

Slavery Freedom And The Law In The Atlantic World A Brief History With Documents Bedford Cultural Editions Series

Gellman presents a comprehensive examination of the reasons for and timing of New York's dismantling of slavery. It was the northern state with the greatest number of slaves, more than 20,000 in 1790. Newspapers, pamphlets, legislative journals, and organizational records reveal how whites and blacks, citizens and slaves, activists and politicians, responded to the changing ideologies and evolving political landscape of the early national period and concluded that slavery did not fit with their state's emerging identity. Support for the institution atrophied, and eventually the preponderance of New York's political leaders endorsed gradual abolition. In 1759 a baby girl was born to an impoverished family on the Indian subcontinent. Her parents pawned her into bondage as a way to survive famine. A Portuguese slaver sold the girl to a pious French spinster in Bengal, where she was baptized as Madeleine. Eventually she was taken to France by way of Ile de France (Mauritius), and from there to Ile Bourbon (Reunion), where she worked on the plantation of the Routier family and gave birth to three children: Maurice, Constance, and Furcy. Following the master's death in 1787, Madame Routier registered Madeleine's manumission, making her free on paper and thus exempting the Routiers from paying the annual head tax on slaves. However, according to Madeleine's children, she was never told that she was free. She continued to serve the widow Routier for another nineteen years, through the Revolution, France's general emancipation of 1794 (which the colonists of the Indian Ocean successfully repelled), the Napoleonic restoration of slavery, and British occupation of France's Indian Ocean colonies. Not until the widow Routier died in 1808 did Madeleine learn of her freedom and that the Routier estate owed her nineteen years of back wages. Madeleine tried to use the Routiers' debt to negotiate for her son Furcy's freedom from Joseph Lory, the Routiers' son-in-law and heir, but Lory tricked the illiterate Madeleine into signing papers that, in essence, consigned Furcy to Lory as his slave for life. While Lory invested in slave smuggling and helped introduce sugar cultivation to Ile Bourbon, Furcy spent the next quarter century trying to obtain legal recognition of his free status as he moved from French Ile Bourbon to British Mauritius and then to Paris. His legal actions produced hundreds of pages that permit reconstruction of the lives of Furcy and his family in astonishing detail. The Cour Royale de Paris, France's highest court of appeal, finally ruled Furcy *ne libre* (freeborn) in 1843. Eight rare extant letters signed by Furcy over two decades tell in his own words how he understood his enslavement and freedom within these multiple legal jurisdictions and societies. France's general emancipation of 1848 erased the distinction between slavery and freedom for all former slaves but the reaction of 1851 excluded them from citizenship. The struggle for justice, respect, and equality for former slaves and their descendants would not be realized within Furcy's lifetime. The life stories of Madeleine and her three children are especially precious because, unlike scores of slave narratives published in the United States and England in the eighteenth and nineteenth centuries, no autobiographical narrative of a slave held by French—published or unpublished—exists. This will be one of only a handful of modern biographies of enslaved people within France's empire, in French or in English, and the only one to explore transformations in slavery and freedom in French colonies of the Indian Ocean. This story is also significant because of the legal arguments advanced in Furcy's freedom suits between 1817 and 1843. Furcy's lawyers argued that he was free by race (as the descendent of an Indian rather than an African mother) and also by Free Soil (the legal principle whereby any slave setting foot on French soil thereby became free, since Madeleine resided in France before Furcy was born). Parallel debates surround the American case of Dred Scott, who began his long and unsuccessful bid for freedom in 1846 in the former

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French colonial city of St. Louis, Missouri, just three years after the French Cour Royale de Paris upheld Furcy's freedom on the basis of FreeSoil. However, the French ruling that Furcy was free by Free Soil and the rejection of the racial argument offer a historical counterpoint to the infamous Taney opinion of 1857. The gripping story of Madeleine and her children is especially well-suited to exploring the developments of French colonization, plantation slavery, race, sugar cultivation, and abolitionism. A fluid narrative, it should have appeal for readers of the history of slavery, world history, Indian Ocean history, and French colonial history.

"It is criminal selfishness to seek liberty and independence from Spain for ourselves, if we wish not to grant it to our slaves." With these stern words, the lawyer Félix José de Restrepo addressed his colleagues, the delegates to the first General Congress of the Republic of Colombia, in 1821. As the delegates worked out the new republic's constitution and foundational laws, Restrepo invited them to consider the problem of slavery: were slaves, like other humans, "children of Adam" and thus eligible for equal rights? Were "whites" entitled to dominate "blacks"? Was any government that upheld slavery a "criminal" government by definition? Should independence from Spain automatically lead to liberty for slaves? As the South American independence movement reached its climax, Restrepo forcefully developed clear-cut questions. But would they find clear and forceful answers, as many slaves and some free people hoped? In 1821 Restrepo defended freedom over slavery on behalf of humanity, religion, and the decorum of the nascent country. He introduced a manumission bill, ostensibly aiming to end coerced labor. It is indispensable to "annihilate slavery," he insisted. In Restrepo's view, the General Congress represented the ideal opportunity to restore enslaved individuals to their human "dignity" while giving neighboring countries an example of "justice." Ending slavery, moreover, would dignify the revolution against Spain, guaranteeing future economic and political stability for the new republic. Restrepo asserted that it remained a contradiction to pray to God for deliverance from foreign tyrants while keeping thousands of people in captivity. Providence, he predicted, would throw Colombia back into the hands of Spain "if we refuse to exercise mercy with our brothers"--

Examining the literature of slavery and race before the Civil War, Maurice Lee, in this 2005 book, demonstrates how the slavery crisis became a crisis of philosophy that exposed the breakdown of national consensus and the limits of rational authority. Poe, Stowe, Douglass, Melville, and Emerson were among the antebellum authors who tried - and failed - to find rational solutions to the slavery conflict. Unable to mediate the slavery controversy as the nation moved toward war, their writings form an uneasy transition between the confident rationalism of the American Enlightenment and the more skeptical thought of the pragmatists. Lee draws on antebellum moral philosophy, political theory, and metaphysics, bringing a different perspective to the literature of slavery - one that synthesizes cultural studies and intellectual history to argue that romantic, sentimental, and black Atlantic writers all struggled with modernity when facing the slavery crisis.

Could slaves become Christian? If so, did their conversion lead to freedom? If not, then how could perpetual enslavement be justified? In *Christian Slavery*, Katharine Gerbner contends that religion was fundamental to the development of both slavery and race in the Protestant Atlantic world. Slave owners in the Caribbean and elsewhere established governments and legal codes based on an ideology of "Protestant Supremacy," which excluded the majority of enslaved men and women from Christian communities. For slaveholders, Christianity was a sign of freedom, and most believed that slaves should not be eligible for conversion. When Protestant missionaries arrived in the plantation colonies intending to convert enslaved Africans to Christianity in the 1670s, they were appalled that most slave owners rejected the prospect of slave conversion. Slaveholders regularly attacked missionaries, both verbally and physically, and blamed the evangelizing newcomers for slave rebellions. In response, Quaker, Anglican, and Moravian missionaries articulated a vision of "Christian Slavery," arguing that

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Christianity would make slaves hardworking and loyal. Over time, missionaries increasingly used the language of race to support their arguments for slave conversion. Enslaved Christians, meanwhile, developed an alternate vision of Protestantism that linked religious conversion to literacy and freedom. Christian Slavery shows how the contentions between slave owners, enslaved people, and missionaries transformed the practice of Protestantism and the language of race in the early modern Atlantic world.

This is an abridgement of the Pulitzer-Prize winning *The Dred Scott Case*, making Fehrenbacher's monumental work available to a wider audience. Although it condenses the original by half, all the chapters and major themes of the larger work have been retained, providing a masterful review of the issues before America on the eve of the Civil War.

This book investigates the legal evolution of the "free soil principle" in England, France and the Low Countries during the Early Modern period (ca. 1500–1800), which essentially stated that, as soon as slaves entered a certain country, they would immediately gain their freedom. This book synthesizes the existing literature on the origins and evolution of the principle, adds new insights by drawing on previously undiscussed primary sources on the development of free soil in the Low Countries and employs a pan-Western, European and comparative approach to identify and explain the differences and similarities in the application of this principle in France, England and the Low Countries. Divided into four sections, the book begins with a brief introduction to the subject matter, putting it in its historical context. Slavery is legally defined, using the established international law definition, and both the status of slavery in Europe before the Early Modern Period and the Atlantic slave trade are discussed. Secondly, the book assesses the legal origins of the free soil principle in England, France and the Low Countries during the period 1500–1650 and discusses the legal repercussions of slaves coming to England, France and the Low Countries from other countries, where the institution was legally recognized. Thirdly, it addresses the further development of the free soil principle during the period 1650–1800. In the fourth and last section, the book uses the insights gained to provide a pan-Western, European and comparative perspective on the origins and application of the free soil principle in Western Europe. In this regard, it compares the origins of free soil for the respective countries discussed, as well as its application during the heyday of the Atlantic slave trade. This perspective makes it possible to explain some of the divergences in approaches between the countries examined and represents the first-ever full-scale country comparison on this subject in a book.

Freedom Bound is about the origins of modern America - a history of colonizing, work and civic identity from the beginnings of English presence on the mainland until the Civil War. It is a history of migrants and migrations, of colonizers and colonized, of households and servitude and slavery, and of the freedom all craved and some found. Above all it is a history of the law that framed the entire process. *Freedom Bound* tells how colonies were planted in occupied territories, how they were populated with migrants - free and unfree - to do the work of colonizing and how the newcomers secured possession. It tells of the new civic lives that seemed possible in new commonwealths and of the constraints that kept many from enjoying them. It follows the story long past the end of the eighteenth century until the American Civil War, when - just for a moment - it seemed that freedom might finally be unbound.

This unique social history, focusing on a single community in eastern New Jersey, addresses many long-held assumptions about slavery and emancipation outside the plantation South.

Examines the life of a former slave who became a radical abolitionist and Union spy, recruiting black soldiers for the North, fighting racism within the Union Army and much more.

Examines the impact fugitive slaves had on the Fugitive Slave Law and the

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coming of the American Civil War.

Victors and Vanquished & Slavery, Freedom, and the Law in the Atlantic
Bedford/st Martins
The Law of Freedom and Bondage in the United States
The Law of Freedom and Bondage
A Casebook
Mastering the Law
Slavery and Freedom in the Legal Ecology of the Spanish Empire
University Alabama Press

Freedom Bound explores Scotland's uncomfortable connections with the history of slavery. We follow the interconnected stories of three enslaved people seeking freedom in Scotland in the decades before the legal case which decided that Scots Law could not tolerate slavery. Freedom Bound is the first book of its kind and we anticipate it becoming an invaluable teaching resource, encompassing art, literature, history and politics, as well as a gripping historical novel for popular release. The book aims to make this difficult subject matter accessible for young readers.

"Slavery is the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised." So reads the legal definition of slavery agreed by the League of Nations in 1926. Further enshrined in law during international negotiations in 1956 and 1998, this definition has been interpreted in different ways by the international courts in the intervening years. What can be considered slavery? Should forced labour be considered slavery? Debt-bondage? Child soldiering? Or forced marriage? This book explores the limits of how slavery is understood in law. It shows how the definition of slavery in law and the contemporary understanding of slavery has continually evolved and continues to be contentious. It traces the evolution of concepts of slavery, from Roman law through the Middle Ages, the 18th and 19th centuries, up to the modern day manifestations, including manifestations of forced labour and trafficking in persons, and considers how the 1926 definition can distinguish slavery from lesser servitudes. Together the contributors have put together a set of guidelines intended to clarify the law where slavery is concerned. The Bellagio-Harvard Guidelines on the Legal Parameters of Slavery, reproduced here for the first time, takes their shared understanding of both the past and present to project a consistent interpretation of the legal definition of slavery for the future.

American Slavery, Atlantic Slavery, and Beyond provides an up-to-date summary of past and present views of American slavery in international perspective and suggests new directions for current and future comparative scholarship. It argues that we can better understand the nature and meaning of American slavery and antislavery if we place them clearly within a Euro-American context. Current scholarship on American slavery acknowledges the importance of the continental and Atlantic dimensions of the historical phenomenon, comparing it often with slavery in the Caribbean and Latin America. However, since the 1980s, a handful of studies has looked further and has compared American slavery with European forms of unfree and nominally free labor. Building on this innovative scholarship, this book treats the U.S. "peculiar institution" as part of both an Atlantic and a wider Euro-American world. It shows how the Euro-American context is no less crucial than the Atlantic one in understanding colonial slavery and the American Revolution in an age of global enlightenment, reformism, and revolutionary upheavals; the Cotton Kingdom's heyday in a world of systems of unfree labor; and the making of radical Abolitionism and the occurrence of the American Civil War at a time when nationalist ideologies and nation-building movements were widespread.

DIVThe author analyzes punishment as a way to explore the dynamic of state formation in a colonial society making the transition from slavery to freedom./div

Explores the legal relationships of enslaved people and their descendants during the sixteenth and seventeenth centuries in Spanish America
Atlantic slavery can be overwhelming in its immensity and brutality, as it involved more than 15 million souls

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forcibly displaced by European imperialism and consumed in building the global economy. *Mastering the Law: Slavery and Freedom in the Legal Ecology of the Spanish Empire* lays out the deep history of Iberian slavery, explores its role in the Spanish Indies, and shows how Africans and their descendants used and shaped the legal system as they established their place in Iberoamerican society during the seventeenth century. Ricardo Raúl Salazar Rey places the institution of slavery and the people involved with it at the center of the creation story of Latin America.

Iberoamerican customs and laws and the institutions that enforced them provided a common language and a forum to resolve disputes for Spanish subjects, including enslaved and freedpeople. The rules through which Iberian conquerors, settlers, and administrators incorporated Africans into the expanding Empire were developed out of the need of a distant crown to find an enforceable consensus. Africans and their mestizo descendants, in turn, used and therefore molded Spanish institutions to serve their interests. Salazar Rey mined extensively the archives of secular and religious courts, which are full of complex disputes, unexpected subversions, and tactical alliances among enslaved people, freedpeople, and the crown. The narrative unfolds around vignettes that show Afroiberians building their lives while facing exploitation and inequality enforced through violence. Salazar Rey deals mostly with cases originating from Cartagena de Indias, a major Atlantic port city that supported the conquest and rule of the Indies. His work recovers the voices and indomitable ingenuity that enslaved people and their descendants displayed when engaging with the Spanish legal ecology. The social relationships animating the case studies represent the broader African experience in the Americas during the sixteenth and seventeenth centuries.

Fathers of Conscience examines high-court decisions in the antebellum South that involved wills in which white male planters bequeathed property, freedom, or both to women of color and their mixed-race children. These men, whose wills were contested by their white relatives, had used trusts and estates law to give their slave partners and children official recognition and thus circumvent the law of slavery. The will contests that followed determined whether that elevated status would be approved or denied by courts of law. Bernie D. Jones argues that these will contests indicated a struggle within the elite over race, gender, and class issues--over questions of social mores and who was truly family. Judges thus acted as umpires after a man's death, deciding whether to permit his attempts to provide for his slave partner and family. Her analysis of these differing judicial opinions on inheritance rights for slave partners makes an important contribution to the literature on the law of slavery in the United States.

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