

Abolitionists

By Deanna Jaroszeski - Frostproof Middle/Senior High

I. Lesson Plan Summary

Summary

This lesson begins with the students reading in the *Call to Freedom* textbook. Then, students will participate in a group activity in which the students move around the room and gather information that will be shared with the other members of their group. Also during Day One, students will participate in a jig-sawing activity. On Day Two, students will use knowledge learned during the previous activity and in the DBQ (Document-Based Questions) handed to them at the beginning of class. Students will work in small groups of three or four to answer the questions. Next, the class as a whole will review information from Day One and the DBQ. Finally, the students will work independently to create a composition that answers the requirements given for the written assignment. A rough draft will be completed in class and the final draft will be started and finished at home if time runs out in class.

Objectives

The students will be able to:

- 1.) Identify several abolitionists and how they tried to help end slavery;
- 2.) Identify at least three articles or books written about abolition, and;
- 3.) Summarize the efforts and struggles need to achieve abolition.

U.S. History Event or Era

Abolition was an ongoing event for most of the 18th and 19th centuries. This lesson focuses mainly on the time period between 1800 and 1865.

Grade Level

Middle or High school

Materials

Copies of station information forms (Appendix: A)
Student handout- Abolitionists Chart (Appendix: B)
Class set of Emancipation DBQ (Appendix: C)
Transparency of Abolitionists Chart
Optional-- Transparency of Emancipation DBQ

Lesson Time

Two 90-minute classes and possibly a small amount of homework, depending on students' working pace.

II. Lesson Procedures

Procedures

Day One

- 1.) Prior to class, hang up Station Information forms (all sixteen of them, which can be found in the “Activities” section of this lesson) about various Abolitionists, Organizations and Documents connected to this topic. (Appendix: A)
- 2.) Read pages 407-412 in the *Call to Freedom* textbook.
- 3.) Pass out the Abolitionists Chart to the students (also found in the “Activities” section. (Appendix: B)
- 4.) Place students in groups of three or four. Within each group assign students a letter: A, B, C, or D.
- 5.) In their groups, the students will decide which stations each student is visiting to gather information that they will use to complete their charts.
- 6.) When each student returns to their group after visiting their assigned stations, they are responsible for sharing what they learned and helping group members complete their charts.
- 7.) End day one by reviewing student answers on the chart.

Day Two

- 1.) Review Day One information and discuss students’ thoughts on slavery.
- 2.) Pass out the Emancipation DBQs and assist students with answering the questions.
- 3.) Help students form a rough draft of their composition
- 4.) Students will begin their final draft and complete it for homework if they cannot finish it in class.

III. Activities

William Lloyd Garrison



William Lloyd Garrison was one of the most vocal and well known abolitionists in the history of the United States. He was responsible for numerous speeches, newspapers, and other writings against slavery, the most famous of which was *The Liberator*, which he began upon arriving in Boston in 1831. However, Garrison's abolitionist work began earlier and had a profound impact on the city of Baltimore. His views were extreme, his attitude aggressive, and his manner abrasive; William Lloyd Garrison still managed to win many friends and influence many people. As he proclaimed in the premiere issue of *The Liberator*,

I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or speak, or write, with moderation. No! no! . . . I am in earnest - I will not equivocate - I will not excuse - I will not retreat a single inch - **AND I WILL BE HEARD.**

Baltimore and the nation most definitely heard the voice of William Lloyd Garrison.

Source: <http://www.sujal.net/cities/main.html>

Sojourner Truth



The woman we know as Sojourner Truth was born into slavery in New York as Isabella Baumfree (after her father's owner, Baumfree). She was sold several times, and while owned by the John Dumont family in Ulster County, married Thomas, another of Dumont's slaves. She had five children with Thomas. In 1827, New York law emancipated all slaves, but Isabella had already left her husband and run away with her youngest child. She went to work for the family of Isaac Van Wagenen.

While working for the Van Wagenen's -- whose name she used briefly -- she discovered that a member of the Dumont family had sold one of her children to slavery in Alabama. Since this son had been emancipated under New York Law, Isabella sued in court and won his return.

Isabella experienced a religious conversion, moved to New York City and to a Methodist perfectionist commune, and there came under the influence of a religious prophet named Mathias. The commune fell apart a few years later, with allegations of sexual improprieties and even murder. Isabella herself was accused of poisoning, and sued successfully for libel. She continued as well during that time to work as a household servant.

In 1843, she took the name Sojourner Truth, believing this to be on the instructions of the Holy Spirit and became a traveling preacher (the meaning of her new name). In the late 1840s she connected with the abolitionist movement, becoming a popular speaker. In 1850, she also began speaking on woman suffrage. Her most famous speech, [Ain't I a Woman?](#), was given in 1851 at a women's rights convention in Ohio.

Source: http://womenshistory.about.com/od/sojournertruth/a/sojourner_truth.htm

Frederick Douglass



Born in Talbot County, Maryland, he was sent to Baltimore as a house servant at the age of eight, where his mistress taught him to read and write. Upon the death of his master he was sent to the country to work as a field hand. During his time in the South he was severely flogged for his resistance to slavery. In his early teens he began to teach in a Sunday school which was later forcibly shut down by hostile whites. After an unsuccessful attempt to escape from slavery, he succeeded in making his way to New York disguised as a sailor in 1838. He found work as a day laborer in New Bedford, Massachusetts, and after an extemporaneous speech before the Massachusetts Anti-Slavery Society became one of its agents.

Douglass quickly became a nationally recognized figure among abolitionists. In 1845 he bravely published his *Narrative of the Life of Frederick Douglass*, which related his experiences as a slave, revealed his fugitive status and further exposed him to the danger of reenslavement. In the same year he went to England and Ireland, where he remained until 1847, speaking on slavery and women's right and ultimately raising sufficient funds to purchase his freedom. Upon returning to the United States he founded the *North Star*. In the tense years before the Civil War he was forced to flee to Canada when the governor of Virginia swore out a warrant for his arrest.

Douglas returned to the United States before the beginning of the Civil War and after meeting with President Abraham Lincoln he assisted in the formation of the 54th and 55th Negro regiments of Massachusetts. During Reconstruction he became deeply involved in the civil rights movement and in 1871 he was appointed to the territorial legislature of the District of Columbia. He served as one of the presidential electors-at-large for New York in 1872 and shortly thereafter became the secretary of the Santo Domingo Commission. After serving for a short time as the police commissioner of the District of Columbia, he was appointed marshal in 1871 and held the post until he was appointed the recorder of deeds in 1881. In 1890 his support of the presidential campaign of Benjamin Harrison won him his minister resident and consul general to the Republic of Haiti and later, the charge d'affaires of Santo Domingo. In 1891 he resigned the position in protest of the unscrupulous business practices of American businessmen. Douglass died at home in Washington, DC.

Source <http://www.americaslibrary.gov/cgi-bin/page.cgi/aa/douglass>

Austin Steward



February 15

*The birth of Austin Stewart in 1793 is celebrated on this date. He was a Black slave, businessman, administrator and biographer of his life as a slave in America.

Steward was born in Prince William County, Virginia where his master, William Helm, owned over a hundred slaves. When Steward was eight years old he became a house servant at Helm's mansion. His master sold his plantation and slaves and moved to Bath in Steuben County. In financial difficulties, Helm also hired his slaves out to local farmers. Some of these men treated Steward horrifically, which defined his reason to escape. Steward reached Canada in 1815 where he joined the Wilberforce Colony that had been established by the Society of Friends. It was there that he was chosen the settlements president.

In 1817, he created a successful business in Rochester. 9 years later he delivered an oration at the celebration of the New York emancipation act, and in 1830 he was elected vice-president of the National convention of Negroes in Philadelphia. While in Wilberforce, he used his own funds to carry on the affairs of the colony but in 1837, with no more land to be sold to the colonists by the Canada Company, Stewart returned to Rochester. He afterward opened a school in Canada, and after two years became an agent for the "Anti-Slavery Standard."

As an elder he wrote of his experiences in his autobiography, *Twenty-Two Years a Slave* which appeared in 1857. As an American reference it is considered one of the best slave narratives published. Austin Steward died in 1860.

Reference:
Appleton's Encyclopedia,
Copyright 2001

Antislavery Movement

The American Anti-Slavery Society was established in 1833, but abolitionist sentiment antedated the republic. For example, the charter of Georgia prohibited slavery, and many of its settlers fought a losing battle against allowing it in the colony. Before independence, Quakers, most black Christians, and other religious groups argued that slavery was incompatible with Christ's teaching. Moreover, a number of revolutionaries saw the glaring contradiction between demanding freedom for themselves while holding slaves. Although the economic center of slavery was in the South, northerners also held slaves, as did African Americans and Native Americans. Moreover, some southerners opposed slavery. Blacks were in the vanguard of the anti-slavery movement. Abolitionist literature began to appear about 1820. Until the Civil War, the anti-slavery press produced a steadily growing stream of newspapers, periodicals, sermons, children's publications, speeches, abolitionist society reports, broadsides, and memoirs of former slaves.

The Library of Congress has a wealth of material that demonstrates the extent of public support for and opposition to abolition. Broadsides advertise fairs and bazaars that women's groups held to raise money for the cause. Other publications advertise abolitionist rallies, some of which are pictured in prints from contemporaneous periodicals. To build enthusiasm at their meetings, anti-slavery organizations used songs, some of which survive. The Library also has many political and satirical prints from the 1830s through the 1850s that demonstrate the rising sectional controversy during that time.

Although excellent studies of the abolition movement exist, further research in the Library's manuscripts could document the lesser known individuals who formed the movement's core. Other promising topics include the roles of women and black abolitionists and the activities of state and local abolitionist societies.

Source: <http://www.loc.gov/exhibits/african/afam005.html>

Abraham Lincoln



Lincoln at Gettysburg

Abraham Lincoln is regarded by most authorities as America's greatest president, despite the fact that many others in that office had superior education and experience. His greatest contribution lay in preserving the Union. Perhaps the most eloquent expression of his conviction regarding this was his given on November 19, 1863 at the battlefield, where many thousands of Union and Confederate soldiers had lost their lives.

His absolute conviction that he was taking the proper course of action enabled him to persevere while others recoiled at the immense cost and suffering caused by the war, leading them to entertain thoughts of peace without victory. Lincoln had little military experience, but was forced to develop such skills because his early generals repeatedly proved to be inept.

Lincoln was not a highly experienced national politician in 1860, but his humor and willingness not to address every criticism earned him the trust of many political leaders. In an age of overblown oratory, Lincoln made his points with simple eloquence.

Lincoln was widely criticized for his suspension of *habeas corpus*, but he was acting in accord with his vision of what the presidency should be like during wartime. His view of an expanded executive was eclipsed in the post-war years, but would revive under.

On April 14, 1865, Lincoln was assassinated by a Southern sympathizer, John Wilkes Booth.

Source: <http://www.u-s-history.com/pages/h837.html>

Olaudah Equiano



Olaudah Equiano was born in Essaka, an Igbo village in the kingdom of Benin, in 1745. His father was one of the province's elders who decided disputes. When he was about eleven, Equiano was kidnapped and after six months of captivity he was brought to the coast where he encountered white men for the first time.

Sold to slave-traders, Equiano was transported to Barbados. After a two-week stay in the West Indies, Equiano was sent to the English colony of Virginia. He was later purchased by Captain Henry Pascal, a British naval officer.

Equiano saved whatever money he could, and in 1766 purchased his freedom. He then worked closely with Granville Sharp and Thomas Clarkson in the Society for the Abolition of the Slave Trade. Equiano spoke at a large number of public meetings where he described the cruelty of the slave trade.

Equiano was also a close friend of Thomas Hardy, secretary of the London Corresponding Society. Equiano became an active member of this political society that campaigned in favor of universal suffrage.

In 1787 Equiano helped his friend Offobah Cugoano to publish an account of his experiences, *Narrative of the Enslavement of a Native of America*. Copies of his book were sent to King George III and leading politicians. He failed to persuade the king to change his opinions and like other members of the royal family remained against abolition of the slave trade.

Equiano published his own autobiography, *The Life of Olaudah Equiano the African* in 1789. He traveled throughout England promoting the book. It became a bestseller and was also published in Germany (1790), America (1791) and Holland (1791). He also spent over eight months in Ireland, where he made several speeches on the evils of the slave trade. While he was there he sold over 1,900 copies of his book.

In 1792 Equiano married Susan Cullen of Ely. The couple had two children, Anna Maria and Johanna. However, Anna Maria died when she was only four years old. Olaudah Equiano was appointed to the expedition to settle former black slaves in Sierra Leone, on the west coast of Africa. However, he died on 31st March, 1797 before he could complete the task.

Source: <http://www.spartacus.schoolnet.co.uk/Sequiano.htm>

John Brown



Brown was born in 1800, to an intensely religious Connecticut family. He tried many ways to earn a living in the 1830s, including farming, tanning, and real estate speculation, but was largely unsuccessful. During this time he married, and eventually fathered twenty children, who moved with him from state to state. Raised to hate slavery, Brown became highly active in the abolitionist cause, helping slaves escape to the north and joining the political fight against the fugitive slave act. One of the very small minority of white Americans who were willing to consider African Americans as their equals, for a time Brown moved his family to a community of former slaves in upstate New York. He and his wife adopted an African American child as his own. As he lived among former slaves and heard their stories, Brown's hatred of slavery grew increasingly bitter and militant. In the early 1850s Brown sent five of his sons to settle in Kansas, hoping to gain land and help the fight against slavery. In 1854 he followed them there, with a wagonload of weapons for the fight against proslavery forces. By this time open violence reigned in "Bleeding Kansas." The violence spread even to the US Senate: in May of 1856, South Carolina Senator Preston Brooks used a cane to beat abolitionist Senator Charles Sumner into a coma on the Senate floor. That same month and year, a proslavery "posse" of 800 men attacked and pillaged the town of Lawrence, Kansas, the center of abolitionist settlement. The governor's house was burned, and the newspaper office smashed. Brown and his sons fought against this raid, angry that abolitionists do not fight back. When he heard the news of the caning of Sumner, a witness recalled, he "became crazy." A few days later, in retaliation, Brown and five of his sons led an attack on the proslavery town of Pottawattamie. They dragged five people from their beds and murdered them with swords.

Brown became a national figure, denounced in the South as what we would now call a terrorist, praised by northern abolitionists as a man of action and conviction who stood up to ruffians. He was never charged for the massacre, and in fact embarked on a speaking tour of the Northeast, attempting to raise money for the abolitionist cause.

By 1859 he became convinced that slavery could only be removed by violence. He hatched a plan to capture the U.S. government arsenal at Harper's Ferry, Virginia. Harper's Ferry was a "state of the art" facility for weapons production and research, with a very large stock of arms. Brown assumed that if he captured the arsenal, local abolitionist sympathizers and slaves would join him and a general rebellion against slavery would spread throughout Virginia. In October of 1859, he set out with a racially mixed group of twenty one men to capture the arsenal. After a prolonged siege, Brown was captured. Ten of his men were killed, including two of his sons, five escaped and were never caught. Brown was hung.

Source:<http://chnm.gmu.edu/courses/omalley/120f02/america/harpers/index.html>

Harriett Beecher Stowe



Harriet Beecher Stowe was born on June 14, 1811 at Litchfield, Connecticut. The first twelve years of her life were spent in the intellectual atmosphere of Litchfield, which was a famous resort of ministers, judges, lawyers and professional men of superior attainments.

When about twelve, she went to Hartford, where her sister Catherine had opened a school. While there she was known as an absent-minded and moody young lady, odd in her manner and habits, but a fine scholar, excelling especially in the writing of compositions. In 1832, her father assumed the presidency of Lane Theological Seminary in Cincinnati, Ohio, she followed her family. On the fifth of January, 1836, she married Professor Calvin E. Stowe, a man of learning and distinction. In Cincinnati, she came into contact with fugitive slaves.

Stowe was catapulted to international fame with the publication of *Uncle Tom's Cabin* in 1851. . Following publication of the book, she became a celebrity, speaking against slavery both in America and Europe. She wrote *A Key to Uncle Tom's Cabin* (1853) extensively documenting the realities on which the book was based, to refute critics who tried to argue that it was inauthentic; and published a second anti-slavery novel, *Dred* in 1856.

The following excerpt is taken from the last chapter of *Uncle Tom's Cabin*, which very much resembles a sermon. She urges white Northerners to welcome escaped slaves and treat them with respect:

“On the shores of our free states are emerging the poor, shattered, broken remnants of families,—men and women, escaped, by miraculous providences, from the surges of slavery,—feeble in knowledge, and, in many cases, infirm in moral constitution, from a system which confounds and confuses every principle of Christianity and morality. They come to seek a refuge among you; they come to seek education, knowledge, Christianity. What do you owe to these poor, unfortunates, O Christians? Does not every American Christian owe to the African race some effort at reparation for the wrongs that the American nation has brought upon them? Shall the doors of churches and school-houses be shut down upon them? Shall states arise and shake them out? Shall the Church of Christ hear in silence the taunt that is thrown at them, and shrink away from the helpless hand that they stretch out, and shrink away from the courage the cruelty that would chase them from our borders? If it must be so, it will be a mournful spectacle. If it must be so, the country will have reason to tremble, when it remembers that fate of nations is in the hand of the One who is very pitiful, and of tender compassion. “

Source: <http://www.americancivilwar.com/women/hbs.html>

David Walker

David Walker's objective was nothing short of revolutionary. He would arouse slaves of the South into rebelling against their master. His tool would be his own pamphlet, David Walker's *Appeal*. . . , a document that has been described as "for a brief and terrifying moment. . . , the most notorious document in America."

The son of a slave father and a free black mother, David Walker was born in Wilmington, North Carolina, perhaps in 1796 or 1797. In accordance with existing laws, since his mother was a free black, David Walker was also free. This freedom, however, did not shield him from witnessing firsthand the degradations and injustices of slavery. He witnessed much misery in his youth, including one disturbing episode of a son who was forced to whip his mother until she died. Walker travelled throughout the country, eventually settling in Boston. But even in that free northern city, with its prevalent discrimination, life was less than ideal for its black residents. Still, Walker apparently fared well, setting up a used clothing store during the 1820s.

In Boston, Walker began to associate with prominent black activists. He joined institutions that denounced slavery in the South and discrimination in the North. He became involved with the nation's first African American newspaper, the *Freedom's Journal* out of New York City, to which he frequently contributed. By the end of 1828, he had become Boston's leading spokesman against slavery.

In September of 1829 he published his *Appeal*. To reach his primary audience -- the enslaved men and women of the South -- Walker relied on sailors and ship's officers sympathetic to the cause who could transfer the pamphlet to southern ports. Walker even employed his used clothing business which, being located close to the waterfront, served sailors who bought clothing for upcoming voyages. He sewed copies of his pamphlet into the lining of sailors' clothing. Once the pamphlets reached the South, they could be distributed throughout the region. Walker also sought the aid of various contacts in the South who were also sympathetic to the cause.

The *Appeal* made a great impression in the South, with both slaves and slaveholders. To the slaves the words were inspiring and instilled a sense of pride and hope. Horrified whites, on the other hand, initiated laws that forbade blacks to learn to read and banned the distribution of antislavery literature. They offered a \$3,000 reward for Walker's head, and \$10,000 to anyone who could bring him to the South alive. Friends concerned about his safety implored him to flee to Canada. Walker responded that he would stand his ground. "Somebody must die in this cause," he added. "I may be doomed to the stake and the fire, or to the scaffold tree, but it is not in me to falter if I can promote the work of emancipation." A devout Christian, he believed that abolition was a "glorious and heavenly cause."

David Walker published a third edition of his *Appeal* in June of 1830. Two months later he was found dead in his home. Although there was no evidence supporting the allegation, many believed that he had been poisoned.

Source: <http://www.pbs.org/wgbh/aia/part4/4p2930.html>

Harriett Tubman



Harriet Tubman's Life in Slavery

Harriet Ross was born into slavery in 1819 or 1820, in Dorchester County, Maryland. Given the names of her two parents, both held in slavery, she was of purely African ancestry. She was raised under harsh conditions, and subjected to whippings even as a small child. At the age of 12 she was seriously injured by a blow to the head, inflicted by a white overseer for refusing to assist in tying up a man who had attempted escape.

At the age of 25, she married John Tubman, a free African American. Five years later, fearing she would be sold to Southerners, she made her escape.

Her Escape to Freedom in Canada

Tubman was given a piece of paper by a white neighbor with two names, and told how to find the first house on her path to freedom. At the first house she was put into a wagon, covered with a sack, and driven to her next destination. Following the route to Pennsylvania, she initially settled in Philadelphia, where she met William Still, the Philadelphia Stationmaster on the Underground Railroad. With the assistance of Still, and other members of the Philadelphia Anti-Slavery Society, she learned about the workings of the UGRR.

Her Role in the Underground Railroad

After freeing herself from slavery, Harriet Tubman returned to Maryland to rescue other members of her family. In all she is believed to have conducted approximately 300 persons to freedom in the North. The tales of her exploits reveal her highly spiritual nature, as well as a grim determination to protect her charges and those who aided them. She always expressed confidence that God would aid her efforts, and threatened to shoot any of her charges who thought to turn back.

When William Still published *The Underground Railroad* in 1871, he included a description of Harriet Tubman and her work. The section of Still's book captioned below begins with a letter from Thomas Garret, the Stationmaster of Wilmington, Delaware. Wilmington and Philadelphia were on the major route followed by Tubman, and by hundreds of others who escaped from slavery in Maryland. For this reason, Still was in a position to speak from his own firsthand knowledge of Tubman's work.

Source: <http://www.nyhistory.com/harriettubman/life.htm>



Underground Railroad

The Underground Railroad, a vast network of people who helped fugitive slaves escape to the North and to Canada, was not run by any single organization or person. Rather, it consisted of many individuals -- many whites but predominantly black -- who knew only of the local efforts to aid fugitives and not of the overall operation. Still, it effectively moved hundreds of slaves northward each year -- according to one estimate, the South lost 100,000 slaves between 1810 and 1850.

An organized system to assist runaway slaves seems to have begun towards the end of the 18th century. In 1786 George Washington complained about how one of his runaway slaves was helped by a "society of Quakers, formed for such purposes." The system grew, and around 1831 it was dubbed "The Underground Railroad," after the then emerging steam railroads. The system even used terms used in railroading: the homes and businesses where fugitives would rest and eat were called "stations" and "depots" and were run by "stationmasters," those who contributed money or goods were "stockholders," and the "conductor" was responsible for moving fugitives from one station to the next.

For the slave, running away to the North was anything but easy. The first step was to escape from the slaveholder. For many slaves, this meant relying on his or her own resources. Sometimes a "conductor," posing as a slave, would enter a plantation and then guide the runaways northward. The fugitives would move at night. They would generally travel between 10 and 20 miles to the next station, where they would rest and eat, hiding in barns and other out-of-the-way places. While they waited, a message would be sent to the next station to alert its stationmaster.

The fugitives would also travel by train and boat -- conveyances that sometimes had to be paid for. Money was also needed to improve the appearance of the runaways -- a black man, woman, or child in tattered clothes would invariably attract suspicious eyes. This money was donated by individuals and also raised by various groups, including vigilance committees.

Vigilance committees sprang up in the larger towns and cities of the North, most prominently in New York, Philadelphia, and Boston. In addition to soliciting money, the organizations provided food, lodging and money, and helped the fugitives settle into a community by helping them find jobs and providing letters of recommendation.

The Underground Railroad had many notable participants, including John Fairfield in Ohio, the son of a slaveholding family, who made many daring rescues, Levi Coffin, a Quaker who assisted more than 3,000 slaves, and Harriet Tubman, who made 19 trips into the South and escorted over 300 slaves to freedom.

Source: <http://www.pbs.org/wgbh/aia/part4/4p2944.html>

Emancipation Proclamation

By the President of the United States of America:

A Proclamation.

Whereas, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

"That the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof, respectively, shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall on that day be, in good faith, represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State, and the people thereof, are not then in rebellion against the United States."

Now, therefore I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief, of the Army and Navy of the United States in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do publicly proclaimed for the full period of one hundred days, from the day first above mentioned, order and designate as the States and parts of States wherein the people thereof respectively, are this day in rebellion against the United States, the following, to wit:

Arkansas, Texas, Louisiana, (except the Parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James Ascension, Assumption, Terrebonne, Lafourche, St. Mary, St. Martin, and Orleans, including the City of New Orleans) Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, (except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth[]), and which excepted parts, are for the present, left precisely as if this proclamation were not issued.

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States, and parts of States, are, and henceforward shall be free; and that the Executive government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

And I further declare and make known, that such persons of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.

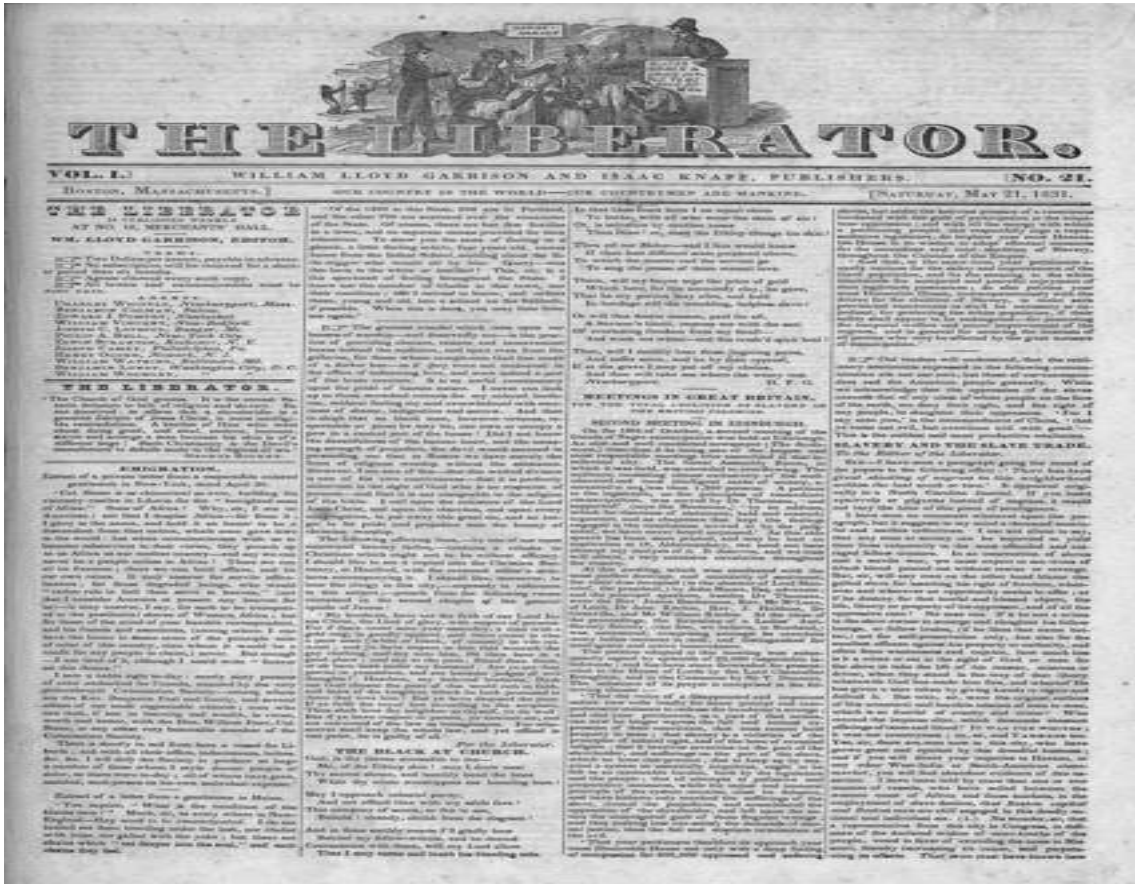
And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this first day of January, in the year of our Lord one thousand eight hundred and sixty three, and of the Independence of the United States of America the eighty-seventh.

By the President: ABRAHAM LINCOLN
WILLIAM H. SEWARD, Secretary of State.

The Liberator



William Lloyd Garrison (1805-1879) issued the first number of *The Liberator* on January 1, 1831. The radical tone of the paper was unprecedented because it labeled slave-holding a crime and called for immediate abolition. When the Nat Turner rebellion of August 1831 escalated Southern fears of slave uprisings, some Southern states passed laws making circulation of *The Liberator* a crime and called for prosecution of Garrison. Although he had detractors, Garrison quickly became a noted leader of the anti-slavery movement and helped launch the American Anti-Slavery Society in Philadelphia in 1833. Until he ceased publication in 1865, Garrison employed the *Liberator* to advance militant anti-slavery views. He especially opposed African colonization, as is shown in the article entitled "Emigration" in column one of this issue.

The Liberator, May 21, 1831, p. 1 Newspaper [Rare Book and Special Collections Division](#) (59)

Angelina and Sarah Grimke



Sarah and Angelina Grimke eloquently fought the injustices of slavery, racism and sexism during the mid-19th century. As daughters of a prominent South Carolina judge and plantation owner, the Grimke sisters witnessed the suffering of slaves. Determined to speak out, they were eventually forced to move to the North, where they continued to appeal to northerners and southerners to work toward abolition. They also urged white northerners to end racial discrimination.

The Grimke sisters were pioneering women. Among the first female abolitionists, they were the first women to speak publicly against slavery, an important political topic. Faced with criticism from clergy and others that they were threatening “the female character,” they continued their crusade. In 1838, Angelina became the first woman to address a legislative body when she spoke to the Massachusetts State Legislature on women’s rights and abolition.

Active in the women’s movement, they helped set the agenda later followed by Elizabeth Cady Stanton, Susan B. Anthony, Lucretia Mott and others, calling for equal educational opportunities and the vote. One historian said of Sarah’s writings: “[They were] a milestone on the road to the Woman’s Rights Convention at Seneca Falls” and “central to the feminist writings in the decades that followed.” Sarah was one of the first to compare the restrictions on women and slaves, writing that “woman has no political existence She is only counted like the slaves of the south, to swell the number of lawmakers.” After the Civil War, they continued to champion the causes of equality and women’s rights.

Through their examples and their words, the Grimke sisters proved that women could affect the course of political events and have a far-reaching influence on society

Source: <http://www.greatwomen.org/women.php?action=viewone&id=70>

Nat Turner's Rebellion



Nat Turner was born on October 2, 1800, in Southampton County, Virginia, the week before Gabriel was hanged. While still a young child, Nat was overheard describing events that had happened before he was born. This, along with his keen intelligence, and other signs marked him in the eyes of his people as a prophet "intended for some great purpose." A deeply religious man, he "therefore studiously avoided mixing in society, and wrapped [him]self in mystery, devoting [his] time to fasting and praying."

In 1821, Turner ran away from his overseer, returning after thirty days because of a vision in which the Spirit had told him to "return to the service of my earthly master." The next year, following the death of his master, Samuel Turner, Nat was sold to Thomas Moore. Three years later, Nat Turner had another vision. He saw lights in the sky and prayed to find out what they meant. Then "... while laboring in the field, I discovered drops of blood on the corn, as though it were dew from heaven, and I communicated it to many, both white and black, in the neighborhood; and then I found on the leaves in the woods hieroglyphic characters and numbers, with the forms of men in different attitudes, portrayed in blood, and representing the figures I had seen before in the heavens."

On May 12, 1828, Turner had his third vision: "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... And by signs in the heavens that it would make known to me when I should commence the great work, and until the first sign appeared I should conceal it from the knowledge of men; and on the appearance of the sign... I should arise and prepare myself and slay my enemies with their own weapons."

At the beginning of the year 1830, Turner was moved to the home of Joseph Travis, the new husband of Thomas Moore's widow. His official owner was Putnum Moore, still a young child. Turner described Travis as a kind master, against whom he had no complaints.

Then, in February, 1831, there was an eclipse of the sun. Turner took this to be the sign he had been promised and confided his plan to the four men he trusted the most, Henry, Hark, Nelson, and Sam. They decided to hold the insurrection on the 4th of July and began planning a strategy. However, they had to postpone action because Turner became ill.

On August 13, there was an atmospheric disturbance in which the sun appeared bluish-green. This was the final sign, and a week later, on August 21, Turner and six of his men met in the woods to eat a dinner and make their plans. At 2:00 that morning, they set out to the Travis household, where they killed the entire family as they lay sleeping. They continued on, from house to house, killing all of the white people they encountered. Turner's force eventually consisted of more than 40 slaves, most on horseback.

By about mid-day on August 22, Turner decided to march toward Jerusalem, the closest town. By then word of the rebellion had gotten out to the whites; confronted by a group of militia, the rebels scattered, and Turner's force became disorganized. After spending the night near some slave cabins, Turner and his men attempted to attack another house, but were repulsed. Several of the rebels were captured. The remaining force then met the state and federal troops in final skirmish, in which one slave was killed and many escaped, including Turner. In the end, the rebels had stabbed, shot and clubbed at least 55 white people to death.

Nat Turner hid in several different places near the Travis farm, but on October 30 was discovered and captured. His "Confession," dictated to physician Thomas R. Gray, was taken while he was imprisoned in the County Jail. On November 5, Nat Turner was tried in the Southampton County Court and sentenced to execution. He was hanged, and then skinned, on November 11.

In total, the state executed 55 people, banished many more, and acquitted a few. The state reimbursed the slaveholders for their slaves. But in the hysterical climate that followed the rebellion, close to 200 black people, many of whom had nothing to do with the rebellion, were murdered by white mobs. In addition, slaves as far away as North Carolina were accused of having a connection with the insurrection, and were subsequently tried and executed.

Source: <http://www.pbs.org/wgbh/aia/part3/3h502.html>

Name	Identify	How or What they did
William Lloyd Garrison		
Sojourner Truth		
Frederick Douglass		
Austin Steward		
Antislavery Movement		
Abraham Lincoln		
Olaudah Equiano		
John Brown		

Name	Identify	How or what they did
Harriett Beecher Stowe		
David Walker		
Harriett Tubman		
Underground Railroad		
Emancipation Proclamation		
The Liberator		
Angelina and Sarah Grimke		
Nat Turner's Rebellion		

IV. Assessments

- 1.) Class discussion
- 2.) Answers to the DBQ
- 3.) Final composition

V. Resources

- 1.) Websites are listed on each information station form
- 2.) *Call to Freedom* textbook