

**UNCLE TOM'S CABIN REVISTED****DRAFT****NOVEL OUTLINE****INTRODUCTION****UNCLE TOM'S CABIN****Uncle Tom, The Story.**

The story of Uncle Tom's cabin follows 4 slaves: Eliza, tall fair and mostly White, her equally fair-skinned husband George, and their young son Jim Crow, a doted on, enrapturing and beautiful child, and the namesake of the novel, the pious Uncle Tom. Eliza, Jim and Tom are from the Shelby plantation in Kentucky and find that they are sold to a slave trader to settle a debt incurred by their master. Industrious and brilliant George lives on a nearby plantation where he is subject to the capricious jealousy of his master due to his intellect, which is perceived as insubordination.

Soon Eliza and Jim steel themselves for a daring escape to the north while George through trickery and boldness, sees his own way north with hopes of joining his family. Uncle Tom meanwhile finds that his fate is to suffer the horrifying prospect of being sold down south, which was every slaves worst fear.

The travels of the characters, their situations, conversations and dialogues within their hero's journey compose the vital grist from which the author exposes slavery in all it's facets, with particular attention to how, it's laws, indignities and peculiarities taints the lives and personalities of everyone involved in the novel from individual slaves (Eliza, George, Tom, Jim, Cassy, Topsy, etc), slave-owners (Shelby, Mr. Haley, St. Clare, Legree) to peripheral characters (Miss Ophelia, Senator Bird, Tom Loker, and the Quakers).

The arguments, questions and information presented in the novel are infused seamlessly within the lives of the characters and dialogues mentioned above. The effect of the novel upon the nation had nothing less than a socially transformative effect in the ongoing debate over slavery.

**How the Story was told.**

The story of Uncle Tom's Cabin was first told in serialized form, in 41 installments over the course of 44 weeks in The Washington D.C. based abolitionist newspaper, *The National Era*. The serial began on April 1st, 1851, 10 years and 11 days before the attack on fort Sumter and the beginning of the civil war.

It is estimated that at least 50,000 readers read the novel or had it read to them publicly in it's serialized form. A year on March 20<sup>th</sup>, 1852, the story was re-released as a book. It quickly sold over 300,000 copies, and over 500,000 copies by 1857. becoming the first book of any kind to outsell the bible. It went on to become the best selling novel in the history of the United States as well as an international hit.

**Effect/Meaning of the novel.**

The novel exposed the north to the full horrors of slavery, while also establishing that African's in bondage were endowed with all of the humane attributes, affectations and complex desires as their white counterparts. It's not that the North did not understand that slavery was oppressive and at times violent. The vital key that Stowe provided was a narrative that gave voice to the humanity of the African, which in contrast illustrated the brutality and oppressiveness of the system in a new and undeniable light that cut through all former arguments for slavery.

The effect of the novel upon the south was equally powerful. The economy of the southern states, it's politics, and the way of life afforded by slavery was now being questioned anew. The 350-year argument that slavery was a paternalistic system in line with Christian ideals that benefitted African's who were in effect being saved from lives of savagery, was increasingly untenable.

### Significance of the Novel.

The author's masterful utilization of the literary device of sentimentalism, combined with the authors belief in perfectionist religious doctrine, which dictates that God is known most fully and intimately, through ones emotions, caused her to appeal directly to each individual who read the novel. This device was the core of the novels vibrancy as an argument as well as a source of the sharpest criticisms against the novel.

The timing of the novel, coming on the heels of the Fugitive Slave act and the final overthrow of the slave-free state power balance caused by the gold rush of 1849 and the need for California to become a free state, served as a profound moral advantage to abolitionist and anti-slave forces. The author effectively seized upon the time with clarity of vision that her story could do something that no other had done before for the cause of abolition.

1851 was a time when there were many factions both for and against slavery. Abolitionist wanted emancipation of the slave, but they disagreed on when and how abolition should be enacted, There was also a broader discussion as to what should become of the newly freed slaves. Should they become citizens with full rights? Or become sub-citizens with lesser rights than whites? or should they be colonized back to Africa to settle the question in total?

Anti-slave factions were not necessarily abolitionist. They simply did not want any further expansion of slavery. They recognized that the south, by way of slavery held an unfair political advantage in determining the nations affairs, especially in light of the 3/5<sup>ths</sup> rule. Their views towards slaves did not necessarily recognize their humanity, nor necessarily call for an end to slavery within established slave states.

The questions Stowe grappled with in 1852 were complex and difficult. The ensuing 172 years after Uncle Tom's Cabin has shown that the effects of slavery upon our nations consciousness, as well as it's current policies falls short of color, class and race blindness.

### The Novel Today.

Today, little of the power, history, or role of the novel in the struggle for emancipation is remembered. Uncle Tom and Jim Crow, both names of characters in the novel, have taken on meanings far removed from their namesakes. In fact little remains within American consciousness on the actual novel, although the novels significance as a cultural document is firmly

established. Most of what is remembered is the antebellum black image of slaves in exaggerated caricatures and submissive poses.

The immediate southern response to Uncle Tom's cabin was to both denounce it was being harsh and untrue, and also to exploit the popularity of the story by staging plays and traveling shows that stripped all of the political import of the novel, and put buffoonery and ignorance in it's place.

#### The Person In Question: Uncle Tom.

"Uncle Tom", has taken on the meaning of a disloyal, kow-towing, or traitorous black. The understanding of what the fundamental characteristics of the character are, and his strength and faith has become almost wholly lost. "Uncle Tom" has become ubiquitous in this sense, a person out of context, and a term that riles contempt from even the most a-political African-American.

It was the search for the truth of what Uncle Tom was that roused my interest in the novel. What I found was more powerful and humbling than I could have ever anticipated.

Much as the novel and the characters within have taken on a life of their own the book itself has become a representation of the age immediately prior to the civil war. The evolution of the United States post-Uncle Tom's Cabin was that of a nation inexorably divided, at war and then, at peace with 3,000,000 newly freed slaves. The how's, the why's, the who's and the where's are all discussed, or hinted at within the pages of the novel

#### The Nation Prior to Uncle Tom's Cabin.

The picture of the United States prior to Uncle Tom's cabin is of two nations disguised as one with two disparate economies, two political imperatives, two ways of life, and two cultures.

The fracture between the north and south over slavery, which began over 150 years prior to the nation's independence, had only escalated to an untenable and irreparable rift in the mid 19<sup>th</sup> century. Previous political alliances between north and south were abandoned. The priorities of an ever-expanding nation, into the west and into Mexico created complex problems that unearthed and exacerbated long-standing tensions and divisions. The previous balance between slave and free states was forever tilted with the California Gold Rush and acquisition of arid land that did not necessitate the need for slaves within the constitutions of newly created states. Seizing upon this reality, anti-slave forces abandoned alliances that had safeguarded peace against the threat of economic and political fracture ushering in the reality of succession from the union of southern states.

If it were not for the final insult of the fugitive slave act, a final desperate attempt by the south to define a new era and extort a new strategy in keeping slavery as an American institution, it is doubtful that Harriet Beecher Stowe would have written the novel that caused the flames of rebellion to burst forth as quickly.

#### The Author, Her life & Family

Stowe, being a female author in a time when women had not attained the right of suffrage and were thought to be unsuited to make public political

contributions, or even speak before "mixed company" opened her up for several forms of gender based criticism which sought to dismiss the novels import.

Stowe, within the novel and especially within the Key to Uncle Tom's Cabin showed that she was highly educated, had a strong philosophical and religious fund of knowledge to draw from and was calculated and premeditated in every word and affectation within the novel's pages.

Stowe was daughter of Henry Ward Beecher, a religious scholar and the former head of Lane Seminary. She had been educated and showed exceptional promise and when in the midst of her teens, had become a teacher herself. Her husband was Calvin Stowe, a religious scholar in his own right. Stowe also had 6 brothers who were all preachers. Family discussions both at the table and through letters were a part of the Stowe family culture, an through these exchanges, Stowe honed and refined her opinions and rhetoric, a skill that would serve her well in her future public writings.

#### Stowe's Motivation & Influences.

Stowe, being the philosopher/academic that she was, had other deeply held beliefs and ideas she wished to convey besides Christianity and Abolition. Her religious orientation was such that she believed the resolution of the crisis of slavery was the nations most pressing problem and constituted a national religious crisis. Stowe also felt that the resolution of the slavery issue, through Christian principles was the key to ushering in millennialism and perfectionism.

The list of religious scholars that Stowe was influenced by was long and varied. She immersed herself in the exploration of contemporary religious philosophy. Stowe studied and was influenced by Scottish common sense philosophy; natural theology; immediatism; Alexander Kinmont's racial romanticism; holiness teachings and as mentioned above, millennialism an perfectionist perspectives. This religious orientation was the root of her religious activism.

Stowe was moved by the reality that Christ's teachings have played a primary motivating factor in political and social activism, as well as having been used as a tool by those in power to control and suppress political movements. Stowe illustrates both themes in how she, the author, makes her strongest of political statements through slave characters, primarily Uncle Tom. The irony that Uncle Tom is politically denatured due to his religious convictions and that this fact has formed the basis for the denunciation of Uncle Tom and renunciation of the novel was not lost on Stowe.

#### Uncle Tom's Afterlife.

The fact that the term "Uncle Tom" has become a virtual epithet to African-American's is a testimony in part to the power of the novelist to create a character that has taken on a life and personality that has endured in the national consciousness virtually incapable of being dismissed.

In this way, the novel itself is an example of how men and women in every age since Christ have struggled to reclaim and renew his message and use it as a motivation to move and stir men's hearts. Stowe's religion is not fire and brimstone, rather it is a faith that exalts spiritual equality in heaven through the resonance within ones heart, as the necessary key to achieving spiritual equality the means by which all of humanity may join in brotherhood in the eyes of the savior.

Uncle Tom was a Christ-like figure. His martyrdom within the novel was the death-knell of the south and the power of his sacrifice served as a profound and definitive moment in our nation's living history.

In this sense, Uncle Tom marks the beginning of the enduring struggle for African-American freedom and expression. Tom's radical Christianity and the Christianity of slaves and ex-slaves formed the basis for the next generations' iteration of African-American freedom fighters. Regardless of how disparate their principles may seem from Uncle Tom in hindsight, the future struggle was shaped wholly by the past both in principle and the ways in which new iterations must come to terms with the newfound impotence and irrelevance of times gone by.

### Other Influences.

Stowe was also informed by personal relationships with former slaves who worked for her family as well as face-to-face contact with some of the most influential abolitionist in her time. One of which was Theodore Dwight Weld. Husband of Angelina Grimke, and author of *American Slavery As It Is*, -a compendium of the horrors of slavery that Stowe used as primary reference. Weld organized and was chief orator in the famous Lane Seminary Debate, where Stowe's father was the dean. These debates are a seminal event of the abolitionist movement.

Stowe also lost a young son, and her mother at an early age which is speculated to have made her particularly compassionate towards he losses experienced through atrocity, torture and sale incurred by her fellow women in slavery. All slaves young and old suffered under the constant threat of the separation of loved ones of any age, at any time, for any reason.

### The Uncle Tom Paradox.

Contending with our current days reckoning of the novel is 160 years of social strata, criticism and social-cultural-political evolutions that have changed in some ways and obscured in other ways the original meaning of the novel. Critical analysis and Commentary on the novel has in some cases disregarded the context of the time in which the novel was written [i.e. James Baldwin's 'Everyone's Protest Novel', from *Notes Of A Native Son*.] Yet, in the same sense, the response to Uncle Tom's Cabin (including Baldwin's) must also be gauged within the times in which the *responses* were written. Black empowerment has risen through the ages from slave to reconstruction, to free, from the stewardship of Booker T. Washington/WEB Dubois debates, to Garveyism, the Harlem renaissance, the "double v" campaign, the civil rights movement to the present day. Each epoch, each age and strategy, viewed this seminal piece from varying degrees of enthusiasm and triumph to rejection and disgust.

Digging through these layers of American history will place the novel in context and shed light on the evolution of African-American liberation, 19<sup>th</sup> century national politics, and the antecedents/effects, after-effects of the civil war. More importantly, this exposition will provide a clear map for how this nation has evolved with regards to the confluence of social shifts discussed and debated within Uncle Tom's Cabin.

### Suggested Outline:

- I. Introduction
  - a. What is Uncle Tom's Cabin (Your first paragraph is great)

- i. In Summary:
  - 1. What it meant/was
  - 2. What it has come to mean/is
- b. What it was:
  - i. The time
  - ii. The Author
    - 1. Her life
      - a. Family
    - 2. Her influences
      - a. Religion
      - b. Abolitionists
      - c. Feminism
      - d. Political Ideology
      - e. Personal Experience
- c. What it has become:
  - i. How its use/misuse
- d. What it can be (Or Lessons for Today)
- e. Overview of book, Chapter I will...Chapter II will... etc.
- f. Closing

## SECTIONS

### OPENING FOR RELIGIOUS CHAPTER

It revealed itself to me as the holy grail of American literature, and the seminal piece in the abolitionist and feminist movement, as well as an indispensable document in Christian revivalism, taking the issue out of the arena of quiet religious contemplation and putting the responsibility for personal salvation in the hands of the individual, whereby their actions, in the sphere of Christian relations, or inaction according to their faith, rather than their claimed belief.

### OPENING FOR POLITICAL CHAPTER

The novel touched upon all that is important in American political history, up to the time of its publishing, as well as serving as the authoritative document on the most pressing crisis of the time; Slavery, slave economy and the very sanctity of the union which rested upon the issue of how slavery and its political necessities defined U.S. domestic policy.

### OPENING FOR LITERARY CRITICISM/PRAISE CHAPTER

This book has been interpreted, misinterpreted, re-interpreted thousands, if not tens of thousands, or millions of times. To some extent, by every individual that reads it and a good number who haven't, due to the penetration of its characters, archetypes, and themes into the American cultural fabric.

How to do justice to his book, in its entirety, in some way?

On purpose and with provocation, the novel touched upon all of the major religious and political flash points on both sides of the issue of slavery. Thus making it virtually impossible for any individual to wade into its mire,

without being unaffected, emotionally, politically or otherwise in their understanding or judgment of events therein. As a prime example (in my eyes) is the effect the novel had upon James Baldwin, in his oft quoted, celebrated critique of the novel in "notes of a native son" entitled "every man's protest novel" (discussed in pages 88-88). Baldwin is unable to separate his involvement in the novel (as a black man, as a descendent of slaves, as a writer, as an American, as one who daily had to deal with racism, prejudice, discrimination, as one who wanted to be treated "as a man", as a role model, race spokesman, social critic, etc, etc, etc) from what may or may not have been the intent of the author and the unsettled nature of the multi-faceted issues explored in the dialogues within the book.

Significance of Uncle Tom's Cabin: Uncle Tom's Cabin is probably the most influential novel ever written, and certainly the most effective political novel. It remains the world's all-time best-seller. In the first year alone it sold 300,000 copies in the United States and a million in England. As of 1976 it had been translated into fifty-eight languages, nearly 150 editions, with many reprints, have appeared in English. Over 60 editions in French, and nearly 60 in 21 languages in the former soviet union.

In Europe it's considered "a masterpiece of social realism" on par with great European novels. It's status as a masterpiece is still debated in this country.

\*Definition of a "masterpiece" novel at top of pg. 12 (Josephine Donovan says it satisfies all criteria of a masterpiece novel).

<http://www.iath.virginia.edu/utc/>

*few realize the extent to which Stowe's creation (thanks in large part to the absence of copyright protections in mid-nineteenth-century America) subsequently mutated into several decades' worth of popular culture incarnations. Uncle Tom's Cabin and American Culture has gathered a remarkable breadth of these incarnations in text, images, audio, film clips, and material culture dating from 1830 to 1930. The site casts a wide and useful net, including the novel and much more: proslavery and African American responses to Stowe's text; examples from the antebellum cultural contexts of sentimental culture, Christianity, the antislavery movement, and blackface minstrel shows; versions of Stowe's novel for the popular stage; children's books; illustrations; foreign-language editions; vaudeville skits; card games; porcelain figures—a remarkable collection for teaching about race and popular culture in the nineteenth and twentieth centuries.*

*As in a brick-and-mortar archive, users encounter these materials from the past with scant historical context, and such racially charged materials cry out for greater contextualization. Documents and images, including dialect-filled minstrel routines and racist caricatures, are presented without explanatory headnotes or interpretive cautions. Despite these cautions, Uncle Tom's Cabin and American Culture is a tremendously valuable site for researchers and, with careful use, for students and teachers as well. —Ellen Noonan, American Social History Project, City University of New York, New York, New York*

### CHAPTER 3 CRITICAL RECEPTION OF THE NOVEL.

A typical review (from Britain 1852): "to my mind it is the greatest novel ever written, and though it will seem strange, it reminded me...more of Shakespeare than anything modern...in [it's] many-sidedness, and,...in that marvelous clearness of insight."

On the bandwagon: Charlotte Bronte, George Eliot, George Sand, Charles Dickens (talk a bit about Charles Dickens' reminiscences of his trip on the rails into slave territory), Ivan Turgenev, Victor Hugo, Leo Tolstoy, Ralph Waldo Emerson. And Eliot saw Stowe as a writer of genius, and Tolstoy saw it as an "example of the highest art".

In the south, they received it negatively, and wrote many counter-point pieces taking issue with the "slander" and "lies". Among abolitionist and blacks: Frederick Douglas called it, "the master book of the twentieth century" and consistently defended her against attacks.

As Frederick Douglas said, he loved the book, but the one fault he found was the chapter on colonialism. A great critique and argument he made was why should blacks have to be the only people on earth who are required to build a nation only made of the constituent parts of its own race? The defining feature of America, is that there are many cultures, features, peoples, races all together, utilizing their strengths. Europe too, has been in a position to use the best technology, education, ideas, machinery, weaponry, agricultural techniques from around the world. As Douglas said any nation that mixes has endured and profited, and the nations that have not, have been dominated by those nations that have.

Not even to mention that our labor, our toil, our sons and daughters of mixed lineage with slave master, native American's and all others on this shore. Frederick Douglass had the peculiar experience of overhearing his master educate his mistress on why she couldn't educate Frederick. Listening to this conversation, much in the same way we listen to conversations and debates in the novel, enlightens, teaches and gives us a particularly strong and rooted context from which to think about contemporary issues. It's personal, it's someone's real perspective, based upon their life, their experiences, their upbringing, their education, their sensitivities.... the whole novel is filled with such characters, who meet, discuss, go off, meet other's cross interact, and in a sense, are all placed in a position where we are in a sense, not fully responsible for our condition. We are born into it. and yet, there are several characters, who attempt to transcend their situations, in fact, many more than in real life. This is what gives the novel its epic tone. (as we all are, as the readers of Beecher's Stowe times were even more so, embroiled within the question of slavery. the fugitive slave act, forced the north, squarely into the conflict.

#### **MY OPINION**

Stowe sees slavery as a moral and religious question, which is truly a battle between good and evil. In the offing, is the very spiritual salvation of the nation. I believe it is Stowe's position that every second slavery exist, the country moves further into darkness. The battle against slavery, is the battle for Christian values, for the living word and a battle to fulfill the promise of eternal heaven for the immortal soul of those who have confessed and been saved by grace. The inability of those engaged in slavery for personal gain is an example of man's struggle against each of the 9 deadly sins, where personal interest and personal gratification cloud the judgement and lead men astray.

#### **OPENING FOR SOUTHERN UNFAITHFUL REPRODUCTIONS OF THE PLAY**

(Stowe did not regard plays as a proper avenue for the telling of the tale). As but one example of the pervasiveness of its themes, In "The King and I" starring Yul Brynner in the midst of a dinner with English representatives to the Queen, The King and guests sit down to dinner and watch a liberal interpretation of Uncle Tom's Cabin as a stage play. "The King and I" itself is a movie re-imagined as a European fantasy, with all the major roles played

by Europeans which makes for an odd juxtaposition of an ethnically cleansed, denatured fantasy, used as light mealtime entertainment. In short, liberal creative interpretation was employed within the themes. In this version. The Buddha assisted Eliza and Jim Crow in crossing the Ohio River, by freezing the river and teaching Eliza and Jim Crow how to safely dance upon the ice to safety, and then thawing the river so that the river swallowed Simon Legree and his henchmen. Once safely across, Eva, Topsy, Legree and others appear. Such artistic license, or combination of incomprehension and exploitation of the Themes of Uncle Tom's Cabin, has been a firmly ensconced popular culture reality for the last 155 years as an unavoidable by-product of the reach and breadth of the novel's. Perhaps only the bible has been misinterpreted, reinterpreted, used and misunderstood as much as Uncle Tom's Cabin.

#### **CHAPTER ON RACE RELATIONS/BLACK LIBERATION.**

Several terms and characters from the book have been indelibly etched into the annals of race relations and race consciousness. Uncle tom's cabin has entered penetrated and suffused the consciousness of the United States, and become an avoidable part of race relations to this day, less so as a primary text and more so through it's influence, which has lead to it's confounding nature within the circles that have debated it's significance and impact and has created several terms that have taken on a life inclusive of, yet far beyond the boundaries they were originally drawn.

**CHAPTER ON 'IN DEFENSE OF UNCLE TOM" AND "PSYCHOLOGY OF UNCLE TOM"** Stockholm syndrome, abusive relations, clinical psychological profile of uncle tom. "Uncle Tom" is, in it's harshest interpretation, a term meaning a kow-towing, racially ignorant, brainwashed, manipulated shell of a Black person. It is used to describe one who has no dignity, or self-awareness of the harmful impact of their misjudgments and price of their inactions/actions in the sphere of African-American/dominant culture relations, yet, at the same time, to be called an Uncle Tom is a clear accusation that the impact of ones pernicious disloyalty to the Black race, is in fact, the basis for ones motivation for their disloyalty. The underlying notion being understood that for the Uncle Tom, the rewards of their disloyalty form the basis of their motivation. For example of one who has been frequently referred to as an Uncle Tom there is, Ward Connerly, Founder of the American Civil Rights Institute (an organization opposed to racial/gender preferences), chief architect of Proposition 209, and a former U.C. Regent. "Uncle Tom" also has a lighter interpretation, of an African-American that may be sound of mind and who may stand alone in their opinions and judgments, yet, those opinions and judgments are either not particularly favorable to African-Americans within the social sphere, or their views are viewed as discompassionate to the African-American plight, or simply that the individuals politics and views are more in line with a type of conservatism that has historically not been kind to African-Americans. An example of this type of "Uncle Tom" would be (whether rightly or wrongly) associate justice Clarence Thomas.

#### **HOW DID "JIM CROW" BECOME THE NAME FOR "JIM CROW"?**

"Jim Crowe" has come to be known as a class of laws which enforced racial segregation in public, under the notion of "separate but equal" which sprang up in response to the 13th, 14th and 15th amendment, and the gains of reconstruction.

#### **THE CULT OF TOPSY**

"Topsy" the wretched and debased slave girl in the novel who is to be the product of transformation to illustrate the possible advances and symbolic rehabilitation of the African race, has become an embodiment of the silly,

happy go lucky, debauched and unimpeachably sub-human black slave girl stereotype, which conveniently being nearly animalistic and beyond education, needs no protections or sympathy for the crimes perpetrated. types of antebellum racism art have sprung forth in the cult of Topsy. Porcelain figurines, paintings, dolls and Posters of "Topsy" type black girls and women have become coveted items in the thriving trade of slavery and antebellum southern memorabilia. Stowe refuses to give us the easy answer with Topsy, the idea that she could be reformed through love alone. The corruptedness of her character is thorough no fault of her own. Stowe makes us be real, be concrete, be patient and invest in the long run in the rehabilitation of that which has become obscured. The humanity corrupted of Topsy.

#### **THE ARCHETYPE OF SIMON LEGREE & MR. HALEY**

"Simon Legree", the slave owner and murderer of Uncle Tom, has become the embodiment of the evil, salacious, uneducated, unprincipled, immoral slave owner. And he has also become almost a superhuman boogeyman/slave-catcher and the Archetype for southern racist with malevolent intent. Legree has become the embodiment of the evil, embodying the immoral, salacious slave owner. At once the culmination of "white trash" in truth he is a creation of slave trade entrepreneurialism, which so conveniently combined financial riches with insatiable lust and all of the ignoble qualities of the anti-humanitarian. He is the unintended consequence of an unrestrained and unmediated marketplace composed of the worst by-products of capitalism, colonialism and human ignorance.

#### **THE MEANING OF EVA**

"Eva" is a beautiful young girl, precocious, spoiled and all good. at the same time she's an obvious Christ figure, she's also a tragic figure. Her death is clear allusion to martyrdom. In a sense, her character also represents the southern ideal of the saintliness of the white woman in the slave-holding family. , she's also, a symbol of the incorruptible nature of that which is thought to be embodied within the female, which goes along with the idea that women are morally superior to men, and therefore, responsible for the moral development of their children because they naturally beheld a moral high ground and an ability to exhibit charity, love, goodness, and virginal, angelic non-sexual love. The most perfected embodiment of both the southern ideal of incorruptible white femininity and a Christ elected/consecrated virginal being. The only character in the novel who is able to overcome her human sin and see blacks and uncle Tom in particular as no less deserving of her love and god's love.

#### **ST. CLARE, MS. OPHELIA, SENATOR BYRD**

Virtually every character in the book represents has evolved through the years into an archetype, a personality type, a class of individual, a political view or caustic ingredient in the make up of a corrupted slavery based 19th century society.

Uncle Tom's cabin was Stowe's, as well as the nations grand opus. A battleground where the atheistic, old world Greek type "gods" of pre-industrial society and burgeoning American economic manifest destiny, are overthrown by the one true Christian Lord, thus freeing the slaves and allowing the creation of a millennialism-based societal transformation.

The cultural impact and significance of Uncle Toms' cabin, then and now, is massive in scope. My goal, is to flesh out and trace the lines from past to present which demonstrates how the novel addresses the history of this nation in unclouded, un-pretended terms and also eloquently elucidates themes that humans and philosophers have contemplated and discussed as a hallmark of

advanced civilization. Questions of human liberty, political power, religion, the ways in which man draws themselves closer to god and how these issues are played out on a national scale, sometimes culminating in the collapse of political systems, economic ties and a transformation of religious and social doctrine. The issues that the nation dealt with, as illustrated within Stowe's novel, raises important lessons of humanity which must be continually reconciled by societies and it's members, as such, it is relevant and timely, to revisit and re-examine Uncle Tom's Cabin from a present-day perspective.

*"Criticism asks what literature is, what it does, and what it is worth."  
-Encyclopedia Britannica*

In order to fully explore Uncle Tom's Cabin, it will become necessary to explore the life of it's author, as well as her beliefs, principles, major life experiences and contemporaries as well as the times in which she lived in. It will also become necessary to explore the American political scene, and how slavery and its aftermath dominated American politics like no other force from inception to the beginning of the 20th Century.

Stowe will also bring us to the examination of popular religious movements and ideals of the mid 19th century, as well as the beginnings and zenith of the abolitionist movement. And finally the birth of the women's movement which naturally fell out of the interest in human rights and the newfound interest in acquiring all of the goods and rights of citizenship.

The relationship and alliance between blacks and whites in the struggle will be examined as well as the fractures between the North and the South, and the battle between the control of slave and low cost labor and the effect to which, that choice was limited and undermined by slave labor and how that influenced public works, public policy, education and migration patterns.

#### **STOWE'S NOVEL CONSTRUCTION: SENTIMENTALITY**

Stowe's novel was an undisguised act of literary criticism upon the United States, and as such the multiple meanings within the book were laid in the reader's path for thoughtful consideration. It was a seminal piece, in that the traditional relationship between critics and writers is that one alludes to the other, themes exposed and unearthed in earlier writings, are explored in future works.

Stowe's novel builds upon slave narratives, and reports from slavery as well as personal experiences and her experience as the wife of a preacher/seminary instructor, daughter of a preacher/seminary founder and the sister of 6 preachers. Her story helped common Americans to develop a point of view concerning slavery that was not available to them before. As we will explore more fully within this paper, the charge of "sentimentalism" levied at Stowe with regards to her work is a badge she would have more than likely wore proudly. She used sentiment to arouse strong feelings within the reader, which was her intent, because she believed in the school of Calvinism and Jonathan Edwards that god's will is revealed through our inner feelings, love being the most supreme. Stowe creates characters that are strong, proud, intelligent and caught in forces beyond their control such that the reader can come into a feelings that she believed would change the way in which the nation viewed slavery and it's costs.

By all possible means of measurement, in this pursuit, Stowe's goals were accomplished.

Sentimentalism: [the philosophy used as a literary device by stowe to illustrate her point]

**Wikipedia 2 defn of: Sentimentalism**

1. sentimentalism: (a) an overindulgence in emotion, to indulge emotion in order to enjoy it. (b) an optimistic over-emphasis of the goodness of humanity. (in reaction against Calvinism, which regarded human nature as depraved. (c) a european ideal that emphasized feelings and emotions a physical appreciation of god, nature or other people rather than logic or reason.
2. sentimentalism: (a) morality is grounded in moral sentiments or emotion

(david hume) (adam smith), emotional basis of moral judgments. Christ-like

### **KANT'S CATEGORICAL IMPERATIVE**

A consideration of the Character of Uncle Tom through the lens of Kant's Categorical Imperative.

Kant argues that the highest good is moral virtue together with happiness. You cannot be truly happy without possessing moral virtue. However, as Uncle Tom experiences, having virtue does not insure wellbeing and may (tragically, in the case of Uncle Tom), conflict with it. In fact this conflict is such that there are few if any who are able to achieve perfected moral virtue and for those of us experiencing happiness deserve it. Ethics requires an analysis of our good will and an understanding of 'good will', 'obligation', 'duty' and so on, as well as their logical relationships to one another. Second, possessing and maintaining one's moral goodness is the very condition under which anything else is worth having or pursuing. Intelligence and even pleasure are worth having only on the condition that they do not require giving up one's fundamental moral convictions. Thus, Kant points out that a good will must then also be good in itself and not in virtue of its relationship to other things such as the agent's own happiness or overall welfare. *Note that although that this is but an interpretation of morality, many include the idea of selflessness, the idea of being good as an end unto itself rather than for a reward, and also, it conflicts with a 'greater good' conception with regard to rebellion, revolution or the taking of others lives. Surely, what Kant speaks of in saying that the categorical imperative is the high water mark of attainment, he also seems to take a Christian approach in that only "him" is capable of attaining such perfection. Within the novel of Uncle Tom's Cabin, many of the qualities of Uncle Tom, that has slowly morphed over the last 16 decades is the idea that to practice to a higher moral good in the face of slavery and oppression, is to be disloyal to the plight of ones group (slaves) to the point of being harmful to that group. There can be no political awareness or allegiance that does not comport itself to complete and total surrender to moral virtue. Tom, to an extreme, yet not unlike many slaves, took this idea to an extreme as discussed by his first owner, who would send him to trips "up north" in free parts and transact business for his master and return to slavery because he had "got religion" and could do no wrong towards his master.*

### **WHAT TYPE OF NOVEL IS UNCLE TOM'S CABIN?**

Joseph Campbell – the Hero's quest  
 The labors of Hercules  
 Jason and the Argonauts  
 Greek mythology  
 Paradise Lost – Milton  
 Dante's Inferno – Dante Alighieri  
 The Wizard of Oz- Frank Baum  
 The Canterbury Tales- Chaucer  
 The Hero's Quest- Joseph Campbell  
 Alice in Wonderland- Lewis Carroll

The novel as a vision quest. As much in common with the wizard of oz, and alice in wonderland as the hero's quest. Interestingly, all of these novels have a theme, which are modern retellings of old themes exposed in Dante's inferno, Paradise Lost and the Canterbury tales. Whereas the movement towards and away from God slowly has given way to the movement towards and away from a godless reality and man's subjective reality. Thus in Stowe's work, she harkens back to the latter, and yet in the modernity of the issues she explores, she bridges the gap between the literature of old and the that of the new, thus creating the world's first popular novel, where the contrast is between God and man, thus resting control for moral dilemmas from the realm of man's imagination and dominion over the world, to God as the master architect who has presented the blueprint that only need be followed. Stowe's is an older age old idea, that for man to live happily, to be fulfilled and to secure their soul on earth and in the afterlife, means that they must act in accordance with the teachings of Christ.

All throughout the novel God is present, yet unspoken. His will desires expression, yet he can not find that many suitable vessels. Tom and Eva represent such vessels and as such are recreation of all the great biblical characters, who are also all defined by their struggle with and final acceptance of God's will over their own fallibility. Tom and Eva are Adam and Eve in a sense. The contrast made by Stowe is one made on purpose of young and old. Black and white, slave and free, ignorant innocence and experienced wisdom, one who has ultimate power over others and the powerless, or as Stowe termed them, 'the lowly'.

Tom Dorothy on his strange journey through the Oz of slave territory, "home" is God, all he need do is pray and he is "home", Stowe, the narrator is the wizard, all powerful, in control of the fate of all those caught within her novel and the world she creates yet, powerless, in that the world she writes of, is the one in which she lives and also, she herself said, she felt that God wrote this book through her. If you look behind the curtain of the wizard of Stowe, she would say, you would find that it is not her, rather, God. The lion is George, powerful, wise, strong, yet, within this forest, fearful and caged., Tin Man Legree, frozen by his fear and his conscience, lacking a heart., the scarecrow is St. Clare, in many ways noble, he has succumbed to the world around him. Stowe wrote him as the best that slavery could provide as an owner. And yet, a slaveowner the same. As Stowe illustrates, the St. Clares are not to be thought of as better or worse than any other slave owner. For the inopportunity of his death, has sealed the fate of Tom. Without St. Clare there would be no Legree in the novel. For Stowe, the only "good" slaveowner is the one who repents and frees his slaves, thus breaking the cycle. Stowe does not blame others for living within the system of slavery, but she recognizes it as an opportunity to do what is right, as we all are subject to fate in our plight, we all have choice, whether we are Tom, St. Clare or Legree, to do that which is right. To rise above our circumstance whether slave, or free to become Christlike in our being.

God only exist in how humans live out his world and his vision. In the choices that we make, in what we believe, in how we act, in how we emulate Christ. Stowe's Christianity is simple in that sense, and in Uncle Tom she demonstrates a symbiosis between her "educated" religion and slave religion. For any person, whether they read or write, can choose to emulate Christ and through their faith believe the word and through faith to turn the other cheek away from evil and towards God.

Throughout the novel, there is something dark afoot. Time is being wasted, God is waiting, the fate of the United States is at risk. Either slavery dies, or the nation and everything it's founded on dies. Looking at the battle

between states, it looks like Stowe was right. There is magic at work, all around insanity. Characters, all of them are controlled by a thing which has spiraled out of control. In the modern age, it's the "free market economy, and technology, which has chained man, poisoned our seas, air, land. In the 1850's it was the scourge of slavery. as in dostievsky the "major inspiration" of stowe's work "is the struggle against the materialization... of all human values under the conditions of capitalism" the central perception is how humans may overcome reification-reduction to the status of a thing. Both slave and master are rendered incomplete in this process, as remarked by numerous abolitionist. both robbed of a vital part of their humanity. Both subservient to a system that neither can wholly control. Both kept equally distant, by the presence of each other from god. One, physically, the other to the same degree, spiritually.

### **SOUTHERN PERSPECTIVES**

1. African slavery was beneficial to the Christianization of the heathens
2. the bible sanctions slavery
3. slavery was no more imperfect than any other institution.

**Southern Perspective on the civil war:** "slavery was on it's way out. It was unprofitable. It was a paternalistic system that was too hard, too expensive, too inefficient and amounted to a drain on resources and profits due to it's welfarelike nature. The argument that it was to free the slaves is a lie. It was on it's way out. It was unprofitable. The war was about the north taking control of the south to bleed it dry. Rather, it was a war between Southerners who wanted to maintain the Founders' system of limited, decentralized government and Northern Yankees who wanted to replace the Old Republic with a highly centralized, mercantilist state. Tea party libertarians traces of southern anti-government sentiment. The south in slavery was an excellent example of libertarianism run amok. Of capitalism perverted in service to itself and not the myth of the ascendancy of the

### **BEECHER STOWE'S MOTIVATION**

For many years of her life, the author avoided the subject of slavery, as too painful to be inquired into, **feeling that** advancing light and civilization would certainly live down. **The fugitive slave act of 1850** which demanded that northern and southerners alike assist in the capture of fugitive slaves **she felt that the problem was not the horrors of slavery, rather that northerners and Christians could not know what slavery was.** if they did, such a question could never be open for discussion. **This is where Stowe got her idea to create a living dramatic reality** to show it fairly, in its best and its worst phases

### **Why did Harriet Beecher Stowe write "Uncle Tom's Cabin"?**

For many years of her life, the author avoided all reading upon or allusion to the subject of slavery, considering it as too painful to be inquired into, and one which advancing light and civilization would certainly live down. But, since the legislative act of 1850, when she heard, with perfect surprise and consternation, Christian and humane people actually recommending the remanding escaped fugitives into slavery, as a duty binding on good citizens,—when she heard, on all hands, from kind, compassionate and estimable people, in the free states of the North, deliberations and discussions as to what Christian duty could be on this head,—she could only think, These men and Christians cannot know what slavery is; if they did, such a question could never be open for discussion. And from this arose a desire to exhibit it in a *living dramatic reality*.

**IT's not blaxploitation, it's quite the opposite (from stowe's notes at the end of the book)**

The writer has lived, for many years, on the frontier-line of slave states, and has had great opportunities of observation among those who formerly were slaves. They have been in her family as servants; and, in default of any other school to receive them, she has, in many cases, had them instructed in a family school, with her own children. She has also the testimony of missionaries, among the fugitives in Canada, in coincidence with her own experience; and her deductions, with regard to the capabilities of the race, are encouraging in the highest degree.

The first desire of the emancipated slave, generally, is for *education*. There is nothing that they are not willing to give or do to have their children instructed, and, so far as the writer has observed herself, or taken the testimony of teachers among them, they are remarkably intelligent and quick to learn. The results of schools, founded for them by benevolent individuals in Cincinnati, fully establish this.

**She concludes her remarks by saying:**

A day of grace is yet held out to us. Both North and South have been guilty before God; and the *Christian church* has a heavy account to answer. Not by combining together, to protect injustice and cruelty, and making a common capital of sin, is this Union to be saved,—but by repentance, justice and mercy; for, not surer is the eternal law by which the millstone sinks in the ocean, than that stronger law, by which injustice and cruelty shall bring on nations the wrath of Almighty God!

**LITERARY CRITICISM: JAMES BALDWIN, NOTES OF A NATIVE SON, "EVERYONE'S PROTEST NOVEL"**

Baldwin starts with a scene between Miss Ophelia and St. Clare: Miss Ophelia as we may suppose was speaking for the author; ? I think it's a mistake to assume that any characters are speaking for an author, or the author. the proper assumption is that the entire gestalt of the novel, is that which speaks, if at all, in some way from the author, but even in that, not directly. of course this is dependent on the intention. the explicit intention of Beecher Stowe, is to end slavery, so, it's bit of a stretch to suppose that Miss Ophelia, whose entire character is to demonstrate the "right minded" nature of the northern slavery-disapproving masses, and their lack of desire to do anything or interfere in that which they disapprove of, which, in the writing of Uncle Tom's Cabin, Beecher Stowe, is, and decidedly has and did, do something, perhaps the greatest and most significant something ever to be done, in the cause of abolitionism. the character St. Clare, was demonstrating to Miss Ophelia that this statement, of "however... it may turn out in the next" has an implicit assumption that all whites will suffer the fate of the slaveowner, seeing as they all share in the power benefit of slavery. "Uncle Tom's Cabin is a very bad novel, having, in its self-righteous, virtuous sentimentality... the ostentatious parading of excessive and spurious emotions" which he says is evidence and proof, of dishonesty and the inability to feel. "the wet eyes of the sentimentalist betray his aversion to experience, his fear of life, his arid heart; and it is always, therefore. the signal of secret and violent inhumanity, the mark of cruelty" (he's insane; holocaust narratives/unsentimental?)

he accuses her of being unflinching in the portrayal of violence while leaving unanswered and unnoticed the "only important question" which is, "what it was, after all, that moved her people to such deeds." (she does answer this question) this wasn't her purpose however. Rather it was to get people to stop such deeds, even so, she answers Baldwin's question more thoroughly than he asks it. well, i would argue that it's not, and wasn't

miss stowe's people that perpetrated the violence. miss stowe was a christian, of the best sort. a feminist (one of the first) and an abolitionist... if by "her people" he means white people then i would counter that her people are **also** the people that ended slavery. if it were not for white abolitionist, politicians, soldiers, etc, blacks would have remained in slavery for far many more years than 1865. he calls her a pamphleteer, saying that the only thing she achieves in her novel is to say slavery is wrong, in fact horrible... then he goes on to say that this in and of itself is hardly the makings of a novel. he goes on a long exposition of what the truth is, and says that miss stowe avoids it. "in overlooking, denying, evading his complexity--which is nothing more than the disquieting complexity of ourselves--we are diminished and we perish; only within this web of ambiguity, paradox, this hunger, danger, darkness, can we find at once ourselves and the power that will free us from ourselves. it is this power of revelation which is the business of the novelist, this journey toward a more vast reality which must take precedence over all other claims. **Baldwin just don't like it. He read it too young, his opinions were already formed and so deeply emotional that they were not amenable to the information he came across later that should have given him a new perspective on the novel.** he calls george and eliza white... an interesting charge in the age of rampant miscenegation and slavery. first he dismisses all the "real" blacks in the novel "...lively procession of field hands, house niggers, chloe, topsy, etc"

**Baldwin summarily dismisses 2 black in the book.** you have to know, that better than 95% of slaves toiled on large plantations, with 15 or more slaves... and baldwin dismisses them all. he says there are only 3 real negros, "important ones" in the book. two can be dismissed, because they are white. **Which raises a socio-culturally divisive concept of miscegenation and subsequent rejection within a fraction of the black race which detracts from Baldswin's overall point.** So stowe has written "real blacks" so "real" blacks are defined by how dark stowe has made their skin rather than any particular qualities she has imbued them with? So she is capable of making real "dark skinned" blacks but not real light skinned ones? baldwin says of eliza, "eliza is a beautiful, pious hybrid, light enough to pass---the heroine of quality might, indeed, be her reincarnation---difereing from the genteel mistress who has overseered her education only in the respect that she is a servant. **Dismissing the entire oppression subjugation aspect of eliza's captivity and her subsequent vulnerability to sale, rape, physical and psychological abuse as well as her lack of protection under the law, the fact that "her" children were her "master's property" to be sold in perpetuity, as long as the condition of their mother's was slave and not free. The constitution held no protections and lack of public emtpathy - all elements addressed and emphasized by Beecher Stowe.** Which raises the question, has baldwin never heard of harriet jacobs? she was light enough to pass, never worked a day in the field, was constantly pursued by her master, yet, she is absolutely not happy about being a slave, regardless of how light or "priviledged" **she was**, i think there are more than a few feminist in the world, who would look at the most, and i mean, the most priviledged, lightest skinned negress and take issue with her level of her level of oppression in comparison to a dark-skinned black woman.

seeing as uncle tom is assumedly dark skinned, wooly headed, illiterate, and scourged, baldwin says that beecher stowe feels that all blacks are evil, **he is the paragon of all that is good and Christ-like. Unless goodness onece again is based on physical characteristics as Baldwin seems to be arguing and yet at the same time, trying to charge Stowe with.** forebearing, and that they must be scourged, as christ was, in order to be purified and enter the kingdom of heaven. The overall gist of Baldwin's paper is that **baldwin, is**

just not going to let stowe off the hook for writing this book. he is not going to forget that the entire world of *uncle tom's cabin*, though copied from the real one, flowed from her pen. And for that baldwin can not forgive her for writing a world completely indistinguishable from the one in which she was living, as such, he must hold her and not the world she copied from the real one, accountable. Baldwin also charges that stowe's work, as a protest novel, is completely impotent. the book was one of the main selling points of the civil war that ended slavery and ushered the united states into the beginnings of fulfilling the promise it made to itself on july 4, 1776, "all men are created equal". *Uncle Tom's cabin is a finding of fact, and a torte that bypassed the government and forced individual's to choose sides.* page 20-21 is beautiful. baldwin at his best, talking about the bitter american dream reality. it's self-denial, it's social reality.. but not so much related to stowe's work. "society is held together by our need; we bind it together with legend, myth, coercion fearing that without it we will be hurled into that void, within which, like the earth before the world was spoken, the foundations of society are hidden. from this void--ourselves--is it the function of society to protect us; but it is only this void, our unknown selves, demanding, forever, a new act of creation, which can save us--'from the evil that is the world'

then baldwin does something interesting, he talks about bigger thomas from "native son" and says that he is the descendent of uncle tom. "so exactly opposite a portrait that, when the books are placed together, it seems that the contemporary negro novelist and the dead new england woman are locked together in a deadly, timeless battle; the one uttering merciless exhortations, the other shouting curses." and then he talks about the seeming death dance of black and white. in a cloud that blinds and suffocates both into the pit together, and the cage in which we are all born, and desire to escape, has betrayed us. *Yes, blacks and whites are just beginning to emerge from a relationship in which we relate as humans more than a relationship in which we are each defined by what we are and aren't of the other.* Baldwin's assertion of a familial bond between Uncle Tom and Bigger Thomas is a statement that bigger's main fault is that he accepts a theology that denies him life, and admits the possibility of his being sub-human and feels constrained. he says in the end that the protest novel, denies life and the beauty of humans and by characterizing them by that which they protest and are oppressed by, *I interpret Baldwin's point graciously as meaning that one of the greatest philosophical wrongs is how oppression and the fight against us becomes such a part of our identity. Once gain, something blacks are only beginning to shuck off. whereas in truth that which denies life is the reality of racism and discrimination and oppression and subjugation in the service of empire building that is codified, legalized and reconciled within the fractured life of all those stained by it's reality.*

at the end of baldwin's essay. although you may think it's wrong. you have to love it. baldwin is so passionate and as intelligent and eloquent and articulate and surgically precise, even in his sloppiest moments of reason, his points are razor sharp. you have to love it, *and you would do well to meditate upon it and in the end you should be able to admit that in a certain, essential way, Baldwin is of course in an important way "right" but not about what he has to say about Stowe.. As it is a subjectively true. It is a unquantifiable passion play, a question begging an answer a diatribe of a mind tortured and scarred with the contradictions of this American nation.* he starts out attacking stowe to argue for the humanity of the characters. he rails against the portrayal of brutality, the light skinned ones, the dark skinned ones, the sentimentality, the protest novel, and piece

by piece he strips the entire argument down to what he believes, what he knows to be true. that we are all humans, as he asays, "we need not battle for it; we need only to do what is infinitely more difficult--that is, accept it". And yet, with the perspective history has afforded us. **That's easy for me to say, and impossible for Baldwin, within his time, to say. Baldwin's real protest is not with the novel, rather with the conditions which creted the novel and the realty of it's being.** it's hard to judge stowe outside of the time in which she wrote the book. Just as it's hard to judge Baldwin outside of the time in which he wrote his essay. **Neither are wrong. Each are dependent on the other.** baldwin isn't arguing against stowe. **he's arguing that our world has been turned upside-down and we have to live in it. And if you know nothing about Baldwin, and have not read his novels, this work is essential Baldwin. An dwas offered to us, made possible by, Harriet Beecher's Stowe's Uncle Tom's Cabin.** and it's hard to not remember that baldwin's pinnacle, baldwin's springboard for this transcendent leap, is, uncle tom's cabin, by harriet beecher stowe...

#### **Encounter on the Seine: Blacks Meets Brown**

Baldwin compares Black Americans to Blacks in [France](#). Whilst Africans in France have a history and a country to hold on to, Black Americans don't - their history lies in the United States and it is in the making.

Question everything, accept nothing. It's a vital slogan for those who are in the active process of nigressence. A nigressence which was perhaps more difficult for Baldwin, and in a sense could not be culminated, but could be gotten to most fully, in protest and continuing in questioning and re-questioning, but more vitally for the early 20th century nigressence, in a land which was upside-down and rejected the humanity of the African, one must reject everything outright, by proxy. As in a rebellious creed for cultural survival. For the rebel, one can only accept things through their negation. And how else? In a world where it is declared that "all men are created equal" and yet, you are not considered a man and you are not seen as equal. Through a by proxy negation, many blacks are empowered to find an answer to who they are, what they are, and what their purpose is...

#### **Frederick Douglas on his one regret of uncle tom's cabin**

I have one regret, with regard to the book, and that is that the chapter favoring colonization was ever written... Many of the bad features of that chapter, are somewhat modified by the admission, on the 302nd page, of the right of the colored people to meet and mingle in this country—to rise by their individual worth, and without distinction of caste or color; and that they have not only the rights of the common men here, but more than these, the rights of an injured race for reparation; and still further, that those who deny this right to rise without distinction of caste or color, and in particular to rise *here*, are false to their own professed principles of human equality.

#### **And his opinion on black nationalism and the intermixture of races.**

As to the talk about African nationality, this is sheer nonsense if by African nationality is meant a nation composed entirely of pure Africans. Nations worthy of the name, are only produced by a fusion of races. If Americans had less prejudice, they could read history more clearly. Whence the Romans! The Magyars! The English! The Americans! The latter, at least, notwithstanding they roll up their eyes, and go into pretended fits, at the mere mention of amalgamation, are, of all the races, the most amalgamated under the sun; and, as a matter of course—the most energetic and powerful. Indeed, fusion of races seems to be a trait, distinctive of Americans. The

shades of night scarce gather round them, ere they (the Americans) seek amalgamation with even the very race which they affect most to despise. Talk of the "instincts of nature"—the hypocrites!

And why should african's be the only nation, the only race that must be doomed to build a nation only of their own blood? The riches, the agriculture, the culture, the music, the dance, the arts, the sciences the social sciences of the america's are a product of the African, the English, the Irish, the Slavic, the Native America, the Asian, the Middle easterner... Spain was dominated by the moors for hundreds of years. Genghis Khan swept through Russia and into Europe.. intermixing is part and parcel of nation building. Those that have these contacts, have blossomed, those that don't, have become dominated themselves, in time.

**Phillip Randolph on "uncle tom's" That's but one Uncle Tom. Here's another as defined by A. Philip Randolph.**

*From The Messenger*

A. Philip Randolph

New York: August 1925

**[from] Pullman Porters Need Own Union**

Uncle Tom's

The handicap under which the porters are now laboring are due to the fact that there are too many Uncle Toms in the service. With their slave psychology they bow and kowtow and lick the boots of the Company officials, who either pity or despise them. The company uses these me-too-boss, hat-in-hand porters to spy on the independent manly men. They are always afraid that somebody will rock the boat, that *the good white folks will get mad*. They are always singing to let well enough alone, even though they be kicked and spat upon; that the time isn't ripe for the porters to stand up like men. The officials know this, the white employees on the railroad know this and the public knows it. This sort of porters who have a *wishbone* where a backbone ought to be, must be brushed aside and made to understand that their day has passed, never to return...They testified in favor of the Company and against themselves and their fellow workers. Happily, however, this type of porter is gradually losing his influence.

**MARCUS GARVEY ON UNCLE TOM**

Mr. Garvey, whose purpose is to organize a large branch of the organization here, said:

"We Negroes have fought and died enough for white people, the time has come to fight and die for ourselves.

"From 1914 to 1918 two million Negroes fought in Europe for a thing foreign to themselves—Democracy. Now they must fight for themselves. The time for cowardice is past. The old-time Negro has gone—buried with 'Uncle Tom.'

**darryl lorenzo wellington - uncle tom's shadow "the nation" dec. 7, 2006**

he starts with a statement by borges, "it is not the order in which books are written that most influences us; it is the order in which we read them" and this is his major point in how he deconstructs many opinion's and criticisms as well as the nations pop-culture knowledge of uncle tom's cabin. many read it first in middle or high school. many have not read it at all, but may have seen an adaptation. a stage play, or an interpretation, needfully redacted in content, or skewed in perspective, from being stripped of it's anti-slavery mesage, as in a minstrel show. also, depending on the understanding of the reader, how well versed in history, the time in which it was written, the intent and purpose of the writer, these elements will all influence the reader.

"Almost like a religious text, the novel has proved peculiarly susceptible to distortion and misappropriation. For generations after the Civil War, the story's success as a novel was outstripped by the popularity of theatrical adaptations, musicals and, at worst, minstrel shows, which departed drastically from Stowe's intentions. In fact, there were "Tom shows" in the late 1800s and early 1900s that completely excised the story's antislavery message. Throughout the early 1900s, the familiar characters were cheapened by overuse in product advertisements."

on baldwin (a very bad novel):

*"The book's reputation has also been undermined by a widespread confusion with some of the offensive theatrical adaptations. The perception lingers that Uncle Tom's Cabin is a blend of children's fable and propaganda; it cannot be more. This is roughly the argument that James Baldwin makes in his famous 1949 essay "Everybody's Protest Novel." For Baldwin, then a young, ambitious writer who was himself no stranger to polemic, Uncle Tom's Cabin was the worst kind of exhortatory narrative. Looking at history backward, Baldwin was less impressed by the power with which Stowe decried slavery than he was dismayed by the limitations of her views on race, the human condition and the meaning of freedom.*

*Yet there is also Edmund Wilson's opinion. It may surprise readers to learn that little more than a decade after Baldwin delivered his scathing indictment, the renowned literary critic insisted that, at its core, Uncle Tom's Cabin possessed real literary value, even if the nature of its literary accomplishment was difficult to put a finger on. "To expose oneself in maturity to Uncle Tom's Cabin may...prove a startling experience," Wilson wrote in 1962. "It is a much more impressive work than one has ever been allowed to suspect." Note the wording: a much more impressive work than one has ever been allowed to suspect. The phrasing hints at the motives behind the urge to parody, trivialize and distort Uncle Tom's Cabin."*

on robbins and **henry louis gates** annotated book:

*"...But it fails to provide a more in-depth analysis of the curious relationship between Uncle Tom's Cabin and Reconstruction, potentially depriving readers of an adequate historical context--the very tools they will need to disentangle the book they've heard about from the book itself."*

and:

*Gates's analysis of the book is blithe--and difficult to pin down. He often seems less admiring than amused. His introduction and annotations are peppered with witticisms, particularly at the expense of Uncle Tom's friendship with Little Eva. "Tom and Little Eva 'meet cute,' as they say in Hollywood." Or: "Tom leaves his home and almost immediately becomes involved with a young blonde."*

*"This flippancy undermines his introduction. Throughout Uncle Tom's Cabin Stowe contrasts images of happy domesticity and images of broken slave families. In the sentimentalized portraits of the Victorian era, supreme happiness was embodied by the unity of father, mother and children. Slavery constantly threatened and too often severed this unity when slave wives, husbands and children were sold away and forcibly separated from one another. This strikes me as an accurate analysis. Gates wanders far afield by claiming that "the most important room in the novel is not the kitchen but the bedroom." Rereading the novel as an adult, he is surprised by its "polymorphous sexual energy." "*

criticism of baldwin's critique:

"Gates, in fact, seems less interested in Stowe's literary accomplishment--or lack thereof--than in James Baldwin's 1949 essay. "Everybody's Protest Novel" Baldwin's hostility to the novel has been shared by many twentieth-century black writers whose works make us appreciate the depth of the psychological scars of racial prejudice. Gates succinctly explains the reasoning by which Baldwin accuses Stowe, the ostensible abolitionist, of backhandedly rejecting the essence of freedom: "Tom, as a character, forebears impressively, but he does not create.... Forbearance, at least Tom's sort...precludes selfhood, just as slavery sought to do. For Baldwin, this is Uncle Tom's greatest crime."

Baldwin's "Everybody's Protest Novel" is less a careful reading of Stowe's work than a personal manifesto.

in defense of uncle tom:

**"Nor is Uncle Tom an "Uncle Tom." He is a Christ symbol. In the midst of this very violent book, the religious Uncle Tom is the calm at the eye of the storm: patient, tolerant, unwilling to use violence himself even when--a point conveniently overlooked--he approves of other slaves' decision to stage overt revolt. Uncle Tom encourages George and Eliza to flee. Knowing no other way of life, he chooses to resist the dehumanization, which is the core principle of the system of slavery. He resists slavery by becoming more than human. He becomes consecrated. inherent within the slave system by small acts of kindness and moral persuasion. The vast majority of American slaves would never flee their plantations. Stowe is contrasting two forms of resistance (which in many ways parallel the philosophical differences between Martin Luther King Jr. and Malcolm X): the Bible and the gun."**

on race and black and white:

"Note the clever pairings of black and white imagery throughout Uncle Tom's Cabin. Many artists have been fascinated, in particular, by the friendship of the angelic Little Eva and her black mirror image, Topsy. Images like these--with their profound ambiguity--insinuate that blackness and whiteness are, in some sense that Stowe cannot quite grasp intellectually, dependent on each other."

an essential interdependence between black and white. it is a fractured relationship, exemplifying the need of one human for another and the need to dominate, martyr, and the deep fear of that loss of control of the one you've become dependent on.

there is a relationship between black and white that is intimate as it is repugnant. obsessive as it is dismissive, intertwined as it is wholly separated.

whether it be due to the condition of slavery, or an inherent necessitous difference between the two, there has been always a deep attraction between the two races, whether it's likeness is as a pirates lust for gold, or the recognition of a difference and a perspective and strength, flowered in such a way as to render it unique, essential and coveted.

and as all interdependencies, there is a explosive quality. a caution, a fear of losing oneself within the other, which when abridged, can lead to a deepening of understanding, as well as questioning from either side as to what has been lost by one or both parties within the compromise.

and in america, lest we forget that to be white, is to be white or indistinguishably (in appearance) white, whereas to be black, is to be black and white, and perhaps much more white than black. and so, as george, eliza and jim crowe contemplate their fate, they are at the same time, contemplating the fate of the union between black and white. their separateness from that which is wholly black, wholly white, and distinctions which are too varied and subtle to be wholly rendered to the conscious realm.

Wellington's summary:

*"Harriet Beecher Stowe's strength and weakness was that she wrote in broad strokes. Her universe consisted of representative characters who embodied the attitudes, politics and poetry of daily life in antebellum America. Because her archetypal images simultaneously fascinated and unnerved her audience-- that is, because they struck home--the book became a staple of popular culture, and her archetypes were debased into stereotypes: the Good Slave, the Tragic Mulatto, the Cruel Slavemaster. Uncle Tom's Cabin is deeply flawed, but it transcends these caricatures. While its intellectual content creaks, its images continue to haunt."*

*Frederick Douglass' Paper*

Wm. G. Allen

Rochester: Frederick Douglass' Paper, 20 May 1852

FREDERICK DOUGLASS: DEAR SIR:-- . . .

Uncle Tom was a good soul, thoroughly and perfectly pious... My non-resistance is that of the Douglass, Parker, and Phillips school. I believe, as you do, that it is not light the slaveholder wants, but *fire*, and he ought to have it. I do not advocate revenge, but simply, resistance to tyrants, if need be, to the death.

The religious conversation between the slave-traders, on the 102nd and 3rd pages, is a capital thing. Why do you not copy it?--How it tells upon the miserable spittle-licking religionists of the present day; who, as Tom Loker has it, are running up a bill all their lives with the devil, calculating to sneak out when pay time comes.

That the bona fide African race has peculiarities, I admit; and I admit, farther, that if these peculiarities are drawn out without intermixture, they will develop a civilization very good indeed; indeed, so good as to be almost good for nothing. The Saxons unmixed with the Romans, the Normans and the Danes were a clever people--no more--The feeble Asiatics unmixed with the Persians and the Hunns, are not Magyars. And the Jews, who are Jews still, excite next to no interest in the great world of science, literature and art. The plain truth is, God has made us of one blood, and thereby, to intermingle. We progress by adhering to this rule, we go backwards by its violation. Nations, there must be, but merely as conveniences, not to abrogate the great law of equal brotherhood.

**UNCLE TOM DEFINED.** Uncle Tom n. (1922) Origin US; applied to a servile black man; from the name of the hero in Harriet B. Stowe's novel, *Uncle Tom's Cabin*, (1851-52). 1967, *Punch*, "An obligation... applies constantly to all underdog groups, constantly tempted by rewards to *uncle-tom*, to pull the forelock." 1977, *New Yorker*, "Pryor goes through his part pop-eyed, playing the *Uncle Tom* for *Uncle Toms*." This definition and usage can be found in **The Oxford Dictionary of Slang**(41). In the **New Dictionary of American Slang**, a short definition is given. "Uncle Tom n. a black man who emulates or adopts the behavior of the white majority"(451). The **Random House Dictionary**, the 1987 edition, gives a more detailed definition; "Uncle Tom, *disparaging and offensive*. a black man considered by other blacks to be subservient to or to curry favor with whites. 1. Uncle Tomism, a policy of relationship between whites and blacks involving a benevolent but patronizing attitude on the part

of the whites and a willingly submissive attitude on the part of the blacks"(2056-57). Random House's earlier edition (1966) has a slightly different definition, "Uncle Tom n. *Contemptuous*. A Negro who is abjectly servile or differential to whites. Also called Tom." The definition for Uncle Tomism remains the same except for the term black (1987 edition) which replaced Negro (1966 edition). Cassell's Dictionary of Slang defines it as a noun and a verb. "Uncle Tom n. [1920] (origin US Black) 1. Subservient Black person, fitting willingly into the stereotyped and inferior image refined by generations of White supremacy. 2. [1990's] a tattle-tale, a person who befriends another, usually in the workplace, only to deceive them. "v. [1920] (Us Black) to act in a subservient obsequious manner to whites"(1244). The Dictionary of Americanism on Historical Principles gives a short definition and some examples of usage beginning in 1853 through 1943. " Uncle Tom n. 1. Used as the root of several words coined by adding suffixes (see quotes)." A year after Stowe's novel was published, T.S. Perry wrote, "Our papers have coined the term-*Uncle Tomitude*- to sneer at the sympathy with the African." That same year in Putnam Monthly, " India, Mexico and South America have yet to be *Uncle Tomitized*. One of our newspaper critics compares the *Uncle Tomific*, which the reading world is now suffering from, to the yellow fever." In 1927 Benet wrote, "The South, that languorous land where Uncle Toms Groaned Biblically underneath the lash, and grinning Topsies mopped and mowed behind each honeysuckle vine." And in 1943, Ottley in New World wrote, "The followers of the Tuskegee educators today are mainly Southerners...These Southern leaders sometimes called 'Uncle Toms' by more radical Negroes apparently have not made up their minds which way to turn in the present crisis."(1793-94). A second definition is given, "2. A Negro thought of as having the humble, pious, long suffering attitude of Uncle Tom, in Harriet Stowe's novel."

Geneva Smitherman defines "Uncle Tom as a negative label for a Black person, suggesting that he/she is a SELL-OUT, NOT DOWN WITH the Black cause. Tom comes from the character Uncle Tom in Harriet Stowe's 19th century novel, *Uncle Tom's Cabin*, who put his master's wishes and life before his own. Dr. Thomas signifies an educated *Tom*"(284). Four pages further Smitherman defines *Uncle Thomas* as the associate justice of the Supreme Court, Clarence Thomas and refers the reader back to TOM.

Returning to The Dictionary of Americanism on Historical Principles a definition and usage is given to the word uncle. "Uncle, n. 1. Applied to Negroes, esp. an elderly slave or servant. Also unkey. Colloq. 1830 S.P. Holbrook, *Sketches* "in many families, however, the children are taught to address the older servant as *uncle* or *auntie* and this is sometimes more than a form of speech." 1835 J.H. Ingraham, *South-West* "Nor are planters indifferent to the comfort of their gray-headed slaves...They always address them in a mild and pleasant manner as 'Uncle' or 'Aunty'." 1861 W.H. Russell, *My Diary* "We passed through the market where the stalls are kept by fat negresses and old unkeys." 1947 Lumkin, *Southerner* "If I knew their names I at once forgot them, contenting myself with 'Sally' or 'Jim' or if they were old, perhaps 'Uncle' or 'Auntie'- generic terms we were wont to use for Negroes whose names we did not know"(1793).

Smitherman explains the use of uncle as a "Southern custom of whites addressing all Blacks as "aunty" and "uncle", a practice resented by Blacks"(284).

Ralph Ellison who uses the term, Uncle Tom, twice in his novel, Invisible Man (369, 557).

C.Morris, July 2001

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### **SENTIMENTALISM**

Novel derives from testimony, personal experience and "sentimentalism and realism" a tendency towards emotional hyperbole. A Christian worldview and a focus on mothers and children. And focuses on a message of the oppressed.

**In defense of the sentimentality charge.** As opposed to sentimentalism. Stowe's book did not revolve around a female character trying to make a "proper marriage" like an Edith Wharton novel, nor was it humorless, it had a lot of irony, and was based on realism in character, dialog and setting. And it also has an epic, not social/personal scope. Has the most in common with realism:

### **COLONIZATION**

This is Stowe's fascination with colonization. Not to get rid of blacks, but to have them return, christianized, powerful, free, strong, and able to transform Africa to a great and powerful nation. It is in a sense, a return to eden, and yet, politically, she actually believed that colonization was an answer. Marcus Garvey and W.E.B. DuBois shared a similar dream of black nationalism and "back to Africa" movements. Yet, if you think about it, would this nation have been better off if the question and struggle with the Irish when they first landed on these shores have been solved more effectively, had they returned to Ireland? Or would it be true for any other group that has immigrated to the U.S. and stared at the statue of liberty, "give me your meek, your huddled masses..." why do blacks, who have been here as long as Jamestown, who were here in the 16th century, over 200 years before the nation was founded. Why do we, of all people have to return to where we came forsaking the promise, our promise?

### **LINCOLN/ JOHNSON**

**Why wasn't Johnson convicted in his impeachment trial?** The vote famously fell 1 vote short. Why? Because several republican's, despite thinking that Johnson was guilty, did not want the speaker of the house, Benjamin Wade to be president. **President Lincoln's 2nd inaugural address, where he argues for the retribution of God through the civil war.** The Almighty has His own purposes. "Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if

God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether."

**Lincoln on Blacks "the great liberator"**

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Ironically, there is no better illustration of how "ideas about race have changed" than Lincoln's statement in his September 18, 1858, debate with Senator Stephen Douglas:

*I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races—that I am not nor ever have been in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races from living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race.<sup>8</sup>*

<sup>8</sup> Abraham Lincoln, *The Collected Works of Abraham Lincoln*, ed. Roy Basler (New Brunswick, N.J.: Rutgers University Press, 1953), pp 145–46. DiLorenzo – *The Consolidation of State Power via Reconstruction* 143

When asked what should be done if the slaves were freed, Lincoln's response was "Send them to Liberia, to their own native land. But free them and make them politically and socially our equals? My own feelings will not admit this." Lincoln, a lifelong supporter of the African colonization proposal championed by his political idol, Kentucky slave-owner Henry Clay, said on December 1, 1862, "I cannot make it better known than it already is. I strongly favor colonization."<sup>10</sup>

Abraham Lincoln opposed slavery's extension into the new territories not out of moral conviction but from a desire to keep the West white.

Lincoln married into a slave-owning family, and he and his wife, Mary Todd Lincoln, were handsomely subsidized with earnings from the family's slave plantation in Kentucky. He laughed harder than anyone at black-faced minstrel shows,<sup>12</sup> frequently used the "N" word, supported the Illinois "Black Codes" which rendered most trades and occupations and schools off-limits to black people, personally ordered Union army officers to return escaped slaves to their owners, required every member of his cabinet to sign a pledge supporting the Fugitive Slave Clause of the Constitution, and referred to blacks and Mexicans as "Mongrels."<sup>13</sup>

<sup>10</sup> Lincoln, *Collected Works*, pp. 255–56. <sup>11</sup> Lincoln, *Collected Works*, p. 685. <sup>12</sup> Lerone Bennett, *Forced into Glory: Abraham Lincoln's White Dream* (Chicago: Johnson Publishing, 1999). <sup>13</sup> Bennett, *Forced into Glory*, p. 90. <sup>13</sup> Lincoln, *Collected Works*, p. 235. *Journal of Libertarian Studies*

While a leader of the Illinois Legislature, Lincoln supported an amendment to the Illinois Constitution that forbade the immigration of blacks into the

state. As a member of that legislature, he voted to deny blacks the right to vote, opposed Negro citizenship, opposed allowing blacks to serve as jurors or hold public office, and favored laws that taxed blacks to help pay for schools their own children were forbidden to attend.<sup>14</sup> As an Illinois lawyer, Lincoln defended a slave-owner but never a fugitive slave.

described Lincoln as a man who, descended "from the poor whites of a slave state, through many generations . . . inherited the contempt, if not the hatred, held by that class for the Negro and could no more feel sympathy for that wretched race than he could for the horse he worked or the hog he killed."<sup>15</sup> it was a common viewpoint of poor whites to be the most fervent in keeping poor blacks down, beneath them.

### **The final days of the war, Johnson , the republicans & reconstruction**

The venerable Charles Sumner of Massachusetts—a fiery, well-spoken abolitionist who endured an infamous beating from South Carolina Representative Preston Brooks on the Senate Floor in 1856—led the Radical Republicans in the Senate. Pennsylvania Representative Thaddeus Stevens—caustic, brooding, and a brilliant political strategist—led the charge in the House. Sumner and Stevens hoped Democratic President Andrew Johnson, who succeeded the assassinated President Lincoln in April 1865, would be even more harsh than Lincoln in readmitting Confederate states. But Johnson believed in limited federal intervention and did not share the Radical Republicans' sweeping vision of freedmen's rights. The President's plan granted amnesty to repentant former Confederates and turned southern politics over to Union loyalists. The administration and the congressional majority were soon at odds. Of the 29 vetoes issued by Johnson—many involving Reconstruction bills—15 were overridden, more than for any other President.<sup>9</sup>

Unable to circumvent Johnson, Radical Republicans sought to remove him. In January 1867, Republican Representative James M. Ashley of Ohio introduced a resolution, adopted by the House, instructing the Judiciary Committee to "inquire into the conduct of Andrew Johnson," with an eye toward impeaching the President. The committee initially rejected the measure. But in September 186. In February 1868, when the President again tried to dismiss Stanton, congressional retribution was swift. The House voted 126 to 47 to impeach President Johnson, though the Senate later acquitted him by a single vote.

The 38th Congress (1863–1865) quickly passed and submitted for ratification the 13th Amendment (13 Stat. 744–775)—outlawing slavery—in 1865. That same year, Congress established the Freedmen's Bureau (13 Stat. 507–509). In 1866, the 39th Congress (1865–1867) passed the first Civil Rights Bill (14 Stat. 27–30), granting American citizenship to freed slaves, and then expanded upon the legislation by approving the 14th Amendment (14 Stat. 358–359), which enforced the equality of all citizens before the law. On the final day the House met during the 39th Congress, the Radicals divided the former Confederacy into five military districts, each commanded by a U.S. Army general and ruled by military law. The act also provided strict conditions for re-admission to the Union: each of the 10 remaining Confederate states was required to rewrite its constitution at a convention attended by black and white delegates, to guarantee black suffrage, and to ratify the 14th Amendment.<sup>10</sup> In a rare move, the 40th Congress (1867–1869) convened minutes after the 39th Congress adjourned and quickly granted greater authority to the commanders of each military district by vesting them with considerable powers to hold elections and determine citizens' eligibility to vote. The 15th Amendment (16 Stat. 40–41), which passed in 1869, enforced the right to vote for eligible African-American men. Thus, in an effort to achieve their ambitious vision for a racially transformed South, Radical Republicans

drastically changed the status of southern blacks; within the space of a decade, millions who formerly had been classified as property exercised their new rights as voters and potential officeholders.<sup>11</sup>

#### **RECONSTRUCTION/BLACK POLITICAL POWER**

##### **Darker and lighter blacks. White slaveowning parentage**

After the ratification of the 15th Amendment, former slaves sought political office. By 1877 about 2,000 black men had won local, state, and federal offices in the former Confederate states.<sup>12</sup> Black officeholders never achieved significant power within the GOP ranks. Finally, black politicians never controlled a government at the state level during the Reconstruction Era even though the populations in several states were majority black.

##### **Pre-Congressional Experience Slavery**

All 17 of the African-American Congressmen elected between 1870 and 1887 came from the new Reconstruction governments in the former Confederacy. All but two—Representatives Robert Elliott of South Carolina and James O'Hara of North Carolina—were born in the South, and just under half (eight) were born into bondage. Before age 25, John Hyman of North Carolina was sold at least eight times. Joseph Rainey of South Carolina, though free, faced several legal obstacles while traveling to wed Susan Rainey in Philadelphia in 1859; only with the help of friends did Rainey avoid being charged as a criminal for an unauthorized visit to a free state.

Fifteen of the Reconstruction-Era Congressmen hailed from the Lower South, a geographic region stretching southwest from South Carolina. Thirteen were of mixed-race heritage. Those who were the sons of their white masters or of prominent local white men especially benefited from being light-skinned, both within and outside of the bonds of slavery. Four Reconstruction-Era black Members were likely the offspring of their former slaveowners.

##### **Contested Elections, intimidation, raids, voter fraud**

Black candidates still faced monumental electoral obstacles, despite the majority of black and Republican voters in their districts. Violence and intimidation were commonplace during congressional campaigns. White supremacists threatened black voters and attacked the candidates during campaigns. The irregularities and confusion resulting from violent campaigns led to an influx of contested elections, and the House Committee on Elections handled an unusually heavy caseload during the Reconstruction Era. Usually, the candidate representing the majority party had a distinct advantage because votes within the committee and on the House Floor were often decided along party lines.<sup>45</sup> Sixty percent of cases heard by the committee between 1867 and 1911 were from the former Confederacy—a percentage that is even more impressive given that Confederate states constituted around 25 percent of the House.

#### **EVENTS LEADING UP TO THE CIVIL WAR**

**Definitions:** The Civil War (a) of the commonwealth of the state (b) relating to the citizens (c) general public and their needs, like civil engineering.

The North Called it, The war of rebellion

The south called it, (a) The war between States, (b) The war for Southern Independence, (c) The War of Northern Aggression.

1787 northwest ordinance

1790 698,000 slaves

1808 congress outlaws international slave trade. makes it illegal to import slaves

1812—civil war, maintaining a balance between slave and free states was seen of paramount importance to preserving the union.

1816 american colonization society

1830 david walker appeal to the colored citizens of the world (encouraging revolt)

1836 House Gag Rule

Dred Scott decision.

1844 methodist Episcopal church breaks into south and north over issue of slavery

1849, statehood 1850. california gold rush makes it impracticable for California to not be a state. Becoming a state tilts the slave/free state balance. But California agreed to send one pro-slavery and one anti-slavery senator to washington

Uncle tom's cabin 1852

1854 Anthony Burns riots in boston

1858 minnesota to be admitted as free with Kansas as slave, but Kansas admittance was blocked over questions about the legitimacy of their slave constitution. This was further complicated by the admission of California Oregon in 1861 kansas was admitted as a free state.

1859 john brown's war

1860 south Carolina succeeds

1861 6 other southern states succeed.

1820 Missouri Compromise

The 3/5ths Clause

1850 The Fugitive Slave Act

1854 The Kansas-Nebraska Act

1856 The Dred Scott Decision

Dec 1865 The 13th amendment

Civil war april 9th 1861- april 12th 1865 Victory for the North meant the end of the Confederacy and of slavery in the United States and strengthened the role of the federal government.

#### **UNCLE TOM'S CABIN.**

**BY MRS. HARRIET BEECHER STOWE.**

**From a review in the national era 15 April 1852**

**In two volumes of 312 pages each.**

For thrilling delineation of character, and power of description, this work is unrivalled...! The fact that *ten thousand copies have been sold in two weeks* is evidence sufficient of its unbounded popularity. Three paper mills are constantly at work, manufacturing the paper, and three power presses are working twenty-four hours per day, in printing it, and more than one hundred bookbinders are incessantly plying their trade, to bind them, and still it has been impossible as yet to supply the demand. Testimonials of the strongest kind, numerous enough to fill a volume, have already appeared in the public journals. We have room only for the following,:

"We conceive, then, that in writing 'Uncle Tom's Cabin,' Mrs. Harriet Beecher Stowe has done more to diffuse real knowledge of the facts and workings of American Slavery, and to arouse the sluggish nation to shake off the curse, and abate the wrong, than has been accomplished by all the orations, and anniversaries, and arguments, and documents, which the last ten years have been the witness of. ... It does not seek to seize upon the most horrible atrocities, and brand the whole system as worse than it is... Such a book was a necessity of the age, and *had* to be written, and we are grateful to God that he put the writing of it into the hands of one who has interwoven Evangelical influences with every page of its narrative, and compressed many a Gospel sermon into its field and fireside converse... We have never read a story of more power. We doubt if anybody has. The human being who can read it through with dry eyes, is commended to Barnum."

Much of the damage done by the idea of Uncle Tom was done by those who carried out unfaithful reproductions, who dumbed it down and traded on the baser characters and distorted them to blunt the truth of it's message. The very root of minstrel shows took full hold, ironically, through Uncle Tom's cabin. Perhaps no play has been performed more, interpreted more freely or widely than Uncle Tom's Cabin. As an example. We can not blame Harriet Beecher Stowe for this.

**"Uncle Tom at Barnum's," *New-York Daily Tribune*, November 15, 1853**

The drama is shorn of salient points, and emasculated. to as great an extent as could be done and still preserve a respectable show of adherence to the original story. ... The striking scene of the slave auction, so susceptible of dramatic coloring and effect, is touched with the lightest hand, and its point and moral totally extinguished by converting its close into a ridiculous squabble, and ending it amid shouts of laughter. At the end of the play, Uncle Tom is allowed to run with flying colors, after having had a pretty good time. It were impossible that the character of Mrs. Stowe's great work could be put upon the stage, and while preserving any kind of fidelity to the original creations, fail to inculcate in some degree the great lesson her book teaches. But so far as any play founded on her story can be degraded, we think it is here accomplished. ...The effort of the dramatist has evidently been to destroy the point and moral of the story of Uncle Tom, and to make a play to which no apologist for Slavery could object. He has succeeded.

**NIGRESSENCE**

So many people have so much to say about it.

From speculating on her motivation

Her secret motivation

Her level of racism

On the detriment of the characterization.

I don't like Topsy in particular, of all the characters due to how she in particular conforms to the racist stereotype. She is so silly and has been so savagely treated and is so uncouth. But then again, look at her circumstance. She is quite horrible for a good long time and I find that very uncomfortable. It's not until far later in the book that she begins to become transformed and changed by the kindness and opportunity shown to her. Being a social worker, I understand that this is the real process of change if it is to come at all, in one so abused. It would certainly be rare, yet, as a book, I want the beauty of the black child to be so potent that once freed from the bottle of slavery, Topsy becomes a jewel and charm of childhood. Stowe takes her time, resisting the unreal rehabilitation of Topsy, to reduce her to a feel good, magical transformation. Topsy does garner her due, but only in the course of time, which would surely be the case if it were to happen at all.

there were brutal scenes, so some want to blame her for the violence.

Part of my interest in studying black history is to "know" not to just pronounce judgments and dismiss one figure over another, black white, slave or free. The exposition has always been based on what I happen to know, vs. what really is the case. The goal is to as coolly as possible understand cause of this tragedy and to derive compassion, for everyone involved in this horrible thing. Not to blame individuals, rather to understand the particulars of the circumstances in which they find themselves and to examine in the particular case, how individuals on all sides of the situation either transcend, brutally adapt to, question/don't question, are effected by, or slog through with no seeming awareness of other possibilities. What does this teach us about humanity. Not merely only slaves, and free and those who

profited or were made less by, but what does this teach us/what does it mean about humans in the particular situation of America.

**UNCLE TOM'S CABIN, CHAPTER ONE, VOL 1:**

the reader is introduced to a man of humanity.  
two men, in a parlor, no servants, in earnest discussion. mr. shelby and the slave trader.

**The Definition of Uncle Tom:**

*why the fact is, mr. haley is tom is an uncommon fellow, he is certainly worth that sum anywhere. steady, honest, capable, manages my whole farm like a clock. "you mean honest as niggers go" no, i mean really tom is a good steady, sensible pious fellow, he got religion at a camp meeting 4 years ago and i believe he rally did get it, i've trusted him since then with everything i have. money house horses and let him come and go around the country an d i always found him true and square in everything... why last fall i let him go to cincinatti alone to do business for me and bring home 500 dollars, tom, i trust ou becasue i think you're a christian i know you woudln't cheat. tom comes back sure enough i knew he would. some low fellows they say said to him, tom why don't you make tracks for canada? ahh master trusted me and i couldn't. they told me about it.*

i am sorry to part with tome i must say, you out tolet him cover the whole balance of the debt, and you would haley if you had any conscience.

well i've got just as much conscience as any man in business can afford to keep. just a litle to swear by as it twere.

Well haven't you a boy or a gal that you could throw in with tom?

**Enters Jim Crow**Here the door opened and a small quadroon boy between 4 and 5 years of age. entered in the room. There was something in his appearance remarkably beautiful and engaging. his black hair fine as floss silk hung in glossy curls around about round dimpled face. while a pair of large dark eyes full of fire and softness looked out from beneath the rich long lashes, as he peered curiously into the apartment.

**Contrast Uncle Tom to George:**

Taken from work due to jealousy. "I'm one that whipping won't tame" my day will come if he don't look out. "what are you going to do, george don't do anything wicked. If you only trust in god an dtry to do right he'll deliver you." I aint a christian like you eliza, my hearts full of bitterness, I can't trust in god, why does he let things be so?"

Oh george, we must have faith, mistress says that when all things go wrog forus, we must believe that god is doing the very best." "that's easy to say for people that are sitting on their sofa's and riding in their carriages, but let them be where I am, I guess it would come something harder. I wish I could be good, but my heart buns and can't be reconciled anyway."

**PSYCHOLOGY OF UNCLE TOM**

I belive the author gives us some idea of what the upbringing of Uncle Tom may have been, and for the majority fo slaves through the character of Topsy.

**THE FETISH CULT OF TOPSY.**

Strengths?

How do we engage this character?

What is he going to be interested in?

Psychological components:

Early childhood, family of origin siblings?

Mother/father?

History of mental illness in the family, drug use? What is his diagnosis?  
 Culture/tribal affiliations, beliefs, world view, ideas of creation myths and stories

Mentors, attachment figures?

Learning disabilities?

Developmental milestones?

Access to adequate food, health care, resources?

Primary supports?

Married? Children? Circumstances of marriage and first offspring

Dreams for his children?

Physical/emotional abuse?

Dv?witness to dv?

Discrimination/oppression/racism?

Education

Socio-economic class?

Dreams goals, hierarchy of needs (maslow)

How does he identify ethnically? African? Caucasian? Native American?

Is he American? African? What generation?

What does he know about his history?

**OPPRESSION/STOCKHOLM SYNDROME/EXTREME SURVIVAL SITUATION WITH threat of death/power/oppression. TWA flight 847**

<http://sniggle.net/stock.php>

Uncle Tom & Stockholm Syndrome:

6/14/85, 153 passengers. Lebanese shia extremist. 3-day ordeal, jewish sounding names, threatened, some beaten, 1 u.s. military killed. Held for two weeks before finally released.

"They weren't bad people. They let me eat, they let me sleep, they gave me my life"

– A hostage from Flight 847

the emotional "bonding" with captors was a familiar story in psychology. It had been recognized many years before and was found in studies of other hostage, prisoner, or abusive situations such as:

1. Abused Children
2. Battered/Abused Women
3. Prisoners of War
4. Cult Members
5. Incest Victims
6. Criminal Hostage Situations
7. Concentration Camp prisoners
8. Controlling/Intimidating Relationships

In the final analysis, emotionally bonding with an abuser is actually a strategy for survival for victims of abuse and intimidation. The "Stockholm Syndrome" reaction in hostage and/or abuse situations is so well recognized at this time that police hostage negotiators no longer view it as unusual. In fact, it is often encouraged in crime situations as it improves the chances for survival of the hostages. On the down side, it also assures that the hostages experiencing "Stockholm Syndrome" will not be very cooperative during rescue or criminal prosecution. Local law enforcement personnel have long recognized this syndrome with battered women who fail to press charges, bail their battering husband/boyfriend out of jail, and even physically attack police officers when they arrive to rescue them from a violent assault.

It's important to understand the components of Stockholm Syndrome as they relate to abusive and controlling relationships. Once the syndrome is

understood, it's easier to understand why victims support, love, and even defend their abusers and controllers.

1. Symptoms Signs and effects:
2. Positive feelings by the victim toward the abuser/controller
3. Negative feelings by the victim toward family, friends, or authorities trying to rescue/support them or win their release
4. Support of the abuser's reasons and behaviors
5. Positive feelings by the abuser toward the victim
6. Supportive behaviors by the victim, at times helping the abuser
7. Inability to engage in behaviors that may assist in their release or detachment

It has been found that four situations or conditions are present that serve as a foundation for the development of Stockholm Syndrome

1. The presence of a perceived threat to one's physical or psychological survival and the belief that the abuser would carry out the threat
2. The presence of a perceived small kindness from the abuser to the victim
3. Isolation from perspectives other than those of the abuser
4. The perceived inability to escape the situation

**UNCLE TOM'S CABIN AS RELIGIOUS TEXT: BY PATRICIA R. HILL, DEPARTMENTS OF HISTORY & AMERICAN STUDIES, WESLEYAN UNIVERSITY**

**"Laying ones all upon the alter, as a consecration to Christ, to do his will and his will only." I don't think there's any evidence that Jesus wanted others to be him. He was the martyr. He was the Christ, the messenger. He only wanted us to reach a little bit. Treat each other as brothers, do not manipulate, oppress, subjugate. Discriminate, judge, worship false idols, community. Grass roots. He didn't ask us to be like him. Let me be me, and you be you, but be a good you and be the kind of you that you would want to turn to in need. In help, in trust, Treat other's the way you would want to be treated.**

northern and southern protestant branches divided by slavery. the evangelical enlightenment produced a consensus against slavery (albeit without a program for ending it) -robert forbes. southerners did not initially develop a pro slavery ideology, rather they supported slavery by opposing a strong federal government and an establishe religion. the 3/5th's clause certainly added great political power to their cause. Even in civil war arguments they assert that the central conflict wassovereignty and not slavery. The south's argument is that they should have been able to govern and run their states in the way they saw fit, using "democratic" state based principles and politics. The north saw slavery more as an issue that was divisive. The dependence of the south on salvery meant that the interest of slavery and not the interest of a free labor economy placed the two economies at odds. For the north to dictate, or to gain control of national policy with regards to overwhelming the south politically, increasingly made the north feel righteous in determining policy that in the eyes of the south were adverse and federalist (federally, vs. state controlled) and the south felt that they were being trampled upon.

with **denmark vesey, nat turner** and 1830's abolitionism, the south moved toa defense of slavaery, and began to use religiously grounded proslavery arguments. Is it not frequently the case that in disequitible situations the justification and responsibility for the use of oppression and abuse and

violence is laid at the feet of the oppressed? There are numerous modern examples. **protestant** churches retreated from antislavery remarks to appease northern and southern factions which impelled radical abolitionists to form splinter groups. the most effective anti-slavery religious text was... *uncle tom's cabin*. *uncle tom's cabin* ends with a plea to christianity to end slavery to spare the nations god's wrath. The teachings of Christ although religious justifications such as the mark of mham, etc and the salvery of Israelites and other references to slavery are used. look up justifications for slavery such as. 1852George fitzhugh's pro slavery argument is published 1857 "cannibals all". close association between **millennialist** perspectives and nationalist progress. evangelical culture was fluid, porous, open to new ideas and continually generating new organizations. A sense of a "building up towards or emergence of a millennialist cleansing. (define millennialism, professor teofilio ruiz). stowe not a **puritan** or **calvinist** although she'd read cotton mather and **jonathan edwards**. her father was calvinist, but she felt it was "unsuited to the modern age" stowe's moral view shaped by competing schools of thought.

1. **scottish common sense philosophy** (**francis hutcheson** and the **earl of shaftesbury**), from **sarah pierce's litchfield academy** and the **hartford female seminary**.

The root of sentimentalism charge. Do the critics understand the deliberate utilization of sentimentalism? And how much does the desire to dismiss feminist literature and misogyny and discrimination have to play in the dismissal of Stowe? Or better yet, the idea that women had no place in public sphere, in mixed company and that their role was to persuade from inside the homes for graduate change.. (letters between grimke and stowe's older sister).

**william paley's moral and political philosophy** 1785, **natural theology** 1802, **bishop butler's analogy of religion, natural and revealed** 1736, **archibald alison's essays on the nature and principles of taste** 1790, **romanticism** wordsworth, coleridge, byron, sir walter scott.

stowe's father established the **lane theological seminary**. she met **theodore dwight weld**, and the **manual labor movements** and a "expression of communitarian, egalitarian ethos to help balance moral values against market values. manual labor reforms began in theological seminaries in the 1820's.

**the lane debates** on slavery instigated by weld 1834. (resist summaries. Your points, the structure of them, the ordering of them, who you choose to teach, is your summary).

Summary: Ms. Beecher-Stowe had very extensive religious upbringing, investigation introspection. She grew up under tremendous religious influences, literally in the center of social and religious debate and discussion, religious instruction seminaries and the original beginnings for the fight for women's rights. The very roots of social activism and social justice. She digested all of this, contemplated it, struggled with it and ultimately came to define herself as a Christian, an American a woman and a human being and expressed it through her work. The crown jewel of which was *uncle tom's cabin*. **immediatism**, which called for the immediate abolition of slavery. her and her brother, **henry ward beecher**, came to the defense of **james g. birney**, publisher of an antislavery newspaper in Cincinnati. in 1848 a presbyterian minister, **elijah lovejoy** was murdered by a mob in Alton Illinois. his friend, **edward beecher**, harriet's father, told his story in a memorial. in 1838-39, **alexander kinmont** delivered a series of lectures in Cincinnati which articulated a **racial romanticism**. this was in essence the idea that africans' as a race possessed spiritual gifts that made them peculiarly susceptible to the teachings christianity and capable of an

exalted religiosity. **german romantic theology**. Stowe was trying to imbue the reader with several hundred lifetimes of suffering under slavery as exemplified within the personal experiences of a mere handful of individuals, their experiences are the facts, the arguments the evidence and exhibits. became acquainted with **lessing, herder, schleiermacher, schelling** and **feuerbach. thoreau's essay, "resistance to civil government"** 1849, develops an argument that adherence to higher law may require **civil disobedience**. **german romanticism** taught her to value the emotional apprehension of religious truth over empirical argument. **perfectionism** lead stowe to believe that there could be a revitalized spirituality that could supplement if not replace the formal structures of sectarian church organization that would usher in the millennium. **holiness teachers of phoebe palmer. thomas upham's holiness doctrine** "principles of an interior or hidden life 1843". through holiness stowe was able to attain consecration, which required yielding oneself as a living sacrifice to god. she had previously worked to "receive merely" an d"not to do". but palmer says one must lay one's all on the altar to receive the blessing and be empowered for service. **And ignited her activism.** millennialist encouraged perfectinist to engage in a host of reforms aimed at perfecting the nation and hastening the millennium. stowe became "one with christ in that union of which marriage is a type. upham's concept of union with the divine, which required the sacrifice of the will. the idea of a christian spirituality that could not be limited by formal, institutional boundaries became a central component in her religious eclecticism. the spiritual comfort she found in art, music and ritual led her to embrace **episcopalianism (which is the very root of a stripped down form of christinaity practiced by the few slaves that were allowed the time to practice Christianity.** in place of what she considered the aesthetic barrenness of **congregationalist** services. she felt the divine was known through the emotions.

**for stowe, christ's intimacy with human suffering and human sufferers modeled the way christians ought to feel and respond to the manifest suffering that slavery generated. This is the crown jewel of stowe's religious belief. It's as simplified as it can get and must have a lot in common with early Catholicism. Southern blacks had to be Baptist. It's The catholicism of the uneducated classes, the Catholicism that was practiced underground, in symbols and the very force of which was the simple message that Christ died for our sins, that we had been cleansed and to believe in him and to live in him is the way.** "To delineate the culture of evangelicalism in the antebellum North, the historian must consider carefully where it operated. For this purpose, Stowe's history is illuminating. Sermons and formal worship services form a part of her religious habitus, but they are the least part. Her religious life centered on practices pursued in the privacy of domestic spaces: reading and discussion, singing and prayers. Social intercourse, in conversation and letters, was a staple of Victorian spiritual practice. Religion formed a discursive web in which evangelical life was lived. The Beecher family debated theology at the dinner table and in circular letters, **discussed ideas from around the globe on Christianity, discussed regional influences. This act,. Their face and being enmeshed within it, intellectually and spiritually is what kept the stowe family connected despite geographic dispersion.** They talked about the books they read and the events of the day, and aired their own decided views. Stowe's letters of spiritual advice and consolation were legendary among her family and friends, but they differ in quality rather than kind from common practice among evangelicals."

in this era, religion was in print, fiction had religious themes and dealt with religious ideas. newspapers had both news and essays and moral tales.

non-denominational publishing societies. religion was treated as a part of life.

most of the hymns in uncle toms' cabin, were **methodists hymns**. she read **john bunyan's pilgrim's progress**.

**thomas a kempis** imitation of chris. **john keble's** christian year. A seminary's worth of religious reading and ideas are packed in this book, exemplified not by philosophy but the action of individuals imbued with the philosophy and beliefs on both, in fact all sides of the known struggle. Between her readings, letters, activism, writing, dinner conversations she had well over a professorships worth of 19th century religion and society.

on the ministrations of departed spirits in this world 1849, stowe wrote and talks about the possibility that departed ones watch over us. **in uncle tom's cabin, there are no preachers, clerical characters, instead spirituality resides among slaves, quakers, women and children and is perfected in a southern planter, his northern cousin an uncle tom. religio is in conversations, biblical interpretation, hymns, prayers, visions.** the "gospel according to uncle tom" what was uncle tom's gospel? It was his life. As if it were a book in the bible. His story's were Stowe's parables of within the Gospel of uncle tom, which was a book on the salvation of a nation and treating other's as brother's in the eyes of the lord. stowe's book was in some sense a repudiation of of **Thomas Upham's holiness spirituality** which taught religiosity on the interior, but the "public good" on the exterior. **This holiness spirituality is also a spirituality which fostered oppression, and was also harmful to women's rights.** Stowe's belief, as exemplified in Uncle Tom was that those who had a religious based conviction had an obligation to make their voices known. As those who were holy and consecrated were the primary means by which god's true will shaped and worked on the world. **abolition was a christian imperative**, of a radical, skeptical agenda. **Skeptical in the sense that it does not believe that man, left to his own, will naturally abandon that which is beneficial to human aspects not related to the eternal soul. (the seven deadly sins) in a sense the sins are all represented within slavery.**

#### **Uncle Tom's and Holiness**

"under Legree's brutal regime. Tom's religious peace and trust give way to despondent darkness. In this moment of crisis, Tom sees a vision of Christ, and falls into a trance. When he is roused, the despair has been replaced with joy. Stowe writes, in the rhetoric of holiness theology:

*"he that hour loosed and parted from every hope in life that now is, and offered his own will an unquestioning sacrifice to the Infinite." From that moment on he possessed "an inviolable peace."*

*Past now the bleeding of earthly regrets; past its fluctuations of hope, and fear, and desire; the human will, bent, and bleeding, and struggling long, was now entirely merged in the Divine. . . . Tom's whole soul overflowed with compassion and sympathy for the poor wretches by whom he was surrounded. . . . and out of that strange treasury of peace and joy, with which he had been endowed from above, he longed to pour out something for the relief of their woes (Chapter 38).*

This is the key phrase in the book where Stowe expounds her holiness doctrine and Tom is consecrated to the will of God. Stowe shows that even the holiest (Tom) will be tested and that regardless of how hard the trial, God will be there. The blood, the passion, the scourging is a marriage with the divine. At this point in the novel, Tom's becomes a symbol of the shame of the north and the evils of the south. Tom's willingness to die to save the lives of Cassy and Emeline is a reproach to the hypocrisy of the north and to all of those in the north who accepted the fugitive slave act. (as stated by

Patricia Hill in her paper). Tom's goodness in the face of the inhumanity of the south is a reproach of the south's desire to make the slave out to be less than human as a justification for the system of slavery.

**Laying ones "all upon the Altar" – millennialism, perfectionism,**

In the 1840s Stowe found herself caught up in the perfectionist turn that swept through American evangelical circles and led many to share Stowe's hope for a revitalized spirituality that could supplement if not replace the formal structures of sectarian church organization. Understandably, she and her family were skeptical of the Oberlin perfectionists, but... her personal spiritual longings and ignite a national spiritual revival to usher in the millennium led her to the holiness teachings of Phoebe Palmer, the Methodist lay leader whose Tuesday Meetings in New York City had converted non-Methodists as well as her denominational fellows to a belief in sanctification as a second blessing bestowed on believers....

**2nd reading of patricia hill's text:**

the south's initially did not try to defend slavery, rather they opposed a strong federal government and an established religion which were, "the essential elements of any effective challenge to slavery"

although the defense of slavery by use of the bible **FLESH THIS OUT** had undermined the religious moral argument against slavery, somehow stowe was able to ignite a political explosion through uncle tom's cabin. how did she do this? in short her religious training, and belief's, rooted in scottish common sense philosophy, and the belief that one must have an internal sprituality which did not rely or rest in the church, rather, within the individual who laid ones all upon the alter as a consecration, "yielding oneself as a living sacrifice to god" and allowed god to work through them, took the debate from the political sphere and the clergy, and transformed it into a personal grass roots uprising, which in turn, because once again politicized in a way which empowered the people, instead of the institution. such revolutoins are the only revolutions strong enough to overwhelm and out-influence the heirarchies of society and established political channels.  
**These are the roots of grassroots uprisings.**

stowe writes of becoming "one with christ in that union of which marriage is a type", which matches upham's concept of union with the divine, which required the sacrifice of the will. it was a mystical union with teh divine that could not be limited by formal, instituional boundaries.

the religion articulated by stowe, [she articulated a reverse engineered religion called "uncle tom's cabin" where the world and the influences were shown to be not respective of religious belief, rather individual action and inaction in the sphere of present day conflicts that affected the spirit. The life of Christ, lead to the teachings of Christ, which lead to the pope's formalized church. Stowe took what she knew and "reverse engineered" characters, the result and effect of which was a political and moral argument that articulated the grass roots moral opposition to slavery, and also exemplified her religious understanding of how religious belief, true belief and consecration would lead to abolition.] 1.] resonated deeply within those that believed in god and abolition, and 2.] it moved those that believed in god, but felt that slavery was an unrootable southern affair not to be meddled upon by the north, to claim a religious moral high ground that moved them to become more active in their acts of faith. and 3.] for those that believed in god, and slavery, it robbed them of the force of their bible based arguments. only the choir was left for them to preach to.

stowe learned 18th century concepts of ethics and of a moral sense closely allied with an aesthetic of moral beauty and cultivated emotions. this mixed with the romanticism she learned through wordsworth, coleridge and byron. **As in any successful grassroots political action, she identified her constituency, mobilized them and moved them to action.**

her association with theodore dwight weld **PERHAPS THE MOST IMPORTANT FIGURE IN THE ABOLITIONIST MOVEMENT. A True Grassroots Organizer. Much more than a pamphleteer.** taught her about the manual labor movement, abolitionism and racial integration, which further removed the issue of slavery from a bible supported institution, to an issue of labor exploitation, racial discrimination, competitive individualism and a focus on market values. this is what weld argued in the famous **1834 lane debates.**

**the oberlin perfectionist. Oberlin-Wellington Rescuers.**

**german idealism and perfectionist theology** formed the foundations of her faith. the divine is known through the emotions. sermons and formal worship services form a part of her religious habitus, but they are the least part. "Her religious life centered on practices pursued in the privacy of domestic spaces; reading and discussion, singing and prayers. Social intercourse, in conversation and letters,.. religious formed a... web... in which evangelical life was lived". stowe review of **thomas upham's, principles of the interior or hidden life (1843) [new york evangelist in 1845]**. stowe was well read, and often debated, discussed and opinioned/editorialized upon that which she read. as a romanticist, she "poured over volumes on religious art" in her travels to europe. **Imagery, visualization, sensualism, fetishism.** the literature of her day, was infused with philosophy, fiction, religious newspapers, and religious issues permeated print culture. as she felt herself becoming a sacrament, she allowed god to use her, and work through her, within her chosen form, to produce uncle tom's cabin. " Stowe knew that she needed to persuade her evangelical public that abolition was a Christian imperative, not a radical, skeptical agenda. Abolitionism, in 1850, was a minority movement. Abolitionists were generally considered fanatics; " **popularizing the movement from fringe to bandwagon.**

Her version of holiness perfectionism, with its emphasis on union with the divine and empowerment for service, suggests that sanctified Christians, in their ability to more perfectly imitate Christ, can more fully enter into the sufferings of others than the unsanctified can. But she would have agreed with Smith's broader argument that the human imagination was intimately connected to the moral sense. **It's brilliant as a strategy and only easy to see in hindsight how the character of the individual portrayed by Uncle Tom had to be a slave. And in a position to show how Christian values changed him. He was achristlike in his travels and the hero's journey does not start with a hero. It ends with a hero, but it starts with an everyman. The criticism of his meekness, his faith, are criticism in the eyes of an uprising, but as a character whos purpose was to exemplify christlike values, it was a much easier choice than had he been a militant, or revolutionary. The same is true if Legree had been infinitely kind, or if the christlike figure of eva was an adult or actually had power and wisdom and experience to make arguments against the system she was in and virtually a part of. She remained true to the realities of the slave system. The "greatness" was inner. The sin, the debasedness was inner. There is some commentary of the system as a whole, but by and large the arguments take place on an individual level. On a level of individual impact and import, which in a sense, makes the scale more grand, in view of eternity and with the backdrop of religious belief for god is all-seeing. Even "with life among the lowly."**

For her evangelical public, Stowe's objective was to demonstrate the African's capacity to be a fellow Christian. And african's in this age are at the virtual crossroads. She had to balance Christian values with pacifism. Whose morality do you accept? What are the interest of the greater good? What are you willing to sacrifice? Who are you going to sacrifice? Those at the bottom, middle or top? Or are you Christlike and unwilling to sacrifice a single soul.

"Stowe develops another line of argument by portraying the damage that slavery does to the master class. This is a staple theme in slave narratives. The view of the slave of the damage that is done to the slaveowner and his family and the community through the deadening of the senses towards the horrors of slavery. It also damages the country by a parallel process. The moral threat to children is revealed in Henrique's ungovernable temper. Marie St. Clare provides an instructive portrait of the kind of monster of selfishness that slavery produced. Slavery also undermines religion among the more thoughtful of the master class." Miss Ophelia, the one from the north who is so sure that slavery is wrong, yet, she distances herself from it. She represents the underbelly of any oppressive movement. The inaction. The fear the multiple justifications and rationalizations of those who stand on the sidelines, who are as much a part of it, but distance themselves from it. Moral opposition combined with inaction, equals nothing.

cite William Theodore Weld, Frederick Douglass, Harriet Jacobs,

Stowe realized that there was little distinction between the South, which engaged in slavery and its profits, and the North which ignored it, allowed it, and invested heavily in the cotton aftermarket. And yet the two were untenable, insufferable. And causing a growing rift in direction, power and ideals between these two nations that were attempting to function as one.

Another element is intimacy. There is hand holding, touching, embraces, tender caresses, deep stares into one another's eyes. All pointed at making the African a fellow human and brother in Christ.

(Final paragraph)

*"The evangelical public's ability to enact justice and mercy depends upon its political power. Here the logic of evangelical sentimentalism intersects with the logic of republican ideology. Feelings, when openly displayed, affect the actions of politicians whose careers depend upon public sentiment. Stowe's appreciation of these intersecting logics is apparent in her sketch of Sam as a consummate politician who detects Mrs. Shelby's desire to let Eliza and Harry escape, abruptly reverses his plan to prove himself by catching them, and instead contrives to prevent Haley from apprehending them. Stowe's portrayal of Sam is simultaneously an indictment of those politicians whose deficient personal moral sense had allowed them to construct the infamous Compromise of 1850, and a shrewd assessment of the power of public opinion to control political behavior. Mrs. Shelby displays privately the sentiment against slavery that derives from her Christian commitment and her sound moral sense. Mrs. Stowe's novel is a public display of private, religious feeling designed to change both feelings and policy, and a heated, intellectual argument about ideology and theology. Feeling right has a political salience that extends from evangelicals' parlors to legislative chambers."*

Perfectionist

One form of takes the fact that there is a gap between our moral duties and what we are capable of doing to imply the existence of God. This argument

makes use of a Kantian ethical framework, but it is not quite the moral argument proposed by Kant; an excellent exposition of an argument of this type can be found in John E Hare's [The Moral Gap](#).

The argument's structure is roughly as follows:

**The Perfectionist Moral Argument**

(1) We ought to be morally perfect.(2) If we ought to be morally perfect, then we can be morally perfect.(3) We cannot be morally perfect unless God exists.Therefore:(4) God exists.

**Perfectionist Morality**

Morality places great demands upon us. It does not require that we do our duty some of the time, or most of the time; rather, it requires that we always and unflinchingly fulfil our duty in every detail. Morality is perfectionist. Coming close to doing as we ought, though it may be better than falling short by a long way, isn't good enough; we should do better.

**The Inevitability of Imperfection**

This perfectionist moral standard is one that we all miss. As the Bible puts it in Romans 3:10, "there is none that is righteous, not even one". Indeed, it's a standard that we are all bound to miss. We cannot fulfil every one of our obligations; we are certain to break the moral law sooner or later.

few people saw abolition and slavery as a religious issue.

stowe had to counter:

1. african slavery was beneficial to the christianization of the heathens
2. the bible sanctions slavery
3. slavery as no more imperfect than any other institution.

**Key phrase as the motivation for Uncle Tom's Cabin.**

The hand of the Lord . . . at last placed upon her pillow – for she was ill at the time – Upham's "Interior Life." . . . Coming to the chapter on "Consecration," she . . . said to herself, "*This* I have not done. I have tried to trust in Jesus, but I have never yet in all these attempts, made an entire surrender of myself to him, to *do his will*, but only to receive his salvation."\*

Boardman wishes to make the point that consecration required yielding oneself as a *living* sacrifice to God, that Stowe's earlier efforts had been centered on passively consecrating herself to "*receive* merely, and not to *do*." Boardman is rephrasing a central tenet of Palmer's altar theology which required that one lay one's "all" on the altar, receive the blessing and be empowered for service. It is this theological construction that permeates *Uncle Tom's Cabin*.\* The concept of empowerment for service, coupled with millennialist expectations, encouraged perfectionists to engage in a host of reforms aimed at perfecting the nation and hastening the millennium.

Why is this important? For two reasons. 1. beecher stowe was writing uncle tom's cabin as her consecration. It also it was her "perfectionism" embodied. It also Methodist spritual activism. Was jesus an activist? Yes. Does his teachings, practically speaking shape politics? Absolutely. In god we trust. Beecher stowes position forced her into spiritual activism, vs. pacifism to become an advocate of what she perceived as Christian principles. And in the character of uncle tom, she fashioned a character that embodied perfectionism. Consecration, piety and jesus like activism. His faith had a powerful effect upon all of those around him. But it was a passive faith, that was active in his gentle proselytizing. And so, that's, in my mind, the origin of the common meaning of "uncle tom".

UNCLE TOM SPRUNG UP AS A CONSTRUCT OF ANTIPATHY AS PART OF THE CIVIL RIGHTS AND THEN BLACK POWER MOVEMENT. This movement moved from passive belief in the hereafter, to an active belief in the here and now. Recall martin luther kings dream. A dream he worked to make a reality. SO, uncle tom, the term, represented a turning point, where blacks began to shed, as a cultural movement, passivism and faith, into activism and action. Sit ins. Sncc, sclc, the black panthers, the nation of islam, etc, etc, etc. it was a wake up call. And to be called an uncle tom, was to be called one who did not wake up to the times.

**Description of Uncle Tom by "A Southerner" published in the New York Times June 22nd, 1853**

The hero of the story is not a type of class but is a rare impersonation of the higher qualities which are found in a human being, under the most favorable circumstances which this world of ours ever affords; if, indeed, the sketch not be wholly ideal.

No hero of antiquity—no man of modern times—viewed under the golden light which history, or even poetry, sheds upon him, surpasses Uncle Tom in all the characteristics which constitutes what we call the heroic, if he equals him. This man, with his African lineage, born and bred upon a plantation, without enjoying so far as we can see, advantages at all superior to those which are open to slaves about him, appears upon the canvas in colors which glow with unearthly beauty, and we turn from the ordinary and gross hero worship of the world to survey, with blended wonder and veneration, a dusky form, combining the noble fortitude of ULYSSES, with the patient dignity of SOCRATES; or rather, displaying the highest traits of Christian heroism, with which the race has been favored since its first great exemplars.

Uncle Tom is a man of extraordinary intellectual powers, generous nature, quick sensibility, large and noble views of every subject; he discovers promptly and beautifully a lofty, spiritual philosophy, which throws upon all the surrounding objects of human life a golden haze, and which lights up the portals of the grave in the steady splendor of Immortal Hope.

Patient under wrong, meek and forgiving, pleading with tones of earnest eloquence the cause of the oppressed, he displays a self-sacrificing and heroic spirit under appalling circumstances, almost without a parallel in the dark chronicles of human suffering.

And we call those we despise, the race traitors, the foolish and blind uncle tom's? This description is from "a southerner"

From [www.kirjasto.sci.fi/hbstowe.htm](http://www.kirjasto.sci.fi/hbstowe.htm) **Biography of Harriet Beecher Stowe**

In the story 'Uncle Tom' of the title is bought and sold three times and finally beaten to death by his last owner. The book was quickly translated into 37 languages and it sold in five years over half a million copies in the United States. *Uncle Tom's Cabin* was also among the most popular plays of the 19th century.

Harriet Beecher Stowe was born in Litchfield, Connecticut, into a large family. She had two sisters (Catharine and Mary), one half-sister (Isabella), five brothers (William, Edward, George, Henry Ward, and Charles), and two half-brothers (Thomas and James). Harriet herself was the seventh child of her parents, Lyman and Roxana Beecher. "Wisht it had been a boy!" said her father after her birth. Lyman was a controversial Calvinist preacher, who saw himself as a soldier of Christ. Roxana, a granddaughter of General Andrew Ward, died of tuberculosis at 41 — Harriet was four at that time. Two years later a stepmother took over the household.

Stowe was named after her aunt, Harriet Foote, who influenced deeply her thinking, especially with her strong belief in culture. Samuel Foote, her uncle, encouraged her to read works of Lord Byron and Sir Walter Scott. When

Stowe was eleven, she entered the seminary at Hartford, Connecticut, kept by her elder sister Catharine. The school had advanced curriculum and she learned languages, natural and mechanical science, composition, ethics, logic, mathematics - subjects that were generally taught to male students. Four years later she was employed as an assistant teacher. Her father married again - he became the president of Lane Theological Seminary. Catharine and Harriet founded a new seminary, the Western Female Institute. With her sister Stowe wrote a children's geography book. In 1834 Stowe began her literary career when she won a prize contest of the *Western Monthly Magazine*, and soon Stowe was a regular contributor of stories and essays. Her first book, *The Mayflower*, appeared in 1843.

In 1836 Stowe married Calvin Ellis Stowe, a professor at her father's theological seminary. He was a widower; his late wife had been Stowe's friend. The early years of their marriage were marked by poverty. Over the next 14 years Stowe had 7 children. In 1850 Calvin Stowe was offered a professorship at Bowdoin, and they moved to Brunswick, Maine. In Cincinnati Stowe had come in contact with fugitive slaves. She learned about life in the South from her own visits there and saw how cruel slavery was. In addition the Fugitive Slave Law, passed by Congress in 1850, arose much protest - giving shelter or assistance to an escaped slave became a crime. And finally a personal tragedy, the death of her infant Samuel from cholera, led Stowe to compose her famous novel. It was first published in the anti-slavery newspaper *The National Era*, from June 1851 to April 1852, and later in book form. The story was to some extent based on true events and the life of Josiah Henson. "I could not control the story, the Lord himself wrote it," Stowe once said. "I was but an instrument in His hands and to Him should be given all the praise." When Abraham Lincoln met the author he joked, "So you're the little woman who wrote the book that started this great war." *Uncle Tom's Cabin* was smuggled into Russia in Yiddish to evade the czarist censor. Leo Tolstoy praised the work and it remained enormously popular also after the Revolution.

**"I s'pect I growed. Don't think nobody never made me."** (from *Uncle Tom's Cabin*)

Stowe's fame opened her doors to the national literary magazines. For some time she was the most celebrated woman writer in *The Atlantic Monthly* and in the New England literary clubs. In 1853, 1856, and 1859 Stowe made journeys to Europe, where she became friends with George Eliot, [Elisabeth Barrett Browning](#), and Lady Byron. However, the British public opinion turned against her when she charged [Lord Byron](#) with incestuous relations with his half-sister. In *Lady Byron Vindicated* (1870) she accused him in the writing. Both the magazine *Atlantic*, where the text first appeared, and Stowe, suffered. Attacks on the veracity of her portrayal of the South led Stowe to publish *The Key to Uncle Tom's Cabin* (1853), in which she presented her source material. A second anti-slavery novel, *Dred: A Tale of the Great Dismal Swamp* (1856), told the story of a dramatic attempt at slave rebellion.

#### **Great summary of Uncle Tom's Cabin.**

In *Uncle Tom's Cabin* the pious old Uncle Tom is sold by his well-intentioned Kentucky owner, Mr. Shelby, who has fallen into debts. The trader also singles out little Harry, Eliza's child, but Eliza takes Harry and heads for the river. Uncle Tom submits to his fate. He is bought first by the idealistic Augustine St. Clare after saving her daughter, Little Eva, who falls from the deck of a riverboat. In his New Orleans house, Uncle Tom makes friends with Eva's black friend, the impish Topsy. "Never was born!" persisted Topsy... 'never had no father, nor mother, nor nothin'. I was raised by a speculator, with lots of others." Eva dies from a weakened constitution, and St. Clare is killed in an accident - he is stabbed while trying to separate two brawling men. Tom is sold to the villainous Simon Legree, a Yankee and a brutal cotton

plantation owner. "I don't go for savin' niggers. Use up, and buy more, 's my way," he says. Two of Uncle Tom's female slaves, Cassy and Emmeline, pretend to escape and go into hiding. Tom will not reveal their whereabouts and Legree has his lackeys Quimbo and Sambo beat the unprotesting Tom to the point of death. Tom forgives them and dies, just as Mr. Shelby's son arrives to buy him back. Shelby decides to fight for the Abolitionist cause. A parallel plot centers on Eliza, her little child, and her husband George who escape to freedom in Canada using the 'underground railroad.' Other important characters are Miss Ophelia St. Clare, a New England spinster, and Marks, the slave catcher. Cassy meets on the boat north Madame de Throux, sister of George Harris, Eliza's husband. The Harris family leaves for Africa and George Shelby frees his slaves.

After the Civil War the sales of the novel declined. The sentimentality and religiosity of the story was considered a drawback. The first film adaptation was made in 1903. 'Uncle Tom' was used pejoratively, meaning white paternalism and black passivity, undue subservience to white people on the part of black people. In the 1970s *Uncle Tom's Cabin*, with its strong female characters, started to attract the attention of feminist critics, but Stowe's vision found new defenders. However, Tom's passivity was compared to Gandhi's strategy of peaceful resistance.

Stowe's later works did not gain the same popularity as *Uncle Tom's Cabin*.

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herder, one of the effects of slavery is that it produces a uniquely downtrodden class of poor whites:

1. distribution of land into large plantations and sparseness of settlement causes serious logistical problems with the establishment of schools. income disparity results in private instruction, schools far off, etc
2. the same cause as above also effects the hinderances to "preaching of the gospel"
3. degradation of labor caused by slavery from enslaving the working class, prevents the establishment of trades and hinders those who wish to move into and establish themselves in slave states. (carpenters, blacksmiths, masons, etc). these trades are advertised weekly along with hogs, horses, cattle, etc.

in the north, white males and free blacks have their pick of trades, (although there was plenty of discrimination and divisiveness among northern whites against blacks. frederick douglas, harriet jacobs and olaudah equiano all speak of this in their biographies).

women in the north enjoy work, ingenuity and producing means which help the entire family, rather than seeing work as only the province of the slave.

*"the only standard of gentility is ability to live without work. What branch of useful labour opens a way to its sons?"*

emigration becomes a (the only) option.

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**The New York Times, July 2, 1961**

Nobody Knows My Name

**By IRVING HOWE**

james baldwin comes onto the scene after richard wright. as a disclaimer, i love me some richard wright. but james baldwin yearns for that which is not so. to his credit, it ought to be so, but it really isn't in sufficiency to satiate his yearnings. what he wants is for there to be an identity available to himself as a writer, beyond his identity as a negro. an interesting dilemma. the author charles johnson argues for this also. but, why is it that the only folks arguing for the right to have identity as a writer separate from their negroness, are negro writers? in a way, this is not odd at all. and yet, it illustrates the fundamental point of contention that baldwin has with uncle tom's cabin. he is a negro, who wants to be a writer separate from his negroness, yet, within uncle tom's cabin, his negroness is pricked, poked, prodded, agitated and combusted, in ways that can only be achieved if he were a negro.. surely he must be aware of the dangers of striving for a new identity, while delving into such negro-specific text. but maybe not. for, he wishes to be able to approach it as a writer... and so ultimately, i say, that his problem with uncle tom's cabin is not so much with uncle tom's

cabin, as it is with himself and his forced identity as a negro writer who is defined partially by negro literature and his reaction to it.

**mr. howe summarizes the issue:**

*"This highly personal protest Baldwin has released through a masterly use of the informal essay. Writing with both strength and delicacy, he has made the essay into a form that brings together vivid reporting, personal recollection and speculative thought. One of his best pieces, for example, begins as an account of his return to the streets of Harlem where he was raised; moves toward a description of why Negroes living in housing projects resent the liberal authoritarianism with which these are often managed; rushes to some sharp observations about the residents of Harlem who "know they are living there because white people do not think they are good enough to live anywhere else"; and comes to a reflective climax with an outburst of eloquent speech: "Negroes want to be treated like men \* \* \*. People who have mastered Kant, Hegel, Shakespeare, Marx, Freud, and the Bible find this statement utterly impenetrable \* \* \*. A kind of panic paralyzes their features, as though they found themselves on the edge of a steep place."*

he is being treated as a man. to be killed, persecuted, enslaved, exploited, dismissed, used, smote, despised, is to be treated as a man, as only men treat other men. this is the beauty of paul robeson and malik el shabazz, their recognition, in transcendence of their blackness, or commonality among men, in a struggle for religious freedom, liberty, and the right to organize as labor for human dignity.

**EFFECT OF SLAVERY UPON POOR WHITES, EDUCATION, LABOR, EMIGRATION, ETC:**

- **beecher stowe saves her deepest and most unrestrained criticism for poor whites of the south:** *"This miserable class of whites form, in all the Southern States, a material for the most horrible and ferocious of mobs. Utterly ignorant, and inconceivably brutal, they are like some blind, savage monster, which, when aroused, tramples heedlessly over everything in its way. Singular as it may appear, though slavery is the cause of the misery and degradation of this class, yet they are the most vehement and ferocious advocates of slavery. The reason is this: They feel the scorn of the upper classes, and their only means of consolation is in having a class below them, whom they may scorn in turn. To set the negro at liberty would deprive them of this last comfort; and accordingly no class of men advocate slavery with such frantic and unreasoning violence, or hate abolitionists with such demoniac hatred."*

**rev. henry duffner, d.d. president of lexington college, va, a slave owner published in 1847 an address showing the injurious nature of slavery:**

*"from 1830 to 1840, Virginia lost by emigration no fewer than 375,000 of her people; of whom East Virginia lost 304,000, and West Virginia 71,000."*

**EMIGRANTS TO FREE STATES:** 1/3 of emigrants have left slave states, shunning other slave states to move to free states: *"Many of these multitudes, who have left the slave States, have shunned the regions of slavery, and settled in the free countries of the West. These were generally industrious and enterprising white men, who found, by sad experience, that a country of slaves was not the country for them."*

**MECHANICAL TRADES:** *"Even the common mechanical trades do not flourish in a slave State. Some mechanical operations must, indeed, be performed in every civilised country; but the general rule in the South is to import from abroad every fabricated thing that can be carried in ships, such as household furniture, boats, boards, laths, carts, ploughs, axes, and axe-helves; besides innumerable other things, which free communities are accustomed to make for themselves. What is most wonderful is, that the forests and iron mines of the South supply, in great part, the materials out of which these things are made."*

**EDUCATION:** In regard to education, Rev. Theodore Parker gives the following statistics, in his, "Letters on Slavery," p. 65. 1840 "...in the fifteen slave States and territories, there were at the various primary schools 201,085 scholars; at the various primary schools of the free States, 1,626,028. The State of Ohio alone had, at her primary schools, 17,524 more scholars than all the fifteen slave States. New York alone had 301,282 more."

*"in the slave States, out of twenty-five free white children between 5-25 not quite 1:5 at any school or college; while out of 25 children in free States there are more than 15 at school or college."*

In the slave States, of the free white population that is over 25 years of age, there is almost 1:10 that are unable to read and write: while in the free States there is not quite 1:156 who is deficient to that degree.

connecticut: out of 163,843 free persons over 25, 526 unable to read or write  
south carolina: out of 111,663 free persons over 25, 20,615 unable to read or write.

1/3rd unable to read the ballot of the election. 1837 governor clarke of kentucky declared to the legislature, "one-third of the adult population were unable to write their names":

**Twayne's Masterwork Studies:**

**Uncle Tom's Cabin: Evil, Affliction, and Redemptive Lovea**  
**Josephine Donovan, 1941--1991, G.K. Hall & Co.**

Opening: "Hers was the word for the hour" -Frederick Douglass

combine beecher-stowe timeline with slavery timeline with religious timeline, (add weld, grimke, frederick douglas, congressional issues, etc.

**BEECHER STOWE TIMELINE**

- 1811 Harriet Elizabeth Beecher born 14 June to Lyman Beecher, a Congregationalist minister, and Roxana Foote Beecher, of a Tory Episcopalian family, the seventh of nine children, in Litchfield, Connecticut
- 5yo1816, 25 September, her mother dies
- 1823, at 12, "Can the immorality of the soul be proved by the light of nature?" harriet's first work, a theological treatise.
- 13yo1824 begins teaching at her sisters school, "Hartford female seminary"
- 14-1825 first conversion in November
- 18-1829, full time teacher of rhetoric and composition
- 1831 sister catharine, writes anti-calvinist treatise, "elements of mental and moral philosophy"

- 21-1832 her father becomes president of Lane Theological Seminary in Cincinnati
- 23-1834 slavery debates held at Lane, one of the topics, "ought the slaveholding states to abolish slavery immediately"
- 25-1836 marries Calvin E. Stowe, professor of biblical criticism and oriental literature at Lane Theological Seminary. Also Angelina Grimké "appeal to the Christian women of the South"
- 26-1837 writes essays on slavery. Elijah P. Lovejoy killed by mob in Alton Illinois, Edward Beecher, her brother, narrowly escapes.
- 28-1839 Theodore Weld's "American Slavery as it is: testimony of a thousand witnesses."
- 29-1840's. teachers ex slave children in family. Brother Henry and Calvin help fugitive slave woman escape by wagon to underground railroad station.
- 34-1845 second "true" conversion
- 38-1849, cholera in Cincinnati, 1yr old son lost, family's black laundry woman, Aunt Frankie. Meets and reads, "the life of Josiah Henson" slave narrative, source for Uncle Tom's Cabin.
- 39-1850, published, "the Freeman's Dream" in the National Era a W.A.D.C. abolitionist paper. Fugitive Slave Act passed by Congress. Sister in law, Ms. Edward Beecher, urges her to "write something that would make this whole nation feel what an accursed thing slavery is"
- 40-1851 Uncle Tom's Cabin begins serialization in the National Era newspaper. 41 segments over 9 months. Writes to Frederick Douglass 9 July asking for factual information for her plantation scenes in Uncle Tom's Cabin.
- 41-1852, published as a book, 20 March. In two volumes. 50,000 copies sold by May 15th. Royalty check for \$10,000 First stage play in August. Most popular play in American theater history.
- 42-1853, March 20th, sails to England, with an estimated 2.5 million copies sold worldwide. Publishes, "a key to Uncle Tom's Cabin"
- 50-1861, son Frederick enlists in the Union Army.
- 51-1862 November, meets Abraham Lincoln in White House, he allegedly says, "so this is the little lady who made this great war?"
- 52-1863, 1 January, hears the Emancipation Proclamation in the Boston Music Hall, where the audience stands and applauds her.
- 61-1882 garden party birthday in June. Attended by numerous notables. Frederick Douglass sums up her achievements by saying, "hers was the word for the hour"
- 85-1896 after a mental decline of 8 years, dies at age 85.

#### LIBERATION OF BLACKS IN A WORLD PERSPECTIVE/BACKGROUND;

The ideals of the French and American revolution which claimed a natural law of rights and liberty, and equality before the law to middle-class were being claimed by others: women, workers, slaves in America, serfs in Russia. The Communist Manifesto was published. The "dispossessed" were being called upon to rise up against the ruling classes.

Stowe declared of her book and the Civil War, it was a "war for the rights of the working class of society as against the usurpation of privileged aristocracies.. for us and our cause, all the common working classes of Europe—all that toil and swear and are oppressed. Against us, all privileged classes, nobles, princes, bankers and great manufacturers, all who live at ease"

Regardless of her paternalism, her 19th century equality, which to our eyes, may be seen as patronage, and paternalistic, her true belief was in equality. If she was racist, or ignorant, or dismissive, as she has been charged, by many critics of the time and currently, surely the 230 year history of slavery, segregation and propaganda had played a role, as well as the feelings of responsibility and protectionism that she so obviously felt for the enslaved class, or as she has termed them, "the lowly".

Calvinism was the dominant religion in the united states. Antislavery and women's rights were moving forward, taking hold concurrently and in fact, shared the same leaders: beecher stowe, grimke, Anthony (other feminist/abolitionist/suffragist).

Slavery though abolished internationally in 1808 (as outlined in the u.s. constitution), continued within our borders until January of 1863 with the emancipation proclamation.

In 1850, there were 3,000,000 slaves, by 1860, 4,000,000.

Slaves had no rights, being considered property, not persons in the constitution.

No one can forget (that is, once they've heard) supreme court justice roger tawny's dred scott decision.

"negroes" were "a subordinate and inferior class of beings, who had been subjugated by the dominant race, and ... yet remained subject to their authority, and had no rights or privileges but such as those who held the power and the government might choose to grant them"

There were, in my estimate, **5 main precipitating causes of the civil war, the largest, longest, bloodiest, costliest, deadliest war ever fought on American Soil: 1. the Missouri compromise 2. the election of Abraham Lincoln as President 3. The Dred Scott Decision 4. The Fugitive Slave Act 5. the publication of Uncle Tom's Cabin.**

The abolitionist movement was in full force. (Wendell Phillips, William Lloyd Garrison, Frederick Douglass, narratives by.... Were released. There were anti-slavery societies, newspapers, john brown had assaulted harer's ferry. The fight was fully engaged. the question now revolved around the need for violent or nonviolent tactics while the question of full citizenship vs. colonization to Africa hung in the air. It was the culmination of abolitionist movement and the birth of women's rights.

No true Abolitionist believed in colonialism as a solution, however, Lyman Beecher, her father and Stowe herself thought it a solution. Even Abraham Lincoln, who understood the horrors of slavery, and clearly understood that it must end, did not feel that blacks and whites could ever live together under equal terms.. he was in spirit a colonist.

#### **FEMINIST MOVEMENT BEGINS HERE!**

#### **MY OPINION-feminist movement.**

And the second class treatment women received in the abolitionist movement added fuel to the women's rights movement. Just as the control of the abolitionist movement by whites, in reaction, caused and help fuel the burgeoning, yet un-named first civil rights/black power movement as well as the right to articulate the needs of blacks, by blacks.

**Sarah Grimke's "letters on equality" (1838)** is regarded as the first major feminist manifesto in the United States. She was radical, heretical, even in the eyes of other women's right advocates. She advocated that women speak out on their own behalf as well as on the behalf of oppressed groups.

The conventional approach was proposed by Harriet's sister, Catharine, in her **"essay on slavery" (1837)**, she rejected political activism for women because it was seen as socially improper for women to engage in public affairs. She urged for women to "politely" persuade men, whom she saw as rightly controlling the public world... and yet, Uncle Tom's Cabin, was a direct appeal to all, regardless of race, class or sex.

All women rights advocates, believed that men and women were of different cultures and women's was more humane and morally enlightened and it was women's duty to reform the world. **"Cultural Feminism"**.

The domestic servitude that many women found themselves in was not lost on Stowe. 1838 She wrote to a friend, "I have about three hours per day in writing: and if you see my name coming out everywhere, you may be sure of one thing—that I do it for the pay. I have determined not to be a mere domestic slave."

**John R. Adams wrote**, "Declaration of independence, her revolution, and her emancipation proclamation... with explosive power it shrieked against the indignity of subservience" and yet, Stowe says that in reality, she was used, or consecrated herself to God, who worked through her in creating the novel... which seems to be a firm, if not divine claim to the natural right of women to take a lead, and to be chosen by nature to state that which must be stated, to fight for that which is right and to not remain in the shadows and merely sweetly, politely and gently persuade... The brutality of the novel, combined with its sentimentality and dialectic, are the three tenets of its power, popularity and the criticism against it...

Losing her son to cholera, as well as being a mother of 7, lost mother at the age of 5 helped her to understand, in some way the bitterness of having a child torn from you. Why was Beecher Stowe able to generalize this pain, whereas so many tens of thousands southern ladies were completely unable to draw emotional parallels between their loss and that of their slaves???

The novel is seen as demonstrating in the best **"edwardsian Calvinism"** (Jonathan Edwards 1703-58: sermon, "sinners in the hands of an angry God - 1741)).

Calvinism a sect emerging from the protestant reformation.

**CALVINISM:**

God was an all-powerful, utterly unknowable, transcendent other whose ways were inscrutable to human beings.

Human salvation was predetermined by God (predestination) Who selects some to be saved (the elect) by a gift of grace.

The individual can do little or nothing to be saved except prepare for the reception of grace.

Humans are born in original sin (doctrine of human depravity) and therefore condemned to eternal damnation unless saved.

Jonathan Edwards, treatise concerning religious affection 1746) "holy affections" or emotions are a "visible sign" of election. Love, is "the fountain of all the affections". The emphasis on experiential religion was the hallmark of the "great awakening" (1740-43).

The inner emotional state, not outward status is most important. This democratized salvation. The dispossessed were more apt to convert during the great awakening.

**Tom and Eva** were seen as having "holy affections" and marked them as recipients of grace, although they were socially powerless.

Stowe influenced by the **2nd great awakening (1797-1831)**. Lyman beecher was a leader.

"although human society was fallen, it could be converted so as to conform more with god's will by activist who saw themselves as instruments in god's plan for reodereing society"

This was a catalyst for many social reform movements of the 19th century: temperance, abolition, women's rights, "**social gospel**"

Uncle tom's cabin seen as "ultimate classic" of the great awakening.

Stowe says she slept with Theodore weld's American slavery as it is while writing uncle tom's cabin. As well as slave narratives.

Other narratives: henry bibb, William wells brown, Solomon northrup.

UTC and the great awakening. Characters are becoming awakened. Their inner emotions a prouct of god revealing his will to individuals.

Also, what happened at the shelby plantation to create both an uncle tom and an eliza? What is stowe's commentary on the shelby plantation? What is it she's trying to tell the nation about the shelby plantation? That the shelby's are on the cusp of the struggle and evolving towards freedom.

has an epic, not social/personal scope. Has the most in common with realism: sir walter scott, maria edgeworth, nilolai gogol (dead souls 1842).

**Josephine Donovan on classifying uncle tom's cabin as a literary genre:**

the end, unlike most realist works, uncle tom's cabin cannon be understood without an appreciation of ti's profound religious and ethical grasp."

\*Eric Auerbach, *Mimesis: The Representation of Reality in Western Literature* (1953; reprint ed., New York: Anchor, 1957), 216-19. Cotton Mather's *Magnalia* (1702), which Stowe acknowledged as having strongly influenced her, similarly connects earthly events to God's design but also manifests an inherent interest in those events in and of themselves. See the *Magnalia Christi Americana; or, the Ecclesiastical History of New England*, ed. And abr. Raymong J. Cunningham (1702; reprint ed. New York: Ungar, 1970), esp. chap. 6, "A Book of Memoralbe Events."As other New England Puritans, Mather believed New Englanders to have a special covenant with God, an idea Stowe seems to have accepted.

**It's divine. Coincidences. Nothing happens without a divine purpose and cause.**

As the slave trader talks about throwing in a child, jim crowe walks in. George and eliza both slip away, unbeknownst to each other, then are reunited.

The old slave woman who escapes, and uncle dies to protect, ends up being reunited with her daughter, eliza.

Uncle tom dies just as his master comes to free him.

Eliza falls in the river and tom rescues her, and so he is purchased St. clare means to free his slaves, but then he is killed suddenly while trying to break up a fight.

Eliza escapes to freedom by running on blocks of ice.

George is disguised as a freeman.

Eliza escapes and ends up in a senator's home just after he has voted to pass the fugitive slave law

#### CHAPTER 2: IMPORTANCE OF THE WORK.

In Europe it's considered "a masterpiece of social realism" on par with great European novels. Its status as a masterpiece is still debated in this country.

Definition of a "masterpiece" novel at top of pg. 12 (Josephine Donovan says it satisfies all criteria of a masterpiece novel).

#### **PERSPECTIVES OF THE DIFFERENT CHARACTERS IN THE NOVEL**

George Harris: intelligence, ingenuity, a mix of black and white. To make whites consider miscegenation, motivated by a rebellious patriotic spirit. atheistic approach, a benevolent god would not permit such atrocities as slavery to exist:

Uncle Tom: suffering is redemptive and that evil will be atoned for either here, or in the afterlife

Cassy: violence is the only means by which evil can be vanquished.

Slavetrader: slavery is the law of the land. It is not to be questioned, his job is legal, and it does not pay to question the morality, or allow the heart to be moved. (humans can be very concrete at times).

Mrs. Shelby & quakers: nonviolent resistance and personal acts to alleviate suffering

St. Clare: apathetic stance, saying there is nothing one can do to end suffering and oppression.

Stowe develops a range of responses to the issue of evil

Over 100 characters are fully developed. From every class, and several regions, free and slave, white and black, northern and southern.

All of these perspectives are universal in times of oppression, caste systems, war, purges, pogroms.

Josephine Donovan on the structure of the novel:

Stowe recognizes the psychological destruction wrought on the human being by unremitting degradation, torture, and violence. Her descriptions of the numbed apathetic stares of the plantation slaves, reduced to mechanism in a relentless cycle of abuse. Like Marxist and existentialist, Stowe recognized that the root of alienation is the reduction of a person to an object, which is accomplished by torture or heavy, routinized labor. Her original subtitle was "the man that was a thing". Anticipating Martin Buber's perception that the I-it relationships are inherently evil and must be replaced by the I-thou connection. Like Marxist, she saw that economic factors were a major determinant sustaining political evil.

#### **MY OPINION**

The novel deals with slavery, but Stowe sees slavery as a moral and religious question, which is truly a battle between good and evil. In the offing, is the very spiritual salvation of the nation. Every second slavery exists, the country moves further into darkness. The battle against slavery, is the battle for Christian values, for the living word and a battle to fulfill the promise of eternal heaven for the immortal soul of those who have confessed and been saved by grace.

#### **CHAPTER 3 CRITICAL RECEPTION**

A typical review (from Britain 1852): "to my mind it is the greatest novel ever written, and though it will seem strange, it reminded me...more of Shakespeare than anything modern...in [it's] many-sidedness, and...in that marvelous clearness of insight."

On the bandwagon: Charlotte Brontë, George Eliot, George Sand, Charles Dickens, Ivan Turgenev, Victor Hugo, Leo Tolstoy, Ralph Waldo Emerson. And

and Eliot saw Stowe as a writer of genius, and Tolstoy saw it as an "example of the highest art".

In the south, they received it negatively, and wrote many counter-point pieces taking issue with the "slander" and "lies".

Among abolitionist and blacks: Frederick Douglass called it, "the master book of the twentieth century" and consistently defended her against attacks.

**Albion W. Tourgee reported an interesting experiment** he conducted after the civil war in North Carolina. Over a period of 15 years, he asked ex-slaves to read or to have read to them Uncle Tom's Cabin. In general, "they did not think of Uncle Tom as too meek, as later generations of black activists would. Instead they thought of him as unrealistically critical of his masters. Tom spoke more frankly, the ex-slaves thought, than a real slave would have dared to" Uncle Tom's propensity for debate, was decidedly uncharacteristic, very much a New England trait. Perhaps the most striking feature of slavery was the secretiveness it imposed upon the slave nature...to the slave, language became in very truth, an instrument for the concealment of thought, rather than its expression.

**A resolution introduced by black delegates to the American and foreign anti-slavery convention in New York 1853 condemned the novel's colonization message:** however, a note from Stowe read at the meeting stated she was not a colonizationist. A delegate reported that she had told him that if she were to rewrite the novel, "she would not send George Harris to Liberia".

Black praise for the book was generally praised: William Wells Brown, E.W. Harper, Mary Church Terrell, James Weldon Johnson, Langston Hughes, W.E.B. DuBois.

More recent black critics have been more harsh: Uncle Tom's Cabin established a powerful tradition that black writers could not ignore, even if they wanted to.

Modern day black and white critical assessments "retain a sense of ambivalence about the work" in terms of the "question of its alleged racism".

Stowe's position? Romantic racialism developed by Alexander Kinmont who gave lectures in Cincinnati in 1837, 1838. Kinmont believed that the Negro race was superior to the Caucasian and capable of developing a "great civilization" in Africa, one "far nobler" than that of whites because they latter lacked "natural Christian" character of blacks.

Stowe, in this way generalized widely, but in terms of racism, a thought of inferiority and inequality, no, she was by no means racist.

Ultimately I agree with Donovan in that Stowe's work, including questionable passages, need to be read critically and with an understanding of its historical, social and ideological roots.

The book was dismissed and ignored by prestigious academic critics and authors of literary histories, (as was most if not all nineteenth century women's). So, high praise, accusations of bad art, or writers' luck, or propaganda, racism, triviality,

#### **MY OPINION**

The novel as a vision quest. As much in common with the Wizard of Oz, and Alice in Wonderland as the hero's quest. God is present, yet unspoken. Tom and Eva represent Adam and Eve in a sense. Tom Dorothy, God, the Wizard, the

lion, george, tin man legree, the scarecrow, st. clare. Throughout the novel, there is something dark afoot. Time is being wasted, god is waiting, the fate of the united states is at risk. Either slavery dies, or the nation and everything t's founded on dies. There is magic at work, all around insanity. Characters, all of them are controlled by a thing which has spiraled out of control. In the modern age, Alice in Wonderland it's the "free market economy, and technology, which has chained man, poisoned our seas, air, land. In the 1850's it was the scourge of slavery. We face this once again, as in dostievsky the "major inspiration" of stowe's work "is the struggle against the materialization... of all human values under the conditions of capitalism" the central perception is how humans may overcome reification-reduction to the status of a thing. Both incomplete, both robbed of a vital part of their humanity. Both subservient to a system that neither can wholly control. Both kept equally distant from god. One, physically, the other to the same degree, spiritually. And Christ meanders, speaks through others, dragging his cross, unseen, unheard, unacknowledged across this godless landscape. But a few do see... a spirit yearning to be loosed, a promise given, for the taking, destined to be fulfilled individually and collectively. ... an unreal world at a crossroads of time, the battle between good and evil, and individuals on both sides of the fray, controlled and controlling one another in the most intimate fashion.

#### MY OPINION

This is stowe's fascination with colonization. Not to get rid of blacks, but to have them return, christianized, powerful, free, strong, and able to transform Africa to a great and powerful nation. Stowe is naïve and politically unaware, assuming that Africa was not herself colonized and oppressed and free to dictate a course divergent from the same economic interests that controlled the us economy. Marcus Garvey and W.E.B. DuBois shared a similar naïve and fatalistic fantasy of black nationalism and "back to Africa" movements. A desire, which Frederick Douglas presciently dismisses in his criticism of Stowe's vision of colonization as a solution to the Af-am question.

frederick douglass had the peculiar experience of overhearing his master educate his mistress on why she couldn't educate frederick.

listening to this conversation, much in the same way we listen to conversations and debates in the novel, enlightens, teaches and gives us a particularly strong and rooted context from which to think about contemporary issues.

#### The Wilmot Proviso.

In 1845 annexation of texas which lead to war with mexico. U.S. Quickly gained New Mexico and California. Which lead to slavery conflict because the question was, what would happen to the (slave) condition of the new areas.?part of the settlement for the war had a wilmot proviso which asked that slavery be banished from any new lands acquired. It failed to get attached as a rider, it failed again 2 more times to get into law. But the battle lines were drawn. New england, new york democrats broke with the southern democrats to form the "free soil party"" support of slavery by north and south democrats is what bound together the core of the democratic party. This lead to the compromise of 1850. bought another decade of uneasy peace. In response there was the alabama platform. Which sought to establish that no decision on slavery in the unformed territories could be decided until the territory had drafted a constitution and applied for statehood. . But the battle lines were drawn. There were the anti slavery northern group and the proslavery southern group which threatened succession if their way of life

was threatened. For the time being, the moderates were in control in the middle and were able to broker compromises. For the next ten years. But the middle ground representatives slowly chose sides until the two extremes had no buffer.

### **The Fugitive Slave Act of 1850: Symbolic Gesture or Rational Guarantee?**

**Jeffrey Rogers Hummel & Barry R. Weingast January 2006**

#### **HOW THE BALANCE OF SLAVE AND FREE WAS PERMANENTLY UPSET.**

Admitted California as a free state, essentially permanently tipping the balance of free and slaves states. Soon Minnesota and Oregon would apply for statehood as free states (upsetting the "balance rule" ensuring that each section held a real veto in the senate concerning national policy). New Mexico and Utah could be slave states, but the land was too arid to create the popular desire for slavery. [the Wilmot Proviso, which sought to prohibit the extension of slavery into the territories gained by the war] the north had previously not blocked slave states from forming.

The gold rush of 1849 demanded that California be organized, with guarantees for property rights, political organization, government and recognition. Too many people had emigrated. California either would be admitted, or form its own union, or... this was the real threat to slavery and the nation. Congress for 75 years had been held hostage by the influence of the slaver lobby. It dominated all politics. How could the nation meet the needs of two separate nations in one congress? California would forever tip the balance to free states, so the south demanded the fugitive slave act. The threat and loss of slaves was minimal, but real, but the real issue was getting the north, short of making new slave states to

#### **MY OPINION**

Partially, or perhaps largely to border state runaways, and the fact that cotton prices were so high, prices for slaves were consistently lower in northern states. Another factor, was the need for slaves in the deep south, cotton producing areas, the huge profits that were made which enabled deep south plantations to engage in a process of "using up" their slaves, whereby they would be dead within an average of 4 years, vs. trying to work them less, hire more hands and keep them alive longer. There was always a greater demand for slaves in the south. And to be sold down south, was every northern slave's nightmare.

#### **OVERVIEW CONTINUED**

The traditional view, as felt by this paper, was that it was an irrational measure sought for symbolic measures. Was it irrational? About honor? About forcing the north to show not only acquiescence to southern rights, but a desire to nationalize/Americanize slavery? To get us all to dip our hands into the blood. To in a sense extend it beyond the borders of the slave states.. (quite obviously).

Northern border southern states faced a likelihood that 5% (250 times that of deep south) of young black males would attempt to escape, vs. less than .03% of mid and deep south states.

#### **BACKGROUND**

As is well-known, the security of slavery was a concern during the Philadelphia convention of 1787 and helped shape a number of constitutional provisions (Finkelman 1987, 1996; North and Rutten 1987; Rakove 1996, Wiesek, 1987). Beyond the Constitution, the country evolved a series of other protections for slavery, the most important of which became the balance between free and slave states, and each coalition had a veto. In order to be

a nation, slavery had to be woven into the national fabric, with balance and protections. Otherwise, it was very doubtful that the nation would form.

**Most of the antebellum crises (1820, 1846-50, 1854-61)** occurred when members of one or the other section felt disadvantaged in this growth. For example, at moments when many Northerners feared southern growth would lead to southern dominance of national politics, they typically attacked slavery, as in 1819, creating the crisis over the Missouri, and again in 1846 with the Wilmot Proviso, creating the crisis over the Mexican cession. In both cases, the northern weapon was an attack on slavery. This northern strategy, in turn, reinforced Southerners' natural fears about the security of their property within the nation.

Northerners had a right to expand into the areas of the Louisiana purchase. Without legal slavery, no slaveowner would risk moving into this territory with slaves, yet, without slaveholding in these areas, they would not have the political commitment to slavery.

#### **RUNAWAY SLAVE PROBLEM**

At first glance, these numbers seem small. The total U.S. slave population in 1850 was 3.2 million, meaning only 0.03 percent permanently escaped (1,011), while in 1860 slaves numbered nearly 4 million, with only 0.02 percent fleeing north (803).

Delaware, Maryland, Virginia, Kentucky, and Missouri, they combine to more than half of all runaways in 1850, 60, though they contained less than a fourth of the total slave population.

As slave commitment decreased in border states there was an attendant loss of political power, causing moderate and anti slave parties to gain significance and power. This was as much of a threat, if not more, than the Missouri compromise.

#### **HISTORY OF THE FUGITIVE SLAVE LAW, FIRST ATTEMPTS:**

**The original fugitive slave clause was passed in 1793** at the end of Washington's first term.

In the 1830's and 40's abolitionist challenged the law in courts and legally evaded it, creating the underground railroad. Northern states began passing "personal liberty laws" which tried to prevent kidnapping and enslavement of free blacks by granting the right of habeas corpus and trial by jury.

**prig v. Pennsylvania.** The decision granted slaveholders the right to capture their slaves using private force, with no state or federal process, yet it also conceded that state governments were under no positive obligation to assist enforcement of the provision.

**Seven northern states responded** to this decision by passing laws which prohibited state officials from participating in the recapture of alleged slaves, and also forbade holding fugitive slaves in state or local jails. By the time of the civil war, Illinois was the only free state that had not passed a personal liberty law.

So by 1850, the south also was motivated by the desire to recoup their powers and to also reinforce their skirmish line in wake of the balance of power created by the admission of California as a free state.

Illustrating the sentiment of the southern states, in 1847, U.S. Congressman Charles James Faulkner of Virginia wrote this letter to South Carolinian John C. Calhoun:

(as quoted in Boucher and Brooks 1929, pp. 385-87):

Meanwhile in the interim between the passage of the 1793 and 1850 fugitive slave law, two separate bills passed both houses with huge fines levied on employers who hired fugitives or anyone without free papers to the tune of \$500. They were unable to be reconciled between house and senate version.

**The north fought for jury trials for the alleged runaway.** The south countered that they could get jury trials, but only once returned to the south. The north balked and dropped the proposal altogether.

#### **FUGITIVE SLAVE ACT VOTE**

*A final version of the fugitive slave act, passed both houses by mid-September of 1850 and was signed by President Millard Fillmore, It had received the vote of every southern representative who voted, with northern Democrats providing the margin for victory. Among free-state members of Congress, only one in five had supported the bill, but among the free-state Democrats, the vote had run 27 to 16 in favor. Easing passage had been the 39 northern Congressmen and 15 Senators who had absented themselves from the vote, most lurking in the corridors.*

#### **PUBLIC REACTION to fugitive slave act.**

Northern mobs ended up attacking slave catchers, broke into jails, and rescued fugitive slaves. The national government tried vigorously to prosecute these law breakers, but northern juries refused to convict them. In some cases, the authorities had to rely upon military force. The Fugitive Slave Law of 1850 also sparked stronger personal liberty laws.

Beginning with Vermont, nine states either provided for legal defense of alleged runaways or openly defied the national government by requiring jury trial, *habeas corpus*, and other procedural safeguards. boston,

#### **Anthony Burns**

#### **REALITY**

Stanley W. Campbell (1970, pp. 110-47, 199-207)

332 fugitive slave cases 1850-60. 191, went before a federal tribunal, while the other 141 involved slaveowners or their agents seizing runaways without recourse to judicial process. 22 cases blacks rescued from custody, only 1 escaped on his own, and another 11 were released. Thus, in almost 90 percent of the total cases, or 80 percent of the federal cases, the fugitive was hauled back South. Moreover, many private seizures as well as permanent slave escapes were unrecorded.

Actual decline in anticipated runaways, 1850: 1248, 1860: 803 despite 20% increase in black population.

#### **the Compromise of 1820**

#### **The Georgia Platform**

**Uncle Tom's Cabin and Mid-Nineteenth Century United States – Moira Davison Reynolds**

**"the exploited sex"**

"in colonial times the scarcity of women had emphasized their importance. By mid-nineteenth century, women in Victorian America were generally reduced to a dependency status with regional class differences. In the south, wives and daughters of wealthy plantation owners were put on a pedestal, supposedly shielded and protected from realities; they were waited on and not expected to do menial work in their own homes." **Sarah Grimké going to balls and feeling debased by the whole situation**, yet, she kept falling into society.

"by 1850 elementary education was a primary responsibility of most states except those in the south." "by the 1830's higher education of sorts was available in the women's colleges of the east, such as Mount Holyoke" **Lucy Stone** a feminist, Oberlin, 1847 **First woman doctor in 1849** The civil war opened nursing to women **1873 supreme court opinion stated that, 'the paramount destiny and mission of a woman is to fulfill [sic] the noble and benign office of wife and mother. This is the law of the creator'** **British common law. Married women had neither property nor money of their own.** A wife's inheritance—even her wages—belonged to her husband. Between 1839 and the end of the nineteenth century, every state enacted laws to improve this situation. **Marriage was regarded as legalized prostitution by feminist Mary Wollstonecraft**

**Birth control advocated by Margaret Sanger** **Mary Boykin Chesnut** wrote that the wife and daughters of the slave owner (legree) must pretend to not see what is in front of their faces and act as unsuspecting angels. **New York Magdalen Society 1832** reported 10,000 prostitutes working in New York. They printed the names of the Johns in the newspaper. (the Advocate). Women of farm families raised their own wool and flax to make clothes. Butchered animals, milked, made butter, cheese, raised fruits, vegetables to preserve and made candles and soap. "she led a life of unceasing toil and usually isolation. Her lot is well described by Alexis de Tocqueville who visited the US in the 1830's. **The frugal wife, Lidia Maria Child.** Women were supposed to be more spiritual and pure than men, and thus their character of the child was the responsibility of the mother. 1860, average number of children borne by an American woman was 5.1. not all reaching maturity. An 1845 census of Boston revealed shocking infant and maternal death rates. Sylvester Graham believing 1 ounce of sperm equaled 40 ounces of blood advocated that husbands should have sexual intercourse no more than 12 times a year.

Divorce?:

**Legal in only a few states only on grounds of bigamy, adultery, impotence, desertion and extreme cruelty.** 1824 Indiana accepted "just and reasonable grounds" dependent on husband for support or even custody. Elizabeth Cady Stanton advocated for liberal divorce laws. **Maria Weston Chapman 1832 formed auxiliary to Garrison's new England antislavery society.** The **Boston Female Antislavery Society.** Edited the Liberty Bell. **Lucretia Mott**, a Quaker minister. Founding meetings of the **American Antislavery Society 1833.** She formed the Philadelphia Female Antislavery Society. Importance of following one's conscience. Allowed runaway slaves to stay at their home. **Lucy Stone. Discussed the plight of women and slaves alike.** Grimké sisters joined the **Society of Friends 1835.** **Prudence Crandall** was threatened, insulted and property damaged. The liberator discussed the persecutions suffered by abolitionists. Needed female speakers, because there could be no promiscuous crowds. Men talked to men. Women to women.

Angelina wrote to Garrison on 8/30/35

"the ground upon which you stand is holy ground: never—never surrender it. If you surrender it, the hope of the slave is extinguished, and the chains of his servitude are strengthened a hundred fold... if persecution is the means which God has ordained for the accomplishment of this great end. EMANCIPATION, then

in dependence upon him for strength to bear it, I feel as if I could say, LET IT COME: for it is my deep, solemn, deliberate conviction, that this is a cause worth dying for." Garrison printed this letter in its entirety in his book. Angelina wrote a pamphlet, an appeal to the Christian women of the south, urging them to overthrow slavery. Copies were burned, she was threatened with prison if she returned. She promoted "free" products not made with slave labor. British abolitionist refrained from cotton clothes or sugar for their tea. The American antislavery society trained her and 69 other women to be speakers. Sarah was 44, Angelina 31. trained by Weld on mob control, lecturing etc. Attended the antislavery convention of American women in New York City. Angelina shocked by the racial prejudice of the northern, and talked about it at the convention. "...so here too in profound deference to the south, we refuse to eat, or ride, or walk, or associate, or open our institutions of learning, or even our zoological institutions to people of color, unless they visit them in the capacity of servants, or menials, in humble attendance upon the Anglo-American. Who ever hear of a more wicked absurdity in a republican country? Women ought to feel a peculiar sympathy in the colored man's wrong. For, like him, she has been accursed of mental inferiority, and denied the privileges of a liberal education.? Women did not address promiscuous audiences. Quaker and Methodist women were exceptions. Fanny Wright. Francis Wright, Scottish reformer. Colony for blacks in Tennessee, advocated sexual freedom, divorce, equal rights for women. Weld encouraged women to speak at meetings. Grimke's began lecturing in 1837. Angelina Grimke: "now I believe it is a woman's right to have a voice in all the laws and regularities by which she is governed, whether in church or state. And that the present arrangements of society, on these points, are a violation of human rights, a rank usurpation of power, a violent seizure and confiscation of what is sacredly and inalienably hers... if ecclesiastical and civil governments are ordained of God, then I contend that women have just as much right to sit in solemn counsel in conventions, conferences, associations and general assemblies as man-just as much right to sit upon the throne of England, or in the presidential chair of the United States.. the discussion of the rights of the slave has opened the way for the discussion of other rights, and the ultimate result will most certainly be the breaking of every yoke, the letting the oppressed of every grade and description go free, an emancipation far more glorious than any the world has ever yet seen." But in 1876 the New York Herald reported the following: at the republican convention meeting in Cincinnati, a Mrs. Sarah Spencer, who was a delegate of the National Women's Suffrage Association, asked Douglass how he justified speaking the previous day about the continuing plight of his race, while at the same time, failing to say a word for American women. She added that to a woman-Harriet Beecher Stowe- he and his people owed more than to anybody of men or to any political party. Douglass returned that the would have spoken on behalf of women, had he thought of it. He favored women's rights.

**1619 English settlers in Virginia purchase 20 Africans** from a Dutch ship. The Africans were sold as indentured servants, not slaves.

**1641 Massachusetts Bay Colony** legalizes slavery.

**1660 Virginia** legalizes slavery.

**1663 Maryland** becomes the first colony to enact laws that recognize slavery for life. Under prior English law slaves who became Christians were granted freedom.

**1667 Virginia** passes a law revoking the prior English law that allowed for slaves that converted to Christianity to become free.

**February 1688** The first organized protest against slavery in the new world was drafted by a group of Quakers in Germantown, PA. Known as the **Germantown Protest**, it argued that Christians should do as they would want to be done to them.

**September 1739 Stono Rebellion**

**1775 The Pennsylvania Abolition Society** is organized to protect the rights of blacks unlawfully held as slaves.

**July 1776** The colonies declare independence from English rule with the adoption of The Declaration of Independence. Written largely by Thomas Jefferson, the document declares "all men are created equal." Jefferson and many of the signers of the document are slave holders.

**1777 Vermont, an American colony and still not a state, is the first government entity to abolish slavery.**

**1780 Pennsylvania** became the first state to abolish slavery with a laws calling for gradual abolition.

**1783 Massachusetts abolishes slavery** and grants voting rights to blacks and Native Americans.

**1787** At the 1787 Constitutional Convention in Philadelphia, delegates debated whether Congress should halt importation of slaves. South Carolina and Georgia delegates threatened that their states would not join the new Union being planned and won concessions that the slave trade could not be restricted for 20 years.

Congress passes the Three-Fifths Clause stating that each slave is to be counted as three-fifths of a person for calculating representation in Congress. This act strengthens the power in the House of Representatives for slave states.

**July** -Congress passes the **Northwest Ordinance**, preventing slavery from existing in the new federal territories.

**1790** The results of the first national census as ordered by Congress show a total population of 3,893,874 including **694,207 slaves or 18% of the population**. Maine, Massachusetts and Vermont have no slaves. 43% of the population in South Carolina are slaves and 39% for Virginia and 35% for Georgia.

**1791** Vermont becomes the fourteenth state and enters the Union as a free state. It was the first state to be admitted after the adoption of the Constitution by the 13 original states.

**June 1792** Kentucky becomes the fifteenth state and enters the Union as a slave state.

**February 1793 Congress passes the first Fugitive Slave Act.** The act allowed for the recovery of runaway slaves and authorized the arrest or seizure of fugitives. The act also created a fine of \$500 for any person who aided a fugitive

**March 1794 Eli Whitney receives patent for the Cotton Gin.** The machine greatly increased the production of cleaned cotton thus making cotton a profitable crop for the first time and increasing the need and production value for slaves.

**June 1796** Tennessee becomes the sixteenth state and enters the Union a slave state.

**1800** The results of the 1800 census show a total population of 5,084,912 including **887,612 slaves or 17% of the population**. Slaves are virtually non-existent in northern states and as high as 42% in South Carolina and 39% in Virginia.

August - Slave **Gabriel Prosser leads a group of armed slaves in rebellion**. His plan involved seizing Capitol Square in Richmond, Virginia and taking Governor James Monroe as a hostage, in order to bargain with city authorities for freedom. Ultimately Gabriel, along with many followers, were captured and executed.

**March 1803** Ohio becomes the seventeenth state and enters the Union as a free state based on the terms of the Northwest Ordinance.

**1804** New Jersey's state legislature announces a gradual emancipation act.

**March 1807** Congress passes law **banning the importation of any new slaves into the United States effective January 1, 1808.**

**1810** The results of the 1810 census show a total population of 6,807,786 including 1,130,781 slaves or 17% of the population. Slaves are virtually non-existent in northern states and as high as 47% in South Carolina and 42% in Georgia.

**December 1812** Louisiana becomes the eighteenth state and enters the Union as a slave state.

**December 1816** Indiana becomes the nineteenth state and enters the Union as a free state.

**December 1817** Mississippi becomes the twentieth state and enters the Union as a slave state.

**December 1818** Illinois becomes the twenty first state and enters the Union as a free state.

**December 1819** Alabama becomes the twenty second state and enters the Union as a slave state.

**1820** The results of the 1820 census show a total population of 10,037,323 including 1,529,012 slaves or 15% of the population. Slaves are virtually non-existent in northern states and as high as 51% in South Carolina and 45% in Louisiana.

March - **The Missouri Compromise** is negotiated allowing Maine to be admitted to the Union as a free state and Missouri as a slave state in 1821. This act will maintain a balance between free and slave states. The compromise establishes the 36 degree, 30' parallel of latitude as a dividing line between free and slave areas of the territories.

May - Maine becomes the twenty third state and enters the Union as a as a free state.

**August 1821** Missouri becomes the twenty fourth state and enters the Union as a slave state.

**1827** The state of New York abolishes slavery.

**1828** Congress again raises tariffs with the Tariff of Abominations. The tariffs are designed to support American industry and in that way are successful greatly benefiting the northern industrial economy, however the tariffs are damaging to the southern agricultural economy.

**1830** The results of the 1830 census show a total population of 12,754,289 including 1,987,396 slaves or 16% of the population. Slaves are virtually non-existent in northern states and as high as 54% in South Carolina and 51% in Louisiana.

**1831** January - **William Lloyd Garrison** publishes the first issue of the abolitionist journal, the Liberator.

August - **The Nat Turner Rebellion** in Southampton County, Virginia. Over 60 whites were killed in the uprising. Turner was on the run for or nearly two months, but was eventually caught and hanged.

**1832** The Tariff Act of 1832 reduces duties. The South, still dissatisfied threatens secession. South Carolina's legislature organizes an army and declare the tariffs null and void.

**1833** A Compromise Tariff Act is passed as a means of gradually reducing the tariffs of concern in the southern states. Confrontation is averted with this compromise.

**1834 Slavery abolished throughout the British Empire.**

**1836** May - **The (Gag Rule)** House passes a resolution that automatically tables or postponed action on all petitions relating to slavery without hearing them. Stricter versions of this gag rule are passed in succeeding Congresses.

June - Arkansas becomes the twenty fifth state and enters the Union as a as a slave state.

**1837** January - Michigan becomes the twenty sixth state and enters the Union as a as a free state.

November - Abolitionist publisher **Elijah P. Lovejoy is murdered in Alton, Illinois** and his printing press is thrown in the river. He had been calling for an end to slavery.

**1838** Led by black abolitionist **Robert Purvis, the Underground Railroad** is formally organized.

**1840** The results of the 1840 census show a total population of 16,987,946 including 2,482,546 slaves or 15% of the population. Slaves are virtually non-existent in northern states and as high as 55% in South Carolina and 52% in Mississippi.

**1845** Former slave, **Frederick Douglass, publishes his autobiography - Narrative of the Life of Frederick Douglass.**

March - Florida becomes the twenty seventh state and enters the Union as a slave state in 1845.

December - Texas becomes the twenty eighth state and enters the Union as a slave state in 1845.

**December 1846** Iowa becomes the twenty ninth state and enters the Union as a free state in 1846.

**May 1848** Wisconsin becomes the thirtieth state and enters the Union as a free state in 1848.

**1849 Harriet Tubman escapes from slavery in Maryland.** She reportedly returned to the South 19 times and brought out more than 300 slaves.

**1850** The results of the 1850 census show a total population of 23,054,152 including 3,200,600 slaves or 14% of the population. Slaves are virtually non-existent in northern states and as high as 58% in South Carolina and 51% in Mississippi.

September - Congress implements several measures forming the **Compromise of 1850**. The measures included California joining the Union as a free state, the territories of New Mexico and Utah are organized with no restrictions on slavery, slave trading is abolished in the District of Columbia effective January 1851 and the **Fugitive Slave Act of 1793** is modified and strengthened to allow slaveholders to retrieve slaves in northern states and free territories.

California becomes the thirty first state and enters the Union as a free state in 1850.

**1852** Harriet Beecher Stowe publishes **Uncle Tom's Cabin** as a response to the pro-slavery movement.

**1854 The Kansas-Nebraska Act** passes Congress and thus overturns the Missouri Compromise opening the Northern territory to slavery. Both sides begin to send settlers into the areas in an effort to influence the future status of these areas.

**1855** As Kansas prepares for elections thousands of Border Ruffians from Missouri enter the territory in an effort to influence the election. This begins the **Bloody Kansas** period with duplicate constitutional conventions, separate elections and constant and violent attacks.

**May 1856** Massachusetts **Senator Charles Sumner** delivers a speech attacking slavery supporters in the Senate. He singles out Senator Andrew Butler of South Carolina in his speech. Two days later, South Carolina Representative Preston Brooks, Butler's nephew, attacks Sumner on the Senate floor and beats him with a cane. The House did not expel or censure Brooks for the attack, Sumner took three years to recover.

**1857** Congress passes the **Tariff of 1857** lowering rates to the lowest level since 1812 to 20%, this is very unpopular in the North and praised in the South.

March - **Dred Scott Decision** - The Supreme Court rules in Scott v. Sandford that blacks are not U.S. citizens, and slaveholders have the right to take existing slaves into free areas of the county.

**1858** Minnesota becomes the thirty second state and enters the Union as a free state in 1858.

**1859** Oregon becomes the thirty third state and enters the Union as a free state in 1859.

October - **John Brown attacks Harpers Ferry**, Virginia. Robert E. Lee, then a Federal Army regular leads the troops and captures Brown. John Brown and two of the black members of his band were hanged.

**1860** The results of the 1860 census show a total population of 31,183,582 including 3,950,528 slaves or 13% of the population. Slaves equal 2% of the population in what would be Northern Aligned States and 39% in Southern Aligned States. The total population for Northern Aligned States was 22,080,250 and for Southern Aligned States was 9,103,332. In the Northern Aligned States 8% of the families owned slaves and 31% in the Southern Aligned States. 57% of the population in South Carolina were slaves and 49% of the families in Mississippi owned slaves. Click for full 1860 Census detail.

November - **Abraham Lincoln is elected president**. Lincoln received 40% of the popular vote and won 59% of the Electoral votes. He was not even on the ballot in the deep south.

December - On December 20th **South Carolina convention passes ordinance of secession** thus seceding from the Union. The Declaration of Secession for South Carolina states, "We affirm that these ends for which this Government was instituted have been defeated, and the Government itself has been made destructive of them by the action of the non-slaveholding States. Those States have assume the right of deciding upon the propriety of our domestic institutions; and have denied the rights of property established in fifteen of the States and recognized by the Constitution; they have denounced as sinful the institution of slavery; they have permitted open establishment among them of societies, whose avowed object is to disturb the peace and to eloign the property of the citizens of other States. They have encouraged and assisted thousands of our slaves to leave their homes; and those who remain, have been incited by emissaries, books and pictures to servile insurrection."

On December 26th U.S. Major-General Robert Anderson moves his troops from Ft. Moultrie, in Charleston, South Carolina, to Ft. Sumter.

#### **January 1861**

On January 9th an unarmed merchant ship, Star of the West, arrives in Charleston Harbor with troops and supplies to reinforce Ft. Sumter. The ship is fired upon and retreats. Also on this day Mississippi secedes from the Union. **The Declaration of Secession for Mississippi states, "Our position is thoroughly identified with the institution of slavery - the greatest material interest of the world. Its labor supplies the product which constitutes by far the largest and most important portions of commerce of the earth."**

January 10th - Florida secedes from the Union.

January 11th - Alabama secedes from the Union.

January 16th - The Senate refuses to consider the The Crittenden Compromise, one of several failed attempts to ease tension between the North and South. The compromise contained six proposals for constitutional amendments, and four proposals for Congressional resolution including the re-application of the north/south boundary from the Missouri Compromise, stated that the federal government could not interfere with slavery where it already existed and could not interfere with the recovery of slaves from any part of the Union.

January 19th - Georgia secedes from the Union. On January 29th Georgia's Declaration of Secession is approved stating, "For the last ten years we have had numerous and serious causes of complaint against our non-slaveholding confederate States with reference to the subject of African slavery. They have endeavored to weaken our security, to disturb our domestic peace and tranquility, and persistently refused to comply with their express

constitutional obligations to us in reference to that property, and by the use of their power in the Federal Government have striven to deprive us of an equal enjoyment of the common Territories of the Republic."

January 26th - Louisiana secedes from the Union.

January 29th - Kansas becomes the thirty fourth state and enters the Union as a free state in 1861.

#### **February 1861**

February 1st - The Texas Legislature votes to secede from the Union. In a general election, held on February 23, 1861, voters ratified secession by a better than three to one margin. In the Texas Declaration of Secession it states, "In all the non-slaveholding States, in violation of that good faith and comity which should exist between entirely distinct nations, the people have formed themselves into a great sectional party, now strong enough in numbers to control the affairs of each of those States, based upon an unnatural feeling of hostility to these Southern States and their beneficent and patriarchal system of African slavery, proclaiming the debasing doctrine of equality of all men, irrespective of race or color - a doctrine at war with nature, in opposition to the experience of mankind, and in violation of the plainest revelations of Divine Law. They demand the abolition of negro slavery throughout the confederacy, the recognition of political equality between the white and negro races, and avow their determination to press on their crusade against us, so long as a negro slave remains in these States."

February 8th - Provisional Constitution of the Confederacy adopted in Montgomery, Alabama.

February 9th - Jefferson Davis unanimously elected President of the Confederacy by delegates to the Montgomery convention.

February 11th - President elect Abraham Lincoln leaves Springfield, Illinois, on his trip to Washington, D.C., arriving on Saturday, February 23. Lincoln addresses a crowd, many of them friends - view Lincoln's Farewell Address.

February 18th - Jefferson Davis inaugurated as President of the Confederacy.

#### **March 1861**

March 4th - Abraham Lincoln inaugurated as sixteenth president of the United States - view Lincoln's First Inaugural Address.

March 6th - The Confederate Congress authorizes an army of volunteers.

April 1861

April 12th, 4:30 am - South Carolina's Fort Sumter is fired upon by the Confederates - The War Begins.

April 13th - U.S. Major-General Anderson surrenders Ft. Sumter.

April 15th - In Washington, President Lincoln issues a proclamation announcing an "insurrection," and calls for 75,000 troops to be raised from the militia of the several States of the Union.

April 17th - Virginia secedes from the Union.

#### **May 1861**

May 6th - Arkansas secedes from the Union.

May 20th - North Carolina secedes from the Union.

June 1861

June 8th - Tennessee secedes from the Union.

#### **Sources:**

*National Park Service - Underground Railroad Chronology*

*The Africans in America Website*

*Pathways to Freedom - Underground Railroad Library*

*Virginia Museum of Fine Arts - African American Migration*

*United States Historical Census Data Browser*

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[http://en.wikipedia.org/wiki/Origins\\_of\\_the\\_American\\_Civil\\_War](http://en.wikipedia.org/wiki/Origins_of_the_American_Civil_War)

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150 years of uncle tom

<http://xroads.virginia.edu/~ma02/harris/utc/>  
excellent teachers guide and resources.

stowe book.

<http://www.amazon.com/Stowe-Debate-Rhetorical-Strategies-Uncle/dp/087023952X>

<http://www.uncletomscabin.org/history.htm>

"The contemporary criticisms were very pointed," notes Dawn Adiletta, curator of the Harriet Beecher Stowe Center in Hartford, Conn. People such as William Lloyd Garrison and the militant, pro-Black Martin Delaney basically said, "Oh, we get it. If you're Black in America, you're either enslaved, dead (like Tom) or on a boat to Liberia (like George Harris). We get it.' That was the substance of James Baldwin's criticism, too."