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Soul by Soul Slavery and Forced Migration in the Antebellum South Daily Life of African American Slaves in the Antebellum South Slave Religion Money over Mastery, Family over Freedom The Slave Community Birthing a Slave African American Slavery and Disability Born in Bondage Slaves Without Masters The Ideology of Slavery Masterless Men Religion and the Antebellum Debate Over Slavery Debating Slavery A House Divided Slave Missions and the Black Church in the Antebellum South Slavery, Capitalism, and Politics in the Antebellum Republic: Volume 1, Commerce and Compromise, 1820-1850 My Brother Slaves Race Relations at the Margins The Mark of Slavery Picturing Slavery Ain't I a Woman? The Slave Drivers Solomon Northup's Twelve Years a Slave Stitched from the Soul Freedom in a Slave Society Speaking for Themselves The Counterrevolution of Slavery Slavery's Interiors Chains of Love Generations of Captivity African American Slavery in the Antebellum Period The Gender Socialization of Slave Children in the Antebellum South Sex, Sickness, and Slavery The Rattling Chains Double Character Family or Freedom Hell Without Fires White Society in the Antebellum South Slave Against Slave

Examines Black pre-Civil War culture and the slave family, detailing sexual attitudes, courtship practices and wedding ceremonies, childrearing, familial roles, language, and discipline Twenty-five years after its original publication, *Slave Religion* remains a classic in the study of African American history and religion. In a new chapter in this anniversary edition, author Albert J. Raboteau reflects upon the origins of the book, the reactions to it over the past twenty-five years, and how he would write it differently today. Using a variety of first and second-hand sources-- some objective, some personal, all riveting-- Raboteau analyzes the transformation of the African religions into evangelical Christianity. He presents the narratives of the slaves themselves, as well as missionary reports, travel accounts, folklore, black autobiographies, and the journals of white observers to describe the day-to-day religious life in the slave communities. *Slave Religion* is a must-read for anyone wanting a full picture of this "invisible institution." Analyzing land policy, labor, and legal history, Keri Leigh Merritt reveals what happens to excess workers when a capitalist system is predicated on slave labor. With the rising global demand for cotton - and thus, slaves - in the 1840s and 1850s, the need for white laborers in the American South was drastically reduced, creating a large underclass who were unemployed or underemployed. These poor whites could not compete - for jobs or living wages - with profitable slave labor. Though impoverished whites were never subjected to the daily violence and degrading humiliations of racial slavery, they did suffer tangible socio-economic consequences as a result of living in a slave society. Merritt examines how these 'masterless' men and women threatened the existing Southern hierarchy and ultimately helped push Southern slaveholders toward secession and civil war. Exploring the disability history of slavery Time and again, antebellum Americans justified slavery and white supremacy by linking blackness to disability, defectiveness, and dependency. Jenifer L. Barclay examines the ubiquitous narratives that depicted black people with disabilities as pitiable, monstrous, or comical, narratives used not only to defend slavery but argue against it. As she shows, this relationship between ableism and racism impacted racial identities during the antebellum period and played an overlooked role in shaping American history afterward. Barclay also illuminates the everyday lives of the ten percent of enslaved people who lived with disabilities. Devalued by slaveholders as unsound and therefore worthless, these individuals nonetheless carved out an unusual autonomy. Their roles as caregivers, healers, and keepers of memory made them esteemed within their own communities and celebrated figures in song and folklore. Prescient in its analysis and rich in detail, *The Mark of Slavery* is a powerful addition to the intertwined histories of disability, slavery, and race. In this comprehensive analysis of politics and ideology in antebellum South Carolina, Manisha Sinha offers a provocative new look at the roots of southern separatism and the causes of the Civil War. Challenging works that portray secession as a fight for white liberty, she argues instead that it was a conservative, antidemocratic movement to protect and perpetuate racial slavery. Sinha discusses some of the major sectional crises of the antebellum era--including nullification, the conflict over the expansion of slavery into western territories, and secession--and offers an important reevaluation of the movement to reopen the African slave trade in the 1850s. In the process she reveals the central role played by South Carolina planter politicians in developing proslavery ideology and the use of states' rights and constitutional theory for the defense of slavery. Sinha's work underscores the necessity of integrating the history of slavery with the traditional narrative of southern politics. Only by taking into account the political importance of slavery, she insists, can we arrive at a complete understanding of southern politics and the enormity of the issues confronting both northerners and southerners on the eve of the Civil War. Publisher description for *Slavery, capitalism, and politics in the antebellum Republic* / John Ashworth Historians have traditionally neglected relationships between slave men and women during the antebellum period. In *Chains of Love*, historian Emily West remedies this situation by investigating the social and cultural history of slave relationships in the very heart of the South. Focusing on South Carolina, West deals directly with the most intimate areas of the slave experience including courtship, love and affection between spouses, the abuse of slave women by white men, and the devastating consequences of forced separations. Slaves fought these separations through cross-gender bonding and cross-plantation marriages, illustrating West's thesis about slave marriage as a fierce source of resistance to the oppression of slavery in general. Making expert use of sources such as the Works Progress Administration narratives, slave autobiographies, slave owner records, and church records, this book-length study is the first to focus on the primacy of spousal support as a means for facing oppression. *Chains of Love* provides telling insights into the nature of the slave family that emerged from these tensions, celebrates its strength, and reveals new dimensions to the slaves' struggle for freedom. This anthology brings together under one cover the most important abolitionist and--unique to this volume--proslavery documents written in the United States between the American Revolution and the Civil War. It makes accessible to students, scholars, and general readers the breadth of the slavery debate. Including many previously inaccessible documents, *A House Divided* is a critical and welcome contribution to a literature that includes only a few volumes of antislavery writings and no volumes of proslavery documents in print. Mason Lowance's introduction is an excellent overview of the antebellum slavery debate and its key issues and participants. Lowance also introduces each selection, locating it historically, culturally, and thematically as well as linking it to other writings. The documents represent the full scope of the varied debates over slavery. They include examples of race theory, Bible-based arguments for and against slavery, constitutional analyses, writings by former slaves and women's rights activists, economic defenses and critiques of slavery, and writings on slavery by such major writers as William Lloyd Garrison, John Greenleaf Whittier, Walt Whitman, Henry David Thoreau, and Ralph Waldo Emerson. Together they give readers a real sense of the complexity and heat of the vexed conversation that increasingly dominated American discourse as the country moved from early nationhood into its greatest trial. *Hell Without Fires* examines the spiritual and earthly results of conversion to Christianity for African-American antebellum writers. Using autobiographical narratives, the book shows how black writers transformed the earthly hell of slavery into a "New Jerusalem," a place they could call home. Yolanda Pierce insists that for African Americans, accounts of spiritual conversion revealed "personal transformations with far-reaching community effects. A personal experience of an individual's relationship with God is transformed into the possibility of liberating an entire community." The process of conversion could result in miraculous literacy, "callings" to preach, a renewed resistance to the slave condition, defiance of racist and sexist conventions, and communal uplift. These stories by five of the earliest antebellum spiritual writers--George White, John Jea, David Smith, Solomon Bayley, and Zilpha Elaw--create a new religious language that merges Christian scripture with distinct retellings of biblical stories, with enslaved people of African descent at their center. Showing the ways their language exploits the levels of meaning of

words like master, slavery, sin, and flesh, Pierce argues that the narratives address the needs of those who attempted to transform a foreign god and religion into a personal and collective system of beliefs. The earthly "hell without fires"--one of the writer's characterizations of everyday life for those living in slavery--could become a place where an individual could be both black and Christian, and religion could offer bodily and psychological healing. Pierce presents a complex and subtle assessment of the language of conversion in the context of slavery. Her work will be important to those interested in the topics of slave religion and spiritual autobiography and to scholars of African American and early American literature and religion. "Elegantly argued . . . convincingly shows the centrality of enslaved men and women to the transformation of the coastal upper South's commercial life." —TheJournal of Southern History Once a sleepy plantation society, the region from the Chesapeake Bay to coastal North Carolina modernized and diversified its economy in the years before the Civil War. Central to this industrializing process was slave labor. Money over Mastery, Family over Freedom tells the story of how slaves seized opportunities in these conditions to protect their family members from the auction block. Calvin Schermerhorn argues that the African American family provided the key to economic growth in the antebellum Chesapeake. To maximize profits in the burgeoning regional industries, slaveholders needed to employ or hire out a healthy supply of strong slaves, which tended to scatter family members. From each generation, they also selected the young, fit, and fertile for sale or removal to the cotton South. Conscious of this pattern, the enslaved were sometimes able to negotiate mutually beneficial labor terms—to save their families despite that new economy. Money over Mastery, Family over Freedom proposes a new way of understanding the role of American slaves in the antebellum marketplace. Rather than work against it, as one might suppose, enslaved people engaged with the market somewhat as did free Americans. Slaves focused their energy and attention, however, not on making money, as slaveholders increasingly did, but on keeping their kin out of the human coffles of the slave trade. "Displays exhaustive research, a well-crafted argument, and is a valuable addition to antebellum slave historiography." —H-CivWar, H-Net Reviews Disability is often mentioned in discussions of slave health, mistreatment and abuse, but constructs of how "able" and "disabled" bodies influenced the institution of slavery has gone largely overlooked. This volume uncovers a history of disability in African American slavery from the primary record, analyzing how concepts of race, disability, and power converged in the United States in the first half of the nineteenth century. Slaves with physical and mental impairments often faced unique limitations and conditions in their diagnosis, treatment, and evaluation as property. Slaves with disabilities proved a significant challenge to white authority figures, torn between the desire to categorize them as different or defective and the practical need to incorporate their "disorderly" bodies into daily life. Being physically "unfit" could sometimes allow slaves to escape the limitations of bondage and oppression, and establish a measure of self-control. Furthermore, ideas about and reactions to disability—appearing as social construction, legal definition, medical phenomenon, metaphor, or masquerade—highlighted deep struggles over bodies in bondage in antebellum America. Trapped in a world of brutal physical punishment and unremitting, back-breaking labor, Frederick Douglass mused that it was the friendships he shared with other enslaved men that carried him through his darkest days. In this pioneering study, Sergio A. Lussana offers the first in-depth investigation of the social dynamics between enslaved men and examines how individuals living under the conditions of bondage negotiated masculine identities. He demonstrates that African American men worked to create their own culture through a range of recreational pursuits similar to those enjoyed by their white counterparts, such as drinking, gambling, fighting, and hunting. Underscoring the enslaved men's relationships, however, were the sex-segregated work gangs on the plantations, which further reinforced their social bonds. Lussana also addresses male resistance to slavery by shifting attention from the visible, organized world of slave rebellion to the private realms of enslaved men's lives. He reveals how these men developed an oppositional community in defiance of the regulations of the slaveholder and shows that their efforts were intrinsically linked to forms of resistance on a larger scale. The trust inherent in these private relationships was essential in driving conversations about revolution. My Brother Slaves fills a vital gap in our contemporary understanding of southern history and of the effects that the South's peculiar institution had on social structures and gender expression. Employing detailed research that draws on autobiographies of and interviews with former slaves, Lussana's work artfully testifies to the importance of social relationships between enslaved men and the degree to which these fraternal bonds encouraged them to resist. Winner of the Frederick Jackson Turner Award Winner of the John Hope Franklin Prize Winner of the Avery O. Craven Award Soul by Soul tells the story of slavery in antebellum America by moving away from the cotton plantations and into the slave market itself, the heart of the domestic slave trade. Taking us inside the New Orleans slave market, the largest in the nation, where 100,000 men, women, and children were packaged, priced, and sold, Walter Johnson transforms the statistics of this chilling trade into the human drama of traders, buyers, and slaves, negotiating sales that would alter the life of each. What emerges is not only the brutal economics of trading but the vast and surprising interdependencies among the actors involved. Using recently discovered court records, slaveholders' letters, nineteenth-century narratives of former slaves, and the financial documentation of the trade itself, Johnson reveals the tenuous shifts of power that occurred in the market's slave coffles and showrooms. Traders packaged their slaves by "feeding them up," dressing them well, and oiling their bodies, but they ultimately relied on the slaves to play their part as valuable commodities. Slave buyers stripped the slaves and questioned their pasts, seeking more honest answers than they could get from the traders. In turn, these examinations provided information that the slaves could utilize, sometimes even shaping a sale to their own advantage. Johnson depicts the subtle interrelation of capitalism, paternalism, class consciousness, racism, and resistance in the slave market, to help us understand the centrality of the "peculiar institution" in the lives of slaves and slaveholders alike. His pioneering history is in no small measure the story of antebellum slavery. In the antebellum South, the presence of free people of color was problematic to the white population. Not only were they possible assistants to enslaved people and potential members of the labor force; their very existence undermined popular justifications for slavery. It is no surprise that, by the end of the Civil War, nine Southern states had enacted legal provisions for the "voluntary" enslavement of free blacks. What is surprising to modern sensibilities and perplexing to scholars is that some individuals did petition to rescind their freedom. Family or Freedom investigates the incentives for free African Americans living in the antebellum South to sacrifice their liberty for a life in bondage. Author Emily West looks at the many factors influencing these dire decisions -- from desperate poverty to the threat of expulsion -- and demonstrates that the desire for family unity was the most important consideration for African Americans who submitted to voluntary enslavement. The first study of its kind to examine the phenomenon throughout the South, this meticulously researched volume offers the most thorough exploration of this complex issue to date. Essay from the year 2003 in the subject History - America, University of Phoenix, 10 entries in the bibliography, language: English, abstract: The word 'Antebellum' is a Latin phrase which means 'before the war'. When used in the context of United States history, this term is typically used to describe the time leading up to the Civil War. Although some consider the Kansas-Nebraska Act of 1854 the beginning of the Antebellum Period, others refer to dates as early as 1812. No matter what date one uses, it was a time in American history when escalating sectionalism eventually led to the American Civil War ("Antebellum"). This book sheds new light on domestic forced migration by examining the experiences of American-born slave migrants from a comparative perspective. It analyzes how different migrant groups anticipated, reacted to, and experienced forced removal, as well as how they adapted to their new homes. In the first-ever comprehensive analysis of violence between slaves in the antebellum South, Jeff Forret challenges persistent notions of slave communities as sites of unwavering harmony and solidarity. Though existing scholarship shows that intraracial black violence did not reach high levels until after Reconstruction, contemporary records bear witness to its regular presence among enslaved populations. Slave against Slave explores the roots of and motivations for such violence and the ways in which slaves, masters, churches, and civil and criminal laws worked to hold it in check. Far from focusing on violence alone, Forret's work also adds depth to our understanding of morality among the enslaved, revealing how slaves sought to prevent violence and punish those who engaged in it. Forret mines a vast array of slave narratives, slaveholders' journals, travelers' accounts, and church and court records from across the South to approximate the prevalence of slave-against-slave violence prior to the Civil War. A diverse range of motives for these conflicts emerges, from tensions over status differences, to disagreements originating at work and in private, to discord relating to the slave economy and the web of debts that slaves owed one another, to courtship rivalries, marital disputes, and adulterous affairs. Forret also uncovers the role of explicitly gendered violence in bondpeople's constructions of masculinity and femininity, suggesting a system of honor among slaves that would have been

familiar to southern white men and women, had they cared to acknowledge it. Though many generations of scholars have examined violence in the South as perpetrated by and against whites, the internal clashes within the slave quarters have remained largely unexplored. Forret's analysis of intraracial slave conflicts in the Old South examines narratives of violence in slave communities, opening a new line of inquiry into the study of American slavery. In one volume, these essentially unabridged selections from the works of the proslavery apologists are now conveniently accessible to scholars and students of the antebellum South. The *Ideology of Slavery* includes excerpts by Thomas R. Dew, founder of a new phase of proslavery militancy; William Harper and James Henry Hammond, representatives of the proslavery mainstream; Thornton Stringfellow, the most prominent biblical defender of the peculiar institution; Henry Hughes and Josiah Nott, who brought would-be scientism to the argument; and George Fitzhugh, the most extreme of proslavery writers. The works in this collection portray the development, mature essence, and ultimate fragmentation of the proslavery argument during the era of its greatest importance in the American South. Drew Faust provides a short introduction to each selection, giving information about the author and an account of the origin and publication of the document itself. Faust's introduction to the anthology traces the early historical treatment of proslavery thought and examines the recent resurgence of interest in the ideology of the Old South as a crucial component of powerful relations within that society. She notes the intensification of the proslavery argument between 1830 and 1860, when southern proslavery thought became more systematic and self-conscious, taking on the characteristics of a formal ideology with its resulting social movement. From this intensification came the pragmatic tone and inductive mode that the editor sees as a characteristic of southern proslavery writings from the 1830s onward. The selections, introductory comments, and bibliography of secondary works on the proslavery argument will be of value to readers interested in the history of slavery and of nineteenth-century American thought. Comprehensive edition with previously unpublished supplemental material. This richly illustrated book offers a glimpse into the lives and creativity of African American quilters during the era of slavery. Originally published in 1989, *Stitched from the Soul* was the first book to examine the history of quilting in the enslaved community and to place slave-made quilts into historical and cultural context. It remains a beautiful and moving tribute to an African American tradition. Undertaking a national search to locate slave-crafted textiles, Gladys-Marie Fry uncovered a treasure trove of pieces. The 123 color and black and white photographs featured here highlight many of the finest and most interesting examples of the quilts, woven coverlets, counterpanes, rag rugs, and crocheted artifacts attributed to slave women and men. In a new preface, Fry reflects on the inspiration behind her original research--the desire to learn more about her enslaved great-great-grandmother, a skilled seamstress--and on the deep and often emotional chords the book has struck among readers bonded by an interest in African American artistry. Before the Civil War, most Southern white people were as strongly committed to freedom for their kind as to slavery for African Americans. This study views that tragic reality through the lens of eight authors - representatives of a South that seemed, to them, destined for greatness but was, we know, on the brink of destruction. Exceptionally able and ambitious, these men and women won repute among the educated middle classes in the Southwest, South and the nation, even amid sectional tensions. Although they sometimes described liberty in the abstract, more often these authors discussed its practical significance: what it meant for people to make life's important choices freely and to be responsible for the results. They publicly insisted that freedom caused progress, but hidden doubts clouded this optimistic vision. Ultimately, their association with the oppression of slavery dimmed their hopes for human improvement, and fear distorted their responses to the sectional crisis. This book covers the full spectrum of daily life among slaves in the Antebellum South, giving readers a more complete picture of slaves' experiences in the decades before emancipation. In their daily struggles to forge lives of dignity and meaning within an inhuman system, slaves in the Antebellum South demonstrated creativity, resilience, and an insatiable desire to be free. *The Daily Life of African American Slaves in the Antebellum South* focuses on their struggles to create lives of meaning and dignity within a brutal and repressive system. This volume provides a comprehensive examination of the institution of slavery from the perspective of the slaves themselves. Readers can explore the family life, religious beliefs, political activities, intellectual aspirations, material possessions, and recreational pursuits of enslaved people. The book shows that enslaved people were tightly constrained by the harsh realities of the oppressive system under which they lived, but that they found ways to forge lives of their own. The book synthesizes the latest and best literature on slavery and gives readers the opportunity to examine history through the lens of daily life using primary source documents created by slaves or former slaves. Provides readers with an understanding of the daily lives of enslaved African Americans Depicts how slaves struggled to create lives of dignity and meaning within a system designed to dehumanize them Points out important ways in which slaves resisted slavery Links the history of slavery to the larger history of Antebellum America Uses primary source documents and slave narratives to provide a supporting voice to the text "In this book Bruce Collins adopts a fresh perspective to re-examine white society in the American South before the Civil War. He starts with the central fact that Southern whites displayed considerable unity of purpose in fighting the Civil War; and he looks back at the generation of white Southerners before the conflict to analyse the social bonds that helped to draw these people together. By examining a large body of scholarly work on the antebellum South, and a diverse sample of original sources, he is able to offer a broadly based and argued explanation of the emergence of a Southern identity from a loosely structured, often contrasting and lightly governed society. Factors which Dr. Collins sees as essential to an understanding of Southern attitudes include those of obvious importance, such as cotton culture, family life, and racial thinking stimulated by slavery, together with less frequently analysed social bonds--for example the Indian presence, historical consciousness, physical and social mobility and respectability. These and other topics are fully explored by Dr. Collins in this stimulating volume, which will be welcomed not only by the student and professional historian, but also by anyone interested in the history of the American South."--Back cover. Each time a child was born in bondage, the system of slavery began anew. Although raised by their parents or by surrogates in the slave community, children were ultimately subject to the rule of their owners. Following the life cycle of a child from birth through youth to young adulthood, Marie Jenkins Schwartz explores the daunting world of slave children, a world governed by the dual authority of parent and owner, each with conflicting agendas. Despite the constant threats of separation and the necessity of submission to the slaveowner, slave families managed to pass on essential lessons about enduring bondage with human dignity. Schwartz counters the commonly held vision of the paternalistic slaveholder who determines the life and welfare of his passive chattel, showing instead how slaves struggled to give their children a sense of self and belonging that denied the owner complete control. *Born in Bondage* gives us an unsurpassed look at what it meant to grow up as a slave in the antebellum South. Schwartz recreates the experiences of these bound but resilient young people as they learned to negotiate between acts of submission and selfhood, between the worlds of commodity and community. Even while slavery existed, Americans debated slavery. Was it a profitable and healthy institution? If so, for whom? The abolition of slavery in 1865 did not end this debate. Similar questions concerning the profitability of slavery, its impact on masters, slaves, and nonslaveowners still inform modern historical debates. Is the slave South best characterized as a capitalist society? Or did its dogged adherence to non-wage labor render it precapitalist? Today, southern slavery is among the most hotly disputed topics in writing on American history. With the use of illustrative material and a critical bibliography, Dr Smith outlines the main contours of this complex debate, summarizes the contending viewpoints, and at the same time weighs up the relative importance, strengths and weaknesses of the various competing interpretations. This book introduces an important topic in American history in a manner which is accessible to students and undergraduates taking courses in American history. Marli F. Wiener skillfully integrates the history of medicine with social and intellectual history in this study of how race and sex complicated medical treatment in the antebellum South. *Sex, Sickness, and Slavery* argues that Southern physicians' scientific training and practice uniquely entitled them to formulate medical justification for the imbalanced racial hierarchies of the period. Challenged with both helping to preserve the slave system (by acknowledging and preserving clear distinctions of race and sex) and enhancing their own authority (with correct medical diagnoses and effective treatment), doctors sought to understand bodies that did not necessarily fit into neat dichotomies or agree with suggested treatments. Focusing on Southern states from Virginia to Alabama, Wiener examines medical and lay perspectives on the body through a range of sources, including medical journals, notes, diaries, daybooks, and letters. These personal and revealing sources show how physicians, medical students, and patients--both free whites and slaves--felt about vulnerability to disease and mental illnesses, how bodily differences between races and sexes were explained, and how emotions, common sense, working

conditions, and climate were understood to have an effect on the body. Physicians' authority did not go uncontested, however. Weiner also describes the ways in which laypeople, both black and white, resisted medical authority, clearly refusing to cede explanatory power to doctors without measuring medical views against their own bodily experiences or personal beliefs. Expertly drawing the dynamic tensions during this period in which Southern culture and the demands of slavery often trumped science, Weiner explores how doctors struggled with contradictions as medicine became a key arena for debate over the meanings of male and female, sick and well, black and white, North and South. How slaves created the organized black church while still under the oppression of bondage. Ira Berlin traces the history of African-American slavery in the United States from its beginnings in the seventeenth century to its fiery demise nearly three hundred years later. Most Americans, black and white, have a singular vision of slavery, one fixed in the mid-nineteenth century when most American slaves grew cotton, resided in the deep South, and subscribed to Christianity. Here, however, Berlin offers a dynamic vision, a major reinterpretation in which slaves and their owners continually renegotiated the terms of captivity. Slavery was thus made and remade by successive generations of Africans and African Americans who lived through settlement and adaptation, plantation life, economic transformations, revolution, forced migration, war, and ultimately, emancipation. Berlin's understanding of the processes that continually transformed the lives of slaves makes *Generations of Captivity* essential reading for anyone interested in the evolution of antebellum America. Connecting the Charter Generation to the development of Atlantic society in the seventeenth century, the Plantation Generation to the reconstruction of colonial society in the eighteenth century, the Revolutionary Generation to the Age of Revolutions, and the Migration Generation to American expansionism in the nineteenth century, Berlin integrates the history of slavery into the larger story of American life. He demonstrates how enslaved black people, by adapting to changing circumstances, prepared for the moment when they could seize liberty and declare themselves the Freedom Generation. This epic story, told by a master historian, provides a rich understanding of the experience of African-American slaves, an experience that continues to mobilize American thought and passions today. A vivid and moving history of the quarter of a million free blacks who lived in the South before the Civil War. Copyright © Libri GmbH. All rights reserved. Covering a broad geographic scope from Virginia to South Carolina between 1820 and 1860, Jeff Forret scrutinizes relations among rural poor whites and slaves, a subject previously unexplored and certainly under-reported. Forret's findings challenge historians' long-held assumption that mutual violence and animosity characterized the two groups' interactions; he reveals that while poor whites and slaves sometimes experienced bouts of hostility, often they worked or played in harmony and camaraderie. *Race Relations at the Margins* is remarkable for its focus on lower-class whites and their dealings with slaves outside the purview of the master. Race and class, Forret demonstrates, intersected in unique ways for those at the margins of southern society, challenging the belief that race created a social cohesion among whites regardless of economic status. As Forret makes apparent, colonial-era flexibility in race relations never entirely disappeared despite the institutionalization of slavery and the growing rigidity of color lines. His book offers a complex and nuanced picture of the shadowy world of slave-poor white interactions, demanding a refined understanding and new appreciation of the range of interracial associations in the Old South. The Florentine artist Agnolo Bronzino (1503-1572) has long been celebrated as the consummate court painter and his sumptuous portrayals of Duke Cosimo de' Medici and Duchess Eleonora de Toledo have become icons of Italian Renaissance art. In this volume, an international assembly of scholars advances modern perceptions of Bronzino's art by applying fresh research paradigms not only to the well-known portraits, but also to other painted subjects, frescoes, and tapestries within the context of ancient Roman precedents, Renaissance European court culture, and postmodernist theory. The seven essays supplement two recent Bronzino exhibitions in New York and Florence (2010) by addressing Bronzino's portraiture, creative process, and tapestry production as well as past and present attitudes towards nudity, sexuality, landscapes, and poetic satire in Bronzino's imagery. *Double Character* seeks to explain how communities dealt with an important dilemma raised by these trials: how could slaves who acted as moral agents be treated as commodities? Because these cases made the character of slaves a central legal question, slaves' moral agency intruded into the courtroom, often challenging the character of slaveholders who saw themselves as honorable masters. Gross looks at the stories about white and black character that witnesses and litigants put forth in court. The deprivations and cruelty of slavery have overshadowed our understanding of the institution's most human dimension: birth. We often don't realize that after the United States stopped importing slaves in 1808, births were more important than ever; slavery and the southern way of life could continue only through babies born in bondage. In the antebellum South, slaveholders' interest in slave women was matched by physicians struggling to assert their own professional authority over childbirth, and the two began to work together to increase the number of infants born in the slave quarter. In unprecedented ways, doctors tried to manage the health of enslaved women from puberty through the reproductive years, attempting to foster pregnancy, cure infertility, and resolve gynecological problems, including cancer. Black women, however, proved an unruly force, distrustful of both the slaveholders and their doctors. With their own healing traditions, emphasizing the power of roots and herbs and the critical roles of family and community, enslaved women struggled to take charge of their own health in a system that did not respect their social circumstances, customs, or values. *Birthing a Slave* depicts the competing approaches to reproductive health that evolved on plantations, as both black women and white men sought to enhance the health of enslaved mothers--in very different ways and for entirely different reasons. *Birthing a Slave* is the first book to focus exclusively on the health care of enslaved women, and it argues convincingly for the critical role of reproductive medicine in the slave system of antebellum America. Essays discuss proslavery arguments in the churches, the urge toward compromise and unity, the coming of schisms in the various denominations, and the role of local conditions in determining policies

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