

institute to provide a real alternative to families who might otherwise have pawned their children. When business began to take off, Chanpreda added a page to the room service menu, offering visitors a chance to order such items as piglets and wells for neighboring village families. As of this writing, guests have contributed nearly \$200,000, changing the destinies of more than five hundred desperately poor households. A simple act, a great impact.

It takes all of us. The original abolitionists were a varied lot, and their successes were due in part to their varied battle plans. From John Brown's carbines and pikes to Charles Sumner's verbs and nouns, the antislavery vanguard used widely differing tools, but united in a common cause. Now, as then, all personalities are welcome. There are those that find the energies of John Eibner and Michael Horowitz misdirected, and to a certain extent I agree. But Eibner and Horowitz were pioneers in a nascent struggle, and for that they walk among the righteous.

start
Here → Writing to a friend on April 10, 1861, Henry David Thoreau—torn between pacifism and abolitionism—warned of the dangers of reading newspaper articles about slavery and the rumbling disunion that would erupt into civil war two days later.

As long as you know of it, you are *particeps criminis*. What business have you, if you are “an angel of light,” to be pondering over the deeds of darkness?

Now, at the end of this book, you have a choice. You can return to your status as “an angel of light,” and purge your memory of the stories you read.

Or you can get your hands dirty. You can lobby elected officials to make comprehensive abolition of all forms of slavery a central goal of American foreign and domestic policies. More directly, you can contribute to the small but growing number of groups—several of which are highlighted in the Acknowledgments of this book—that take a rig-

orous and holistic approach to fighting bondage. I encourage you to learn more about one of the best such organizations, Free the Slaves, at www.freetheslaves.net.

Slavery is today much less visible than it was in Thoreau's day, so it isn't hard to pretend that it is long dead. In your mind, if you like, you can imagine it consigned to history books. I wish I could do the same.

DISCUSSION
PROMPT:
What are
some things
we can do