

Chapter 1 : Fee, John Gregg | House Divided

*The Evangelical War Against Slavery and Caste: The Life and Times of John G. Fee [Victor B. Howard] on calendrierdelascience.com *FREE* shipping on qualifying offers. This book is a biography of John G. Fee, who was a product of the Great Awakening of the early nineteenth century.*

Ideas of Slavery from Aristotle to Augustine. Cambridge University Press, Critical Essays on Slavery and Social Philosophy. The Popes and Slavery. The Evils of Necessity: American Philosophical Society, Human and Animal Slavery. From Bondage to Contract: The Ideological Origins of Black Nationalism. Jews and the Slave Trade Faber, Eli. Jews, Slaves and the Slave Trade. New York University Press, Jews and the American Slave Trade. Labor Dew, Charles B. Master and Slave at Buffalo Forge. Slave Sales and Appraisals, Laboring and Dependent Classes in Colonial America, Coal, Iron, and Slaves: Industrial Slavery in Maryland and Virginia, Was the Plantation Slave a Proletarian? State University of New York at Binghamton, Van Deburg, William L. Contributions in Afro-American and African studies; no. Plantation Management in the Old South. Univeristy of Georgia, Back to Menu Language Bailey, Guy, ed. Creole language library, v. Free in the New World: American Slavery and Constitutional Failure. Princeton University press, Duke University Press, Cardoza Symposium on Bondage, Freedo and the Constitution. Cardoza Law Review, Antislavery and the Judicial Process. Yale University Press, Distinguished studies in American legal and constitutional history. Oxford University Press, Slavery, Law, and Politics: A Brief History with Documents. Slavery, Federalism, and Comity. Studies in legal history. University of North Carolina Press, The Law of Freedom and Bondage: Ingram documents in American legal history. Slavery in the Courtroom: An Annotated Bibliography of American Cases. For sale by the Supt. Slavery and the Founders: Race and Liberty in the Age of Jefferson. Southern Slaves in Free State Courts: Slavery, Race, and the American legal system, ; ser. The Criminal Law of Slavery and Freedom, American legal and constitutional history. The Law of American Slavery: United States constitutional and legal history; v. What God Hath Wrought: The Embodiment of Freedom in the Thirteenth Amendment. American legal and constitutional history: What Sayeth the Law: The Reconstruction Justice of Salmon P. In Re Turner and Texas v. University Press of Kansas, University of Georgia Press, Southern Slavery and the Law, The Constitution, Law, and American life: Critical Aspects of the Nineteenth-Century Experience. The Constitution and Race. Louisiana State University Press, Slave Laws in Virginia. Slaves and the Criminal Laws of Virginia, The American Law of Slavery, Considerations of Humanity and Interest. Princeton University Press, Cambridge Univesity Press, Slave Law in the Americas. The Sources of Antislavery Constitutionalism in America, Cornell University Press, Enslavement and Medical Practices in Antebellum Louisiana. Health and Slavery in Colonial Colombia. Dissertations in European economic history; Toward a Biological History of Black People. Another Dimension to the Black Diaspora: Diet, Disease, and Racism. Demographic Dimensions of the New Republic: The Health of Slaves on Southern Plantations. Louisiana State University studies: Social science series; no. Blacks in the New World. University of Illinois Press, Savitt, Todd Lee, ed. Disease and Distinctiveness in the American South. University of Tennessee, Cambridge [Cambridgeshire]; New York: Slavery Among the Indians of North America. Black Slavery among the Cherokee Indians. University of California Press, From Removal to Emancipation. The Enslavement of the American Indian. Library Research Associates,

Chapter 2 : "Religion and the Radical Republican Movement, " by Victor B. Howard

The evangelical war against slavery and caste: the life and times of John G. Fee. [Victor B Howard] -- This book is a biography of John G. Fee, who was a product of the Great Awakening of the early nineteenth century, the economies of the small slave-holding farm, and the intimacies and comradeship of.

The Patriarchal Institution, Writings, and Speeches of Cassius Marcellus Clay. The Fugitive Slave Act. From Abolition to Rights for All: University of Pennsylvania Press, Negro Slavery in Wisconsin and the Underground Railroad. Parkman Club Publications, Milwaukee: Slavery and Human Progress. The Problem of Slavery in the Age of Revolution. The Problem of Slavery in Western Culture. Blake, or the Huts of America Beacon Press reprint , , with Floyd Williams, ed. Southern Emancipator, Moncure Conway: Growth of a Dissenting Minority. Antislavery Marriages in Nineteenth-Century America. University of Massachusetts Press, Charles Sumner and the Coming of the Civil War. Essays on the Civil War Era. Narrative of the Life of Frederick Douglass: An American Slave, New Essays on the Abolitionists. Princeton University Press, A Bibliography of Anti-Slavery in America. University of Michigan Press, The Crusade for Freedom in America. Letters of James Gillespie Birney , 2 vols. The Harper Encyclopedia of Military Biography. New York, HarperCollins, Harper and Row, The Growth of Southern Civilization, The Politics of Domesticity: Fellman, Michael, and Lewis Perry, eds. New Perspectives on the Abolitionists. Slavery and Freedom on the Middle Ground: Maryland in the Nineteenth Century. The Crusade Against Slavery, Harper and Brothers, Slavery and the Founders: Race and Liberty in the Age of Jefferson. Fladeland, Betty, James Gillespie Birney, , A History of Oberlin College. Without Consent or Contract: The Rise and Fall of American Slavery. Abraham Lincoln and American Slavery. Oxford University Press, Politics and Ideology in the Age of the Civil War. Northern Labor and Antislavery: Foot, Michael, and Isaac Kramnick, eds. The Thomas Paine Reader. Duke University Press, The Development f Ante-bellum Slave Narratives. University of Wisconsin Press, The American Colonization Society, Johns Hopkins University Press, From Slavery to Freedom: A History of African Americans. The Black Image in the White Mind: The Arrogance of Race: The Virginia Slavery Debate of Prelude to the Civil War: The Road to Disunion. From Slavery to Emancipation. Water From the Rock: Black Resistance in a Revolutionary Age. Self and Community in American Abolition Cambridge University Press, Wesleyan University Press, A Study in Radical Politics. The Legend of the Underground Railroad. William Lloyd Garrison, Words, Signs, and the "Racial" Self. Gates, Henry Louis, Jr. Library of America, Edited by Henry Louis Gates, Jr. African American National Biography. The Politics of Slavery and Freedom, Louisiana State University Press, From Rebellion to Revolution: The World the Slaves Made. Morality and Utility in American Antislavery Reform. The Origins of the Republican Party, Modernity and Double Consciousness. Harvard University Press, The Writings of Henry D. Elizur Wright and the Reform Impulse. Kent State University Press, Means, Ends, and Motivations. Abolitionism and the Origins of Racial Equality. University of California Press, Yale University Press, Private Woman, Public Person: Frederick Douglass, the Orator. An Appeal to the Christian Women of the South, Gummere, Amelia Mott, ed. The Journals and Essays of John Woolman. James and Lucretia Mott: Edited by Clinton L. The Crisis and Compromise of University of Kentucky Press,

Chapter 3 : Uncategorized " Page 2 " The Historical Christian

The Evangelical War against Slavery and Caste: The Life and Times of John G. Fee, and: Clergy Dissent in the Old South, (review) Gerald J. Smith Civil War History.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: BOOK reviews Greenberg isolates then contextualizes phrases, gestures, and behaviors of nineteenth-century Southerners in order to clarify the inherent values of their culture. He draws the reader to his work with instances of puzzling behavior on the part of his subjects, which he then explains in relation to three concepts: One of his most interesting "translations" of the language of honor deals with his analysis of truth and reality. In the language of honor, that which was visible or apparent to the world was of critical importance, since image was considered a reflection of true character. Men of honor valued physical appearance and public behavior, both of which had to remain unblemished, or at least the man of honor had to prevent others from exposing the truth behind his "mask. The determination of truth between master and slave was, however, based on possessing the power to unmask. As Greenberg points out, "Both masters and slaves dressed up for the masquerade ball of slavery, but it was only masters who felt strong enough to walk around the ballroom pulling off the masks of their slaves" Honor and Slavery makes a valuable contribution to the study of the Old South by providing readers with a fresh perspective on relationships between masters and slaves, Northerners and Southerners, and rich and poor. Greenberg applies his translation of the language of honor to a variety of situations"gift giving, humanitarianism, dueling, sports, and leisure activities"to demonstrate the centrality of this language to the culture of men of honor. His interpretation of the antebellum culture is thought-provoking and should encourage other scholars to test his translation of this "language" in their own investigations of antebellum Southern life. The Life and Times of John G. Susquehanna University Press, Clergy Dissent in the Old South, Southern Illinois University Press, Fee is a unique and rare figure in antislavery literature," writes Howard Fee is unique, as Howard shows through meticulous research, in three ways: He disdained the security of the North, unlike many of the abolitionists, accepting the physical violence that he suffered time and again with great personal courage and restraint. His abolitionist stance was reinforced there by Lyman Beecher and Calvin Stowe. Ordained, he became active in the parish ministry, striving for interracial congregations. A tireless worker, he also was active in antislavery circles. He advocated giving Bibles to slaves, procuring emancipation for slaves, and counseled against violence. At Camp Nelson, Kentucky, he championed the rights of dependents of black Union soldiers, dependents who were grievously maltreated by an uncaring bureaucracy. His efforts were instrumental in gaining freedom for these dependents. After the war, he continued his struggle against prejudice and a rigorous caste system which perpetuated that bias. His work with Berea College will be long remembered. You are not currently authenticated. View freely available titles:

Chapter 4 : Slavery Guide: Bibliography

This book is a biography of John G. Fee, who was a product of the Great Awakening of the early nineteenth century, the economies of the small slave-holding farm, and the intimacies and comradeship of black and white children.

The Christian community was signalling that they were ready and willing to deal with the sin and trauma of domestic violence in a proactive, compassionate, and biblical manner. But, in His own inimitable way, my Father in Heaven brought to my attention that I was not yet ready to start speaking at domestic violence seminars, hosted by churches. Although I did not yet understand the "why" of it after all, I knew I had been led by his Holy Spirit to write a book on the subject--based on both research and personal experience. But, I got the message, loud and clear, that if I began traveling, prematurely, to speaking engagements, having to do with domestic violence among Christians, I would be going only "half-dressed," so to speak. Then, by the unction of the Holy Spirit, I settled in, and began my journey into researching and writing what, two years later, would be published as, *Woman this is WAR! Gender, Slavery and the Evangelical Caste System*. I understood that my denomination did not endorse equality of the sexes, and never had as far as I knew. You will have to show me where to start. The peace her words brought to my soul was a like a balm. I experienced outrage as well, at how both men and women had been foully cheated by the unjust limitations of role religion. The list goes on, and, in, *Woman this is War!* I found the two issues could not be separated. I felt it was beyond coincidence that the same arguments were used to keep both slaves and women in subjection. The significance of using scripture to prove that God ordained both slavery and female subordination cannot be under-stated. That is what gave unimaginable power to institutionalized slavery and traditional role religion. Since , under the complementarian regime, women have lost ground, and abuse has increased. During my research, I was appalled to see that denominations that once ordained women as pastors, deacons, and elders, no longer did so. Power corrupts, and absolute power corrupts absolutely. The things I was learning, were missing pieces of the puzzle as to why domestic abuse and violence is just as prevalent if not more so among Christians as among the secular population. Now, I could begin accepting speaking engagements again. Now, I could run with my message, "fully clothed. The book compares uncanny parallels between rationales used by complementarians to shore up male-supremacy, with rationales used by 19th Century slave-holders, who also appealed to scripture to defend their unconscionable view of white-supremacy. The two positions are virtually identical. But just as the Bible does not condone the enslavement of human beings based on skin color, neither does it condone a slavery-like caste system based on sex. *Woman this is War!*

Chapter 5 : God and Women: Paul never condoned gender role religion or slavery

Evangelical War Against Slavery and Caste: The Life and Times of John G. Fee by Victor B Howard starting at \$
Evangelical War Against Slavery and Caste: The Life and Times of John G. Fee has 1 available editions to buy at Alibris.

Sweeney May 22, If we are to take a hard but clear-eyed look at our history as evangelicals in America, we must start with Scripture: My brothers and sisters, believers in our glorious Lord Jesus Christ must not show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in filthy old clothes also comes in. Listen, my dear brothers and sisters: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? But if you show favoritism, you sin and are convicted by the law as lawbreakers! Speak and act as those who are going to be judged by the law that gives freedom, because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment. How did we get here? Bloody racial and ethnic conflict has resurfaced yet again in America in recent years, captivating the media and summoning a storm of digital comments by people from nearly all walks of life. In February , Trayvon Martin, a black, teenage Floridian, was shot and killed by a neighborhood watchman, George Zimmerman. Although Martin was unarmed, and was not committing a crime, the police did not arrest Zimmerman for several weeks. Zimmerman claimed self-defense and a jury found him not guilty of second-degree murder. Protests erupted around the country. In July , Eric Garner, a black man, died in a struggle with police on Staten Island, who arrested him on suspicion of selling cigarettes from packs without the necessary tax stamps. In August , Michael Brown, a black teen, was shot and killed by Darren Wilson, a young police officer in Ferguson, Missouri, after Brown was alleged to have robbed a convenience store with a friend. Wilson pleaded self-defense, and three months later a grand jury reached a decision not to indict him. In April , Freddie Gray, another black man, was arrested in Baltimore for possession of a switchblade. He slipped into a coma during transport by police and died from injuries to his spinal cord seven days later. His death was ruled a homicide. Six police officers were charged in the incident. None of the officers involved was convicted of a crime. Arrested the following day, Roof confessed to the murders, telling authorities he hoped to spark a race war. Thousands demonstrated in protest, demanding the removal of a Confederate flag flying at the statehouse in Columbia, South Carolina, which was taken down on July 6, . Many waved Confederate flags; some carried Nazi flags. A young white man, James Alex Fields Jr. I have only scratched the surface of the bloody ethnic conflicts that have shaken our society in recent years. Many white Christians ask: Where does all this hatred come from? How did we get to be stuck in such harmful patterns of violence? Is there no way out of this culture of ethnic conflict? I would like to suggest two things in answer to such questions. First, we can get along, and our churches can play a role in improving race relations in our country and beyond. And second, this will be much harder than many assume. As we come to know the stories of those different from ourselves, we can grow not merely in our sympathy for them but in our aptitude for dealing more responsibly, fairly and effectively with them and the challenges we all face together. Early evangelical history The evangelical movement has suffered the sins of racial prejudice ever since it first emerged from the revivals of the 18th-century Great Awakening. While evangelicals did not invent the sins of racism or ethnocentrism, the slave trade, segregation, discrimination or racial hate groups, literally millions of white evangelicals have either participated in or sanctioned one or more of these things—distorting our common witness to the gospel. Patterns of sin die hard. And evangelicals are still untangling ourselves from this legacy. Tweet Consider the following statistics. Roughly 11 million Africans were forced into bondage during the transatlantic slave trade, more than 9 million of them in the Americas. Only half a million slaves were imported to this country. Most of the earliest slaves were men. But many, of course, were women and children. During the 19th century, 46 percent were children. In , the federal government outlawed slave importation. Hundreds of people, black and white, fought to free the slaves who remained, embroiling the nation in sectional controversy that culminated in war. But patterns of sin die hard. It is important not to forget

the utter enormity of this evil, or the extent to which evangelicals condoned it. But it is also important not to forget that evangelicals played a greater role than any other group in taking the gospel to the slaves and treating them as their spiritual equals. Moody and Billy Graham, some of these people also pioneered in black evangelization, education and even economic uplift. Many other, more progressive evangelical reformers played a major role in the rise of anti-slavery agitation. And evangelicals have contributed more than most white groups to the development of African American worship, doctrine and practice; conversely, African Americans have exerted extensive influence on the worship, doctrine and practice of white and other evangelicals. In fact, before the 1800s, virtually nothing at all took place that is worthy of mention in a survey such as this one. In a well-known clergyman, Thomas Bray, did establish an organization that made an effort among the slaves. Best known as a founder of Anglicanism in North America, Bray also started a mission to the American Indians and slaves. Named the Associates of Dr. It achieved modest success in preaching the Bible to the enslaved. But it was not until the revivals of the colonial Great Awakening that large numbers of slaves were converted. A major reason for the delay in Christian outreach to the slaves was that their masters viewed such ministry with suspicion. They shared a poorly grounded belief that, in the tradition of English law, baptism freed slaves not just from bondage to their sins but from bondage to their sinful masters as well. Consequently, slave masters resisted encroachments from evangelists. And many evangelists, for their part, made the matter worse by insisting that baptism did not require masters to manumit their slaves but rather made slaves obedient and submissive. By the early 18th century, several colonies passed laws stating in no uncertain terms that Christian baptism did not grant slaves their freedom. But even after these laws, many viewed slave ministries as economically harmful. In one of the tragedies of history, many evangelists gained access to the slaves of fearful masters with assurances that the gospel had few social effects at all—at least none that would upset the racial status quo. They emphasized Scripture texts like Ephesians 6: In short, the pact they made with masters led to distortions in their preaching and wound up helping whites more than it did the slaves. Evangelists wanted desperately to point the slaves to Christ. Most could neither read nor write, had little formal education and found it difficult to follow white preaching. The bookish nature of Protestant preaching was simply unappealing. Placing caste above Christianity But during and after the Awakening, much of this would change. Before long, black Christians gave leadership to revivals, offering exhortation and public prayer in racially mixed crowds. By 1800, tens of thousands of the enslaved believed the gospel. Evangelical outreach had its limits. Few evangelical preachers championed slave emancipation. Whitefield fought for the legalization of slavery in Georgia, asking Parliament for the right to use slaves at his orphanage. Clearly, then, evangelical outreach had its limits. Indeed, for most evangelicals, the gospel offered forgiveness and eternal life in Christ, not a leg up in the present, and the blessing of salvation so surpassed manumission that a compromise with slavery proved a small price to pay. Such accommodation to slavery on the part of evangelicals, though, established a pattern of prejudice that plagued us for years to come. Before the mid-19th century, most of the best-known revivalists condoned discrimination. During the Second Great Awakening of the early 19th century, many revivals were racialized, blacks being quarantined in segregated seating. It even took place at meetings led by Charles Finney, who spoke frequently against the system of slavery. The most celebrated of all the 19th-century revivalists, Finney allowed segregation despite his liberal racial views. He deemed it inexpedient to encourage black Christians to serve as church trustees. And he criticized more radical anti-slavery reformers for politicizing the gospel. Dwight Moody and Billy Sunday allowed for segregated seating at their meetings in the South, alienating untold numbers of black Americans. Ingersoll, but he cannot go into an evangelical Christian meeting. Never happy with the race problems in his native South, Graham angered many friends in the summer of 1859 by inviting Dr. Martin Luther King Jr. The history of evangelical racial reform is full of moderate stumbling blocks from people of good will and obstacles that reinforced its color line. How can we, as the EFCA, learn from this complicated evangelical history with race and justice? Share your thoughts in the comments. Read part 2 next: American Evangelicals and Racial and Ethnic Sin. Sweeney is distinguished professor of church history and the history of Christian thought, chair of the department, and director of the Jonathan Edwards Center at Trinity Evangelical Divinity School. He has written widely on the history of Christianity, early modern Protestant thought and global evangelical

movements. His most recent books include *The Essential Jonathan Edwards*:

Chapter 6 : Woman This Is War! Gender, Slavery & the Evangelical Caste System by Jocelyn Andersen

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The god of the very people who enslaved them. Even after years of living as Christians, Black christian caste and white christian caste rarely fraternize and inter marry in America. IF you notice, there are plenty of white Christian caste missionary running around in Africa, but rarely would you see the children of these Christian evangelicals actually fraternize with Africans.. They do not even live in the same compound.. They do not date nor marry. People visit Temples all over India and no Indian cares about what the other persons caste is.. The worlds biggest gathering of Hindu faith is the Kumbha Mela, Hindus of all castes and creeds and economic persuasion meet without any violence or unpleasant encounters. It is considered to be the largest peaceful gathering in the world where around million people were expected to visit during the Maha Kumbh Mela in in Allahabad. Haridwar , Allahabad Prayaga , Nashik and Ujjain. Thus the Kumbh Mela is held at each of these four places every twelfth year. I once remembered reading an article in TIME magazine where a Jewish woman gives advice to a young angry black boy of 11 years old.. She takes him aside and tells him that he should channel his anger to benefit himself.. Not Violence, Not some destructive behavior to vent, but to look inwards and become a better person, Become successful in everything. That is the best revenge. IF you have not seen the movie Malcolm X or not haven seen many films on the real Malcolm X, please search You tube, there are plenty of documentary. In that pursuit they have roped in some good hearted African Americans to equate the Dalits of India and the African American experience.. Do not dilute the African American experience. The Dalits of India were not put on a ship like a cargo and dragged in chains.. The Dalits were not enslaved for generations after generations over years and sold as cattle.. The families split, the child taken from the prying hands of the African American mother and sold like cattle ok? The Dalits of India were not systematically lynched like the white Christians have done to the African Americans.. For the most part the Dalits of India were given slight.. They are spending enormous amount of money for this religious war where a group of brown skinned people are going to kill one another.. The Belgian Christians made up a false history for the Rwandans.. The Belgian Christians basically doctored a theory that the Tutsi were closer to Europeans because of their long neck and lean angular features. And we all saw what happened there. He had to fight the church. The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority. Please stand with the Hindus and the Buddhists and not with the Christian Evangelicals.. You are being shot dead on in the streets of America by white Christians for the minor infractions. Native Indians were wiped out of this land for they did not become slaves of White Christians.. Look at Hindus and Jews and Japanese.. Look what Christianity has done in HAiti and central America? What do you see there? Poverty and Cross planting all over! All they are doing is planting cross all over like a dog pees to mark its territory.. No progress what soever!.

Chapter 7 : Victor B. Howard | Open Library

Woman this is WAR! Gender Slavery and the Evangelical Caste System, Examines misogynistic Bible translation and commentary, which has adversely effected understanding of the scriptures, relations between women and men, happiness of men and women, and hindered the work of the gospel.

Home Uncategorized William S. A cotton machinist and steam engine builder, he established a machine shop in this industrial city ideally located just south of the Ohio River from Cincinnati and east of the Licking River from Covington. Shortly thereafter, the proprietor of the News—a Mr. A member himself of the laboring class, Bailey maintained that the abolition of slavery would lead to an increase in wages for white workers. Of the Kentucky legislature, Bailey wrote in Eventually, his entire family was involved with the production of his newspaper, a situation that led to the termination of nearly a dozen employees. One of his daughters, at age ten, was responsible for obtaining advertisements. Forced to sell his house, Bailey moved his family into upstairs quarters over a new printing shop; publication resumed within six weeks of the fire. In dire financial straits, Bailey sought to capitalize on his ties to radical political abolitionists in the Northeast. Bailey began traveling to the Northeast throughout the s to obtain funding for his weekly in Newport. Though the slaves who attended these parties did so with the permission of their masters, Bailey was forced to pay a fine for promoting such activity. Unyielding in his determination to wave the antislavery banner, Bailey devoted most of the space in his newspaper to coverage of national events, advocating the tenets of the newly-formed Republican Party. Though he represented Kentucky at the Republican National Convention in Philadelphia in , Bailey criticized his party over time for merely opposing the expansion of slavery and not pursuing its abolition where it currently existed. This line of attack won him praise from his northern supporters and solidified his stance as an immediatist. They were merely preparing for defense, not for aggression. Bailey denied such accusations: Brown—never wrote to or received a line from him in my life, nor knew anything about his movements until the difficulty was published in the newspapers. The two presses were carried into the street, and the type was thrown into the gutter. The Cincinnati Gazette reported that J. Numbering over , the mob assured Bailey that no harm would come to him or his family if he would simply allow them to remove his press. Because Bailey refused to admit them, a piece of scantling was used to batter in his door. These citizens reiterated their previous warnings to Bailey to leave the commonwealth. Antislavery allies helped him post bail and encouraged him to travel to England to lecture and procure additional funding. His case never came to trial, and financial contributions from influential northern abolitionists—the likes of which included Massachusetts governor John Albion Andrew, Massachusetts Anti-Slavery Society leader Samuel E. Later that year, Judge J. By , Bailey had relocated to Nashville, Tennessee, where he resided until his death on February 20, His remains were interred at Mt. Olivet Cemetery in Nashville. Bailey may not be as well-known as those of Elijah P. Lovejoy or John Brown, they stand virtually unrivaled as the most significant example of the promotion of antislavery action in Kentucky in the s. An exemplary model of resilience and dedication, William S. Bailey undeniably fulfilled his desire to never be forgotten amongst the free men of his nation. The University Press of Kentucky, , Clay began publishing his anti-slavery newspaper, The True American, in Lexington in ; in the same year, he was forced out of Kentucky by a pro-slavery mob. Clay resumed publication of The True American in Cincinnati. The two were married in Washington, Ohio, in In , Bailey wrote to the American Missionary Association, seeking funds for his newspaper. Fee and the establishment of Berea College. The Life and Times of John G. A Research Guide, ed. Jessie Carney Smith Westport, Connecticut: Greenwood Press, , Bailey was in England as late as May of —a letter written by Anna H. William Still,], He has just been released from an old indictment—and is now free to devote himself to his work. Photius Fisk of Boston. Though often outraged and martyred for his principles he was never conquered, suppressed, nor discouraged. It was through the efforts of such heroes that the world has been made fit for the abode of humanity. He rests in the peace and honor so nobly won.

Chapter 8 : Evangelical History in Black and White | EFCA

Books by Victor B. Howard, Religion and the radical Republican movement, , Black liberation in Kentucky, The evangelical war against slavery and caste, Conscience and slavery.

Wednesday, July 4, Paul never condoned gender role religion or slavery 1 Timothy 6: Let as many slaves as are under the yoke count their own masters worthy of all honor that the name of God and his doctrine be not blasphemed 2: And they that have believing masters let them not despise them because they are brethren but rather do them service because they are faithful and beloved partakers of the benefit These things teach and exhort [1] 3: Whoever teaches otherwise and consents not to wholesome words even the words of our Lord Jesus Christ [2] and to the doctrine which is according to godliness 4: Paul did not change the subject after verse two, but because he could not safely or legally speak against the sin of slavery, he sought the spiritual and physical welfare of all his flock both slave and free by addressing the root causes of all sin. There had obviously been disputes about the rightness or wrongness of slavery. As late as the 19th Century, many Christian leaders insisted that the first few verses of Timothy chapter six, taught that slavery was mandated and ordained by God. This passage was wrongly used to that effect. Most contemporary Christian leaders agree that the verses in Timothy have historically been misused, and great harm has been done because of that. Slavery in ancient Rome was just as wrong as slavery in the the British Empire or slavery in the United States, but early Christians cannot be criticized for not becoming the first abolitionists. From this letter, it appears that some were and hot debate on the subject was going on. But few among the ancient peoples ever publicly questioned slavery. It was too dangerous to do so and simply part of life. Slavery was the law of the land, and early Christians faced crucifixion or worse for fomenting rebellion against Roman policy. At first, most believers were not citizens and were protected by few rights—and those, only if they toed the line. Slavery was an institution of Rome, passed down from the Greeks. Ancient Rome was a Greek culture. All ancient cultures had slavery. Some modern cultures still do. It was wrong then, and it is wrong now, but few people, even today, would risk crucifixion or some other cruel death, in order to become change agents. In the Roman Empire, death was guaranteed for dissenters. Throughout history, conviction in Christian hearts, has brought about much improvement and relief from suffering, including the abolition of slavery in the British Empire and the United States—but not in ancient Rome. That culture did not permit such movements, and mass-killings quickly discouraged any who might get any such ideas. Paul was a great traveler, spending his life for the gospel. He eventually became a prisoner of Rome, continuing his care for the churches while living under house arrest. The death penalty hung over his head for years. He knew the sentence would eventually be executed, and for nothing less than preaching the Resurrection of Jesus Christ. He understood better than most, that causes must prioritized There is a time and a season for every purpose under Heaven. Nothing could be gained by fomenting rebellion against Rome. The time to rise up against slavery had not yet come. Nothing but mass death could be gained by fomenting rebellion over it in the Roman Empire. All abolitionists would die; all rebellious slaves would die. But this was not to be a permanent situation. The time would come when that would change. So the apostle did the only thing he could. He wrote to the young pastor and did his best to squelch the fiery debate between those who rightly saw the evil of slavery and the slave-holders whose hearts were not surrendered to God. The only thing Paul could do, was encourage discipleship and Christian growth through love and humility. When the Holy Spirit has control of a heart, that person will do what is right. Paul knew that change comes from within. Paul did what he could to mitigate the cruel effects of slavery on both slave and master, but he never condoned it. Jesus said to treat others as we would have others treat us. If we do that, we fulfill the Word and Will of God. The apostle knew that, if they were so inclined, slave owners had the legal right to free their slaves, but he could not suggest such a thing. His letter to Philemon, concerning the slave, Onesimus, shows how sensitive and dangerous the subject of slavery was. It also shows how much faith Paul had in Philemon to read between the lines, do the right thing, and not kill Onesimus, but rather, to allow him to return to Paul and fulfill his calling and service to God. This passage on slavery, is relevant to the issue of gender-role-religion. Like slavery, gender-role-religion was never mandated by God and the cultural

context is no longer relevant. Many of the same arguments used to keep slaves in bondage are still used today to keep women in illegitimate subservience to men. Paul dealt with the woman issue along with slavery and racial prejudice in his letter to the Galatians. He chided them for not tearing down the walls of prejudice that separated races, masters, slaves, women, and men. He said that even though the secular world was full of those things, they did not belong among Christians, who were all ONE in Christ Jesus. The book, *Woman this is WAR!* Similar [sometimes identical] arguments were used to support both the enslavement of human beings and the subjugation of women to men. There is little difference between how Christian leaders have dealt with the "woman" issue, even in the current century and how Christian leaders dealt with the slavery issue in previous centuries.

Chapter 9 : Anti-Slavery in Northern Kentucky Archives - historybyperrine

The Evangelical War against Slavery and Caste: The Life and Times of John G. Fee, and: Clergy Dissent in the Old South, (review) Gerald J. Smith.

Between and , Kentuckians developed two quite different concepts, constitutional emancipation and gradual emancipation, concerning how to abolish slavery. During the first decades of Ky. These early antislavery people tried to prevent Ky. This movement was most closely identified with the Reverend David Rice and several other Baptist, Methodist, and Presbyterian preachers and churchmen. Constitutional emancipation was the path that Northern states chose in eliminating slavery. In some New England states, the abolition of slavery took place as outright bansâ€”Vt. The major unresolved issues in the North were the legal status of a slave who moved into or fled from a slave state into a free state and whether or not to grant full citizenship to free people of color. As settlers from New England and Pa. In Southern states, where slavery had become embedded as an institution, and where slaves had the status of private property, emancipation took place through a legal process called manumission in which the individual slave owner could free slaves from bondage through a will or through a declaration in a local court. Many counties in Ky. As settlers from these regions came into and through Ky. Some slaveholders in Ky. Generally, these slaveholders applauded the economic benefits of emancipation accruing to white landowners but also feared that emancipation might produce large numbers of freedmen living in Ky. Gradual emancipationists believed that slavery would be eliminated over time as slave owners of their own volition freed existing slaves through legal manumission. One form of gradual emancipation, publicized by James G. Birney and Cassius Clay, emphasized that slavery impeded economic development in Ky. They contrasted the booming economies of Ohio and Ind. These arguments were meant to persuade slave owners to emancipate their slaves. In any case, gradual emancipationists tended to believe that slaveholders should be compensated for the loss of their property, if, at some point, slaves were freed by action of the state. Abolitionists, by contrast, advocated eliminating the institution of slavery without compensation to slave owners. Slavery and emancipation proved difficult topics for a number of Christian denominations. For the Baptists in â€”, the issue came to a head at Mt. Through political pressure from the Regular Baptists of the Elkhorn Baptist Association and their fledgling Bracken Baptist Association, David Barrow was expelled from the North District Baptist Association in , for advocating the gradual emancipation of slaves and eventual abolition itself. The Emancipation Baptists acted chiefly in the traditional method of other Baptist Associations with messengers, queries, reports, and periodic meetings and preaching. It was not a political party. However, these same Kentuckians were influenced by the creation in of the Tenn. At that time, Tarrant was living in Carrollton, Ky. Abolition Society included the Baptist churches from the Emancipationist Baptists Tarrant had helped to form and a few preachers and elders from the Methodist and Presbyterian denominations. At its peak, however, the statewide organization never claimed more than members. A small group was located at Shelbyville, Ky. Although there was clearly an antislavery group at Louisville, Ky. These Scots congregations formed early aid to fugitive slaves all along the Ohio River and up into central Ind. Abolition Society, the Abolition and Intelligence Messenger. Crowe began the publication in Lexington. He then moved to Shelbyville, Ky. Crowe then proceeded to seminary, ordination, and in , began his first church assignment at Vernon, Ind. He later achieved prominence as the first president of Hanover College at Madison, Ind. Old School Presbyterian Colonization Society. The enthusiasm for emancipation of slaves soon began spread through the mid-South. Between and , representatives from Baltimore, Md. A number of slave owners manumitted their slaves. However, in the entire period from to , slaveholders in Bracken Co. Yet, actions such as these hardly made a dent in the huge numbers of slaves pouring into Ky. By , the emancipation movement ran out of steam as the leaders died off or moved away, and the impact of moral persuasion proved anemic. Into this intellectual vacuum, the faculty at the Danville Presbyterian Seminary led by the Reverend Dr. Breckinridge, with the aid of his brother William J. Breckinridge, an influential Louisville minister, steered the antislavery movement toward a conservative approach that linked gradual emancipation with the concept of colonization, sending freed blacks back to

Africa. The American Colonization Society, founded in 1817, was developed chiefly as a method of ridding the nation of its free people of color and was not originally conceived as a tactic to eliminate slavery from the South. In fact, it was the opposite. The manumission movement, adopted by many Presbyterians and Methodists in the early years of Ky. To the slave owner, a free black living in a community where there were slaves represented an unnecessary tension, a temptation for slaves to become dissatisfied with their bondage. The Nat Turner Rebellion of 1831 in Va. One result was the immediate imposition of harsh laws against free people of color throughout the South and the Ohio River valley. The second result was that the antislavery leadership within the Presbyterians, Methodists, and many forms of Baptists, vigorously adopted the tenets and the tactics of the colonization movement. Sending free blacks to Africa was considered the ultimate solution. At first, colonizationists, with Ky. By 1833, it became evident that free people of color did not want to go to Africa. Fewer than former Ky. The colonization-emancipationists were faced with 1835, Ky. A statewide emancipation convention was scheduled for April in Frankfort, Ky. Leading up to this meeting, the abolitionists in Ky. Fee from Lewis and Bracken Cos. Legislature to emancipate slaves and grant them status as free citizens. The colonizationists, led by Robert J. Young, backed a gradual emancipation plan by which slave owners would pay for the transportation costs to send freed slaves to Africa instead of paying county and state taxes on their slave property. The April showdown was a disaster. Meanwhile the pro-slavery leaders, John Breckinridge and Robert Wycliffe, and others were courting delegates to the October convention labeling all antislavery people as radical abolitionists. The scare tactics worked to perfection, and the antislavery people were routed badly. Statewide, only in Campbell Co. Emboldened by the political disarray among antislavery parties, the Ky. Legislature moved quickly to repeal the non-importation of slaves act of 1825, and the Ky. Fee spent the next few years searching for a method of challenging slavery on southern soil. At first, he worked within the New School Presbyterians, founding churches in Ky. Fee had already moved toward an anti-caste, antislavery position, and gradually moved beyond any attachment to a denomination. And, in fact, he influenced the Bracken and Lewis county churches to become part of the Free Church movement. Fee worked with Simeon S. Jocelyn, Amos Phelps, Lewis Tappan, and George Whipple of the American Missionary Association to develop a colporteur system, bringing northern antislavery preachers and dedicated lay people to distribute Bibles, antislavery literature, and anti-caste congregation development into the mid-South, particularly into Madison Co. Greatly influenced by Eli Thayer and John C. Fee recruited religious and educators but never had the economic managerial expertise of the similar Ceredo community formed in W. Both as an educator and symbol, Fee stands alone in Ky. Most historians acclaim John G. But most historians also find Fee irrelevant to the attitudes and actions taken by the overwhelming numbers of Kentuckians during the 1830s. Fee, the last emancipationist, neither convinced slave owners to give up their slaves nor yeomen to embrace blacks as fellow citizens. Bland, Ballard, and John Speed, et al. *Slave Emancipation in Kentucky*, Bland Ballard, Susquehanna University Press, Bracken County Historical Society, Bracken County Historical Society; The University Press of Kentucky, Covington and Newport, Kentucky, 1977