

## OLE Satans Church Is Here Below: White Southern Religion and Black Female Resistance in the Late Antebellum South (1831-1861) (Paperback)



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## OLE SATANS CHURCH IS HERE BELOW: WHITE SOUTHERN RELIGION AND BLACK FEMALE RESISTANCE IN THE LATE ANTEBELLUM SOUTH (1831-1861) (PAPERBACK)



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Createspace Independent Publishing Platform, 2016. Paperback. Condition: New. Language: English . Brand New Book \*\*\*\*\* Print on Demand \*\*\*\*\*. In the three decades proceeding the American Civil War, white plantation owners led a determined effort to -Christianize- the millions of enslaved Africans in the Old South. Many, for example, established plantation chapels in which itinerant white preachers or even the planters themselves could evangelize their black -flocks.- During this time, these same planters often portrayed this action as the pious -duty- of paternalistic slaveholders to the black charges that God had -entrusted- to their care. In -Old Satan s Church is Here Below, - Leif E. Trondsen concludes that more -sinister- motives underlie this latest wave of evangelization of the South s enslaved Africans. In the aftermath of the brutal and bloody Nat Turner Slave Rebellion of 1831, Southern planters desperately sought new -mechanisms- of social control over their increasingly rebellious black slaves. Together with the clergymen of a host of Christian denominations, they devised what former slave Fredrick Douglass referred to as -Southern religion.- Trondsen argues that this Southern religion was, in fact, -an ad hoc human and artificial creation, conceived with one overriding goal in mind: to serve as a bulwark for the increasingly beleaguered institution of slavery in the Old South.- Indeed, forceful challenges to the -peculiar institution, - as slavery was euphemistically called, increasingly arose from many quarters, not the least from enslaved Africans themselves. Accordingly, Southern planters and preachers sought to -pacify- the region s slave population by propagating their own -version- of Christianity, one which demanded complete black obedience to white authority and justified the racial inequality of the Old South. Nevertheless, Trondsen extensively documents the equally determined efforts by enslaved Africans to resist the tenets of Southern religion, via a host of creative...

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