

Common Core Lesson Plan

Topic: Sectionalism

Title: Slavery Debate

Overview: Students will identify and examine reasons why the North and South were developing so differently and how this led to a split in the country that led to war.

Resources (primary resource documents, artifacts, material needs, etc.)

<http://www.indiana.edu/~libsalc/cartoons/1860.html> picture

<http://www.uta.edu/faculty/maizlish/homepage.htm> picture

<http://www.lva.virginia.gov/lib-edu/education/psd/nation/henry1773.htm> (Patrick Henry on Slavery)

<http://www.lva.virginia.gov/lib-edu/education/psd/colony/james.htm> (petition of James, slave)

<http://www.lva.virginia.gov/lib-edu/education/psd/colony/tj.htm> (Thomas Jefferson to his daughter)

<http://www.lva.virginia.gov/lib-edu/education/psd/nation/notes.htm> (Thomas Jefferson on slavery)

<http://www.lva.virginia.gov/lib-edu/education/psd/nation/halifax.htm> (Proslavery petition)

<http://www.lva.virginia.gov/lib-edu/education/psd/nation/nancy.htm> (request of a free black slave)

<http://www.lva.virginia.gov/lib-edu/education/psd/index.htm> (primary source website)

Common Core Standards

RH 1,2,3,10

WHST 1,4,7,9,10

Essential Standards

8.G.1, 8.H.1, 8.H.2, 8.H.3, 8.C.1, 8.E.1, 8.C&G.1, 8.C&G.2

Background Information

Students should have an understanding of the 13 Colonies, slavery and how they were developing differently in the 1800s.

Instructional Sequence (before, during, and after instruction)

Step 1

Anticipatory Set: Student will examine the two political cartoons. Students and teacher will discuss the meaning of the cartoons and how they explained the events of the time. What do the scale and Lincoln represent? (keeping the balance of free and slave stated with the Kansas-Nebraska Decision) Why does the map represent in the picture with the men and who are the caricatures of the men? (Lincoln and discourse about the Dred Scott decision.)

Step 2

Students will be given short primary sources to read and analyze. Have students work in pairs for reading.

Step 3

Students will present their interpretation of the reading to the class.

Step 4

Students listening to the presentations will take notes for debate. Have students fold their paper in to 6 blocks and label each block with the title of each reading. Students will use their notes to help them decide if they are for or against slavery

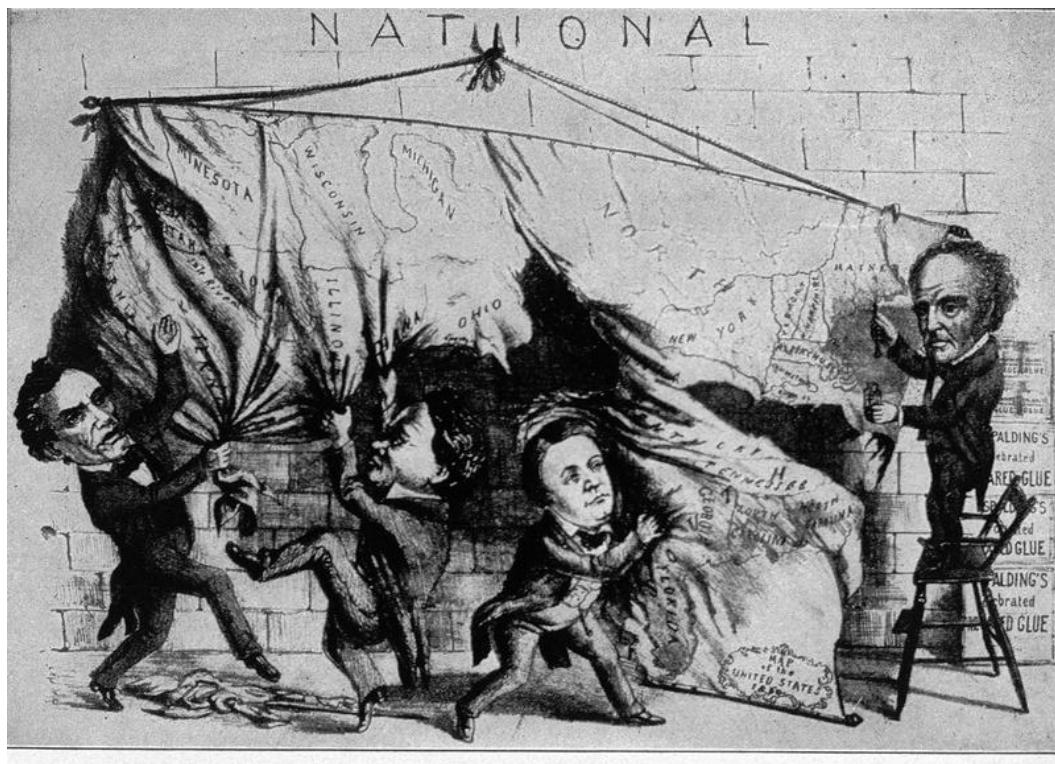
Step 5

Students will debate whether they are anti or pro slavery. The teacher will pass out index cards with a name, occupation and state of a fictional person from the 1800's. They will pretend they are that person during the debate. People that should be represented during the debate: slave domestic, slave field hand, free field hand, slave master, slave hunter, plantation owner, politician from the North, factory worker from North, rich person from North, poor person from north, women from the North, child in the north, child in the South, Just to name a few examples of who should be included in the debate.

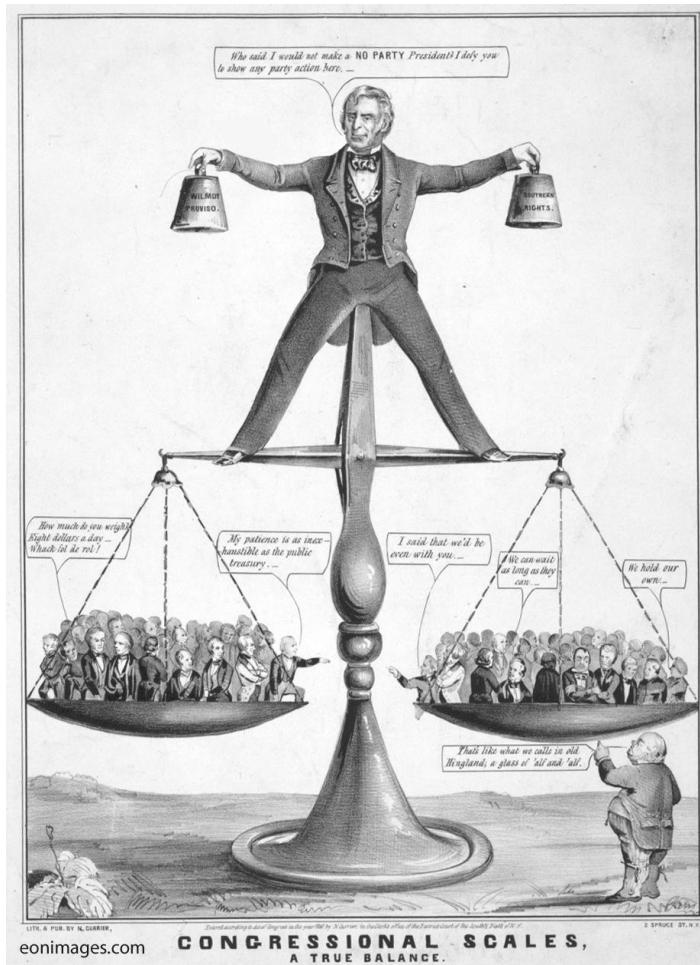
Step 6

Students will write a summary defending their side. Students will support their argument from their notes and debate.

Political Cartoons



DIVIDING THE NATIONAL MAP



Patrick Henry on Slavery * January 18, 1773

It is not a little surprising that Christianity, whose chief excellence consists in softening the human heart, in cherishing & improving its finer Feelings, should encourage a Practice so totally repugnant to the first Impression of right & wrong. What adds to the wonder is that this Abominable Practice has been introduced in the most enlightened Ages, Times that seem to have pretensions to boast of high Improvements in the Arts, Sciences, & refined Morality, have brought into general use, & guarded by many Laws, a Species of Violence & Tyranny, which our more rude & barbarous, but more honest Ancestors detested. Is it not amazing, that at a time, when the Rights of Humanity are defined & understood with precision, in a Country above all others fond of Liberty, that in such an Age, & such a Country we find Men, professing a Religion the most humane, mild, meek, gentle & generous, adopting a Principle as repugnant to humanity as it is inconsistent with the Bible and destructive to Liberty. . . .

I cannot but wish well to a people whose System imitates the Example of him whose Life was perfect. And believe me, I shall honour the Quakers for their noble Effort to abolish Slavery. It is equally calculated to promote moral & political Good.

Would any one believe that I am Master of Slaves of my own purchase! I am drawn along by the general inconvenience of living without them. . . .

I believe a time will come when the oppo. will be offered to abolish this lamentable Evil. Every thing we can do is to improve it, if it happens in our day, if not, let us transmit to our descendants together with our Slaves, a pity for their unhappy Lot, & an abhorrence for Slavery. If we cannot reduce this wished for Reformation to practice, let us treat the unhappy victims with lenity, & it is the furthest advance we can make toward Justice.

*excerpt

Petition of James, a Slave * November 31, 1786

To the honorable the speaker & gentlemen of the genl. Assembly:

The petition of James a slave belonging to Will: Armistead of New Kent County humbly sheweth: That your petitioner persuaded of the just right which all mankind have to Freedom, notwithstanding his own state of bondage, with an honest desire to serve this country in its defense thereof did, during the ravages of Lord Cornwallis thro' this state by the permission of his master, enter into the service of the Marquis Lafayette: That during the time of his serving the Marquis he often at the peril of his life found means to frequent the British camp by which means he kept open a channel of the most useful communication to the army of the state: That at different times your petitioner conveyed inclosures from the Marquis into the enemies lines of the most secret & important kind; the possession of which if discovered on him would have most certainly endangered the life of your petitioner: That he undertook & performed all commands with cheerfulness & fidelity in opposition to the persuasion & example of many thousands of his unfortunate condition. For proof of the above your petitioner begs leave to refer to the certificate of the Marquis Lafayette hereto annexed, & after taking his case as here stated into consideration he humbly intreats that he may be granted that Freedom, which he flatters himself he has to some degree contributed to establish; & which he hopes always to prove himself worthy of: nor does he desire ever this inestimable favor unless his present master from whom he has experienced everything which can make tolerable the state of Slavery, shall be made adequate compensation for the loss of a valuable workman, which your petitioner humbly requests may be done & your petitioner shall ever pray &c

*excerpt

Thomas Jefferson to Martha * March 28, 1787

I do not like your saying that you are unable to read the antient print of your Livy, but with the aid of your master. We are always equal to what we undertake with resolution. A little degree of this will enable you to decypher your Livy. If you always lean on your master, you will never be able to proceed without him. It is a part of the American character to consider nothing as desperate; to surmount every difficulty by resolution and contrivance. In Europe there are shops for every want. Its inhabitants therefore have no idea that their wants can be furnished otherwise. Remote from all other aid, we are obliged to invent and to execute; to find means within ourselves, and not to lean on others. Consider therefore the conquering your Livy as an exercise in the habit of surmounting difficulties, a habit which will be necessary to you in the country where you are to live, and without which you will be thought a very helpless animal, and less esteemed. Music, drawing, books, invention and exercise will be so many resources to you against ennui. But there are others which to this object add that of utility. These are the needle, and domestic oeconomy. . . . In the country life of America there are many moments when a woman can have recourse to nothing but her needle for employment. In a dull company and in dull weather for instance. It is ill manners to read; it is ill manners to leave them; no cardplaying there among genteel people; that is abandoned to blackguards. The needle is then a valuable resource. Besides without knowing how to use it herself, how can the mistress of a family direct the works of her servants?

* excerpt

Thomas Jefferson on Slavery * 1781

There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. . . . Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep for ever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events: that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a context. But it is impossible to be temperate and to pursue this subject through the various considerations of policy, of morals, of history natural and civil. We must be contented to hope they will force their way into every one's mind. I think a change already perceptible, since the origin of the present revolution. The spirit of the master is abating, that of the slave rising from the dust, his condition mollifying, the way I hope preparing, under the auspices of heaven, for a total emancipation, and that this is disposed, in the order of events, to be with the consent of the masters, rather than by their extirpation.

*excerpt

Proslavery Petition, November 10, 1785

To the honourable the General Assembly of Virginia the Remonstrance and Petition of the Free Inhabitants of Halifax County.

Gentlemen,

When the British Parliament usurped a Right to dispose of our Property without our Consent, we dissolved the Union with our Parent Country, and established a Constitution and Form of Government of our own, that our Property might be secure in Future. In Order to effect this, we risked our Lives and fortunes, and waded through Seas of Blood. Divine Providence smiled on our Enterprize, and crowned it with Success. And our Rights of Liberty and Property are now as well secured to us, as they can be by any human Constitution and Form of Government.

But notwithstanding this, we understand, a very subtle and daring Attempt is on Foot to deprive us of a very important Part of our Property. An Attempt carried on by the Enemies of our Country, Tools of the British Administration, and supported by a Number of deluded Men among us, to wrest from us our Slaves by an act of the Legislature for a general Emancipation of them. They have the Address, indeed to cover their Design, with the Veil of Piety and Liberality of Sentiment. But is unsupported by the Word of God, and will be ruinous to Individuals and to the Public.

It is unsupported by the Word of God. Under the Old Testament Dispensation, Slavery was permitted by the Deity himself. Thus it is recorded, in Levit. Chap. 25. Ver. 44, 45, 46. 'Both they Bond-men, and Bond-maids, which thou shalt have, shall be of the Heathen that are round about you; of them shall ye buy Bond-men and Bond-maids. Moreover, of the Children of the Strangers, that do sojourn among you of them shall ye buy, and of their Families that are with you, which they beget in your Land, and they shall be your Possession, and ye shall take them, as an Inheritance for your Children after you, to inherit them for a Possession; they shall be your Bond-men forever.' This Permission to possess and inherit Bond Servants, we have Reason to conclude, was continued through all

the Revolutions of the Jewish Government, down to the Advent of our Lord. And we do not find, that either he or his Apostles abridged it. On the Contrary, the Freedom which the Followers of Jesus were taught to expect, was a Freedom from the Bondage of Sin and Satan, and from the Dominion of their Lusts and Passions; but as to their outward Condition, whatever that was, whether Bond or Free, when they embraced Christianity, it was to remain the same afterwards. This Saint Paul hath expressly told us 1 Cor. Chap. 7. Ver. 20th. where he is speaking directly to this very Point; 'Let every Man abide in the same Calling, wherein he is called'; and at Ver. 24. 'Let every Man wherein he is called therein abide with God.' Thus it is evident the above Attempt is unsupported by the Divine Word.

It is also ruinous to Individuals and to the Public. For it involves in it, and is productive of Want, Poverty, Distress, and Ruin to the Free Citizen; Neglect, Famine, and Death to the helpless black Infant and superannuated Parent; the Horrors of all the Rapes, Murders, and Outrages, which a vast Multitude of unprincipled, unpropertied, vindictive, and remorseless Banditti are capable of perpetrating; inevitable Bankruptcy to the Revenue, and consequently Breach of public Faith, and Loss of Credit with foreign nations; and lastly Ruin to this now free and flourishing Country.

We therefore your Remonstrants and Petitioners do solemnly abjure and humble pray you, that you will discountenance and utterly reject every Motion and Proposal for emancipating our Slaves; that as the Act lately made, empowering the Owners of Slaves to liberate them has been and is still productive, in some Measure, of sundry of the above pernicious Effects, you will immediately and totally repeal it; and that as many of the Slaves, liberated by the said Act, have been guilty of Thefts and Outrages, Insolence and Violences destructive to the Peace, Safety, and Happiness of Society, you will make effectual Provision for the due Government of them.

And your Remonstrants and Petitioners shall ever pray, etc.

Request of a Free Black Person, December 6, 1815

To the Honourable the Assembly of Virginia

Your Petitioner Nancy begs leave to state that her late Master John A. Binns decd. of the County of Loudoun who made Several wills in all of which as well as by his last will & Testament left her free when she arrived to the Age of twenty five Years, which period has arrived and she is the Mother of three Children from whom she will be torn which will be almost as severe as the loss of life unless your Honourable body will thro' pity to a Mother altho of Sable hue who has all the feelings of an Affectionate Mother towards her Children pass an act allowing her to reside in the state as She is informed that under the Existing laws she will be compelled to leave the Commonwealth. As to her Character she brings Sundry persons to vouch for her uniform good Conduct & Industry whilst a slave & trusts that if allowed to stay with her Children & place where she was raised she shall find a double inducement to prompt her to Industry and good behaviour She begs leave to refer you to a Certificate of a few, She has thought it unnecessary to add More as some of them are well known to several [of] your Honourable body as also in the Senate In Hopes & earnest expectation that you will take pity on your petitioners forlorn Situation if Compelled to leave her Children & relieve her by passing an Act to allow her to reside within the Commonwealth She will ever pray &c

Patrick Henry on Slavery * January 18, 1773

What is the Practice Henry is talking about?

What is Henry wishing to change?

If slavery can not be stopped explain what should be done with slaves?

It is not a little surprising that Christianity, whose chief excellence consists in softening the human heart, in cherishing & improving its finer Feelings, should encourage a Practice so totally repugnant to the first Impression of right & wrong. What adds to the wonder is that this Abominable Practice has been introduced in the most enlightened Ages, Times that seem to have pretensions to boast of high Improvements in the Arts, Sciences, & refined Morality, have brought into general use, & guarded by many Laws, a Species of Violence & Tyranny, which our more rude & barbarous, but more honest Ancestors detested. Is it not amazing, that at a time, when the Rights of Humanity are defined & understood with precision, in a Country above all others fond of Liberty, that in such an Age, & such a Country we find Men, professing a Religion the most humane, mild, meek, gentle & generous, adopting a Principle as repugnant to humanity as it is inconsistent with the Bible and destructive to Liberty. . . .

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I believe a time will come when the oppo. will be offered to abolish this lamentable Evil. Every thing we can do is to improve it, if it happens in our day, if not, let us transmit to our descendants together with our Slaves, a pity for their unhappy Lot, & an abhorrence for Slavery. If we cannot reduce this wished for Reformation to practice, let us treat the unhappy victims with lenity, & it is the furthest advance we can make toward Justice.

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What did James do to think he earned his freedom?

If James becomes free what problems might it cause?

*excerpt

Thomas Jefferson to Martha * March 28, 1787

Livy- Latin name Titus Livius. 59 bc --17 ad , Roman historian; of his history of Rome in 142 books, only 35 survive

Why is Jefferson stating being able to study is important?

Why is necessary for a woman to have her needle?

I do not like your saying that you are unable to read the antient print of your Livy, but with the aid of your master. We are always equal to what we undertake with resolution. A little degree of this will enable you to decypher your Livy. If you always lean on your master, you will never be able to proceed without him. It is a part of the American character to consider nothing as desperate; to surmount every difficulty by resolution and contrivance. In Europe there are shops for every want. Its inhabitants therefore have no idea that their wants can be furnished otherwise. Remote from all other aid, we are obliged to invent and to execute; to find means within ourselves, and not to lean on others. Consider therefore the conquering your Livy as an exercise in the habit of surmounting difficulties, a habit which will be necessary to you in the country where you are to live, and without which you will be thought a very helpless animal, and less esteemed. Music, drawing, books, invention and exercise will be so many resources to you against ennui. But there are others which to this object add that of utility. These are the needle, and domestic oeconomy. . . . In the country life of America there are many moments when a woman can have recourse to nothing but her needle for employment. In a dull company and in dull weather for instance. It is ill manners to read; it is ill manners to leave them; no cardplaying there among genteel people; that is abandoned to blackguards. The needle is then a valuable resource. Besides without knowing how to use it herself, how can the mistress of a family direct the works of her servants?

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Thomas Jefferson on Slavery * 1781

How does Jefferson feel about slavery?

There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other.

When does Jefferson think slavery will change?

Our children see this, and learn to imitate it; for man is an imitative animal. . . . Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep for ever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events: that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a context. But it is impossible to be temperate and to pursue this subject through the various considerations of policy, of morals, of history natural and civil.

Does Jefferson think a change about slavery can happen?

We must be contented to hope they will force their way into every one's mind. I think a change already perceptible, since the origin of the present revolution. The spirit of the master is abating, that of the slave rising from the dust, his condition mollifying, the way I hope preparing, under the auspices of heaven, for a total emancipation, and that this is disposed, in the order of events, to be with the consent of the masters, rather than by their extirpation.

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To the honourable the General Assembly of Virginia the Remonstrance and Petition of the Free Inhabitants of Halifax County.

Gentlemen,

What did the Colonies do when the British tried to take away their rights?

When the British Parliament usurped a Right to dispose of our Property without our Consent, we dissolved the Union with our Parent Country, and established a Constitution and Form of Government of our own, that our Property might be secure in Future. In Order to effect this, we risked our Lives and fortunes, and waded through Seas of Blood. Divine Providence smiled on our Enterprize, and crowned it with Success. And our Rights of Liberty and Property are now as well secured to us, as they can be by any human Constitution and Form of Government.

What change is trying to be made according to the second paragraph?

But notwithstanding this, we understand, a very subtle and daring Attempt is on Foot to deprive us of a very important Part of our Property. An Attempt carried on by the Enemies of our Country, Tools of the British Administration, and supported by a Number of deluded Men among us, to wrest from us our Slaves by an act of the Legislature for a general Emancipation of them. They have the Address, indeed to cover their Design, with the Veil of Piety and Liberality of Sentiment. But is unsupported by the Word of God, and will be ruinous to Individuals and to the Public.

What will happen if slaves are freed?

It is unsupported by the Word of God. Under the Old Testament Dispensation, Slavery was permitted by the Deity himself. Thus it is recorded, in Levit. Chap. 25. Ver. 44, 45, 46. 'Both they Bond-men, and Bond-maids, which thou shalt have, shall be of the Heathen that are round about you; of them shall ye buy Bond-men and Bond-maids. Moreover, of the Children of the Strangers, that do sojourn among you of them shall ye buy, and of their Families that are with you, which they beget in your Land, and they shall be your Possession, and ye shall take them, as an Inheritance for your Children after you, to inherit them for a Possession; they shall be your Bond-men forever.' This Permission to possess and inherit Bond Servants, we have Reason to conclude, was continued through all

What does the quote from Leviticus in the Bible state about slavery?

the Revolutions of the Jewish Government, down to the Advent of our Lord. And we do not find, that either he or his Apostles abridged it. On the Contrary, the Freedom which the Followers of Jesus were taught to expect, was a Freedom from the Bondage of Sin and Satan, and from the Dominion of their Lusts and Passions; but as to their outward Condition, whatever that was, whether Bond or Free, when they embraced Christianity, it was to remain the same afterwards.

What is feared if slaves are freed?

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This Saint Paul hath expressly told us 1 Cor. Chap. 7. Ver. 20th. where he is speaking directly to this very Point; 'Let every Man abide in the same Calling, wherein he is called'; and at Ver. 24. 'Let every Man wherein he is called therein abide with God.' Thus it is evident the above Attempt is unsupported by the Divine Word.

What is the prediction if slaves are allowed to be free?

It is also ruinous to Individuals and to the Public. For it involves in it, and is productive of Want, Poverty, Distress, and Ruin to the Free Citizen; Neglect, Famine, and Death to the helpless black Infant and superannuated Parent; the Horrors of all the Rapes, Murders, and Outrages, which a vast Multitude of unprincipled, unpropertied, vindictive, and remorseless Banditti are capable of perpetrating; inevitable Bankruptcy to the Revenue, and consequently Breach of public Faith, and Loss of Credit with foreign nations; and lastly Ruin to this now free and flourishing Country.

We therefore your Remonstrants and Petitioners do solemnly abjure and humble pray you, that you will discountenance and utterly reject every Motion and Proposal for emancipating our Slaves; that as the Act lately made, empowering the Owners of Slaves to liberate them has been and is still productive, in some Measure, of sundry of the above pernicious Effects, you will immediately and totally repeal it; and that as many of the Slaves, liberated by the said Act, have been guilty of Thefts and Outrages, Insolence and Violences destructive to the Peace, Safety, and Happiness of Society, you will make effectual Provision for the due Government of them.

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Request of a Free Black Person, December 6, 1815

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Why is Nancy asking
for her freedom?

Your Petitioner Nancy begs leave to state that her late Master John A. Binns decd. of the County of Loudoun who made Several wills in all of which as well as by his last will & Testament left her free when she arrived to the Age of twenty five Years, which period has arrived and she is the Mother of three Children from whom she will be torn which will be almost as severe as the loss of life unless your Honourable body will thro' pity to a Mother altho of Sable hue who has all the feelings of an Affectionate Mother towards her Children pass an act allowing her to reside in the state as She is informed that under the Existing laws she will be compelled to leave the Commonwealth. As to her Character she brings

What is the fear for
her children?

Sundry persons to vouch for her uniform good Conduct & Industry whilst a slave & trusts that if allowed to stay with her Children & place where she was raised she shall find a double inducement to prompt her to Industry and good behaviour She begs leave to refer you to a Certificate of a few, She has thought it unnecessary to add More as some of them are well known to several [of] your Honourable body as also in the Senate In Hopes & earnest expectation that you will take pity on your petitioners forlorn Situation if Compelled to leave her Children & relieve her by passing an Act to allow her to reside within the Commonwealth She will ever pray &

How will Nancy repay
all the people
speaking for her
freedom?

Patrick Henry on Slavery * January 18, 1773

Repugnant- distasteful, objectionable, or offensive

Abominable- repugnantly hateful; detestable; loathsome

What is the Practice Henry is talking about?

Pretensions- the laying of a claim to something

Tyranny- arbitrary or unrestrained exercise of power; despotic abuse of authority

Barbarous- uncivilized; wild; savage; crude

Repugnant- distasteful, objectionable, or offensive

What is Henry wishing to change?

Abhorrence- a feeling of extreme repugnance or aversion; utter loathing; abomination

Lenity- the quality or state of being mild or gentle, as toward others.

If slavery can not be stopped explain what should be done with slaves?

It is not a little surprising that Christianity, whose chief excellence consists in softening the human heart, in cherishing & improving its finer Feelings, should encourage a Practice so totally repugnant to the first Impression of right & wrong. What adds to the wonder is that this Abominable Practice has been introduced in the most enlightened Ages, Times that seem to have pretensions to boast of high Improvements in the Arts, Sciences, & refined Morality, have brought into general use, & guarded by many Laws, a Species of Violence & Tyranny, which our more rude & barbarous, but more honest Ancestors detested. Is it not amazing, that at a time, when the Rights of Humanity are defined & understood with precision, in a Country above all others fond of Liberty, that in such an Age, & such a Country we find Men, professing a Religion the most humane, mild, meek, gentle & generous, adopting a Principle as repugnant to humanity as it is inconsistent with the Bible and destructive to Liberty. . . .

I cannot but wish well to a people whose System imitates the Example of him whose Life was perfect. And believe me, I shall honour the Quakers for their noble Effort to abolish Slavery. It is equally calculated to promote moral & political Good.

Would any one believe that I am Master of Slaves of my own purchase! I am drawn along by the general inconvenience of living without them. . . .

I believe a time will come when the oppo. will be offered to abolish this lamentable Evil. Every thing we can do is to improve it, if it happens in our day, if not, let us transmit to our descendants together with our Slaves, a pity for their unhappy Lot, & an abhorrence for Slavery. If we cannot reduce this wished for Reformation to practice, let us treat the unhappy victims with lenity, & it is the furthest advance we can make toward Justice.

*excerpt

Petition of James, a Slave * November 31, 1786

Sheweth-show or present

To the honorable the speaker & gentlemen of the genl. Assembly:

What is James asking to be granted?

The petition of James a slave belonging to Will: Armistead of New Kent County humbly **sheweth**: That your petitioner persuaded of the just right which all mankind have to Freedom, notwithstanding his own state of bondage, with an honest desire to serve this country in its defense thereof did, during the ravages of Lord Cornwallis thro' this state by the permission of his master, enter into the service of the Marquis Lafayette: That during the time of his serving the Marquis he often at the peril of his life found means to frequent the British camp by which means he kept open a channel of the most useful communication to the army of the state: That at different times your petitioner conveyed **inclosures** from the Marquis into the enemies lines of the most secret & important kind; the possession of which if discovered on him would have most certainly endangered the life of your petitioner: That he undertook & performed all commands with cheerfulness & **fidelity** in opposition to the persuasion &

What did James do to think he earned his freedom?

example of many thousands of his unfortunate condition. For proof of the above your petitioner begs leave to refer to the certificate of the Marquis Lafayette hereto **annexed**, & after taking his case as here stated into consideration he humbly intreats that he may be granted that Freedom, which he flatters himself he has to some degree contributed to establish; & which he hopes always to

Inclosures- as a paper sent in a letter

prove himself worthy of: nor does he desire ever this **inestimable** favor unless his present master from whom he has experienced everything which can make tolerable the state of Slavery, shall be made adequate compensation for the loss of a valuable workman, which your petitioner humbly requests may be done & your petitioner shall ever pray &c

Fidelity- strict observance of promises, duties, loyal

Annexed- to attach, append, or add, especially to something larger or more important

Inestimable- not able to be estimated; immeasurable

If James becomes free what problems might it cause?

*excerpt

Thomas Jefferson to Martha * March 28, 1787

Antient- very old

Livy- Latin name Titus Livius. 59 bc --17 ad , Roman historian; of his history of Rome in 142 books, only 35 survive

Decypher-translate

Surmount- to get over or across (barriers, obstacles, etc.)

Contrivance- a plan or scheme; expedient

Ennui- a feeling of utter weariness and discontent resulting from satiety or lack of interest; boredom

Why is Jefferson stating being able to study is important?

Why is necessary for a woman to have her needle?

I do not like your saying that you are unable to read the antient print of your Livy, but with the aid of your master. We are always equal to what we undertake with resolution. A little degree of this will enable you to decypher your Livy. If you always lean on your master, you will never be able to proceed without him. It is a part of the American character to consider nothing as desperate; to surmount every difficulty by resolution and contrivance. In Europe there are shops for every want. Its inhabitants therefore have no idea that their wants can be furnished otherwise. Remote from all other aid, we are obliged to invent and to execute; to find means within ourselves, and not to lean on others. Consider therefore the conquering your Livy as an exercise in the habit of surmounting difficulties, a habit which will be necessary to you in the country where you are to live, and without which you will be thought a very helpless animal, and less esteemed. Music, drawing, books, invention and exercise will be so many resources to you against ennui. But there are others which to this object add that of utility. These are the needle, and domestic oeconomy. . . . In the country life of America there are many moments when a woman can have recourse to nothing but her needle for employment. In a dull company and in dull weather for instance. It is ill manners to read; it is ill manners to leave them; no cardplaying there among genteel people; that is abandoned to blackguards. The needle is then a valuable resource. Besides without knowing how to use it herself, how can the mistress of a family direct the works of her servants?

* excerpt

Thomas Jefferson on Slavery * 1781

Boisterous- rough and noisy; noisily jolly or rowdy

Unremitting- not slackening or abating; incessant

How does Jefferson feel about slavery?

There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most **boisterous** passions, the most **unremitting despotism** on the one part, and degrading submissions on the other.

Despotism- the exercise of absolute authority

When does Jefferson think slavery will change?

Our children see this, and learn to imitate it; for man is an imitative animal. . . .
Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep for ever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events: that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a context. But it is impossible to be temperate and to pursue this subject through the various considerations of policy, of morals, of history natural and civil.

Perceptible- capable of being perceived; recognizable; appreciable

Abating- to reduce in amount, degree, intensity, etc.; lessen; diminish

Mollifying- to soften in feeling or temper, as a person; pacify; appease

We must be contented to hope they will force their way into every one's mind. I think a change already **perceptible**, since the origin of the present revolution. The spirit of the master is **abating**, that of the slave rising from the dust, his condition **mollifying**, the way I hope preparing, under the **auspices** of heaven, for a total emancipation, and that this is disposed, in the order of events, to be with the consent of the masters, rather than by their **extirpation**.

Does Jefferson think a change about slavery can happen?

*excerpt

Auspices- patronage; support; sponsorship

Extirpation- to remove or destroy totally; do away

Proslavery Petition, November 10, 1785

To the honourable the General Assembly of Virginia the Remonstrance and Petition of the Free Inhabitants of Halifax County.

Usurped- to seize and hold (a position, office, power, etc.) by force or without legal right

What did the Colonies do when the British tried to take away their rights?

What change is trying to be made according to the second paragraph?

Deluded- to mislead the mind or judgment of; deceive

Piety- reverence for God or devout fulfillment of religious obligations

What will happen if slaves are freed?

Dispensation- something that is distributed or given out

What does the quote from Leviticus in the Bible state about slavery?

Abridged- shortened

Gentlemen,

When the British Parliament usurped a Right to dispose of our Property without our Consent, we dissolved the Union with our Parent Country, and established a Constitution and Form of Government of our own, that our Property might be secure in Future. In Order to effect this, we risked our Lives and fortunes, and waded through Seas of Blood. Divine Providence smiled on our Enterprize, and crowned it with Success. And our Rights of Liberty and Property are now as well secured to us, as they can be by any human Constitution and Form of Government.

But notwithstanding this, we understand, a very subtle and daring Attempt is on Foot to deprive us of a very important Part of our Property. An Attempt carried on by the Enemies of our Country, Tools of the British Administration, and supported by a Number of deluded Men among us, to wrest from us our Slaves by an act of the Legislature for a general Emancipation of them. They have the Address, indeed to cover their Design, with the Veil of Piety and Liberality of Sentiment. But is unsupported by the Word of God, and will be ruinous to Individuals and to the Public.

It is unsupported by the Word of God. Under the Old Testament Dispensation, Slavery was permitted by the Deity himself. Thus it is recorded, in Levit. Chap. 25. Ver. 44, 45, 46. 'Both they Bond-men, and Bond-maids, which thou shalt have, shall be of the Heathen that are round about you; of them shall ye buy Bond-men and Bond-maids. Moreover, of the Children of the Strangers, that do sojourn among you of them shall ye buy, and of their Families that are with you, which they beget in your Land, and they shall be your Possession, and ye shall take them, as an Inheritance for your Children after you, to inherit them for a Possession; they shall be your Bond-men forever.' This Permission to possess and inherit Bond Servants, we have Reason to conclude, was continued through all

What is feared if slaves are freed?

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Superannuated- retired because of age or infirmity.

Remonstrants- to say or plead in protest, objection, or disapproval

Abjure- to renounce, repudiate, or retract, especially with formal solemnity; recant
Discountenance-to
disconcert, embarrass, or abash

Sundry-various or diverse
Pernicious- causing insidious harm or ruin;
ruinous; injurious; hurtful:

Insolence-
contemptuously rude or impudent behavior or speech

What is the prediction if slaves are allowed to be free?

the Revolutions of the Jewish Government, down to the Advent of our Lord. And we do not find, that either he or his Apostles abridged it. On the Contrary, the Freedom which the Followers of Jesus were taught to expect, was a Freedom from the Bondage of Sin and Satan, and from the Dominion of their Lusts and Passions; but as to their outward Condition, whatever that was, whether Bond or Free, when they embraced Christianity, it was to remain the same afterwards. This Saint Paul hath expressly told us 1 Cor. Chap. 7. Ver. 20th. where he is speaking directly to this very Point; 'Let every Man abide in the same Calling, wherein he is called'; and at Ver. 24. 'Let every Man wherein he is called therein abide with God.' Thus it is evident the above Attempt is unsupported by the Divine Word.

It is also ruinous to Individuals and to the Public. For it involves in it, and is productive of Want, Poverty, Distress, and Ruin to the Free Citizen; Neglect, Famine, and Death to the helpless black Infant and superannuated Parent; the Horrors of all the Rapes, Murders, and Outrages, which a vast Multitude of unprincipled, unpropertied, vindictive, and remorseless Banditti are capable of perpetrating; inevitable Bankruptcy to the Revenue, and consequently Breach of public Faith, and Loss of Credit with foreign nations; and lastly Ruin to this now free and flourishing Country.

We therefore your **Remonstrants** and Petitioners do solemnly abjure and humble pray you, that you will discountenance and utterly reject every Motion and Proposal for emancipating our Slaves; that as the Act lately made, empowering the Owners of Slaves to liberate them has been and is still productive, in some Measure, of sundry of the above pernicious Effects, you will immediately and totally repeal it; and that as many of the Slaves, liberated by the said Act, have been guilty of Thefts and Outrages, Insolence and Violences destructive to the Peace, Safety, and Happiness of Society, you will make effectual Provision for the due Government of them.

And your Remonstrants and Petitioners shall ever pray, etc.

Request of a Free Black Person, December 6, 1815

To the Honourable the Assembly of Virginia

**Why is Nancy asking
for her freedom?**

Your Petitioner Nancy begs leave to state that her late Master John A. Binns decd. of the County of Loudoun who made Several wills in all of which as well as by his last will & Testament left her free when she arrived to the Age of twenty five Years, which period has arrived and she is the Mother of three Children from whom she will be torn which will be almost as severe as the loss of life unless your Honourable body will thro' pity to a Mother altho of Sable hue who has all the feelings of an Affectionate Mother towards her Children pass an act allowing her to reside in the state as She is informed that under the Existing laws she will be compelled to leave the Commonwealth. As to her Character she brings

Altho- shorten
although

**What is the fear for
her children?**

Sundry persons to vouch for her uniform good Conduct & Industry whilst a slave & trusts that if allowed to stay with her Children & place where she was raised she shall find a double inducement to prompt her to Industry and good behaviour She begs leave to refer you to a Certificate of a few, She has thought it unnecessary to add More as some of them are well known to several [of] your Honourable body as also in the Senate In Hopes & earnest expectation that you will take pity on your petitioners forlorn Situation if Compelled to leave her Children & relieve her by passing an Act to allow her to reside within the Commonwealth She will ever pray &

Sundry- various or
diverse

Inducement-
motivates, or
persuades; incentive

**How will Nancy repay
all the people
speaking for her
freedom?**