

A Black History Month Special Presentation
from Three Bible Teachers



White “Conservative” Evangelical Church Racism in America:
It’s Core Beliefs

A Peer into Cultural, Historical, and Theological Beliefs

(Some of these Strongly Held “Christian” Beliefs May Shock or Disturb You)

Lead Presenter: Dr. Kenneth Hammonds



We'll discuss the views and some actual statements of some Christian preachers, theologians, and politicians in the early history and formation of racist ideology in America. We will also examine this ideology's current strong beliefs and ubiquitous hurtful influence in today's American society.

**“We Christian believers hold these truths
to be self-evident,
that all black people . . .”**

This presentation is part of a more complete study I am working on called:

Slave Master's Pastor: 13 Core Beliefs

(13 Pillars of White Christian Clergy's Support for the Enslavement of Blacks)

“Churches were the center of social and intellectual life in the south. That was where people congregated, where they learned about the world and their place in it, and where they received moral guidance. The clergy comprised the community’s cultural leaders and educators and carried tremendous influence with slaveholders and non-slaveholders alike. What were Southern pastors, preachers, and religious leaders telling their flock?”

Why Non-Slaveholding Southerners Fought

Address to the Charleston Library Society, January 25, 2011

Gordon Rhea

The Blind and Silent Christian Preacher

Ponder on this phrase for 13 seconds.

What did it mean to be silent **THEN** (in the 18th century)?

What does it mean to be silent **NOW** (in the 21st century)?



The Blind and Silent Christian Preacher



The Blind and Silent Preacher,

A theologian and a college president, James Henley Thornwell, was born on December 9, 1812 (died August 1, 1862). He was the son of James Thornwell, **a plantation overseer**. Thornwell was a Southern Union loyalist until 1860. But when secession became the political action of the day, he became an ardent supporter of the southern cause. His biblical, theological, and political thoughts provided **an emotionally charged and influential ideological foundation** as southern “gospel truth” for the Confederacy. In **1861**, he wrote a theological justification for slavery, ***A Southern Christian View of Slavery***, which was accepted as **the standard “Christian” Southern view**.

His views dominated Presbyterian thought in the South until the 1930 s. (KH) Much of this Standard Christian Southern View” is still accepted by many clergy and the populous today.

Source: *South Carolina Encyclopedia*, University of South Carolina

KH Note, Meaning of the Blind-fold and Lip Guards:

The idea behind the blind-fold and lip guards is that though the pastors, theologians, and prominent clergymen of that day had the injustices (and cruelties) of American slavery before their very eyes, they chose to not SEE or SPEAK against it, but rather sought to ignore and boldly defend its practice and necessity.

Give honor to the memory of these slaves by at least reading my red markings and especially the boxes.

Public Sale of Negroes,

By RICHARD CLAGETT.

On Tuesday, March 5th, 1833 at 1:00 P. M. the following Slaves will be sold at Potters Mart, in Charleston, S. C.

Miscellaneous Lots of Negroes, mostly house servants, some for field work.

Conditions: ¼ cash, balance by bond, bearing interest from date of sale. Payable in one to two years to be secured by a mortgage of the Negroes, and appraised personal security. Auctioneer will pay for the papers.

A valuable Negro woman, accustomed to all kinds of house work. Is a good plain cook, and excellent dairy maid, washes and irons. She has four children, one a girl about 13 years of age, another 7, a boy about 5, and an infant 11 months old. 2 of the children will be sold with mother, the others separately, if it best suits the purchaser.

A very valuable Blacksmith, wife and daughters; the Smith is in the prime of life, and a perfect master at his trade. His wife about 27 years old, and his daughters 12 and 10 years old have been brought up as house servants, and as such are very valuable. Also for sale 2 likely young negro wenches, one of whom is 16 the other 13, both of whom have been taught and accustomed to the duties of house servants. The 16 year old wench has one eye.

A likely yellow girl about 17 or 18 years old, has been accustomed to all kinds of house and garden work. She is sold for no fault. Sound as a dollar.

House servants: The owner of a family described herein, would sell them for a good price only, they are offered for no fault whatever, but because they can be done without, and money is needed. He has been offered \$1250. They consist of a man 30 to 33 years old, who has been raised in a genteel Virginia family as house servant, Carriage driver etc., in all which he excels. His wife a likely wench of 25 to 30 raised in like manner, as chamber maid, seamstress, nurse etc., their two children, girls of 12 and 4 or 5. They are bright mulattoes, of mild tractable dispositions, unassuming manners, and of genteel appearance and well worthy the notice of a gentleman of fortune needing such.

Also 14 Negro Wenches ranging from 16 to 25 years of age, all sound and capable of doing a good days work in the house or field.

14 BONUS SLAVES: I suppose these are extra titillating pleasure objects thrown in to help seal the deal!

Mortgage of Negroes As Negroes were considered property, they were mortgaged thus. Once the mortgage was satisfied, the slaves were deeded back to the owner. If the mortgage was not satisfied, the slaves were sold to the highest bidder or to the person holding the mortgage.

<http://emilyevaughn.com/mortgage.htm>

NOTE: The Carriage driver's "wife" is also used as a "wench" and has two mulatto children from a White man. The couple evidently have no children of their own (still alive or living with them).

In this one Public Sale of slaves there is mention of 17 "wenches" (prostitutes). However, these "wenches" are actually young slave girls (one age 13!) violated and used for "rape/training" as unwilling sex objects.

Will this 17 year old "likely yellow girl" also be used for rape/training as an unwilling sex object as were the 16 and 13 year old girls above?

?? Meaning of "needing such" – young bright mulatto girls? Are these for future "rape/training" as unwilling sex objects?

White “Conservative” Evangelical Church Racism in America: It’s Core Beliefs

A Peer into Cultural, Historical, and Theological Beliefs

We’ll discuss the views and actual statements of some Christian preachers, theologians, and politicians in the early history and formation of racist ideology in America. We will also examine this ideology’s current strong beliefs and ubiquitous hurtful influence in today’s American society.

Seven Core Beliefs

1. Beliefs Regarding American Slavery in General
2. Beliefs Regarding Negrophobia - then and now
3. Beliefs Regarding Black Skin
4. Beliefs Regarding White Supremacy
5. Beliefs Regarding Slave Ownership
6. Beliefs Regarding White to Black Cruelty
7. Slave Master’s Pastor Beliefs, Fast Forward to Today: The New Slavery



SOME POETRY FOR TODAY

I, Too

I, too, sing America.
I am the darker brother.
They send me to eat in the kitchen
When company comes,
But I laugh,
And eat well,
And grow strong.

Tomorrow,
I'll be at the table
When company comes.
Nobody'll dare
Say to me,
"Eat in the kitchen,"
Then.

Besides,
They'll see how beautiful I am
And be ashamed—
I, too, am America.

Langston Hughes - 1902-1967

I. Beliefs Regarding American Slavery in General

Views of American Slavery in General:

Pastor Dunwody of South Carolina summed up the case: “Thus, God, as he is infinitely wise, just and holy, never could authorize the practice of a moral evil. But god has authorized the practice of slavery, not only by the bare permission of his Providence, but the express provision of his word. Therefore, slavery is not a moral evil.” Since the Bible was the source for moral authority, the case was closed.

During the 1850’s, pro-slavery arguments from the pulpit became especially strident. **A preacher in Richmond** exalted slavery as “the most blessed and beautiful form of social government known; the only one that solves the problem, how rich and poor may dwell together; a beneficent patriarchate.”

By 1860, Southern preachers felt comfortable advising their parishioners that “both **Christianity and Slavery are from heaven**; both are blessings to humanity; both are to be perpetuated to the end of time.”

Preachers, Benjamin Palmer and Palmer and James. In a Thornwell sermon, he claims the **South has a divine duty to defend the institutions of patriarchy and slavery against the “atheist” abolitionists of the North.**

Palmer accuses the North of seeking to destroy the Constitution, the family, the Church, and Christianity. Framing the North as “anti-Christian” was a critical foundation used to justify secession as a necessary means of **defending the Confederate “Christian Nation.”**

Benjamin Palmer, “Thanksgiving Sermon,” November 29, 1860 (Lowen & Sebesta 2010, 104-8): **Slavery, the South’s Providential Trust**

“If then the South is such a people, what, at this juncture, is their providential trust? I answer that it is to conserve and to PERPETUATE the institution of domestic slavery . . .

**The First Five Points: Views (Beliefs) of
American Slavery in General are from an Article by Gordon Rhea.**



Why Non-Slaveholding Southerners Fought

Address to the Charleston Library Society, January 25, 2011

Gordon Rhea

Section on **“What Southerners were Hearing.”**

What were they being told by their pastors, by their politicians,
and their community leaders about slavery, Lincoln, and secession?

Article Section: **What the Churches were Saying (full text)**

<https://www.battlefields.org/learn/articles/why-non-slaveholding-southerners-fought>

I. Beliefs Regarding American Slavery in General

P.S.

The Catholic Church had a major presence in slavery in the New World. According to Richard Miller, Catholic countries were “the prime movers in the revival of slavery in the Old World and the introduction of it into the New World.”

The Church of Rome did not consider the African slave a human being until 1839.

Miller adds that this only occurred after the abolition movement by the American Anti-slavery Society, and “the certainty of the handwriting on the wall that someday slavery would be abolished.

SOURCE: THE CHURCH AND SLAVERY: CONVERSION, ABOLITION, AND PARTICIPATION, by Carmen Curley <https://scholar.library.miami.edu/emancipation/religion4.htm>

2. Beliefs Regarding Negrophobia – then and now

Indeed, there are many, you already know them. BUT **A#1** is what the South termed as **MISCEGENATION**. The term miscegenation refers to the mingling of races through sex or marriage. This picture is meant to arouse fear (**Negrophobia**) in voters because the Republican Party (of Lincoln) supported interracial relations.

THE Chief
FEAR of
Negropho
bia –
“**race**
MIXING.”



POLITICAL CARICATURE . No 4.

Republican leaders are shown vigorously dancing, conversing, and fraternizing with fashionably dressed black women. No white women are present in the scene and Lincoln supporters seated on the sides of the room are seen kissing and scandalously embracing black women.



THE MISCEGENATION BALL

Reproduced according to artist's original in the year 1861 by Currier & Ives 215, New York in the City of New York. The artist of this illustration is the artist of the "Political Ball" in the National Museum for the year 1861.

WHAT MISCEGENATION IS!

—AND—



WHAT WE ARE TO EXPECT

Now that Mr. Lincoln is Re-elected.

By L. SEAMAN, LL. D.

WALLER & WILLETTS, PUBLISHERS,
NEW YORK.

On the Cover of the pamphlet by L. Seaman LL.D. "What miscegenation is and what we are to expect now that Mr. Lincoln is re-elected," in 1864 has a hand drawn picture (*an insulting caricature of the head and face, even the hand looks like that of an ape*) of a Black man kissing a White women. This pamphlet's picture represents THE Chief **FEAR** of Negrophobia — "**face MIXING.**"

See reading version in **Internet Archives:**
<https://archive.org/details/whatmiscegenatio00seam/page/n7/mode/2up>

Strangely enough this pamphlet is FOR miscegenation! But, the racial imagery is anything but kind.

But this is still how man white people THEN and TODAY see Black people.

2. Beliefs Regarding Negrophobia – then and now

It was God, **Dabney argued**, who created racial difference and, as a result, **“it was plainly impossible for a black man to teach and rule white Christians to edification.”** He predicted a theological version of “white flight” by suggesting that black ordination would “bring a mischievous element in our church, **at the expense of driving a multitude of valuable members and ministers out.**” Dabney would not sit by and watch his denomination permit “amalgamation” to “mix the race of Washington and Lee, and Jackson, **with this base herd which they brought from the pens of Africa.**”

Other fundamentalists upheld typical racial stereotypes that portrayed African Americans as rapists, murderers, and threats to white women. In 1923, *Moody Monthly*, the flagship publication of fundamentalism, published articles defending Klan activity. **Fundamentalist fears about the decline of Christian America regularly manifested themselves in racism.**

2. Beliefs Regarding Negrophobia – then and now

Finally, **Dabney** stood against racial egalitarianism, expressing concern about **racial mixing** and raising the specters of miscegenation and amalgamation, the ultimate “confusion of blood.” **Biblical society, according to Dabney, consisted of a single Caucasian race that ruled over other inferior races.** God, by divine providence, placed African-Americans in America for their own good—to gain the benefits of Christianity and civilization.

Source: “Old times there are not forgotten:’ Robert Lewis Dabney’s Public Theology for the Reconstructed South” <https://www.bu.edu/historic/abstracts/Abstract-Lucas.htm>
Sean Michael Lucas, The Southern Baptist Theological Seminary

2. Beliefs Regarding Negrophobia – then and now

Typical also was the message from Henry Benning of Georgia - later one of General Lee's most talented brigade commanders - to the Virginia legislature. "If things are allowed to go on as they are, it is certain that slavery is to be abolished," he predicted. **"By the time the north shall have attained the power, the black race will be in a large majority, and then we will have black governors, black legislatures, black juries, black everything."**



[KH: Even Vice President OR PRESIDENT?]

Is it to be supposed that the white race will stand for that? It is not a supposable case. **"We will be completely exterminated,"** he announced, "and the land will be left in the possession of the blacks, and then it will go back to a wilderness and become another Africa or Saint Domingo."

Source: Why Non-Slaveholding Southerners Fought, Address to the Charleston Library Society, January 25, 2011, Gordon Rhea, Section on "WHAT SOUTHERNERS WERE HEARING." What were they being told by their pastors, by their politicians, and their community leaders about slavery, Lincoln, and secession?

3. Beliefs Regarding Black Skin

Slave Master's Pastor's Biblical Argument of "Blackness"

The Biblical argument started with Noah's curse on Ham, the father of Canaan, which was used to demonstrate that God had ordained slavery and had expressly applied it to Blacks. Genesis 9:20-29

Black skin, according to SMPs, made black skinned people genetically inferior to white skinned people and unsusceptible of attainments in the arts and sciences.

Curse on Ham

All (99. %?) of the southern "establishment of Southern Preachers" believed God's so-called "curse upon Ham" bad that there was a TWO-FOLD "curse." It was not only "servitude/slavery" under the White man, but also it was a curse of Africans being made black at that time.

(Just an additional note, years before there had also been an extremely racist legend created and promoted that Ham turned from white to black IN THE ARK because of his unrestrained sexual passions in having sex with his wife, Ham and the dogs disobeyed, when Noah told all those within the ark even the animals not to have sex.)

I'm still not totally sure (other than sheer racism against black peoples) how the SMP jumped to the idea of Ham being made black by God. It must have been God's divine crayon!



3. Beliefs Regarding Black Skin

Note: The Made Black in the Ark Legend

See the fine work of David M. Goldenberg, *The Curse of Ham: Race and Slavery in Early Judaism, Christianity, and Islam (Jews, Christians, and Muslims from the Ancient to the Modern World Book)*

He documents how early AD **Rabbinic** literature and **Arabic** literature have this sex-in-the-ark story and that Ham's semen (and for Herodotus, the Roman Historian, the semen of Ethiopians (and dark-skinned Indians) "*is not white like other men's, but black like their skin*").

The Church Father, Origen, 184 -254 AD, called natural blackness of skin an "inborn defect."



OH MY!



HOW **CRAZY** **DASTARDLY** and **DEADLY**

ARE THE INVENTIONS OF SINFUL "BIBLE-BELIEVING, CHRISTIAN" RACISM



3. Beliefs Regarding Black Skin

Today's Views of Being "Black"



In the Eyes of a Racist
American/*Christian* Racists Black Caricatures and
Images: Jezebel (*The Black Woman*)

Listen up Black people and those of any lighter color with African blood in your heritage. Here is fundamental view of blackness. The American/*Christian* racist understands ANYONE with African heritage as **"BLACK."**

To the American/*Christian* racist African Americans **all look like a dark-skinned Jezebel even if there are not "black-skinned."** To them they are Black- skinned **no matter what the actual color** (from light brown to dark chocolate). This is the view of the American/*Christian* racist's **"heritage caricature."**

To American (and many European) racists, **all women of African origin look like this Jezebel** below.



The portrayal of **black women as Jezebel whores began in slavery**, extended through the Jim Crow period, and continues today. Although the Mammy caricature was the dominant popular cultural image of black women from slavery to the 1950s, the depiction of black women as Jezebels was common in American material culture. Everyday items - such as ashtrays, postcards, sheet music, fishing lures, drinking glasses, and so forth - depicted naked or scantily dressed black women, lacking modesty and sexual restraint. **For example, a metal nutcracker (circa 1930s) depicts a topless Black woman. The nut is placed under her skirt, in her crotch, and crushed.** Items like this one reflected and shaped white attitudes toward black female sexuality. An analysis of the Jezebel images in the Jim

Crow Museum of Racist Memorabilia reveals several patterns.

Source: Jezebel in the 20th Century Ferris State University
<https://www.ferris.edu/jimcrow/jezebel/>

3. Beliefs Regarding Black Skin

Today's Views of Being "Black"



In the Eyes of a Racist

American/Christian Racists Black Caricatures and Images: Jim Crow (The Black Male) and Little Black Sambo (The Black Child)

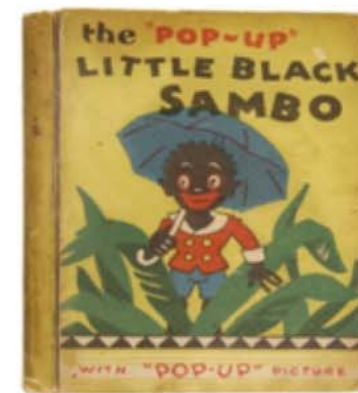


As for black men of African origin, in the eyes of racists they are viewed pretty much like this **Original Jim Crow**; no matter how light, dark, or cultured they are on the outside.



Puzzle - Little Black Sambo, circa 1950s-1960s Source: Museums Victoria

As for our children of African origin, in the eyes of racists they are pretty much viewed like this **Little Black Sambo** image; no matter their skin color, superiority of talent, or brilliance of mind.



3. Beliefs Regarding Black Skin

A KH Note: “and I must say . . .”



Better a false and demeaning caricature by “Christian” racists of black-skinned individuals in America than acknowledgement of the **POWERFUL TRUTHS of the **beauty of their skin diversity**, their **innate brilliance**, and their outstanding **past** and continuing **modern-day contributions** in every field of endeavor to America and Americans, and indeed the world.**

3. Beliefs Regarding Black Skin

John V. Rutledge, Southern Baptist Pastor

In the letter, author John V. Rutledge accused the Southern Baptist Convention of “**foolishly repenting the sin of [being white].**” He described Black people as “savages,” and “Negroes” who have “**defiled and diminished**” all areas of life, including the church. He added that they are being given “residences that they could not otherwise afford” and “**unmerited entry** into classrooms and boardrooms.”

Arlington pastor Dwight McKissic receives racist letter after leaving Southern Baptists of Texas Convention
The letter comes on the heels of a resolution McKissic disagreed with and comments about Vice President Kamala Harris by a Rockwall pastor

As earlier reported, **calling a Black woman “Jezebel” is a racist trope** documented by the Jim Crow Museum of Racist Memorabilia at Ferris State University. It has roots in slavery and the perceived sexual promiscuity of Black women compared to white women.

It turns out that **East Texas pastor Tom Buck wasn’t the first Southern Baptist pastor in Texas to call Vice President Kamala Harris a “Jezebel.”**

Steve Swofford, pastor of First Baptist Church of Rockwall, Texas, located in the eastern suburbs of Dallas, **coined the term nearly three weeks earlier.** Swofford currently serves on the SBC Executive Committee, one of the most powerful bodies governing the nation’s largest non-Catholic denomination.

Source: Dallasnews.com

<https://www.dallasnews.com/news/faith/2021/02/03/arlington-pastor-dwight-mckissic-receives-racist-letter-after-leaving-southern-baptists-of-texas-convention/>

See more of this historic and controversial “apology” in the next slide.

3. Beliefs Regarding Black Skin

Below is a segment of the Southern Baptist Convention's Report on Slavery and Racism in the History of the Southern Baptist Convention. [Louisville, Kentucky]



THE
SOUTHERN BAPTIST
THEOLOGICAL SEMINARY

It is an outstanding and thorough document. (71-pages) I am personally familiar with one of the outstanding New Testament professors at the Seminary, Dr. Robert Plummer. And attended outstanding advanced Greek workshops help there. All the professors are as far as I can tell, outstanding. BUT, as old time "Confederate" Christianity Pastor - (SMP), John V. Rutledge shows, there are **SOME?, MANY?, MOST?** within the denomination who still proudly and defiantly (and *biblically?*) hold to the racist views of early America.

You can find an introduction and the entire document at the Seminary's website:

<https://www.sbts.edu/southern-project/>



REPORT ON SLAVERY AND RACISM IN THE HISTORY OF THE
SOUTHERN BAPTIST THEOLOGICAL SEMINARY
R. Albert Mohler, Jr., President, December 12, 2018

In 1995, when Southern Baptists celebrated the one-hundred fiftieth anniversary of the founding of our convention, **we recognized a reckoning was required.** The Convention overwhelmingly adopted an historic resolution which, among other affirmations, stated:

Our relationship to African-Americans has been hindered from the beginning **by the role that slavery played in the formation of the Southern Baptist Convention;** many of our Southern Baptist forbears defended the right to own slaves, and either participated in, supported, **or acquiesced in the particularly inhumane nature of American slavery;** and in later years Southern Baptists failed, in many cases, to support, and in some cases opposed, legitimate initiatives to secure the civil rights of African-Americans.

That was an historic act in which the Southern Baptist Convention also declared to the public, **"we apologize to all African-Americans for condoning and/or perpetuating individual and systemic racism in our lifetime;** and **we genuinely repent of racism** of which we have been guilty, whether consciously or unconsciously and **we ask forgiveness from our African-American brothers and sisters,** acknowledging that our own healing is at stake."

3. Beliefs Regarding Black Skin

Sexuality, Sensuality and Being of Black Skin

Also, nineteenth-century southern gentlemen frequently overcame their qualms regarding sexuality to exploit white fears of black sexual aggression.

Southern Presbyterians, in fact, went on record as opposing recognition of slave marriages because, as they put it, no legal remedies would control the "**deplorable sensuality of our Africans.**"

The explanation that Ham's sin was his marriage to "Naamah, the daughter of Lamech, of the race of Cain" conveniently allowed Fletcher to attach **Cain's mark which he interpreted as black skin** to the descendants of Ham. *Studies on Slavery, In Easy Lessons, Compiled into Eight Studies, and Subdivided into Short Lessons for the Convenience of Readers* (Miami: Mnemosyne Publishing Co., [1852] 1969), 446, 449

Black and Slave: The Origins and History of the Curse of Ham

The idea that blackness and slavery were inescapably joined and that the Bible thus consigned blacks to everlasting servitude **had its most notorious manifestation in antebellum America**, where it provided biblical validation for sustaining the slave system.

For if they had, they would have been forced to acknowledge that **Noah's curse was aimed at Canaan, not Ham**, and that Canaan even according to the "table of nations" in Genesis 10 was not the father of black people

Slaves by Design

In 1848, the American anti-slavery minister John G. Fee wrote that Ham was made black "by the curse of the Almighty," and he succinctly described that effect, which was **commonly believed in his time**: "God designed the Negroes [black/dark skinned people] to be slaves" (Fee, *Sinfulness of Slaveholding*, 16; *Anti-Slavery Manual*, 19).

KH Statement: The common southern belief that Ham (the son of Noah) and his progeny were cursed by God with "**blackness AND slavery.**"

Source: Original Dishonor: Noah's Curse and the Southern Defense of Slavery *Stephen R. Haynes/Rhodes College* <http://jsr.fsu.edu/honor.htm#38n>

4. Beliefs Regarding White Supremacy

They (SMP) agreed with the politicians' polemical "preaching" of the day. These were the pro-slavery "apocalyptic visionaries" of the day.

As Harris [William Harris, Mississippi's commissioner to Georgia] saw things, "Our fathers made this a government for the white man, rejecting the negro as an ignorant, inferior, barbarian race, incapable of self-government, and not, therefore, entitled to be associated with the white man upon terms of civil, political, or social equality." Lincoln and his followers, he stated, aimed to "overturn and strike down this great feature of our union and to substitute in its stead their new theory of the universal equality of the black and white races."

Secession, argued Hale, was the only means by which the "heaven ordained superiority of the white over the black race" could be sustained. The abolition of slavery would either plunge the South into a race war or so stain the blood of the white race that it would be contaminated for all time."

4. Beliefs Regarding White Supremacy

The Ever-Present Science (pseudo) that Perpetuates White Supremacy

Historians call **scientific racism** — the spread of bogus theories of supposed black inferiority

On **March 12, 1851**, the noted physician **Samuel A. Cartwright** reported to the **Medical Association of Louisiana** that he had identified the malady and, by combining two Greek terms, given it a name: Drapetomania. *Drapetes*, a runaway, and *mania*, madness. He also announced that it was completely curable.

Negroes, with their **smaller brains** and blood vessels, and **their tendency toward indolence and barbarism**, Cartwright told fellow doctors, had only to be kept benevolently in the state of submission, awe and reverence that God had ordained.

Humans, as it turns out, **share about 99.9 percent of their DNA with each other**, and outward physical characteristics such as hair texture and skin color, about which racists have long obsessed, **occupy just a tiny portion of the human genome.**

4. Beliefs Regarding White Supremacy

Finally, **Dabney** stood against racial egalitarianism, expressing concern about **racial mixing** and raising the specters of miscegenation and amalgamation, the ultimate “confusion of blood.” **Biblical society, according to Dabney, consisted of a single Caucasian race that ruled over other inferior races.** God, by divine providence, placed African-Americans in America for their own good—to gain the benefits of Christianity and civilization.

4. Beliefs Regarding White Supremacy

It was God, **Dabney argued**, who created racial difference and, as a result, **“it was plainly impossible for a black man to teach and rule white Christians to edification.”** He predicted a theological version of “white flight” by suggesting that black ordination would “bring a mischievous element in our church, **at the expense of driving a multitude of valuable members and ministers out.**” Dabney would not sit by and watch his denomination permit “amalgamation” to “mix the race of Washington and Lee, and Jackson, **with this base herd which they brought from the pens of Africa.**”

Other fundamentalists upheld typical racial stereotypes that portrayed African Americans as rapists, murderers, and threats to white women. In 1923, *Moody Monthly*, the flagship publication of fundamentalism, published articles defending Klan activity. **Fundamentalist fears about the decline of Christian America regularly manifested themselves in racism.**

5. Beliefs Regarding Slave Ownership

With secession and the outbreak of the Civil War, Southern clergymen boldly proclaimed that the Confederacy had replaced the United States as God's chosen nation. ...

... The South, instead of the United States, was now ordained

Three of the most influential Southern Evangelical clergy in the Confederate south were Benjamin Palmer, James Thornwell, and Robert Lewis Dabney

*. "The parties in this conflict are not merely abolitionists and slaveholders — they are **atheists, socialists, communists, red republicans**, Jacobins, on the one side, and the friends of order and regulated freedom on the other. **In one word, the world is the battle ground — Christianity and Atheism the combatants.** ... The rule then simply requires, in the case of slavery, that we should treat our slaves as we should feel that we had a right to be treated if we were slaves ourselves."*

and sanctioned in the Scriptures of God

5. Beliefs Regarding Slave Ownership

South Carolina governor George McDuffie, who said that “no human institution...is more manifestly consistent with the will of God, than domestic slavery,” also claimed abolitionists were on a “fiend-like errand of mingling the blood of master and slave.” In the process, McDuffie argued, they were contributing to the **“end of the white republic established in 1776.”**

6. Beliefs Regarding White to Black Cruelty

Views of American Slavery in General: Prologue (7 Points)

Let Frederick Douglass Speak!

Frederick Douglass (c. 1818-1895) was an escaped slave who became a prominent activist and American social reformer. A man of a strong intellect, an orator, and writer Douglass became a national leader of the abolitionist movement before the Civil War. Even after the Emancipation Proclamation of 1862, he kept promoting equality and human rights.

KH Note: Emphases in colors and bold are mine.

6. I know the prayers of slaveholders. I have been the slave of religious and irreligious slaveholders, and I bear my testimony, that next to being a slave at all, I regard the greatest calamity to be that of belonging to a religious slaveholder. (Cries of hear, and cheers.) I have found them the most mean, the most exacting, the most cruel. This is a startling position, but it is true as far as my experience is concerned. I know not how to explain it, but such is the fact. **The religious slaveholders are the most tenacious of slavery.**

6. Beliefs Regarding White to Black Cruelty

The preachers, pastors and theologians were for the most part silent regarding the harsh treatment and murder of black men and the rape of Black women. (Sounds like TODAY!)

Even though they often speak of American slavery as a benevolent practice. It seems as if it is OK to rape black girls and tear families Black families apart.

"Children of the plantation" was a euphemism used during the time of slavery in the United States, to identify the offspring of slave Black women with White men, usually the owner or one of his sons or the plantation overseer.

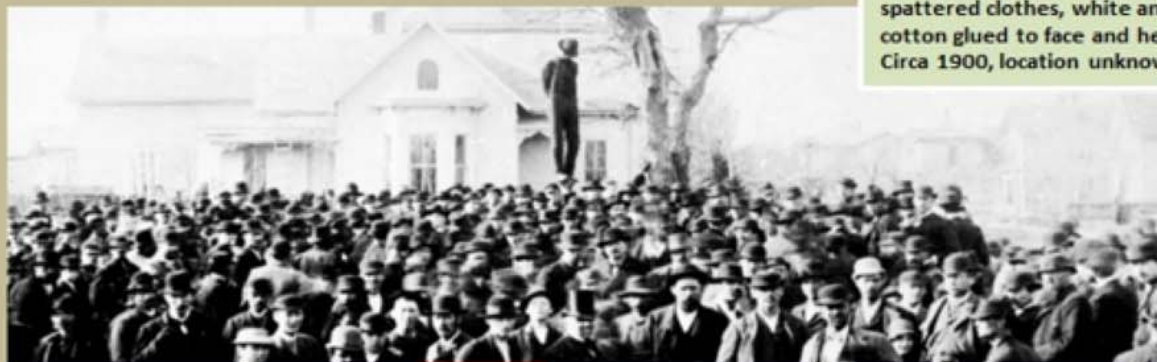
6. Beliefs Regarding White to Black Cruelty

Nearly 2,000 Black Americans Were Lynched During Reconstruction

A new report brings the number of victims of racial terror killings between 1865 and 1950 to almost 6,500.



"The bludgeoned body of an African American male, propped in a rocking chair, blood-spattered clothes, white and dark paint applied to face, circular disks glued to cheeks, cotton glued to face and head, shadow of a man using rod to prop up the victim's head. Circa 1900, location unknown. Gelatin silver print. Real photo postcard



6. Beliefs Regarding White to Black Cruelty

P.S.

The Catholic Church had a major presence in slavery in the New World. According to Richard Miller, Catholic countries were “the prime movers in the revival of slavery in the Old World and the introduction of it into the New World.”

The Church of Rome did not consider the African slave a human being until 1839.

Miller adds that this only occurred after the abolition movement by the American Anti-slavery Society, and “the certainty of the handwriting on the wall that someday slavery would be abolished.

SOURCE: THE CHURCH AND SLAVERY: CONVERSION, ABOLITION, AND PARTICIPATION, by Carmen Curley <https://scholar.library.miami.edu/emancipation/religion4.htm>

George M. Fredrickson (1971), author of *The Black Image in the White Mind*, claimed that many white Americans believed that mulattoes were a degenerate race because they had "White blood" which made them ambitious and power hungry combined with "Black blood" which made them animalistic and savage. The attributing of personality and morality traits to "blood" seems foolish today, but it was taken seriously in the past. **Charles Carroll, author of *The Negro a Beast* (1900), described blacks as apelike.** Regarding mulattoes, the offspring of "unnatural relationships," they did not have "the right to live," because, Carroll said, they were the majority of rapists and killers (Fredrickson, 1971, p. 277).

According to the **historian J. C. Furnas** (1956), in some slave markets, mulattoes and quadroons brought higher prices, because of their use as sexual objects (p. 149). Some slavers found dark skin vulgar and repulsive. The mulatto approximated the white ideal of female attractiveness. All slave women (and men and children) were vulnerable to being raped, but the mulatto afforded the slave owner the opportunity to rape, with impunity, a woman who was physically white (or near-white) but legally black. A greater likelihood of being raped is certainly not an indication of favored status.

The mulatto woman was depicted as a seductress whose beauty drove white men to rape her. One slaver noted, "There is not a likely looking girl in this State that is not the concubine of a White man..." (Furnas, 1956, p. 142). Every mulatto was proof that the color line had been crossed. In this regard, mulattoes were symbols of rape and concubinage.

7. Slave Master's Pastor Beliefs, Fast Forward to Today: The New Slavery

(Modern enslavement through economic disparity and unjust deliberation and adjudication of laws?)

Modern-day "slavery" is actually easier now and the – the "Law" and the "System" (systemic racism) is still on their side. The system is setup to be perpetual as Rev. Dabney desired over 150 years ago.

No need to worry about "escape slaves." (*very few will successfully escape*) They are mostly in the ghetto, lower income Black (and all ethnic types) communities, in prison or jail. They are not a real job threat, not mostly in my community, or in my school, or in my Confederate political party.

And you can still "legally" go into their neighborhoods to hassle, arrest, and kill.

Today's New Confederate Politics: "The Originalist"

I am not a racist, just an "Originalist."

Originalism is a theory of the interpretation of legal texts, including the text of the Constitution. Originalists believe that the constitutional text ought to be given the original public meaning that it would have had at the time that it became law.

Something To Think About

Mark Olson, Feb 26, 2017, 24 min read

<https://medium.com/@MarkAndrewOlson/neo-confederate-revival-how-the-theology-that-justified-slavery-and-secession-is-taking-over-the-6e4126585021>

Neo-Confederate Revival: How the Theology that Justified Slavery and Secession is Taking Over the American Church

Do you agree with the bold declaration of his first sentence?

Not one passage of the Bible establishes that there is such a thing as a “Christian Nation.”

Likewise, not any scriptural support can be found for the idea that we should pray for a nation, or as we frequently are hear, “Pray for America.”

Christianity, and thus the very concept of a “Christian Nation,” could not exist until after the death and resurrection of Christ. Applying political principles of Old Testament Israel to our current American experience require an adherence to either replacement theology or a theology that includes some form of collective, rather than individual, salvation; however, both theological concepts clearly violate scripture (Romans 11; Matthew 7).