

*Civilization Boundaries*  
*Цивилизационни граници*

## A BRIEF VIEW OVER AMERICAN MOST PROMINENT ABOLITIONIST NEWSPAPERS AND WRITINGS DURING THE MID XIX CENTURY (1820 – 1850's)

**Borislav Momchilov**  
*University of Sofia*

**Abstract.** The main purpose of this article is to show the different aspects of abolitionist literature in United States during the mid-nineteen century. The wide historiographical view of this subject brings to the reader chance to receive accurate knowledge over this object. Over the last few decades the rhetoric over the abolitionism debate is circulating in many aspects, in a slightly range of historical researchers. Important target of this lemma is to show the main and impacting literature and newspaper writings in USA during relevant period.

*Keywords:* abolitionism, literature, newspapers, slavery, movement, altruistic, social commitment, society.

*“I won't be taken Eliza;  
I'll die first! I'll be free or I'll die”<sup>1)</sup>*

American abolitionism is a common social movement with comprehensive and detailed public matter. The significance and widespread of this propulsion creates serious conditions for consideration. Showing different abolitionists writers in this research will prove that movement is not only struggle and social commitment but an overwhelming influence beyond orthodox understanding of social and racial reforms in the mid-nineteen century in United States of America. It's a fact that abolitionist literature and specially printing newspapers had specific effect over American literature during the XIX century. Abolitionist writings over this epoch had imminent impact over literature in United States. Obviously many of the abolitionists are prominent and influential people with social weight. The literature, case of abolitionists has its important and constructive dialogue with public opinion and reform acts in this specific period of time for American history.

For many historians traditional abolitionist writings in the XIX century, hold intent and sober influence over serious circle of people, with similar interest for the cause to abandon and overthrow the experience of the slavery institution in the United

States. As a compilation of attached to society model and progressive movement, the abolitionism stream is essential part of constructing modern American civil society priorities. In the book *Democracy in America*, Alexis De Tocqueville says: “*the liberty of the press is not merely a guarantee, but it is the only guarantee of their liberty and their security which the citizens possess*”<sup>2)</sup>. Using a language as power to create literature or establish a newspapers were a mechanisms for opposing the slaveholding *status quo* in the United States during this period. In the article posted in The Atlantic magazine on November 12, 2015, Conor Friedersdorf mentioned that “*free speech is indispensable for to fighting racism*”<sup>3)</sup>. *A posteriori* the abolitionism writings in the mid-nineteen century face *vis-à-vis* the slavery system and political circumstances that protected it. This is the main reason that soars the most prominent abolitionist writings into an apotheosis and essential segment of modern American civil society.

Irrefutable is the fact, that abolitionism literature has serious impact over American culture in this specific period. Its effective consequences bring to the horizon really interesting collide and following collaboration between many abolitionists, political leaders and social reformers outside the abolitionism circle. Abolitionists as a part of an anthropological movement compose vast set of writings with social commitment. In the middle of XIX century abolitionism absorb wide specter of social fragments in the produced literature. All this components trace the rising influence over American social, political and cultural life. One of the most leading reasons that pushed the movement into a ring of events is that, for the abolitionists the slavery and civil society and freedom values can't co-exist in the social sphere. Also this manner reflected very controversially over the different types of individualities and writing tone.

The decades before 1830's the abolitionism movement is situated into a periphery of a social environment. With the creation of a *The Liberator* in 1831 by William Lloyd Garrison, proclaims that the movement position is going forward, from apocryphal to a steppingstone between slaves and society. The rise of social-movement organizations, religious views and the role of the individual personality supported in many aspects growing effect of an abolitionism literature. The leaders of abolitionism movement had own views about the resistance against slavery institution. Robert Fanuzzi in his work *Abolition Public's sphere* said that abolitionism fed on secular tradition, and this tradition was more rational, more intellectual<sup>4)</sup>. For that reason many of the abolitionism writings has a very controversial meaning in the different social circles. For Fanuzzi *formulation of the abolitionists' public sphere thus pays tribute to Anderson's conception in assuming the mediation of print culture in any collective self-representation and particularly a historical one*<sup>5)</sup>.

An exceptional and important meaning for the movement played anti-slavery newspapers. In the begging of 1830's there are two big week papers that occurs substantially value for the stream – *Genius for Universal Emancipation*<sup>6)</sup> and *The Liberator*<sup>7)</sup>. After that are created *The Philanthropist*<sup>8)</sup>, *National Anti-slavery standard*<sup>9)</sup>, *North Star*<sup>10)</sup>. Strictly speaking, *Genius of Universal Emancipation* and *The Liberator* summon a se-

rious political and social analysis over what's happening in the United States in the mid-nineteen century. "*The Genius of Universal Emancipation, during the greater part of its existence, was a monthly periodical containing usually twelve to sixteen pages, though from March until September, 1823, it was issued as a semi-monthly. The monthly numbers continued from that time with no material alterations until July, 1825, when a complete change was, made by issuing along with the monthly a weekly paper on larger sheets*"<sup>11</sup>), said Asa Earl Martin. Benjamin Lundy's newspaper paved the way for *The Liberator* few years later. Its activity has a substantial role over abolitionism movement in those years. For many historians the Benjamin Lundy is a controversial personality. As Fred Landon said "*sometimes it was a monthly, sometimes it was a weekly, sometimes it appeared in both forms. There were frequent lapses in publication, due to Lundy's frequent absences or for other causes*"<sup>12</sup>). His ideas over abandon the slavery system for many are not clear and had not accurate position over abolishing the slaveholding. The important factor is that later he influencing one on another way Garrison as an abolitionist. As Asa Martin said "*Lundy's words in denunciation of slavery are as strong in many instances as any of Garrison's, and sometimes possibly stronger. The differences seem to lie in the application of the words*"<sup>13</sup>). In that case later in 1824 Lundy will say "*in short, the end and aim of this publication is the gradual, though total, abolition of slavery in the United States of America*"<sup>14</sup>). During the 1820s, under Benjamin Lundy's editorship, the *Genius of Universal Emancipation* was the nation's major antislavery newspaper and linked together abolitionist groups across the nation<sup>15</sup>). As Rodriguez says "*Lundy's approach was different as he advocated a gradualist voluntary approach to abolition. He believed that demonstration of the productivity of free black labor would lead to the gradual extinction of slavery through voluntary manumission*"<sup>16</sup>). Of course there are many different views about the relations between the William Garrison and Benjamin Lundy, but it's sure that collaboration amongst them converts abolitionist literature in main cargo of the movement. Working vis-à-vis one with another, their activity creates an opportunity for long term collide with slaveholding practice. A relationship between both creates serious field for debate about the driving force of an individual.

After founding of the *Genius of Universal Emancipation*, next step of the abolitionism movement was when Garrison leaves the Lundy's newspaper. He creates his own weekly stamp named *The Liberator* in 1831. This whole new projection improves and establishes an incredible new idea about the confrontation with slavery manner. This view was called *immediate emancipation*, with strong and for many researchers controversy language, *The Liberator* and William Lloyd Garrison became of the most prominent abolitionist in the years before the Civil war. The idea for *immediate emancipation* was an import from England<sup>17</sup>). This concept by Clarkson and Wilberforce, the wisest and best men of their age, agreed on immediate emancipation. As the only hope, and then Americans had best accept it as the terms of divine justice, were adopted by Garrison<sup>18</sup>). In the spirit of the age, the objectives and activities of *The Liberator* transforms

the movement into an altruistic and more powerful flow. For Robert Fanuzzi is “*the flagship abolitionist newspaper*”<sup>19</sup>). *Ipsa Facto* this anti-slavery newspaper has incendiary character and “violates” the *status quo* maintained by slaveholders<sup>20</sup>). The words “*My name is Liberator! I propose to hurl my shafts at freedom’s deadliest foes! My task is hard –for I am charged to save, man from his brother! –to freedom the slave!*”<sup>21</sup>) became the face and voice of the Garrison ideas at this period. In the *antebellum* epoch the Garrisonian newspaper transformed abolitionist literature style and creates conditions for progress in a fighting against slavery. Trying to limit the influence and circulation of *The Liberator* and other anti-slavery newspapers only increased their popularity. As Alexis De Tocqueville said “*in the countries in which the doctrine of the sovereignty of the people ostensibly prevails, the censorship of the press is not only dangerous, but it is absurd*”<sup>22</sup>). For the many *The Liberator* is a signature press organ for the abolitionism movement. Along with others anti-slavery newspapers, Garrison tribune is most prominent and most influential weekly printed paper with huge social performance and meaning, especially for the humans in bondage in the United States. Thankful to Garrison and his followers, abolitionism became acronym that can’t be dissected from the social life at that time. In many aspects *The Liberator*, devoted to the immediatist cause<sup>23</sup>). Andrea M. Atkin said “*in fact, Garrison turned his newspaper into a pulpit, imbuing it with the language and moral force of the sermon, following a long tradition of joining the sacred and the secular in the press and pulpit*”<sup>24</sup>).

After founding *The Philanthropist* in 1836, the tribune became object of a social tension. James G. Birney devoted himself to this work with characteristic energy<sup>25</sup>). Birney was used an offensive tone pointed to the political class and US parliament. For him there are several points in which the slavery is strong related with the government, like – 1. The slave power was in possession of the patronage and power of the National government, 2. The two political parties were bound hand and foot to the slave power, 3. Many church organizations embraced both free and slave territory and most of the good men in their membership honestly believed it of vast importance to preserve them unbroken, 4. The commercial and manufacturing classes were generally hostile to agitation, 5. The prejudice among the Northern people against Negroes indisposed them to resist the slave power. It was partly racial and partly due to the ignorance and utter destitution of fugitives from slavery etc.<sup>26</sup>

Altogether with previous papers, common place in abolition movement take *National Anti-slavery standard*. It was the official journal for the *American Anti-slavery society* for the period June 1840 – April 1870. As Charles D’aniello says “*immediate emancipation was the goal of the American Anti-Slavery Society, and the Standard made a strong religious appeal for abolition*”<sup>27</sup>). *The Standard*, in fact, was the first American journal to publish William Blake’s poetry (“*The Little Black Boy*” on March 10, 1842), which appealed to the Unitarian circle that contributed to the society<sup>28</sup>). The newspaper focus until the end of the Civil war was focused mainly to the position of the slaves. After 1865 it main target was life of the slaves as freemen and freewomen.

Another important aspect of the abolitionism print tribune is *North Star*. The new journal had serious problems not only with slaveholders but with the orthodox abolitionists like William Lloyd Garrison too. Like Frederik Holland says this “*forced Douglass to look beyond the narrow limits of Garrisonian orthodoxy*”<sup>29</sup>). In any case Frederick Douglass and his *North Star* are creating a special relationship to the cultural image of the African-Americans in *antebellum* America<sup>30</sup>). It’s very important to be noticed that the journal succeeded in large aspect because of the strength and popularity of its founder. We must to consider the fact, that one of the most reasons in founding the weekly paper was the large donations from British abolitionists<sup>31</sup>). There are several differences between Garrison and Douglass views; most protruding one is about pro-slavery Constitution. For William Lloyd Garrison the US law defense and launched the conditions for slaveholding. For Frederick Douglass this is not true, but he definitely supports the idea about nonviolent resistance to slavery institution. The main devices for execution such a cause are education and moral suasion. We can surely say that except Garrison, Douglass too supports women rights. In a *North Star* editorial of July 28, 1848, he wrote, “*We are free to say that in respect to political rights, we hold woman to be justly entitled to all we claim for man.*”<sup>32</sup>) The role of this journal is undeniable. In many ways, the newspaper represented the freedom and independence of Douglass as human been<sup>33</sup>). The social tense and large amount of opponents doesn’t stop Douglass and he became one the essential leaders of the movement in the mid-nineteen century American anti-slavery history. According to some researchers, the results of abolitionism newspapers are remarkable and socially bounded. The effect of such activity is clear and focused versus social and racist prejudices. Of course there are much more journals on the abolitionism side with important role for the movement, but those are one of the most prominent and influential.

Over and above anti-slavery newspapers in United States, abolitionist literature and writings has serious historical and socially-political meaning. In this case John Pildich says “*nevertheless, slavery, as a topic, pervaded all aspects of Western literature and remains central to a large body of works, especially in the United States, even today.*”<sup>34</sup>) Without doubt the abolition movement reflects in many aspects over the American writings in this period of time. In other words the prominent essays, case of abolitionist has overwhelming stream over the movement. In many ways the anti-slavery literature interpret the slaveholding and bondage over people, like evil and dark force. This is typical for this kind of scriptures in the nineteen century, especially in Britain and United States.

Interesting to be discussed it the fact, that for many historians and linguists one of the biggest problems and impact over anti-slavery literature is not the skin pigmentation, but slavery as an institution. It’s very important to be noticed that this kind of writings proliferated and interact with each other. This type of literature relationship creates conditions for evolving in the social sphere with faster temps. Clear example for that is Harriet Beecher Stowe’s *Uncle Tom’s cabin* (1852). This

major work is created by the author using a serious number of slave narratives and writings, which give a feeling for credibility and objectivity. As Bruce Dickson Jr. says “a period of just under four years, beginning roughly in the middle of 1829 and extending into 1832, was critical for African American literary life. These years were marked by powerful challenges to African Americans”<sup>35)</sup> and of course this reflect over the anti-slavery and white abolitionists as well.

In the next pages, I will try to discuss the most prominent abolitionist writers and their essays, not chronologically but alphabetically. Because of complexity and the fact, that most of them creates more than one essay, will disturb and confuse the order of their description in this article. I will try to include the most influential and valuable ones turned to be symbols of American literature.

In 1852 was printed first edition the *Uncle Tom's Cabin*, the novel written by Harriet Beecher Stowe (1811 – 1896), daughter of Lyman Beecher<sup>36)</sup>. For many historians and linguists Stowe novel is made with *bone fide* and objective view about the situation over slaves in United States. It is essential writing and it's personified the abolitionism movement in one or other way in social aspect. Harriet Beecher Stowe turned to fiction as a way to change the direction of the nation's law by prodding its conscience<sup>37)</sup>. For Stowe “literature sense” has political power and has the force to drive the liberating of the slaves forward. For Filip Fisher *Uncle Tom's Cabin* is “a way to prepare for a deeper account of sentimental representation”<sup>38)</sup>. In many cases the Stowe's novel has serious and deep view over the life of slaves in United States. The different and new approach is helping the reader to understand more deeply the social environment that slaves are placed in. Without a doubt the novel has a remarkable success<sup>39)</sup>. Jan Pilditch gives opinion “that it may be that no other novel, before or since, has done so much to alter the thinking of an entire generation”<sup>40)</sup>. *The Uncle Tom's Cabin* turns into a great American novel supporting the spirit of the era, while the woes faced by slaves.

Therewithal Harriet Beech Stowe, another famous woman participating in anti-slavery movement and writing is Lydia Maria Child (1802 – 1880). Born in Medford, Massachusetts she stands up *vis-à-vis* against slaveholding. Her famous work is *Appeal in Favor of That Class of Americans Called Africans* (1833), followed by *Romance of the Republic* (1867). She was tireless advocate of black Americans rights. Of course in literary sphere, her writings are important and meaningful for the abolitionism and fighting against slavery for that period of time. Child characterize slavery as an “ugly edifice ugly edifice built of rotten timbers, standing on slippery sands, which, if the loud voice of public opinion could be made to reverberate through its dreary chambers, would fall, never to rise again”<sup>41)</sup>. For her the slaveholding was immoral and sinful. The original ideas and lyrical skirmishes against the slaveholding clique distinguish Child from many others. She along with Garrison converts the movement into a fundamental part of social life of United States. In the *Appeal* she wrote “it is sufficiently obvious, that the Slave and Free States are, and must be, rivals, owing to the inevitable contradiction of their interests”<sup>42)</sup>.

Other famous works cases of Child are *The Evils of Slavery* (1836), *The Liberty Bell* (1842), *The duty of disobedience to the Fugitive Slave Act* (1860).

Serious view and impact over historiography has the work *Slavery and anti-slavery. A history of a great struggle in both hemispheres. With a view of slavery question in the United States* by William Goodell (1792 – 1878). It was published in 1855 and for short period of time takes an enviably position over abolitionists. Goodell helped found the New-York Anti-slavery society and American Anti-slavery society. His activity with law defines it as influential person. The book presents a voluminous and detailed analysis about what is happening in United States around slavery and anti-slavery actions. He says “*God created man in His own image. He made him a little lower than the angels, crowned him with glory and honor, and gave him dominion over the beasts of the field. But slavery reduces him to a thing, a commodity, and an article of merchandise!*”<sup>43)</sup> For many historians this is major and extensive work. The author examines different aspects of slavery, religion, politics and the interaction between them. Goodell thinks that the church has greater role in the battle against slaveholding “*especially as the Church is naturally expected to be purer than the State and to constitute the guide and teacher; by which, on great moral questions, the legislation of a country must be molded*”<sup>44)</sup>. Another famous work by William Goodell is *The Democracy of Christianity, or an analysis of the bible and its doctrines, in their relation to the principle of democracy* (1849).

James W. Pennington (1809 –1870) is another prominent representative in the circle of writers’ abolitionists. Some researchers believe that he is the first author of the so-called the first history of blacks *A textbook of the Origin and History of the Colored People* published for the first time in 1841. Tunde Adeleke says about him “*former slave whose writings and activities helped generate a worldwide revulsion against slavery*”<sup>45)</sup>. His memoir, *The Fugitive Blacksmith*, is published in 1849. For many it is described as pacifist, and his views are strongly against violence in any form. In *The Origin and History* he writes about slaveholding history and his analysis advocates widely through religion. The main goal and great merit of this writing is the original analysis and protecting theses “*that slavery in this continent did not originate in the conditions of the Africans*” and “*are colored Americans, in point of intellect, inferior to white people?*”<sup>46)</sup> For many Pennington belongs in that category of “pioneers” of the black protest tradition<sup>47)</sup>. His works fighting against prejudices in United States pointed into blacks. He implements the role of active abolitionist during all his life. As John Locke says about slavery “*the natural liberty of man is to be free from any superior power on earth*”<sup>48)</sup> fits exactly to the ideas of James Pennington. Perhaps his influence over the movement is intended to avoid the radical tricks and focuses primarily on verbal confrontation without invasive and violent methods

One of the most prominent and important figures of the antislavery movement was social reformer Theodore Dwight Weld (1803 – 1895). The essay *American Slavery as it is: Testimony of a Thousand Witnesses* published in 1839 was his *magnum opus*.

The work was lauded by antislavery and abolitionist groups and was soundly criticized in the South. Thus Weld became very venerable and accurate activist against the slavery. *American slavery as it is* describes the lives of slaves and the torture they faced. In this work he reveals the brutality case of slaveholders against their slaves. The main target of his activity was to inform the public about slaveholding and “*brutality with which slaveholders regards their slaves*”<sup>49</sup>). For many historians Weld is even more important than Garrison. His activity and wide specter of ideas made him a bright figure of the antislavery movement. His books became an instrument for British interest in ending slavery in their territories<sup>50</sup>). Weld also wrote a companion volume arguing that God was against slavery. *The Bible Against Slavery* (1839) dealt only with the Old Testament. In this essay he declares “*a man’s right to himself, is the only right absolutely original and intrinsic—his right to anything else is merely relative to this, is derived from it, and held only by virtue of it. Self-right is the foundation right—the post in the middle, to which all other rights are fastened. Slaveholders, when talking about their right to their slaves, always assume their own right to themselves. What slave-holder ever undertook to prove his right to himself?*”<sup>51</sup>) Other major Weld work is *Slavery and the international slave trade in the United States of North America; bring replies to questions transmitted by the committee of the British and Foreign Anti-slavery society, for the abolition of slavery and the slave trade throughout the world* (1841). Weld’s books became instant best-sellers. For Henry G. Goldman “*his life nearly spanned the entire nineteenth century, and he participated in almost every major reform movement of the age*”<sup>52</sup>).

It is very important to be noticed that in XIX century America the newspaper press was the political system’s central institution<sup>53</sup>). This is the reason why it’s very hard to achieve and create and circulate such an opposite to the authority journal or writing. It is a major obstacle to rapid growth and cause financial disasters experiencing abolitionist newspapers. But a proof of courage and spirit is another famous and very influential person fighting with power of writing against slavery -David Walker (1784 – 1830). He was an influential voice in the fight against slavery through his writing<sup>54</sup>). For Boy Childress “*his writing is clear and vivid, and propounds a well-reasoned argument against slavery*”<sup>55</sup>). The *Appeal in four articles, together with a preamble to the colored citizens of the world, but in particular and very expressly to those of the United States of America* is published in 1829. In this work the author speaks about the position of the slaves, and considering about the need of resistance and overthrow the slaveholding soon as possible. One of the theses that he defends is that “*our wretchedness is consequence of the colonizing plan*”<sup>56</sup>). In the *Appeal* Walker’s said “*here is a demonstrative proof, of a plan got up, by a gang of slave-holders, to select the free people of color from among the slaves, that our more miserable brethren may be the better secured ignorance and wretchedness, to work their farms and dig their mines, and thus go on enriching the Christians with their blood and groans*”<sup>57</sup>). Walker incorporated most of the major tenets of Black Nationalism in the *Appeal*<sup>58</sup>). For many historians David Walker



is the earliest Black Nationalist. Now in the historiography is clear that the circulation of the Appeal shows the three main fears of slave-owners- that slave literacy was a dangerous skill, that black preachers posed a real threat, and that literate blacks could read to groups of illiterate slaves<sup>59</sup>). For Walker, Garrison writes in *The Liberator* “his Appeal was exact transcript of his daily conversations; that, within the last four years; that he was hurtfully indefatigable in his studies; that he was not ‘vulgar’ either of manner or language; and that he was a blameless professor of religion”<sup>60</sup>). Walker’s true legacy in the sphere of abolitionism movement is clear for many.

For many Frederick Douglass (C.1817 – 1895) is the most influential black abolitionist in the United States history. In different point of view he is architect and apologetic of violence resistance. Later he was privy to John Brown’s plans to initiate insurrection<sup>61</sup>). In 1845 was printed *Narrative of the Life of Frederick Douglass, an American Slave* reprinted in 1855 as *My Bondage and My Freedom*. To form a clear notion of Douglass writing style we must examine his major work, cause of that is that Frederick Douglass’s stature as an abolitionist speaker and thinker grew substantially in the decade before the Civil War<sup>62</sup>). However, Douglass’s attention to education and to its obverse, ignorance and degradation, testifies to his special, vested interest in black manhood as Robert Fanuzzi says<sup>63</sup>). In many ways Douglass model was David Walker and his *Appeal*. In any regard both of them using high level tier striking language pointed to slave-owners and slaveholding system. In *My Bondage and My Freedom*, Douglass discussed the different levels of slave life through his own experience. After eventually death of a master the slaves became part of “valuation and division of all property”<sup>64</sup>), this is a huge change for them and they start to feel “the utter powerlessness of the slaves to decide their own destiny”<sup>65</sup>). With coming of a new master he says the possibility for new era of “wickedness and cruelty”<sup>66</sup>) over the slaves. Frederick Douglass essay is essential work for social and historical explanation of that period of time showing the different aspect of slave life. Others famous Douglass’s works are “*What to the Slave Is the Fourth of July?*” (1852), “*Autographs for Freedom*”<sup>67</sup>) (1853), “*The Claims of the Negro, Ethnologically Considered*” (1854).

Whether we consider American abolitionism literature we are obliged to introduce William Lloyd Garrison (1805-1879). *Per Se* his activity became a symbol for the movement in the modern historiography. For Harold D. Tallant Garrison “was the most significant U.S. champion of immediate abolitionism”<sup>68</sup>). On the other side for some historians he was controversial figure over the movement. But without a doubt he was most or at least one the most prominent abolitionists in United States. After creating a *The Liberator*; Garrison abandoned the gradualist approach of earlier opponents of slavery and embraced the new doctrine of abolitionism<sup>69</sup>). He was very opposed to U.S. constitution. On March 17, 1843 he said about it “*Covenant with Death, an Agreement with Hell*”<sup>70</sup>). His rhetoric also was focused against *American Colonization Society* politics. In the “*Thoughts on African colonization; or impartial exhibition of the doctrines, principles and purposes of the American Colonization society. Together with the*

*resolution, addresses and remonstrance's of the free people of color*" published in 1832. Garrison says "In opposing the American Colonization Society, I have also counted the cost, and as clearly foreseen the formidable opposition which will be arrayed against me"<sup>71</sup>). The main section of the pamphlet containing the mass of damaging quotations against colonization is divided into ten headings, each of them compiled about a core of quotations designed to establish the truth of the allegation<sup>72</sup>). This work by William Lloyd Garrison became very controversies subject over the history researchers. For John L. Thomas "Thoughts proceeded to a distinction between gradual and immediate emancipation"<sup>73</sup>). Another famous and important for the movement Garrison writing, is "No compromise with slavery" printed in 1854. In this essay he speaks about abolitionism like "the abolitionism which i advocate is absolute as the law of God"<sup>74</sup>). Subject of the essay are questions like immediate emancipation, prejudices against blacks, the slaves belong to the inferior race etc. All this problems are part of this work with the idea for solutions made by Garrison. All of this was focused to his idea that slavery could not survive without the support of the federal government. For a three decades period of time during publishing *The Liberator*; Garrison shows and work about the abolitionism agenda. In the years between 1831 and 1865 his activity improves and creates realistic conditions for African-American emancipation.

### Conclusion

As a movement, abolitionism is a fundamental and influential social attachment. The abolitionist writings during the mid-nineteen century has significant and important role over the literature and social relations. For many of the members of New England anti-slavery movement demonstrated the truth<sup>75</sup>). To this perhaps it will be said that abolitionism literacy and writing tradition wears the confrontation between different aspects in American culture. But besides that the abolitionist writings during this period of time became social, cultural and political important for the American society history.

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32. Trotman, *A Biography*, p. 69.
33. Rodriguez, *Slavery in United States*, p. 402.
34. *Ibid.* pp. 371 – 372.
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✉ **Mr. Borislav Momchilov, PhD student**

Faculty of History  
University of Sofia  
15, Tzar Osvoboditel Blvd.  
1504 Sofia, Bulgaria  
E-mail: bobi\_korn\_88@abv.bg