiences, childbirth, and even naming practices. Along the way, Frank explodes a number of myths about fathers—many of them corollaries of the useful but perhaps too generalized concept of the "cult of domesticity"—and places his argument securely in its moral, scientific, economic, and social contexts. Explode may be too dramatic a term, but Frank is generally quite successful in adding complexity to our images of how northern middle-class families functioned, showing us "the considerable cultural work undertaken" in the nineteenth century "to reconcile men to paternal responsibility" (25). One has only to read Frank's section on the transition of fathers from stern enforcers to playmates and companions to see the

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