

PRO-SLAVERY SOURCES

George Fitzhugh, *Cannibals All! Or, Slaves Without Masters* (Richmond, VA: A. Morris, 1857).

Fitzhugh was born in 1806 into an established southern family in Virginia. He was a vocal advocate of slavery and published regularly, gave public lectures, and traveled to the North to debate abolitionists.

The Negro slaves of the South are the happiest, and, in some sense, the freest people in the world. The children and the aged and infirm work not at all, and yet have all the comforts and necessities of life provided for them. They enjoy liberty, because they are oppressed neither by care nor labor. The women do little hard work, and are protected from the despotism of their husbands by their masters. The Negro men and stout boys work, on the average, in good weather, not more than nine hours a day....Besides they have their Sabbaths and holidays.

The free laborer must work or starve. He is more of a slave than the Negro, because he works longer and harder for less allowance than the slave, and has no holiday, because the cares of life with him begin when its labor end. He has no liberty, and not a single right.

Dr. Cartwright, "Diseases and Peculiarities of the Negro Race," *De Bow's Review Southern and Western States* Vol. XI (New Orleans, 1851).

Cartwright was a highly respected and widely published doctor at the University of Louisiana. In the excerpt below he describes two diseases that he claims are unique to African Americans and offers advice for preventing and curing the diseases.

DRAPETOMANIA, OR THE DISEASE CAUSING NEGROES TO RUN AWAY.

It is unknown to our medical authorities, although its diagnostic symptom, the absconding from service, is well known to our planters and overseers...The cause in the most of cases, that induces the negro to run away from service, is as much a disease of the mind as any other species of mental alienation, and much more curable, as a general rule. With the advantages of proper medical advice, strictly followed, this troublesome practice that many negroes have of running away, can be almost entirely prevented, although the slaves be located on the borders of a free state, within a stone's throw of the abolitionists.

If the white man attempts to oppose the Deity's will, by trying to make the negro anything else than "the submissive knee-bender," (which the Almighty declared he should be,) by trying to raise him to a level with himself, or by putting himself on an equality with the negro; or if he abuses the power which God has given him over his fellow-man, by being cruel to him, or punishing him in anger, or by neglecting to protect him from the wanton abuses of his fellow-servants and all others, or by denying him the usual comforts and necessities of life, the negro will run away; but if he keeps him in the position that we learn from the Scriptures he was intended to occupy, that is, the position of submission; and if his master or overseer be kind and

gracious in his hearing towards him, without condescension, and at the same time ministers to his physical wants, and protects him from abuses, the negro is spell-bound, and cannot run away.

On Mason and Dixon's line, two classes of persons were apt to lose their negroes: those who made themselves too familiar with them, treating them as equals, and making little or no distinction in regard to color; and, on the other hand, those who treated them cruelly, denied them the common necessities of life, neglected to protect them against the abuses of others, or frightened them...when about to punish them for misdemeanors...

If treated kindly, well fed and clothed, with fuel enough to keep a small fire burning all night--separated into families, each family having its own house--not permitted to run about at night to visit their neighbors, to receive visits or use intoxicating liquors, and not overworked or exposed too much to the weather, they are very easily governed--more so than any other people in the world. When all this is done, if any one of more of them, at any time, are inclined to raise their heads to a level with their master or overseer, humanity and their own good require that they should be punished until they fall into that submissive state which it was intended for them to occupy...They have only to be kept in that state and treated like children, with care, kindness, attention and humanity, to prevent and cure them from running away.

DYSAETHESIA AETHIOPICA -- A DISEASE PECULIAR TO NEGROES--CALLED BY OVERSEERS, " RASCALITY."

Dysaesthesia Aethiopica is a disease peculiar to negroes, affecting both mind and body...There is a partial insensibility of the skin, and so great a hebetude of the intellectual faculties, as to be like a person half asleep, that is with difficulty aroused and kept awake. It differs from every other species of mental disease, as it is accompanied with physical signs or lesions of the body...which are always present...It is much more prevalent among free negroes living in clusters by themselves, than among slaves on our plantations, and attacks only such slaves as live like free negroes in regard to diet, drinks, exercise, etc...it prevails among free negroes, nearly all of whom are more or less afflicted with it, that have not got some white person to direct and to take care of them...The disease is the natural offspring of negro liberty--the liberty to be idle, to wallow in filth, and to indulge in improper food and drinks.