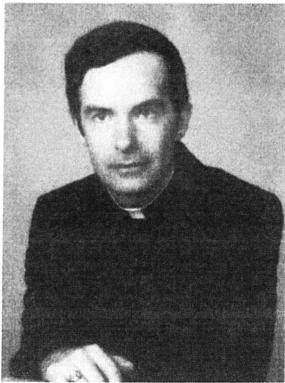


Chaplain's Corner, Hughes Camp Chaplain Richard W Rudd



Contrary to what Hollywood movie makers and revisionist authors would have us believe, slavery is neither unique to the Old South nor the Negro race. Historically, race has never been a significant factor associated with slavery. If we could

trace our ancestral lineage back far enough, many of us would probably discover an ancestor who was a slave. Dating to near the beginning of human history, the origination of slavery coincided with the development of agriculture and need for labor. Slaves were often procured as the spoils of war, for punishment, by birth, due to debt, or the result of piracy and kidnapping. Assyrian, Babylonian, and Egyptian civilizations relied on slave labor. In ancient Greek and Roman society, slavery was necessary for the industrial enterprise of that day to expand. The city of Athens owned public slaves. Plato, Aristotle, Cicero, and Homer noted that both Greeks and Romans regarded manual work, except for agriculture, to be the vocation of slaves and degrading for free men. Slavery reached its zenith in first and second century BC Rome with slaves taken from Spain, Gaul, Greece, and the Orient as well as Africa. Slavery began its decline with the collapse of the empire, and even then, the invading barbarians made slaves of captives. Slaves were enslaved in the eighth and tenth centuries, Moslems have used slavery since the seventh century to the present, serfdom succeeded slavery in thirteenth century Europe, Spain and Portugal had slavery in the fifteenth century, and slave trade flourished among the Hanseatic, Venetian, and Genoese merchants with Syria, Serbia, Bulgaria, Armenia, and Turkey. Slavery was accepted as normal; its existence did not begin to be questioned until the end of the sixteenth century.

Ancient Israel had slaves, but owners were required to free them every Sabbatical Year. Saints Anselm in the eleventh and Aquinas in the thirteenth centuries considered slavery a normal part of society. The Bible mentions slavery, but no one verse definitively condemns it. However, St. Paul does write about the relationship between slaves and owners. To slaves he advised, "Slaves, be obedient to those

who are your earthly masters..., doing the will of God from the heart, ...knowing that whatever good one does, he will receive the same again from the Lord, whether he is a slave or free." To owners, Paul warned, "Masters, do the same to them, and forbear threatening, knowing that He Who is both their Master and yours is in Heaven, and that there is no partiality with Him." (Eph. 6:5-9)

Previous to the introduction of slavery into America, poor immigrants agreed to work as indentured servants for a stipulated period of time to pay for their passage here. John Castor, a black man, served Anthony Johnson, a free black from Angola, as an indentured servant. When his time of service ended, he was hired by Robert Parker, a white man. In 1654, Johnson sued Parker in Virginia's Northampton Court and won, making Castor a permanent slave and Johnson the first legally recognized slave owner in America. Subsequently, the notorious trade triangle used by New England slave traders developed in 1697. It was these Yankees who bought, delivered, and resold blacks in the South and North. Historian and author Nancy Isenberg notes that "...the early generations of New Englanders did nothing to diminish, let alone condemn, the routine reliance on servants or slaves." In 1860, the population of the South was eight million. Only 385,000, or 5%, owned slaves. To claim that the majority of southerners who fought against the North did so to preserve the economic interests of 5% of the population is ludicrous. There had to be another motive; that motive was states rights and upholding the original intent of the Declaration of Independence, Constitution, and Founding Fathers.

Free blacks in early America were not uncommon. There were approximately 262,000 in the South alone. In 1699, Virginia ordered the repatriation of free blacks to Sierra Leone and Liberia.

Richard Rudd continued... . To avoid deportation, many free blacks sold themselves into slavery. Some of those who did return to Africa subdued and enslaved many natives, explaining the tribal warfare among their offspring in those nations today. Free blacks owned slaves in Boston by 1724 Connecticut by 1783, and Maryland by 1790. In 1830, there were eight black slave owners in NYC. Of the free blacks in South Carolina, a quarter of them owned ten or more slaves. In all of the South, 3,775 blacks owned 20,000 slaves. Some of them treated their slaves in the ways that all white slave holders were falsely accused, resorting to rape, beatings, cheap clothing and food, and other unhealthy and abusive conditions. In 1860, 125 blacks owned slaves in South Carolina. In Louisiana, six blacks owned 65 or more slaves and free blacks in New Orleans owned 3,000 slaves. Louisiana free blacks fought in the WBTS to defend the South and slavery, establishing 14 companies of militia that grew to 1,000 volunteers.

From tax records, bills of sale, mortgages, wills, and census records, there are names to correspond with the statistics associated with black slave traders and owners. Nat Butler of Maryland was active in the slave trade. John Stanley of North Carolina owned 163 slaves in the 1820's. William Ellison, a former slave who bought his freedom in 1817, owned 40 slaves in South Carolina. During the WBTS, he offered slave labor to the South for the war effort, converted his plantation to crops supplying food for the South, donated money, and had a grandson who fought for the South. Andrew Durnford of Louisiana owned 77 slaves and refused to free them to be repatriated to Liberia. Marie Metoyer (Coincoin) of Louisiana was the biggest slave owner in US history with 500 slaves. Other black slave owners were Francis and Julian LaCroix, CeCee McCarty, Albin and Bernard Soulie, and Anthony Weston, to name only a few of the most notable.

The history of slavery in the US demonstrates that it was not established by whites to exploit blacks and was not the result of racism. Contrary to the left-wing mantra, the existence of slavery in the US was solely for economic reasons in both the North and South. As cats cover their own excrement, Yankees revised, rewrote, and invented a version of history that would cover the residue of their dirty deeds. Slavery was given a racial twist and connotation by the North to justify the unconstitutional and immoral atrocities they committed in their war against and subjugation of the South and to erect a false façade of atonement for their actions by claiming to be emancipators. In the end, the North and Lincoln had a lower regard for Negroes than most southerners.

In the Torah (Lev. 16), God prescribes the Day of Atonement and ritual for ancient Israel. The high priest would present two goats as a sin offering before God. Lots would be cast to determine one goat to be offered to God and one to Azazel (Satan). The high priest would lay hands on and confess the sins of the people over the goat offered to Satan, called the scapegoat. This goat would then be sent out into the wilderness bearing the people's sins away from the nation. From the very beginning, the Hamiltonians and Federalist Party created a division between the North and South, one representing the constitutional rights of the states and the other an overbearing central government. The WBTS was a casting of lots to determine which political philosophy would be banished from the nation. As a result of the war, the high priests of central government laid hands on and demonized the South, forcing it to bear the blame as the scapegoat for the sins of the North.

(TO BE CONTINUED IN OCTOBER)

Father Richard W. Rudd

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