**HISTORY This Week EP 344: The Truth About Thomas Jefferson and Sally Hemings**

**EPISODE TRANSCRIPT**

NOTE: This transcript may contain errors.

**Sally Helm:** HISTORY This Week. November 5th, 1998.

**Gayle Jessup White:** I asked Daddy about it, he said, "well, that's what they say." And he said little more than that.

**Sally Helm:** This is Gayle Jessup White. She’s the Public Relations and Community Engagement Officer at Monticello – the historic home of Thomas Jefferson. The third president of the United States. But her connection to Jefferson goes deeper than that…

**Gayle Jessup White:** I looked at my dad. My dad was six-two, had red hair in his youth. Freckles and very light skin. A white looking man. And he had a straight nose aside from just this little hump in the bridge of his nose. I would learn years later was the Jeffersonian nose. So, I'm looking at my dad, and I'm thinking, well, wait, Jefferson was tall, Jefferson had red hair.

**Sally Helm:** Gayle Jessup White is very interested in news that breaks on November 5th, 1998. On that day, the scientific journal Nature publishes the results of a DNA study. Showing a genetic link between the descendants of Thomas Jefferson and Sally Hemings, a woman whose life was owned by Jefferson when they lived at Monticello. A woman who was—it is now confirmed—the mother of at least six of his children.

It reminded Gayle of her early conversations with her father,

**Gayle Jessup White:** I used to watch television with daddy. Monday night football, Sunday football, this is what we did together. And during those conversations would just kind of ease in and cozy up and say, daddy, what about this Jefferson thing?

**Sally Helm:** When Gayle was a girl, though, the line from most historians had long been this, “the Jefferson-Hemings relationship can be neither refuted nor substantiated.” The rough consensus was this is conjecture. And probably not true. Jefferson’s white descendants were more categorical: they flatly denied it. But:

**Gayle Jessup White:** I would learn as I continued to press my dad about this history that there's this circumstantial evidence and this oral history connecting us to Jefferson. So, at a young age, I made a point of devoting a great deal of my time and energy to uncovering this family lore that we are Jefferson descendants.

**Sally Helm:** Family lore that disputed the official story. Lore that said an African American family line was related by blood to one of the country’s founders – a line that included Gayle. This meant she was heir to the man who wrote the Declaration of Independence. And to the woman who was technically his property at Monticello: Sally Hemings.
Sally Helm: Gayle had to know more. In the 1990s, during down time from her job as a freelance writer, Gayle would spend hours digging into her family’s genealogy.

Gayle Jessup White: I'm beginning to put things together.

Sally Helm: She’s following her hunch that what she’d heard from relatives, and seen on her father’s face, was true.

Gayle Jessup White: The oral history was very strong, passed down from a woman we called Aunt Peachy. Passed from Aunt Peachy to my sister. And then stumbled upon by me when I was 13 years old and eavesdropping on a conversation my sister was having with my dad.

Sally Helm: It’s 1970 when Gayle overhears that conversation. She’s standing in the kitchen, grabbing a cold drink from the fridge. Her sister Janice, one room over, is describing a formal dinner that she and her husband had attended at an American embassy overseas. Janice says they’d been the only Black people in the room. And that they spent a lot of time listening to guests who spoke of their family lineage as "if they were descended from royalty." At some point, Janice decided to one-up them.

This is the part of the story that Gayle vividly remembers:

Gayle Jessup White: I heard my sister say, with her dramatic flair, “we're descended from Thomas Jefferson.”

Sally Helm: When Gayle heard her sister say this, she’d been reaching into the fridge. Now she stood frozen…not unlike the dinner guests at that foreign embassy.

Gayle Jessup White: Janice said, the room went dead silent. You could only hear the silver touching the China because at that point, to discuss Jefferson as an enslaver and as a man who had relations with an enslaved woman was totally taboo.

Sally Helm: A taboo that decades later would be exploded by analysis of DNA evidence. An analysis that would rewrite the biography of one of America’s Founding Fathers. Today: Science settles the concrete question of the relationship between Sally Hemmings and Thomas Jefferson … while leaving certain mysteries intact.

We turn this whole episode over to an extended interview with Harvard professor Annette Gordon Reed. She’s the author of *Thomas Jefferson and Sally Hemings: An American Controversy*—a book published before the DNA results came out, which powerfully argued that this relationship happened. Gordon Reed went on to write *The Hemingses of Monticello: An American Family*, it won the 2009 Pulitzer Prize. We talk to her about the Hemings-Jefferson relationship, what happened and what it means.

And then…we return to Gayle Jessup-White, to find out what happened to her after the article in *Nature* magazine came out…and what changed for the descendants of Thomas Jefferson and Sally Hemings.
Sally Helm: Before we launch into our interview with Professor Annette Gordon-Reed, I’m going to give you a couple of dates to keep in mind. For context.

Thomas Jefferson was born in 1743. Sally Hemings was born about thirty years later, in 1773. Jefferson, of course, was a free man. Hemings was born into slavery. Their relationship was extremely complex – in part because of the patterns of intermarriage between their families … and in part because owning someone as property in the late 1700s meant you could have sex with them whether they wanted to or not. Thomas Jefferson and Sally Hemings had such a relationship. It was more or less an open secret at the time. But for a long time afterward, it was largely hidden and denied.

Now skip ahead about 200 years. To the early 1960s, when Annette Gordon-Reed is a teenager in the small town of Conroe, Texas when she learns about Sally Hemings and Thomas Jefferson – about the possibility of this fraught, intimate link between a young Black woman and a powerful white president – she has to know more.

I remember hearing you say in an interview that when you were about 14, that you actually sent away for a book to sort of learn more about this story?

Annette Gordon-Reed: Yes, Fawn Brodie's biography of Jefferson came out and it got a lot of attention and I remember seeing her on the today show and I wanted to see what it was all about. So, I ordered the book as part of the book of the month club. Not knowing that meant that you would be getting books every month that you have to pay for. And that's the first time I read a book that talked about the story as if it were true.

Sally Helm: So, Thomas Jefferson is living in Virginia at Monticello, which is a working plantation. There are hundreds of people who are enslaved there, and Sally Hemings arrives there as a toddler. So how does she come to be there? How does that happen?

Annette Gordon-Reed: She's there because she is the daughter of Jefferson's father-in-law John Wales, who had six children with Elizabeth Hemings, an enslaved woman who was Sally Hemings' mother. And when John Wales died in 1773, His property was divided among his children and his wife, and the Hemings' become part of the inheritance of Jefferson and his wife. So, she comes to live at Monticello upon the death of her father.

Sally Helm: This is a situation in which, as you describe it, John Wales is Jefferson's father-in-law meaning that Sally Hemings and Jefferson's wife are sisters, half-sisters?

Annette Gordon-Reed: Yes. They're half-sisters.

Sally Helm: What was her life like growing up at Monticello?

Annette Gordon-Reed: She and her sisters were brought into the household at Monticello, and they served as maids and attendance to Jefferson's wife. She was the companion to Jefferson's daughters and very often enslaved children were paired off with the children of the enslaver as companions, playmates, maids, combination of all those kinds of things. You're sort of teaching people how to exert power over people from those kinds of relationships.
There's a Hemings family story that when Martha, and this is Jefferson's wife and Sally Hemings' half-sister, dies, on her deathbed she gives her a hand bell as a sort of memento. And it may be a bell that she called her by or something that she liked. So, you get the sense it's almost like a family, sort of family coming together in this strange, bizarre, way with slavery as the real barrier between them. A number of people, women, whose fathers or their brothers had children with enslaved women, would be very hostile to the children and would actually sell them or send them away. Sally Hemings is enslaved obviously but you can tell from Jefferson's actions that, that this blood connection meant something to him. So, Sally would've lived a life that was different from other people who don't have the kind of blood connection to Jefferson that she and her siblings had and he treated the Hemings' differently because of that.

Sally Helm: It sounds like the way that Jefferson and his family treated it was specific. Not necessarily the way that this would go in every circumstance.

Annette Gordon-Reed: Oh no, not at all. Jefferson was very much enamored of his wife and loyal to his wife. If you're judging by his actions their connection to her mattered to him. I think the way Martha responded to them seems to have determined how he responded to them.

Slavery wasn't just about making people work for no money.

It was an institution where bloodlines were crossed. You know, what would it mean to be owned by a person who was also your father? And it just opened a whole new way of looking at the institution of slavery and life in the United States.

And it explained, you know, why so many Black people were different colors and different hair textures and so forth. It opened the door to think about the institution and its legacies in a very real way for me.

Sally Helm: The answer here might be sort of frustratingly little, but what do we know about what Sally Hemings was like as a person? The way that she was described as a personality or, I mean, if all we have to go on is images?

Annette Gordon-Reed: You know, most of the things that people talk about and it's what she look like and saying that she was very beautiful, that she's an attractive woman. That's the sort of main recurring theme. Someone who had information about Monticello was talking about her and described her as industrious and orderly. And so those are the things – these are the adjectives that came up: good natured, industrious, and orderly and beautiful, handsome, exceptionally good looking that kind of thing. That's all we know about her, by way of people's descriptions.

Sally Helm: Is that frustrating at all?

Annette Gordon-Reed: Oh it's totally frustrating. It's completely frustrating. I mean, Madison Hemmings, his recollections are wonderful,

Sally Helm: Sally Hemings's son, Madison Hemmings.
Annette Gordon-Reed: That’s right, but because he's just telling his life story. The things that we're interested in aren't necessarily the things that he's interested in talking about. And you just wanna say, you know, tell me more about your mother and father.

Sally Helm: The recollections you’re talking about are the best document that we have about her life.

Annette Gordon-Reed: Yes. Madison Hemings in 1783 gives an interview with a man named Samuel Whittemore who’s doing a series on free people, black people, who lived in the area of Ohio where Madison Hemings was residing.

Sally Helm: Madison Hemings recollections describe his life as an enslaved child at Monticello and he also talks about a pivotal period of his mother’s life, it happened well before Madison was born, when Sally is a teenager, she leaves the United States.

Let's touch down now in the year, 1787, when Sally is 14 years old, she's heading to France, Jefferson himself is already in France?

Annette: Yes. Jefferson had gone to France in 1784.

Sally Helm: What do we know about her daily life in Paris? What was it like when she got to France?

Annette Gordon-Reed: We don't know. We really don't know because Jefferson had a staff already, when she got there, she was not supposed to go. Jefferson asked for a careful Negro woman to bring Maria over and then go back to Virginia. So, there was no plan for her to be there, but what would it be like to send a girl, 14-year-old, back on the ship of men by herself on a voyage?

At some point she continues to be a lady’s maid to Martha and Maria. Also, Jefferson's chamber maid.

Sally Helm: I guess I should say also that one other thing about the context here in this moment is that Jefferson's wife has recently died.

Annette Gordon-Reed: Yes. She died in 1782. He was supposed to go to France. He'd been asked a couple of times before, but he declined to go because she was ill, and he did not want to leave her. But after she died, he ends up taking the commission to go and be an Envoy in Paris and stays there for five years.

Sally Helm: From the recollections of Madison Hemmings. We also know that it's while Sally is in France, she and Thomas Jefferson start to have a sexual relationship. So, what do we know about that?

Annette Gordon-Reed: Madison Hemings says that during that time, my mother became Mr. Jefferson's, concubine people suggest that sometimes it's written as if she kind of walks in the door and all of a sudden she's, you know, he rapes her and it's, she's his concubine. We don't know.
The only thing that we can look at is his behavior towards her changes in 1789, he starts buying her clothes and we think that's about the fact that she is going out sometimes and as a lady’s maid she has to be dressed appropriately and so forth. But that's the only time period where you think that it also could be the beginning of a connection between the two of them.

**Sally Helm:** What do you make of the word concubine that Madison Hemmings uses? Does that carry any meaning for you?

**Annette Gordon-Reed:** Concubine calls to mind for most of us, you think of some ancient time, you know, sex slave is essentially what that means. But concubine in Madison Hemmings’ time was used to describe any woman who lived with a man without being married. White women were called concubines and white women who went on to marry the men that they were living with were called concubines.

**Sally Helm:** When they first begin a sexual relationship was there any choice there? And it sounds like, you know, that's something where we can assume the power dynamics were pretty crazy.

**Annette Gordon-Reed:** Power dynamics were pretty crazy. Yeah, absolutely. Well, it's a complicated matter, but certainly the class differences between the two of them would be huge. And it would be, it would depend upon if she resisted him.

All we can know and to keep in mind is the extreme difference in the power. So, we don't know what the beginning is like. The only thing that we know is that at some point she thinks that she can be a free person and stay in France.

She's there with her brother who's 24. And who had been trained as a chef. And there's no reason to think that the two of them could not have made a life for themselves there. Other people did. Other people from other countries were in Paris. I mean, we can't assume that because they're Black Americans, that they would not have the capacity to find a way to live there. So, she certainly thought that she could do it.

**Sally Helm:** You mentioned earlier that he's 16 and can you help me widen my lens to imagine what would it have been like to be a 16-year-old at this time? Is she a child in the way that I would think a 16-year-old is.

**Annette Gordon-Reed:** Well, not a child the way we think of a 16-year-old today or 30 year old today. To give you a context, the age of consent in the 18th century was 10, and then it was raised to 12 in the 1820s and it stayed there until the 20th century. And we are only now getting a better understanding of what consent means and raising the age until people are more mature.

**Sally Helm:** Do Sally and James know that it would be just a formality to file for their freedom?

**Annette Gordon-Reed:** Madison Hemings says that she believed she was free there. Jefferson felt, the law is so far on the side of the enslaved person that there's nothing you can do if they found out they law in France because there's no recourse for the master. She had the law on her side so she thought she could bargain with him about this. Now, is it a tough situation? Yeah, it's a tough
situation, but a lot of enslaved people in the United States ran away when they had any opportunity to get away. They did and they left family behind to start new lives.

Sally Helm: I wanna spend one more beat on this big decision that she makes in Paris, because it seems like a lot is riding on this. The situation, as I understand it, is that it's about two years after she gets there. Jefferson essentially says, I'm going back to Monticello I want you to come with me. And she at first says no. And he says, no really will you please come back to Monticello with me? and they have this negotiation.

Annette Gordon-Reed: When I wrote my first book, that's one that I pondered over quite a bit.

Sally Helm: Pondered. I mean, is that an understatement, struggled over?

Annette Gordon-Reed: Yeah, Struggled over this idea. why would you do this? Why would you do this? The real struggle for me is, why would she trust him?

Sally Helm: Why would Sally Hemings trust Thomas Jefferson? She’s 16 years old and living in Paris. She’s also pregnant. According to the Madison Hemings interview, she is carrying Jefferson’s child.

So now Sally has one of those choices that forever define a life. She and her brother James could petition for their freedom and be granted it under French law. She could remain with her brother in Paris and make a new life. Or she could sail back to Virginia with Thomas Jefferson and be an enslaved person once again.

[AD BREAK]

Sally Helm: Paris. 1789. Thomas Jefferson, the United States envoy to France, has asked his ladies maid, Sally Hemings, to return with him to America. She doesn’t have to. She could give birth to their child, remain in Paris, and live in freedom. Annette Gordon-Reed says, this is when the bargaining begins.

So, tell me the story of that negotiation. What do they talk about?

Annette Gordon-Reed: Well, we don't know what they talk about other than there was some indication that she was concerned about her children because she knew that "slavery in Virginia went through the mother. If your mother was enslaved, you were enslaved. It didn't matter if your father was white or whatever.

Thomas Jefferson says, well, any children we have will be free when they're 21 and you will have a nice life at Monticello. And that persuades her to come back with him.

Sally Helm: She decides to come back as long as he promises that their children will be free. This is the big decision that Annette Gordon-Reed has pondered, struggled over.

Annette Gordon-Reed: And it didn't become more clear to me until I wrote the Hemings' and Monticello. I began to realize that it doesn't make sense to think about Sally Hemings and Thomas
Jefferson in a vacuum. They're part of a web of relationships. She could come back because her family was there. Women were then and are very much to a good extent now taught to think about their families and their connections and their responsibilities to other members of their family. And the idea of leaving her mother and her sisters and brothers perhaps never seeing them again was too much for her.

She had also seen the way he treated her brothers and her sisters. Sometimes Jefferson didn't know where they were. He let them go off and hire their own time, which was against the law and keep the money. So, they had a life that was different from other people. And that's why she could trust him.

Sally Helm: You said you're widening out your lens from just looking at their relationship, which is obviously sort of the center of gravity as you're researching the story. There's so much to think about with their relationship, but if you say, oh, if I widen it and think about her family, it starts to make a little bit more sense.

Annette Gordon-Reed: I mean, I had to step outside of judgment. Is that the right word? Yeah. Judgment about why are you doing this? And try to think of, okay, what would it be like? I mean, you're enslaved, but you see your family has all these other privileges that other people don't. Also, racial identity. I mean, Sally Hemings father was white. All of her grandfathers were white. Why would I assume that she would think that the only possible partner or mate for her would be black? Because that's the way we think now.

Sally Helm: It's not just that she's choosing to go back with him. It's that she's choosing to go back to the whole life that she's known. And you kind of also have to not just read both of them as like avatars. She's thinking about like her specific family and her specific situation, and that's how all of us experience our world to a large extent.

Annette Gordon-Reed: Yeah. Yeah. I’ve said this before: To some degree they're both symbols and we approach them as symbols. He is the prototype of the enslaver and she's the prototype of the enslaved woman. And their connection is supposed to be a metaphor for the institution of slavery and what's happening to people.

We wanna think of them as symbols, but that's not who they are. They're individual people living their lives, trying to put one foot in front of the other and do the best they can with what they have. Their choices had meaning. And it made sense to them at the time to do these things. And I, at first encountering this without thinking about the entire family, I don't think I had a sufficient appreciation for that.

Sally Helm: I wanna move them back to Virginia. Um, so their relationship. It's like kind of an open secret in Virginia is my sense, like, do people know that this that it's happening, and that Jefferson is the father of Hemings’ children?

Annette Gordon-Reed: He's not going down to the courthouse and saying, you know, claiming these are my kids or whatever, I'm having, relations with that woman. But people know. In the way people in small towns know what's going on among neighbors.
When he goes back into politics and it looks like he might be vying for the presidency around 1798, 1799. There are blind items, what movie star who does, blah blah blah.

Just mentions of a Virginia gentleman who has this addiction to, golden affections, yellow skin. Those kinds of things. And once the scandal breaks in 1802 and Jefferson is president people say, oh, everybody, we knew that people have been talking about this since the 1790s.

**Sally Helm:** I just wanna close the chapter of, of their relationship, which is a 38-year relationship. They have six children together when Jefferson dies, he does keep his promise. He frees their children. I mean, she makes this bargain that ends up coming true. And they have this several decade relationship. I mean, I assume we don't know how she felt about it.

**Annette Gordon-Reed:** Yeah, no, I mean the oral history of their family, one of her great grandchildren says, said, Mr. Jefferson loved her dearly, but she doesn't talk about how Sally Hemings felt about him and whatever was the story in France, once they come back to Virginia, she is totally under his control. You know, she doesn't, whatever option she may have had in Paris to take her freedom is done.

**Sally Helm:** So, we've started to talk about the fact that right after Jefferson's death, people start to deny that this happened. There's this long, long period of historians, the public, all kinds of people kind of trying to turn away from this story or cover it up.

**Annette Gordon-Reed:** And one of the things that Jefferson scholars who rejected this story said was, this is political. And it was, I mean, a lot of times your enemies are not always lying about you. Sometimes they're telling the truth about things that you're trying to keep hidden.

**Sally Helm:** This is a story that people have been trying not to look at and you end up really walking right into the fray here. You make it a project to find out what happened as best you can look at all the evidence clearly. What motivates you to do that?

**Annette Gordon-Reed:** I really didn't like the idea that people were dismissing the story of an enslaved person. Because if you listen to anybody about the institution of slavery, you should listen to the people who were oppressed under slavery.

So, for me, it was bigger than just the story of Tom and Sally. It was, how do you write about slavery? How do you use the words of enslaved people in your work? Do you take it seriously or do you give points to people because they are upper class or because they are white? And that to me is not getting at a real story.

**Sally Helm:** So, taking that approach, you find a true mountain of evidence that supports the idea that this relationship happened. That Thomas Jefferson was the father of Sally Hemings' six children. So, I wanna ask, what do you remember about finding out about the results of that DNA study? What happened?
Annette Gordon-Reed: Well, a reporter called me from a publication, which will remain nameless and said, what would you tell me if I said that the DNA results were back, and it showed that there was a Jefferson connection? And I gave an answer. I was cooking dinner.

And the next day, a friend of mine said, you know, the DNA is back, and he told me what the results were.

The news broke so I was doing interviews with newspapers all over the world. And that's when you know, everything changed.

Sally Helm: How did everything change?

Annette Gordon-Reed: Well, my life changed because, I basically had said and asked the questions, "what is the likelihood that Madison Hemmings is telling the truth?" That there's a connection that he was the son of Thomas Jefferson. And the DNA basically corroborated all those things.

Sally Helm: I mean, it's almost annoying in a way that people give so much credence to the DNA evidence you're saying, but the evidence was already there. If you had looked for it, which you did. Your work, the DNA evidence together do kind of force people to reevaluate and look at Thomas Jefferson a new, look at this story a new, I’m curious how do you evaluate or reevaluate him after all the work that you've done?

Annette Gordon-Reed: I don't have the expectations of him that other people do. I think it's sort of unrealistic expectations. I see the tremendous weaknesses, and I see the strengths. And he and Monticello have always been places of real interest to me. And I've wanted to have as complete a story as possible.

It's not worshiping or hating. It's not that, it's you know, some days up, some days down. Depends upon what it is I'm looking at. Jefferson talking about freedom, religion, great. And public education, great. Slavery, not so great. Race, no.

I think it may be a personality thing. It’s not either or for me. He was what he was, and he was one of the most important people in American history and in world history. And that's what I focus on. I don't have the kind of engagement with him that makes me hate, you know, or love. It's more interest. And he's endlessly fascinating.

Sally Helm: That was Annette Gordon Reed, the Carl M. Loeb University Professor at Harvard. It’s thanks to her scholarship, and to DNA testing, that Gayle Jessup White now knows much more about her family’s connection to Jefferson.

Gayle’s DNA wasn’t used to produce those results published in Nature Magazine in 1998. What she knew about her connection to Hemings, and Jefferson was based on family lore passed down from her Aunt Peachy. But in 2013, Gayle and her sister were tested.

Gayle Jessup White: So, when the results came in, I called her. And we kind of both held our breaths. Oh my God, what does this say? What if there's no connection? What if Aunt Peachy –
keeping in mind that Aunt Peachy was illiterate; she couldn't read, write, or spell her own name – what if this was just some fabrication of Aunt Peachy's? And so, we held our breath, but when we saw all those connections, there was this...just not just this deep sigh of relief, which there was, but there was this validation for Aunt Peachy. Aunt Peachy knew what she was talking about.

Sally Helm: What Aunt Peachy was talking about was this: Her family was descended from Thomas Jefferson. For Gayle. It’s a truth that she both embraces…and holds at arms-length.

Gayle Jessup White: The more I learned about my enslaved family, I know that my strength and on mom and dad's side, I know that I have my strength and fortitude and determination and sense of personhood from them. Jefferson enslaved my people. He might be related to me, but he enslaved my family. He's not family. He's an ancestor. He's a relative, but he's not family. So, at this point, there's no sense of pride or shame. And that's all there is to it.

Sally Helm: Gayle says, she not only works at Monticello now. She belongs there.

Gayle Jessup White: It's as much my home. It's as much our home, when I say we, we as black people, we as a whole, this is our space. As much as anybody else's space. We literally built this space.

Sally Helm: Walking the grounds at Monticello, she’ll sometimes meditate on her family member: Sally Hemings.

Gayle Jessup White: I can tell you; she was very smart. She was a strategic thinker. She negotiated with Jefferson, privileges for herself and freedom for their children. So, we celebrate her. When I say we, I mean, the foundation does – Monticello. And the descendants and her relatives celebrate her for the world traveler, for the seamstress, for the mother, for the daughter, for the emancipator. We are very proud of our heritage and very proud of her.

We must remember that Jefferson owned 600 people during his lifetime and all those people must be elevated. We must all be elevated.

[CREDITS]

Sally Helm: Thanks for listening to History This Week. For moments throughout history that are also worth watching, check your local TV listings to find out what's on the History Channel today.

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Special thanks to our guest Professor Annette Gordon-Reed the Carl M. Loeb University Professor at Harvard. Her most recent book is On Juneteenth. and Gayle Jessup White, Public Relations & Community Engagement Officer at Monticello and author of Reclamation: Sally Hemings, Thomas Jefferson, and a Descendant's Search for Her Family's Lasting Legacy.

This episode was produced by Morgan Givens and Emma Fredericks. Sound designed by Brian Flood, and story edited by Jim O'Grady. Our senior producer is Ben Dickstein. HISTORY This Week is also
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