

**TEACHING AMERICAN HISTORY PROJECT**  
***Lesson Title - Abolitionists and Proponents of Slavery***  
***From Jarrid Clifton***

Grade – 11 Academic Level 2 (Honors, 1, 2, 3)

Length of class period – 48 Minutes (Two class periods plus homework assignments)

Inquiry – How do the arguments for and against slavery during the mid-19th century compare?  
What reasons do abolitionists give against slavery?  
What reasons do the proponents of slavery offer to preserve the institution?

Objectives -

Students will interpret the viewpoints of abolitionists and slavery proponents in the 1850s and 1860s.

Students will use primary source documents to choose quotes that best explain the viewpoints of the author.

Students will work cooperatively to discuss the intricacies of the growing difficulties between the arguments over slavery.

Materials: See attached

Activities:

1. Students will work with documents from the 1850s and 1860s and highlight quotes that recognize the viewpoint of the author.
2. Students will fill out the graphic organizers that outline the viewpoints and employ quotes to back up their conclusions about the viewpoint.
3. Students will create a paragraph explaining the viewpoint of their personality.
4. Students will create a short essay outlining and comparing the viewpoints of ideas on both sides of the argument.

How will you assess what student learned during this lesson?

Students will complete two graphic organizers to be assessed for completion.

Students will complete a paragraph that employs quotations from primary documents that will be assessed on the use and analysis of the quote.

Students will produce a short essay that will be assessed to evaluate students' ability to interpret and make a conclusion based on two sources on differing opinions on the same issue.

Connecticut Framework Performance Standards –

1.1 High School – Analyze the influence of sectionalism in American life.

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- 2.1 High School – Find relevant, accurate information from a variety of sources to answer a history question.
- 2.2 High School – Cite evidence from a source to determine an author’s purpose and intended audience.
- 2.3 High School – Compose a thesis statement using primary sources.

## *Antebellum Reforms: Slavery & Abolition*

One of the longest-lasting reform efforts of the 19<sup>th</sup> century was the movement to eliminate slavery in the United States. This issue raised important and difficult questions of race, equality, and the right to live and work within the United States. Additionally, for every individual working to end slavery, another was working to preserve the “peculiar institution.”

Abolitionists used arguments of the pro-slavery advocates against them by citing everything from the Bible to the Declaration of Independence. At each argument, the Abolitionists attacked the root of the problem explaining the basic institution violated basic social and political ideals of the United States.

In the antebellum (Pre-Civil War) period, pro-slavery forces moved from defending slavery as a necessary evil to explaining it as a positive good. Some insisted that African Americans were child-like people in need of protection, and that slavery provided a civilizing influence. Others argued that black people were biologically inferior to white people and were incapable of assimilating in free society. Still others claimed that slaves were necessary to maintain the progress of white society.

***Task #1:*** You will research two individuals involved in the abolition movement or the defense of slavery. First, you will complete a paragraph summary of the pro- or anti-slavery personality using the format of the worksheet distributed in class. Your paragraph must use at least two quotes from the primary source documents to give specific support to your explanation.

***Task #2:*** After you have filled out your worksheet for your personality, trade your source for a personality on the opposite side of the argument. Your product will be a two-paragraph comparison of the positions on either side of the slavery question that includes your evaluation of the better argument presented. You will need to explain each position of the personalities and then reach a judgment, supported by quotes, whether the pro- or anti-slavery argument was better.

### ***Anti-Slavery:***

- William Lloyd Garrison
- Sojourner Truth
- Frederick Douglass
- David Walker
- Angelina Grimke

### ***Pro-Slavery:***

- Thorton Stringfellow
- George Fitzhugh
- John C. Calhoun
- J.D.B. DeBow
- James Henry Hammond

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*John C. Calhoun*

American political leader who was a congressman, secretary of war, seventh vice president (1825–32), senator, and secretary of state. He championed states' rights and slavery and was a symbol of the Old South.

February 6, 1837

A large portion of the Northern States believed slavery to be a sin, and would consider it as an obligation of conscience to abolish it if they should feel themselves in any degree responsible for its continuance, and that this doctrine would necessarily lead to the belief of such responsibility.

They who imagine that the spirit now abroad in the North, will die away of itself without a shock or convulsion, have formed a very inadequate conception of its real character; it will continue to rise and spread, unless prompt and efficient measures to stay its progress be adopted. Already it has taken possession of the pulpit, of the schools, and, to a considerable extent, of the press; those great instruments by which the mind of the rising generation will be formed.

However sound the great body of the non-slaveholding States are at present, in the course of a few years they will be succeeded by those who will have been taught to hate the people and institutions of nearly one-half of this Union, with a hatred more deadly than one hostile nation ever entertained towards another. It is easy to see the end. By the necessary course of events, if left to themselves, we must become, finally, two people. It is impossible under the deadly hatred which must spring up between the two great nations, if the present causes are permitted to operate unchecked, that we should continue under the same political system.

Abolition and the Union cannot coexist. As the friend of the Union I openly proclaim it – and the sooner it is known the better... We of the South will not, cannot, surrender our institutions. To maintain the existing relations between the two races, inhabiting that section of the Union, is indispensable to the peace and happiness of both. It cannot be subverted without drenching the country or the other of the races. . . .

But let me not be understood as admitting, even by implication, that the existing relations between the two races in the slaveholding States is an evil: - far otherwise; I hold it to be a good, as it has thus far proved itself to be to both, and will continue to prove so if not disturbed by the fell spirit of abolition. I appeal to facts. Never before has the black race of Central Africa, from the dawn of history to the present day, attained a condition so civilized and so improved, not only physically, but morally and intellectually.

I hold that in the present state of civilization, where two races of different origin, and distinguished by color, and other physical differences, as well as intellectual, are brought together, the relation now existing in the slaveholding States between the two, is, instead of an evil, a good – a positive good. I feel myself called upon to speak freely upon the subject where the honor and interests of those I represent are involved. I hold then, that there never has yet existed a wealthy and civilized society in which one portion of the community did not, in point of fact, live on the labor of the other.

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*George Fitzhugh*

The descendant of an old southern family that had fallen on hard times. He practiced law and struggled as a small planter but made a reputation with two books, *Sociology for the South* (1854) and *Cannibals All!* (1857) which alarmed northerners like Abraham Lincoln and roused southerners to take new and higher ground in defense of slavery. He insisted that all labor, not merely black, had to be enslaved and that the world must become all slave or all free.

"The Universal Law of Slavery,"

He the Negro is but a grown up child, and must be governed as a child, not as a lunatic or criminal. The master occupies toward him the place of parent or guardian. We shall not dwell on this view, for no one will differ with us who thinks as we do of the negro's capacity, and we might argue till dooms-day in vain, with those who have a high opinion of the negro's moral and intellectual capacity.

Secondly. The negro is improvident; will not lay up in summer for the wants of winter; will not accumulate in youth for the exigencies of age. He would become an insufferable burden to society. Society has the right to prevent this, and can only do so by subjecting him to domestic slavery. In the last place, the negro race is inferior to the white race, and living in their midst, they would be far outstripped or outwitted in the chaos of free competition. Gradual but certain extermination would be their fate. We presume the maddest abolitionist does not think the negro's providence of habits and money-making capacity at all to compare to those of the whites. This defect of character would alone justify enslaving him, if he is to remain here. In Africa or the West Indies, he would become idolatrous, savage and cannibal, or be devoured by savages and cannibals. At the North he would freeze or starve.

We would remind those who deprecate and sympathize with negro slavery, that his slavery here relieves him from a far more cruel slavery in Africa, or from idolatry and cannibalism, and every brutal vice and crime that can disgrace humanity; and that it christianizes, protects, supports and civilizes him; that it governs him far better than free laborers at the North are governed... Our negroes are not only better off as to physical comfort than free laborers, but their moral condition is better.

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. The balance of their time is spent in perfect abandon. Besides' they have their Sabbaths and holidays.

In a well constituted slave society, there should be no idlers. But we cannot divine how the capitalists in free society are to put to work. The master labors for the slave, they exchange industrial value. But the capitalist, living on his income, gives nothing to his subjects. He lives by mere exploitations.

*James Henry Hammond*

James Henry Hammond was a senator and wealthy plantation owner from South Carolina. This excerpt is from a speech he made to the Senate on March 4, 1858, in which he lays out his famous "mudsill theory" and states, "In all societies that must be a class to do the menial duties, to perform the drudgery of life." This class, says Hammond, makes it possible for the higher class to move civilization forward.

"The 'Mudsill' Theory," by James Henry Hammond

Speech to the U.S. Senate, March 4, 1858

In all social systems there must be a class to do the menial duties, to perform the drudgery of life. That is, a class requiring but a low order of intellect and but little skill. Its requisites are vigor, docility, fidelity. Such a class you must have, or you would not have that other class which leads progress, civilization, and refinement. It constitutes the very mud-sill (foundation) of society and of political government; and you might as well attempt to build a house in the air, as to build either the one or the other, except on this mud-sill. Fortunately for the South, she found a race adapted to that purpose to her hand. A race inferior to her own, but eminently qualified in temper, in vigor, in docility, in capacity to stand the climate, to answer all her purposes. We use them for our purpose, and call them slaves. We found them slaves by the common "consent of mankind," which, according to Cicero, "lex naturae est." The highest proof of what is Nature's law. We are old-fashioned at the South yet; slave is a word discarded now by "ears polite;" I will not characterize that class at the North by that term; but you have it; it is there; it is everywhere; it is eternal.

The Senator from New York said yesterday that the whole world had abolished slavery. Aye, the name, but not the thing; all the powers of the earth cannot abolish that. God only can do it when he repeals the fiat, "the poor ye always have with you;" for the man who lives by daily labor, and scarcely lives at that, and who has to put out his labor in the market, and take the best he can get for it; in short, your whole hireling class of manual laborers and "operatives," as you call them, are essentially slaves.

We do not think that whites should be slaves either by law or necessity. Our slaves are black, of another and inferior race. The status in which we have placed them is an elevation. They are elevated from the condition in which God first created them, by being made our slaves. None of that race on the whole face of the globe can be compared with the slaves of the South. They are happy, content, unambitious, and utterly incapable, from intellectual weakness, ever to give us any trouble by their aspirations. Yours are white, of your own race; you are brothers of one blood. They are your equals in natural endowment of intellect, and they feel galled by their degradation. Our slaves do not vote. We give them no political power. Yours do vote, and, being the majority, they are the depositories of all your political power. If they knew the tremendous secret, that the ballot-box is stronger than "an army with banners," and could combine, where would you be? Your society would be reconstructed, your government overthrown, your property divided, not as they have mistakenly attempted to initiate such proceedings by meeting in parks, with arms in their hands, but by the quiet process of the ballot-box. You have been making war upon us to our very hearthstones. How would you like for us to send lecturers and agitators North, to teach these people this, to aid in combining, and to lead them?

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*J.D.B. DeBow*

James Dunwoody Brownson DeBow was the founder and editor of the highly influential DeBow's Review, which he published on and off from 1846 until his death in 1867. A secessionist, and an advocate of Southern development and industrialization, DeBow favored Breckinridge in the 1860 election and was an ardent supporter of the Davis administration during the war.

This article appeared in the January, 1861, issue of the Review:

9. Without the institution of slavery the great staple products of the South would cease to be grown, and the immense annual results which are distributed among every class of the community, and which give life to every branch of industry, would cease. The world furnishes no instances of these products being grown upon a large scale by free labor...

The value of the present slave production of the South is thus given:

United States Exports For 1859.	
Of Southern Origin 1859	
Cotton.....	\$161,434,923
Tobacco.....	\$21,074,038
Rice.....	\$2,207,148
Naval stores.....	\$3,694,474
Sugar.....	\$196,735
Molasses.....	\$75,699
Hemp.....	\$9,227
Total.....	\$188,693,735
Other from the South.....	
Cotton manufactures.....	\$8,108,632
Cotton manufactures.....	\$4,989,733
Total from the South.....	\$198,389,632
From the North.....	
Total merchandise.....	\$78,217,202
\$278,392,080	

10. If emancipation be brought about, as will, undoubtedly be the case, unless the encroachments of the fanatical majorities of the North are resisted now, the slaveholders, in the main, will escape the degrading equality which must result, by emigration, for which they have the means, by disposing of their personal chattels, while the non-slaveholders, without these resources, would be compelled to remain and endure the degradation. This is a startling consideration. In Northern communities, where the free negro is one in a hundred of the total population, he is recognized and acknowledged often as a pest, and in many cases even his presence is prohibited by law. What would be the case in many of our States, where every other inhabitant is a negro, or in many of our communities, as, for example, the parishes around and about Charleston, and in the vicinity of New-Orleans, where there are from twenty to one hundred negroes to each white inhabitant? Low as would this class of people sink by emancipation in idleness, superstition, and vice, the white man compelled to live among them would, by the power exerted over him, sink even lower, unless, as is to be supposed, he would prefer to suffer death instead.

In conclusion, my dear sir, I must apologize to the non-slaveholders of the South. They perceive the inevitable drift of Northern aggression, and know that if necessity impel to it, as I verily believe it does at this moment, the establishment of a Southern confederation will be a sure refuge from the storm.

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### *Thornton Stringfellow*

The Bible was also used extensively by the defenders of slavery in support of human bondage. One author, Thornton Stringfellow, wrote *Scriptural and Statistical Views in Favor of Slavery*, in an attempt to show, with the use of scripture, that slavery had: "The sanction of the Almighty in the Patriarchal age." This argument is developed to explain that God recognized slavery under the law, and that slavery was full of mercy. Although slavery was a brutal institution, and was far from benevolent toward the slaves, the advocates of slavery created many arguments that appealed to many Americans from the North and the South.

#### "Scriptural View of Slavery"

Circumstances exist among the inhabitants of these United States, which make it proper that the Scriptures should be carefully examined by Christians in reference to the institution of Slavery, which exists in several of the states, with the approbation of those who profess unlimited subjection to God's revealed will.

It is branded by one portion of people, who take their rule of moral rectitude from the Scriptures, as a great sin; nay, the greatest of sins that exist in the nation. And they hold the obligation to exterminate it, to be paramount to all others.

If slavery be thus sinful, it behooves all Christians who are involved in the sin, to repent in dust and ashes, and wash their hands of it, without consulting with flesh and blood. Sin in the sight of God is something which God in his Word makes known to be wrong...

Our translators have used the term servant, to designate a state in which persons were serving, leaving us to gather the relation between the party served, and the party rendering the service, from other terms. The term slave, signifies with us, a definite state, condition, or relation, which state, condition, or relation, is precisely that one which is denounced as sinful. This state, condition, or relation, is that in which one human being is held without his consent, by another, as property.\*

The property in slaves in the United States is their service or labor. The Constitution guarantees this property to its owner, both in apprentices and slaves. And the supreme court has decided, Judge Baldwin presiding, that all the means "necessary and proper" to secure this property, may be constitutionally used by the master, in the absence of all statute law. The Roman law made the slave of that law, to be, not a personal chattle, held to service or labor only as is the American apprentice or slave, but to be a mere thing; and guaranteed to the master the right to do with that mere thing, just as he pleased.--To cut it up, for instance, as the Master sometimes did, to feed fishes.

Before we conclude slavery to be a thing hateful to God, and a great sin in his sight, it is proper that we should search the records he has given us, with care, to see in what light he has looked upon it, and find the warrant for concluding, that we shall honor him by efforts to abolish it; which efforts, in their consequences, may involve the indiscriminate slaughter of the innocent and the guilty, the master and the servant. We all believe him to be a Being who is the same yesterday, today, and forever.

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*William Lloyd Garrison*

Editor of *The Liberator*, the anti-slavery newspaper he founded in 1831: "I do not wish to think, or speak, or write with moderation... I am in earnest -- I will not equivocate -- I will not excuse -- I will not retreat a single inch -- AND I WILL BE HEARD." Despite the fact that his power eventually waned, he would be remembered as one of the most radical abolitionists. Garrison believed that slavery was a moral issue. He saw immediate release of all slaves, or Immediatism, as the only justifiable solution to the slavery issue.

From *The Liberator* -- January 1, 1831

To the Public

During my recent tour for the purpose of exciting the minds of the people by a series of discourses on the subject of slavery, every place that I visited gave fresh evidence of the fact, that a greater revolution in public sentiment was to be effected in the free states -- and particularly in New-England -- than at the south. I found contempt more bitter, opposition more active, detraction more relentless, prejudice more stubborn, and apathy more frozen, than among slave owners themselves. Of course, there were individual exceptions to the contrary. This state of things afflicted, but did not dishearten me. I determined, at every hazard, to lift up the standard of emancipation in the eyes of the nation, within sight of Bunker Hill and in the birth place of liberty. That standard is now unfurled; and long may it float, unhurt by the spoliations of time or the missiles of a desperate foe -- yea, till every chain be broken, and every bondman set free! Let southern oppressors tremble -- let their secret abettors tremble -- let their northern apologists tremble -- let all the enemies of the persecuted blacks tremble.

Assenting to the "self-evident truth" maintained in the American Declaration of Independence, "that all men are created equal, and endowed by their Creator with certain inalienable rights -- among which are life, liberty and the pursuit of happiness," I shall strenuously contend for the immediate enfranchisement of our slave population... I seize this opportunity to make a full and unequivocal recantation, and thus publicly to ask pardon of my God, of my country, and of my brethren the poor slaves, for having uttered a sentiment so full of timidity, injustice and absurdity.

I am aware, that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or speak, or write, with moderation. No! no! Tell a man whose house is on fire, to give a moderate alarm; tell him to moderately rescue his wife from the hand of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen; -- but urge me not to use moderation in a cause like the present. I am in earnest -- I will not equivocate -- I will not excuse -- I will not retreat a single inch -- AND I WILL BE HEARD.

It is pretended, that I am retarding the cause of emancipation by the coarseness of my invective (speech), and the precipitancy (length) of my measures. The charge is not true. On this question my influence, -- humble as it is, -- is felt at this moment to a considerable extent, and shall be felt in coming years -- not perniciously, but beneficially -- not as a curse, but as a blessing; and posterity will bear testimony that I was right. I desire to thank God, that he enables me to disregard "the fear of man which bringeth a snare," and to speak his truth in its simplicity and power.

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### *Sojourner Truth*

Abolitionist and women's rights advocate Sojourner Truth was enslaved in New York until she was an adult. Born Isabella Baumfree around the turn of the nineteenth century, her first language was Dutch. Owned by a series of masters, she was freed in 1827 by the New York Gradual Abolition Act and worked as a domestic. In 1843 she believed that she was called by God to travel around the nation--sojourn--and preach the truth of his word.

Excerpts from 2 Speeches at Battle Creek, Michigan

*October 4-5, 1856*

I believe in Jesus, and I was forty years a slave but I did not know how dear to me was my posterity. But how good and wise is God, for if the slaves knowed what their true condition was, it would be more than the mind could bear. While the race is sold of all their rights -- what is there on God's footstool to bring them up? Has not God given to all his creatures the same rights? How could I travel and live and speak? When I had not got something to bear me up, when I've been robbed of all my affections for husband and children.

We had been taught that we was a species of monkey, baboon or 'rang-o-tang, and we believed it -- we'd never seen any of these animals. But I believe in the next world. When we gets up yonder, we shall have all of them rights 'stored to us again -- all that love what I've lost -- all going to be 'stored to me again. Oh! How good God is.

My mother said when we were sold, we must ask God to make our masters good, and I asked who He was. She told me, He sit up in the sky. When I was sold, I had a severe, hard master, and I was tied up in the barn and whipped. Oh! 'Till the blood run down the floor and I asked God, why don't you come and relieve me -- if I was you and you'se tied up so, I'd do it for you.

*June 12, 1863*

"the spirit of the Lord had told her to avail herself of the opportunity of speaking to so many children assembled together, of the great sin of prejudice against color. Children, who made your skin white? Was it not God? Who made mine black? Was it not the same God? Am I to blame, therefore, because my skin is black? Does it not cast a reproach on our Maker to despise a part of His children, because He has been pleased to give them a black skin? Indeed, children, it does; and your teachers ought to tell you so, and root up, if possible, the great sin of prejudice against color from your minds. While Sabbath School Teachers know of this great sin, and not only do not teach their pupils that it is a sin, but too often indulge in it themselves, can they expect God to bless them or the children?

Does not God love colored children as well as white children? And did not the same Savior die to save the one as well as the other? If so, white children must know that if they go to Heaven, they must go there without their prejudice against color, for in Heaven black and white are one in the love of Jesus. Now children, remember what Sojourner Truth has told you, and thus get rid of your prejudice, and learn to love colored children that you may be all the children of your Father who is in Heaven."

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### *Frederick Douglass*

African American who was one of the most eminent human-rights leaders of the 19th century. His oratorical and literary brilliance thrust him into the forefront of the U.S. abolition movement, and he became the first black citizen to hold high rank in the U.S. government. Born into slavery in Maryland, Frederick tried to escape with three others in 1833, but the plot was discovered before they could get away. Five years later, however, he fled to New York City and then to New Bedford, Massachusetts, where he worked as a labourer for three years, eluding slave hunters by changing his surname to Douglass.

Excerpt from Frederick Douglass, *Narrative of the Life of Frederick Douglass*.

I FIND, since reading over the foregoing Narrative that I have, in several instances, spoken in such a tone and manner, respecting religion, as may possibly lead those unacquainted with my religious views to suppose me an opponent of all religion. To remove the liability of such misapprehension, I deem it proper to append the following brief explanation. What I have said respecting and against religion, I mean strictly to apply to the slaveholding religion of this land, and with no possible reference to Christianity proper; for, between the Christianity of this land, and the Christianity of Christ, I recognize the widest, possible difference--so wide, that to receive the one as good, pure, and holy, is of necessity to reject the other as bad, corrupt, and wicked. To be the friend of the one, is of necessity to be the enemy of the other. I love the pure, peaceable, and impartial Christianity of Christ: I therefore hate the corrupt, slaveholding, women-whipping, cradle-plundering, partial and hypocritical Christianity of this land.

Indeed, I can see no reason, but the most deceitful one, for calling the religion of this land Christianity. I look upon it as the climax of all misnomers, the boldest of all frauds, and the grossest of all libels. Never was there a clearer case of "stealing the livery of the court of heaven to serve the devil in." I am filled with unutterable loathing when I contemplate the religious pomp and show, together with the horrible inconsistencies, which every where surround me. We have men-stealers for ministers, women-whippers for missionaries, and cradle-plunderers for church members.

The man who wields the blood-clotted cowskin during the week fill the pulpit on Sunday, and claims to be a minister of the meek and lowly Jesus. The man who robs me of my earnings at the end of each week meets me as a class-leader on Sunday morning, to show me the way of life, and the path of salvation. He who sells my sister, for purposes of prostitution, stands forth as the pious advocate of purity. He who proclaims it a religious duty to read the Bible denies me the right of learning to read the name of the God who made me. He who is the religious advocate of marriage robs whole millions of its sacred influence, and leaves them to the ravages of wholesale pollution. The warm defender of the sacredness of the family relation is the same that scatters whole families, -- sundering husbands and wives, parents and children, sisters and brothers, -- leaving the hut vacant and the heart desolate. We see the thief preaching against theft, and the adulterer against adultery. We have men sold to build churches, women sold to support the gospel, and babes sold to purchase Bibles for the poor heathen! All for the glory of God and the good of souls."

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### *Angelina Grimke Weld*

The daughter of slaveholding judge from Charleston, South Carolina, Angelina and her sister, Sarah Grimke, both developed an early dislike of slavery after moving to Philadelphia in 1819. In 1835 she wrote the pamphlet, *An Appeal to the Christian Women of the South*. These pamphlets were publicly burned by officials in South Carolina and the sisters were warned that they would be arrested if they ever returned home. The sisters moved to New York where they became the first women to lecture for the Anti-Slavery Society. This brought attacks from religious leaders who disapproved of women speaking in public.

Excerpt from Angelina Grimké, *Appeal to the Christian Women of the South*.

To all of you then, known or unknown, relatives or strangers, (for you are all one in Christ,) I would speak. I have felt for you at this time, when unwelcome light is pouring in upon the world on the subject of slavery; light which even Christians would exclude, if they could, from our country, or at any rate from the southern portion of it...

But some slaveholders have said, "we were never in bondage to any man," and therefore the yoke of bondage would be insufferable to us, but slaves are accustomed to it, their backs are fitted to the burden. Well, I am willing to admit that you who have lived in freedom would find slavery even more oppressive than the poor slave does, but then you may try this question in another form -- Am I willing to reduce my little child to slavery? You know that if it is brought up a slave it will never know any contrast, between freedom and bondage, its back will become fitted to the burden just as the negro child's does -- not by nature -- but by daily, violent pressure, in the same way that the head of an Indian child becomes flattened by the boards in which it is bound. It has been justly remarked that "God never made a slave," he made man upright; his back was not made to carry burdens, nor his neck to wear a yoke. And the man must be crushed within him, before his back can be fitted to the burden of perpetual slavery; and that his back is not fitted to it, is manifest by the insurrections that so often disturb the peace and security of slaveholding countries. Who ever heard of a rebellion of the beasts of the field; and why not? simply because they were all placed under the feet of man, it was originally designed that they should serve him, therefore their necks have been formed for the yoke, and their backs for the burden; not so with man, intellectual, immortal man!

I appeal to you, my friends, as mothers; Are you willing to enslave your children? You start back with horror and indignation at such a question. But why, if slavery is no wrong to those upon whom it is imposed? Why, if as has often been said, slaves are happier than their masters, free from the cares and perplexities of providing for themselves and their families? Why not place your children in the way of being supported without your having the trouble to provide for them, or they for themselves? Do you not perceive that as soon as this golden rule of action is applied to yourselves that you involuntarily shrink from the test; as soon as your actions are weighed in this balance of the sanctuary that you are found wanting? Try yourselves by another of the Divine precepts, "Thou shalt love thy neighbor as thyself." Can we love a man as we love ourselves if we do, and continue to do unto him, what we would not wish any one to do to us? Look too, at Christ's example, what does he say of himself, "I came not to be ministered unto, but to minister." Can you for a moment imagine the meek, and lowly, and compassionate Saviour, a slaveholder? Do you not shudder at this thought as much as at that of his being a warrior? But why, if slavery is not sinful?

*David Walker*

A free black originally from the South, Walker wrote, ". . .they want us for their slaves, and think nothing of murdering us. . . therefore, if there is an attempt made by us, kill or be killed. . . and believe this, that it is no more harm for you to kill a man who is trying to kill you, than it is for you to take a drink of water when thirsty." The goal of the Appeal was to instill pride in its black readers and give hope that change would someday come. It spoke out against colonization, a popular movement that sought to move free blacks to a colony in Africa.

"The Appeal"

Having travelled over a considerable portion of these United States, and having, in the course of my travels, taken the most accurate observations of things as they exist -- the result of my observations has warranted the full and unshaken conviction, that we, (coloured people of these United States,) are the most degraded, wretched, and abject set of beings that ever lived since the world began; and I pray God that none like us ever may live again until time shall be no more.

Have they (whites) not, after having reduced us to the deplorable condition of slaves under their feet, held us up as descending originally from the tribes of Monkeys or Orang-Outangs? O! my God! I appeal to every man of feeling-is not this insupportable? Is it not heaping the most gross insult upon our miseries, because they have got us under their feet and we cannot help ourselves? Oh! pity us we pray thee, Lord Jesus, Master. -- Has Mr. Jefferson declared to the world, that we are inferior to the whites, both in the endowments of our bodies and our minds? It is indeed surprising, that a man of such great learning, combined with such excellent natural parts, should speak so of a set of men in chains.

I must observe to my brethren that at the close of the first Revolution in this country, with Great Britain, there were but thirteen States in the Union, now there are twenty-four, most of which are slave-holding States, and the whites are dragging us around in chains and in handcuffs, to their new States and Territories to work their mines and farms, to enrich them and their children-and millions of them believing firmly that we being a little darker than they, were made by our Creator to be an inheritance to them and their children for ever-the same as a parcel of brutes.

Let no man of us budge one step, and let slave-holders come to beat us from our country. America is more our country, than it is the whites-we have enriched it with our blood and tears. The greatest riches in all America have arisen from our blood and tears: -- and will they drive us from our property and homes, which we have earned with our blood? They must look sharp or this very thing will bring swift destruction upon them. The Americans have got so fat on our blood and groans, that they have almost forgotten the God of armies. But let the go on.

See your Declaration Americans! Do you understand your own language? Hear your languages, proclaimed to the world, July 4th, 1776 -- "We hold these truths to be self evident -- that ALL MEN ARE CREATED EQUAL! that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness! !" Compare your own language above, extracted from your Declaration of Independence, with your cruelties and murders inflicted by your cruel and unmerciful fathers and yourselves on our fathers and on us -- men who have never given your fathers or you the least provocation!

## *Antebellum Reforms: Slavery & Anti-Slavery*

Name of your personality: \_\_\_\_\_ Viewpoint: \_\_\_\_\_

### Task #1 – First Analysis

Introduction: Explain the personality in your own words.

Viewpoint: State their basic viewpoint as you understand it.

Proof #1: Write your Quote.

Explanation of Proof #1 (do not re-state the quote):

Proof #2: Write your Quote.

Explanation of Proof #2 (do not re-state the quote):

Conclusion: Why is this viewpoint strong?

## *Antebellum Reforms: Slavery & Anti-Slavery*

### Position Comparison – Paragraph 1

Personality #1: \_\_\_\_\_ Position: \_\_\_\_\_

State the individual's view of slavery in your own words:

Quote from individual that best explains their viewpoint:

Personality #2: \_\_\_\_\_ Position: \_\_\_\_\_

State the individual's view of slavery in your own words:

Quote from individual that best explains their viewpoint:

### Argument Judgment – Paragraph #2

Your opinion: Which argument is better: \_\_\_\_\_ Personality: \_\_\_\_\_

Provide historical context: What is happening in the U.S. during the 1850s and 1860s with this issue?

Explain your reason why the argument is better than its opposite view:

Example of proof for reason from document:

Conclusion of why the argument, in general, created so much controversy: