

The Antebellum South: The Southern View of Slavery

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.The census and other authentic documents show that, in all instances in which the States have changed the former relations between the two races, the condition of the African, instead of being improved, has become worse. They have been invariably sunk into vice and pauperism . . . while, in all other States which have retained the ancient relation between them, they have improved greatly in every respect -- in number, comfort, intelligence, and morals -- as the following facts, taken from such sources, will serve to illustrate:

The number of deaf, dumb, blind, idiots, and insane, of the negroes in the States that have changed the ancient relation between the races, is one out of every ninety-six; while in the States adhering to it, it is one out of every six hundred and seventy-two -- that is, seven to one in favor of the latter, as compared with the former. . . .

. . . On the other hand, census and other authentic sources of information established the fact, that the condition of the African race throughout all the States where the ancient relation between the two has been retained, enjoys a degree of health and comfort which may well compare with that of the laboring population of any country in Christendom; and, it may be added, that in no other condition, or in any other age or country, has the negro race ever attained so high an elevation in morals, intelligence, or civilization.

If such be the wretched condition of the race in their changed relation, where their number is comparatively few, and where so much interest is manifested for their improvement, what would it be in those States where the two races are nearly equal in numbers, and where, in consequence, would necessarily spring up mutual fear, jealousy, and hatred between them? It may, in truth, be assumed as a maxim, that two races differing so greatly, and in so many respects, cannot possibly exist together in the same country, where their numbers are nearly equal, without the one being subjected to the other. Experience has proved that the existing relationship, in which the one is subjected to the other in the slave-holding States, is consistent with the peace and safety of both, with great improvement to the inferior; . . . In this view of the subject, it may be asserted, that what is called slavery is in reality a political institution, essential to the peace, safety, and prosperity of those States of the Union in which it exists."

SOURCE: John C. Calhoun, *Defense of Slavery as a Benefit to Society*, April 18, 1844.

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.the Negro is but a grown up child, and must be governed as a child, not as a lunatic or criminal. The master occupies toward him the place of parent or guardian. We shall not dwell on this view, for no one will differ with us who thinks as we do of the negro's capacity, and we might argue till dooms-day in vain, with those who have a high opinion of the negro's moral and intellectual capacity.

Secondly. The negro is improvident; will not lay up in summer for the wants of winter; will not accumulate in youth for the exigencies of age. He would become an insufferable burden to society. Society has the right to prevent this, and can only do so by subjecting him to domestic slavery. In the last place, the negro race is inferior to the white race, and living in their midst, they would be far outstripped or outwitted in the chaos of free competition. Gradual but certain extermination would be their fate. We presume the maddest abolitionist does not think the negro's providence of habits and money-making capacity at all to compare to those of the whites. This defect of character would alone justify enslaving him, if he is to remain here. In Africa or the

West Indies, he would become idolatrous, savage and cannibal, or be devoured by savages and cannibals. At the North he would freeze or starve.

We would remind those who deprecate and sympathize with negro slavery, that his slavery here relieves him from a far more cruel slavery in Africa, or from idolatry and cannibalism, and every brutal vice and crime that can disgrace humanity; and that it christianizes, protects, supports and civilizes him; that it governs him far better than free laborers at the North are governed .

The negro slaves of the South are the happiest, and, in some sense, the freest people in the world. The children and the aged and infirm work not at all, and yet have all the comforts and necessities of life provided for them. They enjoy liberty, because they are oppressed neither by care nor labor. The women do little hard work, and are protected from the despotism of their husbands by their masters. The negro men and stout boys work, on the average, in good weather, not more than nine hours a day. The balance of their time is spent in perfect abandon. Besides' they have their Sabbaths and holidays .With their faces upturned to the sun, they can sleep at any hour; and quiet sleep is the greatest of human enjoyments. "Blessed be the man who invented sleep." 'Tis happiness in itself--and results from contentment with the present, and confident assurance of the future.

A common charge preferred against slavery is, that it induces idleness with the masters. The trouble, care and labor, of providing for wife, children and slaves, and of properly governing and administering the whole affairs of the farm, is usually borne on small estates by the master. On larger ones, he is aided by an overseer or manager. If they do their duty, their time is fully occupied. If they do not, the estate goes to ruin. The mistress, on Southern farms, is usually more busily, usefully and benevolently occupied than any one on the farm. She unites in her person, the offices of wife, mother, mistress, housekeeper, and sister of charity. And she fulfills all these offices admirably well .But the capitalist, living on his income, gives nothing to his subjects. He lives by mere exploitations.

SOURCE: "The Universal Law of Slavery" by George Fitzhugh, 1857.

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In all social systems there must be a class to do the menial duties, to perform the drudgery of life. That is, a class requiring but a low order of intellect and but little skill. Its requisites are vigor, docility, fidelity. Such a class you must have, or you would not have that other class which leads progress, civilization, and refinement. It constitutes the very mud-sill of society and of political government; and you might as well attempt to build a house in the air, as to build either the one or the other, except on this mud-sill. Fortunately for the South, she found a race adapted to that purpose to her hand. A race inferior to her own, but eminently qualified in temper, in vigor, in docility, in capacity to stand the climate, to answer all her purposes. We use them for our purpose, and call them slaves. We found them slaves by the common "consent of mankind," which, according to Cicero, *lex naturae est*. ("It is the law of nature") The highest proof of what is Nature's law. We are old-fashioned at the South yet; slave is a word discarded now by "ears polite;" I will not characterize that class at the North by that term; but you have it; it is there; it is everywhere; it is eternal.

The Senator from New York said yesterday that the whole world had abolished slavery. Aye, the name, but not the thing; all the powers of the earth cannot abolish that. God only can do it when he repeals the fiat, "the poor ye always have with you;" for the man who lives by daily labor, and scarcely lives at that, and who has to put out his labor in the market, and take the best he can get for it; in short, your whole hiring class of manual laborers and "operatives," as you call them, are essentially slaves. The difference between us is, that our slaves are hired for life and well compensated; there is no starvation, no begging, no want of employment among our people, and not too much employment either. Yours are hired by the day, not cared for, and scantily compensated, which may be proved in the most painful manner, at any hour in any street in any of your large towns. Why, you meet more beggars in one day, in any single street of the city of New

York, than you would meet in a lifetime in the whole South. We do not think that whites should be slaves either by law or necessity. Our slaves are black, of another and inferior race. The status in which we have placed them is an elevation. They are elevated from the condition in which God first created them, by being made our slaves. None of that race on the whole face of the globe can be compared with the slaves of the South. They are happy, content, unambitious, and utterly incapable, from intellectual weakness, ever to give us any trouble by their aspirations. Yours are white, of your own race; you are brothers of one blood. They are your equals in natural endowment of intellect, and they feel galled by their degradation. Our slaves do not vote. We give them no political power. Yours do vote, and, being the majority, they are the depositories of all your political power. If they knew the tremendous secret, that the ballot-box is stronger than "an army with banners," and could combine, where would you be? Your society would be reconstructed, your government overthrown, your property divided, not as they have mistakenly attempted to initiate such proceedings by meeting in parks, with arms in their hands, but by the quiet process of the ballot-box. You have been making war upon us to our very hearthstones. How would you like for us to send lecturers and agitators North, to teach these people this, to aid in combining, and to lead them?

SOURCE: Senator James Henry Hammond (SC) in a speech on the floor of the U. S. Senate, March 4, 1858.

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DRAPETOMANIA, OR THE DISEASE CAUSING NEGROES TO RUN AWAY

It is unknown to our medical authorities, although its diagnostic symptom, the absconding from service, is well known to our planters and overseers...

In noticing a disease not heretofore classed among the long list of maladies that man is subject to, it was necessary to have a new term to express it. The cause in the most of cases, that induces the negro to run away from service, is as much a disease of the mind as any other species of mental alienation, and much more curable, as a general rule. With the advantages of proper medical advice, strictly followed, this troublesome practice that many negroes have of running away, can be almost entirely prevented, although the slaves be located on the borders of a free state, within a stone's throw of the abolitionists.

If the white man attempts to oppose the Deity's will, by trying to make the negro anything else than "the submissive knee-bender," (which the Almighty declared he should be,) by trying to raise him to a level with himself, or by putting himself on an equality with the negro; or if he abuses the power which God has given him over his fellow-man, by being cruel to him, or punishing him in anger, or by neglecting to protect him from the wanton abuses of his fellow-servants and all others, or by denying him the usual comforts and necessaries of life, the negro will run away; but if he keeps him in the position that we learn from the Scriptures he was intended to occupy, that is, the position of submission; and if his master or overseer be kind and gracious in his hearing towards him, without condescension, and at the same time ministers to his physical wants, and protects him from abuses, the negro is spell-bound, and cannot run away.

According to my experience, the *genu flexit*--the awe and reverence, must be exacted from them, or they will despise their masters, become rude and ungovernable, and run away. On Mason and Dixon's line, two classes of persons were apt to lose their negroes: those who made themselves too familiar with them, treating them as equals, and making little or no distinction in regard to color; and, on the other hand, those who treated them cruelly, denied them the common necessaries of life, neglected to protect them against the abuses of others, or frightened them by a blustering manner of approach, when about to punish them for misdemeanors. Before the negroes run away, unless they are frightened or panic-struck, they become sulky and dissatisfied .

If treated kindly, well fed and clothed, with fuel enough to keep a small fire burning all night--separated into families, each family having its own house--not permitted to run about at night to visit their neighbors, to receive visits or use intoxicating liquors, and not overworked or exposed too much to the weather, they are very easily governed--more so than any other people in the world . They have only to be kept in that state and treated like children, with care, kindness, attention and humanity, to prevent and cure them from running away.

DYSAETHESIA AETHIOPICA, OR HEBETUDE OF MIND AND OBTUSE SENSIBILITY OF BODY--A DISEASE PECULIAR TO NEGROES--CALLED BY OVERSEERS, " RASCALITY."

Dysaesthesia Aethiopica is a disease peculiar to negroes, affecting both mind and body in a manner as well expressed by dysaesthesia, the name I have given it, as could be by a single term. There is both mind and sensibility, but both seem to be difficult to reach by impressions from without. There is a partial insensibility of the skin, and so great a hebetude of the intellectual faculties, as to be like a person half asleep, that is with difficulty aroused and kept awake. It differs from every other species of mental disease, as it is accompanied with physical signs or lesions of the body discoverable to the medical observer, which are always present and sufficient to account for the symptoms. It is much more prevalent among free negroes living in clusters by themselves, than among slaves on our plantations, and attacks only such slaves as live like free negroes in regard to diet, drinks, exercise, etc .

From the careless movements of the individuals affected with the complaint, they are apt to do much mischief, which appears as if intentional, but is mostly owing to the stupidity of mind and insensibility of the nerves induced by the disease. Thus, they break, waste and destroy everything they handle,--abuse horses and cattle,--tear, burn or rend their own clothing, and, paying no attention to the rights of property, steal others, to replace what they have destroyed. They wander about at night, and keep in a half nodding sleep during the day. They slight their work,--cut up corn, cane, cotton or tobacco when hoeing it, as if for pure mischief. They raise disturbances with their overseers and fellow-servants without cause or motive, and seem to be insensible to pain when subjected to punishment . That it should have escaped the attention of the medical profession, can only be accounted for because its attention has not been sufficiently directed to the maladies of the negro race. Otherwise a complaint of so common an occurrence on badly-governed plantations, and so universal among free negroes, or those who are not governed at all,--a disease radicated in physical lesions and having its peculiar and well marked symptoms and its curative indications, would not have escaped the notice of the profession. The northern physicians and people have noticed the symptoms, but not the disease from which they spring. They ignorantly attribute the symptoms to the debasing influence of slavery on the mind without considering that those who have never been in slavery, or their fathers before them, are the most afflicted, and the latest from the slave-holding South the least. The disease is the natural offspring of negro liberty--the liberty to be idle, to wallow in filth, and to indulge in improper food and drinks.

SOURCE: *De Bow's Review, Southern and Western States*, Volume XI, New Orleans, 1851.

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. I do not say that Slavery is the best system of labor, but only that it is the best, for the negro, in this country. In a nation composed of the same race or similar races, where the laborer is intelligent, industrious and provident, money wages may be better than subsistence. Even under all advantages, there are great defects in the hiring labor system, for which, hitherto, no Statesman has discovered an adequate remedy. In hiring States there are thousands of idlers, trampers, poachers, smugglers, drunkards and thieves, who make theft a profession. There are thousands who suffer for want of food and clothing, from inability to

obtain them. For these two classes--those who will not work, and those who cannot--there is no sufficient provision. Among slaves there are no trampers, idlers, smugglers, poachers, and none suffer from want. Every one is made to work, and no one is permitted to starve. Slavery does for the negro what European schemers in vain attempt to do for the hireling. It secures work and subsistence for all. It secures more order and subordination also. The master is a Commissioner of the Poor, on every plantation, to provide food, clothing, medicine, houses, for his people. He is a police officer to prevent idleness, drunkenness, theft, or disorder. I do not mean by formal appointment of law, but by virtue of his relation to his slaves. There is, therefore, no starvation among slaves. There are, comparatively, few crimes. If there are paupers in slave States, they are the hirelings of other countries, who have run away from their homes. Pauperism began, with them, when serfage was abolished.

What more can be required of Slavery, in reference to the negro, than has been done? It has made him, from a savage, an orderly and efficient laborer. It supports him in comfort and peace. It restrains his vices. It improves his mind, morals and manners. It instructs him in Christian knowledge.

All Christians believe that the affairs of the world are directed by Providence for wise and good purposes. The coming of the negro to North America makes no exception to the rule. His transportation was a rude mode of emigration; the only practicable one in his case; not attended with more wretchedness than the emigrant ship often exhibits even now, notwithstanding the passenger law. What the purpose of his coming is, we may not presume to judge. But we can see much good already resulting from it--good to the negro, in his improved condition; to the country whose rich fields he has cleared of the forest and made productive in climates unfit for the labor of the white man; to the Continent of Africa in furnishing, as it may ultimately, the only means for civilizing its people.

SOURCE: William John Grayson, *The Hireling and the Slave*, 1855.

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Slavery, it appears, is of great antiquity. It has existed in the world, in some form or other, even from the times immediately following, if not before the flood. It may be regarded as one of the penal consequences of sin--an effect of that doom pronounced upon the human race in consequence of the disobedience of our first parents, whereby perpetual labor was entailed upon man as the only means of sustaining life--"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread till thou return unto the ground."

Though this sentence was passed upon mankind generally, it was not to be expected, that its effects would continue for any length of time to be felt by all alike. There would, of necessity, very soon arise an inequality in men. The Father, the head of the family, would of course direct and command the labors of his children; and as the number of these increased, and the operations of the household became, in consequence, expanded, his time would be more and more occupied in planning and superintending the labors of the rest, until, in process of time, he would find it essential to the welfare of the whole, that he should *withdraw entirely from manual* toil, and devote himself exclusively to cares and labors of a different kind.

So, also, as society advanced and the human race multiplied in the earth, the idleness of some, the incapacity of others, and the vices of a still greater number, would lead to greater inequalities. The wants of the idle and improvident, would, after a while, constrain them to enter the service of the more industrious and prudent; the incapable and weak would naturally become dependent upon the intelligent and strong; and a regard to the common safety, if no other cause, would ultimately lead to something like the *enslaving* of the lawless and violent.

To such a state of things had the world advanced long before the establishment of the Mosaic Institutions.

Subordination in society existed everywhere. *Servitude* was recognized as a necessary condition, and patiently, if not cheerfully, submitted to, in every variety of form. Patriarchs, or heads of families, held in subjection to their authority, not only the inferior branches of their respective tribes, together with their *hired* laborers and menials, but also *servants "bought with their money," or "born in their houses"--that is, slaves.* (See Genesis xiv. 24, 25--svi. 6,90--xvii. 12. 13.)

SOURCE: Excerpts from *The Rights and Duties of Slaveholders: Two Discourses Delivered on Sunday, November 27, 1836, in Christ-Church, Raleigh, NC* by George W. Freeman.

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In one thing I concur with the abolitionists; that if emancipation is to be brought about, it is better that it should be immediate and total. But let us suppose it to be brought about in any manner, and then inquire what would be the effects.

The first and most obvious effect, would be to put an end to the cultivation of our great Southern staple. And this would be equally the result, if we suppose the emancipated negroes to be in no way distinguished from the free laborers of other countries, and that their labor would be equally effective. . . . Imagine an extensive rice or cotton plantation cultivated by free laborers, who might perhaps *strike* for an increase of wages, at a season when the neglect of a few days would insure the destruction of the whole crop. Even if it were possible to procure laborers at all, what planter would venture to carry on his operations under such circumstances? I need hardly say that these staples cannot be produced to any extent where the proprietor of the soil cultivates it with his own hands. He can do little more than produce the necessary food for himself and his family.

And what would be the effect of putting an end to the cultivation of these staples, and thus annihilating, at a blow, two-thirds or three-fourths of our foreign commerce? Can any sane mind contemplate such a result without terror? I speak not of the utter poverty and misery to which we ourselves would be reduced, and the desolation which would overspread our own portion of the country. Our slavery has not only given existence to millions of slaves within our own territories, it has given the means of subsistence, and therefore, existence, to millions of freemen in our confederate States; enabling them to send forth their swarms to overspread the plains and forests of the West, and appear as the harbingers of civilization. The products of the industry of those States are in general similar to those of the civilized world, and are little demanded in their markets. By exchanging them for ours, which are everywhere sought for, the people of these States are enabled to acquire all the products of art and industry, all that contributes to convenience or luxury, or gratifies the taste of the intellect, which the rest of the world can supply. Not only on our own continent, but on the other, it has given existence to hundreds of thousands, and the means of comfortable subsistence to millions. A distinguished citizen of our own State, than whom none can be better qualified to form an opinion, has lately stated that our great staple, cotton, has contributed more than anything else of later times to the progress of civilization. By enabling the poor to obtain cheap and becoming clothing, it has inspired a taste for comfort, the first stimulus to civilization. Does not *self-defense*, then, demand of us steadily to resist the abrogation of that which is productive of so much good? It is more than self-defense. IT is to defend millions of human beings, who are far removed from us, from the intensest suffering, if not from being struck out of existence. It is the defense of human civilization.

SOURCE: An Excerpt from "Slavery in the Light of Social Ethics," by Chancellor Harper, printed in *Cotton is King, and Pro-Slavery Arguments: Comprising the Writings of Hammond, Harper, Christy, Stringfellow, Hodge, Bledsoe, and Cartwright, on This Important Subject*, 1860.

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The result of this inquiry and reasoning, on the subject of slavery, brings us, sir, if I mistake not, very regularly to the following conclusions:--That the holding of slaves is justifiable by the doctrine and example contained in Holy writ; and is; therefore consistent with Christian uprightness, both in sentiment and conduct. That all things considered, the Citizens of America have in general obtained the African slaves, which they possess, on principles, which can be justified; though much cruelty has indeed been exercised towards them by many, who have been concerned in the slave-trade, and by others who have held them here, as slaves in their service; for which the authors of this cruelty are accountable. That slavery, when tempered with humanity and justice, is a state of tolerable happiness; equal, if not superior, to that which many poor enjoy in countries reputed free. That a master has a scriptural right to govern his slaves so as to keep it in subjection; to demand and receive from them a reasonable service; and to correct them for the neglect of duty, for their vices and transgressions; but that to impose on them unreasonable, rigorous services, or to inflict on them cruel punishment, he has neither a scriptural nor a moral right. At the same time it must be remembered, that, while he is receiving from them their uniform and best services, he is required by the Divine Law, to afford them protection, and such necessaries and conveniences of life as are proper to their condition as servants; so far as he is enabled by their services to afford them these comforts, on just and rational principles. That it is the positive duty of servants to reverence their master, to be obedient, industrious, faithful to him, and careful of his interests; and without being so, they can neither be the faithful servants of God, nor be held as regular members of the Christian Church. That as claims to freedom as a *right*, when that right is forfeited, or has been lost, in such a manner as has been represented, would be unjust; and as all attempts to obtain it by violence and fraud would be wicked; so all representations made to them by others, on such censurable principles, or in a manner tending to make them discontented; and finally, to produce such unhappy effects and consequences, as been before noticed, cannot be friendly to them (as they certainly are not to the community at large,) nor consistent with righteousness: Nor can the conduct be justified, however in some it may be palliated by pleading benevolence in intention, as the motive. That masters having the disposal of the persons, time and labor of their servants, and being the heads of families, are bound, on principles of moral and religious duty, to give these servants religious instruction; or at least, to afford them opportunities, under proper regulations to obtain it: And to grant religious privileges to those, who desire them, and furnish proper evidence of their sincerity and uprightness: Due care being at the same time taken, that they receive their instructions from right sources, and from their connections, where they will not be in danger of having their minds corrupted by sentiments unfriendly to the domestic and civil peace of the community. That, where life, comfort, safety and religious interest of so large a number of human beings, as this class of persons is among us, are concerned; and, where they must necessarily, as slaves, be so much at the disposal of their masters; it appears to be a just and necessary concern of the Government, not only to provide laws to prevent or punish insurrections, and other violent and villainous conduct among them (which are indeed necessary) but, on the other hand, laws, also, to prevent their being oppressed and injured by unreasonable, cruel masters, and others; and to afford them, in respect of morality and religion, such privileges as may comport with the peace and safety of the State, and with those relative duties existing between masters and servants, which the word of God enjoins. It is, also, believed to be a just conclusion, that the interest and security of the State would be promoted, by allowing, under proper regulations, considerable religious privileges, to such of this class, as know how to estimate them aright, and have given suitable evidence of their own good principles, uprightness and fidelity; by attaching them, from principles of gratitude and love, to the interests of their masters and the State; and thus rendering their fidelity firm and constant. While on the other hand, to lay them under an interdict, as some have supposed necessary, in a case where reason, conscience, the genius of Christianity and salvation are concerned, on account of the bad conduct of others, would be felt as oppressive, tend to sour and alienate their minds from their masters and the public, and to make them vulnerable to temptation. All which is, with deference, submitted to the consideration of your Excellency.

SOURCE: Richard Furman, President of the Baptist State Convention, *Exposition of The Views of the Baptists, Relative to the Coloured Population in the United States in a Communication to the Governor of South Carolina*, 1838.

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.As a striking illustration of the selfish and debasing influences which slavery exercises over the hearts and minds of slaveholders themselves, we will here state the fact that, when we, the non-slaveholders, remonstrate against the continuance of such a manifest wrong and inhumanity—a system of usurpation and outrage so obviously detrimental to our interests—they fly into a terrible passion, exclaiming among all sorts of horrible threats, which are not infrequently executed, "It's none of your business!"—meaning to say thereby that their slaves do not annoy us, that slavery affects no one except the masters and their chattels personal and that we should give ourselves no concern about it whatever! To every man of common sense and honesty of purpose the preposterousness of this assumption is so evident, that any studied attempt to refute it would be a positive insult. Would it be none of our business, if they were to bring the small-pox into the neighborhood, and, with premeditated design, let "foul contagion spread"? Or, if they were to throw a pound of strychnine into a public spring, would that be none of our business?...it is our imperative duty, to abate nuisances; we propose, therefore, with the exception of strychnine, which is the least of all these nuisances, to exterminate this catalogue from beginning to end.

;slaveholders, , by clinging to the most barbarous relic of the most barbarous age, bring disgrace on themselves, their neighbors, and their country, depreciate the value of their own and others' lands, degrade labor, discourage energy and progress, prevent non-slaveholders from accumulating wealth, curtail their natural rights and privileges, doom their children to ignorance, and all its attendant evils, rob the negroes of their freedom, throw a damper on every species of manual and intellectual enterprise, that is not projected under their own roofs and for their own advantage, and, by other means equally at variance with the principles of justice, though but an insignificant fractional part of the population, they constitute themselves the sole arbiters and legislators for the entire South. Not merely so; the thief rarely steals from more than one man out of an hundred; the slaveholder defrauds ninety and nine, and the hundredth does not escape him .

We contend, moreover, that slaveholders are more criminal than common murderers. We know all slaveholders would not willfully involve their hands in the blood of their fellow-men; but it is a fact, nevertheless, that all slaveholders are under the shield of a perpetual license to murder. This license they have issued to themselves .

Black slave labor, though far less valuable, is almost invariably better paid than free white labor. The reason is this: the fiat of the oligarchy has made it fashionable to "have negroes around," and there are, we are grieved to say, many non-slaveholding whites, , who, in order to retain on their premises a hired slave whom they falsely imagine secures to them not only the appearance of wealth, but also a position of high social standing in the community, keep themselves in a perpetual strait.

Last Spring, we made it our special business to ascertain the ruling rates of wages paid for labor, free and slave, in North Carolina. We found sober, energetic white men, between twenty and forty years of age, engaged in agricultural pursuits at a salary of \$84 per annum—including board only; negro men, slaves, who performed little more than half the amount of labor, and who were exceedingly sluggish, awkward, and careless in all their movements, were hired out on adjoining farms at an average of about \$115 per annum, including board, clothing, and medical attendance. Free white men and slaves were in the employ of the North Carolina Railroad Company; the former, whose services, in our opinion, were at least twice as valuable as the services of the latter, received only \$12 per month each; the masters of the latter received \$16 per month for every slave so employed. Industrious, tidy white girls, from sixteen to twenty years of age, had much difficulty in hiring themselves out as domestics in private families for \$40 per annum—board only included; negro wench, slaves, of corresponding ages, so ungraceful, stupid and filthy that no decent man would ever permit one of them to cross the threshold of his dwelling, were in brisk demand at from \$65 to \$70 per annum, including victuals, clothes, and medical attendance. These are facts, and in considering them, the students of political and social economy will not fail to arrive at conclusions of their own.

Notwithstanding the greater density of population in the free States, labor of every kind is, on an average, about one hundred per cent higher there than it is in the slave States. This is another important fact, and one that every non-slaveholding white should keep registered in his mind.

Poverty, ignorance, and superstition, are the three leading characteristics of the non-slaveholding whites of the South. Many of them grow up to the age of maturity and pass through life without ever owning as much as five dollars at any one time. Thousands of them die at an advanced age, as ignorant of the common alphabet as if it had never been invented. All are more or less impressed with a belief in witches,

ghosts, and supernatural signs. Few are exempt from habits of sensuality and intemperance. None have anything like adequate ideas of the duties which they owe either to their God, to themselves, or to their fellow-men. Pitiably, indeed, in the fullest sense of the term, is their condition. It is the almost utter lack of an education that has reduced them to their present unenviable situation. In the whole South there is scarcely a publication of any kind devoted to their interests. They are now completely under the domination of the oligarchy, and it is madness to suppose that they will ever be able to rise to a position of true manhood, until after the slave power shall have been utterly overthrown.

SOURCE: Hinton Rowan Helper, *The Impending Crisis of the South: How to Meet It*, 1857.

Document 10

You already know my opinion of the negro's condition in the South, in the provision made for his comfort, and in the attachment between him and his master. The fact is, that, in wandering from my native soil to other parts of the world, I have seen slavery in many forms and aspects. We have all heard enough of the colliers and factory operatives of England, and the thirty thousand costermongers {peddlers} starving in the streets of London; as also of the serfs and crown-peasants of Russia, who are considered not even as chattels, but as part of the land, and who have their wives selected for them by their masters. I have seen the hideous slavery of Asia. I have seen the coolies of China "housed on the wild sea with wilder usages," or creeping with dejected faces into the suicide houses of Canton. I have seen the Siamese slave creeping in the presence of his master on all fours—a human quadruped. It was indeed refreshing, after such sights, to get back to the Southern institution, which strikes one after so many years of absence, with a novelty that makes him appreciate more than ever the evidences of comfort and happiness on the plantations of the South.

The first unadulterated negro I had seen for a number of years (having been absent for the most of that time on a foreign soil), was on the railroad cars in Virginia. He looked like home. I could have embraced the old uncle, but was afraid the passengers, from such a demonstration, might mistake me for an abolitionist. I looked at him with my face aglow, and my eyelids touched with tears. How he reminded me of my home—of days gone by—that poetry of youth, "when I was a boy," and wandered with my sable playmates over the warm, wide hills of my sweet home, and along the branches, fishing in the shallow waters with a crooked pin! But no romancing with the past! So we continue our journey onward to "the State of railways and revolvers."

SOURCE: The Southern journalist, Edward A. Pollard, *Happy "Darkies"*, from a volume of letter to a fictional northern friend, 1859.

Document 11

NUMBER OF SLAVEHOLDERS IN THE UNITED STATES--1850	
Alabama	29,295
Arkansas	5,999
Columbia, District of	1,477
Delaware	809
Florida	3,520
Georgia	38,456
Kentucky	38,385
Louisiana	20,670
Maryland	16,040
Mississippi	23,116
Missouri	19,185
North Carolina	28,303
South Carolina	25,596
Tennessee	33,864
Texas	7,747
Virginia	55,063
Total Number of Slaveholders in the United States:	347,525

CLASSIFICATION OF THE SLAVEHOLDERS--1850	
Holders of 1 slave	68,820
Holders of 1 and under 5	105,683
Holders of 5 and under 10	80,765
Holders of 10 and under 20	54,595
Holders of 20 and under 50	29,733
Holders of 50 and under 100	6,196
Holders of 100 and under 200	1,479
Holders of 200 and under 300	187
Holders of 300 and under 500	56
Holders of 500 and under 1,000	9
Holders of 1,000 and over	2
Aggregate Number of Slaveholders in the United States :	347,525

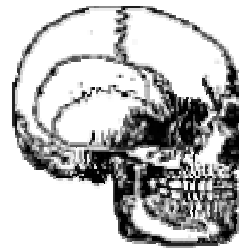
SOURCE: Hinton Rowan Helper, *The Impending Crisis of the South: How to Meet It*, 1857.

Document 12

FIG. 539. — Apollo Belvedere.²⁰



FIG. 540. —

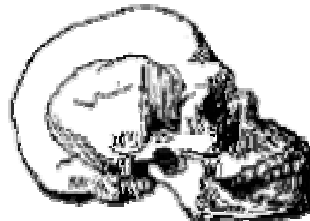


Greek.

FIG. 541. — Niger.²¹



FIG. 542. —

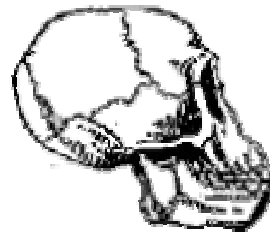


Negro Negro.

FIG. 543. — Young Chimpanzee.²²



FIG. 544. —



Young Chimpanzee.

SOURCE: Illustration from *Types of Mankind*, written by prominent ethnologists Josiah Clark Nott and George R. Glidden, 1854.

Document 13

Whereas the teaching of slaves to read and write, has a tendency to excite dissatisfaction in their minds, and to produce insurrection and rebellion, to the manifest injury of the citizens of this State: Therefore, Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by the authority of the same, That any free person, who shall hereafter teach, or attempt to teach, any slave within the State to read or write, the use of figures excepted, or shall give or sell to such slave or slaves any books or pamphlets shall be liable to indictment in any court of record in this State having jurisdiction thereof, and upon conviction, shall, at the discretion of the court, if a white man or woman, be fined not less than one hundred dollars, nor more than two hundred dollars, or imprisoned; and if a free person of color, shall be fined, imprisoned, or whipped, at the discretion of the court, not exceeding thirty nine lashes, nor less than twenty lashes. Be it further enacted, That if any slave shall hereafter teach, or attempt to teach, any other slave to read or write, the use of figures excepted, he or she may be carried before any justice of the peace and on conviction thereof, shall be sentenced to receive thirty nine lashes on his or her bare back.

SOURCE: North Carolina law, 1831.

Document 14

Slavery was forced upon us by the extremist exigency of circumstances in a struggle for very existence. Without it, it is doubtful whether a white man would be now existing on this continent—certain that, if there were they would be in a state of the utmost destitution, weakness, and misery. I neither deprecate nor resent the gift of slavery.

The Africans brought to us had been slaves in their own country and only underwent a change of masters.

That there are great evils in a society where slavery exists, and that the institution is liable to great abuse, I have already said. But the whole of human life is a system of evils and compensations. The free laborer has few real guarantees from society, while security is one of the compensations of the slave's humble position. There have been fewer murders of slaves than of parents, children, and apprentices in society where slavery does not exist. The slave offers no temptation to the murderer, nor does he really suffer injury from his master. Who but a driveling fanatic has thought of the necessity of protecting domestic animals from the cruelty of their owners?

. . . It is true that the slave is driven to labor by stripes [lashes]; and if the object of punishment be to produce obedience or reformation with the least permanent injury, it is the best method of punishment. Men claim that this is intolerable. It is not degrading to a slave, nor is it felt to be so. Is it degrading to a child?

Odium has been cast upon our legislation on account of its forbidding the elements of education to be communicated to slaves. But in truth what injury has been done them by this? He who works during the day with his hands does not read in intervals of leisure for his amusement or the improvement of his mind—or the exception is so rare as scarcely to need the being provided for. If there were any chance of elevating their rank, the denial of the rudiments of education might be a matter of hardship. But this they know cannot be and that further attainments would be useless to them....

It has been said that marriage does not exist among our slaves. But we know that marriages among slaves are solemnized; but the law does not make them indissoluble, nor could it do so....Some suppose that a slaveholding county is one wide stew [brothel] for the indulgence of unbridled lust, and there are particular instances of brutal and shameless debauches in every country. It is even true that in this respect the morals of this class [slave women] are very loose and that the passions of men of the superior caste tempt and find gratification in the easy chastity of the females....

[In countries where free labor prevails] the unmarried woman who becomes a mother is an outcast from society—and though sentimentalists lament the hardship of the case, it is justly and necessarily so. But with us this female slave has a different status. She is not a less useful member of society than before. She has not impaired her means of support nor materially impaired her character or lowered her station in society; she has done no great injury to herself or any other human being. Her offspring is not a burden but

an acquisition to her owner. . . .

Supposing finally that the abolitionists should affect their purpose. What would be the result? The first and most obvious effect would be to put an end to the cultivation of our great Southern staple [cotton]. . . . The cultivation of the great staple crops cannot be carried on in any portion of our own country where there are not slaves. . . . Even if it were possible to procure laborers at all, what planter would venture to carry on his operations? Imagine an extensive rice or cotton plantation cultivated by free laborers might perhaps strike for an increase of wages at a season when the neglect of a few days would insure the destruction of the whole crop. I need hardly say that these staples cannot be produced to any extent where the proprietor of the soil cultivates it with his own hands.

And what would be the effect of putting an end to the cultivation of these staples and thus annihilating, at a blow, two-thirds or three-fourths of our foreign commerce? Can any sane mind contemplate such a result without terror? Our slavery has not only given existence to millions of slaves within our own territories; it has given the means of subsistence, and therefore of existence, to millions of freemen in our Confederate United States, enabling them to send forth their swarms to overspread the plains and forests of the West and appear as the harbingers of civilization. Not only on our continent but on the other it has given existence [in textile mills] to hundreds of thousands and the means of comfortable subsistence to millions. A distinguished citizen of our state has lately stated that our great staple, cotton, has contributed more than anything else of later times to the progress of civilization. By enabling the poor to obtain cheap and becoming clothing, it has inspired a taste for comfort, the first stimulus to civilization.

SOURCE: William Harper, SC jurist, 1832.

Document 15

1. De time is nebber dreary
If de darkey nebber groans;
De ladies nebber weary
Wid de rattle ob de bones:
Den come again Susanna
By de gaslight ob de moon;
We'll tum de old Piano
When de banjo's out ob tune.

CHORUS 2 times

Ring, ring de banjo!
I like dat good old song,
Come again my true lub,
Oh! wha you been so long.

2. Oh! nebber count de bubbles
While der's water in de spring:
De darkey hab no troubles
While he's got his song to sing.
De beauties of creation
Will neb ber lose der charm
While I roam de old plantation
Wid my true lub on my arm.

(CHORUS 2 times)

3. Once I was so lucky,
My massa set me free,
I went to old Kentucky
To see what I could see;
I could not go no farder,
I turn to massa's door,

I lub him all de harder,
I'll go away no more. (CHORUS 2 times)

4. Early in de morning
Ob a lubbly summer day,
My massa send me warning
He'd like to hear me play.
On de banjo tapping,
I come wid dulcem strain;
Massa fall a napping --
He'll nebber wake again. (CHORUS 2 times)

5. My lub, I'll hab to leabe you
While de ribber's running high;
But I nebber can deceibe you --
So dont you wipe your eye.
I's guine to make some money;
But I'll come anodder day --
I'll come again my honey,
If I hab to work my way. (CHORUS 2 times)

SOURCE: "Ring, Ring de Banjo!," words and music by Stephen Collins Foster, 1851.

Document 16



"Jim Crow"



"Mr. Tambo" [on the left]



"Zip Coon"

SOURCE: Various stereotypes of negroes from southern Antebellum minstrel shows.