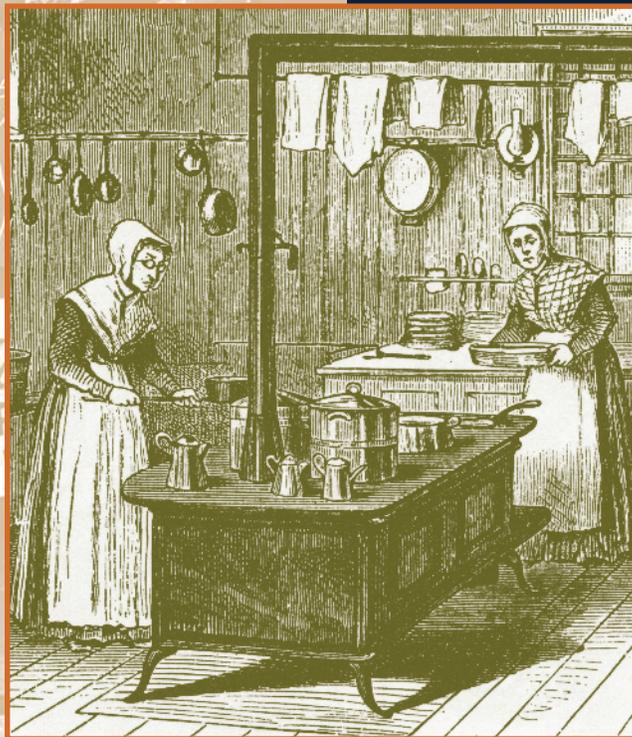
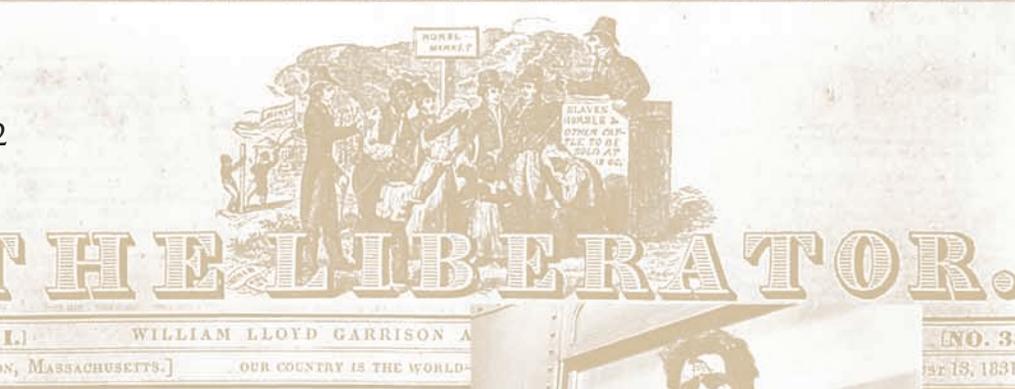




UNITED STATES HISTORY

1750-1850

Equality and Social Power in the British Colonies and Early American Republic



PLEASE SEE NOTES ON THE PDF, PAGE 5.

LESSONS IN US HISTORY

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THE UCI CALIFORNIA HISTORY-SOCIAL SCIENCE PROJECT

The California History-Social Science Project (CH-SSP) of the University of California, Irvine, is dedicated to working with history teachers in Orange County to develop innovative approaches to engaging students in the study of the past. Founded in 2000, the CH-SSP draws on the resources of the UCI Department of History and works closely with the UCI Department of Education. We believe that the history classroom can be a crucial arena not only for instruction in history but also for the improvement of student literacy and writing skills. Working together with the teachers of Orange County, it is our goal to develop history curricula that will convince students that history matters.

HUMANITIES OUT THERE

Humanities Out There was founded in 1997 as an educational partnership between the School of Humanities at the University of California, Irvine and the Santa Ana Unified School District. HOT runs workshops in humanities classrooms in Santa Ana schools. Advanced graduate students in history and literature design curricular units in collaboration with host teachers, and conduct workshops that engage UCI undergraduates in classroom work. In the area of history, HOT works closely with the UCI History-Social Science Project in order to improve student literacy and writing skills in the history classroom, and to integrate the teaching of history, literature, and writing across the humanities. The K-12 classroom becomes a laboratory for developing innovative units that adapt university materials to the real needs and interests of California schools. By involving scholars, teachers, students, and staff from several institutions in collaborative teaching and research, we aim to transform educational practices, expectations, and horizons for all participants.

THE SANTA ANA PARTNERSHIP

The Santa Ana Partnership was formed in 1983 as part of the Student and Teacher Educational Partnership (STEP) initiative at UC Irvine. Today it has evolved into a multi-faceted collaborative that brings institutions and organizations together in the greater Santa Ana area to advance the educational achievement of all students, and to help them enter and complete college. Co-directed at UC Irvine by the Center for Educational Partnerships, the collaborative is also strongly supported by Santa Ana College, the Santa Ana Unified School District, California State University, Fullerton and a number of community based organizations. Beginning in 2003-2004, HOT has contributed to the academic mission of the Santa Ana Partnership by placing its workshops in GEAR UP schools. This unit on *Equality and Social Power in the British Colonies and Early American Republic* reflects the innovative collaboration among these institutions and programs.

CONTENT COUNTS: A SPECIAL PROJECT OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES

This is one in a series of publications under the series title Content Counts: Reading and Writing Across the Humanities, supported by a generous grant from the National Endowment for the Humanities. Content Counts units are designed by and for educators committed to promoting a deep, content-rich and knowledge-driven literacy in language arts and social studies classrooms. The units provide examples of “content reading”—primary and secondary sources, as well as charts, data, and visual documents—designed to supplement and integrate the study of history and literature.

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Equality and Social Power in the British Colonies and Early American Republic

UNIT INTRODUCTION FOR TEACHERS

This unit is designed to introduce eleventh graders to the social consequences of the American Revolution. Drawing on recent work by social historians, the unit asks students to consider the promise and practice of equality and democracy in the early American republic. Students learn that the American Revolution caused changes in values and beliefs, not just changes in the political system. In this discussion of the Revolution, students learn that Americans developed their own interpretations of equality rather than accepting existing definitions. In order to analyze Americans' shifting relationships to authority structures, students examine a variety of primary sources, including material culture, religious sermons and practices, and the popular press. These sources work well in classrooms because they offer visual as well as textual representations of social relationships.

The first module provides an introduction to social power and democracy at the time of the American Revolution. The lesson requires students to read the Declaration of Independence and to consider what the American Revolution meant to inhabitants of the colonies ranging from George Washington and Abigail Adams to a southern slave and a

member of the Mohawk tribe of New York State; for example, the result of the Revolution was arguably detrimental to slaves and Native Americans. The module helps students understand that the Revolutionary generation included people who did not deliver speeches or fight in the war; nonetheless, the Revolution held important consequences for these Americans. The second module uses the First and Second Great Awakenings to introduce students to how social power changed during the eighteenth and early nineteenth centuries. Students examine the church architecture and religious practices of Anglicans, Baptists, and Shakers and discuss whether religious practices became more or less democratic in the years after the American Revolution. In this lesson, students learn to distinguish between primary and secondary sources, as students compare their interpretations of evidence to those of contemporary historians. The lesson also includes a scaffolded writing exercise that will ask students to create interpretive claims (i.e., topic sentences) and locate evidence to support their argument. In the final module, students apply the ideas they have learned about democracy and equality to the American abolition movement of the mid-nineteenth

century; the unit shows students that participants in social movements have used the American Revolution's language of equality to demand changes in American society. After reviewing a sampling of abolitionist literature, students create pamphlets using one of the following arguments for emancipation: slavery was inconsistent with American ideals of equality; slavery was immoral; or slavery was cruel and barbaric. Working in groups, students design mastheads, draw illustrations, and write poems, songs, and editorials for their publications.

This unit emphasizes chronological and spatial thinking skills, as it seeks to show students that the Revolution affected not just the American political system but also American values and beliefs. Students also learn that the Revolution had an important impact on the lives of average Americans. Finally, by requiring engagement with primary sources, the unit teaches students how to glean information from evidence and apply it to written work.

HISTORY STANDARDS COVERED IN THIS UNIT

Skills

■ **Chronological and Spatial Thinking**

- Students analyze how change happens at different rates at different times; understand that some aspects can change while others remain the same; and understand that change is complicated and affects not only technology and politics but also values and beliefs.

■ **Historical Research, Evidence, and Point of View**

- Students evaluate major debates among historians concerning alternative interpretations of the past, including an analysis of authors' use of evidence and the distinctions between sound generalizations and misleading oversimplifications.
- Students construct and test hypotheses; collect, evaluate, and employ information from multiple primary and secondary sources; and apply it in oral and written presentations.

■ **Historical Interpretation**

- Students understand the meaning, implication, and impact of historical events and recognize that events could have taken other directions.

Content standards

■ **11.1. Students analyze the significant events in the founding of the nation and its attempts to realize the philosophy of government described in the Declaration of Independence.**

- 11.1.1. Describe the Enlightenment and the rise of democratic ideas as the context in which the nation was founded.
- 11.1.4. Examine the effects of the Civil War and Reconstruction and of the industrial revolution, including demographic shifts and the emergence in the late nineteenth century of the United States as a world power.

■ **11.3. Students analyze the role religion played in the founding of America, its lasting moral, social, and political impacts, and issues regarding religious liberty.**

- 11.3.1. Describe the contributions of various religious groups to American civic principles and social reform movements.
- 11.3.2. Analyze the great religious revivals and the leaders involved in them, including the First Great Awakening and the Second Great Awakening.

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American Religion and the Revolution:

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Nathan Hatch, *The Democratization of American Christianity* (New Haven: Yale University Press, 1989). Hatch examines religion during the early years of the Republic and concludes that American religiosity drew strength from the ideals of equality articulated by the Revolution.

* Rhys Isaac, *The Transformation of Virginia, 1740-1790* (Chapel Hill: University of North Carolina Press, 1982). Isaac uses material culture and religion to explore the “double revolution in religious and political thought” that took place in Virginia between 1740 and 1790. He examines how religious thought reinforced, then challenged, power and hierarchy. Isaac won the Pulitzer Prize in History for this monograph.

Bibliography continues on the next page

NOTES ON THE PDF:

1) Please note that in this pdf document the page numbers are two off from the printed curriculum. For example, page 2 in the printed curriculum is now page 4 in this pdf document.

2) We apologize if some of the hyperlinks are no longer accurate. They were correct at the time of printing.

3) Full-page versions of the images in this unit—some in color—can be found at the back of this pdf.

4) You can easily navigate through the different parts of this document by using the “Bookmark” tab on the left side of your Acrobat window.

Slave Religion and Abolition:

Sylvia Frey and Betty Wood, *Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830* (Chapel Hill: University of North Carolina Press, 1998). Frey and Wood examine the religious culture of African slaves and suggest that slaves blended their own traditions with the Protestantism introduced to them in the British colonies.

Eugene Genovese, *Roll, Jordan, Roll: The World the Slaves Made* (New York: Pantheon Books, 1974). Genovese examines the culture of slavery that slaves and masters created. While the book has been criticized for failing to show how slave culture changed over time, Genevose pays special attention to the religious traditions developed by slaves.

* Jean Fagan Yellin and John C. Van Horne (editors), *The Abolitionist Sisterhood: Women's Political Culture in Antebellum America* (Ithaca: Cornell University Press, 1994). This edited volume includes essays on a range of abolitionist movements. The essay on abolitionist visual culture includes several useful images that could be used in the classroom.

See also:

Eric Foner, "Slavery, the Civil War, and Reconstruction" and Thomas C. Holt, "African-American History," in *The New American History*, revised and expanded edition, edited by Eric Foner (Philadelphia: Temple University Press, 1997). These essays, which conclude with bibliographies, offer readers a more thorough review of the historiography of slavery and Reconstruction than can be included here. Foner also wrote *Reconstruction*, one of the major works in this field.

* Denotes a work with primary sources that could be used in the classroom.

Primary sources available on the Web

Religion and the Founding of the American Republic:
<http://lcweb.loc.gov/exhibits/religion/>

African American Odyssey: <http://memory.loc.gov/ammem/aaohhtml/exhibit/aointro.html>

KEY TERMS

Economic history—history that examines actions that are related to the production, distribution, or consumption of goods or services.

Political history—history that examines government and activities related to government (e.g., political parties).

Social history—history that explores the interaction of individuals and groups.

ASSESSMENT

There is a writing exercise at the end of the first and second lessons and a poster project in the final lesson. While the writing assignments are probably not appropriate for in-class tests, each one asks students to address issues of equality and rights.

How did the American Revolution affect different groups of Americans?

LESSON INTRODUCTION FOR TEACHERS

The leaders of the Revolution intended to create a republic (a country governed by elected representatives—i.e., without a king), but independence affected more than Americans' political system. Although the Declaration of Independence employed egalitarian rhetoric, not all Americans enjoyed the benefits of political freedom from Great Britain. In recent years, historians have focused attention on some of the paradoxes of American society after the Revolution. For example, historians have suggested that the decline of deference, the spread of evangelical religions, and the end of slavery in the North during the 1780s and 1790s were legacies of the Revolution, but they have also noted that the era witnessed the continuation of economic inequalities, the expansion of racial slavery in the South (one out of every five Americans was enslaved at the time of the Revolution), and the removal of Native Americans from their lands. These inequalities may explain why Britain attempted to enlist slaves to its cause during the war through Dunmore's Proclamation and why many Native American tribes sided with the British.

Lesson Goals

Because most textbooks and curricula emphasize the political and intellectual origins of the Revolution, students receive less instruction regarding the social implications of the event. This lesson asks students to consider how the Revolution affected American society's leaders as well as those who occupied the margins of American society—including women, slaves, and Native Americans. Building on students' existing understanding of the kinds of social power present in contemporary society, this exercise provides a way for students to think broadly about the forms of power that existed in the eighteenth century. Students learn that while "social equality" was not necessarily one of the intentions of the American Revolution, it became a source for claims that urged greater equality in American society.

STANDARDS ADDRESSED IN THIS LESSON

Skills

■ Chronological and Spatial Thinking

- Students analyze how change happens at different rates at different times; understand that some aspects can change while others remain the same; and understand that change is complicated and affects not only technology and politics but also values and beliefs.

■ Historical Interpretation

- Students understand the meaning, implication, and impact of historical events and recognize that events could have taken other directions.

Content

■ 11.1. Students analyze the significant events in the founding of the nation and its attempts to realize the philosophy of government described in the Declaration of Independence.

- 11.1.1. Describe the Enlightenment and the rise of democratic ideas as the context in which the nation was founded.

KEY TERMS:

Democracy—a system of government in which citizens can vote to elect representatives through free elections; this can also include social equality—i.e., the absence of hereditary class distinctions or privileges.

Equality—the state of having the same conditions, opportunities, and rights as others in a group, class, or society.

Economic history—history that examines actions that are related to the production, distribution, or consumption of goods or services.

Political history—history that examines government and activities related to government (e.g., political parties).

Republic—a government in which supreme power resides in a body of citizens entitled to vote and is exercised by elected officers and representatives responsible to them and governing according to law. The head of state is not a king. A republic differs from a democracy in the sense that, in a republic, citizens do not always directly elect their representatives.

Revolution—a fundamental change in political organization or government, especially the overthrow or renunciation of one government or ruler and the substitution of another by the governed. In some

Discussion Guide for Teachers

FORMAT: For the discussion of the Declaration of Independence, students may be placed in small groups. For the discussion of the chart, students may be placed in groups or in pairs; to expedite the discussion, teachers may wish to assign sections of the chart to different groups and then have students report their findings to the entire class.

1. Group work. Explain to students that they are going to use the Declaration of Independence as a primary source and have them read the student introduction and the first section of the Declaration of Independence. Place the students in groups and ask them to summarize the key ideas in the document.

2. Teacher-led group discussion.

Part 1: Define *revolution*:

- Once students have summarized the document, explain that the Declaration of Independence was the most important document written during the American Revolution. But what does the word revolution mean? Let's define a revolution as "an overthrow of an established government."
- Using the first part of the Declaration of Independence as your evidence, do you think the word "revolution" applies to what happened in the colonies in 1776?
 - What government was overthrown?
 - Who overthrew the government?
 - What reasons does the document give for the overthrow?

Part 2: Define *revolution*, *democracy*, and *equality*:

- "Revolution" can also be defined as "a fundamental social change." Many people have argued that one of the important social changes brought about by the American Revolution was a democracy, which can mean "representative government" but can also mean "social equality."
- What does "social *equality*" mean? In order to discuss this concept, students should consider the concept of social power in society today. Teachers may need to break down the phrase "social power" in order to discuss it, although asking students to name some Americans who have power today and to explain why they are powerful will help define the concept. [*In past workshops, students have named figures such as Bill Gates (economic power), George W. Bush (political power), Michael Jackson, Oprah Winfrey, and Michael Jordan (cultural power), and Jesse Jackson (religious power). This helps students understand that there are forms of power that extend beyond politics.*] Once students have established that some Americans have more "power" than others, teachers should ask what "social equality" means. Students are likely to give instances of equal opportunity or equality under laws.

3. Group work. Students should resume working in groups for this section. First, teachers should explain the exercise.

- a. The following exercise is designed to help students think about whether the American Revolution helped bring about “social equality.” Students should receive the list of people who lived around the time of the American Revolution (page 9). Students should rank people on the chart according to their social importance.
- b. In the first column, students should rank the people according to their importance under British rule. In the second column, they should rank the people by their importance according to the IDEAL of the Declaration of Independence, which states that “all men are created equal.” In the third column, they should rank the people by what they think their importance was after the American Revolution, when the United States became an independent nation.

[Note: This exercise is intended to spark a discussion of social hierarchies. Students may find the numerical ranking system for the second column confusing, as it requires them to assign a number to the concept of equality. There is no correct response—what matters is that students discuss how individuals in this column should be rated. Should the ratings be consistent (all “1s”? “2s”?), or are some members of society more “equal” than others? Similarly, in the rest of the chart students’ ratings are not as important as the reasoning behind the rating. Do the students rate individuals based on political power, or do they factor in cultural or economic power and race or gender? Ideally, they will note issues such as slavery and limitations on voting rights; they may need to be given information on the consequences of the Revolution for Native Americans. It is up to the teacher to decide whether to have students rank the entire chart at once or to rank selected rows and then report back to a larger group.]

4. Teacher-led discussion. After students rate each person in the chart, have them discuss their ranking with the other members of their small group or the entire class. They should be prepared to explain why they ranked the historical figures differently (if they ranked them differently). The introduction for students makes no reference to the continuation of slavery, Dunmore’s Proclamation, or Native Americans’ alliances with the British, so teachers may wish to point out these facts to students during this part of the discussion.

Writing Exercise, Page 10

There is an historical precedent for this exercise. In the years after the Revolution, for example, a Massachusetts court found that the phrase “all men are born free and equal” was ruled as an implicit outlawing of slavery. In 1848, women at Seneca Falls Convention used the Declaration of Independence as the basis of their “Declaration of Sentiments.”

cases, the term may also refer to a fundamental social change.

Social history—history that explores the interaction of individuals and groups.

TIME REQUIRED

(Depends on students’ familiarity with the Declaration of Independence)

- Review of Declaration of Independence: one class period
- Discussion of social equality and chart: 30-40 minutes

MATERIALS

- Photocopies of “Social Equality and the American Revolution” chart (page 10)
- Declaration of Independence (page 8 or use textbook)

How did the American Revolution affect different groups of Americans?

INTRODUCTION FOR STUDENTS

The leaders of the Revolution intended to create a **republic**, but independence affected more than Americans' political system. The Declaration of Independence emphasized the importance of **equality**, but the Revolution did not mean that everyone in the United States was equal after the war. In this lesson, you will think about how the American Revolution affected different groups of people in the former colonies. You will begin by reading the beginning of the Declaration of Independence (below).

GLOSSARY

republic: a country governed by elected representatives—i.e., without a king

equality: the state of having the same conditions, opportunities, and rights as everyone else

DECLARATION OF INDEPENDENCE

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen United States of America,

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,

—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

—Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States.

EXERCISE: SOCIAL EQUALITY AND THE AMERICAN REVOLUTION

*Rate these people according to their social importance: a **1** means the person was very powerful, a **2** means that he/she was somewhat powerful, a **3** means he/she was not that powerful, and a **4** means that he/she was not powerful at all.*

Person to rate	Under British rule	According to the idea that "all men are created equal"	After the Revolution	Briefly explain your answer
King George III, British monarch at the time of the American Revolution				
A slave in Virginia				
Abigail Adams, wife of John Adams, second president and co-author of the Declaration of Independence				
Phyllis Wheatley, an African American poet (not a slave) who lived in Boston				
George Washington, commander of the Continental army and first president of the USA				
A colonist who remained loyal to the British Crown during the war				
A Mohawk Indian in New York State				
A white farmer in Pennsylvania				

WRITING EXERCISE

Pretend that you are a slave, a Native American, or a white woman during the 1790s. If you wanted to claim social equality (or rights), what language would you point to in the Declaration of Independence to support your demands? Write 3-4 sentences in which you argue for your rights.

Did American religious practices encourage equality during the eighteenth and early nineteenth centuries?

How do historians create interpretations using primary sources?

LESSON INTRODUCTION FOR TEACHERS

Most textbooks and curricula suggest that the Enlightenment was the sole basis of the American Revolution's ideals. However, in recent years many historians have contended that religious institutions and thought played an influential role in eighteenth-century British North America, particularly during the years between the Great Awakening and the American Revolution. These scholars argue that changing attitudes toward religious authorities following the Great Awakening helped colonists justify their subsequent challenge to British political authority. The manner in which colonists related to religious institutions and intellectual traditions helped shape both how they interpreted events and how they conceptualized their relationship to British authority in the colonies. Therefore, by examining Americans' shifting attitudes toward religious authorities, we can gain insights into the ideas about social power and equality held by a wide variety of Americans during the eighteenth and nineteenth century.

Many historians argue that the religions associated with the First and Second Great Awakenings encouraged "democratic" practices that redrew the boundaries of social relationships to include Americans of various classes, genders, and (occasionally) races. This was particularly true in the early republic. Some historians also claim that the First Amendment of the Constitution ensured that religion would flourish in the new nation because it stated that "Congress shall make no law" to establish a church or to prohibit the "free exercise" of religion; they also point to Methodist camp meetings and communitarian experiments like the Shakers as evidence of the newly "democratized" American religions. However, other historians have noted that while these revivals removed some hierarchies, other stratifications—like segregated seating among races at revivals and women's limited participation in religious services—remained intact.

Historians have also used religion to examine the relationship between slave owners and slaves during these years. Many slaveholders believed that a Christian slave population might be a more docile labor force and therefore encouraged their slaves to attend Christian worship services. Slaves, however, had their own ideas about how they wished to worship. While many slaves became Christians, conversion was a reciprocal process between Africans and Europeans; slaves maintained many of their own traditions in religious ceremonies and practices. Moreover, slaves frequently used the principles of Christianity—not to mention the literacy skills they acquired at church—as a basis for demanding equality.

STANDARDS ADDRESSED IN THIS LESSON

Skills

■ Chronological and Spatial thinking

- Students analyze how change happens at different rates at different times; understand that some aspects can change while others remain the same; and understand that change is complicated and affects not only technology and politics but also values and beliefs.

■ Historical Research, Evidence, and Point of View

- Students evaluate major debates among historians concerning alternative interpretations of the past, including an analysis of authors' use of evidence and the distinctions between sound generalizations and misleading oversimplifications.
- Students construct and test hypotheses; collect, evaluate, and employ information from multiple primary and secondary sources; and apply it in oral and written presentations.

■ Historical Interpretation

- Students show the connections, causal

and otherwise, between particular historical events and larger social, economic, and political trends and developments.

Content standards

■ **11.3. Students analyze the role religion played in the founding of America, its lasting moral, social, and political impacts, and issues regarding religious liberty.**

- 11.3.1. Describe the contributions of various religious groups to American civic principles and social reform movements.
- 11.3.2. Analyze the great religious revivals and the leaders involved in them, including the First Great Awakening, the Second Great Awakening, the Civil War revivals, the Social Gospel Movement, the rise of Christian liberal theology in the nineteenth century, the impact of the Second Vatican Council, and the rise of Christian fundamentalism in current times.

TIME REQUIRED

- At least two hours.

MATERIALS

- Photocopies of sample arguments.

Consequently, evangelism among slaves became a hotly debated issue among slaveholders.

Lesson Goals

This lesson examines equality and democracy in the eighteenth century by looking at a number of historical questions that historians have posed about religion and religious practices. In continuing this unit's focus on issues of social equality, this lesson questions whether American religious practices encouraged equality during the eighteenth century. It is important to note that it is *not* necessary to teach all three sample questions about religion.

This lesson also introduces students to the difference between a primary and a secondary source as well as the connection between claims and evidence. A primary source is a document—perhaps a photograph, a drawing, a painting, a letter, a newspaper article—that is a first-hand account of an event or time period. Historians use primary sources as the raw materials to create an interpretation or argument about an historical event or person; these interpretations are, in turn, called secondary sources. In this module, students will examine how historians take raw materials (primary sources) to build their arguments (secondary sources). In requiring students to construct and test hypotheses, the lesson asks students to work with both claims and evidence, thus reinforcing the need for both strong argumentation and support.

In the first part of the lesson, students look at questions historians ask about some eighteenth-century religious practices along with evidence that they might use to form their interpretations and historical arguments. In the second part of the lesson, to be completed in the next class meeting, students have a chance to make their own argument about religious practices after the Revolutionary War in a structured writing assignment. Since they will use the same primary sources, teachers should remind students to take notes during discussion.

A Discussion Guide for Teachers

FORMAT: Students should be divided into groups of five or six students and asked to discuss one sample historical question. Depending on time constraints, the teacher may wish to ask students to cover additional sample arguments at home or in other class meetings, or he/she may wish to complete the arguments by asking groups to cover different material. It is not expected that students will examine all three sample questions. The materials could also be used for a large group discussion.

The introductions to this module and to the sample questions offer background information about American religion during the Revolutionary Era and early Republic, so this discussion guide will offer information about the primary sources presented in the sample arguments. Each sample question uses a variety of sources and illuminates a slightly different theme, but it is not necessary to

teach all three pieces of this module. Teachers should select the theme that best suits their classroom needs and themes.

Sample Historical Question 1

The first sample question, drawn in part from historian Rhys Isaac's *The Transformation of Virginia*, is intended to show the dramatic class differences in Virginia during the eighteenth century. Teachers will need to explain that the King was the head of the Church of England, so Anglican clergymen were among his representatives in the colonies (the royal governor is another example). During discussion, teachers should ask students to think about the positioning of the pulpit in the Anglican Church, its possible connection to the king's authority, and how it compares to the setup at the Baptist church. As students examine the church structures, they should note the difference in size and materials and should think about the class differences denoted by such differences. Although poor colonists and some African slaves attended the wealthy Anglican churches, wealthy parishioners purchased their pews and therefore had the best seats in the house; as a result, the poorer parishioners were reminded of their place in Virginian society every Sunday. When we tested the module, students seemed to enjoy comparing the finish of the pews in the Anglican and Baptist churches to the camp meeting (from finished to unfinished to a simple cut log); similarly, they noted the difference between the Anglican pulpit and George Whitefield's pulpit. When discussing the camp meetings, students should think about the seating arrangements and social class: the reminders of social class that were built in to Anglican churches did not exist at revivals. Despite the challenges to social class presented by camp meetings, students should realize that religious revivals did not challenge all social hierarchies. Racial boundaries often remained strictly enforced. If the students don't see the row of "Negro tents" at the bottom of the layout, the teacher can point this out. There are also separate seating arrangements for white men and white women, which was a common practice among some revival religions.

Sample Historical Question 2

The second sample historical question outlines how religious beliefs shaped gender norms through a case study of the Shakers. Students might notice that men and women played a similar (perhaps "equal") role in Shaker religious services. Students might also note the importance of symmetry and simplicity in the Shakers' buildings and should reflect on what these qualities meant to their belief system. Finally, students should see that while Shakers offered women an important role in religious life, the economic life of the community was still very much ruled by conventional gender roles: men worked in the fields, and women worked in the kitchens. Teachers may also wish to ask students why the Shakers believed that they needed to live apart from the world: why couldn't they practice their beliefs among nonbelievers?

Sample Historical Question 3

The third and final sample historical question examines the

KEY TERMS

Architecture—the practice of designing buildings.

Camp meetings—a series of evangelistic religious services (or revivals) held outdoors and attended by people who camped nearby.

Democracy—a government whose power resides in the people who elect representatives through free elections; this type of government also includes the absence of hereditary class distinctions or privileges.

Primary source—a document—perhaps a photograph, a drawing, a painting, a letter, a newspaper article—that is a first-hand, or eyewitness, account of an event.

Revival—a gathering intended to restore, or intensify, religious belief. Revivals, often in the form of camp meetings, were popular during the First Great Awakening (1730s – 1740s) and the Second Great Awakening (1790s – 1830s).

Secondary source—a document that uses primary sources to create an interpretation of an historical event.

role of religion in slavery and race relations in the South. Students should note that slaveholders and slaves struggled over the meaning of religion. During the early years of slavery in the British colonies, little effort was made to convert slaves to Christianity; however, conversion efforts expanded in the eighteenth century, in part because of concern for slaves' souls but also because many colonists believed that Christianity might make for a more docile work force. The primary and secondary sources in this lesson offer a sampling of opinions that were offered on slave religions. Sources **A**, **B**, and **C** show slaveholders' desire to control their slaves through religion, while sources **D**, **E**, and **F** show how slaves interpreted religion for their own purposes. Teachers may also wish to note to their students that Africans arrived in the New World with their own religious traditions, which they frequently combined with practices they encountered in the colonies. As evidence of this, students may be able to point to the observations made in source (d); this point would be more evident if students had also examined the religious practices of wealthy Virginians in the first sample argument.

For a helpful discussion of the role of religion during this period, see the Library of Congress exhibit, "Religion and the Founding of the American Republic": <http://lcweb.loc.gov/exhibits/religion/>. The introduction to this unit also includes suggestions for further reading.

Writing Exercises

See the end of each sample argument.

Introduction for Students

Teachers should give a general introduction about the lesson at the beginning of class. There is background information for each topic at the beginning of each sample argument.

Did American religious practices encourage equality during the eighteenth and early nineteenth centuries?

How do historians create interpretations using primary sources?

INTRODUCTION FOR STUDENTS:

Today you will examine the ways that religious belief affected American society at the time of the Revolution and during the early years of American independence. Historians have argued that by examining Americans' changing attitudes toward religious leaders and institutions, we can better understand their ideas about social power. Some historians say that the religions of the late 1700s encouraged "democratic" practices because they encouraged equality between rich and poor, men and women, or white and black church members. Other historians argue that many of the religions did not do enough to encourage equality among their members.

In today's lesson, you will decide for yourself whether American religions encouraged or discouraged equality. In the first part of the lesson, you will review a series of primary documents. In the second part of the lesson, you will have a chance to make your own argument about religious practices after the Revolutionary War. In doing so, you will create a secondary source. You will need your ideas from the first half of the lesson to complete the second half of the lesson, so be sure to take notes!

GLOSSARY

primary sources: documents that are first-hand, or eyewitness, accounts of the past

secondary sources: documents that use primary sources to create an interpretation of an historical event

HISTORICAL QUESTION 1: How did church architecture reflect social power in the South in the eighteenth century?

Background

Virginia, located in the South, was a colony controlled by tobacco planters. In the first one hundred years of British settlement (1607-1730), most colonists were members of the Church of England, which was headed by the King of England. However, during the First Great Awakening of the 1730s and 1740s, some Virginians—particularly poor white colonists and African slaves—joined other churches. As a result, the Church of Eng-

land no longer dominated the religious life of the colony. During the Second

Great Awakening of the 1790s to the 1840s, Americans again experienced a **religious revival**. During these years, many preachers held services outdoors rather than in churches. People from a variety of economic classes and races went to these services, which were called “camp meetings.”

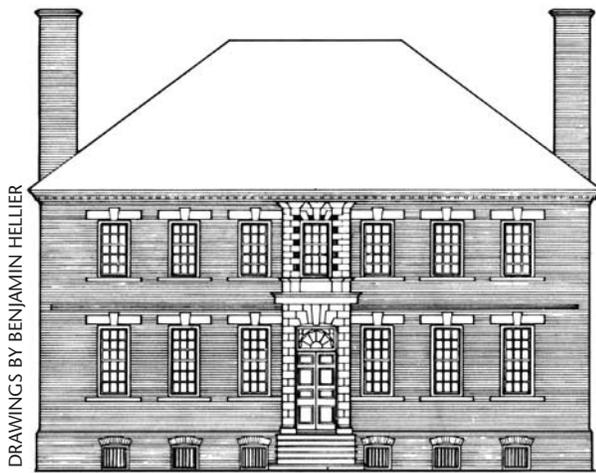
GLOSSARY

Religious revival: an increased interest in religion.

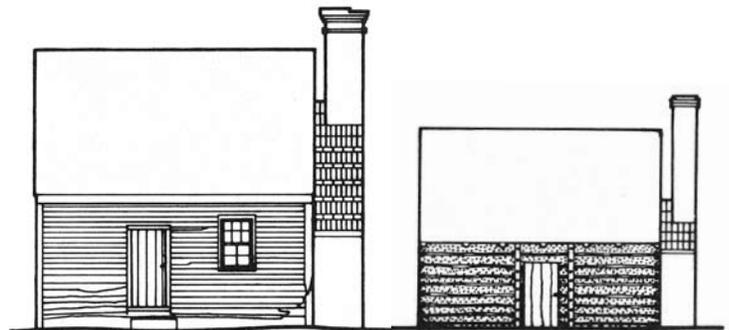
In this sample argument, you will see how historians use church buildings as evidence to explain how church membership reflected social class in the South during the eighteenth and early nineteenth centuries. You will compare the types of homes and church buildings used by rich colonists to those used by poorer colonists. Please look at the pictures on the next few pages and answer the questions about each set of pictures. At the end of the exercise, you will need your answers to complete a writing assignment.

PART 1: PRIMARY SOURCES

A. SKETCHES OF TYPICAL VIRGINIA HOUSES IN THE EIGHTEENTH CENTURY



Wealthy planter's house, or "great house."



Poor planter's house.

Slave cabin.

From *The Transformation of Virginia, 1740-1790* by Rhys Isaac.
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Published by the Omohundro Institute of Early American History
and Culture. Used by permission of the publisher.

1. What was each building made of?
2. What can you tell about the social status of the resident of each house by looking at the building?

SOURCE B. CHRIST CHURCH, AN ANGLICAN (CHURCH OF ENGLAND) CHURCH CONSTRUCTED AFTER 1730. (Questions are on page 21.)



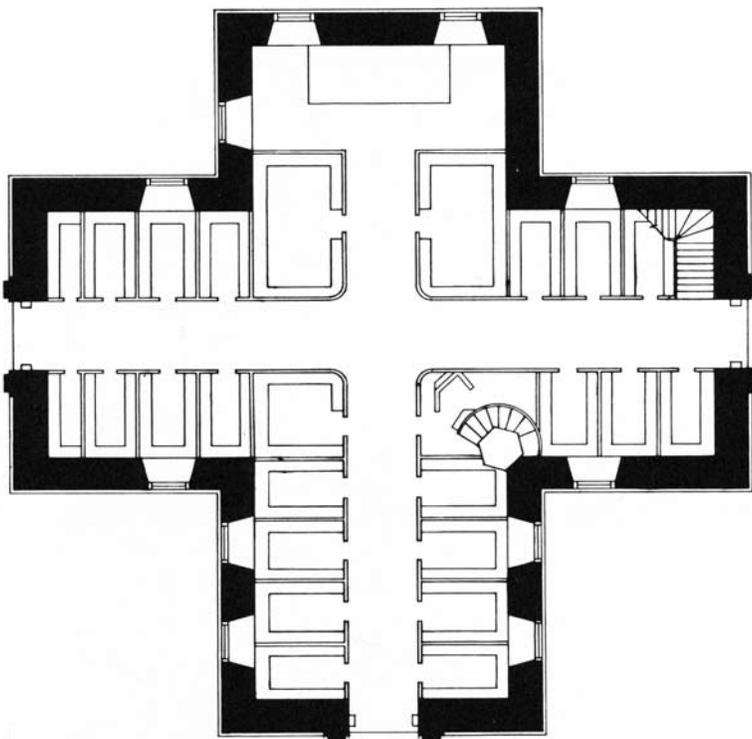
Exterior of Christ Church, Virginia

Library of Congress, Prints & Photographs Division, HABS [HABS, VA,52-KILM.V,1-1]



Interior of Christ Church, Virginia

Library of Congress, Prints & Photographs Division, HABS [HABS, VA,52-KILM.V,1-13]



Layout of Christ Church, Virginia.

From *The Transformation of Virginia, 1740-1790* by Rhys Isaac. Copyright © 1982 by the University of North Carolina Press. Published by the Omohundro Institute of Early American History and Culture. Used by permission of the publisher.



Interior of similar church (St. James Church, South Carolina)

Library of Congress, Prints & Photographs Division [LC-J7-SC-1479a]

1. What was the building made of?
2. Do you think it cost a lot for its members to build?
3. What can you tell about the social status of the members of this church by looking at the building? Do you think they were rich or poor?
4. Where is the pulpit (the place where the minister stands) located? Where do church members sit? What does this arrangement say about the church members' beliefs?

SOURCE C. THE SOUTH QUAY BAPTIST CHURCH, ESTABLISHED IN RURAL VIRGINIA IN 1775.



Exterior of South Quay Baptist Church

Source: *Virginia Baptist Historical Society*
<http://lcweb.loc.gov/exhibits/religion/vc006368.jpg>



Interior of Mt. Shiloh Baptist, a similar building

<http://lcweb.loc.gov/exhibits/religion/vc006579.jpg>

1. What was the building made of?
2. Do you think it cost a lot for its members to build?
3. What can you tell about the social status of the members of this church by looking at the building? Do you think they were rich or poor?
4. Where is the pulpit (the place where the minister stands) located? Where do church members sit? What does this arrangement say about the church members' beliefs?
5. Make two comparisons between this building and the one at Christ Church.

SOURCE D. GEORGE WHITEFIELD'S PORTABLE FIELD PULPIT FROM THE 1730S AND 1740S. Whitefield was an important preacher during the First Great Awakening.



Whitefield's pulpit

Source: American Tract Society

1. How does Whitefield's pulpit compare to the pulpit at Christ Church?
2. Why do you think Whitefield delivered his sermons in fields?

SOURCE E. PRESBYTERIAN CAMP MEETING IN KENTUCKY, 1801.



“Sacramental Scene in a Western Forest”

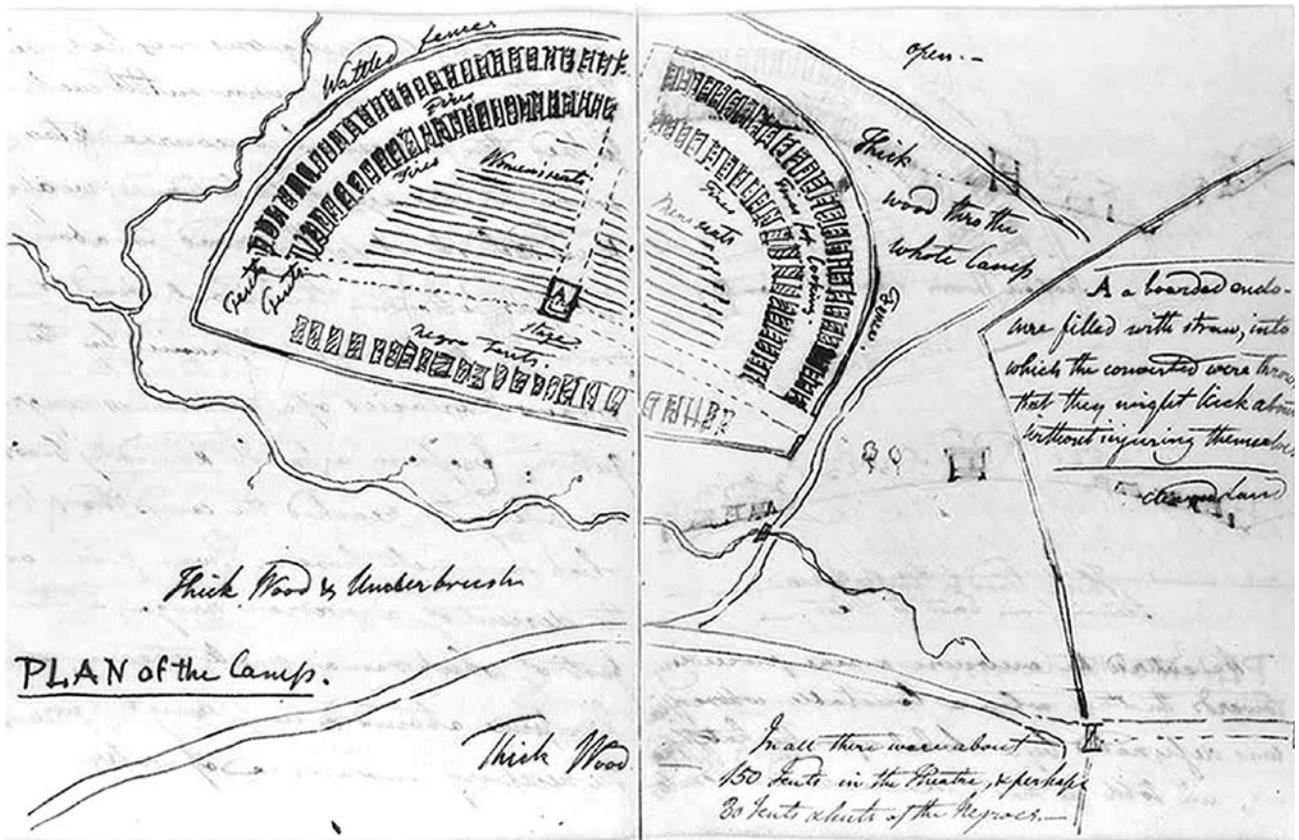
Lithograph by P.S. Duval, ca. 1801, from Joseph Smith, *Old Redstone*. Philadelphia: 1854. Source: General Collections, Library of Congress [LC-USZ62-119893]

Compare the seating arrangements and pulpit to Christ Church and the Baptist churches.

Churches	Seating Arrangements	Pulpits (place where minister stands)
Christ Church		
South Quay/ Mt. Shiloh		
Camp meeting		

SOURCE F. METHODIST CAMP MEETING PLAN, 1809, FAIRFAX, VIRGINIA.

1. Look closely at the layout below. Whom are the tents on the bottom for? Why do you suppose they are set apart?



Journal of Benjamin Latrobe, August 23, 1806- August 8, 1809
Source: Latrobe Papers, Manuscript Department, Maryland Historical Society, Baltimore

PART 2: SECONDARY SOURCES

Historians often reach conclusions by making comparisons. This section will take you through an example of a paragraph that uses comparison to analyze sources like those you have just examined. Read the following paragraph that a historian might write about Southern churches in the eighteenth century, then answer the questions that follow the paragraph.

Southern churches of the eighteenth century reflected the social classes of the day. The church buildings of wealthy colonists were fancy on the inside and outside, but the churches of poorer colonists were much simpler. Seating arrangements inside the church also showed differences in class. The richest churchgoers had the best seats at wealthy churches, and the minister gave his sermons from a high pulpit. On the other hand, at poorer churches, churchgoers sat in plain seats that were at nearly the same height as the minister's seat.

1. Which buildings from the primary sources could be described as “rich”? Which could be described as “poor”?

	Rich	Poor
1)		
2)		

2. Using the paragraph about Southern churches, explain how seating was arranged at Christ Church (source B) and South Quay/Mt. Shiloh (source C).

At Christ Church, seating was arranged according to...	At South Quay/Mt. Shiloh, seating was arranged according to...

- 3. Of the churches examined, which do you think showed the greatest concern for social equality (the state of being alike in status)? *Answer by completing the following sentence:*

The church in source [*circle one:* (Christ Church) (South Quay Baptist Church) (Presbyterian Camp Meeting)] showed the **greatest** concern for social equality during the eighteenth century. I know this because [*describe two details in the source that helped you reach this conclusion*] _____

_____.

- 4. Of the churches examined, which do you think showed the least concern for social equality (the state of being alike in status)? *Answer by completing the following sentence:*

The church in source [*circle one:* (Christ Church) (South Quay Baptist Church) (Presbyterian Camp Meeting)] showed the **least** concern for social equality during the eighteenth century. I know this because [*describe two details in the source that helped you reach this conclusion*] _____

_____.

SAMPLE HISTORICAL QUESTION 2: How did women influence religion in the late eighteenth and early nineteenth centuries?

Background:

American women were not given the right to vote until the early twentieth century. This does not mean, however, that women were powerless before they could vote. Historians have shown that women influenced society through their jobs and families. They have also looked at the roles women had in groups like the Shakers, a Christian community founded by Mother Ann Lee in England in the 1770s. Mother

Ann thought she was the second coming of Jesus. The Shakers believed in celibacy (abstinence from sex), common property (no personal or private property), and pacifism (opposition to violence). They practiced their beliefs in communities that were set apart from the rest of the world. They also believed in the equality of the sexes, so women were given important leadership positions in Shaker communities.

Instructions:

In this sample argument, you will see how historians use religious beliefs to show that religious life gave women a kind of social equality (the state of being alike in status) that was not available in political life. Please look at the pictures and excerpts on the next few pages and answer the questions after each source. At the end of the exercise, you will need your answers to complete another writing assignment.

PART 1: PRIMARY SOURCES

SOURCE A. SHAKER SONG.

1. Based on the poem below, what do you think was important to the Shakers?

“SIMPLE GIFTS” (*composed 1848*)

‘Tis the gift to be simple, ‘tis the gift to be free,
‘Tis the gift to come down where we ought to be,
And when we find ourselves in the place just right,
‘Twill be in the valley of love and delight.
When true simplicity is gain’d,
To bow and to bend we shan’t be asham’d,
To turn, turn will be our delight
‘Till by turning, turning we come round right.

Source: Edward Deming Andrews, *The Gift to be Simple: Songs, Dances and Rituals of the American Shakers* (New York: Dover Publications, Inc., 1940): 136.

SOURCE B. SHAKER WORSHIP SERVICES.

1. Describe what you see in the picture below.
2. Who do you think is leading the services?
3. Do either the men or the women seem to have more important roles in the services?



Shaker dance. The woman seated at left represents "The World."

Shakers near Lebanon, State of New York

Source: Library of Congress Prints and Photographs Division [LC-USZ62-13659]

SOURCE C. EYEWITNESS ACCOUNT OF A SHAKER EVENING PRAYER SERVICE FROM 1857.

1. Read the excerpt below. When combined with Shaker Worship Services (source B) how would you describe the worship services of the Shakers? Would you describe them as calm or energetic?

...There, collected in a large room *devoted to* the purpose, were a large number of men and women, *engaged in* the *peculiar* religious rites of Shaker family worship. They sang hymns and lively spiritual songs, all of which were accompanied by dances and marches, conducted in an *orderly*, and, at times, very *impressive* manner. These exercises were *interspersed* with brief *exhortations* by both men and women...

Source: Benson John Lossing, "The Shakers," as published in *Harper's New Monthly Magazine* vol. XV (July 1857), pp.164-77.

GLOSSARY FOR EXCERPT

Devoted to—in this case, used only for one thing

Engaged in—involved in (an activity)

Peculiar—strange or odd

Orderly—closely following a set of rules

Impressive—creating awe

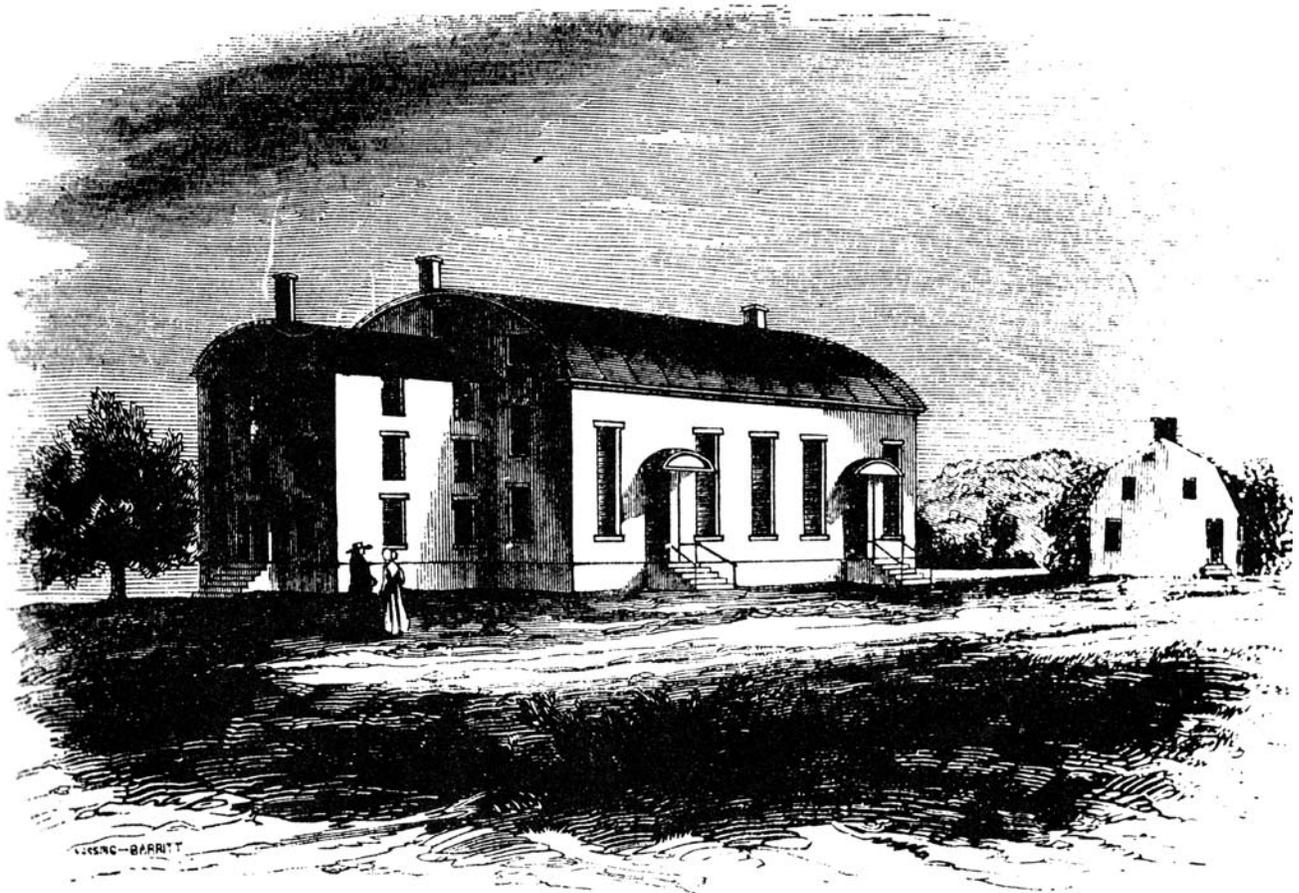
Interspersed—occurring at different times

Exhortations—language that tries to inspire

**SOURCE D. ONE OF THE FIRST SHAKER MEETINGHOUSES
IN NEW LEBANON, NY.**

Non-members used the doors facing the street, the Shakers used the doors at the wing (men used the right door, women the left), and the ministry used the central door.

1. Most Shaker buildings were symmetrical (a balance in parts). They also believed that men and women were equal. How might the balance in worship (source A and source B) and architecture be connected to Shakers' beliefs about equality for men and women?



Shaker meetinghouse at New Lebanon

Source: Benson John Lossing, *Harper's New Monthly Magazine* vol. XV (July 1857), p. 167.

SOURCE G. SHAKER HOUSEHOLD RESPONSIBILITIES.

1. Judging from the picture below, what do you think were women's responsibilities in Shaker communities? How might this be similar and/or different to women who were not Shakers?



Women in communal kitchen in Shaker village in Niskeyuna, NY

Source: *Frank Leslie's Popular Monthly*, December 1885, no. 6.

PART 2: SECONDARY SOURCE

Historians create arguments by using a variety of primary sources, which can include items such as first-hand observations, pictures, and poems. This section will take you through an example of a paragraph that combines several sources into a single argument; however, the paragraph lacks examples to support its claims. Read the following paragraph that a historian might write about women's participation in Shaker community life, then answer the questions that follow it.

During the early nineteenth century, religious groups like the Shakers gave women opportunities to influence religious community life that they did not have in the rest of society. Shakers believed in simplicity and in balance. According to the Shakers, American society was flawed because it did not recognize that men and women were equal and that their roles should be symmetrical, or balanced. As a result of these beliefs, women fully participated in all aspects of Shaker community life.

1. Now that you have read the paragraph, go back and underline the topic sentence. What is the paragraph's main argument?

2. The second sentence of the paragraph states, "Shakers believed in simplicity and in balance." What sources could you use to show that this sentence is true?

Examples showing that "Shakers believed in simplicity and in balance."
A.
B.

3. The final sentence of the paragraph states, “As a result of these beliefs, women fully participated in all aspects of Shaker community life.” What sources could you use to show this sentence is true? Once you have the example in the first column below, explain in the second column *how* or *why* this shows women’s participation.

Examples showing that “As a result of these beliefs, women fully participated in all aspects of Shaker community life.”	This shows that women participated in Shaker life because....
A.	A.
B.	B.

4. Now that you have the examples that show how women participated in Shaker community life, please use these examples to write two or three complete sentences that could serve as the final sentences for the paragraph on page 31. In your sentences, you will need to give examples (first column) as well as how/why this can be considered significant (second column). Add the sentences to the paragraph in the space provided.

SAMPLE HISTORICAL QUESTION 3: How did slaves and slaveowners view Christianity in the eighteenth and nineteenth centuries?

Background:

During the early part of the colonial period, slave owners did not try to persuade their African slaves to convert to Christianity. Although some slaveholders believed that Christianity might teach slaves to be obedient, others worried that slaves would use their religious beliefs to demand rights. Beginning in the 1730s, many religions began to preach to slaves, who often combined

Christianity with their existing religious traditions from Africa. Slaves practiced their faith in a number of different places. Some slaves worshiped with whites, others worshiped in separate churches they built for themselves, and still others worshiped in the slave quarters outside the sight (and supervision) of their masters.

Instructions:

To answer this historical question, historians might compare the beliefs of different historical groups. Slave owners and slaves disagreed about what was important in religion. This exercise will help you compare the interpretations that both groups brought to religious practices and beliefs.

PART 1: PRIMARY SOURCES

SOURCE A. THOMAS BACON, ANGLICAN MINISTER AT ST. PAUL'S PARISH IN MARYLAND

1. As you read the excerpt below, circle the social groups that Bacon mentions in his sermon.
2. What is the responsibility of slaves, according to Bacon? What is their reward for fulfilling these responsibilities?

“A SERMON TO MARYLAND SLAVES, 1749”

...And as Almighty GOD hath sent each of us into the World for some or other of these Purposes; —so, from the King, who is his head Servant in a Country, to the poorest Slave, we are all obliged to do the Business he hath set us about, in that State of Life to which he hath been pleased to call us.—And while you, whom he hath made Slaves, are honestly and quietly doing your Business, and living as poor Christians ought to do, you are serving GOD, in your low Station, as much as the greatest Prince alive, and will be as much Favour shewn you at the last Day...Almighty GOD hath been pleased to make you Slaves here, and to give you nothing but Labour and Poverty in

this World, which you are obliged to submit to, as it is his Will it should be so...If therefore, you would be GOD'S Free men in Heaven, you must strive to be good, and serve him here on Earth.

Excerpted from *Religion in American History: A Reader*, edited by Jon Butler and Harry S. Stout (New York: Oxford University Press, 1998) (reprinted from Thomas Bacon, *Two Sermons, Preached to a Congregation of Black Slaves, at the Parish Church of S[aint] P[eter's], in the Province of Maryland* (London, 1749), 7-38.

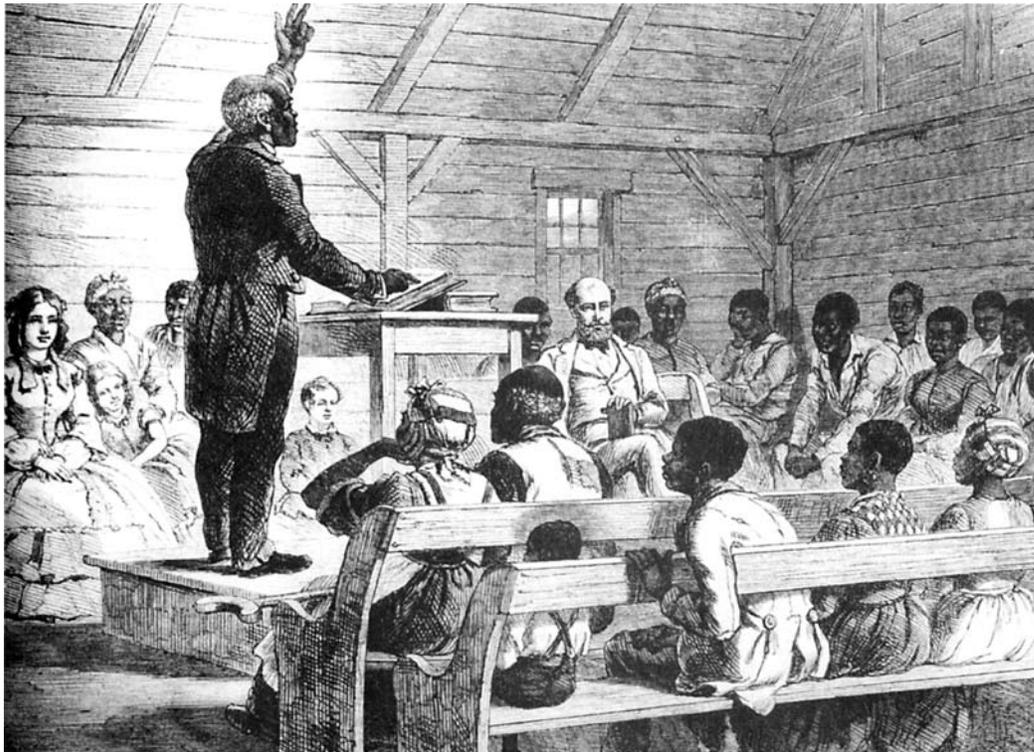
SOURCE B. THOMAS AFFLECK, "DUTIES OF OVERSEERS," (1857)

"You will find that an hour devoted every Sabbath morning to [the slaves'] moral and religious instruction would prove a great aid to you in bringing about a better state of things amongst the Negroes. It has been thoroughly tried, and with the most satisfactory results, in many parts of the south... The effect upon their general good behavior, their cleanliness and good conduct on the Sabbath, is such as alone to recommend it to the Planter and Overseer."

Source: *Cotton Plantation Record and Account Book No. 3 Suitable for a Force of 120 Hands, or under* (New Orleans: B.M. Norman, 7th ed, 1857), as excerpted in ed. Stanley Engerman et al., *Slavery* (Oxford).

SOURCE C. IMAGE, FAMILY WORSHIP ON A PLANTATION IN SOUTH CAROLINA

1. Look at the picture below carefully. Why do you think there is a white family at the service? Who do you think they are? Would the religious service would be different if the family was not there?



Source: M. Jackson Jr., *The Illustrated London News*

SOURCE D. DESCRIPTION OF SLAVE RELIGIOUS SERVICE DURING THE CIVIL WAR by Henry George Spaulding, a white Unitarian minister (from the North) in Port Royal, South Carolina

“Three or four, standing still, clapping their hands and beating time with their feet, **commence** singing **in unison** one of the **peculiar** shout melodies, while the others walk around in a ring, in single file, joining also in song. Soon those in the ring leave off their singing, the others keeping it up the while with increased **vigor**, and strike into the shout step, **observing** most **accurate** time with the music....They will often dance to the same song for twenty or thirty minutes.”

Source: Eugene Genovese, *Roll Jordan Roll: The World the Slaves Made* (New York: Pantheon Books, 1974).

GLOSSARY FOR EXCERPT:

Commence—to begin

In unison—together

Peculiar—strange or odd

Vigor—energy

Observing—following a rule

Accurate—correct

1. Read the excerpt above. How does this religious service differ from Thomas Affleck’s “Duties of Overseers” (source B) or the image *Family Worship on a Plantation in South Carolina* (source C)?

2. What traditions other than Christianity might the slaves be drawing upon?

SOURCE E. NAT TURNER. In 1831, Nat Turner and a small group of followers were responsible for the most famous slave revolt in American history. The following excerpt is taken from Turner’s account of the revolt.

1. Circle any Christian symbols or words that you see in Turner’s account, below.
2. Comparison. How should slaves behave, according to Turner? How does Turner’s interpretation of Christianity differ from the one preached by Thomas Bacon 100 years earlier (source a)?

“...and the Spirit appeared to me again and said, ‘As the Saviour had been baptized so should we be also;’—and when the white people would not let us be baptized by the church, we went down into the water together, in the sight of many who reviled us, and were baptized by the Spirit...I heard a loud noise in the heavens, and the Spirit instantly appeared to me and said the Serpent was loosened, and Christ had laid down the yoke he had borne for the sins of men, and that I should take it on and fight against the Serpent, for the time was fast approaching when the first should be last and the last should be first.

Thomas Bacon sermon (source A)	Turner’s account (source E)

SOURCE F. FREDERICK DOUGLASS ON CHRISTIANITY AND SLAVEHOLDING.

Frederick Douglass was a former slave and a leading abolitionist in the nineteenth century.

1. Does Douglass have a positive or negative attitude toward Christianity? How do you know?
2. According to Douglass, how are slavery and Christianity linked?

“I love the pure, peaceable, and *impartial* Christianity of Christ: I therefore hate the *corrupt*, slaveholding, women-whipping, cradle-*plundering*, partial and *hypocritical* Christianity of this land...[R]evivals of religion and revivals in the slave-trade go hand in hand together. The slave prison and the church stand near each other. The clanking of *fetters* and the rattling of chains in the prison, and the pious psalm and solemn prayer in the church, may be heard at the same time. Dealers in the bodies and souls of men erect their stand in the presence of the *pulpit*, and they mutually help each other. The dealer gives his blood-stained gold to support the pulpit, and the pulpit, in return, covers his *infernal* business with the *garb* of Christianity.”

GLOSSARY FOR EXCERPT:

Impartial—without bias or prejudice

Corrupt—very bad morally

Plundering—taking by force or theft

Hypocritical—false appearance of moral goodness

Fetters—chains put on feet

Pulpit—a platform used by ministers while preaching, used here as a symbol of Christianity in general

Infernal—relating to hell

Garb—a kind of clothing

PART 2: SECONDARY SOURCE

Historians create arguments by using a variety of primary sources, which can include items such as first-hand observations, pictures, and sermons. This section will take you through a paragraph that combines several sources to show that slaves

and slave owners disagreed about religious beliefs; however, the paragraph lacks examples to support its claims. It will be your responsibility to fill the paragraph in with evidence.

Read the following paragraph that a historian might write about religious beliefs in the South, then answer the questions that follow it.

During the eighteenth century, slave owners and slaves viewed Christianity very differently. Some slave owners introduced their slaves to Christianity because they thought it would make slaves obedient. Owners believed that slaves might accept their status if they were promised a reward in heaven. But slaves had a very different view of Christianity, which offered slaves a way to resist (oppose the will of) their masters. In addition to offering slaves a way to come together as a community, Christianity also provided the promise of earthly freedom.

1. Now that you have read the paragraph, go back and underline the topic sentence. What is the paragraph's main argument?
2. The second sentence says, "Some slave owners introduced their slaves to Christianity because they thought it would make slaves obedient." What sources could you use to show this sentence is true? Write down the example in the first column below. In the second column, explain how or why the example shows that slave owners thought religion would make slaves obedient.

Example of masters' use of Christianity to make slaves obedient	This example shows that slave owners thought religion would make slaves obedient because...
A.	A.
B.	B.

3. The second last sentence says that Christianity “offered slaves a way to resist (oppose the will of) their masters.” Which sources could the author use to show that slaves had different ideas about Christianity than their masters?

Examples showing that Christianity offered slaves a way to resist (oppose the will of) their masters.	This example shows that slaves used Christianity to resist because
A.	A.
B.	B.

4. Now that you have the examples that show how slave owners and slaves saw Christianity, please use these examples to write two or three complete sentences that could serve as the final sentences for the paragraph above. In your sentences, you will need to give examples (first column above) as well as how/why this can be considered significant (second column above). Add the sentences to the paragraph in the spaces provided below.

During the eighteenth century, slave owners and slaves viewed Christianity very differently. Some slave owners introduced their slaves to Christianity because they thought it would make slaves obedient. Owners believed that slaves might accept their status if they were promised a reward in heaven. For example,

But slaves had a very different view of Christianity, which offered slaves a way to come together as a community. Christianity, as the slaves saw it, also offered the promise of freedom.

What kind of language and imagery did Abolitionists use to demand the end of slavery?

STANDARDS ADDRESSED IN THIS LESSON

Skills

■ Chronological and Spatial thinking

- Students analyze how change happens at different rates at different times; understand that some aspects can change while others remain the same; and understand that change is complicated and affects not only technology and politics but also values and beliefs.

■ Historical Research, Evidence, and Point of View

- Students construct and test hypotheses; collect, evaluate, and employ information from multiple primary and secondary sources; and apply it in oral and written presentations.

Content

■ 11.1. Students analyze the significant events in the founding of the nation and its attempts to realize the philosophy of government described in the Declaration of Independence.

- 11.1.4. Examine the effects of the Civil War and Reconstruction and of the industrial revolution, including demographic shifts and the emergence in

LESSON INTRODUCTION FOR TEACHERS

In this lesson, students learn about abolition, one of the many reform movements that appeared in the United States during the early nineteenth century. Abolitionists called for the immediate emancipation of slaves. Other reform movements included an early women's movement, the temperance movement, and the education reform movement.

Although the word “slavery” was not explicitly written in the Constitution the document makes several references to the institution. For example, Article I, section 3 states that representation “shall be determined by adding to the whole number of free persons, including those bound to service for a term of years and excluding Indians not taxed, three-fifths of all other persons.” Article I section 9 also ensured that the international slave trade (i.e., the importation of new slaves from Africa) would not be abolished until 1808: “The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year [1808]...”. The Constitution ensured that slavery would continue to exist in the new republic, but many Northern states, drawing upon the language of equality in the Declaration of Independence, abolished slavery within their borders after the Revolution. Of course, the economy of the North, which relied on small farms and trade, did not rely on slave labor like the cash crop economy of the South.

The abolition movement in the United States began in the late eighteenth century and became more vocal in the 1830s. Abolitionists based their arguments against slavery on several ideas: some believed that slavery was inconsistent with American ideals about equality, others believed that it was immoral, and others emphasized the institution's cruelty; some abolitionists used several of these ideas in their arguments. Their ideas were not always popular with their fellow Americans (including those in the North): abolitionist literature was burned in the mail, mobs disrupted abolitionist meetings, and pro-abolition editors Elijah Lovejoy and David Walker were murdered during the 1830s (Walker was found dead and presumed murdered). Even after the thirteenth Amendment ended slavery, many abolitionists continued to demand land, voting rights, and education for the freed slaves.

Abolitionist leaders included William Lloyd Garrison, Frederick Douglass, Theodore Weld, Angelina Grimke, and Sojourner Truth. Those involved in the movement did not always agree on how to organize their efforts. During the 1830s, the movement began to include women and African Americans. The issue of women's involvement in this political movement was controversial: indeed, the American Anti-Slavery Society split over the issue

in 1833. Also, despite their calls for abolition, not all abolition groups included both black and white members; the Philadelphia Female Anti-Slavery Society was an exception to this rule.

Lesson goals

In this module, students review some of the arguments against slavery made by the American abolition movement. The lesson begins with an introduction to the beliefs of the abolitionists. Students then examine abolitionist sources to see how they made their arguments. Because this lesson focuses on three critiques of slavery, it helps students match claims with evidence, especially visual evidence. It also gives students an opportunity to assess the persuasiveness of historical arguments, as students consider whether, for example, appeals to emotion or reason (or visual or text-based appeals) made more convincing arguments. This packet contains documents that show how abolitionists expressed their opposition to slavery: they wrote songs, poetry, and plays; established newspapers, magazines, and almanacs; and created illustrated books and tracts. After students have discussed a few of these primary documents in small groups, they will create an abolitionist pamphlet. They will divide the assignment among themselves and begin work on the projects for the next class meeting. During the second class meeting, students put the finishing touches on their group's pamphlet.

Discussion Guide for Teachers

FORMAT: Students should be divided into groups of five or six students.

There are several themes prevalent in the abolitionist literature presented in this lesson. This discussion guide will review a few of the most important themes in the sources provided in this packet and relate them to the arguments outlined for the students in the introduction. Of course, many of the sources combine a number of arguments against slavery.

Many abolitionists believed that slavery was inconsistent with American ideals about equality. Abolitionists such as David Walker [masthead G and excerpt U], William Lloyd Garrison [mastheads B and C and poem Q], and Frederick Douglass [masthead D and excerpt W] made this argument; Walker and Garrison were particularly adamant in this regard. Other examples of this use of American symbols to emphasize the paradox of American slavery include mastheads A and E and E.A. Atlee's "New Version of the 'Star Spangled Banner.'" Abolitionists also emphasized the immoral, or "un-Christian," nature of slavery. Examples of this approach include Garrison's post-1838 masthead C, the masthead for *The Penitential Tyrant* H, the *Wedgewood* cameo (illustration B), and the anti-slavery alphabet (illustration L). Abolitionists frequently emphasized the cruel nature of slavery, whether by showing the auctioning of slaves [masthead B and masthead C; illustra-

the late nineteenth century of the United States as a world power.

- 11.3.1. Describe the contributions of various religious groups to American civic principles and social reform movements.

KEY TERMS

Abolition—The movement to put an end to the international slave trade and slavery. While many Northerners opposed slavery (or the expansion of slavery) on economic grounds, abolitionists argued that slavery was immoral, undemocratic, and cruel.

Emancipation—a setting free or being set free. Before the Civil War, abolitionists called for the immediate emancipation of slaves. In 1863, Abraham Lincoln issued the Emancipation Proclamation, which declared freedom for slaves in territory controlled by the Confederacy. Some historians have argued that many slaves emancipated themselves by leaving their owners during the Civil War.

Reform—to change into an improved condition; to put an end to (an evil) by introducing a better course of action. Reform movements, many of which were tied to religious beliefs, were popular in the United States during the early nineteenth century.

TIME REQUIRED

Two hours, plus additional time if the teacher wishes to have students present their work to the class. The lesson could also be assigned as a group or individual project to be completed outside of class time.

MATERIALS

Photocopy of pamphlet guidelines and abolitionist sources, art supplies, glue, scissors, poster board or paper for pamphlet

tion K and illustration L], the pain of a slave mother [poem P and poem R], or the cruel behavior of the slave driver [Harriet Beecher Stowe's *Uncle Tom's Cabin*, excerpt V].

There are other themes that are worth noting as well, especially since students may not immediately recognize them without specific prompting. It was rare for abolitionist literature to present the slave as an equal. Instead, slaves were frequently presented as victims, or supplicants, who pleaded for mercy. For examples of this theme, see masthead A, masthead H, illustration I, illustration J, and poem Q. Perhaps not surprisingly, the sources frequently depicted abolitionists as heroes for their interventions on behalf of slaves: masthead F, illustration I, illustration L, poem R, and song S. There are a few notable exceptions in which the slave is presented as an agent: masthead G and excerpt U, both created by David Walker. Abolitionists may have been reluctant to create this type of source because they did not wish to remind white reading audiences of any kind of black "militance," given the fears about the Nat Turner rebellion and the Haitian Revolution.

Summary of discussion guide for teachers

(expect some overlap in source themes)

Sources emphasizing importance of equality	Sources emphasizing immorality of slavery	Sources emphasizing cruelty of slavery
Mastheads: A – E, G Poem: Q Song: T Excerpts: U, W	Mastheads: C, H Illustrations: J, L	Mastheads: B, C Illustrations: K, L Poems: P, R Excerpt: V
Sources emphasizing slave as victim or supplicant	Sources emphasizing slave as agent/hero	Sources emphasizing abolitionists as heroes
Mastheads: A, H Illustration: I, J Poem: Q Excerpt: V	Masthead: G Excerpt: U	Masthead: F Illustration: I, L Poem: R Song: S

Sample Student work

The poems on the next page represent the work of students in Sandy Abend's eleventh grade United States history class at Saddleback High School in 2002. Students in the class were participants in UC Irvine's Humanities Out There program, which takes undergraduate tutors into classrooms to work with secondary school students. The students created pamphlets using the guidelines in this lesson plan.

THE HUMAN RACE

by Tran Nguyen

11th grade, Saddleback High School

Life began in a shadow of fear
and a pattern of hate.
The empowerment of my people
And the rebellion of my race was a
Threat for the white man.
This opportunity they ceased
To beat the power,
Encouragement and life out of me.
Although they hurt me with physical pain,
My heart had already been sore
Of the treatment and injustice they had made.
I may be humble and ignorant,
But strong enough to work in the fields.
Let me fill up all the gaps,
Tear down all the barriers between us.
Hear me speak the truth of my heart
And accept me for who I am.
Let me be the key that opens new doors
to my people.
Let me take your hand
And show you kindness instead of color,
Friendship instead of hatred,
Bonding instead of segregating.
Let us be the ones to take the first step,
Prove that there can be more than one leader.
We'll be the leaders whom others will promise,
And unite as one race, only one...
THE HUMAN RACE.

MOONLIGHT DREAMS

by Mayra Flores

11th grade, Saddleback High School

In a shack,
Cold and dark
Sits a man with chained hands

He sees himself on a field picking rice
His sweat raining on the ground
Working from morning dawn
Til the moon overcomes the shadows
of the sun

He looks up to see
His sweat stop,
The sun set,
And his chains finally break.

BYE BYE BYE....TO SLAVERY**

by Huy Tran

11th grade, Saddleback High School

I'm freeing the slaves tonight
Gonna, make slavery out of sight.
I, Know slavery ain't right, Hey baby come on
I, Know slavery ain't cool,
And slaves can't even go to school
So, now it's time to leave slavery behind,
I know that I can't take no more,
It ain't no lie,
I just want to see slaves no more,
baby, bye, bye, bye
So you want to be a fool tonight
If you don't stop slavery,
I'm going to start a fight.
You may hate me but it ain't no lie,
Bye Bye Bye

***Intended to be sung using the tune of 'NSYNC's song of the same title. It was common for abolitionists to use existing songs as a basis for their own songs in order to be certain that the audience members would know the melody.*

DARKNESS FLEES FOR LIGHT

by Jeymie Gonzales

11th grade, Saddleback High School

The night, shivering and mysterious
Like two coal gray hard eyes staring
back at you.
You're out in the world, in the swaying
mysterious night.
It's windy, all of a sudden shocking!
You try to run, but they catch you.
They clamp you with a harsh mean grip
That almost brings death upon you.
It pleases them to see you in pain and agony.
My heart is solemn, lonely.
I flee for liberty and justice.
I am a person, a human being!
Not an animal. I am a person, a person!

What kind of language and imagery did Abolitionists use to demand the end of slavery?

INTRODUCTION FOR STUDENTS

Today you are going to learn about abolition, one of the many reform movements in the United States during the 1800s. Abolitionists called for the immediate end of slavery in the United States. The abolitionist movement had black as well as white leaders, including William Lloyd Garrison, Frederick Douglass, Theodore Weld, Angelina Grimke, and Sojourner Truth. Abolitionists hated slavery for many reasons. Some believed that slavery did not fit with American values of equality. Some believed that slavery was immoral. Others emphasized slavery’s violence and cruelty.

Their ideas were not always popular with their fellow Americans (including people in the North): abolitionist information was burned in the mail, mobs disrupted their meetings, and a few leaders were murdered. Slavery was abolished after the Civil War.

Abolitionists created pamphlets and newspapers that tried to get others to join their cause. In today’s lesson, you will look at some of the arguments that abolitionists made against slavery. You and your group will then create your own abolitionist pamphlet. Follow the guidelines for your pamphlet outlined in the next section.

Pamphlet Guidelines for Students:

1. *Look through the packet for today. You’ll see examples of newspaper titles (or mastheads), illustrations, poems, and songs. You don’t need to look at every example, but you should try to understand the different approaches that abolitionist publications took to show readers that slavery should be abolished.*
2. *When you are ready to start your pamphlet, your group should briefly discuss the goals of your publication. Although abolitionists agreed that slavery had no place in American society, they disagreed how they should achieve their goals. Your group will need to write a three to four sentence paragraph that explains why your group opposes slavery and how your publication will try to fight for abolition. This will be placed in the final version of your pamphlet.*

HERE ARE SOME QUESTIONS YOUR GROUP SHOULD CONSIDER:

- A. What is your audience?** White abolitionists? Free blacks? A mixed audience of whites and blacks? Women? Children? Think about how your audience might affect the content of your pamphlet.
- B. Which argument against slavery will your publication use?** These questions are

important because they will influence whether you focus on the work of abolitionists or on the hardships of slaves. Try to be consistent. Here are three possible arguments:

- Will your publication argue that slavery is inconsistent with American ideals about equality? What kind of images will you need to create?
- Will it suggest that slavery is immoral and un-Christian? What kind of images and ideas will you need to create?
- Will it try to persuade readers by showing them that slavery is cruel and barbaric? What kind of images will you need to create?

3. *Assignments.* Every member of your group will make a contribution to the pamphlet, which you will put together during the next class meeting. Here's what your group will need to do:

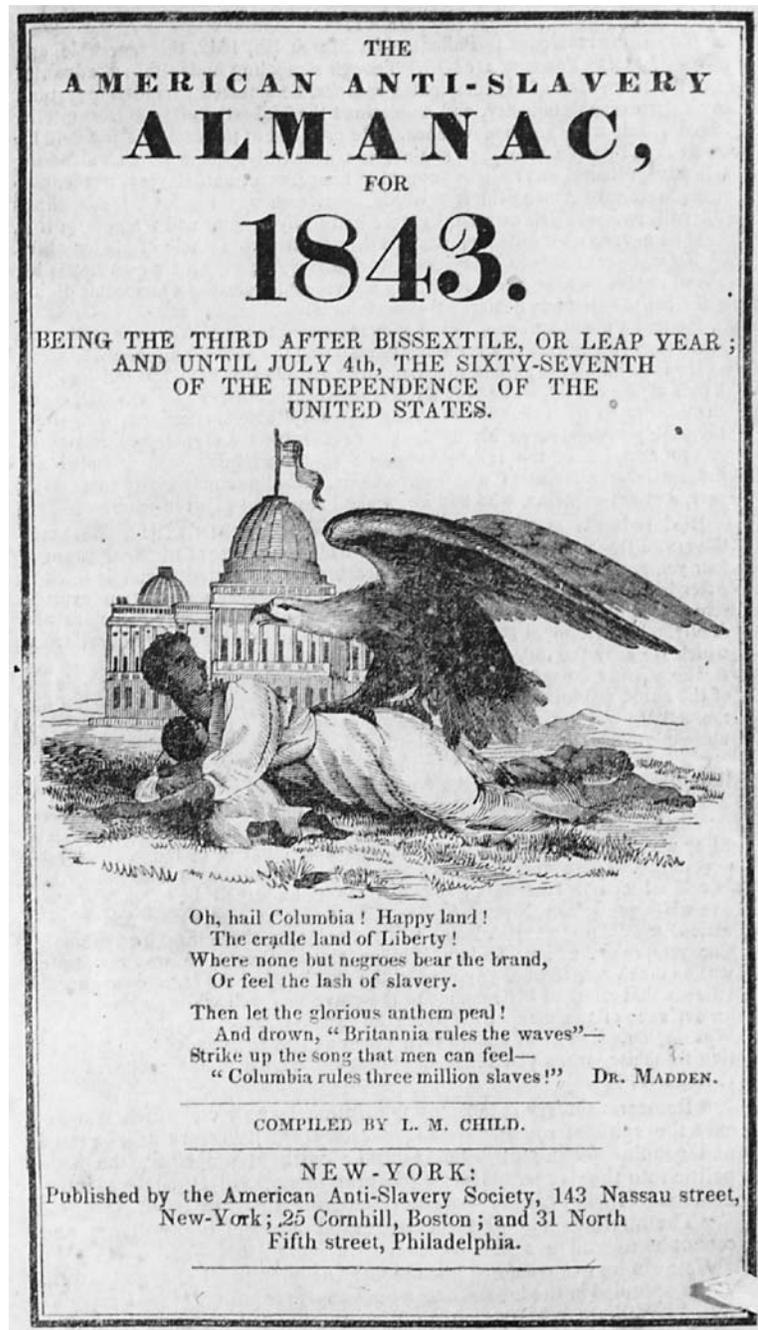
- A. Masthead.** The masthead is the part of the newspaper that gives the names of the owner, editors, and staff. In this activity, we're also going to include the title of the newspaper. You will include your pamphlet's title, its place of publication, and its publishers (your group). If you look at the mastheads in this packet, you'll notice that many of them used illustrations in the masthead to show their publication's goals. You may wish to do the same, or you may want to write a slogan to appear under your paper's title.
- B. Introduction to pamphlet.** Your pamphlet should include a 3-4 sentence paragraph explaining your group's opposition to slavery.
- C. Illustrations.** It should be clear how each illustration makes an argument against slavery.
- D. Poem(s) and/or song(s).** Feel free to create new words to contemporary songs.
- E. Foreword to excerpted speech/editorial/story.** Abolitionist tracts published news about meetings, laws, or projects, but they also frequently re-printed speeches or excerpted stories for their readers. Although your publication will feature original artwork, poems, and titles, it might also feature an excerpt from a speech, editorial, or novel. The person who accepts this job will read some excerpted texts, decide which one best fits your pamphlet's editorial goals, then write a paragraph introducing the work.

MASTHEADS FOR ABOLITIONIST PUBLICATIONS

The masthead is the part of the newspaper that gives the names of the owner, editors, and staff. For this activity, we're also going to include the title of the newspaper. Take a look at the mastheads for the following publications. Some of them are plain,

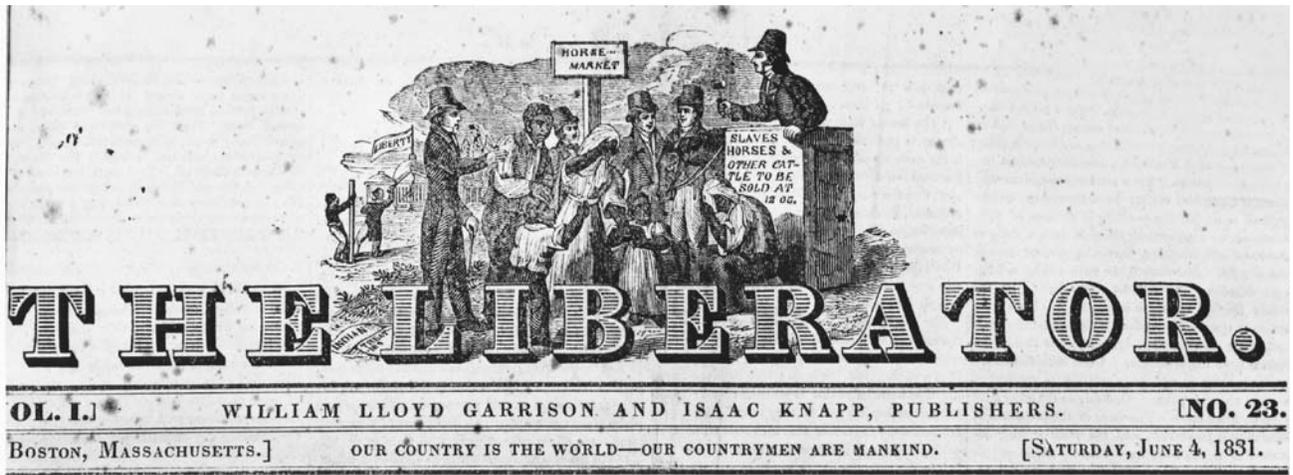
but others use pictures that show their opposition to slavery. Think about the names of the publications, their place of publication, the epigraphs that appear under the title, and the imagery that the illustrations use.

1. What do the mastheads tell you about the publication?
2. What arguments do they make against slavery? What images—whether words or pictures—do they use to show their hatred of slavery?

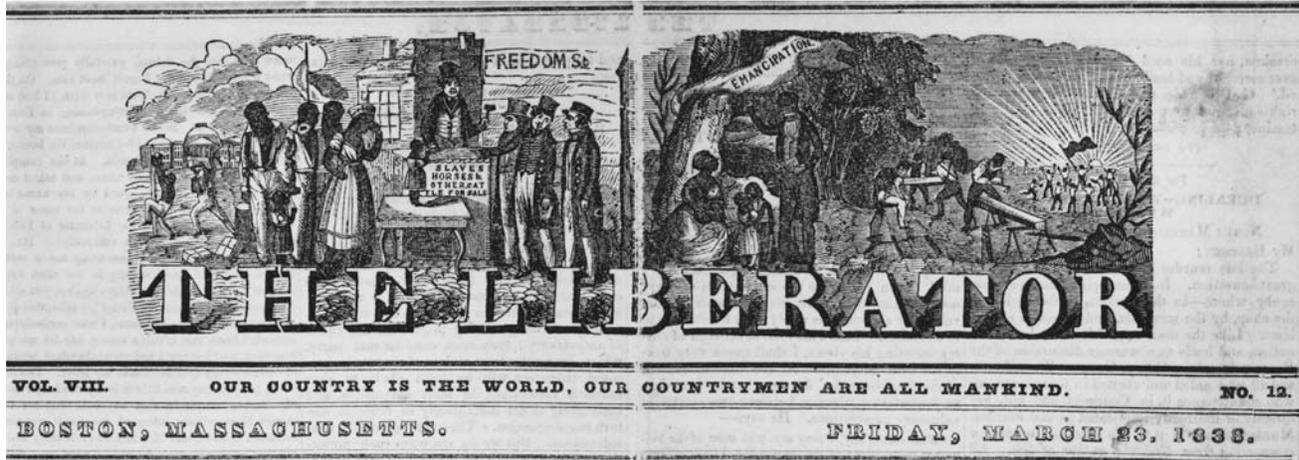


A. Cover of the *American Anti-Slavery Almanac*, 1843. The almanac was published by the American Anti-Slavery Society, established 1833.

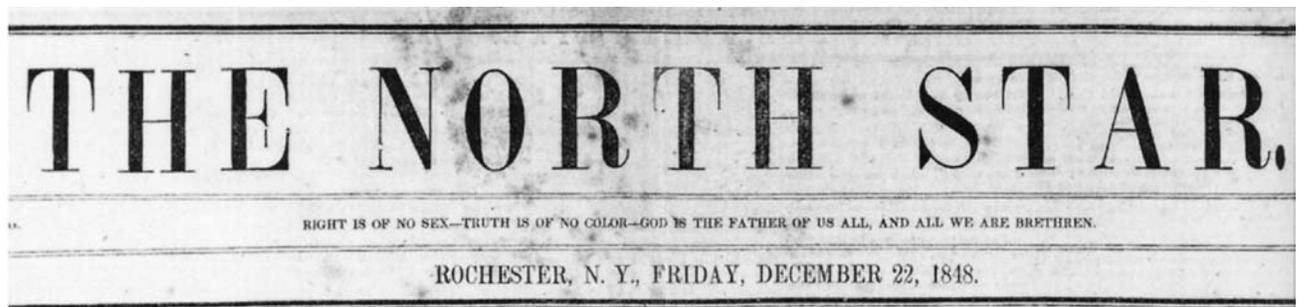
Source: Library Company of Philadelphia



B. Masthead of William Lloyd Garrison's *The Liberator* between 1831 and 1838.
 Source: Library Company of Philadelphia



C. Masthead of William Lloyd Garrison's *The Liberator* after 1838.
 Source: Library Company of Philadelphia



D. Masthead of Frederick Douglass' *The North Star*, 1848. The sentence under the title reads "Right is of no sex—truth is of no color—God is the father of us all, and all we are brethren."
 Source: Deborah Gray White, *Let My People Go*, p. 98

FREEDOM'S JOURNAL.

" RIGHTEOUSNESS EXALTETH A NATION."

CORNISH & RUSSWURM,
Editors & Proprietors.

NEW-YORK, FRIDAY, MARCH 16, 1827.

VOL. I. NO. 1.

E. Masthead of *Freedom's Journal*, the nation's first black newspaper, established by John Russwurm and Samuel Cornish in 1827.

Source: Jean Fagan Yellin and John C. Van Horne, editors, *The Abolitionist Sisterhood*, p. 217

THE SLAVE'S FRIEND.

NO. I.



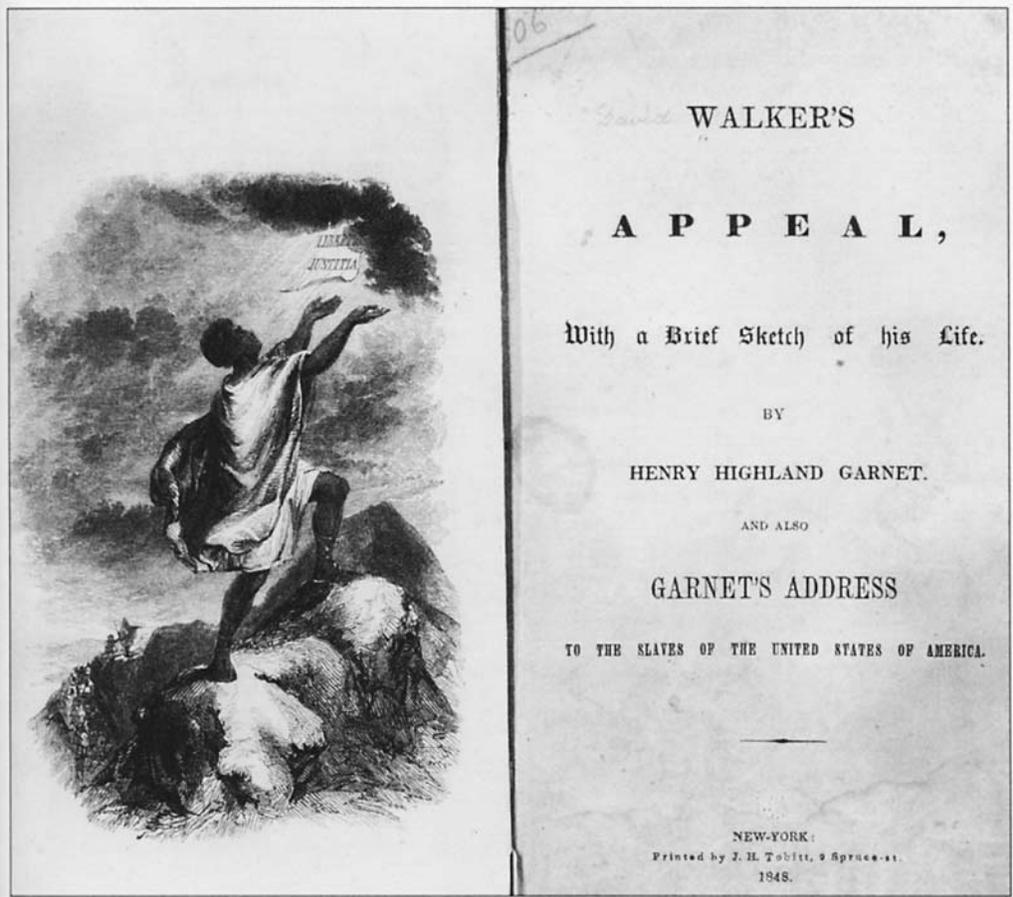
The lips of the wise dispense knowledge.—Prov. xv. 7.

FOR SALE AT THE ANTI-SLAVERY OFFICE,
144 Nassau-street.

Price—One cent single, 80 cents per hundred.

F. Title page for *The Slave's Friend*, an anti-slavery book for children. The words under the picture, "The lips of the wise dispense knowledge," are taken from the Book of Proverbs in the Bible.

Source: Library Company of Philadelphia



G. 1848 masthead for *Walker's Appeal to the Colored Citizens of the World*. David Walker was a free black man. Walker was found dead in 1830, shortly after he wrote the appeal.

Source: Deborah Gray White: *Let My People Go*, p. 113

LESSON 3



THE
PENITENTIAL TYRANT;
 OR,
Slave Trader Reformed:
 A
PATHETIC POEM,
 IN FOUR CANTOS.
 BY THOMAS BRANAGAN.
 THE SECOND EDITION, ENLARGED.
 "AM I NOT A MAN, AND A BROTHER?"

New-York:
 PRINTED AND SOLD BY SAMUEL WOOD,
 NO. 362, PEARL-STREET.
 1807.

H. Title page for *The Penitential Tyrant; or, Slave Trader Reformed...* the Second Edition, Enlarged (1807)

Source: Library Company of Philadelphia

ILLUSTRATIONS FROM ABOLITIONIST PUBLICATIONS

Now look at the following pictures and see what kind of arguments they make against slavery.

1. What argument do the images make against slavery?
2. Is slavery portrayed as un-American?
3. Immoral or un-Christian?
4. Cruel?
5. Are slaves victims or heroes in these illustrations? Are abolitionists slaves or heroes?



I. "Truth Shall Make You Free," by Patrick Henry Reason. The picture appeared in the *Liberty Bell*, an anti-slavery magazine published by the Friends of Freedom and edited by Lydia Maria Child.

Source: Library Company of Philadelphia



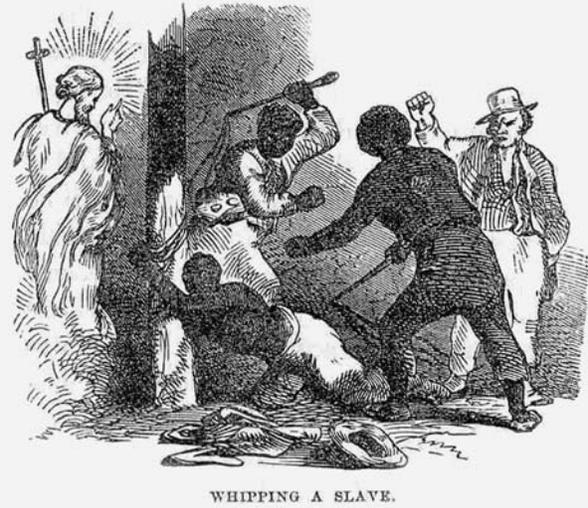
J. "Am I not a man and a brother." This was a slave cameo initially created by Josiah Wedgwood and used by the British abolition movement.

Source: *Anti-Slavery Records and Pamphlets* (Westport, CT: Negro Universities Press, 1970), p. 88.



K. image used in "The negro woman's appeal to her white sisters," printed in London in 1850 by Richard Barrett. Great Britain abolished slavery on August 1, 1834.

Source: Library of Congress Rare Book and Special Collections Division.

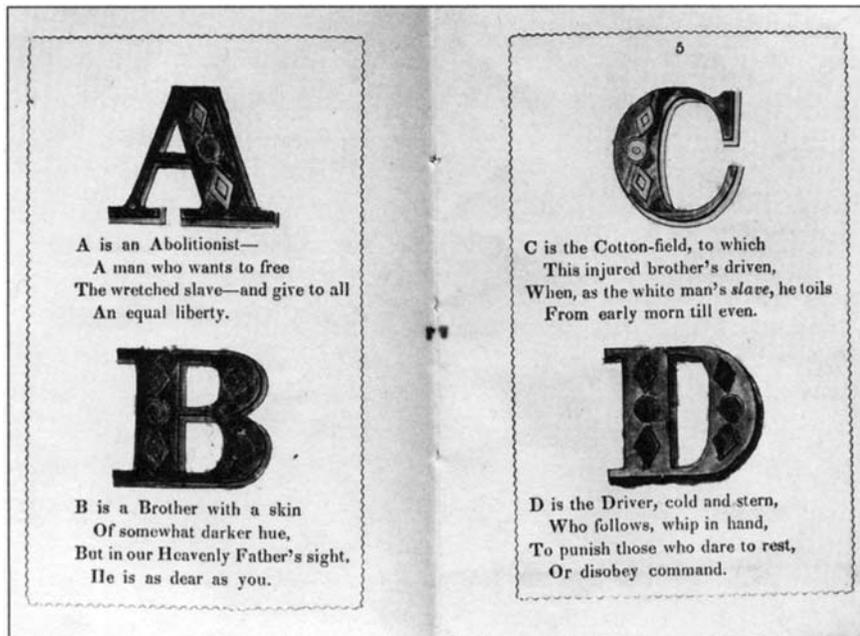


L. "A slave father sold away from his family"

M. "Whipping a slave" (p. 62)

Pictures from *The Child's Anti-Slavery Book: Containing a Few Words about American Slave Children and Stories of Slave-Life* (New York: Carlton and Porter, 1859).

Source: Library of Congress Rare Book and Special Collections Division. Washington, D.C.



N. The Anti-Slavery Alphabet, published in 1847.

Source: Deborah Gray White, *Let My People Go*, p.102.

POEMS FROM ABOLITIONIST PUBLICATIONS

Read at least one of the poems and think about the arguments it makes against slavery.

1. What argument does the poem make against slavery? Is slavery un-American? Immoral or un-Christian? Cruel?
2. From whose perspective (point of view) is the poem written?
3. Are slaves victims or heroes in the poem? Are abolitionists slaves or heroes?

O. POEM BY WILLIAM LLOYD

GARRISON, a white abolitionist and publisher of *The Liberator*

THE KNEELING SLAVE

“Am I not a man and a brother?”

My heart is sad as I contemplate thee,
Thou fettered victim of despotic sway;
Driven, like a senseless brute,
 from day to day,
Though equal born, and as
 thy tyrant free.
With hands together clasped imploringly,
And face upturned to heaven
 (heaven shall repay!)
For liberty and justice thou dost pray,
In piteous accents, and on bended knee.
Thy exclamation, “AM NOT I A MAN?”
“A BROTHER?” thrills my soul!
 I answer—YES.
Though placed beneath an
 ignominious ban,
That thou art both, all shall
 at last confess:
To rescue thee incessantly I’ll plan,
And toil and plead thy injuries to redress.

—W.L. Garrison

P. “THE CALL,”

author unknown
FOR THE NORTH STAR.

THE CALL

Dark Slavery covers our land like a pall,
Arouse! Ye brave freeman, and
 come at the call;
Come quickly, and rescue our beautiful
 land
From the chains of the bondman,
 the scourge and the brand.
No longer we’ll bow at the slaveholder’s
 feet,
No longer we’ll help him to steal and
 to cheat;
No more shall the babe from
 the mother be torn,
No more shall the wife from
 the husband be borne!
We have helped them so long,
 they think that we must
Continue to trample the slave in the dust;
But we’ll tell them no longer
 we’ll bear the disgrace,
No more we’ll oppress the dark African
 race.
Then come to the rescue, no more
 will we rest,
Till these poor enslaved millions
 with freedom are blest;
Then, with pleasure we’ll hail
 the bright land of our birth,
As the proudest, the noblest,
 the freest of earth.

MARBLEHEAD, Feb 1849

ELLA.

Q. POEM BY JAMES M. WHITFIELD,
a well-known African-American writer

THE NORTH STAR*

Star of the north! whose steadfast ray
Pierces the sable pall of night,
Forever pointing out the way
That leads to freedom's hallowed light:
The fugitive lifts up his eye
To where thy rays illumine the sky.

That steady, calm, unchanging light,
Through dreary wilds and trackless dells,
Directs his weary steps aright
To the bright land where freedom dwells;
And spreads, with sympathizing breast,
Her aegis over the oppressed.

Though other stars round thee burn,
With larger disk and brighter ray,
And fiery round thee turn,
While millions mark their blazing way;
And the pale moon and planets bright
Reflect on us their silvery light.

Not like that moon, now dark, now bright,
In phase and place forever changing;
Or planets with reflected light,
Or comets through the heavens ranging;
They all seem varying to our view,
While thou art ever fixed and true.

So may that other bright North Star,
Beaming with truth and freedom's light,
Pierce with its cheering ray afar,
The shades of slavery's gloomy night;
And may it never cease to be
The guard of truth and liberty.
J. M. Whitefield, 1853

* Written for the *North Star*, a newspaper edited by a fugitive slave.

**R. POEM BY FRANCES ELLEN
WATKINS HARPER,** a widely
published African-American poet of the
1850s

THE SLAVE MOTHER

Heard you that shriek? It rose
So wildly on the air,
It seemed as if a burden'd heart
Was breaking in despair.

Saw you those hands so sadly clasped—
The bowed and feeble hand—
The shuddering of that fragile form—
That look of grief and dread?

Saw you the sad, imploring eye?
Its every glance was pain,
As if a storm of agony
Were sweeping through the brain.

She is a mother, pale with fear,
Her boy clings to her side,
And in her kirtle vainly tries
His trembling form to hide.

He is not hers, although she bore
For him a mother's pains;
He is not hers, although her blood
Is coursing through his veins!

He is not hers, for cruel hands
May rudely tear apart
The only wreath of household love
That binds her breaking heart.

His love has been a joyous light
That o'er her pathway smiled,
A fountain gushing ever new,
Amid life's desert wild.

His lightest word has been a tone
Of music round her heart,
Their lives a streamlet blent in one—
Oh, Father! must they part?

They tear him from her circling arms,
Her last and fond embrace.
Oh! never more may her sad eyes
Gaze on his mournful face.

No marvel, then, these bitter shrieks
Disturb the listening air;
She is a mother, and her heart
Is breaking in despair.

SONGS FROM ABOLITIONIST PUBLICATIONS

Read (or sing) one of the songs below and think about the arguments it makes against slavery.

1. What argument does the song make against slavery? Is slavery portrayed as un-American? Immoral or un-Christian? Cruel?
2. Are slaves victims or heroes in the song? Are abolitionists slaves or heroes?

S. I AM AN ABOLITIONIST

(to the tune of Auld Lang Syne)

by William Lloyd Garrison

I am an Abolitionist!
I glory in the name:
Though now by Slavery's minions hiss'd
And covered o'er with shame,
It is a spell of light and power—
The watchword of the free—
Who spurns it in the trial-hour,
A craven soul is he!

I am an Abolitionist!
Then urge me not to pause;
For joyfully do I enlist
In FREEDOM's sacred cause:
A nobler strife the world ne'er saw,
Th'enslaved to disenthral;
I am a soldier for the war,
Whatever may befall!

I am an Abolitionist!
Oppression's deadly foe;
In God's great strength will I resist,
And lay the monster low;
In God's great name do I demand,
To all be freedom given,
That peace and joy may fill the land,
And songs go up to heaven!

I am an Abolitionist!
No threats shall awe my soul,
No perils cause me to desist,
No bribes my acts control;
A freeman will I live and die,
In sunshine and in shade,
And raise my voice for liberty,
Of nought on earth afraid.

Source: *The Anti-Slavery Harp: A Collection of Songs for Anti-Slavery Meetings* (Boston: Bela Marsh, 1848), compiled by William Wells Brown. Library of Congress Music Division.

T. NEW VERSION OF THE STAR SPANGLED BANNER

by E.A. Atlee.

Oh say, do ye hear, at the dawn's early light,
The shrieks of those Bondmen, whose blood is now streaming,
From the merciless lash, while our banner in sight,
With its stars mocking Freedom, is fitfully gleaming?
Do ye see the backs bare, do ye mark every score
Of the whip of the driver trace channels of gore;
And say, doth our Star Spangled yet wave
O'er the land of the free and the home of the brave?

On the shore dimly seen thro' the mists of the deep,
Where Africa's race in false safety reposes;
What is that which the breeze, o'er the towering steep,
As it heedlessly sweeps, half conceals, half discloses?
'Tis a Slaveship that's seen, by the morning's first beam,
And its tarnished reflection pollutes now the stream:
'Tis our Star Spangled Banner, oh, when shall it wave
O'er the land of the free and the home of the brave?

And where is that band, who so valiantly bore
The havoc of war, and the battle's confusion,
For Liberty's sweets? We shall know them no more?
Their fame is eclipsed by foul slavery's pollution.
No refuge is found on our unballowed ground,
For the wretched in Slavery's manacles bound,
While our Star Spangled Banner is vain boasts to wave
O'er the land of the free and the home of the brave.

Shall we ne'er hail the day, when as freeman shall stand,
The millions who groan under matchless oppression?
Shall Liberty's shouts, in our heaven-rescued land,
Ne'er be shared by the slave in our blood-guilty nation?
Oh, let us be just, e'er in God we dare trust,
Else the day will o'ertake us, when perish we must;
And our Star Spangled Banner at half-mast shall wave,
O'er the death-bed of Freedom—the home of the slave.

Source: *The North Star*, 5 May 1848

EXCERPTS FROM ABOLITIONIST FICTION, SPEECHES, AND TRACTS

Read at least one of the excerpts below and think about the argument it makes against slavery.

1. What argument does the piece make against slavery? Is slavery portrayed as un-American? Immoral or un-Christian? Cruel?
2. Are slaves victims or heroes in these poems? Are abolitionists slaves or heroes?

U. DAVID WALKER'S APPEAL TO THE COLORED CITIZENS OF THE WORLD (1829-1830). Walker was a free black man. In this excerpt, taken from the end of the appeal, Walker points out the inconsistency between slavery and the ideals of the Declaration of Independence.

...I also ask the attention of the world of mankind to the declaration of these very American people, of the United States.

A declaration made July 4, 1776.

It says,
When in the course of human events...it is their right it is their duty to throw off such government, and to provide new guards for their future security.

See your Declaration Americans!! Do you understand your own language? Hear your language, proclaimed to the world, July 4, 1776—
We hold these truths to be self evident—that ALL men are created EQUAL!! That they *are endowed by their creator with certain unalienable rights*; that among these are life, *liberty*, and the pursuit of happiness!!

Compare your own language above, extracted from your Declaration of Independence, with your cruelties and murders inflicted by your cruel and unmerciful fathers and yourselves on our fathers and on us—men who have never given your fathers or you the least provocation!!!!!!...

Source: "One Continual Cry": *David Walker's Appeal to the Colored Citizens of the World (1829-1830) with Its Setting and Its Meaning*, by Herbert Aptheker (New York: Humanities Press, 1965): 142-144.

V. UNCLE TOM'S CABIN. Harriet Beecher Stowe originally published *Uncle Tom's Cabin* in the *National Era* between June 1851 and April 1852. In the excerpt here from Chapter XXXIII, Uncle Tom, an older slave, defies the cruel white slaveowner, Simon Legree.

Slowly the weary, dispirited creatures, wound their way into the room, and, with crouching reluctance, presented their baskets to be weighed. Legree noted on a slate, on the side of which was pasted a list of names, the amount. Tom's basket was weighed and approved; and he looked, with an anxious glance, for the success of the woman he had befriended. Tottering with weakness, she came forward, and delivered her basket. It was of full weight, as Legree well perceived; but, affecting anger, he said, "What, you lazy beast! short again! stand aside, you'll catch it, pretty soon!" The woman gave a groan of utter despair, and sat down on a board. The person who had been called Misse Cassy now came forward, and, with a haughty, negligent air, delivered her basket. As she delivered it, Legree looked in her eyes with a sneering yet inquiring glance. She fixed her black eyes steadily on him, her lips moved slightly, and she said something in French. What it was, no one knew; but Legree's face became perfectly demoniacal in its expression, as she spoke; he half raised his hand, as if to strike,—a gesture which she regarded with fierce disdain, as she turned and walked away.

"And now," said Legree, "come here, you Tom. You see, I telled ye I didn't buy ye jest for the common work; I mean to promote ye, and make a driver of ye; and tonight ye may jest as well begin to get yer hand in. Now, ye jest take this yer gal and flog her; ye've seen enough on't to know how." I beg Mas'r's pardon," said Tom; "hopes Mas'r won't set me at that. It's what I an't used to,—never did,—and can't do, no way possible." "Ye'll larn a pretty smart chance of things ye never did know, before I've done with ye!" said Legree, taking up a cowhide, and striking Tom a heavy blow cross the cheek, and following up the infliction by a shower of blows.

"There!" he said, as he stopped to rest; "now, will ye tell me ye can't do it?" "Yes, Mas'r," said Tom, putting up his hand, to wipe the blood, that trickled down his face. "I'm willin' to work, night and day, and work while there's life and breath in me; but this yer thing I can't feel it right to do;—and, Mas'r, I never shall do it,—never!"

Tom had a remarkably smooth, soft voice, and a habitually respectful manner, that had given Legree an idea that

he would be cowardly, and easily subdued. When he spoke these last words, a thrill of amazement went through every one; the poor woman clasped her hands, and said, “O Lord!” and every one involuntarily looked at each other and drew in their breath, as if to prepare for the storm that was about to burst. Legree looked stupefied and confounded; but at last burst forth,—”What! ye blasted black beast! tell me ye don’t think it right to do what I tell ye! What have any of you cussed cattle to do with thinking what’s right? I’ll put a stop to it! Why, what do ye think ye are? May be ye think ye’r a gentleman master, Tom, to be a telling your master what’s right, and what ain’t! So you pretend it’s wrong to flog the gal!” “I think so, Mas’r,” said Tom; “the poor crittur’s sick and feeble; ‘t would be downright cruel, and it’s what I never will do, nor begin to. Mas’r, if you mean to kill me, kill me; but, as to my raising my hand agin any one here, I never shall,—I’ll die first!”

Source: *Uncle Tom’s Cabin*, available online at <http://www.iath.virginia.edu/utc/uncletom/uthp.html>

W. FREDERICK DOUGLASS SPEECH. Frederick Douglass was an escaped slave who settled in Rochester, New York, and established *The North Star*, an abolitionist newspaper. Douglass gave the speech, “What to the Slave is the Fourth of July?” to the Rochester Ladies’ Anti-Slavery Society on July 5, 1852. It is excerpted below.

...Fellow citizens, pardon me, allow me to ask, why am I called upon to speak here today? 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?...

...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 today?...

... What, to the American slave, is your Fourth 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 denunciation 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 the United States at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms— of the Old World, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me that, for revolting barbarity and shameless hypocrisy, America reigns without a rival.

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Book design by Susan Reese

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“These units in US History demonstrate to students that history matters to the past, present, and future. They expose students to the tools of the historians’ trade, helping them develop their own sense of what happened and why. Through these units, young historians have a chance to explore the connections among the many regions, groups, and ideas that have shaped the history of the United States. The units are carefully calibrated with the California State Content Standards for US eleventh grade history in order to make these dynamic, engaging lessons meaningful to the real needs and interests of teachers and students in California schools.”

—Vicki L. Ruiz, Professor of History and Chicano-Latino Studies, The University of California, Irvine

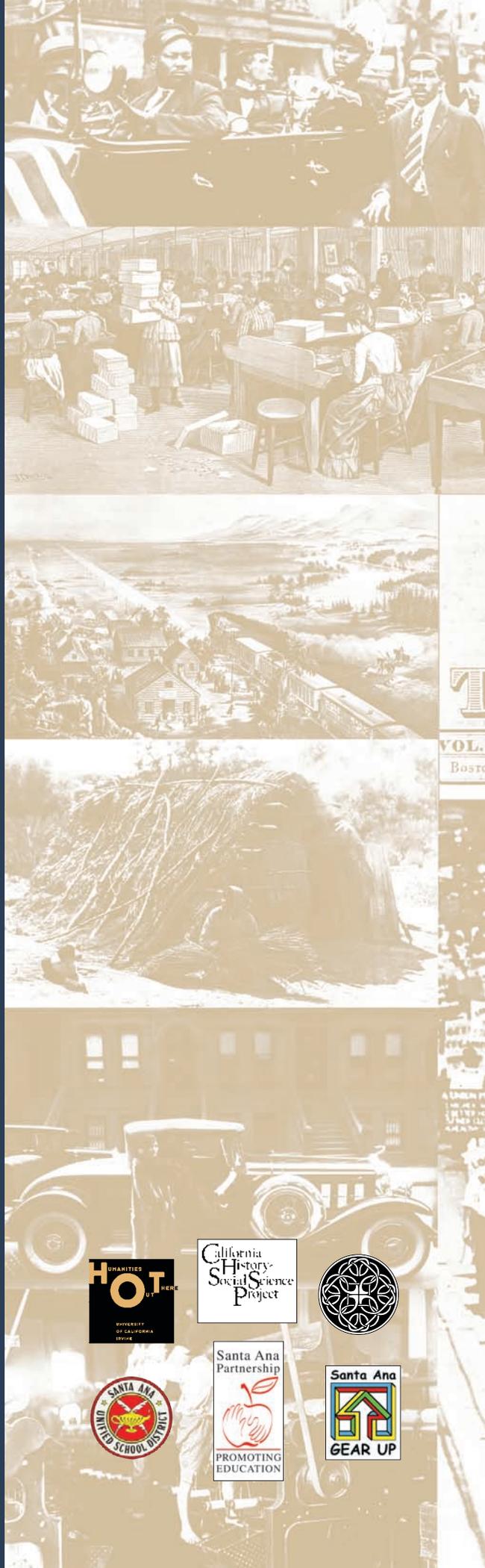
CONTENT STANDARDS COVERED

Skills

1. Chronological and Spatial Thinking
2. Historical Research, Evidence, and Point of View
3. Historical Interpretation

Content standards

- 11.1. Students analyze the significant events in the founding of the nation and its attempts to realize the philosophy of government described in the Declaration of Independence.
- 11.3. Students analyze the role religion played in the founding of America, its lasting moral, social, and political impacts, and issues regarding religious liberty.



LIST OF IMAGES

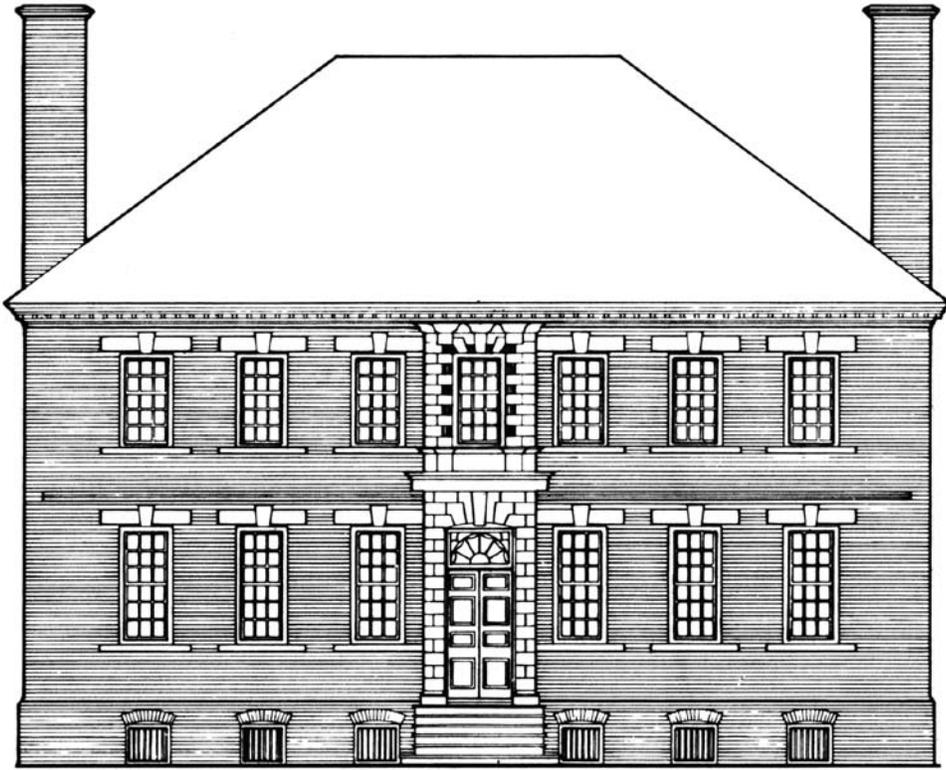
Equality and Social Power in the British Colonies and Early American Republic



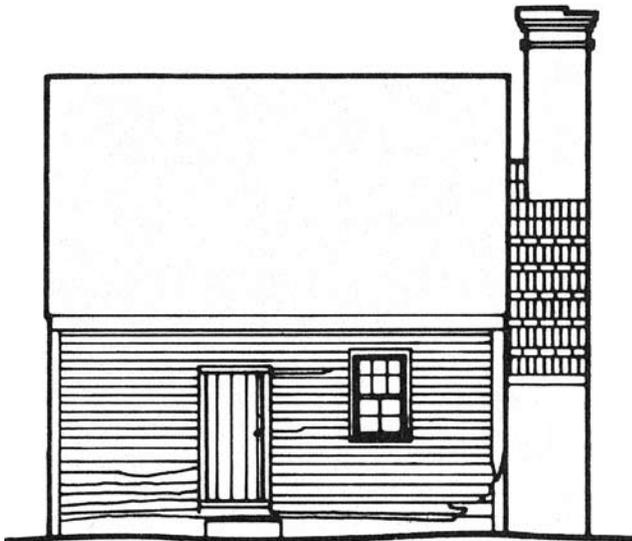
Cover/Page 32 Image: Women in communal kitchen in Shaker village in Niskeyuna, NY

Source: *Frank Leslie's Popular Monthly*, December 1885, no. 6.

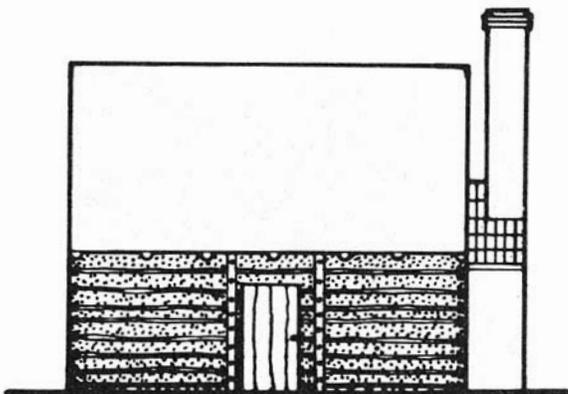
DRAWINGS BY BENJAMIN HELLIER



Wealthy planter's house, or "great house."



Poor planter's house.



Slave cabin.

Page 19 Images: From *The Transformation of Virginia, 1740-1790* by Rhys Isaac. Copyright © 1982 by the University of North Carolina Press. Published by the Omohundro Institute of Early American History and Culture. Used by permission of the publisher.



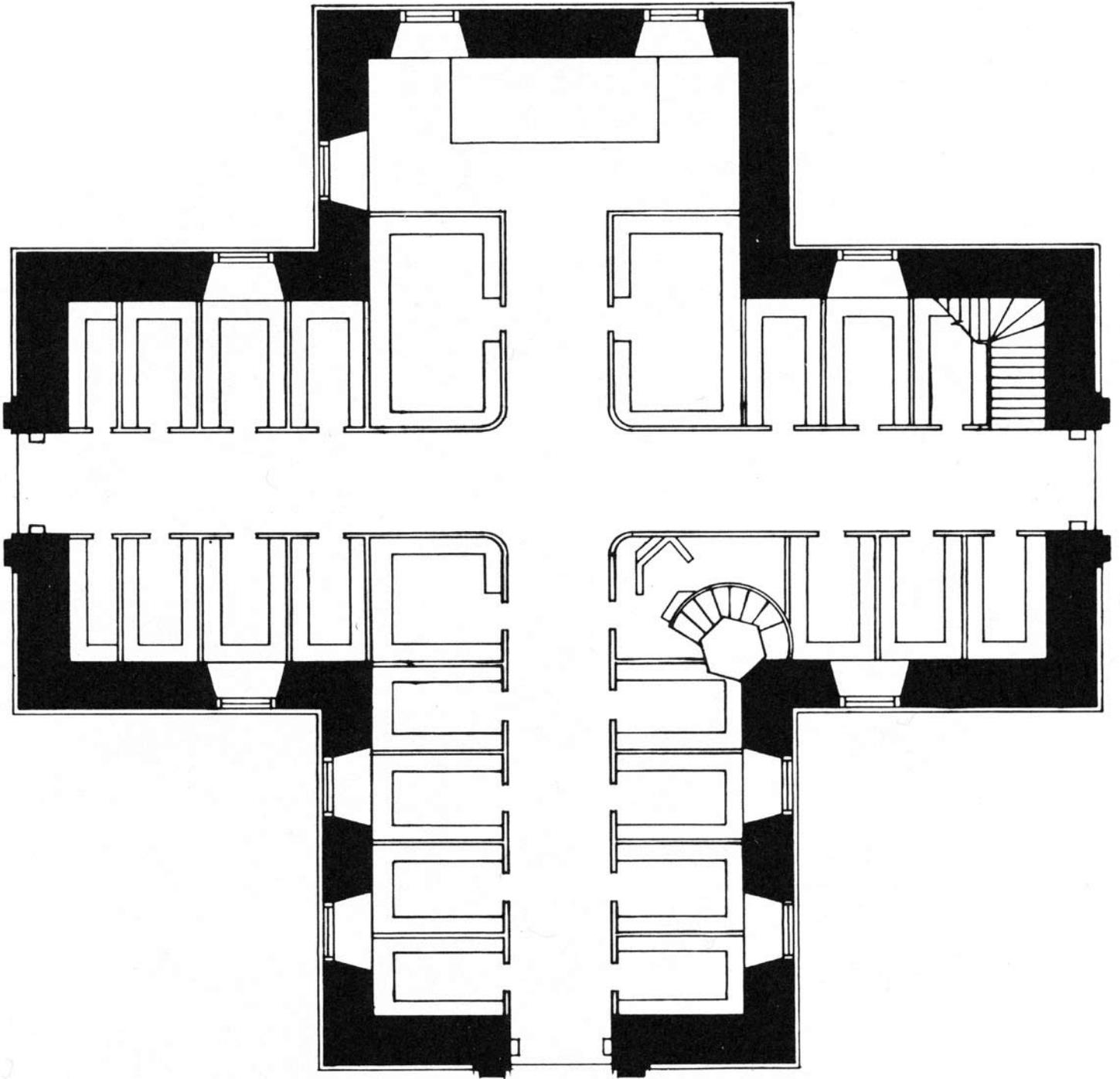
Page 20 Image: Exterior of Christ Church, Virginia

Library of Congress, Prints & Photographs Division, HABS
[HABS, VA,52-KILM.V,1-1]



Page 20 Image: Interior of Christ Church, Virginia

Library of Congress, Prints & Photographs Division, HABS [HABS, VA,52-KILM.V,1-13]



Page 20 Image: Layout of Christ Church, Virginia.

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Page 20 Image: Interior of similar church (St. James Church, South Carolina)
Library of Congress, Prints & Photographs Division
[LC-J7-SC-1479a]



Page 22 Image: Exterior of South Quay Baptist Church

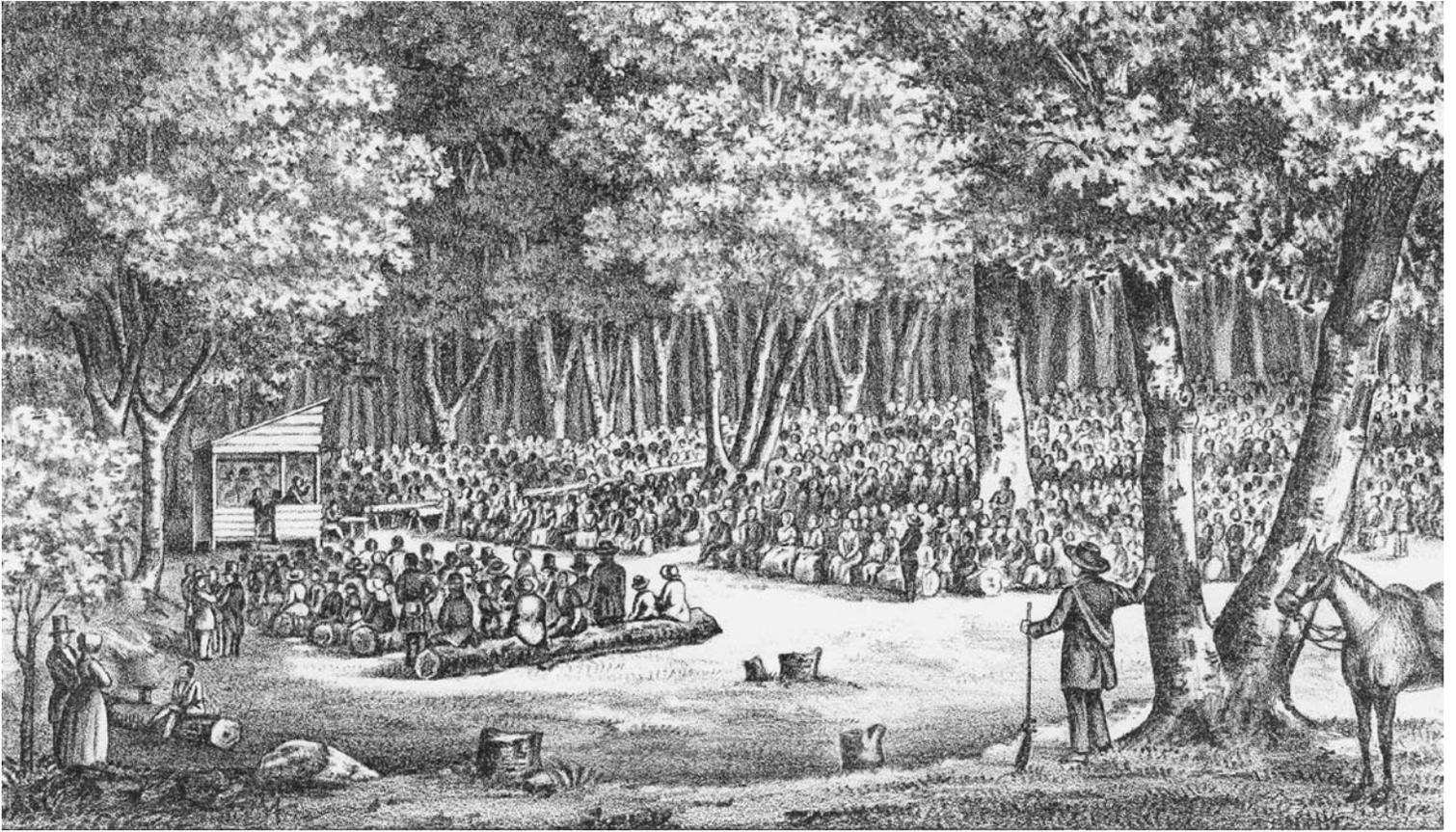
Source: *Virginia Baptist Historical Society* <http://lcweb.loc.gov/exhibits/religion/vc006368.jpg>



Page 22 Image: Interior of Mt. Shiloh Baptist, a similar building
<http://cweb.loc.gov/exhibits/religion/vc006579.jpg>

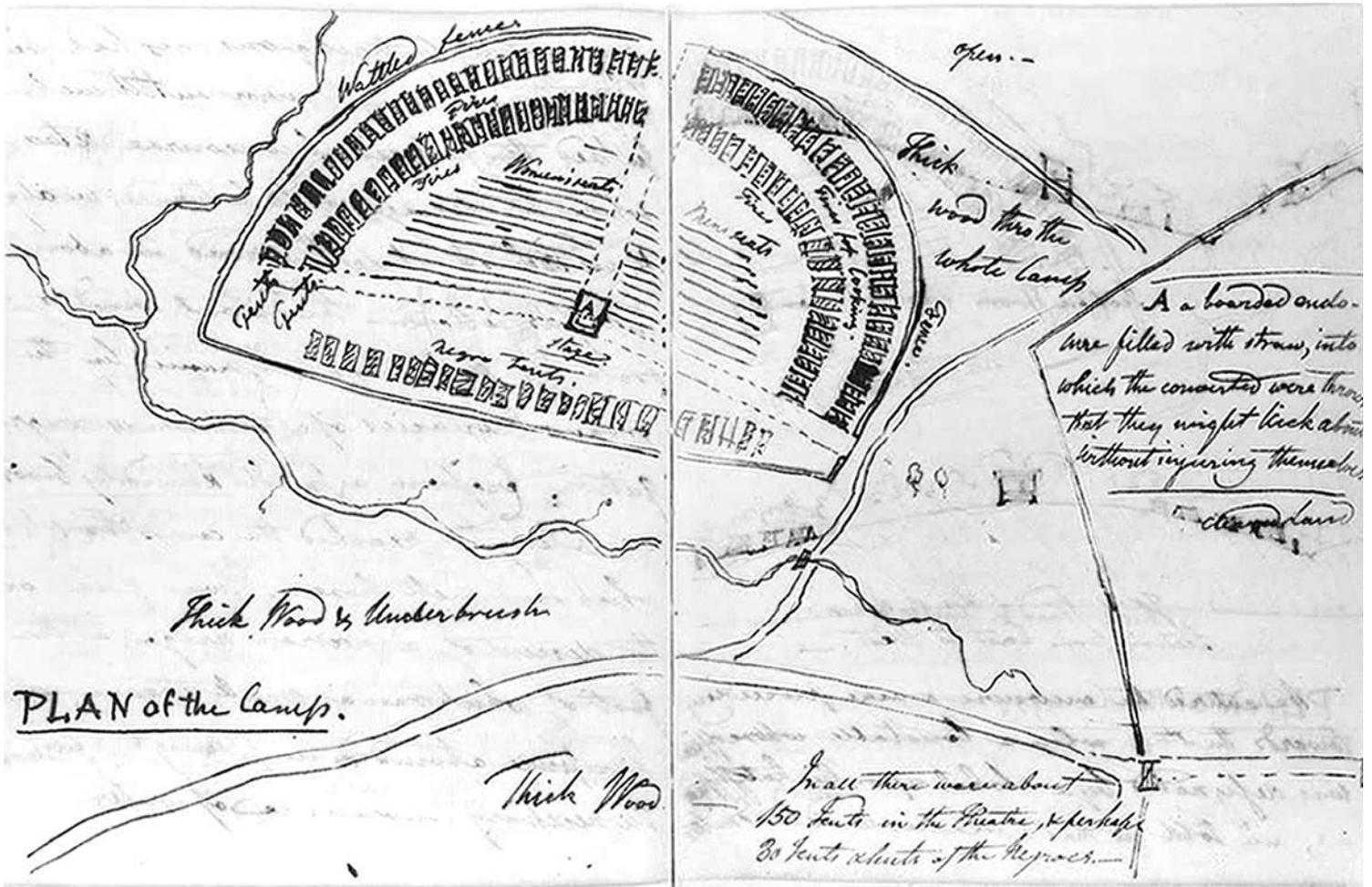


Page 23 Image: Whitefield's pulpit
Source: American Tract Society



Page 24 Image: "Sacramental Scene in a Western Forest"

Lithograph by P.S. Duval, ca. 1801, from Joseph Smith, *Old Redstone*. Philadelphia: 1854. Source: General Collections, Library of Congress [LC-USZ62-119893]



Page 25 Image: Journal of Benjamin Latrobe, August 23, 1806- August 8, 1809

Source: Latrobe Papers, Manuscript Department, Maryland Historical Society, Baltimore



Page 29 Image: Shaker dance. The woman seated at left represents "The World."

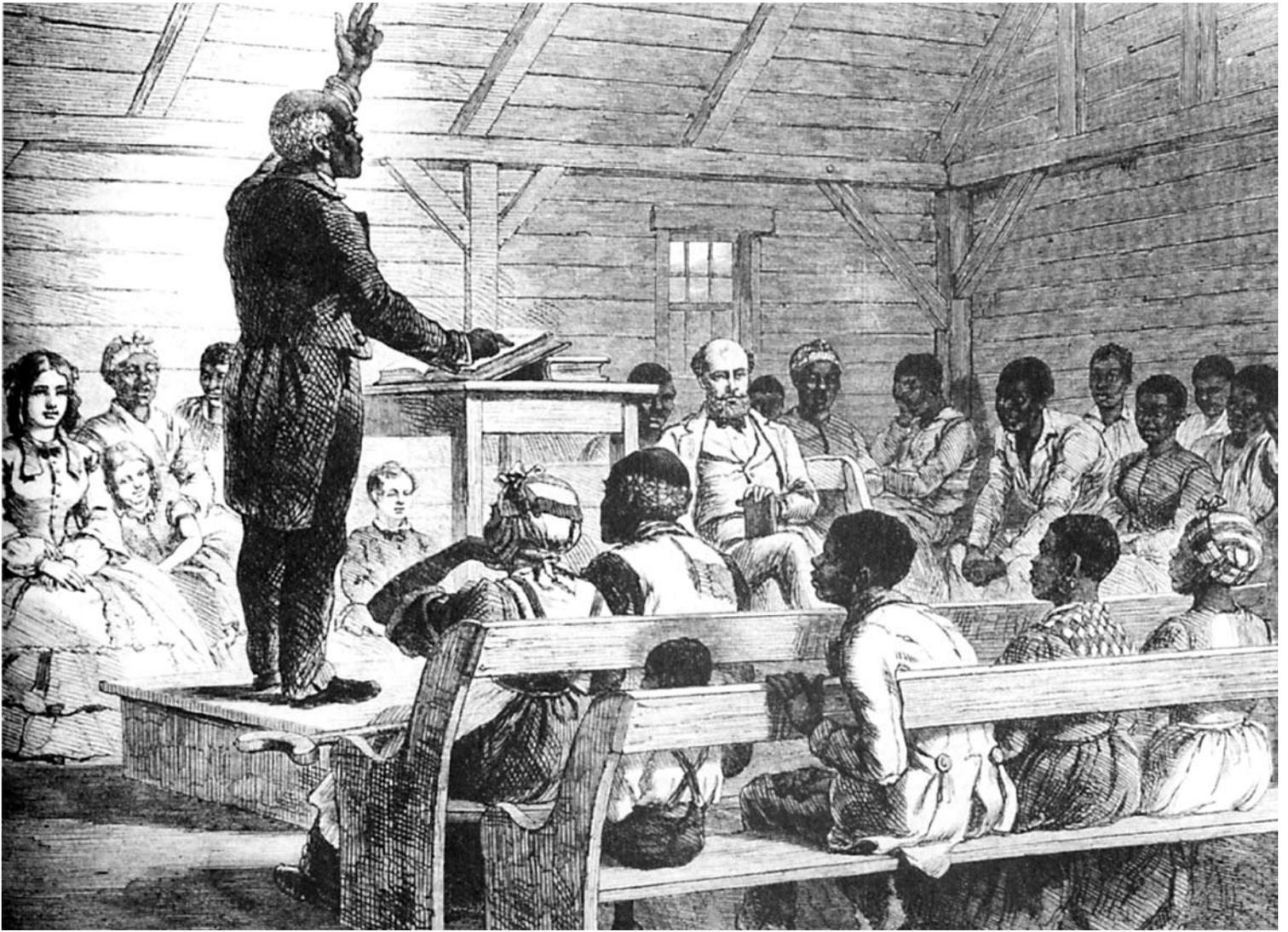
Shakers near Lebanon state of New York

Source: Library of Congress Prints and Photographs Division [LC-USZ62-13659]



Page 31 Image: Shaker meetinghouse at New Lebanon

Source: Benson John Lossing, *Harper's New Monthly Magazine* vol. XV (July 1857), p. 167.



Page 36 Image: Source: M. Jackson Jr., *The Illustrated London News*

THE
AMERICAN ANTI-SLAVERY
ALMANAC,
FOR
1843.

BEING THE THIRD AFTER BISSEXTILE, OR LEAP YEAR;
AND UNTIL JULY 4th, THE SIXTY-SEVENTH
OF THE INDEPENDENCE OF THE
UNITED STATES.



Oh, hail Columbia! Happy land!
The cradle land of Liberty!
Where none but negroes bear the brand,
Or feel the lash of slavery.

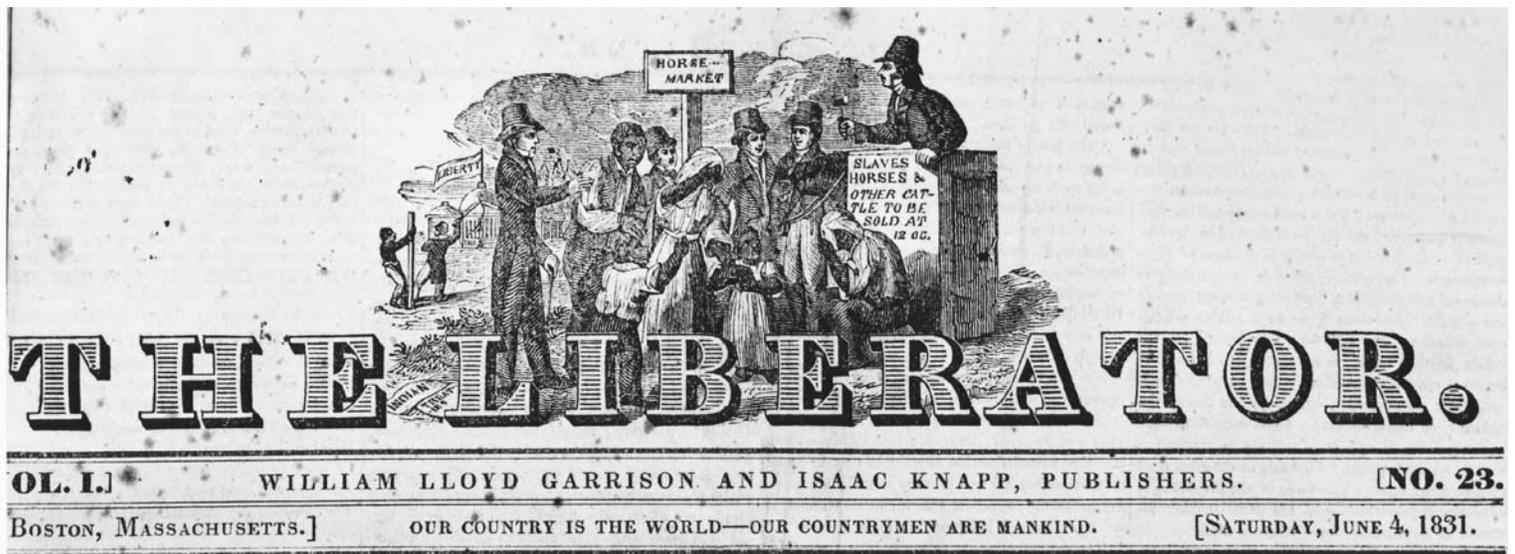
Then let the glorious anthem peal!
And drown, "Britannia rules the waves"—
Strike up the song that men can feel—
"Columbia rules three million slaves!" DR. MADDEN.

COMPILED BY L. M. CHILD.

NEW-YORK:
Published by the American Anti-Slavery Society, 143 Nassau street,
New-York; 25 Cornhill, Boston; and 31 North
Fifth street, Philadelphia.

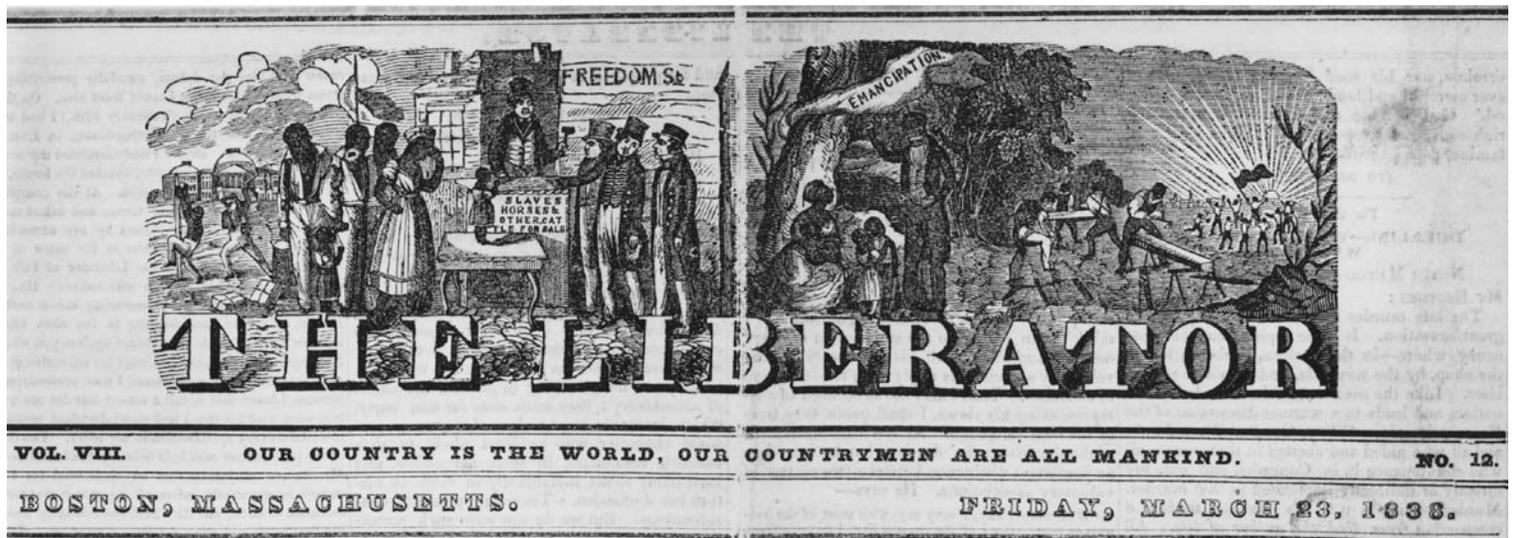
Page 48 Image A: Cover of the *American Anti-Slavery Almanac*, 1843. The almanac was published by the American Anti-Slavery Society, established 1833.

Source: Library Company of Philadelphia



Page 49 Image B: Masthead of William Lloyd Garrison's *The Liberator* between 1831 and 1838.

Source: Library Company of Philadelphia



Page 49 Image C: Masthead of William Lloyd Garrison's *The Liberator* after 1838.

Source: Library Company of Philadelphia

THE NORTH STAR.

RIGHT IS OF NO SEX—TRUTH IS OF NO COLOR—GOD IS THE FATHER OF US ALL, AND ALL WE ARE BRETHREN.

ROCHESTER, N. Y., FRIDAY, DECEMBER 22, 1848.

Page 49 Image D: Masthead of Frederick Douglass' *The North Star*, 1848. The sentence under the title reads "Right is of no sex—truth is of no color—God is the father of us all, and all we are brethren."
Source: Deborah Gray White, *Let My People Go*, p. 98

FREEDOM'S JOURNAL.

" RIGHTEOUSNESS EXALTETH A NATION."

CORNISH & RUSSWURM,
Editors & Proprietors.

NEW-YORK, FRIDAY, MARCH 16, 1827.

VOL. I. NO. 1.

Page 50 Image E: Masthead of *Freedom's Journal*, the nation's first black newspaper, established by John Russwurm and Samuel Cornish in 1827.

Source: Jean Fagan Yellin and John C. Van Horne, editors, *The Abolitionist Sisterhood*, p. 217

THE
SLAVE'S FRIEND.

NO. I.



The lips of the wise dispense knowledge.—Prov. xv. 7.

FOR SALE AT THE ANTI-SLAVERY OFFICE,
144 Nassau-street.

 Price—One cent single, 80 cents per hundred.

Page 50 Image F: Title page for *The Slave's Friend*, an anti-slavery book for children. The words under the picture, "The lips of the wise dispense knowledge," are taken from the Book of Proverbs in the Bible.

Source: Library Company of Philadelphia



06

David WALKER'S

A P P E A L,

With a Brief Sketch of his Life.

BY

HENRY HIGHLAND GARNET.

AND ALSO

GARNET'S ADDRESS

TO THE SLAVES OF THE UNITED STATES OF AMERICA.

NEW-YORK:

Printed by J. H. Tobitt, 9 Spruce-st.

1848.

Page 51 Image G: 1848 masthead for *Walker's Appeal to the Colored Citizens of the World*. David Walker was a free black man. Walker was found dead in 1830, shortly after he wrote the appeal.

Source: Deborah Gray White: *Let My People Go*, p. 113



THE
PENITENTIAL TYRANT;

OR,

Slave Trader Reformed :

A

PATHETIC POEM,

IN FOUR CANTOS.

BY THOMAS BRANAGAN.

THE SECOND EDITION, ENLARGED.

“ AM I NOT A MAN, AND A BROTHER ? ”



New-York :

PRINTED AND SOLD BY SAMUEL WOOD,

NO. 362, PEARL-STREET.

1807.

Page 51 Image H: Title page for *The Penitential Tyrant; or, Slave Trader Reformed...the Second Edition, Enlarged* (1807)

Source: Library Company of Philadelphia



Page 52 Image 1: "Truth Shall Make You Free," by Patrick Henry Reason. The picture appeared in the *Liberty Bell*, an anti-slavery magazine published by the Friends of Freedom and edited by Lydia Maria Child.

Source: Library Company of Philadelphia



Page 53 Image J: "Am I not a man and a brother." This was a slave cameo initially created by Josiah Wedgwood and used by the British abolition movement.

Source: *Anti-Slavery Records and Pamphlets* (Westport, CT: Negro Universities Press, 1970), p. 88.



Page 53 Image K: image used in "The negro woman's appeal to her white sisters," printed in London in 1850 by Richard Barrett. Great Britain abolished slavery on August 1, 1834.

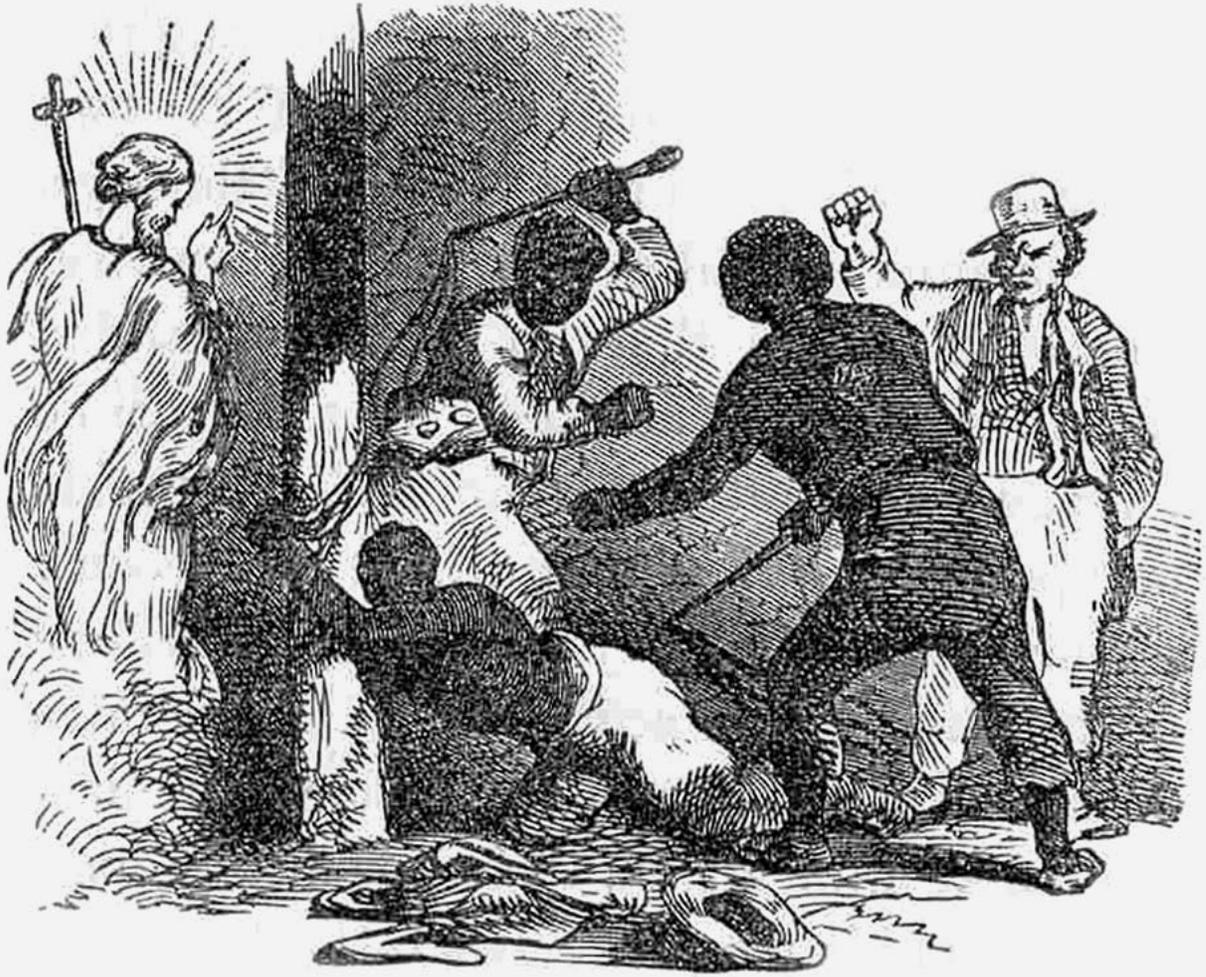
Source: Library of Congress Rare Book and Special Collections Division.



A SLAVE FATHER SOLD AWAY FROM HIS FAMILY.

Page 54 Image L: "A slave father sold away from his family" from *The Child's Anti-Slavery Book: Containing a Few Words about American Slave Children and Stories of Slave-Life* (New York: Carlton and Porter, 1859).

Source: Library of Congress Rare Book and Special Collections Division. Washington, D.C.



WHIPPING A SLAVE.

Page 54 Image M: "Whipping a slave" from *The Child's Anti-Slavery Book: Containing a Few Words about American Slave Children and Stories of Slave-Life* (New York: Carlton and Porter, 1859). (p. 62)

Source: Library of Congress Rare Book and Special Collections Division. Washington, D.C.



A is an Abolitionist—
A man who wants to free
The wretched slave—and give to all
An equal liberty.



B is a Brother with a skin
Of somewhat darker hue,
But in our Heavenly Father's sight,
He is as dear as you.

5



C is the Cotton-field, to which
This injured brother's driven,
When, as the white man's *slave*, he toils
From early morn till even.



D is the Driver, cold and stern,
Who follows, whip in hand,
To punish those who dare to rest,
Or disobey command.

Page 54 Image N: The Anti-Slavery Alphabet, published in 1847.

Source: Deborah Gray White, *Let My People Go*, p.102.