

# America's Premiere Slave State: New York

Originally known as New Amsterdam, New York City grew to become the center of the Dutch colony of what was then called New Netherland (later renamed New York by the English), a territory founded in 1624 and governed by the great slave trading corporation, the Dutch West India Company, whose primary goal was to "extend the market for its human merchandise whithersoever its influence reached." Today New York City's official flag still bears the colors of the original flag flown by Netherland's slave ships: blue, orange, and white.

The location of New York state, and more importantly, New York City, was not accidental. The Dutch had carefully and intentionally chosen them, not only for their many protected inlets, but also for their strategic positions, situated midway between the Northern and Southern colonies. From here they hoped to maximize slave sales and further spread their slave trading business throughout the Eastern seaboard.

New York City, the center of America's cotton business as early as 1815, was so deeply connected to the Yankee slave trade and to Southern slavery that it opposed all early attempts at abolition within its borders, and, along with New Jersey, was the last Northern state to resist the passage of emancipation laws.

Being America's slave- state capital, it is not surprising that New York practiced slavery for an astonishing 239 years:

1- Slavery in New York officially began (on the island of Manhattan) under the Dutch, and lasted for 38 years, from 1626 to 1664.

2- New York slavery then fell under the auspices of the English, lasting for 112 years, from 1664 to 1776.

3- After the formation of the US, New York slavery was turned over to the new state government, continuing on for another 51 years, from 1776 to 1827, when it was legally "abolished".

4- Slavery in New York then persisted illegally for another 38 years, only being permanently shut down by the ratification of the Thirteenth Amendment in December 1865.

New York's 239-year history of slavery is the longest of any state, and certainly far longer than any Southern state. It is greater even than Massachusetts, where both the American slave trade and American slavery got their start. This makes New York America's premier slave state, our one and only true slavocracy, prompting one early historian to refer to the Empire State as a slave "regime never paralleled in equal volume elsewhere".

By the time the slavery-obsessed English took over the colony of New Netherland in 1664 and renamed it New York, it "contained more slaves in proportion to its inhabitants than Virginia." From then on the institution only increased. Between 1697 and 1790, for example, Albany's slave population grew from 3 percent to 16 percent. Influential Albany plantation owners, like the Schuyler and Van Rensselaer families, made vast fortunes using black slaves to build up their estates. A number of their well-known homes stand in New York's capital city to this day, including Ten Broeck Manor, Cherry Hill Mansion, and the Schuyler Mansion.

In 1665 New York passed Duke's Laws, named after the Duke of York (who later

became King James II). A codification of statutes borrowed from the Massachusetts Fundamentals (a set of early colonial laws), they allowed Indians and blacks who had not been baptized into the Christian religion to be enslaved.

By the year 1700 New York Harbor was teeming with slave ships and slavery had become the foundation of the state's economy. New Yorkers believed that their "peculiar institution" was so vital to Northern finance that they blocked and delayed emancipation for over 100 years, with so-called "official abolition" not occurring until 1827. New York's slave owners were a brutal lot, engaging in a myriad of cruel practices, from disenfranchisement and the separation of slave families to whipping, torture, and murder.

By the year 1720 New York had become one of the largest slaveholding states in the North, with 4,000 slaves against a white population of only 31,000. The situation was unbearable to the North's few abolitionists, resulting in the nation's first antislavery essay: *The Selling of Joseph*, penned in Massachusetts by the famed Yankee judge who presided at the Salem witch trials, Samuel Sewall. As in ancient Africa, Israel, and Thrace, slaves were such a valuable commodity in the American North that they could be used as an insurance policy to cover their master's financial obligations, or be sold to pay off the owner's creditors. This led to the illegal Northern practice of falsely claiming free blacks as "personal property", then selling them to pay off debts.

By the mid 1700s one-sixth of New York City's population was comprised of African slaves. By 1756 New York state possessed some 13,000 adult black slaves, giving it the dubious distinction of having the largest slave force of any Northern colony at the time. That same year slaves accounted for 25 percent of the population in Kings, Queens, Richmond, New

York City, and Westchester, making these areas the primary bastion of American slavery throughout the rest of the colonial period.

New Englanders moving south to Westchester and Long Island were among the most eager slave purchasers, and by 1750 at least one-tenth of the province of New York's householders were slave owners. At New York City's peak, at least one fifth of the town's population were slaves. Little wonder that in 1785 New York's state legislators rejected a bill advocating gradual emancipation. In 1860 alone it has been estimated that 85 vessels -- all which had been fitted out in and which had sailed from New York City -- brought as many as 60,000 African slaves into the US.

What Northern and New South historians will not tell you is that there is only one reason that New York City is today America's largest and wealthiest municipality: for centuries it served as the literal heart of North America's slaving industry. Some of the most famous New York names, in fact -- names such as the Lehman Brothers, John Jacob Astor, Junius and Pierpont Morgan, Charles Tiffany, Archibald Gracie, and many others are only known today because of tremendous riches their families made from the town's highly profitable slave business.

Many of the 21<sup>st</sup> Century's wealthiest New York Jewish families descend from 18<sup>th</sup> century Jewish slave ship owners and slave traders, who eagerly participated with Northern colonial Christians in the Yankee's "peculiar institution." You will never learn any of this from pro-North mainstream history books, for their anti-South authors and publishers have a deeply vested interest in hiding the truth.

# Yankee Racism

## ***The Great Yankee Coverup***

**Lochlainn Seabrook**

Wherever various races have the least amount of contact, racism tends to increase no matter what the skin color of the dominant or majority race. And this is precisely the situation we find in the Old South and the Old North, for in the latter region most whites had little if any interaction with blacks, making racism far more ingrained. Thus we find that Jim Crow laws, along with both legal and customary segregation, for instance, were “universal” in all of the Northern states, but were “unusual” in the South.

Since Jim Crow laws in the South were scarce (and seldom enforced where they existed), it is not surprising that racial segregation was also rare. In fact, during the antebellum period there is not a single known case of segregation anywhere in Dixie. Conversely, it was endemic to America’s northeastern states right up to, and far beyond, the 1860s.

The North’s onerous black Codes forbade, among many other things, black immigration and black civil rights, and even banned blacks from attending public schools. Little wonder that those blacks who managed to survive in the North were generally less educated and less skilled than Southern blacks. Up to 1855 it was this very type of oppression that prevented

blacks from serving as jurors in all but one Northern state: Massachusetts.

Even after Lincoln’s fake and illegal Final Emancipation Proclamation was issued (on January 1, 1863), literally nothing changed for African Americans living north of the Mason-Dixon Line. Where former slaves managed to make economic progress there, they found themselves blocked at every turn by a hostile racist Northern government, the very body that had “emancipated” them.

As mentioned, this blockage was accomplished not only by Black Codes but also through the implementation of extreme Jim Crow laws and public segregation laws, both of which were unconditionally and widely supported by the Yankee populace.

White New Yorkers as a whole were arguably the most racially intolerant of any of the Northern states, perhaps second only to the citizens of Illinois and Massachusetts. This is certainly why, for instance, New York City had far less black artisans than Southern towns, such as the far more racially tolerant New Orleans.

Between 1702 and 1741 alone the Empire State passed a series of statutes that, among other things, allowed blacks convicted of heinous acts to be executed “in such a manner as the enormity of their crimes might be deemed to merit.” Along with this law manumissions were restricted, free New York blacks were prohibited from holding real estate, and the state’s entire set of Black Codes was strengthened in an effort to gain greater control over both slaves and blacks in general. Well into the 1830s not even free blacks were allowed to drive their own hacks or carts. This same law was also active in Baltimore, Maryland, while in Philadelphia, Pennsylvania, free blacks were not allowed to drive an omnibus.

Hundreds of such illustrations from the racist Old North could be given. No wonder so many blacks wanted to get as far away from Yankeedom as they could, requesting that they be sent as far South as possible (to places like New Orleans), or even out of the country.

Anti-South writers tell us that the Northern states “abolished slavery completely by the early 1800s,” but this is simply not true. Indeed, the North never really abolished slavery at all. This term, pertaining to Yankee slavery, is, in truth, a misnomer. What the Northern states actually did was merely suppress the institution until, over time, it naturally faded away due to neglect, improfitality, and ultimately white racist hostility. This was accomplished through a slow and voluntarily process; one, it should be emphasized, that took place without any interference from the South.

This exposes the lie that the Northern states literally “abolished slavery” within their borders on a precise date in a specific year, as our Yankee-biased history books claim. For example: Vermont in 1777, Pennsylvania in 1780, Massachusetts in 1780, Connecticut in 1784, Rhode Island in 1784, New Jersey in 1804, and New York in 1827.

The fact of the matter is that none of the Northern states ever legally ended the institution; they only legislated it into “gradual extinction.” This is why a few Yankee states, such as New Hampshire and Delaware, did not fully rid themselves of slavery until the passage of the Thirteenth Amendment, December 6, 1865. (Note that the US government continued to allow the enslavement of criminals).

In short, while Pennsylvania, Connecticut, Rhode Island, and New Hampshire all intentionally used a gradual emancipation plan (wherein freedom was guaranteed to all persons born in their states after the date of

so-called “abolition”) the North as a whole gave herself over 200 leisurely years to eliminate slavery from within her borders. This is hardly what one would describe as “quick and complete abolition,” as pro-North historians refer to it. [The North refused to allow the South the same amount of time to abolish their slavery.]

Here we have the most significant factor leading to the death of Northern slavery: Northern white racism. Most 18<sup>th</sup>- and 19<sup>th</sup>- century Yanks simply preferred living in an all-white society, free from the “naturally disgusting” presence of the black man, as Lincoln and other white racist Northerners expressed it.

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## Black Slave Owners

Liberal historians carefully hide the fact from the general public, but the reality is that there were tens of thousands of black slave owners in early America, most who were not counted in the U.S. Census. (Census takers were prone to vastly underreporting blacks, free and enslaved). Additionally, some black slaveholders abused and whipped their African servants, another fact that you will seldom find in pro-North, anti-South history books.

In 1830 some 3,700 free Southern blacks owned nearly 12,000 black slaves, an average of almost 4 slaves apiece. That same year in the Deep South alone nearly 8,000 slaves were owned by some 1,500 black slave owners (about five slaves apiece). In Charleston, South Carolina, as another example, between the years 1820 and 1840, 7 percent of the city's free blacks owned slaves. Furthermore, 25 percent of all free American blacks owned slaves, South and North.

It is important to remember that in 1861 the South's 300,000 white slave owners made up only 1 percent of the total US white population of 30 million people. Thus, while only one Southern white out of every 300,000 owned slaves (1 percent), one Southern black out of every four owned slaves (25 percent). In other words, far more Southern blacks owned black

(and sometimes white) slaves than Southern whites did: 25 percent compared to 1 percent.

Most Southern black slave owners were not only proslavery, they pro-South, supporting the Confederate Cause during Lincoln's War as fervently as any white Southerner did. At church each Sunday, thousands of blacks would pray for those blacks, both their own slaves and their free friends, who wore the Rebel uniform. Their supplications were simple: they asked God to help all African-American Confederates kill as many Yankees as possible, then return home safely.

Wealthy blacks bought, sold, and exploited black slaves for profit, just as white slave owners did. The well-known Anna Kingsley, who began life as was nearly always the case as a slave in her native Africa, ended up in what is now Jacksonville, Florida, where she became one of early America's many black plantation owners and slaveholders.

Some, like the African-American Metoyers, an anti-abolition family from Louisiana, owned huge numbers of black slaves; in their case, at least 400. At about \$1,500 apiece, their servants were worth a total of \$600,000, or \$20 million in today's currency. This made the Metoyers among the wealthiest people in the US, black or white, then or now. Louisiana's all-black Confederate army unit, the Augustin Guards, was named after the family patriarch, Augustin Metoyer.

Black slavery was not just common among blacks. It was also found among America's 19<sup>th</sup> Century Indians, who bought and sold African chattel right alongside black and white slave owners. In fact, one of the many reasons so many Native-Americans sided with the Southern Confederacy was that she promised to enforce the constitutional fugitive slave law in Indian Territory, making it a legal

requirement to return runaway slaves to their original Indian owners.

While the average white slave owner owned five or less slaves (often only one or two), the average red slaveholder owned six. One Choctaw slaver owned 227. Again, it was non-white slave owners who individually owned the most slaves, not whites.

Slavery was practiced right up until the 1950s by some Native American tribes, principally the Haida and the Tlingit peoples of the Pacific Northwest. Among the Haida, slaves performed all of the menial labor, ate only food scraps, were refused health care, and could not own property. And since there were no laws of protection, Haida slaves could be purchased, sold, beaten, molested, and even murdered at the whim of their owners. This is true slavery, the exact opposite of the much milder servitude experienced by Africans in the Old American South.

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