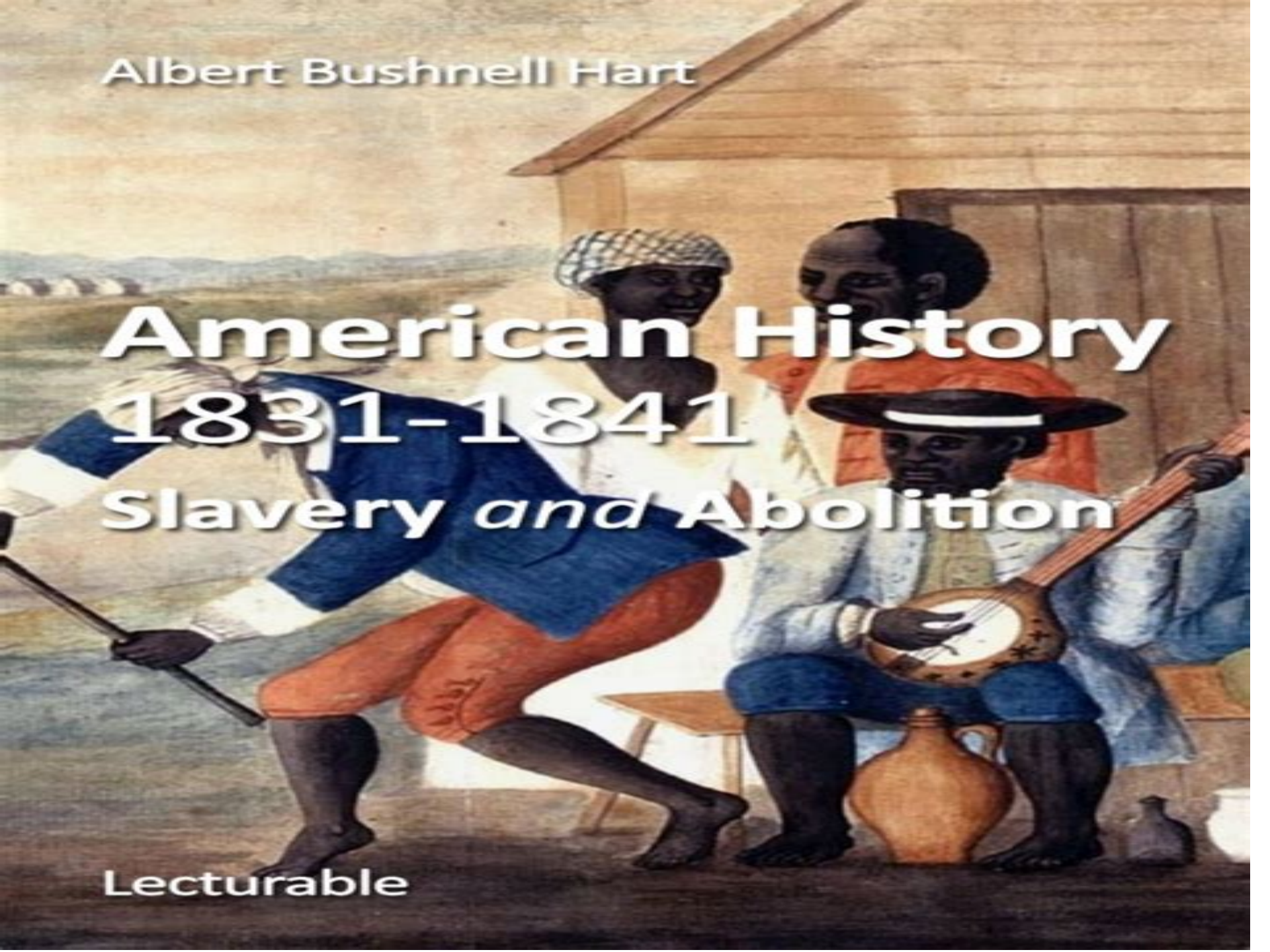


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Hinks, John McKivigan, 2006-11-30 The emergence of a sophisticated antislavery ideology and the rise of organized opposition to slavery in the Atlantic World in the eighteenth and nineteenth centuries represented nothing less than one of the great intellectual and social revolutions in the history of the world An institution which by the early eighteenth century was near axiomatically accepted as necessary useful and thoroughly in accord with Judaeo Christian tenets and virtues and which profoundly informed the lives of millions of people had by the mid nineteenth century come increasingly to be viewed as the chief vector of evil and the Devil in the world the very quintessence of evil as some called it and the chief repository of all that was socially politically and especially economically archaic and stagnant This encyclopedia is organized around three principal concerns the illustration and explication of the various forms of antislavery and its emergence as an organized movement the immediate precipitants of abolition and the processes of its passage and the enactment of emancipation and its consequences While the earliest expressions of antislavery may have only comprised one or a few isolated voices the antislavery most commonly reviewed here is that animated by a systematic and ardent opposition to slavery and intended to mobilize large numbers of people to attack and end the institution A wide variety of people and organizations nurtured and extended this antislavery religious figures political economists slaves sailors artisans missionaries planters captains of slave ships democratic enthusiasts and others were all involved along with the various organizations secular religious or otherwise with which they were associated Antislavery was by no means exclusively or even principally the work of an intellectual elite and the force of all from the lowly and unlearned to the privileged and prominent is represented The presence of slavery continued to be attacked in the contracting Ottoman Empire in the early twentieth century in Liberia in the 1930s in Saudi Arabia in the mid twentieth century and even in the latter years of the century in countries like Sudan Pakistan India and others in Southeast Asia The entries have a worldwide focus covering antislavery movements and important developments in slavery abolition and slave emancipation in many places around the globe Other entries cover individuals groups events documents and organizations related to the history of abolition and emancipation over the last two centuries Coverage also address a wide range of topics issues and ideas related to the broad topic of ending historical systems of slavery and human bondage Besides over 400 cross referenced entries most of which conclude with lists of additional readings the encyclopedia also includes an Introduction tracing the history of abolition and emancipation a selected general bibliography a guide to related topics numerous illustrations and a detailed subject index **The American Nation** Albert Bushnell Hart, 1904

The Legacy of Slavery at Harvard The Presidential Committee on the Legacy of Slavery, 2022-09-27 Harvard has had a close relationship with slavery This report details Black enslavement on campus financial benefits the institution derived from slavery the leading roles of Harvard faculty and graduates in eugenics and centuries of discrimination at the university as well as the resistance these activities inspired on campus and beyond [The Annual American Catalog, 1900-1909](#), 1907

Making Sense of Slavery Scott Spillman, 2025-03-04 An essential James Oakes author of *The Crooked Path to Abolition*

history of the study of slavery in America from the Revolutionary era to the 1619 Project showing how these intellectual debates have shaped American public life In recent years from school board meetings to the halls of Congress Americans have engaged in fierce debates about how slavery and its legacies ought to be taught researched and narrated But since the earliest days of the Republic political leaders abolitionists judges scholars and ordinary citizens have all struggled to explain and understand the peculiar institution In *Making Sense of Slavery* historian Scott Spillman shows that the study of slavery was a vital catalyst for the broader development of American intellectual life and politics In contexts ranging from the plantation fields to the university classroom Americans interpreted slavery and its afterlives through many lenses shaping the trajectory of disciplines from economics to sociology from psychology to history Spillman delves deeply into the archives and into the pathbreaking work of scholars such as W E B Du Bois and Annette Gordon Reed to trace how generations of Americans have wrestled with the paradox of slavery in a country founded on principles of liberty and equality As the debate over the place of slavery in our history rages on *Making Sense of Slavery* shows that what is truly central to American history is this very debate itself

An Old Creed for the New South John David Smith, 2008-02-12 *An Old Creed for the New South* Proslavery Ideology and Historiography 1865-1918 details the slavery debate from the Civil War through World War I Award winning historian John David Smith argues that African American slavery remained a salient metaphor for how Americans interpreted contemporary race relations decades after the Civil War Smith draws extensively on postwar articles books diaries manuscripts newspapers and speeches to counter the belief that debates over slavery ended with emancipation After the Civil War Americans in both the North and the South continued to debate slavery's merits as a labor legal and educational system and as a mode of racial control The study details how white Southerners continued to tout slavery as beneficial for both races long after Confederate defeat During Reconstruction and after Redemption Southerners continued to refine proslavery ideas while subjecting blacks to new legal extralegal and social controls *An Old Creed for the New South* links pre and post Civil War racial thought showing historical continuity and treats the Black Codes and the Jim Crow laws in new ways connecting these important racial and legal themes to intellectual and social history Although many blacks and some whites denounced slavery as the source of the contemporary Negro problem most whites including late nineteenth century historians championed a new proslavery argument The study also traces how historian Ulrich B Phillips and Progressive Era scholars looked at slavery as a golden age of American race relations and shows how a broad range of African Americans including Booker T Washington and W E B Du Bois responded to the proslavery argument Such ideas Smith posits provided a powerful racial creed for the New South This examination of black slavery in the American public mind which includes the arguments of former slaves slaveholders Freedmen's Bureau agents novelists and essayists demonstrates that proslavery ideology dominated racial thought among white southerners and most white northerners in the five decades following the Civil War

Slavery, Race, and American History John David Smith, 1999 This integrated set

of essays introduces students to the complexities of researching and analyzing race. Chapters focus on the problems historians and social scientists white and black north and south confronted while researching writing and interpreting race and slavery from the late nineteenth century until 1953. *A Bibliography of the Negro in Africa and America*, 1928

Proslavery Larry E. Tise, 1990-10-01 Probing at the very core of the American political consciousness from the colonial period through the early republic this thorough and unprecedented study by Larry E Tise suggests that American proslavery thought far from being an invention of the slave holding South had its origins in the crucible of conservative New England. Proslavery rhetoric Tise shows came late to the South where the heritage of Jefferson's ideals was strongest and where as late as the 1830s most slaveowners would have agreed that slavery was an evil to be removed as soon as possible. When the rhetoric did come it was often in the portmanteau of ministers who moved south from New England and it arrived as part of a full blown ideology. When the South finally did embrace proslavery the region was placed not at the periphery of American thought but in its mainstream.

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