

Revolution and the Negro

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The Negro's revolutionary history is rich, inspiring, and unknown. Negroes revolted against the slave raiders in Africa; they revolted against the slave traders on the Atlantic passage. They revolted on the plantations.

The docile Negro is a myth. Slaves on slave ships jumped overboard, went on vast hunger strikes, attacked the crews. There are records of slaves overcoming the crew and taking the ship into harbor, a feat of tremendous revolutionary daring. In British Guiana during the eighteenth century the Negro slaves revolted, seized the Dutch colony, and held it for years. They withdrew to the interior, forced the whites to sign a treaty of peace, and have remained free to this day. Every West Indian colony, particularly Jamaica and San Domingo and Cuba, the largest islands, had its settlements of maroons, bold Negroes who had fled into the wilds and organized themselves to defend their freedom. In Jamaica the British government, after vainly trying to suppress them, accepted their existence by treaties of peace, scrupulously observed by both sides over many years, and then broken by British treachery. In America the Negroes made nearly 150 distinct revolts against slavery. The only place where Negroes did not revolt is in the pages of capitalist historians. All this revolutionary history can come as a surprise only to those who, whatever International they belong to, whether Second, Third, or Fourth, have not yet ejected from their systems the pertinacious lies of Anglo-Saxon capitalism. It is not strange that the Negroes revolted. It would have been strange if they had not.

But the Fourth International, whose business is revolution, has not to prove that Negroes were or are as revolutionary as any group of oppressed people. That has its place in agitation. What we as Marxists have to see is the tremendous role played by Negroes in the transformation of Western civilization from feudalism to capitalism. It is only from this vantage-ground that we shall be able to appreciate (and prepare for) the still greater role they must of necessity play in the transition from capitalism to socialism.

What are the decisive dates in the modern history of Great Britain, France, and America? 1789, the beginning of the French Revolution; 1832, the passing of the Reform Bill in Britain; and 1865, the crushing of the slave-power in America by the Northern states. Each of these dates marks a definitive stage in the transition from feudal to capitalist society. The exploitation of millions of Negroes had been a basic factor in the economic development of each of these three nations. It was reasonable, therefore, to expect the Negro question to play no less an important role in the resolution of the problems that faced each society. No one in the pre-revolutionary days, however, even faintly foresaw the magnitude of the contributions the Negroes were to make. Today Marxists have far less excuse for falling into the same mistake.

The Negro and the French Revolution

The French Revolution was a bourgeois revolution, and the basis of bourgeois wealth was the slave trade and the slave plantations in the colonies. Let there be no mistake about this. "Sad irony of human history," says Jaures, "the fortunes created at Bordeaux, at Nantes by the slave-trade gave to

the bourgeoisie that pride which needed liberty and contributed to human emancipation." And Gaston-Martin the historian of the slave trade sums up thus: though the bourgeoisie traded in other things than slaves, upon the success or failure of the traffic everything else depended. Therefore when the bourgeoisie proclaimed the Rights of Man in general, with necessary reservations, one of these was that these rights should not extend to the French colonies. In 1789 the French colonial trade was eleven million pounds, two-thirds of the overseas trade of France. British colonial trade at that time was only five million pounds. What price French abolition? There was abolitionist society to which Brissot, Robespierre, Mirabeau, Lafayette, Condorcet, and many such famous men belonged even before 1789. But liberals are liberal. Face to face with the revolution, they were ready to compromise. They would leave the half million slaves in their slavery, but at least the Mulattoes, men of property (including slaves) and education, should be given equal rights with the white colonials. The white colonial magnates refused concessions and they were people to be reckoned with, aristocrats by birth or marriage, bourgeois their trade connections with the maritime bourgeoisie. They opposed all change in the colonies that would diminish their social and political domination. The maritime bourgeoisie, concerned about their millions of investments, supported the colonials, and against eleven million pounds of trade per year the radical politicians were helpless. It was the revolution that kicked them from behind and forced them forward.

First of all the revolution in France. The Gironde right wing of the Jacobin club, overthrew the pro-royalist Feuillants and came to power in March, 1792.

And secondly the revolution in the colonies. The Mulattoes in San Domingo revolted in 1790, followed a few months later by the slave revolt in August 1791. On April 4, 1792 the Girondins granted political and social rights to the Mulattoes. The big bourgeoisie agreed, for the colonial aristocrats, after vainly trying to win Mulatto support for independence, decided to hand the colony over to Britain rather than tolerate interference with their system. All these slave owners, French nobility and French bourgeoisie, colonial aristocrats and Mulattoes, were agreed that the slave revolt should be suppressed and the slaves remain in their slavery.

The slaves, however, refused to listen to threats, and no promises were made to them. Led from beginning to end by men who had themselves been slaves and were unable to read or write, they fought one of the greatest revolutionary battles in history. Before the revolution they had seemed subhuman. Many a slave had to be whipped before he could be got to move from where he sat. The revolution transformed them into heroes.

The island of San Domingo was divided into two colonies, one French, the other Spanish. The colonial government of the Spanish Bourbons supported the slaves in their revolt against the French republic, and many rebel bands took service with the Spaniards. The French colonials invited Pitt to take over the colony, and when war was declared between France and England in 1793, the English invaded the island.

The English expedition, welcomed by all the white colonials, captured town after town in the south and west of French San Domingo. The Spaniards, operating with the famous Toussaint Louverture, an ex-slave, at the head of four thousand black troops, invaded the colony from the east. British and Spaniards were gobbling up as much as they could before the time for sharing came. "In these matters," wrote the British minister, Dundas, to the governor of Jamaica, "the more we have, the better our pretensions." On June 4th, Port-au-Prince, the capital of San Domingo, fell. Meanwhile another British expedition had captured Martinique, Guadeloupe, and the other French islands. Barring a miracle, the colonial trade of France, the richest in the world, was in the hands of her enemies and would be used against the revolution. But here the French masses took a hand.

August 10, 1792 was the beginning of the revolution triumphant in France. The Paris masses and

their supporters all over France, in 1789 indifferent to the colonial question, were now striking in revolutionary frenzy at every abuse of the old regime and none of the former tyrants were so hated as the “aristocrats of the skin.” Revolutionary generosity, resentment at the betrayal of the colonies to the enemies of the revolution, impotence in the face of the British navy — these swept the Convention off its feet. On February 4, 1794, without a debate, it decreed the abolition of Negro slavery and at last gave its sanction to the black revolt.

The news trickled through somehow to the French West Indies. Victor Hugues, a Mulatto, one of the great personalities produced by the revolution, managed to break through the British blockade and carried the official notice of the manumission to the Mulattoes and blacks of the West Indian islands. Then occurred the miracle. The blacks and Mulattoes dressed themselves in the revolutionary colors and, singing revolutionary songs, they turned on the British and Spaniards, their allies of yesterday. With little more from revolutionary France than its moral support, they drove the British and Spaniards from their conquests and carried the war into enemy territory. The British, after five years of trying to reconquer the French colonies, were finally driven out in 1798.

Few know the magnitude and the importance of that defeat sustained at the hands of Victor Hugues in the smaller islands and of Toussaint Louverture and Rigaud in San Domingo. Fortescue, the Tory historian of the British army, estimates the total loss to Britain at 100,000 men. Yet in the whole of the Peninsular War Wellington lost from all causes — killed in battle, sickness, desertions — only 40,000 men. British blood and British treasure were poured out in profusion in the West Indian campaign. This was the reason for Britain’s weakness in Europe during the critical years 1793-1798. Let Fortescue himself speak: “The secret of England’s impotence for the first six years of the war may be said to lie in the two fatal words St. Domingo.” British historians blame chiefly the fever, as if San Domingo was the only place in the world that European imperialism had met fever.

Whatever the neglect or distortions of later historians, the French revolutionaries themselves knew what the Negro question meant to the revolution. The Constituent, the Legislature, and the Convention were repeatedly thrown into disorder by the colonial debates. This had grave repercussions in the internal struggle as well as in the revolutionary defense of the Republic. Says Jaures, “Undoubtedly but for the compromises of Barnave and all his party on the colonial question, the general attitude of the Assembly after the flight to Varennes would have been different.” Excluding the masses of Paris, no portion of the French empire played, in proportion to its size, so grandiose a role in the French Revolution as the half million blacks and Mulattoes in the remote West Indian islands.

The Black Revolution and World History

The black revolution in San Domingo choked at its source one of the most powerful economic streams of the eighteenth century. With the defeat of the British, the black proletarians defeated the Mulatto Third Estate in a bloody civil war. Immediately after, Bonaparte, representative of the most reactionary elements of the new French bourgeoisie, attempted to restore slavery in San Domingo. The blacks defeated an expedition of some 50,000 men, and with the assistance of the Mulattoes, carried the revolution to its logical conclusion. They changed the name of San Domingo to Haiti and declared the island independent. This black revolution had a profound effect on the struggle for the cessation of the slave trade.

We can trace this close connection best by following the development of abolition in the British Empire. The first great blow at the Tory domination of Britain (and at feudalism in France for that matter) was struck by the Declaration of Independence in 1776. When Jefferson wrote that all men are created equal, he was drawing up the death-warrant of feudal society, wherein men were by law divided into unequal classes. Crispus Attucks, the Negro, was the first man killed by the British in

the war that followed. It was no isolated or chance phenomenon. The Negroes thought that in this war for freedom, they could win their own. It has been estimated that of the 30,000 men in Washington's army 4,000 were Negroes. The American bourgeoisie did not want them. They forced themselves in. But San Domingo Negroes fought in the war also.

The French monarchy came to the assistance of the American Revolution. And Negroes from the French colonies pushed themselves into the French expeditionary force. Of the 1,900 French troops who recaptured Savannah, 900 were volunteers from the French colony of San Domingo. Ten years later some of these men — Rigaud, André, Lambert, Beauvais and others (some say Christophe also) — with their political and military experience will be foremost among the leaders in the San Domingo revolution. Long before Karl Marx wrote, "Workers of the world, unite," the revolution was international.

The loss of the slave-holding American colonies took much cotton out of the ears of the British bourgeoisie. Adam Smith and Arthur Young, heralds of the industrial revolution and wage-slavery, were already preaching against the waste of chattel-slavery. Deaf up to 1783, the British bourgeois now heard, and looked again at the West Indies. Their own colonies were bankrupt. They were losing the slave trade to French and British rivals. And half the French slaves that they brought were going to San Domingo, the India of the eighteenth century. Why should they continue to do this? In three years, the first abolitionist society was formed and Pitt began to clamor for the abolition of slavery — "for the sake of humanity, no doubt," says Gaston-Martin, "but also, be it well understood, to ruin French commerce." With the war of 1793, Pitt, cherishing a prospect of winning San Domingo, piped down on abolition. But the black revolution killed the aspirations of both France and Britain.

The Treaty of Vienna in 1814 gave to France the right to recapture San Domingo: the Haitians swore that they would rather destroy the island. With the abandonment of the hopes for regaining San Domingo, the British abolished the slave trade in 1807. America followed in 1808.

If the East Indian interest in Britain was one of the great financial arsenals of the new bourgeoisie (whence the diatribes of Burke, Whig spokesman, against Hastings and Clive), the West Indian interest, though never so powerful as in France, was a cornerstone of the feudal oligarchy. The loss of America was the beginning of their decline. But for the black revolution, San Domingo would have strengthened them enormously. The reformist British bourgeoisie belabored them, the weakest link in the oligarchic chain. A great slave revolt in Jamaica in 1831 helped to convince those who had doubts. In Britain "Better emancipation from above than from below" anticipated the Tsar by thirty years. One of the first acts of the victorious reformers was to abolish slavery in the British colonies. But for the black revolution in San Domingo, abolition and emancipation might have been postponed another thirty years.

Abolition did not come to France until the revolution of 1848. The production of beet-sugar, introduced into France by Bonaparte, grew by leaps and bounds, and placed the cane sugar interests, based on slavery in Martinique and Guadeloupe, increasingly on the defensive. One of the first acts of the revolutionary government of 1848 was to abolish slavery. But as in 1794, the decree was merely the registration of an accomplished fact. So menacing was the attitude of the slaves that in more than one colony the local government, in order to head off the servile revolution, proclaimed abolition without waiting for authorization from France.

The Negro and the Civil War

1848, the year following the economic crisis of 1847, was the beginning of a new cycle of revolutions all over the Western world. The European revolutions, Chartism in England, were defeated. In America the irrepressible conflict between capitalism in the North and the slave system in the South

was headed off for the last time by the Missouri Compromise of 1850. The political developments following the economic crisis of 1857 made further compromise impossible.

It was a decade of revolutionary struggle the world over in the colonial and semi-colonial countries. 1857 was the year of the first war of Indian independence, commonly miscalled the Indian Mutiny. In 1858 began the civil war in Mexico, which ended with the victory of Juarez three years later. It was the period of the Taiping revolution in China, the first great attempt to break the power of the Manchu dynasty. North and South in America moved to their predestined clash unwillingly, but the revolutionary Negroes helped to precipitate the issue. For two decades before the Civil War began, they were leaving the South in thousands. The revolutionary organization known as the Underground Railway, with daring, efficiency and dispatch, drained away the slave owners' human property. Fugitive slaves were the issue of the day. The Fugitive Slave Law of 1850 was a last desperate attempt by the Federal Government to stop this illegal abolition. Ten Northern states replied with personal liberty laws which nullified the heavy penalties of the 1850 law. Most famous perhaps of all the whites and Negroes who ran the Underground Railway is Harriet Tubman, a Negro who had herself escaped from slavery. She made nineteen journeys into the South and helped her brothers and their wives and three hundred other slaves to escape. She made her depredations in enemy territory with a price of \$40,000 on her head. Josiah Henson, the original of Uncle Tom, helped nearly two hundred slaves to escape. Nothing so galled the slave owners as this twenty-year drain on their already bankrupt economic system.

It is unnecessary to detail here the causes of this, the greatest civil war in history. Every Negro schoolboy knows that the last thing Lincoln had in mind was the emancipation of Negroes. What is important is that, for reasons both internal and external, Lincoln had to draw them into the revolutionary struggle. He said that without emancipation the North might not have won, and he was in all probability right. Thousands of Negroes were fighting on the Southern side, hoping to win their freedom that way. The abolition decree broke down the social cohesion of the South. It was not only what the North gained but, as Lincoln pointed out, what the South lost. On the Northern side 220,000 Negroes fought with such bravery that it was impossible to do with white troops what could be done with them. They fought not only with revolutionary bravery but with coolness and exemplary discipline. The best of them were filled with revolutionary pride. They were fighting for equality. One company stacked arms before the tent of its commanding officer as a protest against discrimination.

Lincoln was also driven to abolition by the pressure of the British working class. Palmerston wanted to intervene on the side of the South but was opposed in the cabinet by Gladstone. Led by Marx, the British working class so vigorously opposed the war, that it was impossible to hold a pro-war meeting anywhere in England. The British Tories derided the claim that the war was for the abolition of slavery: hadn't Lincoln said so many times? The British workers, however, insisted on seeing the war as a war for abolition, and Lincoln, for whom British non-intervention was a life and death matter, decreed abolition with a suddenness which shows his fundamental unwillingness to take such a revolutionary step.

Abolition was declared in 1863. Two years before, the movement of the Russian peasants, so joyfully hailed by Marx, frightened the Tsar into the semi-emancipation of the serfs. The North won its victory in 1865. Two years later the British workers won the Second Reform Bill, which gave the franchise to the workers in the towns. The revolutionary cycle was concluded with the defeat of the Paris Commune in 1871. A victory there and the history of Reconstruction would have been far different.

The Negro and World Revolution

Between 1871 and 1905 the proletarian revolution was dormant. In Africa the Negroes fought vainly

to maintain their independence against the imperialist invasions. But the Russian Revolution of 1905 was the forerunner of a new era that began with the October Revolution in 1917. While half a million Negroes fought with the French Revolution in 1789, today the socialist revolution in Europe has as its potential allies over 120 million Negroes in Africa. Where Lincoln had to seek an alliance with an isolated slave population, today millions of Negroes in America have penetrated deep into industry, have fought side by side with white workers on picket lines, have helped to barricade factories for sit-down strikes, have played their part in the struggles and clashes of trade unions and political parties. It is only through the spectacles of historical perspective that we can fully appreciate the enormous revolutionary potentialities of the Negro masses today.

Half a million slaves, hearing the words Liberty, Equality, and Fraternity shouted by millions of Frenchmen many thousands of miles away, awoke from their apathy. They occupied the attention of Britain for six years and, once again to quote Fortescue, "practically destroyed the British army." What of the Negroes in Africa today? This is a bare outline of the record.

French West Africa: 1926-1929, 10,000 men fled into the forest swamps to escape French slavery.

French Equatorial Africa: 1924, uprising. 1924-1925, uprising, 1000 Negroes killed. 1928, June to November, rising in Upper Sangha and Lai. 1929, a rising lasting four months; the Africans organized an army of 10,000.

British West Africa: 1929, a revolt of women in Nigeria, 30,000 in number; 83 killed, 87 wounded. 1937, general strike of the Gold Coast. Farmers, joined by dockers and truck drivers.

Belgian Congo: 1929, revolt in Ruanda Urundi; thousands killed. 1930-1931, revolt of the Bapendi, 800 massacred in one place, Kwango.

South Africa: 1929, strikes and riots in Durban; the Negro quarter was entirely surrounded by troops and bombarded by planes.

Since 1935 there have been general strikes, with shooting of Negroes, in Rhodesia, in Madagascar, in Zanzibar. In the West Indies there have been general strikes and mass action such as those islands have not seen since the emancipation from slavery a hundred years ago. Scores have been killed and wounded.

The above is only a random selection. The Negroes in Africa are caged and beat against the bars continually. It is the European proletariat that holds the key. Let the workers of Britain, France, and Germany say, "Arise, ye children of starvation" as loudly as the French revolutionaries said Liberty, Equality, and Fraternity and what force on earth can hold these Negroes back? All who know anything about Africa know this.

Mr. Norman Leys, a government medical officer in Kenya for twenty years, a member of the British Labour Party, and about as revolutionary as the late Ramsay MacDonald, wrote a study of Kenya in 1924. Seven years later he wrote again. This time he entitled his book *A Last Chance in Kenya*. The alternative, he said, is revolution.

In *Caliban in Africa*, Leonard Barnes, another milk and water socialist, writes as follows: "So he [the South African white] and the native he holds captive go spinning down the stream fatally, madly spinning together along the rapids above the great cataract, both yoked to one omnipotent hour." That is the revolution, wrapped in silver paper.

The revolution haunts this conservative Englishman. He writes again of the Bantu, "They crouch in their corner, nursing a sullen anger and desperately groping for a plan. They will not be many years making up their minds. Time and fate, even more prevailing than the portcullis of the Afrikaner, are driving them on from the rear. Something must give; it will not be fate or time. Some comprehensive social and economic reconstruction must take place. But how? By reason or by violence? ..."

He poses as alternatives what are in reality one. The change will take place, by violence and by reason combined.

"We Have a False Idea of the Negro"

Let us return again to the San Domingo revolution with its paltry half a million slaves. Writing in 1789, the very year of the revolution, a colonist said of them that they were "unjust, cruel, barbarous, half-human, treacherous, deceitful, thieves, drunkards, proud, lazy, unclean, shameless, jealous to fury and cowards. "

Three years later Roume, the French Commissioner, noted that even though fighting with the royalist Spaniards, the black revolutionaries, organizing themselves into armed sections and popular bodies, rigidly observed all the forms of republican organization. They adopted slogans and rallying cries. They appointed chiefs of sections and divisions who, by means of these slogans, could call them out and send them back home again from one end of the province to the others. They threw up from out of their depths a soldier and a statesman of the first rank, Toussaint Louverture, and secondary leaders fully able to hold their own with the French in war, diplomacy, and administration. In ten years they organized an army that fought Bonaparte's army on level terms. "But what men these blacks are! How they fight and how they die!" wrote a French officer looking back at the last campaign after forty years. From his dying bed, Leclerc, Bonaparte's brother-in-law and commander-in-chief of the French expedition, wrote home, "We have . . . a false idea of the Negro." And again, "We have in Europe a false idea of the country in which we fight and the men whom we fight against...." We need to know and reflect on these things to-day.

Menaced during its whole existence by imperialism, European and American, the Haitians have never been able to overcome the bitter heritage of their past. Yet that revolution of a half million not only helped to protect the French Revolution but initiated great revolutions in its own right. When the Latin American revolutionaries saw that half a million slaves could fight and win, they recognised the reality of their own desire for independence. Bolivar, broken and ill, went to Haiti. The Haitians nursed him back to health, gave him money and arms with which he sailed to the mainland. He was defeated, went back to Haiti, was once more welcomed and assisted. And it was from Haiti that he sailed to start on the final campaign, which ended in the independence of the five states.

Today 150 million Negroes, knit into world economy infinitely more tightly than their ancestors of a hundred years ago, will far surpass the work of that San Domingo half million in the work of social transformation. The continuous risings in Africa; the refusal of the Ethiopian warriors to submit to Mussolini; the American Negroes who volunteered to fight in Spain in the Abraham Lincoln Brigade, as Rigaud and Beauvais had volunteered to fight in America, tempering their swords against the enemy abroad for use against the enemy at home — these lightnings announce the thunder. The racial prejudice that now stands in the way will bow before the tremendous impact of the proletarian revolution.

In Flint during the sit-down strike of two years ago seven hundred Southern whites, soaked from infancy in racial prejudice, found themselves besieged in the General Motors building with one Negro among them. When the time came for the first meal, the Negro, knowing who and what his

companions were, held himself in the background. Immediately it was proposed that there should be no racial discrimination among the strikers. Seven hundred hands went up together. In the face of the class enemy the men recognized that race prejudice was a subordinate thing which could not be allowed to disrupt their struggle. The Negro was invited to take his seat first, and after the victory was won, in the triumphant march out of the factory, he was given the first place. That is the prognosis of the future. In Africa, in America, in the West Indies, on a national and international scale, the millions of Negroes will raise their heads, rise up from their knees, and write some of the most massive and brilliant chapters in the history of revolutionary socialism.

J.R Johnson

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