

A COMPANION VOLUME · 1619-2026

Rebellions of the Body, Rebellions of the Soul

*How the fight for freedom changed its weapons — from muskets
and fire to scripture and a new name — across seventeen
generations.*

Part One: The Body, Generations 1-10 · Part Two: The Soul, Generations 11-17

THE THESIS

One Rebellion, Two Weapons

For the first ten generations of this history, while slavery itself existed, resistance took the most direct form available: armed revolt against the people holding the chains. That impulse never went away. What changed, in 1865, was the target.

Emancipation in 1865 did something no single rebellion ever could: it removed the literal chain. But it left behind segregation, Jim Crow law, lynching, and a dominant culture that still insisted Black Americans were not fully human, not fully equal, not fully anything but property that had recently been freed. There was no single enslaver left for the spirit to rise against — the target had become diffuse, legal, cultural, and total. Armed revolt against one plantation could not touch that. What could touch it was the same spirit, wearing a different weapon: a new identity. A new history. A new God who had supposedly always been on your side, even when no one told you so. Generation 11 inherits everything the first ten generations built — the refusal to disappear, the fusion of body and faith, the habit of organizing in secret — and simply points it somewhere new.

What follows is not two separate stories. It is one continuous rebellion, generation by generation, that simply changed its instrument when its enemy changed shape. Part One documents every armed rebellion this project has traced, generation by generation, alongside the spiritual undercurrents already running beneath them. Part Two documents the new religious and spiritual movements that carried the same impulse forward once slavery itself was no longer the target.

PART ONE · REBELLIONS OF THE BODY · GENERATIONS 1-10

GEN 1 · 1619-1644 · First Arrivals

No documented armed rebellion this generation.

THE SEED. Anthony and Isabella were never legally slaves — hereditary bondage had not been invented yet. Their marriage, and the birth of their son William, was a quiet refusal to disappear inside a system built to erase them. The revolutionary spirit does not begin with a weapon. It begins with a family persisting.

GEN 2 · 1644-1669 · Founding Settlement

- 1663 — Gloucester County Servants' Plot, VA. A joint Black-and-white indentured-servant uprising — the first armed resistance documented in English Virginia.

INHERITED FROM GEN 1: the legal line between bound and free was still unfixed. That same ambiguity is exactly why this plot could be multiracial — the caste system had not yet hardened enough to make a Black-and-white alliance unthinkable. The seed becomes an act.

GEN 3 · 1669-1694 · Codification

- 1676 — Bacon's Rebellion, VA. Enslaved Africans, free Black people, and white indentured servants rose up together against Virginia's government — the rebellion that frightened colonial elites into hardening race-based slavery to prevent it happening again.

INHERITED FROM GEN 2: the same cross-racial alliance, at far greater scale. And precisely because it worked, Virginia's elite spent the rest of this generation writing the laws that would make sure it could never happen again. The spirit didn't lose here — it forced its enemy to build higher walls, which only proves how real the threat was.

GEN 4 · 1694-1719 · Plantation Expansion

- 1712 — New York Slave Revolt. About 23 enslaved people set fires as a diversion and killed 9 colonists; 21 were executed afterward.

INHERITED FROM GEN 3: the walls Virginia built worked — multiracial alliance was now nearly impossible. The spirit doesn't vanish; it narrows. From here on, resistance is enslaved people alone, against the system alone. This is the shape almost everyone now pictures when they hear the words "slave rebellion" — and it was forged by the previous generation's success being punished.

GEN 5 · 1719-1744 · Peak Importation

- 1720 — South Carolina Conspiracy. A plot by Cormantee and Papa-nation captives, uncovered before it began.
- 1730 — Chesapeake/Williamsburg Rebellion. Sparked by rumor that the King of England had freed all baptized enslaved people.
- 1739 — Stono Rebellion. The largest slave revolt in British North America — rebels marched under a banner reading "Liberty," seeking Spanish Florida as a literal promised land of freedom.
- 1741 — New York Conspiracy of 1741. An alleged plot to burn the city, tried and punished with extreme severity.

INHERITED FROM GEN 4: a narrowed, purely Black resistance — now multiplying with the population itself, four plots in twenty-five years. At Stono the spirit shows its full shape for the first time: rebels very likely Kongo Catholic, marching toward freedom carrying both weapons and faith in the same hand. Body and soul were never separate. This is simply the first time the record catches them moving together.

GEN 6 • 1744-1769 • Creole Generation

No documented armed rebellion this generation.

INHERITED FROM GEN 5: no rebellion this generation — but this is where the spirit changes carriers. The first truly native-born identity solidifies here, no longer purely African. What Anthony and Isabella held as a quiet refusal to disappear is now, four generations later, simply what it means to be born on this soil. It no longer needs to be taught. It is inherited by birth.

GEN 7 • 1769-1794 • Revolutionary

- **1791 — Pointe Coupée Conspiracy, LA.** A plot uncovered before Louisiana even joined the United States.

INHERITED FROM GEN 6: an identity fully formed and waiting for language. The Revolution supplies it — "all men are created equal" — and free Black communities seize that exact phrase to build their own institutions, even as Pointe Coupée proves the older, armed form of the same spirit is still very much alive in Louisiana at the same time.

GEN 8 • 1794-1819 • Trade-Ban Generation

- **1795 — Pointe Coupée Conspiracy.** A second plot in the same Louisiana parish.
- **1800 — Gabriel's Rebellion, Richmond VA.** Over 1,000 armed enslaved people massed near Richmond; thwarted only by a violent rainstorm.
- **1803 — Igbo Landing, GA.** Captive Igbo people, newly landed, chose to walk into the water together rather than submit to enslavement — an act of physical refusal carried out as an explicitly spiritual one, by captives who reportedly believed they would fly home to Africa.
- **1805 — Chatham Manor Rebellion, VA.** A smaller plantation-level revolt.
- **1811 — German Coast Uprising, LA.** The largest slave revolt in US history by number of participants — 200 to 500 people.
- **1816 — George Boxley Rebellion, VA.** A plot organized partly by a sympathetic white storekeeper.

INHERITED FROM GEN 7: armed resistance at its absolute peak — six plots and revolts in twenty-five years, climaxing at the German Coast. And at Igbo Landing, body and soul stop being a metaphor and become one literal act: captives choose death over bondage believing it would carry them home through the air. This is the clearest single point in the whole record where the rebellion of the body and the rebellion of the soul are not two things side by side — they are the same event.

GEN 9 • 1819-1844 • Domestic Trade / Cotton Kingdom

- **1822 — Denmark Vesey's Conspiracy, Charleston SC.** An extraordinarily sophisticated underground network built by a free Black man, betrayed before it could begin.
- **1831 — Nat Turner's Rebellion, Southampton Co. VA.** The bloodiest revolt in this history — and one explicitly driven by religious vision. Turner read a solar eclipse and other celestial signs as direct commands from God to act.
- **1836 — Black Seminole Slave Rebellion, FL.** Escapees fought alongside the Seminole in the Second Seminole War.
- **1839 — Amistad Revolt.** A shipboard uprising that won freedom for its captives in US courts.
- **1841 — Creole Case.** The most successful slave revolt in US history — 128 people won freedom in the Bahamas.
- **1842 — Cherokee Nation Slave Revolt.** A mass escape attempt from bondage held within the Cherokee Nation.

INHERITED FROM GEN 8: Igbo Landing's fusion of body and soul, now made explicit in a single mind. Nat Turner doesn't just act on faith the way Stono's rebels did — he reads a solar eclipse as a direct order from God and leads the bloodiest revolt in this history believing himself a prophet, not merely a rebel. At the same moment, Conjure fuses into a single American-born tradition and the spirituals take shape. By 1831 the spirit no longer has separate words for "armed" and "religious." They have become one word.

GEN 10 • 1844-1869 • Civil War & Emancipation

- **1849 — Charleston Workhouse Rebellion.** A revolt inside a municipal slave workhouse.
- **1859 — John Brown's Raid on Harpers Ferry, VA.** An attempt to arm up to 500 enslaved people and ignite a wider uprising.
- **1860 — Texas Troubles.** A panic over a likely-fictitious rebellion that killed roughly 100 Black and white abolitionists.

INHERITED FROM GEN 9: a spirit now fully fused, body and soul, after two centuries of pressure. It gets, finally, what ten generations had been building toward — the literal end of slavery — through the largest war in American history. But emancipation answers only the original question. It does not end the spirit's work. It removes its target and leaves the spirit standing there, still needing somewhere to go.

PART TWO • REBELLIONS OF THE SOUL • GENERATIONS 11-17

GEN 11 • 1869-1894

- **Church of the Living God, the Pillar Ground of Truth** — Frank S. Cherry (1886)
 - ↳ Where Denmark Vesey built a secret network to seize a city, Cherry built a secret theology to seize a history — both were undone by the same vulnerability: betrayal and the absence of outside verification.

INHERITED FROM GEN 10: a spirit with no enslaver left to fight. Frank Cherry doesn't pick up a weapon — he picks up a new history, the same way Generation 1 once had nothing but the fact of family to hold onto.

GEN 12 • 1894-1919

- **Church of God and Saints of Christ** — William S. Crowdy (1896)
 - ↳ Crowdy, like Vesey, organized across state lines with itinerant preaching that functioned like an underground railroad of ideas instead of bodies.
- **Moorish Science Temple of America** — Noble Drew Ali (1913)
 - ↳ Stono's rebels marched toward a literal promised land (Spanish Florida); Drew Ali offered a symbolic one — a reclaimed Moorish nationality that required no march at all, only a new name.

INHERITED FROM GEN 11: one new history becomes two competing ones. The spirit is no longer a single thread — it starts branching, the same way the Great Migration was scattering the people carrying it across an entire continent.

GEN 13 • 1919-1944

- **Commandment Keepers** — Wentworth A. Matthew (1919)
- **United House of Prayer for All People** — Daddy Grace (1919)
- **Nation of Islam (founding era)** — Fard / Elijah Muhammad (1930)
 - ↳ Gabriel's Rebellion demanded land and freedom through armed negotiation; the early Nation of Islam demanded a literal separate nation carved from the South — the same demand, pursued through organizing and doctrine instead of muskets.

INHERITED FROM GEN 12: competing new histories, now multiplying fast — three major movements founded in barely a decade, all racing to answer the same question Anthony and Isabella's whole line had been asking since 1619: who are we, if not what they called us?

GEN 14 • 1944-1969

- **Five Percent Nation** — Clarence 13X (1964)
- **African Hebrew Israelites of Jerusalem** — Ben Ammi Ben-Israel (1966)
 - ↳ Stono's rebels marched toward Spanish Florida as a promised land 150 miles away; Ben Ammi's followers crossed an ocean toward Israel — the same flight, the same word ("exodus"), centuries apart.

INHERITED FROM GEN 13: a fully built separatist theology, now splitting into its own internal rebellions — the exact same pattern Gen 8 saw, when six rebellions in twenty-five years showed a spirit at full strength, multiplying faster than any one structure could hold it.

GEN 15 • 1969-1994

- **Oyotunji African Village** — Oba Adefunmi (1970)
 - ↳ Built, deliberately, on the site of a former slave plantation — physical ground once worked under the whip, reclaimed as the seat of a rebuilt African kingdom.
- **MOVE** — John Africa (1972)
 - ↳ MOVE's 1985 fire and Nat Turner's 1831 rebellion both ended the same way: the state answering a Black uprising, religious or armed, with overwhelming and lethal force.
- **Nation of Yahweh** — Yahweh ben Yahweh (1979)

INHERITED FROM GEN 14: a spirit confident enough, for the first time since Igbo Landing, to reclaim actual ground — not just a name or a theology, but literal land, literal soil, the same earth once worked under the whip.

GEN 16 • 1994-2019

- **Nation of Islam (Farrakhan era)** — Louis Farrakhan (rebuilt 1978-81)
 - ↳ The 1995 Million Man March was, in scale, the closest thing this whole 400-year story has to Gabriel's 1,000 massed rebels — except this army carried no weapons, and no rainstorm could stop it.

INHERITED FROM GEN 15: a spirit that had, by now, built mosques, villages, and whole communities — large enough that its single largest public gathering could finally rival the scale of the armed uprisings ten generations earlier.

GEN 17 • 2019-2026

- **Continued practice and new offshoots** — Various
 - ↳ Hebrew Israelite street preaching, Farrakhan's NOI, and a visible revival of Yoruba/Ifá practice all continue in the present generation — proof the rebellion never actually ended; it just kept changing its instrument.

INHERITED FROM GEN 16: everything built since 1865, still standing, still recruiting, still answering the same question Generation 1 first asked just by surviving. Four hundred and seven years later, the spirit has not run out of new instruments to try.

The Same Rebellion, Twice

Laid side by side, the parallels are not poetic license — they are the same human impulse, finding whatever tool was available in its century.

Rebellion of the Body	Rebellion of the Soul	The Shared Impulse
Stono Rebellion (1739) — march toward Spanish Florida	African Hebrew Israelites (1969) — exodus to Israel	A literal promised land, reached by physically leaving
Gabriel's Rebellion (1800) — armed demand for land and freedom	Nation of Islam (1930s) — demand for a separate Black nation	Negotiated or seized territory of one's own
Nat Turner's Rebellion (1831) — driven by apocalyptic religious vision	Noble Drew Ali, Elijah Muhammad, Yahweh ben Yahweh — each claiming direct revelation	Divine sanction as the justification to act
Igbo Landing (1803) — physical death chosen as spiritual flight	Oyotunji Village (1970) — physical land reclaimed as spiritual kingdom	The body and the spirit as a single act of refusal
Denmark Vesey's underground network (1822)	Crowdy's and Matthew's itinerant preaching networks (1896-1919)	Organizing in secret, across long distances, by word of mouth
The state's response: militias, executions, mass reprisal	The state's response: surveillance, FBI files, the 1985 MOVE bombing	Power answering both kinds of rebellion the same way

Two hundred forty-six years separate the Stono Rebellion from the Million Man March. The weapon changed completely. The reason for marching did not change at all.

Compiled from a conversational research session, synthesizing this project's prior work on documented slave rebellions and new religious movements. The "parallels" drawn here are interpretive connections, not claims of direct historical lineage between specific events.