



## News Briefs

Free Press will resume regular news coverage in the next issue.

### Harriet Tubman Study Ready

The Harriet Tubman Special Resource Study commissioned by the federal government's Network to Freedom program has been completed. Long in the works, the study paves the way for creation of two national parks commemorating the life of Harriet Tubman. (See below)

### Tubman Bill Reintroduced

Senators Barbara Mikulski and Benjamin Cardin of Maryland and Hillary Clinton and Charles Schumer of New York on January 13 reintroduced legislation, Senate Bill 227, to establish a park in each of their states honoring Harriet Tubman. For more, visit <http://www.cardin.senate.gov>.

### Canada Issues

#### Underground Railroad Stamps



Canadians A.D. Shadd, an Underground Railroad operator, and civil rights pioneer Rosemary Brown have been honored with postage stamps on sale since February at Canada Post outlets.

### Western Reaches of the Underground Railroad Explored

A new book on the Underground Railroad maps 19th-century anti-slavery activity in western Illinois, nearly as far west as the Underground Railroad operated. Author Owen Muelder directs the Underground Railroad Freedom Center at Illinois' Knox College.

*The Underground Railroad in Western Illinois*, recently released by McFarland & Co., em-  
(continued on page two)

# Underground Railroad Free Press®

Independent reporting on today's Underground Railroad

[urrfreepress.com](http://urrfreepress.com)

March, 2009  
Volume 4, Issue 2

## Special Issue of Free Press

### Heroic Journey Fulfilled

For this issue, we invited several prominent Americans and Canadians of the Underground Railroad community share their thoughts on the two nations' long uplifting journey from the era of slavery and the Underground Railroad to the United States of today which has overcome its racial disquiet to the extent of electing a mixed-race president.

After an unbroken line of presidents of the same race, from the same entrenched establishment background, not all full-witted, the United States on January 20 inaugurated as its 44<sup>th</sup> president an eloquent, exceptionally bright nonestablishment community organizer from a broken home, with a black immigrant father, white mother and Asian stepfather, who spent part of his childhood and schooling in Indonesia.

This sweeping departure by a yearning electorate was a redefining watershed in American politics, history, race relations and indeed the American psyche. Whatever one's

politics, recognition now seems universal that electing Barack Obama was the culmination of the long American quest to right the country's heart on race, the nation-defining moral calling begun by the Underground Railroad.

With 280 years of North American slavery and 90 more of Jim Crow, progress was fitful and far too often derailed, but progress it was. From freedom seekers and their conductors and safe-houses to the end of slavery and Jim Crow to *I Have a Dream* to the 21st century's integrated intermarrying society, more and ever broader elements of the United States have pulled the nation along its moral crusade to the mountaintop.

When one is in bondage, all are. On January 20, every American, some more than others, felt the shackles of bondage finally slip away. Reflect here on what one contributor has eloquently called the war for the soul of America, how at last it was won two months ago, and how another reminds us that continuing bondage means enduring resolve.

## New Messenger Carrying the Message of Hope

*David A. Anderson is the 2008 Underground Railroad Free Press Prize for Leadership laureate.*

Inauguration Day, and earlier, an abundance of images flooded digital screens, anointing us with the tears of relief, of joy flooding the faces of the hopeful; fulfillment of a yearning not ever articulated last summer; last century. Amid the tears was affirmation that Obama was one "baaad brother." "Brother" – acknowledgement of kinship – a moment when the cacophony of disparate tribal tongues coalesced into a 400-year postponed un-televised unity.

Alex Haley conceived such a moment in his groundbreaking *Roots: Saga of an American Family*. Haley's kidnapped ancestor, Kunta Kinte, out of the Mandinka people, strug-

gling: "Surrender to death, or strive for life amid the terror, the de-humanizing filth induced by pagans that created this hell".

As the diverse population of ethnicities, tribes, tongues broke through that hell which had forced upon them the status of cargo, they chose to create a single tongue that affirmed life. That affirmation/consecration fueled Kunta's fight for his personhood. Even after the sale, his need to preserve personhood gave birth to relationships, vessels if you will, that would preserve and transmit the data, the story of his humanness, even as it was bent, folded and stapled to the cargo  
See Anderson, column 1, page 5

## Inaugurating a President in the City Built by Slaves

*Fergus M. Bordewich's most recent book is Washington: The Making of the American Capital. He also authored Bound for Canaan: The Underground Railroad and the War for the Soul of America, a widely acclaimed history of the Underground Railroad.*

In January Barack Obama took the oath of office as president in front of the building which more than any other was meant to enshrine the democratic aspirations of the United States. That building – the United States Capitol – also stands as a monument to the most disturbing truths in our racial history, for embedded in the story of its creation is the central role that enslaved Americans played in the formative years of the nation.

Without slaves and slavery, there would have been no capital on the Potomac. In 1789, Congress had voted to establish the capital in Pennsylvania, where slavery was on the road to rapid extinction, thus symbolically establishing freedom as the nation's ideal. But pro-slavery interests led by Thomas Jefferson and James Madison lobbied successfully for a southern capital that would protect the interests of their fellow slave owners and, as  
See Bordewich, column 2, page 5

phasizes the central role of the founders of Galesburg, Illinois, and of Knox College as conductors on the Underground Railroad in the region.

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Today's Underground Railroad

Peter H. Michael, Publisher  
[publisher@urrfreepress.com](mailto:publisher@urrfreepress.com)  
301.874.0235

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## Blacks Ascend to the Top Political Ranks In Canada

Canadian journalist Lawrence Hall is the descendant of two Underground Railroad freedom seekers who fled the United States to Canada.

It was the only railway to provide nothing but one-way tickets. The Underground Railroad offered no return trip. The direction was North, terminating in the slavery-free states or all the way to that huge, icy British colony that later became Canada.

In the United States, the age of the pioneer had given way to more developed rural and urbanizing communities. Much of the work of building roads, early railway beds, factories, harbors and government facilities including the Capitol building and the White House was performed by a rapidly increasing population of African-American slaves. This was in addition to the slaves' traditional role on the tobacco, cotton and rice plantations. Whether it was on the farm or in the city, the beatings, the oppression, the segregation and the dreaded slave auctions carried on, seemingly never to end.

Then the Underground Railroad appeared and escape with the help of its conductors and safe-houses became possible. The escapees found the freedom they craved across the

river in the relatively undeveloped North where the trees still had to be cleared to establish a log house and farm fields. Discrimination, segregation and denial of equal opportunity were still a part of the culture but these conditions were not supported by law.

These new black citizens no longer feared their families would be split apart at an auction. They found that they finally owned themselves and they had at least some control over their futures. Now with this new ability to make decisions, they built their own communities with schools and churches, shops and industries. They provided their new country with lawyers, doctors and musicians. They won election in the provinces and to the federal Parliament in Ottawa.

Canada remains a monarchy. Blacks have been chosen to represent the Queen as Lieutenant Governor in Ontario and now Governor General in the person of Haitian-born Michelle Jean. The Underground Railroad carried black Canadians to freedom; they in turn helped build this Northern nation.

## Obama Spans Same Bridges As Underground Railroad

Diane Miller is National Coordinator of the Network to Freedom, the Underground Railroad program operated by the National Park Service.

On November 4, 2008, Barack Obama was elected as the 44<sup>th</sup> President of the United States and as the first African American to hold the office. Obama's message of hope and his emphasis on community and individual empowerment resonated with the American people. It is the message of the Underground Railroad as well, for those enslaved individuals who took the journey to self-determination and freedom and for those who assisted them. As a multi-racial individual, Obama represents the ideals of the Underground Railroad which bridged lines of race, class, religion, gender, and nationality to further the cause of freedom.

Recognizing that all human beings embrace the right to self-determination and freedom from oppression, the historical Underground Railroad sought to address the injustices of slavery and make freedom a reality in the United States. In 1998, Congress enacted the National Underground Network to Freedom Act (Public Law 105-203) based on the finding that the Underground Railroad was "one of the most significant expressions of the American civil rights movement...." The movement spoke to the ideals and promise of the American Revolution, that all men are created equal. It began with the agency of the enslaved themselves who took the first steps toward freedom and often completed their journey unaided. Yet, every decade in

which slavery was legal in the United States saw an increase in active efforts to assist escape.

The National Park Service, through the National Underground Railroad Network to Freedom program, embraces the messages inherent in this freedom movement. Through shared leadership with local, state, and federal entities, as well as interested individuals and organizations, the Network to Freedom seeks to support efforts to commemorate the Underground Railroad. Central to our mission is to empower the American community to document, preserve, and tell their story. Modern efforts to uncover and preserve the story of the Underground Railroad mirror the historic movement itself. They are grass-roots driven and are often the only opportunity for people of different racial, ethnic, and economic backgrounds to work together. This is the real power and message of the Underground Railroad—agency, self-determination, human rights, and people from all backgrounds working together for a common goal.

Despite President Obama's election, Americans still have work to do to meet the ideals expressed in the Declaration of Independence and strived for in the Underground Railroad. The Underground Railroad and current efforts to commemorate its history offer inspiration for the journey.

## Yesterday's Path to Freedom Now Beckons 27 Million More

*Donald Murphy is President and Chief Executive Officer of the National Underground Railroad Freedom Center in Cincinnati.*

The Underground Railroad conveys a message of TRIUMPH: triumph of the human spirit. It is a legacy of courage, cooperation and perseverance that characterized the abolitionist, the escaping enslaved African, journalists, religious leaders, and everyday citizens who took the meaning of "all men are created equal..." seriously, many of them willing to die in order that liberty would be extended to all human beings.

When you learn about the Underground Railroad, you uncover the dark side of early America: the selling of human beings as property, the separation of families for profit, the horrific conditions endured by enslaved Africans as they were transported in ships across the Atlantic Ocean, and in some cases the ownership of Africans by Africans. But all of this is to set the accurate historic context for the greater message of how people of extraordinary vision, will, and love of liberty came together — blacks and whites, Native Americans, French and Spanish nationals — to shine the light of liberty during those dark days.

You will also come across the story of Elijah P. Lovejoy who continued to publish his abolitionist newspaper in the face of threats against his life until he was finally gunned down in the doorway of his printing office. You will learn about how John Parker an enslaved African who bought his freedom at age 18 teamed up with Presbyterian minister John Rankin to ferry hundreds of enslaved Africans across the Ohio River from Kentucky to begin their journey along the Underground Railroad. Each such journey was a triumph for freedom and a cornerstone in the foundation of this nation.

The Underground Railroad chronicles the struggle of this nation as it overcame the horrors of slavery only to be further crippled by inequality and injustice. The ending is one of triumph once again as the human spirit rose up during the civil rights movement to ensure that civil rights were extended to all Americans. It is a story of hope, faith, and love that resulted in a triumphant new beginning as Americans elected a president of Afri-

can descent. This would not have happened without the efforts of tireless travelers on the Underground Railroad.

The passengers and conductors who risked their lives to take the journey along the Underground Railroad were not just leading escaping enslaved Africans to freedom, they were clearing the path upon which the road to freedom is built for all human beings. The Underground Railroad should serve as encouragement and inspiration for all of us to continue the struggle for freedom.

Trafficking in human beings continues to plague humanity with an estimated 27 million people in some form of slavery today. If the lives of those who labored along the Underground Railroad are to have meaning today and have not been in vain, we must commit ourselves to eliminating slavery in all of its forms and wherever it is found; whether in Mali or Miami, India or Indiana, humanity can not call itself civilized as long as one human being remains in bondage.

## Sing a Song: On Altered Terrain

*Fulbright Scholar Hortense Simmons, Professor Emerita of English Literature and Ethnic Studies at California State University, Sacramento, has taught African-American Studies in Malaysia and Ukraine for the Department of State's Fulbright program.*

For many Americans, the historic election of Barack Obama as our country's 44<sup>th</sup> and first black president exacted strong emotional reactions, but overwhelmingly so for black Americans. Cynthia Tucker, editorial page editor of the *Atlanta Journal-Constitution* in her response echoes some of our feelings: "I'm struggling to find my footing on an altered terrain, a landscape where a black man can be elected president of the United States. It's an exciting place, a hopeful and progressive place, but it's unfamiliar. I didn't expect to find myself here so soon."

I was out of country during the elections attended a Fulbright Conference in Beijing, followed by a three-week jaunt to Malaysia and Singapore and cast my vote in mid-October in Atlanta, my new home where I moved from Sacramento a year ago this month. On the morning of 5 November, I watched election returns in the capacity-packed ballroom of the Renaissance Hotel in Kuala Lumpur, Malaysia, at an event sponsored by United States Ambassador James Keith. I recall vividly the electric atmosphere of the place. Loudly, exuberantly proclaiming their preferred choice for president, supporters of McCain and Obama donned

campaign buttons and other paraphernalia. Red, white and blue balloons were everywhere. Midst all the partisan excitement, civil cordiality ruled. CNN's reporting of electoral votes flashed on the big television monitor above the stage and on flat-screen televisions placed in various corners of the ballroom. A mock election was held solely for Malaysian guests who made their preference clear — Obama received 88 percent of the votes cast. Being among few black Americans present, I tearfully and jubilantly accepted congratulations, high fives, and "Yes we did" from the celebrants. For me, the "altered terrain" described by Cynthia Tucker is proving guardedly challenging to traverse.

"Sing a song full of the faith that  
the dark past has taught us,

Sing a song full of the hope that  
the present has brought us,"

The words above from brothers James Weldon and Rosamond Johnson's "The Negro National Anthem" are indelibly planted in my memory. A native Floridian, after all, I was among the groups of young black school children who grew up singing the song originally performed in Jacksonville at the turn of the century

for a presentation celebrating Abraham Lincoln's birthday. And this classic song continues to be sung by black Americans to open or close important events. Most recently, I sang it with guests present at the 100<sup>th</sup> anniversary of The Inquirers Club, a women's literary club which has met continuously since its founding in February 1909 in Atlanta.

Yes, for survival on unfriendly, treacherous terrain, as recorded in poetry, prose, and fiction, we black Americans sang, and continue to sing, all manner of songs, among them legendary spirituals as "Didn't My Lord Deliver Daniel?" and "Steal Away." As a young college student at Howard University, I learned from one of my professors, John Lovell, Jr., of the significance of the coded messages, sometimes secular, in the "sorrow songs" sung by slaves in their struggle to escape via secret underground railroad routes. At this moment, I am recalling "thar's a hill on the right and he cotched on the left." His book, *Black Song: The Forge and the Flame — The Story of How the Afro-American Spiritual was Hammered Out*, is a classic.

Unmistakably, Obama's election initially  
*See Simmons, column 1, page 4*

## International Hope, Pride and Cooperation

Wayne A. Young is Publisher of Port of Harlem, an internationally distributed features magazine on contemporary African-American life, and of its email version, Snippets. For more, visit [PortofHarlem.net](http://PortofHarlem.net).

I am writing this while on *Port of Harlem* magazine's annual trip to The Gambia. The small West African country was home to many whose descendants traveled the Underground Railroad.

This is my first trip back to the "smiling coast of Africa" since the election of President Barack Hussein Obama. As I wrote in the print issue of *Port of Harlem*, I expect a "sense of previously untouched American pride as I respond to the Gambians' questions . . ." about the 2008 presidential elections. I am now experiencing those expectations.

"President Obama is my idol," declared 80-year-old Alhaji Hassan Njie outside the post office in downtown Banjul, the capital city. To prove his point, he flipped his cell phone from his shirt pocket to proudly reveal his cell screen occupied by the picture of the American President.

The symbolism of having a President whom American society would have forced to pick cotton during the Under-

ground Railroad era is not lost just on adults. More than 30 people of various ages attended the Port of Harlem Meet and Greet hosted by Timbooktoo Bookstore in Bakau New Town to talk about the 44th President of the United States of America.

On the third floor balcony of the well-stocked store, 13-year-old Ousman Koro-Sey not only expressed his admiration for the President, but also his wife. "I love her because she is a descendant of slaves," he said. "I like the way she talks," added 12-year-old Christian Sambou. "I also like how he walks with his wife," continued Koro-Sey. Both youngsters came with classmates and their teacher, John Gomez, from the Presentation of Mary Basic Cycle School in Bri-kama, a town south of the capital city.

Later during the week, I chatted with Abdul Mbye, Director of the Gambia National Library. He proudly displayed a poem written by Gambian Isatou Atwar Graham. In the poem, she likened Obama to Joseph in Egypt and proph-

sied that Mr. Obama's picture will appear on the American dollar in 2060. Sharing his thoughts, Mbye added, "Now, those who have built America will now rebuild it."

Just as the Underground Railroad generated international hope, pride, and cooperation, the President from the South Side of Chicago is creating the same sustainable energy. Africans at home and abroad and progressive non-Blacks are cheering as the train of change makes its way to a better land.

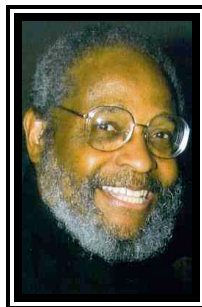
The conductors of the railroad saw their newly arrived African passengers as the same as those who were born in the United States, as children of Africa. Today, many Americans, Black and non-Black, fail to see that many in the world see President Obama from a perspective more similar to that of the conductors. Many in the world see him as a child of Africa — African and African-American. As Amadou Jallow, a soccer referee from Nema Kunka, exclaimed, "He makes us both proud!"

### Simmons

is appearing a welcoming terrain for new songs, melodious, beautiful songs capable of erasing the stings of our dark past, mine as a girl growing up in segregated south Florida. After all, I can cite something I could never imagine happening — Earth, Wind, and Fire singing in the White House! In differentiating between us blacks of the civil rights era and President Obama's generation, one of my former colleagues, retired professor of government Dave Covin writes in "Obama's House," that "When he [President Obama] looks at the world, he sees doors that need to be opened. When we looked at the world, the doors did not exist." And so the new songs we sing are informed by the deep recesses of our memories of doors, not closed, but that simply were not there. The challenge, therefore, is for us to charge that unfamiliar altered terrain as courageously as our ancestors, singers of the sorrow songs, charged theirs. Our president's actions thus far, though difficult, are reassuring and hopeful. Despite the complex multiple challenges facing him so early in his presidency, he is steady at the helm. We should not fear entering his house — President Obama deserves as much.

## Giles Wright

*Pioneering New Jersey  
Underground Railroad Scholar Dies*



Giles R. Wright, Jr., founding director of the Afro-American History Program at the New Jersey Historical Commission, died February 5 of complications from a stroke suffered in 2008. Wright was a pioneer in evaluating Underground Railroad claims and is most noted for contesting the popular assertion of quilt codes. He taught Afro-American history and labor studies at Rutgers University, and his book *The History of African Americans in New Jersey* made him an influential figure in black history. Visit <http://nj.com> and search on his name for his obituary. Mr. Wright was 73.

Giles Wright is survived by his wife, Marjorie, and a son, Giles R. III.

## Time for Your Nomination

**Nominations Are Open for the  
2009 Free Press Prizes**

Do you know someone or a group doing good Underground Railroad work that deserves recognition? Rediscovering or preserving an Underground Railroad site perhaps? Or contributing important research or writing a page-turner of an Underground Railroad book? Founding or leading an Underground Railroad organization? Or maybe an Underground Railroad performing artist?

Honor this work by nominating the person or group for an *Underground Railroad Free Press Prize*, the top honors in the international Underground Railroad community.

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Nominations are reviewed by our international Panel of Judges and the prizes are announced annually in the September issue of *Free Press*.

### Anderson

manifest. Relationships: a placenta, remnant enough for regeneration.

Insofar as is known, President Obama does not descend genealogically from Kunta. Yet, by self-identification, by the bumping of fists, he and Mrs. O meet and greet, his credentials allow us who descend from other Kuntas and Kwames, and Kojos to affirm him Brother.

As a fifth grader in the paradise that Honolulu is sometimes called, Obama was one of three black students among the majority Asian and white American student population. In that atmosphere, he gravitated toward students descended from peoples out of Africa. Despite subtleties in African-American identity, he signed on to the markers by which to punctuate the story he would pass on in time to come.

The question facing each of the estimated 450,000 Africans transported to colonies that became the United States, was always about punctuation. The trans-oceanic trade gave way to the enforced breeding that was decisive in the millions that came of it. Slaveholder control over black bodies was an economic success story. Less so, with the decision-making centers of the slave's mind and spirit, for many retained and created the markers that proclaimed their, thus our, humanity.

Many practiced, especially the decision to absent oneself from the slavemaster's control. Ever aggravating was the "Underground Railroad," frequented by freedom seekers and operated by others that to "do unto others as they would be done by."

As bodies moved into territories sometimes, but not always, free, Levi Coffin, and William Still, and William Parker, and Thomas Garrett, and many unheralded Americans held close the secrets of such episodes as punctuation for lore to be handed down and down; and to rise again in Hawaii, and Kenya, and Illinois, and, the District of Columbia.

High on a hill overlooking the Ohio River, John Rankin's lamp beckoned an Eliza and called to the ear of a Mrs. Stowe, a Harriet, who when Lincoln declared that she who wrote *Uncle Tom's Cabin* was the "little woman who started this war", that president still regarded Tom's real-life kinsmen less than men. But for the sake of preserving the Union, Lincoln proclaimed that all held as slaves in the seceded states were "thenceforth and forever free." It was a strategy, but not affirmation of the African's humanity.

### Bordewich

Jefferson put it, provide the South with "the advantages of a favorable bias in the Executive officers." What pro-slavery pols began, the sweat of enslaved black Americans completed.

Slaves were cheap. They could be hired locally for about fifty-five dollars per year, three-fifths the cost of unskilled free labor, and they couldn't quit or protest. (Where white craftsmen were employed, the federal officials who oversaw the project dismissed their demands for higher wages by making it clear that they could always be replaced by slaves who, one commissioner smugly noted, "have proven a very useful check and kept our affairs cool.") At any given time, during the key years from 1791 to 1800, about three hundred slaves were at work carving the city-to-be from the boggy Potomac farmland. Early Washington was in large part a slave labor camp, where white overseers drove black slaves grubbing stumps, dragging sledges, digging foundations, toting baskets of stone, bushels of lime and kegs of nails, chiseling stone, stirring mortar, tending brick kilns, and sawing lumber for the Capitol and the President's House, as it was then called, as well as virtually every other building under construction. They worked six days a week, twelve-hours each day from dawn to dusk, with a one-hour midday break for a meal, usually, of salt pork or mutton, hoe cakes, and grease sandwiches. They were not chained, although they must have been closely watched, since there is no record of escapes from the district's labor camps. For most, flight was hopeless: there was really nowhere to go. The Underground Railroad lay years in the future.

Who were these enslaved men? The yellowing records usually speak delicately of "Negro hire," as if slaves were but the utilitarian rental equipment of the day, which in a sense they were. There are Gustavus Scott's two slaves, Kitt and Bob; William Somerwell's Charles; Susannah Johnson's Peter, Nace, Basil, and Will; Hancock Eustace's Philip; George Fenwick's Auston; Middleton Belt's Peter; Charles Love's James and George. James Hoban, the superintending architect at the President's House, earned sixty dollars a month from the commissioners for the work of his five enslaved carpenters, one of whom was so skilled that he — or rather Hoban — was paid more than free white workers on the same job.

Details about the enslaved workers are frustratingly rare. But sometimes there are tantalizing hints of stories untold.

There is, for instance, the elusive figure of "Jerry". In December 1794, the surveyor's office asked the finance officer to "please pay Jerry the black man at rate of 8 dollars per month, for his last months services, he is justly entitled to the highest wages that is [due] to our hands — being promised it — and the best hand in the Department." He was obviously a free black man, who received and kept his own wages, who was more skilled than all or most of the white men in his crew. Jerry's name never reappeared after 1795. Did he quit? Or did white men refuse to work with a black man whose labor was worth more than their own? Where he went no one knows.

Wedged between the slave states of Virginia and Maryland, Washington rapidly developed into a hub of the domestic slave trade. For decades, as the halls of Congress rang with Southerners' stentorian defense of slavery, members could gaze from the Capitol's windows on heartrending processions of men, women, and children bound with ropes and chains, trudging to the pens of the thirty or more slave traders who did business in the nation's capital. Underground Railroad activists such as Charles Torrey and William Chaplin spirited scores if not hundreds of fugitives to safe havens in the North. But not until 1862, in the midst of the Civil War, would the capital city's slaves finally be freed.

"Jerry the black man," Kitt, Nace, Basil and their fellow slaves are as much heirs to the city's aspirations and its founding deceptions as Jefferson and Madison, its designer Peter Charles L'Enfant, or its namesake George Washington. For two centuries, their presence and their sacrifice were left out of the story of the capital's creation, as if they had never existed. Just so have white Americans struggled — from shame, resentment, or frustration — to airbrush the insistent realities of race from our consciousness.

In a sense, we have all been prisoners of slavery. Its consequences remain to this day embedded in our cultural DNA. The inauguration of Barack Obama cannot alter or expunge that history. But it does symbolize the triumph of America's best instincts in a city that was founded — like it or not — on its worst. The inauguration also invites us to consider that the politics of race need not be a zero-sum game. Dealing forthrightly with this, our country's biggest and oldest piece of unfinished business, can bring us together in a new way, by helping us to realize that we have not just a common if painful past, but also a shared and hopeful future.