

Remote Learning Packet

NB: Please keep all work produced this week. Details regarding how to turn in this work will be forthcoming.

April 13-17, 2020

Course: U.S. History

Teacher(s): Mrs. Jimenez (margaret.cousino@greatheartsirving.org)

Weekly Plan:

Monday, April 13

- Read and annotate Slavery in the United States Lesson
- Answer questions on Lesson (worksheet)
- Complete and correct U.S. Expansion Map

Tuesday, April 14

- Read Chapter 16 Lesson 2 (pgs. 458-464)
- Make outline of chapter
- Answer questions on Lesson (worksheet)

Wednesday, April 15

- Read and annotate Underground Railroad Lesson
- Answer questions on Lesson (worksheet)

Thursday, April 16

- Read and annotate Abolitionist Lesson
- Answer questions on Lesson (worksheet)

Friday, April 17

- Read and annotate "What to a Slave is the Fourth of July?"
- Answer questions on the speech (worksheet)

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

Monday, April 13

1. Read and annotate today's lesson, Slavery in the United States.
2. Answer the questions on these readings in this week's worksheet for Monday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the lesson name/questions numbers.
3. Complete the U.S. Expansion Map on your own, then check it for correctness. Use the map we completed in class or the map on page 396.
4. If you can, check out this gif of the expansion of free and slave states over the course of U.S. growth:
https://simple.wikipedia.org/wiki/Slave_states_and_free_states#/media/File:US_Slave_Free_1789-1861.gif

Tuesday, April 14

1. Read the assigned reading (pgs. 458-464)
2. Make an outline of the lesson for your notes just like last week. Follow these guidelines, striving to imitate the way we have been organizing our class notes all year:
 - a. Continue the notes for this lesson under the title of Chapter 16: "The Spirit of Reform (1820-1860)"
 - b. Today's notes should be titled for the Lesson, "The Abolitionists"
 - c. Each of the red section titles in the textbook will be your main bullet points
 - d. Under each section bullet point, write 2-3 bullet points in your own words, summarizing the main ideas of each paragraph/section in the textbook
 - e. Be sure to include **dates** and **names** in your bullet points, along with the main idea(s) of each section
3. Answer the questions on these readings in this week's worksheet for Tuesday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the chapter/lesson/questions numbers

Wednesday, April 15

1. Read and annotate today's lesson, The Underground Railroad.
2. Answer the questions on these readings in this week's worksheet for Wednesday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the lesson name/questions numbers.

Thursday, April 16

1. Read and annotate today's lesson, Abolitionists.
2. Answer the questions on these readings in this week's worksheet for Thursday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the lesson name/questions numbers.

Friday, April 17

1. Read the excerpts from Frederick Douglass's speech, "What to a Slave is the Fourth of July?"
2. Answer the questions on these readings in this week's worksheet for Friday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the lesson name/questions numbers

Name/Section:
U.S. History
Mrs. Jimenez
April 13-17, 2020

Abolitionist Reading Questions

Restate the question and respond in complete sentences.

Monday: Slavery in the United States

1. Why did slavery grow as an institution in the South but fade out in the North?

2. How did Southern views on slavery change? Why?

Tuesday: Chapter 16 Lesson 2 (458-464)

1. What concern about ending slavery did the American Colonization Society seek to address?

2. How did free African Americans help the abolitionist movement gain strength?

3. How did Northerners and Southerners view abolition differently?

Wednesday: Underground Railroad

1. Why was the Underground Railroad started? How did it help slaves?

2. What contributions did Harriet Tubman make to the Abolitionist movement and the Underground Railroad?

Thursday: Abolitionists

1. How were Sojourner Truth and Harriet Beecher Stowe similar in their efforts to abolish slavery?
How were they different?

2. Do you think John Brown’s idea about fighting and killing in the name of abolition is justified?
Why or why not?

Friday: What to a Slave is the Fourth of July?

1. Describe Douglass’s tone in this part of his speech.

2. Why does Douglass criticize the celebration of the Fourth of July? What are some particular criticisms he raises? (Hint: paragraphs 2, 3, 4, and 10)

3. Douglass claims he does not need to *argue* for the fact that slaves are human, that man is entitled to liberty, or that it is wrong to treat human beings as brutes. Why does he think that? What does he do instead in his speech? (Hint: paragraphs 5, 6, and 7).

Monday's Lesson: Slavery in the United States

Slavery arrived in North America with the founding of the British colonies in North America in 1619 when the first 20 slaves arrived on a Dutch merchant ship in Jamestown, VA. Slavery was legal in both northern and southern states for many years; northern states began gradually outlawing slavery due to religious/moral convictions and due to the industrialization of the economy which did not require slave labor. In other words, the changing industrial economy in the North allowed northerners to not be economically dependent on slave labor and could therefore ban the practice. Conversely, the Southern economy grew to depend more and more on slave labor as their economy failed to industrialize and as plantation owners expanded their production of cotton. The South became like a colony to the North in the way of the mercantilist system--the South exported raw materials to the North and imported Northern manufactured goods. Debates about slavery in the U.S. began with the Declaration of Independence and continued in the Constitutional Convention. Following the provision in the Constitution, the international slave trade was outlawed in the U.S. in 1808 although the domestic slave trade and slavery continued. The issue afflicted our nation throughout the 1800s until war finally broke out in 1861.

The South

The South was a vast land of many different areas with different climates, different soils, different societies. It included tidewater Virginia with its dignified old families, the jungles and everglades of Florida where Seminole Indians still lived, and states west of the Appalachian Mountains that were more west than south. One thing drew all these states together. It was not so much that they were southern states, but that they were *slave* states.

Southern Social Structure

The Southern economy was primarily agricultural. Typically when we think of the **Antebellum** South (the South before the Civil War), we often think of massive plantations owned by white families and worked by black slaves. Although these plantations were characteristic of the South, only a small percent of whites in the south actually owned plantations. Many people owned and worked their own farms to feed themselves and their families and perhaps to sell excess crops for profit. These were known as **yeoman** farmers, living the ideal of an agrarian society that Thomas Jefferson envisioned for the United States. They typically owned 50-200 acres and lived in the Upper South and owned few or no slaves. They were the "middle class" of the South. Tenant farmers rented land from landowners to grow crops for their families. The poorest and most numerous class of white Southerners were the rural poor, people who lived in small wooden cabins and did what they could to provide for themselves.

Plantation owners made up about 4% of the population; they owned most of the lands and most of the slaves. A plantation needed at least 20 slaves and the larger ones had 50 or more slaves. Despite being only a small percent of the southern population, it was the wealthy plantation owners who controlled the money, the politics, the economy, and the culture in the antebellum South. Furthermore, most white people, regardless of their social status and whether or not they owned slaves, were racist and supported slavery because it was part of Southern culture. Most considered people of African descent to be of an inferior race than those of European descent and so believed slavery was justified as an institution. Even poor whites considered themselves superior to blacks. Southerners claimed that their way of life was only possible with slavery.

King Cotton

Before the American Revolution, the South grew five main **cash crops**: rice, indigo, tobacco, sugar, and cotton. After the Revolution, demand for cotton grew while demand far beyond demand for the others and soon became an *extremely* valuable commodity for the southern economy. It became the “king” of the cash crops thanks to Eli Whitney’s invention of the cotton gin. As we talked about before, it seems that the invention of this simple machine to separate the cotton seeds from the fiber would mean that *less* slave labor was necessary as the machine took the place of slaves hand-picking the seeds out. However, it actually led to *more* slavery as the cotton gin allowed more cotton to be sold faster and plantation owners expanded their cotton fields which required more slaves to work in those extensive fields.

Not only did the South rely on cotton, many factories in the North were **textile** factories. They would buy southern cotton, spin it into thread, weave the thread into fabric, and then make clothes and other cotton-cloth products. This meant that many Northerners voted in support of slavery for the sake of their own economic interests.

Life as a Slave

Slaves worked from dawn to dusk, planting, tending, and harvesting their master’s crops, constructing fences and buildings, cutting wood, caring for animals, taking care of the household, or working as skilled **artisans** (blacksmiths, carpenters, tanners, etc.). They were often under the supervision of overseers or slave drivers, rather than the plantation owner himself. If they did not work hard enough or failed to meet an expectation, a whipping was often in store for them. Slaves were considered chattel, just a piece of property to be bought and sold. Although it would be in the master’s best interest to make sure his slaves were healthy and cared for, slaves were nevertheless absolutely at the mercy of their owners, who could beat, confine, chain, or sell them at their whim. The prospect of being sold and separated from family and friends at any time made slaves’ lives very insecure. Southerners claimed their slaves were happy, yet they lived in constant fear of slave revolts. They suppressed their slaves through “slave codes” so they would be less likely to revolt. Some of these measures included making it illegal to teach them to read and write, preventing slaves from getting married legally, and forbidding slaves to gather in large groups.

Despite the horrors of slavery, slaves formed their own communities and culture. Most slaves were Christians, at the **behest** of their masters, but they found hope in their religion and the promises of the Bible. They developed their own practices of Christianity incorporating elements of their ancestors’ African culture, making their own ceremonies, songs, and prayers. Religious folk songs, **spirituals**, became an important part of slave culture, giving them hope and also providing a way for secret communication with each other. Family was very important to them and they celebrated marriages according to their own **rites** (since legal marriage was banned) and welcomed the birth of children. Together they mourned the passing of loved ones. They depended on the network of extended family as nuclear families were often broken up and grandparents or aunts and uncles would care for children.

Southern Position: The “Peculiar Institution”

Many Southerners during the decades that followed the Revolution and Constitutional Convention saw slavery as a “necessary evil”--a practice they recognized as morally wrong but that was economically and politically necessary for the well-being of the South. Thomas Jefferson, for instance, wrote things against slavery yet owned slaves himself whom he never freed. In the earlier days, it was not uncommon

for masters to free slaves or to allow them to work for money with which they could buy their freedom. Many Founding Fathers feared the economic consequences of ending slavery outright, yet they hoped that the practice of slavery would not expand and that eventually it would “fade out.” Slavery actually was decreasing until the invention of the cotton gin.

With the dawn of the Cotton Kingdom and as the North became spoke out more against slavery, the South became more defensive of the institution of slavery and claimed it was a “positive good” which benefitted not only the Southern economy, but the slaves themselves. They made stricter laws against freeing slaves or allowing slaves to buy their freedom. Southerners dubbed slavery their “peculiar institution.” Senator John C. Calhoun of South Carolina, one of the most outspoken leaders of the South, state’s rights, and slavery, wrote: “Many in the South once believed that [slavery] was a moral and political evil; that folly and delusion are gone; we see it now in its true light, and regard it as the most safe and stable basis for free institutions in the world.” Calhoun is asserting that the enslavement of some people is the basis for institutions that allow other people to be free. Pro-slavery advocates used religion and “science” to justify slavery: Southern ministers said the Bible required that black people be slaves and Southern “scientists” said black people were an inferior race and only suitable to serve the white race.

The South also claimed that their institution of slavery was better than the Northern factory system because slave masters provided food, clothing, and shelter for their slaves and cared for them when they were too old or sick to work. They claimed that factory owners in the North treated their poor employees (often immigrants) far worse with their long hours, barely livable wages, and job insecurity. Factory owners did not care for workers who got injured on the job or care for them in retirement.

Northern Positions

Although northern states could afford to ban slavery and opposed the institution as immoral and unnecessary, most Northerners in the 19th century were still racist and considered black people--slave or free--to not be full citizens and they often practiced segregation in schools and public places and did not grant black people all the rights of citizens. Many working class white Americans feared that working class blacks would take their jobs away. Northerners held a variety of positions on slavery: some thought each state had the right to decide for itself and that the North should not interfere with the South’s right to practice slavery; others held the government could not interfere with citizens’ property, which included slaves. Some wanted to stop the spread of slavery into new territories but respected the right of the current slaveholders and slave states--they hoped slavery would gradually fade out as a practice. Others wanted to end slavery but to transport the African Americans back to Africa, deeming them unfit for white American society. Finally, there were those who saw slavery as a *moral* issue and not just a political or legal one and argued against the practice as objectively evil.

This last group of people, small but powerful, were inspired by the Second Great Awakening to fight for slaves’ freedom: the Abolitionists. Some Abolitionists were inspired by religious convictions, others were freed or runaway slaves who fought for the freedom of their families and fellow slaves. Some fought political battles, others physical battles; some wrote books and articles, others helped smuggle slaves to freedom. We will spend the rest of the week learning about some of the heroic abolitionist leaders and their noble attempts to fight for the end of slavery in the United States.

Sources:

Boorstin, Daniel J. and Brooks Mather Kelley. A History of the United States. Prentice Hall Classics. United States History to 1877.

Baning Slavery by State

Note: Most Northern states passed laws of *gradual emancipation* during the year listed. This looked different state to state, but they usually stated that children born to slaves after a certain year would be free. Rarely did the states completely emancipate all slaves at once. Abraham Lincoln's Emancipation Proclamation (1863) immediately freed all slaves legally, but not until the Civil War was over and the Southern states re-joined the Union did Congress pass the 13th Amendment to the Constitution which once and for all outlawed the practice of slavery. Many Northern states that joined after 1787 never had slavery at all so are not listed here.

State	Year Slavery Abolished	State	Year Slavery Abolished
Vermont	1777	Maryland	1865 (13th Amendment)
Pennsylvania	1780	Virginia	1865 (13th Amendment)
New Hampshire	1783	North Carolina	1865 (13th Amendment)
Massachusetts	1783	South Carolina	1865 (13th Amendment)
Rhode Island	1784	Georgia	1865 (13th Amendment)
Connecticut	1784	Alabama	1865 (13th Amendment)
Ohio, Michigan, Indiana, Illinois, & Wisconsin	1787 (Northwest Ordinance forbids slavery new territory)	Mississippi	1865 (13th Amendment)
New York	1799	Florida	1865 (13th Amendment)
New Jersey	1804	Texas	1865 (13th Amendment)
Maine	1820 (Missouri Compromise)	Kentucky	1865 (13th Amendment)
California	1850 (Compromise of 1850)	Tennessee	1865 (13th Amendment)
Oregon	1857	Missouri	1865 (13th Amendment)
Kansas	1860	Louisiana	1865 (13th Amendment)
		Arkansas	1865 (13th Amendment)

Vocabulary:

Antebellum: occurring or existing before a particular war, especially the American Civil War.

Cash Crops: a crop produced for its commercial value rather than for use by the grower.

Spirituals: a religious song of a kind associated with black Christians of the southern US, and thought to derive from the combination of European hymns and African musical elements by black slaves.

Artisans: a worker in a skilled trade, especially one that involves making things by hand.

Rite: a religious or other solemn ceremony or act.

Behest: a person's orders or command.

Yeoman: a man holding and cultivating a small landed estate; a freeholder.

Textile: relating to fabric or weaving.

Name/Section:
U.S. History
Mrs. Jimenez

U.S. Expansion Map

Label this map with the following territories the U.S. gained. Answer on your own, then check and correct your work with the map we completed in class or pg. 396 in your textbook.



1. Thirteen Original States (1787)
2. Oregon Country (1846)
3. Mexican Cession (1848)
4. Land from Webster- Ashburton Treaty (1842)*
5. Louisiana Purchase (1803)
6. Gadsden Purchase (1853)
7. Convention of 1818
8. Florida Cession (1821)
9. Texas Annexation (1845)
10. United States (Treaty of Paris 1783).

*Not marked on map; you have to draw it in.

Wednesday's Lesson: The Underground Railroad

The Underground Railroad was a network of people, African American as well as white, offering shelter and aid to escaped slaves from the South. It developed as a convergence of several different **clandestine** efforts. The exact dates of its existence are not known, but it operated from the late 18th century to the Civil War, at which point its efforts continued to undermine the Confederacy in a less-secretive fashion.

What Was the Underground Railroad?

The earliest mention of the Underground Railroad came in 1831 when slave Tice Davids escaped from Kentucky into Ohio and his owner blamed an “underground railroad” for helping Davids to freedom. In 1839, a Washington newspaper reported an escaped slave named Jim had revealed, under torture, his plan to go north following an “underground railroad to Boston.”

Vigilance Committees—created to protect escaped slaves from bounty hunters in New York in 1835 and Philadelphia in 1838—soon expanded their activities to guide slaves on the run. By the 1840s, the term Underground Railroad was part of the American vernacular.

How the Underground Railroad Worked

Most of the slaves helped by the Underground Railroad escaped border states such as Kentucky, Virginia and Maryland. In the deep South, the Fugitive Slave Act of 1793 made capturing escaped slaves a lucrative business, and there were fewer hiding places for them. **Fugitive** slaves were typically on their own until they got to certain points farther north.

People known as “conductors” guided the fugitive slaves. Hiding places included private homes, churches, and schoolhouses. These were called “stations,” “safe houses,” and “depots.” The people operating them were called “stationmasters.” There were many well-used routes stretching west through Ohio to Indiana and Iowa. Others headed north through Pennsylvania and into New England or through Detroit on their way to Canada.

Fugitive Slave Acts

The reason many escapees headed for Canada was the Fugitive Slave Acts. The first act, passed in 1793, allowed local governments to **apprehend** and **extradite** escaped slaves from within the borders of free states back to their point of origin, and to punish anyone helping the fugitives. Some Northern states tried to combat this with Personal Liberty Laws, which were struck down by the Supreme Court in 1842. The Fugitive Slave Act of 1850 was designed to strengthen the previous law, which was felt by southern states to be inadequately enforced. This update created harsher penalties and set up a system of commissioners that promoted favoritism towards slave owners and led to some freed slaves being recaptured. For an escaped slave, the northern states were still considered a risk.

Meanwhile, Canada offered blacks the freedom to live where they wanted, sit on juries, run for public office and more, and efforts at extradition had largely failed. Some Underground Railroad operators based themselves in Canada and worked to help the arriving fugitives settle in.

Who Ran the Underground Railroad?

Most Underground Railroad operators were ordinary people, farmers and business owners, as well as ministers. Some wealthy people were involved, such as Gerrit Smith, a millionaire who twice ran for president. In 1841, Smith purchased an entire family of slaves from Kentucky and set them free. One of the earliest known people to help fugitive slaves was Levi Coffin, a Quaker from North Carolina. He started around 1813 when he was 15 years old. Coffin said that he learned their hiding places and sought them out to help them move along. Eventually, they began to find their way to him. Coffin later moved to Indiana and then Ohio, and continued to help escaped slaves wherever he lived.

End of the Line

The Underground Railroad ceased operations about 1863, during the Civil War. In reality, its work moved above ground as part of the Union effort against the Confederacy. Harriet Tubman played a significant part by leading intelligence operations and fulfilling a command role in Union Army operations to rescue the emancipated slaves.

Harriet Tubman (ca. 1820-1913)

“I had reasoned this out in my mind; there was one of two things I had a right to, liberty or death; if I could not have one, I would have the other; for no man should take me alive.”

Harriet Tubman was a leading Abolitionist before the Civil War and is the most famous conductor of the Underground Railroad, leading hundreds of slaves to freedom. She was born a slave in Maryland, named Araminta Ross. From early childhood she worked variously as a maid, a nurse, a field hand, a cook, and a woodcutter. She later adopted her mother’s first name, Harriet, and took her last name from John Tubman, her free husband, after they married in 1844.



In 1849, on the strength of rumours that she was about to be sold, Tubman fled to Philadelphia, leaving behind her husband, parents, and siblings. In December 1850 she made her way to Baltimore, Maryland, whence she led her sister and two children to freedom. That journey was the first of some 19 increasingly dangerous **forays** into Maryland in which, over the next decade, she conducted upward of 300 fugitive slaves along the Underground Railroad to Canada. By her extraordinary courage, ingenuity, persistence, and iron discipline, which she enforced upon her charges, Tubman became the railroad’s most famous conductor and was known as the “Moses of her people.” It has been said that she never lost a fugitive she was leading to freedom.

Rewards offered by slaveholders for Tubman’s capture eventually totaled \$40,000. Abolitionists, however, celebrated her courage. John Brown, who consulted her about his own plans to organize an antislavery raid of a federal armoury in Harpers Ferry, Virginia (now in West Virginia), referred to her as “General” Tubman. About 1858 she bought a small farm near Auburn, New York, where she placed her aged parents (she had brought them out of Maryland in June 1857) and herself lived thereafter. From 1862 to 1865 she served as a scout, as well as nurse and laundress, for Union forces in South Carolina. For the Second Carolina Volunteers, under the command of Col. James Montgomery, Tubman spied on Confederate territory. When she returned with information about the locations of warehouses and ammunition, Montgomery’s troops were able to make carefully planned attacks. For her wartime service Tubman was paid so little that she had to support herself by selling homemade baked goods.

After the Civil War Tubman settled in Auburn and began taking in orphans and the elderly, a practice that eventuated in the Harriet Tubman Home for **Indigent** Aged Negroes. The home later attracted the support of former abolitionist comrades and of the citizens of Auburn, and it continued in existence for some years after her death. Upon her death in 1913, the outpouring of condolences reached across all racial lines, economic divisions, and from around the world. During her lifetime, Harriet Tubman had dreamed that one day all men of all colors would come together and be as one.

Sources: <https://www.britannica.com/biography/Harriet-Tubman>;
<https://www.history.com/topics/black-history/underground-railroad>

Clandestine: kept secret or done secretly, especially because illicit.

Fugitive: a person who has escaped from a place or is in hiding.

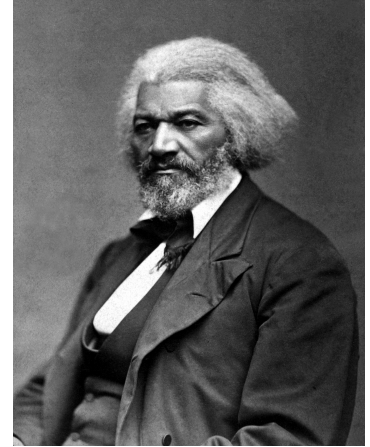
Extradite: hand over (a person accused of a crime) to the jurisdiction of the foreign state in which the crime was committed.

Apprehend: arrest (someone) for a crime.

Indigent: poor; needy.

Frederick Douglass (1818-1895)

Frederick Douglass 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.



Douglass was born in 1818, though the month and day are uncertain; he later opted to celebrate his birthday on February 14. Separated as an infant from his slave mother (he never knew his white father), Frederick lived with his grandmother on a Maryland plantation until he was eight years old, when his owner sent him to Baltimore to live as a house servant with the family of Hugh Auld, whose wife defied state law by teaching the boy to read. Auld, however, declared that learning would make him unfit for slavery, and Frederick was forced to continue his education **surreptitiously** with the aid of schoolboys in the street. Upon the death of his master, he was returned to the plantation as a field hand at 16. Later he was hired out in Baltimore as a ship **caulker**. 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, MA, where he worked as a labourer for three years, **eluding** slave hunters by changing his surname to Douglass.

At a Nantucket, Massachusetts, antislavery convention in 1841, Douglass was invited to describe his feelings and experiences under slavery. These **extemporaneous** remarks were so **poignant** and eloquent that he was unexpectedly catapulted into a new career as agent for the Massachusetts Anti-Slavery Society. From then on, despite heckling and mockery, insult, and violent personal attack, Douglass never flagged in his devotion to the abolitionist cause.

To counter skeptics who doubted that such an articulate spokesman could ever have been a slave, Douglass felt impelled to write his autobiography in 1845, revised and completed in 1882 as *Life and Times of Frederick Douglass*. Douglass's account became a classic in American literature as well as a primary source about slavery from the bondman's viewpoint. To avoid recapture by his former owner, whose name and location he had given in the narrative, Douglass left on a two-year speaking tour of Great Britain and Ireland. Abroad, Douglass helped to win many new friends for the abolition movement and to cement the bonds of humanitarian reform between the continents.

Douglass returned with funds to purchase his freedom and also to start his own antislavery newspaper, the *North Star*, which he published from 1847 to 1860 in Rochester, New York. The abolition leader William Lloyd Garrison disagreed with the need for a separate black-oriented press, and the two men broke over this issue as well as over Douglass's support of political action to supplement moral persuasion. Thus, after 1851 Douglass allied himself with the faction of the movement led by James G. Birney. He did not countenance violence, however, and specifically counseled against the raid on Harpers Ferry, Virginia (October 1859).

During the Civil War (1861–65) Douglass became a consultant to President Abraham Lincoln, advocating that former slaves be armed for the North and that the war be made a direct confrontation against slavery. Throughout Reconstruction (1865–77), he fought for full civil rights for freedmen and vigorously supported the women's rights movement. He died of a heart attack on February 20, 1895 at the age of 77, one of the most remarkable abolitionists and advocates for equal civil rights.

<https://www.britannica.com/biography/Frederick-Douglass>

Poignant: evoking a keen sense of sadness or regret.

Oratorical: relating to the art or practice of public speaking.

Surreptitiously: secretly

Extemporaneous: spoken or done without preparation

Elude: evade or escape from, in a skillful or cunning way.

Caulker: a person who fills gaps of ships with a waterproof sealant.

Thursday's Lesson: Abolitionists

Today we will continue learning about more Abolitionists and the various actions each decided to take in the fight against slavery: John Brown's militant action, the power of Harriet Beecher Stowe's words, and Sojourner Truth's political activism. This is only a sampling of the many people who fought for the abolition of slavery, but it gives you a taste of the breadth, complexity, and different approaches to the common mission.

John Brown (1800-1859)

John Brown was born on May 9, 1800, in Torrington, Connecticut, to Ruth Mills and Owen Brown. Owen, who was a **Calvinist** and worked as a **tanner**, ardently believed that slavery was wrong. As a 12-year-old boy traveling through Michigan, Brown witnessed an enslaved African American boy being beaten, which haunted him for years to come and informed his own abolitionism. Initially, Brown studied to work in the ministry, but instead he decided to take up his father's trade. Brown married and became the father of 12 children.

Ardent Abolitionist

Brown's first militant actions as part of the abolitionist movement took place during Bleeding Kansas, when pro-slavery and anti-slavery settlers were trying to win the majority to determine whether or not Kansas would be slave state. Two of his sons had moved to Kansas and were involved in the abolitionist movement there. His sons summoned their father, fearing attack from pro-slavery settlers. Confident he and his family could bring Kansas into the Union as a "free" state for black people, Brown went west to join his sons. After pro-slavery activists attacked at Lawrence, Kansas, in 1856, Brown and other abolitionists mounted a counterattack. They targeted a group of pro-slavery settlers called the Pottawatomie Rifles and massacred five of them on May 25, 1856. John Brown's legend as a militant abolitionist was only just beginning. He traveled all over the country to raise money and obtain weapons for the cause. In the meantime, Kansas held elections and voted to be a free state in 1858.

Harpers Ferry Attack

John Brown is most well-known for his attack on a U.S. military armory at Harpers Ferry, VA (now WV). By early 1859, Brown was leading raids to free slaves in areas where forced labor was still in practice, primarily in the present-day Midwest. At this time, he also met Harriet Tubman and Frederick Douglass, activists and abolitionists both, and they became important people in Brown's life. With Tubman, whom he called "General Tubman," Brown began planning an attack on slaveholders, as well as the armory at Harpers Ferry, using armed freed slaves. He hoped the attack would help lay the groundwork for a slave revolt.

Brown recruited 22 men in all, including two of his sons and several freed slaves. The operation began on October 16, 1859, when they raided Harpers Ferry to seize both weapons and pro-slavery leaders in the town. Key to the raid's success was seizing the armory before officials in Washington, D.C., could be informed and send reinforcements. But the townspeople and local militia began to fight back, successfully capturing a bridge over the Potomac River, cutting off an important escape route for them.

Late in the afternoon of October 17, President James Buchanan ordered a company of Marines under the command of Colonel Robert E. Lee to march into Harpers Ferry. The next morning, Lee attempted to get Brown to surrender, but the latter refused. Ordering the Marines under his command to attack, the military men stormed John Brown's Fort, taking all of the abolitionist fighters and their captives alive. In the end, John Brown's raid on Harpers Ferry ended in failure but raised important questions about the evils of slavery and which direction the abolitionist cause might take.

In November, a jury found Brown guilty of treason against the Commonwealth of Virginia. In a speech to the court before his sentencing, Brown stated his actions to be just and God-sanctioned. Debate ensued over how Brown should be viewed, deepening the divide between North and South. Brown was hanged on December 2, 1859, at the age of 59 and became a martyr for the abolitionist cause.

Harriet Beecher Stowe (1811-1896)



Abolitionist author, Harriet Beecher Stowe rose to fame in 1851 with the publication of her best-selling book, *Uncle Tom's Cabin*, which highlighted the evils of slavery, angered the slaveholding South, and inspired pro-slavery copy-cat works in defense of the institution of slavery.

Stowe was born on June 14, 1811 in Litchfield, Connecticut, the seventh child of famed Congregational minister Lyman Beecher and Roxana Foote Beecher. Stowe's mother died when she was five years old and her sister Catherine became the most pronounced influence on young Harriet's life. At age eight, she began her education and later, in 1824, she attended Catherine Beecher's Hartford Female Seminary, which exposed young women to many of the same courses available in men's academies.

Stowe's **proclivity** for writing was evident in the essays she produced for school.

Stowe became a teacher, working from 1829 to 1832 at the Hartford Female Seminary.

In 1832, when Stowe's father accepted the position of president of the esteemed Lane Seminary in Cincinnati, Ohio, she went with him. There, she met some of the great minds and reformers of the day, including noted abolitionists. In 1836, she met and married Calvin Stowe, a professor at the Lane Seminary. He encouraged her writing, they had seven children, and weathered financial and other problems during their decades-long union. Stowe would write countless articles, some were published in the renowned women's magazine of the times, Godey's Lady's Book. She also wrote 30 books, covering a wide range of topics from homemaking to religion in nonfiction, as well as several novels.

The turning point in Stowe's personal and literary life came in 1849, when her son died in a cholera epidemic that claimed nearly 3000 lives in her region. She later said that the loss of her child inspired great empathy for enslaved mothers who had their children sold away from them. The passage of the Fugitive Slave Act of 1850, which legally compelled Northerners to return runaway slaves, infuriated Stowe and many in the North. This was when Stowe penned what would become her most famous work, the novel, *Uncle Tom's Cabin; Or, Life Among the Lowly*. Originally **serialized** in the National Era, Stowe saw her tale as a call to arms for Northerners to defy the Fugitive Slave Act. The vivid characters and great empathy inspired by the book was further aided by Stowe's strong Christianity.

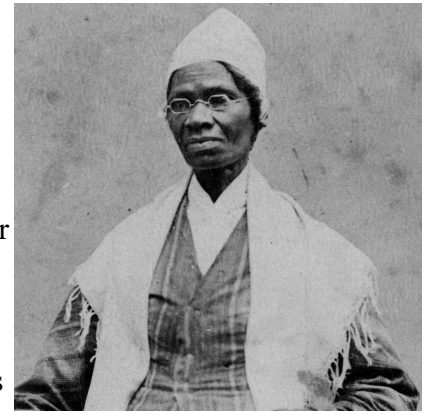
Uncle Tom's Cabin was released as a book in March 1852, selling 300,000 copies in the US in the first year. It was later performed on stage and translated into dozens of languages. When some claimed her portrait of slavery was inaccurate, Stowe published *Key to Uncle Tom's Cabin*, a book of primary source historical documents that backed up her account, including the narratives of notable former slaves Frederick Douglass and Josiah Henderson. Southern pro-slavery advocates banned the sale of the novel in the South and countered with books of their own, such as Mary Henderson Eastman's *Aunt Phillis's Cabin; Or, Southern Life as It Is*. This work and others like it attempted to portray slavery as a benevolent institution, but never received the acclaim or widespread readership of Stowe's.

Stowe used her fame to petition to end slavery. She toured nationally and internationally, speaking about her book and donating some of what she earned to help the antislavery cause. She also wrote extensively on behalf of abolition..

During the Civil War, Stowe became one of the most visible professional writers. For years, popular folklore claimed that President Abraham Lincoln, upon meeting Stowe in 1862, said, "So you're the woman who wrote the book that started this great war." In 1873, Stowe and her family moved to Hartford, Connecticut, where she remained until her death in 1896, summering in Florida. She helped breathe new life into the Wadsworth Atheneum Museum of Art, and was involved with efforts to launch the Hartford Art School, later part of the University of Hartford.

Sojourner Truth (1797-1883)

A former slave, Sojourner Truth became an outspoken advocate for abolition, temperance, and civil and women's rights in the nineteenth century. Her Civil War work earned her an invitation to meet President Abraham Lincoln in 1864.



Truth was born Isabella Bomfree, a slave in Dutch-speaking Ulster County, New York in 1797. She was bought and sold four times, and subjected to harsh physical labor and violent punishments. In her teens, she was united with another slave with whom she had five children, beginning in 1815. In 1827—a year before New York's law freeing slaves was to take effect—Truth ran away with her infant Sophia to a nearby abolitionist family, the Van Wageners. The family bought her freedom for twenty dollars and helped Truth successfully sue for the return of her 5-year-old-son Peter, who was illegally sold into slavery in Alabama.

Truth moved to New York City in 1828, where she worked for a local minister. By the early 1830s, she participated in the religious revivals and became a charismatic speaker. In 1843, she declared that the Spirit called on her to preach the truth, renaming herself Sojourner Truth.

As an **itinerant** preacher, Truth met abolitionists William Lloyd Garrison and Frederick Douglass. Garrison's anti-slavery organization encouraged Truth to give speeches about the evils of slavery. She never learned to read or write. In 1850, she dictated what would become her autobiography—*The Narrative of Sojourner Truth*—to Olive Gilbert, who assisted in its publication. Truth survived on sales of the book, which also brought her national recognition. She met women's rights activists, including Elizabeth Cady Stanton and Susan B. Anthony, as well as temperance advocates—both causes she quickly championed.

In 1851, Truth began a lecture tour that included a women's rights conference in Akron, Ohio, where she delivered her famous "Ain't I a Woman?" speech. In it, she challenged prevailing notions of racial and gender inferiority and inequality by reminding listeners of her combined strength (Truth was nearly six feet tall) and female status. Truth ultimately split with Douglass, who believed suffrage for formerly enslaved men should come before women's suffrage; she thought both should occur together.

During the 1850's, Truth settled in Battle Creek, Michigan, where three of her daughters lived. She continued speaking nationally and helped slaves escape to freedom. When the Civil War started, Truth urged young men to join the Union cause and organized supplies for black troops. After the war, she was honored with an invitation to the White House and became involved with the Freedmen's Bureau, helping freed slaves find jobs and build new lives. While in Washington, DC, she lobbied against segregation, and in the mid 1860s, when a streetcar conductor tried to violently block her from riding, she ensured his arrest and won her subsequent case. In the late 1860s, she collected thousands of signatures on a petition to provide former slaves with land, though Congress never took action. Nearly blind and deaf towards the end of her life, Truth spent her final years in Michigan.

Calvinist: an adherent of the Protestant theological system of John Calvin and his successors.

Tanner: a person who tans animal hides, especially to earn a living.

Proclivity: a tendency to choose or do something regularly; an inclination or predisposition toward a particular thing.

Serialized: publish or broadcast (a story or play) in regular installments.

Itinerant: traveling from place to place.

Sources:

<https://www.biography.com/activist/john-brown>

<https://www.womenshistory.org/education-resources/biographies/harriet-beecher-stowe>

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Friday: “What to a Slave is the Fourth of July?” - Frederick Douglass (excerpts) July 5, 1852 - Rochester, NY

Frederick Douglass gave this speech to the Rochester Ladies' Anti-Slavery Society in Rochester, NY. The occasion was a celebration of Independence Day, a black man speaking to a white audience. Here are only excerpts from this lengthy and powerful speech. He begins with an overview of the American Revolution and the courage and nobility of the Founding generation. But then he points out the major problem: a nation that proclaims liberty and equality for all persists in the practice of slavery.

(1) This, for the purpose of this celebration, is the 4th of July. It is the birthday of your National Independence, and of your political freedom. This, to you, is what the **Passover** was to the **emancipated** people of God. It carries your minds back to the day, and to the act of your great deliverance; and to the signs, and to the wonders, associated with that act, and that day. This celebration also marks the beginning of another year of your national life; and reminds you that the Republic of America is now 76 years old....

(2) Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

(3) Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions!.. But, such is not the state of the case. I say it with a sad sense of the **disparity** between us. I am not included **within the pale** of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. — The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought life and healing to you, has brought stripes and death to me. This Fourth [of] July is *yours*, not *mine*. *You* may rejoice, *I* must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, **lowering** up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrecoverable ruin! I can to-day take up the **plaintive** lament of a **peeled** and woe-smitten people!...

(4) Fellow-citizens; above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, “may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!” To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then fellow-citizens, is AMERICAN SLAVERY. I shall see, this day, and its popular characteristics, from the slave’s point of view. Standing, there, identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the

professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is **fettered**, in the name of the constitution and the Bible, which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery — the great sin and shame of America! “I will not **equivocate**; I will not excuse;” I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.

(5) But I fancy I hear some one of my audience say, it is just in this circumstance that you and your brother abolitionists fail to make a favorable impression on the public mind. Would you argue more, and denounce less, would you persuade more, and rebuke less, your cause would be much more likely to succeed. But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slaveholders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia, which, if committed by a black man, (no matter how ignorant he be), subject him to the punishment of death; while only two of the same crimes will subject a white man to the like punishment. What is this but the acknowledgement that the slave is a moral, intellectual and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statute books are covered with **enactments** forbidding, under severe fines and penalties, the teaching of the slave to read or to write. When you can point to any such laws, in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, *then* will I argue with you that the slave is a man!...

(6) Would you have me argue that man is entitled to liberty? that he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to be understood? How should I look to-day, in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom? speaking of it relatively, and positively, negatively, and affirmatively. To do so, would be to make myself ridiculous, and to offer an insult to your understanding. — There is not a man beneath the canopy of heaven, that does not know that slavery is wrong *for him*.

(7) What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to **sunder** their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and

stained with pollution, is *wrong*? No! I will not. I have better employments for my time and strength than such arguments would imply.

(8) What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is passed.

(9) At a time like this, scorching irony, not convincing argument, is needed. O! had I the ability, and could I reach the nation's ear, I would, to-day, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the **propriety** of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

(10) What, to the American slave, is your 4th of July? I answer: a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a **sham**; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciations of tyrants, brass fronted **impudence**; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade, and solemnity, are, to him, mere **bombast**, fraud, deception, impiety, and hypocrisy — a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices, more shocking and bloody, than are the people of these United States, at this very hour. ... For revolting barbarity and shameless hypocrisy, America reigns without a rival.

Source and full text: <https://teachingamericanhistory.org/library/document/what-to-the-slave-is-the-fourth-of-july/>

Vocabulary

Passover: the major Jewish spring festival which commemorates the liberation of the Israelites from Egyptian slavery.

Emancipated: freed, liberated.

Disparity: a great difference.

Within the pale: within the area or limits.

Lowering: the action of moving someone or something in a downward direction; behave in a way that is perceived as unworthy or debased.

Plaintive: sounding sad and mournful.

Peeled: the outer covering or skin being removed from.

Fettered: restrained with chains or manacles, restricted, confined.

Equivocate: use ambiguous language so as to conceal the truth or avoid committing oneself.

Enactments: the process of passing legislation.

Sunder: split apart.

Propriety: the state or quality of conforming to conventionally accepted standards of behavior or morals.

Sham: a thing that is not what it is purported to be, bogus, false, fake.

Impudence: the quality of not showing due respect for another person; impertinent.

Bombast: high-sounding language with little meaning, used to impress people.