YOU KNOW, WE FOR SO LONG THOUGHT OF SLAVERY AS A KIND OF MONOLITHIC INSTITUTION. AND WE'VE REALLY BROKEN OUT OF THAT. AND WE HAVE TO-- WE HAVE SOMEHOW IN THIS PROGRAM TO GET THROUGH THE COMPLEXITY OF THE INSTITUTION. AN INSIDIOUS INSTITUTION BECOMES THE FOUNDATION OF A CULTURE. WHAT MAKES THE SOUTH DIFFERENT? IS IT LAND? WELL, THEY HAVE A STAPLE PRODUCT. IT'S A PLANTATION ECONOMY. IT'S A VERY DIFFERENT FORM OF SOCIAL ORGANIZATION. PART OF WHAT WE'VE LEARNED ABOUT SLAVERY IS THE NOTION OF THE SLAVE FAMILY THE NOTION OF A SLAVE CULTURE BEYOND ANY DOUBT THE POWER OF... EVEN WITHIN ENSLAVEMENT-- FOR AFRICAN AMERICANS TO CREATE A RELIGION AND A CULTURE AND A FAMILY. BUT THEN, DID WE GO TOO FAR? I MEAN, HAVE WE FORGOTTEN THAT THIS IS AN INSTITUTION OF SLAVERY? AN INSTITUTION OF SLAVE LABOR AND RACIAL CONTROL. TODAY, "SLAVERY", ON A BIOGRAPHY OF AMERICA.
FREDERICK LAW OLMSOEAD, 28 YEAR-OLD FARMER AND LANDSCAPER, JOURNEYED FROM NEW YORK THROUGH THE SOUTH. HE WOULD BECOME BEST KNOWN FOR HIS WORK AT CENTRAL PARK, BUT AT THE TIME, HIS REPUTATION RESTED ON HIS WRITINGS. IN A SERIES OF LETTERS TO THE NEW YORK TIMES, HE DESCRIBED THE DIFFERENCES BETWEEN THE TWO REGIONS.

SOUTHERN SOCIETY, HE THOUGHT, WAS AGRICULTURAL, HIERARCHICAL AND MAINLY STATIC. NORTHERN SOCIETY, BY COMPARISON, WAS INDUSTRIAL, MERITOCRATIC AND DYNAMIC. THE GLARING DIFFERENCE, OF COURSE, WAS FREE LABOR VERSUS SLAVE LABOR. OLMSOEAD COULD NOT COMPREHEND SLAVERY. IN LOUISIANA, HE INTERVIEWED A SLAVE. AND HE ASKED HIM WHAT WOULD HE DO IF HE WERE FREE. AND THE SLAVE RESPONDED THAT HE WOULD WORK, SAVE MONEY, BUY A HOUSE AND LAND, AND HE WOULD VISIT HIS MOTHER BACK IN VIRGINIA. SLAVES, TOO, HAD DREAMS. AND IN OLMSOEAD'S TELLING, THIS PARTICULAR SLAVE'S DREAM FIT WITH THOSE OF MOST AMERICANS.

OLMSOEAD ASKED: SOUTHERNERS ALSO HAD PLENTY TO SAY ABOUT NORTHERN SOCIETY. WELL, IF NORTHERNERS CRITIQUED SOUTHERN SOCIETY, GEORGE FITZHUGH, A SELF-TAUGHT VIRGINIAN, PUBLISHED SEVERAL BOOKS DURING THE 1850s. NORTHERN SOCIETY, HE SAID, WAS A FAILURE. WAGE LABOR WAS FAR MORE EXPLOITATIVE THAN SLAVE LABOR. NORTHERN WORKERS, HE THOUGHT, WERE SLAVES WITHOUT MASTERS.
WELL, THESE TENSIONS BETWEEN NORTH AND SOUTH PERCOLATED THROUGH THE YEARS AND THEY REACHED ONE CLIMAX AS EARLY AS 1819. WHEN MISSOURI PETITIONED TO ENTER THE UNION, IF THAT OCCURRED THE SLAVE STATES WOULD OUTNUMBER THE FREE STATES 12 TO 11. SLAVERY WOULD INCH NORTHWARD INTO A REGION OCCUPIED BY THE FREE STATES OF ILLINOIS, INDIANA AND OHIO. IF THAT OCCURRED THE SLAVE STATES WOULD OUTNUMBER THE FREE STATES 12 TO 11. SLAVERY WOULD INCH NORTHWARD INTO A REGION OCCUPIED BY THE FREE STATES OF ILLINOIS, INDIANA AND OHIO. A VOLATILE ARGUMENT OVER THE ADMISSION OF MISSOURI AS A SLAVE STATE ENSUED. A NEW YORK LEGISLATOR PROPOSED AN AMENDMENT THAT WOULD BAN SLAVERY ALTOGETHER. AND SOUTHERNERS IN RESPONSE THREATENED TO DISSOLVE THE UNION. A COMPROMISE WAS FINALLY REACHED WHEN MISSOURI JOINED THE UNION AS A SLAVE STATE. MAINE ENTERED AS A FREE STATE AND A LINE ALONG MISSOURI'S SOUTHERN BORDER-- "THE 36-30 LINE"-- FORBADE SLAVERY NORTH OF THE AREA. JEFFERSON, IN RETIREMENT, WATCHED THE PROCEEDINGS AND HE COMMENTED ON THIS GEOGRAPHIC LINE. HE SAID THAT "SUCH A LINE COINCIDING WITH A MARKED PRINCIPAL, MORAL AND POLITICAL ONCE CONCEIVED AND HELD UP TO THE ANGRY PASSIONS OF MEN WILL NEVER BE ABOLISHED." AND EVERY NEW IRRITATION," HE PREDICTED "WILL MARK IT DEEPER AND DEEPER." NORTHERNERS AND SOUTHERNERS SAW THEMSELVES AS RIVAL, ANTAGONISTIC, INCOMPATIBLE SECTIONS. BUT, IN FACT, CULTURALLY AND COMMERCIALLY THEY SHARED A GREAT DEAL.
GREAT UPWARD MOBILITY

JUST AS NORTHERNERS DID.

THEMSELVES
EARLY ON TO RAILROADS

TURNPikes, EVEN STATE BANKS

TO PROMOTE THE DEVELOPMENT

BETWEEN NORTH AND SOUTH

PARTICULARLY ECONOMIC ONES.

NORTHERN MERCHANTS WERE THE ONES

WHO EXTENDED CREDIT
TO SOUTHERN PLANTERS.

IT WAS NORTHERN SHIPS
THAT GOT CROPS TO MARKET.

AND THE SOUTHERNERS,
RELYING ON AN EXPORT ECONOMY

BASICALLY BOUGHT NORTHERN GOODS

AND SUPPLIED THEMSELVES
WITH THEIR NEEDS.

FOR ALL THE TALK
OF SOUTHERN BACKWARDNESS

IF WE WERE TO CONSIDER THE SOUTH
APART FROM THE UNITED STATES

IT WOULD HAVE RANKED FOURTH
IN THE WORLD ECONOMY AT THE TIME

BEHIND ONLY THE NORTHEAST,
GREAT BRITAIN AND AUSTRALIA.

BUT THE DIFFERENCES,
REAL AND PERCEIVED

OVERWHELMED THE AFFINITIES.

THE SOUTHERN ECONOMY LAGGED
BEHIND THAT OF THE NORTH.

THE PRODUCTION
OF MANUFACTURED GOODS

WAS LARGELY CENTERED
IN THE NORTHERN REGION.

THE PERCENTAGE OF
THE LABOR FORCE IN AGRICULTURE

WAS INCREASING IN THE SOUTH
WHEREAS IT WAS DECREASING
IN THE NORTH.

AND THE FREE STATES WERE
URBANIZING AND MODERNIZING

FAR MORE RAPIDLY
THAN THE SLAVE STATES.

THE SOUTHERN ECONOMY
MAY HAVE BEEN GROWING

BUT IT WASN'T DEVELOPING.
THE GREATEST DIFFERENCE BETWEEN THE REGIONS OF COURSE, WAS SLAVERY. BUT WE MUST TAKE CARE NOT TO CHARACTERIZE THE NORTH AS PROGRESSIVE ON THE ISSUE OF RACE. EVEN AS SLAVERY WAS COMING UNDER ATTACK SOME 200,000 FREE BLACKS WERE LOSING THEIR RIGHTS. TOCQUEVILLE, ALWAYS THE ACUTE COMMENTATOR, OBSERVED THAT "THE PREJUDICE OF RACE APPEARS TO BE STRONGER IN THE STATES THAT HAVE ABOLISHED SLAVERY "THAN IN THOSE WHERE IT STILL EXISTS." "AND NOWHERE IS IT SO INTOLERANT WHERE SERVITUDE HAS NEVER BEEN KNOWN." THE SLAVE SOUTH CONSISTED OF 15 STATES. OF THE 11 MILLION INHABITANTS IN THE SOUTH SEVEN MILLION WERE FREE, FOUR MILLION WERE ENSLAVED. ONE-THIRD OF ALL SOUTHERN WHITES OWNED SLAVES. MOST OF THEM FOUR TO FIVE BONDSMEN. LESS THAN ONE PERCENT OF THE WHITE POPULATION OWNED MORE THAN 50 SLAVES. BUT THIS NUMBER ACCOUNTED FOR ONE-FOURTH OF THE NATION'S SLAVES. THESE PLANTERS, WHILE A MINORITY IN TERMS OF POPULATION EXERCISED CONSIDERABLE POLITICAL POWER AND CONTROL IN SOCIETY. OVER THE COURSE OF THE EARLY 19th CENTURY SLAVERY EXPANDED INTO ALABAMA, MISSISSIPPI AND TEXAS. MIGRATION WAS AS MUCH A SOUTHERN OBSESSION AS NORTHERN-- MOVING ON TO FERTILE LAND REACHING OUT FOR NEW TERRITORIES. COTTON, IN PARTICULAR, BECOMES THE OBSESSION OF THE SOUTH. IT ACCOUNTED FOR HALF OF ALL AMERICAN EXPORTS.
AND PRODUCTION OF COTTON ACCELERATED FROM 700,000 BALE IN 1830 TO OVER FIVE MILLION IN 1860. SOUTHERNERS EXPORTED THEIR COTTON TO ENGLAND WHERE THE FACTORIES WOULD TURN IT INTO WOVEN GOODS AND SEND IT OUT INTO THE WORLD. SOUTHERNERS TRULY BELIEVED THAT COTTON EXERCISED POWER IN THE TRANSATLANTIC ECONOMY. JAMES HENRY HAMMOND OF SOUTH CAROLINA DECLARED "YOU DARE NOT MAKE WAR ON COTTON; NO POWER ON EARTH DARES TO MAKE WAR UPON IT." THE MONARCHICAL LANGUAGE WAS SUGGESTIVE OF ANOTHER ASPECT OF SOUTHERN SOCIETY. THE PLANTATION SOUTH WAS A BASTION OF PATRIARCHAL AUTHORITY AND POWER. IT MEANT THAT THE LIVES OF WOMEN WERE OFTEN PARTICULARLY DIFFICULT AND CHALLENGING ESPECIALLY IN THE SLAVEHOLDING HOUSEHOLD. ONE WOMAN PROCLAIMED, "IT IS THE SLAVES WHO OWN ME." WOMEN EXPECTED TO BE CHASTE AND PURE BUT MEN OFTEN TOOK LIBERTIES WITH THE ENSLAVED. MARY CHESTNUT, WHO KEPT A DIARY, WROTE: THE REPUTATION OF FAMILIES MATTERED DEEPLY TO SOUTHERN MEN AND HONOR WAS A KEY TO SOUTHERN IDENTITY. STATUS IN THE SOUTH WAS PUBLIC AND RELATIONAL NOT PRIVATE AND SOLITARY. WE COULD TALK ABOUT THE DIFFERENCE BETWEEN THE SOUTH AS A CULTURE OF SHAME WHEREAS NORTHERN EVANGELICAL CULTURE WAS INCREASINGLY DRIVEN BY INTERNALIZED NOTIONS OF GUILT. THE DEFENSE OF HONOR MEANT VINDICATION THROUGH BLOODSHED. ANDREW JACKSON CARRIED A BULLET FROM A DUEL HE HAD.
HAD EARLY IN LIFE.
187 01:09:26:08 01:09:27:20 AND A FRIEND
188 01:09:27:22 01:09:29:27 THAT HE WOULD HAVE RATHER
189 01:09:29:29 01:09:32:20 THAN THAT HE'D BACKED DOWN
190 01:09:36:21 01:09:38:27 THE MYTH OF THE PLANTATION
191 01:09:38:29 01:09:41:02 IS A PERSISTENT ONE
192 01:09:41:04 01:09:43:17 ACCOUNTED FOR THREE-FOURTHS
193 01:09:43:19 01:09:45:15 THESE WERE YEOMEN FARMERS.
194 01:09:45:17 01:09:46:23 SOME, ESPECIALLY THOSE
196 01:09:48:29 01:09:51:23 OPPOSED THE POLICIES
197 01:09:51:25 01:09:53:21 BUT DESPITE THEIR DIFFERENCES
198 01:09:53:23 01:09:56:10 THEY CAME TO THE DEFENSE
199 01:09:56:12 01:10:00:01 JOHN C. CALHOUN OFFERED
200 01:10:15:05 01:10:17:23 THE ENSLAVED NUMBERED
201 01:10:17:25 01:10:20:07 MORE THAN 75% OF THEM
202 01:10:20:09 01:10:23:04 CULTIVATING COTTON, TOBACCO,
203 01:10:23:06 01:10:27:14 ABOUT 15% SERVED AS
204 01:10:27:16 01:10:30:04 AND TEN PERCENT OR SO WORKED
205 01:10:32:11 01:10:35:18 THE TYPICAL SOUTHERN SLAVEHOLDER
206 01:10:35:20 01:10:38:01 BUT MOST OF THE ENSLAVED
207 01:10:38:03 01:10:39:13 WITH 20 OR MORE BONDSMEN.
208 01:10:41:13 01:10:44:26 SLAVEHOLDERS REPEATEDLY PRAISED
209 01:10:44:28 01:10:47:16 AND PROCLAIMED THAT
210 01:10:47:18 01:10:49:11 BUT ONE SOUTHERN JURIST
211 01:10:49:13 01:10:51:24 THE RULE OF LAW
212 01:11:01:25 01:11:03:27 A PHOTOGRAPH TAKEN
213 01:11:03:29 01:11:06:06 CAPTURES THE ABSOLUTE POWER
214 01:11:06:08 01:11:11:08 BUT IT ALSO CONVEYS THE HUMANITY
215 01:11:11:10 01:11:15:16 THE MAN'S POSTURE SUGGESTS
216 01:11:15:18 01:11:16:24 HIS NAME WAS GORDON
AND HE TOOK ADVANTAGE OF THE DISLOCATIONS OF WAR TO RUN AWAY FROM A MISSISSIPPI PLANTATION INTO UNION LINES.

AN ASSISTANT SURGEON GENERAL TOOK HIS PHOTOGRAPH AND CIRCULATED IT AS EVIDENCE OF THE BARBARITY AND CRUELTY OF THE SLAVEHOLDING CLASS.

THE IMAGE APPEARED AS WELL IN HARPER'S WEEKLY MAGAZINE WHERE IT WAS USED AS A RECRUITMENT POSTER TO ENLIST BLACK SOLDIERS.

IN EXPOSING HIMSELF, IN ALLOWING HIS PICTURE TO BE TAKEN GORDON PUSHED THE CAUSE OF EMANCIPATION.

IN THE CAMPAIGN AGAINST SLAVERY WORDS COULD BE EVERY BIT AS POTENT AS IMAGES.

PRIOR TO THE CIVIL WAR, ANOTHER RUNAWAY SLAVE PUBLISHED A BOOK THAT INTRODUCED READERS TO THE HORRORS OF SLAVERY AND EXPLAINED THE NATURE OF SLAVE CULTURE.

IN HIS NARRATIVE OF THE LIFE OF FREDERICK DOUGLASS, AN AMERICAN SLAVE THE RUNAWAY RECOUNTED HIS JOURNEY FROM ENSLAVEMENT IN MARYLAND TO FREEDOM IN NEW ENGLAND.

DOUGLASS EXPLODED THE MYTH OF THE HAPPY, DOCILE, DEFERENTIAL SLAVE A STEREOTYPE THAT SLAVEHOLDERS USED REPEATEDLY TO DEFEND THE INSTITUTION.

HE EXAMINED, FOR EXAMPLE, THE MEANING OF SLAVE SONGS.

THE SINGING OF THE ENSLAVED MARKED THE PERSISTENCE OF ORAL WEST AFRICAN TRADITIONS AND OFFERED SPIRITUAL HOPE FOR SALVATION.

NOT ONLY IN THE ETERNAL LIFE BUT IN THE TEMPORAL ONE AS WELL.

SOME OF THE SONGS CONTAINED CODED MESSAGES.

"O CANAAN, SWEET CANAAN"

"I AM BOUND"

"FOR THE LAND OF CANAAN,"

SINGERS WERE NOT JUST BOUND
FOR HEAVEN BUT FOR THE NORTH.

DOUGLASS CLAIMED TO BE UTTERLY ASTONISHED TO FIND PEOPLE IN THE NORTH SPEAK OF THE SINGING AMONG SLAVES AS EVIDENCE OF THEIR CONTENTMENT AND THEIR HAPPINESS.

"IT IS IMPOSSIBLE," HE SCREAMED TO CONCEIVE OF A GREATER MISTAKE...

CONSIDER ANOTHER STORY DOUGLASS TOLD.

COLONEL LLOYD, A WEALTHY SLAVE OWNER IS OUT RIDING ONE DAY AND COMES UPON A GROUP OF SLAVES WORKING. HE ASKED ONE OF THEM TO WHOM DID HE BELONG? "COLONEL LLOYD," THE SLAVE ANSWERED.

"DOES THE COLONEL TREAT YOU WELL?"

"NO, SIR," WAS THE REPLY.

A FEW WEEKS LATER THAT SLAVE WAS SOLD TO A GEORGIA SLAVE TRADER FOR HAVING FOUND FAULT WITH HIS MASTER INTO THE DEEP SOUTH WHERE THE INSTITUTION OF SLAVERY WAS IN ITS MOST VIOLENT AND LEAST PATERNALISTIC FORM.

THE STORY HELPED EXPLAIN TO A NORTHERN AUDIENCE WHY IT WAS THAT SLAVES MIGHT ACT AS IF THEY WERE HAPPY AND CONTENTED.

DOUGLASS'S NARRATIVE WAS EYE-OPENING.

IT REVEALED TO AN UNKNOWING PUBLIC THE NATURE OF SLAVERY.

IT EXPLAINED THAT NO MATTER HOW DOCILE SLAVES APPEARED HOW BRUTAL AND OPPRESSIVE THE INSTITUTION THE SLAVES ALSO FOUND WAYS TO RESIST THEIR ENSLAVEMENT.

ONE OF THE WAYS IN WHICH THEY RESISTED WAS THROUGH RELIGION.

SLAVES HELD THEIR OWN PRAYER MEETINGS AND THEY TRANSFORMED A SLAVEHOLDING RELIGION A RELIGION DESIGNED TO JUSTIFY
AND DEFEND THE INSTITUTION

278 01:14:35:16 01:14:38:29 INTO ONE THAT EMPHASIZED
DELIVERANCE AND REDEMPTION.

279 01:14:39:01 01:14:40:28 RATHER THAN SCRIPTURAL TEXTS

280 01:14:41:00 01:14:43:05 SUCH AS "SLAVES OBEY
THY MASTERS"

281 01:14:43:07 01:14:45:17 SLAVES EMBRACED
THE STORY OF EXODUS

282 01:14:45:19 01:14:48:05 WHICH TOLD THE STORY
OF THE DELIVERANCE

283 01:14:48:07 01:14:50:18 OF A PEOPLE FROM SLAVERY
TO FREEDOM.

284 01:14:50:20 01:14:53:15 SLAVES ALSO RESISTED
BY MAINTAINING FAMILY

285 01:14:53:17 01:14:57:09 BY STRUGGLING TO PRESERVE
MARRIAGES AND BLOOD RELATIONS

286 01:14:57:09 01:14:59:20 IN THE FACE
OF TERRIBLE UNCERTAINTY.

287 01:14:59:22 01:15:02:22 THE SLAVES MAINTAINED
EXTENDED KIN NETWORKS.

288 01:15:02:24 01:15:06:06 THEY PRESERVED TABOOS
AGAINST FIRST COUSIN MARRIAGE

289 01:15:06:08 01:15:10:00 AND THEY STAYED CONNECTED
ACROSS DIFFERENT PLANTATIONS.

290 01:15:10:02 01:15:13:03 DOUGLASS RECALLED THAT
HIS MOTHER WOULD TRAVEL

291 01:15:13:05 01:15:18:08 12 MILES AT NIGHT AFTER
A LONG DAY IN THE FIELDS

292 01:15:16:14 01:15:18:08 TO LIE DOWN BESIDE HER SON.

293 01:15:18:10 01:15:21:04 BUT IN SLAVERY, ANY FAMILY
WAS VULNERABLE.

294 01:15:21:06 01:15:23:18 HUSBANDS AND BROTHERS
STOOD BY HELPlessly

295 01:15:23:20 01:15:26:08 AS WIVES AND SISTERS
WERE SEXUALLY ASSAULTED.

296 01:15:26:10 01:15:29:07 SLAVE OWNERS SEPARATED
LOVED ONES FROM ONE ANOTHER

297 01:15:29:09 01:15:31:22 AND SOLD THEM TO OTHER
PARTS OF THE SOUTH.

298 01:15:31:24 01:15:33:07 THE INTERNAL SLAVE TRADE

299 01:15:33:09 01:15:36:28 RELOCATED HUNDREDS OF THOUSANDS
FROM SLAVERY IN THE UPPER SOUTH

300 01:15:37:00 01:15:38:21 TO SLAVERY IN THE DEEP SOUTH.

301 01:15:38:23 01:15:40:20 THE STRENGTH
OF THESE FAMILY TIES

302 01:15:40:22 01:15:42:24 IS INDICATED BY
THE NUMBER OF SLAVES

303 01:15:42:26 01:15:45:18 WHO AFTER THE CIVIL WAR
Sought out one another.

304 01:15:45:20 01:15:49:06 ONE FREEDMAN WHO HAD WATCHED
AS HIS WIFE AND CHILDREN

305 01:15:49:08 01:15:51:03 WERE SOLD AWAY

306 01:15:51:05 01:15:53:17 REMARRIED SOMEONE
AFTER THE CIVIL WAR

307 01:15:53:19 01:15:56:18 BUT THEN HAPPENED
TO RELOCATE HIS FIRST WIFE.
HE WROTE HER THE FOLLOWING LETTER.

"I WOULD COME AND SEE YOU BUT I KNOW YOU COULD NOT BEAR IT.
I DON'T WANT TO SEE YOU.
"I LOVE YOU JUST AS WELL AS I DID THE LAST DAY I SAW YOU AND I WILL NOT DO FOR YOU AND I TO MEET.
"I AM MARRIED, AND IF YOU AND I MEETS IT WOULD MAKE A VERY DISSATISFIED FAMILY.
"SEND ME SOME OF THE CHILDREN'S HAIR "IN A SEPARATE PAPER, WITH THEIR NAMES ON THE PAPER.
"MY DEAR, YOU KNOW THE LORD KNOWS BOTH OF OUR HEARTS. "YOU KNOW IT NEVER WAS OUR WISHES WAS OUR WISHES TO BE SEPARATED FROM EACH OTHER AND IT NEVER WAS OUR FAULT.
"I THINK OF YOU AND MY CHILDREN EVERY DAY OF MY LIFE."

THE LETTER WRITER'S LITERACY WAS IN ITSELF A FORM OF RESISTANCE TO THE INSTITUTION.
SLAVEHOLDERS TRIED TO KEEP SLAVES FROM LEARNING TO READ AND WRITE.
DOUGLASS'S MASTER CHASTISED HIS WIFE FOR TEACHING THE SLAVE THE ALPHABET SAYING THAT IT WOULD FOREVER UNFIT HIM TO BE A SLAVE.
"TO BE A SLAVE WAS TO BE KEPT IGNORANT. "TO BE FREE WAS TO BE ENLIGHTENED
AND AT NIGHT IN THE SLAVE QUARTERS SOME BONDSMEN STRUGGLED TO READ KNOWING THAT WHERE LITERACY WENT, FREEDOM FOLLOWED.
ORAL TRADITIONS ALSO POSED A CHALLENGE TO THE OMNIPOTENCE OF SLAVEHOLDERS.
SLAVES LOVED TO TELL STORIES AND IN THOSE STORIES THEY INVERTED THE SOCIAL ORDER.
A SLAVE WAS MADE A MAN."

"THE BLOODY FIGHT," HE SAID
IN MY CAREER AS A SLAVE.

"IT WAS A GLORIOUS RESURRECTION
TO THE HEAVEN OF FREEDOM."

REBELLION PUNCTURED THE MYTH
OF THE DOCILE, CONTENTED SLAVE.

IN AUGUST OF 1831
A VIRGINIA SLAVE AND SELF-
ANOINTED BAPTIST PREACHER
NAMED NAT TURNER, WHO HAD
BEEN SEPARATED FROM HIS WIFE
AND HAD RELIGIOUS
VISIONS OF BLOODSHED
ROSE UP IN ARMED REBELLION
IN SOUTHAMPTON COUNTY.
HE WAS YET ANOTHER MANIFESTATION
OF THE RELIGIOUS IMPULSES
OF THE SECOND GREAT AWAKENING.
TURNER AND HIS FOLLOWERS
MURDERED SOME 60 SLAVE OWNERS
AND THEIR FAMILIES.
THE STATE EVENTUALLY CAPTURED
AND EXECUTED THE REBELS
AND FOLK LEGEND HAD IT THAT
TURNER'S BODY WAS SKINNED
HIS FLESH FRIED INTO GREASE,
HIS BONES GROUND INTO DUST.
FOLLOWING TURNER'S INSURRECTION,
SLAVE OWNERS BECAME NERVOUS.
THEY IMAGINED
WIDESPREAD CONSPIRACIES
AND THEY BLAMED
NORTHERN ABOLITIONISTS
FOR FOMENTING REBELLION
IN THE SOUTH.
INDEED, BOTH REGIONS
IMAGINED DUELING CONSPIRACIES
AGAINST ONE ANOTHER.
SOUTHERNERS ENVISIONED AN
ABOLITIONISTS' CONSPIRACY
TO END SLAVERY
WHEREAS NORTHERNERS
WERE CONVINCED
THAT A UNIFIED SLAVE POWER
WAS CONSPIRING
TO SPREAD THE INSTITUTION
THROUGHOUT THE LAND.
BUT TURNER DIDN'T REBEL BECAUSE
OF NORTHERN ENCOURAGEMENT
AND THE WIDESPREAD CIRCULATION
OF HIS CONFESSIONS
IN WHICH HE EXPRESSED
NO REMORSE WHATSOEVER
DID LITTLE TO EASE SOUTHERN ANXIETIES.

FOLLOWING THE REBELLION "VIRGINIANS," ONE PAPER SUGGESTED "COULD NEVER AGAIN FEEL SAFE, NEVER AGAIN BE HAPPY."

TURNER'S INSURRECTION LED THE VIRGINIA LEGISLATURE TO AN UNPRECEDENTED ACT.

"COULD NEVER AGAIN FEEL SAFE, NEVER AGAIN BE HAPPY."

"THERE IS A DARK AND GROWING EVIL AT OUR DOORS. WHAT IS TO BE DONE?" ASKED THE RICHMOND INQUIRER.

REPRESENTATIVES, LARGELY FROM THE WESTERN NON-SLAVING PART OF THE STATE CALLED FOR SOME FORM OF GRADUAL, COMPENSATED EMANCIPATION THAT WOULD REMOVE THE BLACK PRESENCE FROM THE LAND.

IT WAS THOMAS JEFFERSON'S GRANDSON THOMAS JEFFERSON RANDOLPH WHO PROPOSED A PLAN THAT WOULD HAVE FREED SLAVES BORN AFTER A CERTAIN DATE AND PROVIDED FOR THE REMOVAL OF ALL BLACKS FROM THE STATE.

THE PLAN TO ABOLISH SLAVERY IN VIRGINIA WAS DEFEATED.

IN THE FACE OF ABOLITIONISTS' CRITIQUES FROM THE NORTH SLAVEHOLDERS RALLIED AROUND THE RENEWED DEFENSE DISMISSING TURNER'S REBELLION AS AN ABERRATION "THE SLAVES," PROCLAIMED ONE PLANTER "ARE AS HAPPY A LABORING CLASS AS EXISTS ON THE HABITABLE GLOBE."

THE SOUTH UNIFIED AROUND SLAVERY. PRIOR TO THE 1830s MANY SOUTHERNERS DEPICTED SLAVERY AS A NECESSARY EVIL THAT WOULD DIE OUT ON ITS OWN ACCORD.

BUT THE COTTON GIN HAD REJUVENATED
THE INSTITUTION ECONOMICALLY AND ATTACKS ON THE INSTITUTION FROM OUTSIDE UNITED THE REGION.
FEARFUL OF INTERFERENCE ON THE PART OF THE NATIONAL GOVERNMENT SOUTHERNERS URGED THAT LIBERTY IN THIS CASE THE FREEDOM TO OWN SLAVES CAME BEFORE ANY COMMITMENT TO UNION.
SOUTHERN STATE LEGISLATORS BEGAN TO PASS LAWS THAT FORBADE THE TEACHING OF SLAVES HOW TO READ LIMITED THEIR MOVEMENTS OFF OF THE PLANTATION AND MADE MANUMISSION MORE DIFFICULT.
JOHN C. CALHOUN DESCRIBED THIS SHIFT IN ATTITUDES.
"MANY IN THE SOUTH ONCE BELIEVED THAT SLAVERY WAS A MORAL AND POLITICAL EVIL. THAT FOLLY AND DELUSION ARE GONE," HE PROCLAIMED.
"WE SEE IT NOW IN ITS TRUE LIGHT AND REGARD IT AS THE MOST SAFE AND STABLE BASIS FOR FREE INSTITUTIONS IN THE WORLD."
THE CHARLESTOWN MERCURY SUMMARIZED THE LESSON LEARNED FROM DECADES OF CONFLICT:
THOSE PEOPLES FIRST MET IN BATTLE ON THE FRONTIER IN THE 1850s.
IN KANSAS, A TERRITORY NORTH OF THE LINE CREATED BY THE MISSOURI COMPROMISE BLOOD WAS SHED AND WARFARE OVER THE STATUS OF THE NATION'S SOIL SLAVE OR FREE, HAD BEGUN.
THE IMAGES OF THE ERA CAPTURED THE COMPLEXITIES OF SLAVE LIFE.
CARTOONS THAT CIRCULATED ON BOTH SIDES OF THE ATLANTIC ILLUSTRATED THE ARGUMENTS MADE BY PRO-SLAVERY ADVOCATES.
SLAVES ARE DEPICTED AS HAPPY AND CONTENTED ARE PORTRAYED AS MISERABLE AND IMPOVERISHED.
"WHAT WRETCHED SLAVES
THIS FACTORY LIFE
MAKES ME AND MY CHILDREN,"
LAMENTS ONE SICKLY WORKER.
BUT DAGUERREOTYPES
OF ACTUAL SLAVES
GAVE LIE TO THE MYTH
OF ROBUST, JOYFUL BONDSMEN.
THESE IMAGES, TAKEN IN 1850
WERE MEANT TO SUPPORT RACIAL
THEORIES OF A SEPARATE CREATION
AND WHILE THE FACT OF THEIR
EXISTENCE DEMONSTRATES THE POWER
OF THE MASTER OVER THE BODIES
OF THE ENSLAVED
THE GAZE AND POSTURE
OF THESE MEN AND WOMEN
SUGGESTS ENDURANCE
AND SHARED HUMANITY.
SOME ARTISTS RECORDED
THE ABSOLUTE AUTHORITY
POSSSESSED BY THE MASTER.
AN AMERICAN SLAVE MARKET
SHOWS THE SALE OF A RUNAWAY
SLAVE NAMED GEORGE.
HE'S SURROUNDED BY LOVED ONES
BUT THE WELL-DRESSED BUYERS
TOWER OVER THE SLAVES.
ANOTHER PAINTING
DEPICTS WOMEN AND CHILDREN
AND AUCTIONED OFF
AS FAMILIES ARE BROKEN APART.
THOSE SLAVES SOLD AT MARKET
WERE OFTEN SWEPT SOUTH.
LOUIS MILLER,
A PENNSYLVANIA CRAFTSMAN
HAPPENED UPON A TRADER
MARCHING A GROUP OF SLAVES
FROM VIRGINIA TO TENNESSEE.
HE WROTE DOWN THE WORDS
OF THE SONG THAT THEY SANG.
"ARISE, ARISE AND WEEP NO MORE.
"DRIED UP YOUR TEARS,
WE SHALL PART NO MORE."
BUT PART THEY DID,
SOMETIMES BY RUNNING AWAY
SOMETIMES BY BEING SOLD AWAY,
AND EVENTUALLY BY DYING.
JOHN ANTROBUS
A SOUTHERNER WHO SUPPORTED
THE CONFEDERACY
PAINTED THIS SCENE
OF A PLANTATION BURIAL.
"IN THE WOODS, THE SLAVES
COULD COME TOGETHER
"AND WORSHIP IN THEIR OWN WAY COULD SHARE IN THEIR TRAVALS AS A COMMUNITY."
HERE THE ENSLAVED ARE AT THE VISUAL CENTER OF THE PAINTING
WHILE A WHITE COUPLE, THE OWNERS PERHAPS STAND IN THE SHADOWS ON THE PERIPHERY
AND OBSERVE THIS HEARTFELT, HUMAN SCENE.
IN THE END, THOSE WHO COULD, RODE TO LIBERTY AS A FAMILY.
EASTMAN JOHNSON, A WELL-KNOWN PORTRAIT PAINTER CAPTURED SUCH A MOMENT DURING THE CIVIL WAR
WHEN A FATHER, MOTHER, CHILD AND BABY TOOK ADVANTAGE OF THE CHAOS OF BATTLE--
THE GLINT OF BAYONETS SHINE IN THE DISTANCE--
AND DELIVERED THEMSELVES TO A NEW LIFE.