

Social Science Department
United States History I
May 25-29



Greetings USI Students! We hope you are safe and well with your families!
Below is the lesson plan for this week:

Content Standard(s):

Topic 3. Economic Growth, North, South, and West [USI.T3] Describe the role of slavery in the economies of the industrialized North and the agricultural South, etc.

Topic 4. Social, Political, and Religious Change [USI.T4] the Abolitionist movement, the reasons individual men and women for their cause, and the responses of southern and northern white men and women to abolitionism.

Practice Standard(s):

1. Develop focused questions or problem statements and conduct inquiries.
2. Organize information and data from multiple primary and secondary sources.
3. Argue or explain conclusions, using valid reasoning and evidence.

Weekly Learning Opportunities:

Growth of Slavery:

1. Cotton gin's impact on growth of slavery
2. Understand life on the plantation (<https://www.youtube.com/watch?v=UYqllZ3kdrc>)
3. Read perspective of former slave

Abolition and Defense of Slavery:

1. Read and watch various biographies of abolitionists
2. Read the opinions that defended slavery and refute those opinions
3. Read Frederick Douglass' "What to the Slave is the 4th of July?"

Long Term Opportunities:

- Slavery DBQ: *Why did African slavery grow in the United States from 1790 to 1860?*

Additional Resources:

- **Crash Course on Slavery:**
<https://www.youtube.com/watch?v=Ajn9g5Gsv98&list=PL8dPuuaLjXtMwmepBjTSG593eG7ObzO7s&index=13>
- **Crash Course on Reform:**
<https://www.youtube.com/watch?v=t62fUZJvjOs&list=PL8dPuuaLjXtMwmepBjTSG593eG7ObzO7s&index=15>

Note to students: Your Social Science teacher will contact you with specifics regarding the above assignments in addition to strategies and recommendations for completion. Please email your teacher with specific questions and/or contact during office hours.

Week 3: Slavery and Abolition

Part 1: American Anti-Slavery Society

Please review these two videos about the life of William Lloyd Garrison, a prominent abolitionist of the antebellum (Latin for “before the war” which 1820 to 1860 in American history) era, dedicated to the elimination of slavery in the United States.

[Biography](#)

[Professor Allison with Boston History](#)

What issues in Garrison’s life led him to dedicate himself to the abolition movement?

Part 2: Abolitionism Grows with participation of Free and Freed African-Americans

[Here is a Newsela article](#) about 24 prominent black abolitionists. Please select 3 (CP), 5 (CPA, or 7 (Honors) of them and fill out the chart. Please note that for some of these abolitionists that their birth year is approximate. In addition, birth status means if they were enslaved or free when they were born. Some facts about these abolitionists will need additional research to be completed. Frederick Douglass has been filled in for you.

Name	Birthplace	Birth status	Birth Year	Role in Abolition	Fact 1	Fact 2
Frederick Douglass	Maryland	Enslaved	1818 but might be 1817	Prominent orator and writer	Escaped slavery at 20 years old by sneaking aboard a train for Philadelphia	In 1965, Douglass’ Washington DC home became part of the National Park System as a Historic Site.

Part 3: In Defense of Slavery

Despite prominent voices against slavery, there was little movement toward abolition prior to the American Civil War. The south defended slavery forcefully in Congress and state laws while many northerners, westerners, and southerners were indifferent to the plight of enslaved people. Southerners worked hard to justify slavery as economic necessity, moral good, and important to society. Please read the following excerpts from pro-slavery southerners. **Warning:** some of the language used by these men is abusive, racist, and unacceptable, even in their time period. What is important to note, from a historical standpoint, is that their beliefs were often “supported” as facts and scientific and not laughed at as lunacy like they should be.

These documents can be parsed for CP, CPA, Honors. For Honors I am giving them the whole document to read.

Document	List all reasons author states to defend slavery	Explain what proof the author has to support their reason
Mudsill Theory by Hammond		
Universal Law of Slavery by Fitzhugh		
Positive Good by Calhoun		

Danger of Insurrection		
Freedom and Slavery		
Northern Free Negroes and Southern Slaves		

"The Universal Law of Slavery," by George Fitzhugh

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

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

We would remind those who deprecate and sympathize with negro slavery, that his slavery here relieves him from a far more cruel slavery in Africa, or from idolatry and cannibalism, and every brutal vice and crime that can disgrace humanity; and that it christianizes, protects, supports and civilizes him; that it governs him far better than free laborers at the North are governed. There, wife-murder has become a mere holiday pastime; and where so many wives are murdered, almost all must be brutally treated. Nay, more; men who kill their wives or treat them brutally, must be ready for all kinds of crime, and the calendar of crime at the North proves the inference to be correct. Negroes never kill their wives. If it be objected that legally they have no wives, then we reply, that in an experience of more than forty years, we never yet heard of a negro man killing a negro woman. Our negroes are not only better off as to physical comfort than free laborers, but their moral condition is better.

The negro slaves of the South are the happiest, and, in some sense, the freest people in the world. The children and the aged and infirm work not at all, and yet have all the comforts and necessities of life provided for them. They enjoy liberty, because they are oppressed neither by care nor labor. The women do little hard work, and are protected from the despotism of their husbands by their masters. The negro men and stout boys work, on the average, in good weather, not more than nine hours a day. The balance of their time is spent in perfect abandon. Besides they have their Sabbaths and holidays. White men, with so much of license and liberty, would die of ennui; but negroes luxuriate in corporeal and mental repose. With their faces upturned to the sun, they can sleep at any hour; and quiet sleep is the greatest of human enjoyments. "Blessed be the man who invented sleep." 'Tis happiness in itself--and results from contentment with the present, and confident assurance of the future.

A common charge preferred against slavery is, that it induces idleness with the masters. The trouble, care and labor, of providing for wife, children and slaves, and of properly governing and administering the whole affairs of the farm, is usually borne on small estates by the master. On larger ones, he is aided by an overseer or manager. If they do their duty, their time is fully occupied. If they do not, the estate goes to ruin. The mistress, on Southern farms, is usually more busily, usefully and benevolently occupied than any one on the farm. She unites in her person, the offices of wife, mother, mistress, housekeeper, and sister of charity. And she fulfills all these offices admirably well. The rich men, in free society, may, if they please, lounge about town, visit clubs, attend the theatre, and have no other trouble than that of collecting rents, interest and dividends of stock. In a well constituted slave society, there should be no idlers. But we cannot divine how the [rich men] in free society are to put to work. The master labors for the slave, they exchange industrial value. But the [rich man], living on his income, gives nothing to his subjects. He lives by mere exploitations.

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

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

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

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

hireling class of manual laborers and "operatives," as you call them, are essentially slaves. The difference between us is, that our slaves are hired for life and well compensated; there is no starvation, no begging, no want of employment among our people, and not too much employment either. Yours are hired by the day, not cared for, and scantily compensated, which may be proved in the most painful manner, at any hour in any street in any of your large towns. Why, you meet more beggars in one day, in any single street of the city of New York, than you would meet in a lifetime in the whole South. We do not think that whites should be slaves either by law or necessity. Our slaves are black, of another and inferior race. The status in which we have placed them is an elevation. They are elevated from the condition in which God first created them, by being made our slaves. None of that race on the whole face of the globe can be compared with the slaves of the South. They are happy, content, unambitious, and utterly incapable, from intellectual weakness, ever to give us any trouble by their aspirations. Yours are white, of your own race; you are brothers of one blood. They are your equals in natural endowment of intellect, and they feel galled by their degradation. Our slaves do not vote. We give them no political power. Yours do vote, and, being the majority, they are the depositories of all your political power. If they knew the tremendous secret, that the ballot-box is stronger than "an army with banners," and could combine, where would you be? Your society would be reconstructed, your government overthrown, your property divided, not as they have mistakenly attempted to initiate such proceedings by meeting in parks, with arms in their hands, but by the quiet process of the ballot-box. You have been making war upon us to our very hearthstones. How would you like for us to send lecturers and agitators North, to teach these people this, to aid in combining, and to lead them?

“Slavery is a Positive Good” by John C. Calhoun

Standing at the point of time at which we have now arrived, it will not be more difficult to trace the course of future events now than it was then. They who imagine that the spirit [of abolition of slavery] now abroad in the North, will die away of itself without a shock or convulsion, have formed a very inadequate conception of its real character; it will continue to rise and spread, unless prompt and efficient measures to stay its progress be adopted. Already it has taken possession of the pulpit, of the schools, and, to a considerable extent, of the press; those great instruments by which the mind of the rising generation will be formed.

However sound the great body of the non-slaveholding States are at present, in the course of a few years they will be succeeded by those who will have been taught to hate the people and institutions of nearly one-half of this Union, with a hatred more deadly than one hostile nation ever entertained towards another. It is easy to see the end. By the necessary course of events, if left to themselves, we must become, finally, two people. It is impossible under the deadly hatred which must spring up between the two great nations, if the present causes are permitted to operate unchecked, that we should continue under the same political system. The conflicting elements would burst the Union asunder, powerful as are the links which hold it together. Abolition and the Union cannot coexist. As the friend of the Union I openly proclaim it, - and the sooner it is known the better. The former may now be controlled, but in a short time it will be beyond the power of man to arrest the course of events. We of the South will not, cannot, surrender our institutions. To maintain the existing relations between the two races, inhabiting that section of the Union, is indispensable to the peace and happiness of both. . . . But let me not be understood as admitting, even by implication, that the existing relations between the two races in the slaveholding States is an evil: - far otherwise; I hold it to be a good, as it has thus far proved itself to be to both, and will

continue to prove so if not disturbed by the fell spirit of abolition. I appeal to facts. Never before has the black race of Central Africa, from the dawn of history to the present day, attained a condition so civilized and so improved, not only physically, but morally and intellectually.

In the meantime, the white or European race, has not degenerated. It has kept pace with its brethren in other sections of the Union where slavery does not exist. It is odious to make comparison; but I appeal to all sides whether the South is not equal in virtue, intelligence, patriotism, courage, disinterestedness, and all the high qualities which adorn our nature.

But I take higher ground. I hold that in the present state of civilization, where two races of different origin, and distinguished by color, and other physical differences, as well as intellectual, are brought together, the relation now existing in the slaveholding States between the two, is, instead of an evil, a good - a positive good. I feel myself called upon to speak freely upon the subject where the honor and interests of those I represent are involved. I hold then, that there never has yet existed a wealthy and civilized society in which one portion of the community did not, in point of fact, live on the labor of the other. Broad and general as is this assertion, it is fully borne out by history. This is not the proper occasion, but, if it were, it would not be difficult to trace the various devices by which the wealth of all civilized communities has been so unequally divided, and to show by what means so small a share has been allotted to those by whose labor it was produced, and so large a share given to the non-producing classes. The devices are almost innumerable, from the brute force and gross superstition of ancient times, to the subtle and artful fiscal contrivances of modern. I might well challenge a comparison between them and the more direct, simple, and patriarchal mode by which the labor of the African race is, among us, commanded by the European. I may say with truth, that in few countries so much is left to the share of the laborer, and so little exacted from him, or where there is more kind attention paid to him in sickness or infirmities of age. Compare his condition with the tenants of the poor houses in the more civilized portions of Europe - look at the sick, and the old and infirm slave, on one hand, in the midst of his family and friends, under the kind superintending care of his master and mistress, and compare it with the forlorn and wretched condition of the pauper in the poorhouse. But I will not dwell on this aspect of the question; I turn to the political; and here I fearlessly assert that the existing relation between the two races in the South, against which these blind fanatics are waging war, forms the most solid and durable foundation on which to rear free and stable political institutions. It is useless to disguise the fact. There is and always has been in an advanced stage of wealth and civilization, a conflict between labor and capital. The condition of society in the South exempts us from the disorders and dangers resulting from this conflict; and which explains why it is that the political condition of the slaveholding States has been so much more stable and quiet than that of the North.

The Staunton Spectator, November 29, 1859, p. 2, c. 2

Danger of Insurrection

While the crazy fanatics of the North imagine that the poor negro, smarting under a galling sense of his degradation, and inspired by a noble impulse of resistance to tyranny, is ready at a moment's warning to grasp the murderous pike and fight for his freedom, the people of the South feel the most perfect security in the full assurance that they possess not only the willing obedience but the strong attachment of their slaves. It is a most egregious blunder to suppose that we who live in the enjoyment of all the benefits of the "peculiar institution," live also in constant dread of insurrection and rebellion, and go to our beds at night with the terrible apprehension that our throats may be cut before morning. Not a bit of it. We sleep

as soundly and sweetly as though we were surrounded by an armed body guard of chosen defenders, in the confident belief that our ebony friends will not feel the slightest disposition to "rise". . .

The state of public feeling at present establishes the fact that no apprehension of danger from servile insurrection is felt by the people of the South. The danger is apprehended outside of the State, from the insane crew who entertain such unfounded opinions in regard to the condition of the slaves, and their disposition to free themselves from bondage. In the prospect of further invasion of our State for the purpose of rescuing those who have already stained its soil with blood, we see the people of Virginia leaving their wives and children in the hands of their faithful domestics, and repairing to the borders of Virginia, far away from their homes, to repel the insolent foe. They leave their families behind without an apprehension of danger from those who are supposed at the North to be ready to massacre them at the first favorable opportunity. . . .

But in addition to their confidence in their own servants, the people of the South place their trust in a higher power, whose protecting care they expect in time of peril. They believe that an institution of slavery is ordained in Heaven, and that the slaveholder who trusts in the Almighty arm will find that arm a refuge and a fortress. They expect to be delivered from the snare of the Abolition fowler and the noisome pestilence of fanaticism. Truth is their shield and buckler, and they are not afraid of the terror by night nor the arrow that flieth by day.--And in any contest that may arise in so righteous a cause will have an abiding confidence that a thousand shall fall at their side and ten thousand at their right hand, until they come off conquerors.

The Spectator, December 6, 1859, p. 2, c. 1

Freedom and Slavery

We have never entertained a doubt that the condition of the Southern slaves is the best and most desirable for the negroes, as a class, that they have ever been found in or are capable of. There is abundant evidence to prove that the black man's lot as a slave, is vastly preferable to that of his free brethren at the North. A Boston paper of recent date tells of a likely negro man, twenty-eight years old, who purchased his freedom in Virginia and removed to Boston.--He is sober, industrious and willing to work, but instead of meeting with sympathy from the Abolitionists, he had been deceived, cheated and driven from their presence. The writer describes him as bemoaning his hard lot, weeping like a child, lamenting that he had ever left his former master, and declaring that if he had the means he would gladly return to the old Virginia plantation. And this, we have reason to believe, is not an isolated case, but the experience of a large majority of emancipated slaves and run-away negroes in the Northern States.

But the most remarkable testimony on the subject, is borne by no less a personage than the notorious Henry Ward Beecher. In a recent sermon, Mr. Beecher says the free colored people at the North "are almost without education, with but little sympathy for ignorance." "They cannot even ride in the cars of our city railroads. They are snuffed at in the house of God, or tolerated with ill-disguised disgust." The negro cannot be employed as a stone mason, bricklayer, or carpenter. "There is scarcely a carpenter's shop in New York in which a journeyman would continue to work if a black man was employed in it." There is scarcely one of the common industries of life in which he can engage. "He is crowded down, down, down, through the most menial callings to the bottom of society." "We heap upon them," says Beecher, moral obloquy more atrocious than that which the master heaps upon the slave. And notwithstanding all this, we lift ourselves up to talk to the Southern people about the rights and liberties of the human soul, and especially the African soul."

Every word of this is no doubt true, and yet even Mr. Beecher is an agent of the "under ground railroad," actively engaged in fomenting dissatisfaction among slaves, and stealing them away from the section where they have protection and sympathy, only that they may become, in other regions, objects of atrocious moral obloquy. Such is the philanthropy of Abolitionism!

The intelligent, christian slave-holder at the South is the best friend of the negro. He does not regard his bonds-men as mere chattel property, but as human beings to whom he owes duties. While the Northern Pharisee will not permit a negro to ride on the city railroads, Southern gentlemen and ladies are seen every day, side by side, in cars and coaches, with their faithful servants. Here the honest black man is not only protected by the laws and public sentiment, but he is respected by the community as truly as if his skin were white. Here there are ties of genuine friendship and affection between whites and blacks, leading to an interchange of all the comities of life. The slave nurses his master in sickness, and sheds tears of genuine sorrow at his grave. When sick himself, or overtaken by the infirmity of age, he is kindly cared for, and when he dies the whites grieve, not for the loss of so much property, but for the death of a member of the family.--This is the relation which slaves generally, and domestic servants universally, sustain to their white masters.

There is a vast deal of foolish talk about the delights of freedom and the hardships of slavery. In one sense no one, white or black, is free in this world. The master orders his slave to work in a certain field, when he perhaps would prefer to go elsewhere--this is slavery. But is the master free to do as he pleases! Not so.--He is driven by as stern a necessity to labor with his hands or confine himself to business, as the slave ever feels. We are all therefore slaves.--But when the man, whatever his complexion, recognizes the fact that his lot is ordained of God, and cheerfully acquiesces, he becomes a free man in the only true sense. He then chooses to do and to bear what otherwise might be irksome and intolerable.

The Spectator, January 17, 1860, p. 2, c. 2

Northern Free Negroes and Southern Slaves

The New York Herald publishes the speech of one of the "clerical agents," relative to the runaway slaves in Canada, together with an account of the unfortunate fugitives in Nova Scotia. The condition of both, says the Herald, is miserable and degraded in the extreme. . . . The wretched lot to which these poor fugitives are abandoned by the abolitionists, after they are stolen away from their comfort and the protection of their Southern homes, is the most pitiable to which their race is condemned, outside of the original savage state from which they have been rescued.

In August last a difficulty occurred in Green county, Pennsylvania, between the blacks and a portion of the white population, in consequence of an attempt of the latter to drive the negroes off. Believing that the presence of the negroes tended to lower the price of labor, the whites gave them notice to leave, and this led to a collision in which one white man was killed and another wounded. Eight negroes were arrested, and a few days ago six of them were convicted of manslaughter and sentenced to the Penitentiary for five years. No doubt the sentence was a just and proper one, but the assault upon the negroes in the first instance shows what sort of sympathy the blacks receive in the free States.

On the other hand, in regard to the treatment of Virginia slaves, the Norfolk Herald mentions a fact or two. It states that a gentleman of Norfolk county, whose name is given, lately paid to his servants \$550, for corn raised by them for their own benefit on his land. Another gentleman paid to his servants \$600,

earned in the same way; and another paid \$300. Such treatment of slaves is not peculiar to Norfolk county, but is practiced more or less all over the State. We know it is not uncommon in this region.

The negroes alluded to, says the [Norfolk] Herald, like millions in the Southern States, are not only plentifully provided for in every way, but they are saving money to use as they may find best in coming years--and withal they seem as happy as lords. They work well and cheerfully in the day, and at night, during the holidays they sing, dance and smoke, eat sweet potatoes, drink hard cider, sit around big kitchen fires, "laugh and grow fat," regardless of all the "tomfoolery" and nonsense about the "poor oppressed slaves."

Part 4: Douglass: The American Orator

Frederick Douglass, the great American orator and abolitionist, listened to these speeches and excerpts and knew the power of words. Douglass wielded his gift of speech as a blunt hammer, striking at the hypocrisy of the United States while upholding that the nation was fundamentally one of freedom and potential for all black people. Douglass' career spanned much of the 19th century as a crusader against slavery, then a defender of black soldiers in the Civil War, and then a supporter of black rights in the Reconstruction era and beyond. Below is perhaps Douglass' most famous speech in which he speaks about the hypocrisy of the American celebration of the 4th of July.

"What to the Slave is the 4th of July?" (can be adjusted on Newsela for level. This is max level for Honors students).

How does Douglass argue the existence of slavery as hypocritical to the American ideals of liberty and freedom that are practiced on the 4th of July? Give multiple examples.

How does Douglass argument differ from the arguments made by the defenders of slavery (other than one set opposes and one set supports the system of slavery)?

In what ways is Douglass argument effective? In what ways is his argument ineffective?

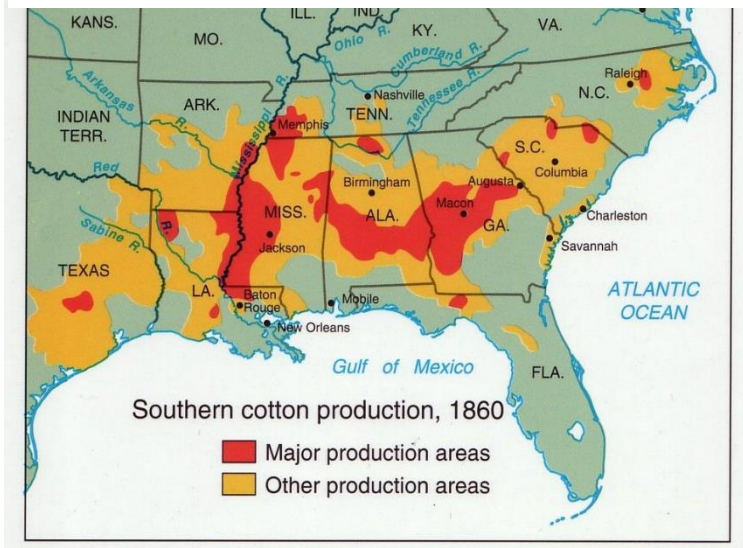
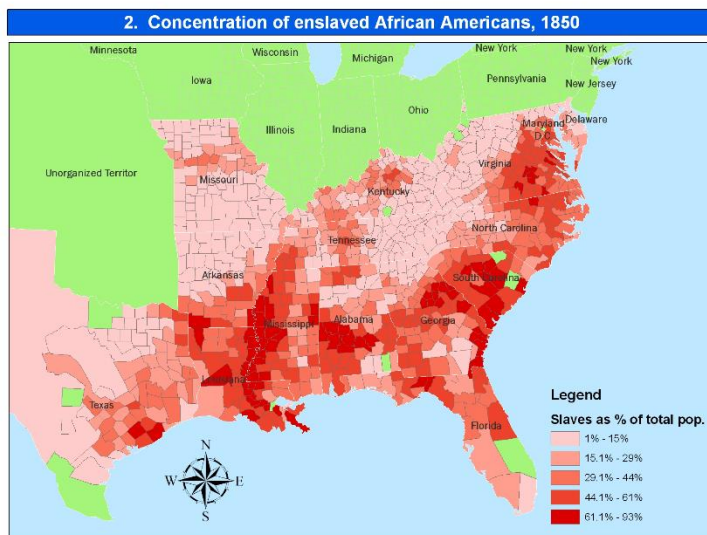
Week 3: Slavery and Abolition

Part 1: Cotton Gin and Slavery

In 1798, American inventor Eli Whitney developed a small machine that was capable of cleaning cotton at a faster rate than ever before. Cotton is a very difficult plant to grow as it requires phenomenal human labor to produce even a pound of cotton for commercial use. Whitney's invention made the process easier as it cleaned the cotton plant of dirt, bugs, and sharp leaves with a machine rather than human hands. Additionally, the soil of the Upper or Old South—Virginia, North Carolina, Maryland, Tennessee, and Delaware—became worn out due to over farming of tobacco. The soil issue and cotton gin led to increased supply and then demand for cotton produced by the American south.

Review and analyze the two images below—Southern cotton production and population of enslaved African Americans—and answer the question.

Why do the areas that have increased cotton production and the areas with larger populations of enslaved African Americans overlap? (Can be rephrased for CP, CPA, Honors).



Extension for honors: What connection does Jackson's Indian Removal Act have to the two maps?

Part 2: What was slavery like?

Please watch the following short film clip from PBS linked [here](#).

What was life like for enslaved African Americans on southern plantations? Explain at least 2 things (CP), 3 things (CPA) or 4 things (H).

Part 3: Slave Narratives

Many former enslaved persons—whether freed or escaped—wrote about their life story in something called a Slave Narrative. These works became very popular in the north as more people started to speak out against slavery's existence in the United States. One of the more popular narratives was written by Frederick Douglass. Please read the following by Douglass recalling his time spent with "Mr. Covey" a person he was sent to at 16.

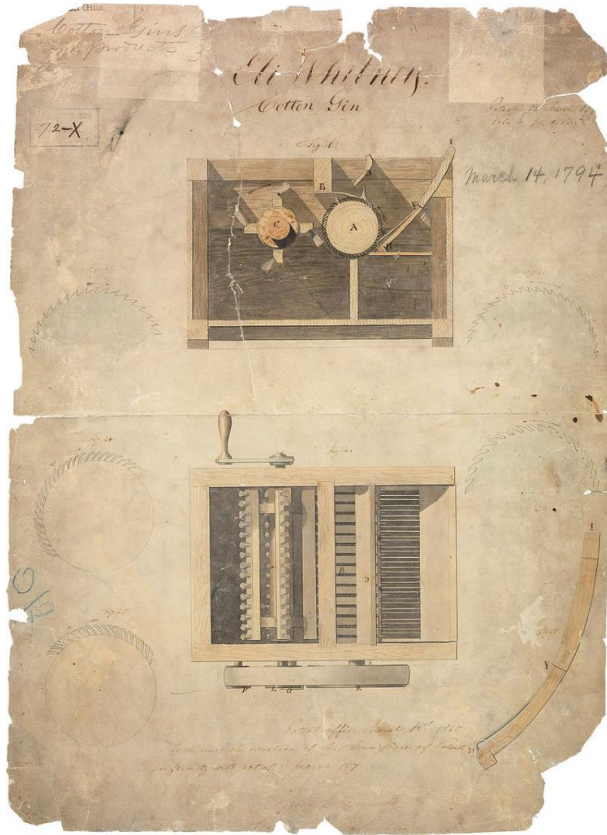
At sixteen, I was leased again to a Mr. Covey, an overseer with a reputation of breaking untamed slaves. If at any one time of my life more than another, I was made to drink the bitterest dregs of slavery, that time was during the first six months of my stay with Mr. Covey. In that time, hardly a week passed without his whipping me. Mr. Covey gave us enough to eat, but not enough time to eat it. We were often given less than five minutes for taking our meals. We worked in all weather. It was never too hot or too cold; it could never rain, blow, hail, or snow, too hard for us to work in the field. Work, work, work, was the order of both the days and the nights. The longest days were too short for Mr. Covey, and the shortest nights too long for him. We were often in the field from the first approach of day till its last lingering ray had left us; at certain seasons, midnight often found us in the field binding blades. I had been at my new home but one week before Mr. Covey gave me a very severe whipping. He lashed me till he had worn out his switches, cutting me so savagely as to leave the marks visible for a long time after. This whipping was the first of a number just like it. His excuse for whipping me was almost always my awkwardness. I was seldom free from a sore back. I was somewhat unmanageable when I first went there, but a few months of his discipline tamed me. Mr. Covey succeeded in breaking me. I was broken in body, soul, and spirit. My natural elasticity was crushed, my intellect languished, my desire to read departed, the cheerful spark that lingered about my eye died; the dark night of slavery closed in upon me; and I turned from a man into a brute!

How did Mr. Covey treat Douglass? How do you think northerners who opposed slavery would react to this passage? In what ways is Douglass' description similar to the video in part 2?

Why did African slavery grow in the United States from 1790 to 1860?

Document 1

Source: National Archives, Eli Whitney patent for "Cotton Gin," 1794



Document 2

Source: Missouri Compromise, March 6, 1820

SEC. 8. And be it further enacted: That in all that territory ceded by France to the United States, under the name of Louisiana, which lies north of thirty-six degrees and thirty minutes north latitude, not included within the limits of the state, contemplated by this act, slavery and involuntary servitude, otherwise than in the punishment of crimes, whereof the parties shall have been duly convicted, shall be, and is hereby, forever prohibited: Provided always, That any person escaping into the same, from whom labour or service is lawfully claimed, in any state or territory of the United States, such fugitive may be lawfully reclaimed and conveyed to the person claiming his or her labour or service as aforesaid.

Document 3

Source: William Lloyd Garrison, "Truisms," January, 1831

1. All men are born equal, and entitled to protection, excepting those whose skins are black and hair woolly; or, to prevent mistake, excepting Africans, and their descendants.
2. If white men are ignorant and depraved, they ought freely to receive the benefits of education; but if black men are in this condition, common sense dictates that they should be held in bondage, and never instructed.
3. He who steals a sheep, or buys one of a thief, deserves severe punishment. He who steals a negro, or buys him of a kidnapper, is blameless. Why? Because a sheep can be eaten, and a negro cannot; because *he has a black fleece, and it a white one*; (1) because the law asserts that this distinction is just—and law, we all know, is founded in equity; and because pure benevolence actuates in the one case, and downright villany [*sic*] in the other.
4. The color of the skin determines whether a man has a soul or not. If white, he has an immortal essence; if black, he is altogether beastly. Mulattoes, however, derive no benefit from this rule.
5. The blacks ought to be held in fetters, because they are too stupid to take care of themselves; at least, we are not so stupid as to suffer them to make the experiment.

Document 4

Source: 1856 Democratic Party Platform

Resolved, that we reiterate with renewed energy of purpose the well-considered declarations of former conventions upon the sectional issue of domestic slavery, and concerning the reserved rights of the states.

1. that Congress has no power under the Constitution, to interfere with or control the domestic institutions of the several states, and that such states are the sole and proper judges of everything appertaining to their own affairs, not prohibited by the Constitution; that all efforts of the abolitionists, or others, made to induce Congress to interfere with questions of slavery, or to take incipient steps in relation thereto, are calculated to lead to the most alarming and dangerous consequences; and that all such efforts have an inevitable tendency to diminish the happiness of the people and endanger the stability and permanency of the Union, and ought not to be countenanced by any friend of our political institutions.
2. that the foregoing proposition covers, and was intended to embrace the whole subject of slavery agitation in Congress; and therefore, the Democratic Party of the Union, standing on this national platform, will abide by and adhere to a faithful execution of the acts known as the compromise measures,^[3] settled by the Congress of 1850; "the act for reclaiming fugitives from service or labor," included; which act being designed to carry out an express provision of the Constitution, cannot, with fidelity thereto, be repealed, or so changed as to destroy or impair its efficiency.
3. that the Democratic Party will resist all attempts at renewing, in Congress or out of it, the agitation of the slavery question under whatever shape or color the attempt may be made.

Document 5

Source: James Henry Hammond, Senator, SC, March 4, 1858

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