

Slavery and the Fugitive Slave Law

Using

Opposing Viewpoints



Eastman Johnson - *A Ride for Liberty -- The Fugitive Slaves* - Oil on paperboard - 22 x 26.25 in
- c 1862 - Scanned from *Eastman Johnson: Painting America*

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North Reading Public Schools
8th Grade U.S. History
May 12, 2008

Heading -

“Slavery and the Fugitive Slave Law --- Using Opposing Viewpoints ”

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Historical Context and Background: *Please see Attached Background Page*

Essential Questions:

- *How could the use of slavery be defended?*
- *Was slavery only a “Southern Issue”?*
- *What if Laws are morally wrong?*

Learning Objectives:

- *Students will recognize both pro-slavery and abolitionist arguments, while recognizing the difference of 19th century values.*
- *Students will understand the political and social impact of the Fugitive Slave Act of 1850.*
- *Students will be able to identify bias and point of view when analyzing primary source documents related to the Fugitive Slave Act of 1850.*

Historical Thinking Benchmarks Incorporated:

- *Analysis of primary and secondary sources.*
- *An understanding of historical debate and controversy.*
- *An understanding of bias and points of view.*
- *Understanding that although the past tends to be viewed in terms of present values, a proper perception of the past requires a serious examination of values of that time.*

Massachusetts Frameworks Incorporated:

USI.31 Describe the formation of the abolitionist movement, the roles of various abolitionists, and the response of southerners and northerners to abolitionism. (H)

USI.35 Describe how the different economies and cultures of the North and South contributed to the growing importance of sectional politics in the early 19th century. (H)

Learning Activities – *Please see Attached Activities Pages*

Authentic Assessment – *Please see Attached Assessment*

Annotated Bibliography – *Please see Attached Annotated Bibliography*

Historical Context and Background

In Year II of the Teaching American History grant, much emphasis was placed on the issue of slavery. The books from our Book Discussion Group *Black Jacks*, *The Approaching Fury*, and *Incidents in the Life of a Slave Girl*, all discussed various aspects of slavery and issues regarding slavery. My lesson will focus on the opposing views of slavery as an institution and the Fugitive Slave Law of 1850.

The inspiration for my lesson was Harriet Jacobs' *Incidents in the Life of a Slave Girl*. In this autobiography, Jacobs details her most personal recollections of live as a slave. While Jacobs' narrative is just one singular experience, it is very powerful. I decided to find several slave narratives, and primary sources illustrating the southern defense of slavery. This was inspired by the chapters of *The Approaching Fury* that featured George Fitzhugh's defense of slavery. (Oates 129-139) I think it is imperative for students to understand the moral values that existed in the 19th century and the justifications of slavery.

Jacobs' personal reaction to the Fugitive Slave Law was fascinating. (Jacobs 27-30) I wanted to show students how the Fugitive Slave Law affected an actual person. In addition, I wanted to find more primary documents to show students how the Fugitive Slave Law was viewed by Southern slave owners, free blacks, Northern citizens, and fugitive slaves.

These lessons strongly support the Historical Thinking Benchmarks. Students will be working with and analyzing twelve Primary Sources. Also, the concept of bias and point of view will be discussed regarding the defense of slavery and reactions to the Fugitive Slave Law of 1850, as well as a deeper understanding of how social morals change over time.

STUDENT ACTIVITIES

Day 1 “The Defense of Slavery vs. Slave Narratives Denouncing Slavery”

- 1) Students have already been divided into seven groups. Each group has already received one of the following primary source readings and a critical “APPARTS” worksheet/guide (appendix 8) to answer for homework the previous night:

“The Universal Law of Slavery” by George Fitzhugh (appendix 1)

White Southerners’ Defense of Slaveholding: Article One: “Danger of Insurrection” (appendix 2)

White Southerners’ Defense of Slaveholding: Article Two: “Freedom and Slavery” (appendix 3)

White Southerners’ Defense of Slaveholding: Article Three: “Northern Free Negroes and Southern Slaves” (appendix 4)

Excerpt from: “The History of Mary Prince A West Indian Slave” Related by Herself (appendix 5)

Excerpt from: “Life and Times of Frederick Douglass” Written by Himself (appendix 6)

Selection from: “Incidents in the Life of a Slave Girl” by Harriet Jacobs (appendix 7)

- 2) Groups will compare answers for the “APPARTS” worksheet and their answers to the guiding questions. Discussions are encouraged.
- 3) Once all 7 Groups have shared their information and discussed their primary source reading, they take turns explaining their source and its ideas to the class.
- 4) Homework to prepare for the next day’s lesson is to review the Fugitive Slave Law of 1850.

Day 2 “The Fugitive Slave Law of 1850 through Images”

- 1) Students return to their groups. There are 5 “stations” set up in the room. Each one has an image/document relating to the Fugitive Slave Act. They are:

“A Man Kidnapped!” Poster referring to the Anthony Burns case. (appendix 9)

“Ride for Liberty” Painting by Eastman Johnson (appendix 10)

“Caution! Colored People of Boston..” Poster (appendix 11)

“Northern Freeman Enslaved by Northern Hands” Political Cartoon (appendix 12)

2 Runaway Slave ads from the Baltimore Sun newspaper (appendix 13)

- 2) At each station, students must use the document/image while answering the guiding questions from the “Fugitive Slave Law – Using Different Viewpoints” worksheet. (appendix 14)
These worksheets require students to not only analyze each primary source, but then demonstrate how people with different viewpoints would see it.
- 3) Homework is for students to create a journal entry as either a slave, free black, abolitionist, or slave holder. The journal entry is a response to the Fugitive Slave Law.

Day 3 “Class Discussion – Wrap Up”

- 1) Students return to whole class setting. Students share their journal entries. Class discussion and wrap up of the lesson. Discussion focuses on bias, point of view, and changing social values.

Authentic Assessment

Students will be asked to write a letter to the editor from 1850, reacting to the Fugitive Slave Law. Students must incorporate actual arguments from the primary source readings read in day 1 of the lesson.

Students will be given a writing template to help them organize their answers. (See below) Answers will be graded by a teacher generated rubric.

Topic Sentence
<i>Argument -</i> Example: Example:
<i>Argument -</i> Example: Example:
<i>Argument -</i> Example: Example:
Clincher

Annotated Bibliography

"A Freeman Enslaved by Northern Hands." Africans in America. 1999. WGBH Educational Foundation. 23 Apr 2008 <<http://www.pbs.org/wgbh/aia/part4/4h1554.html>>. (Primary Source image showing a free black captured in the north by northerners and destined to be enslaved in the South)

"A Ride For Liberty - The Fugitive Slaves." Virginia Museum of Fine Arts: American Painting and Sculpture. Virginia Museum of Fine Arts. 23 Apr 2008 <http://www.vmfa.museum/collections/85_644.html>. (Painting of Fugitives escaping on horseback. The artist, Eastman Johnson, painted this after seeing a family of fugitive slaves fleeing North.)

"Anthony Burns Notice." Africans in America. 1999. WGBH Educational Foundation. 23 Apr 2008 <<http://www.pbs.org/wgbh/aia/part4/4h1566b.html>>. (Primary Source image after Anthony Burns' capture in Boston)

Carter, Alice. "Southern Defense of Slaveholding." The Valley of the Shadow. University of Virginia's Curry School of Education. 23 Apr 2008 <<http://www.vcdh.virginia.edu/teaching/vclassroom/proslaveinst.html>>. (3 pro-slavery views excellent for use of showing the Southern defense of slavery)

"Caution, Colored People of Boston." The Lost Museum. 2002-2006. American Social History Productions. 23 Apr 2008 <<http://chnm.gmu.edu/lostmuseum/lm/307/>>. (Primary source poster to discuss Fugitive Slave Law's effect on free blacks)

"Frederick Douglass, 1818-1895. Life and Times of Frederick Douglass, Written by Himself." Documenting the American South. 2004. UNC University Library. 23 Apr 2008 <<http://docsouth.unc.edu/neh/doug192/doug192.html>>. (Frederick Douglass' entire autobiography online. Excellent Primary Source from which you can choose selections)

"George Fitzhugh Advocates Slavery." Africans in America. 1999. WGBH Educational Foundation. 23 Apr 2008 <<http://www.pbs.org/wgbh/aia/part4/4h3141t.html>>. (Another primary source defending slavery. George Fitzhugh was a Virginia lawyer and the author of several books and articles advocating slavery. This article promotes several arguments.)

Jacobs, Harriet. Incidents in the Life of a Slave Girl. West Berlin: Townsend Press, Inc., 2004. (Excellent slave narrative)

Oates, Stephen. The Approaching Fury: Voices of the Storm, 1820-1861. New York: HarperPerennial, 1997. (Great read for overview of antebellum America and important political and social issues)

Raley, Rita. "the History of Mary Prince, A West Indian Slave, Related by Herself." UCSB Department of English. University of California, Santa Barbara. 23 Apr 2008 <<http://www.english.ucsb.edu/faculty/raley/research/Mary-Prince.html>>. (Mary Prince Primary Source - an excellent slave narrative)

"Runaway Slave Ads." AfriGeneas: African American & African Ancestored Genealogy. 2000. AfriGeneas. 23 Apr 2008 <http://www.afriGeneas.com/library/runaway_ads/balt-1852.html>. (Actual runaway slave advertisements from the Baltimore Sun)

"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 necessaries 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 capitalists in free society are to put to work. The master labors for the slave, they exchange industrial value. But the capitalist, living on his income, gives nothing to his subjects. He lives by mere exploitations.

White Southerners' Defense of Slaveholding: Article One

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". . .

This fact has been demonstrated beyond a cavil by the experience of the negrophilists at Harper's Ferry. . . . With the hour of deliverance at hand, surrounded by professed hands, prepared to lead them to the Canaan of deliverance, with arms and ammunition in abundance within their reach, there Cuffee snored, and in defiance of entreaties and exhortations and commands positively refused 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.

White Southerners' Defense of Slaveholding: Article Two

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 bondsmen 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.

White Southerners' Defense of Slaveholding: Article Three

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."

THE HISTORY OF MARY PRINCE A WEST INDIAN SLAVE

Related by Herself

My master, however, was a very harsh, selfish man; and we always dreaded his return from sea. His wife was herself much afraid of him; and, during his stay at home, seldom dared to show her usual kindness to the slaves... My poor mistress bore his ill-treatment with great patience, and all her slaves loved and pitied her... My obedience to her commands was cheerfully given: it sprung solely from the affection I felt for her, and not from fear of the power which the white people's law had given her over me...

Oh dear! I cannot bear to think of that day, - it is too much. - It recalls the great grief that filled my heart, and the woeful thoughts that passed to and fro through my mind, whilst listening to the pitiful words of my poor mother, weeping for the loss of her children. I wish I could find words to tell you all I then felt and suffered. The great God above alone knows the thoughts of the poor slave's heart, and the bitter pains which follow such separations as these. All that we love taken away from us - oh, it is sad, sad! and sore to be borne! ...

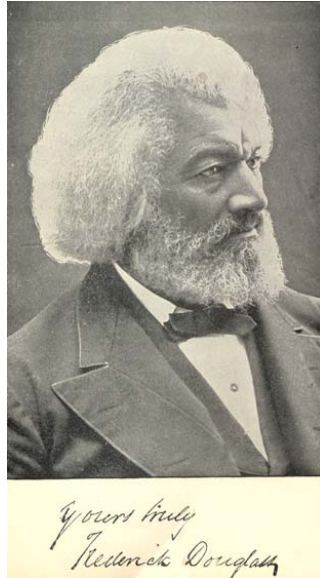
At length the vendue master, who was to offer us for sale like sheep or cattle, arrived, and asked my mother which was the eldest. She said nothing, but pointed to me. He took me by the hand, and led me out into the middle of the street, and, turning me slowly round, exposed me to the view of those who attended the vendue. I was soon surrounded by strange men, who examined and handled me in the same manner that a butcher would a calf or a lamb he was about to purchase, and who talked about my shape and size in like words - as if I could no more understand their meaning than the dumb beasts. I was then put up for sale... I then saw my sisters led forth, and sold to different owners...

Oh the horrors of slavery! - How the thought of it pains my heart! But the truth ought to be told of it; and what my eyes have seen I think it is my duty to relate; for few people in England know what slavery is. I have been a slave - I have felt what a slave feels, and I know what a slave knows; and I would have all the good people in England to know it too, that they may break our now it too, that they may break our chains, and set us free.

I am often much vexed, and I feel great sorrow when I hear some people in this country say, that the slaves do not need better usage, and do not want to be free. They believe the foreign people, who deceive them, and say slaves are happy. I say, Not so. How can slaves be happy when they have the halter round their neck and the whip upon their back? and are disgraced and thought no more of than beasts? - and are separated from their mothers, and husbands, and children, and sisters, just as cattle are sold and separated? Is it happiness for a driver in the field to take down his wife or sister or child, and strip them, and whip them in such a disgraceful manner? - women that have had children exposed in the open field to shame! There is no modesty or decency shown by the owner to his slaves; men, women, and children are exposed alike. Since I have been here I have often wondered how English people can go out into the West Indies and act in such a beastly manner. But when they go to the West Indies, they forget God and all feeling of shame, I think, since they can see and do such things....

All slaves want to be free- to be free is very sweet... I have been a slave myself - I can tell by myself what other slaves feel, and by what they have told me. The man that says slaves be quite happy in slavery - that they don't want to be free - that man is either ignorant or a lying person. I never heard a slave say so... Such people ought to be ashamed of themselves. They can't do without slaves, they say. What's the reason they can't do without slaves as well as in England? No slaves here - no whips - no stocks - no punishment, except for wicked people. They hire servants in England; and if they don't like them, they send them away: they can't lick them. Let them work ever so hard in England, they are far better off than slaves. If they get a bad master, they give warning and go hire to another. They have their liberty. That's what we want...

An Excerpt from: *Life and Times of Frederick Douglass* Written by Himself



Slaves were expected to sing as well as to work...

In all these slave songs there was ever some expression of praise of the Great House farm--something that would please the pride of the Lloyds.

I am going away to the Great House farm,
O, yea! O, yea! O, yea!
My old master is a good old master,
O, yea! O, yea! O, yea!

These words would be sung over and over again, with others, improvised as they went along-jargon, perhaps, to the reader, but full of meaning to the singers. I have sometimes thought that the mere hearing of these songs would have done more to impress the good people of the north with the soul-crushing character of slavery than whole volumes exposing the physical cruelties of the slave system; for the heart has no language like song. Many years ago, when recollecting my experience in this respect, I wrote of these slave songs in the following strain:

"I did not, when a slave, fully understand the deep meaning of those rude and apparently incoherent songs. I was, myself, within the circle, so that I could then neither hear nor see as those without might see and hear. They breathed the prayer and complaint of souls over-flowing with the bitterest anguish. They depressed my spirits and filled my heart with ineffable sadness."

The remark in the olden time was not unfrequently made, that slaves were the most contented and happy laborers in the world, and their dancing and singing were referred to in proof of this alleged fact; but it was a great mistake to suppose them happy because they sometimes made those joyful noises. The songs of the slaves represented their sorrows, rather than their joys. Like tears, they were a relief to aching hearts. It is not inconsistent with the constitution of the human mind that it avails itself of one and the same method for expressing opposite emotions. Sorrow and desolation have their songs, as well as joy and peace.

It was the boast of slaveholders that their slaves enjoyed more of the physical comforts of life than the peasantry of any country in the world. My experience contradicts this. The men and the women slaves on Col. Lloyd's farm received as their monthly allowance of food, eight pounds of pickled pork, or its equivalent in fish. The pork was often tainted, and the fish were of the poorest quality. With their pork or fish, they had given them one bushel of Indian meal, unbolted, of which quite fifteen per cent. was more fit for pigs than for men. With this one pint of salt was given, and this was the entire monthly allowance of a full-grown slave, working constantly...

Any children born to Ned and me would be Dr. Flint's property because children have the same legal status—enslaved or free—as their mother.

For *his* sake, I begged Ned to go to the Free States and never return. In the North he'd be able to speak freely and make full use of his intelligence. Hoping that someday he'd be able to buy me, Ned left. I felt empty and alone.

Willie and I talked about trying to escape. But we had no money, and I was closely watched. Also, Grandmother didn't want us to run away. She feared that we'd be captured and severely punished, like Ben.

Slave owners lie to slaves about what happens to those who escape to the North. One slave owner told me that he'd seen a runaway friend of mine in New York. He said that she was starving: many days she had only one cold potato to eat; other days she had nothing. He said that she'd begged him to take her back to her master but he'd refused, saying that her master wouldn't want such a miserable wretch. "This is the punishment she brought on herself for running away from a kind master." My friend later would tell me that the whole story was false.

But many slaves believe such stories. They think it isn't worth trading slavery for such

harsh freedom. Most slaves can't read, so they believe what their masters tell them.

Slave owners seem to satisfy their consciences by saying that God created blacks to be their slaves. Are blacks really any different from whites? And how much white blood runs in the veins of American slaves?

A master may be highly educated, dress like a gentleman, and consider himself a Christian, but if an enslaved man resists whipping, the master might command his bloodhounds to tear the man's flesh from his bones. If a runaway woman is captured and brought back, her master might shoot her through the head.

Mr. Litch, who was uneducated and crude, owned a nearby plantation and six hundred slaves. He required strict obedience to the commandment "Thou shall not steal." Of course, *he* stole labor from his slaves. But if his hungry slaves stole any food from *him*, he chained and imprisoned them until they were thin from starvation. One of his favorite punishments was to tie up a naked man and roast a piece of fatty pork over him. As the pork cooked, scalding drops of fat would fall onto the man's bare flesh. Litch was so wealthy that no one questioned any of his crimes, including murder.

One stormy winter evening when he was half drunk, another slave owner became

annoyed with one of his servants. He stripped the slave of all but his shirt, whipped him, tied him to a tree, and left him there for three hours. The wind blew bitterly cold. The tree's branches cracked under falling sleet. When the slave was cut loose, he was more dead than alive.

Some slave owners try to be "humane," but they are few and far between. Miss Nelson inherited a slave woman named Bess and her children. Miss Nelson freed Bess's oldest daughter the day before she was to marry a free man, so that the marriage would be legally binding. Later Mr. Hampton, a young man who was attracted to her money, proposed to Miss Nelson. Before marrying him, Miss Nelson offered Bess and her children freedom: "Once I'm married, I won't have the same power; I want to make sure that you're happy." Bess declined the offer, saying that she and her children never could be as happy anywhere else as they were with Miss Nelson. Hampton proved to be a cruel master. Bess's husband, a free man named Michael, hid the children in the woods. They soon were found. Hampton jailed Michael and sold the two oldest boys to a slave owner in Georgia. He brought the oldest enslaved daughter, Jane, to his plantation and fathered two children by her. Then he sold Jane and her two children

Name:

Section:

Date:

Primary Source Document: _____

In your group, read your primary source and then answer the following “APPARTS” questions:

A – Author – Who created the source? What is their point of view?

P – Place and Time – Where and when was the source produced?

P – Prior knowledge – What do you already know that would further your understanding of this source?

A – Audience – For whom was the source created? Was it intended to be public or private? Does this affect the reliability?

R – Reason – Why was this source produced at the time it was produced?

T – The Main Idea – What is the source trying to convey?

S – Significance – Why is this source important?

Please flip the paper over and answer the questions on the back!

SLAVERY OPPOSING VIEWPOINTS QUESTIONS

Please answer as many of the questions as you can--not all of the questions can be answered with the document that you were assigned. Other groups are reading different articles and will share their answers with you at the end of this activity.

1. In your reading, how are slaves and/or slavery portrayed? **Give exact quotes.**
2. According to your reading, how do slaves feelings toward their masters and/or their masters' families?
3. Give the evidence the author presents to prove that slaves feel this way.
4. In your reading, how are abolitionists depicted? (Remember, some articles won't address this!)
5. In your reading, how is slavery defended? Give exact quotes.
6. How is freedom depicted for the following people(s)?
 - Slaves –
 - Free blacks in the North –
 - Slaveholders –

A MAN KIDNAPPED!

A PUBLIC MEETING AT

FANEUIL HALL!

WILL BE HELD

THIS FRIDAY EVEN'G, May 26th, at 7 o'clock,

To secure justice for A MAN CLAIMED AS A SLAVE by a

VIRGINIA KIDNAPPER!

And NOW IMPRISONED IN BOSTON COURT HOUSE, in
defiance of the Laws of Massachusetts. Shall he be plunged into the Hell of
Virginia Slavery by a Massachusetts Judge of Probate?

BOSTON, May 26th, 1854.

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Eastman Johnson - *A Ride for Liberty -- The Fugitive Slaves* - Oil on paperboard - 22 x 26.25 in - c 1862 - Scanned from *Eastman Johnson: Painting America*

CAUTION!!

COLORED PEOPLE

OF BOSTON, ONE & ALL,

You are hereby respectfully **CAUTIONED** and advised, to avoid conversing with the

**Watchmen and Police Officers
of Boston,**

For since the recent **ORDER OF THE MAYOR & ALDERMEN**, they are empowered to act as

KIDNAPPERS

AND

Slave Catchers,

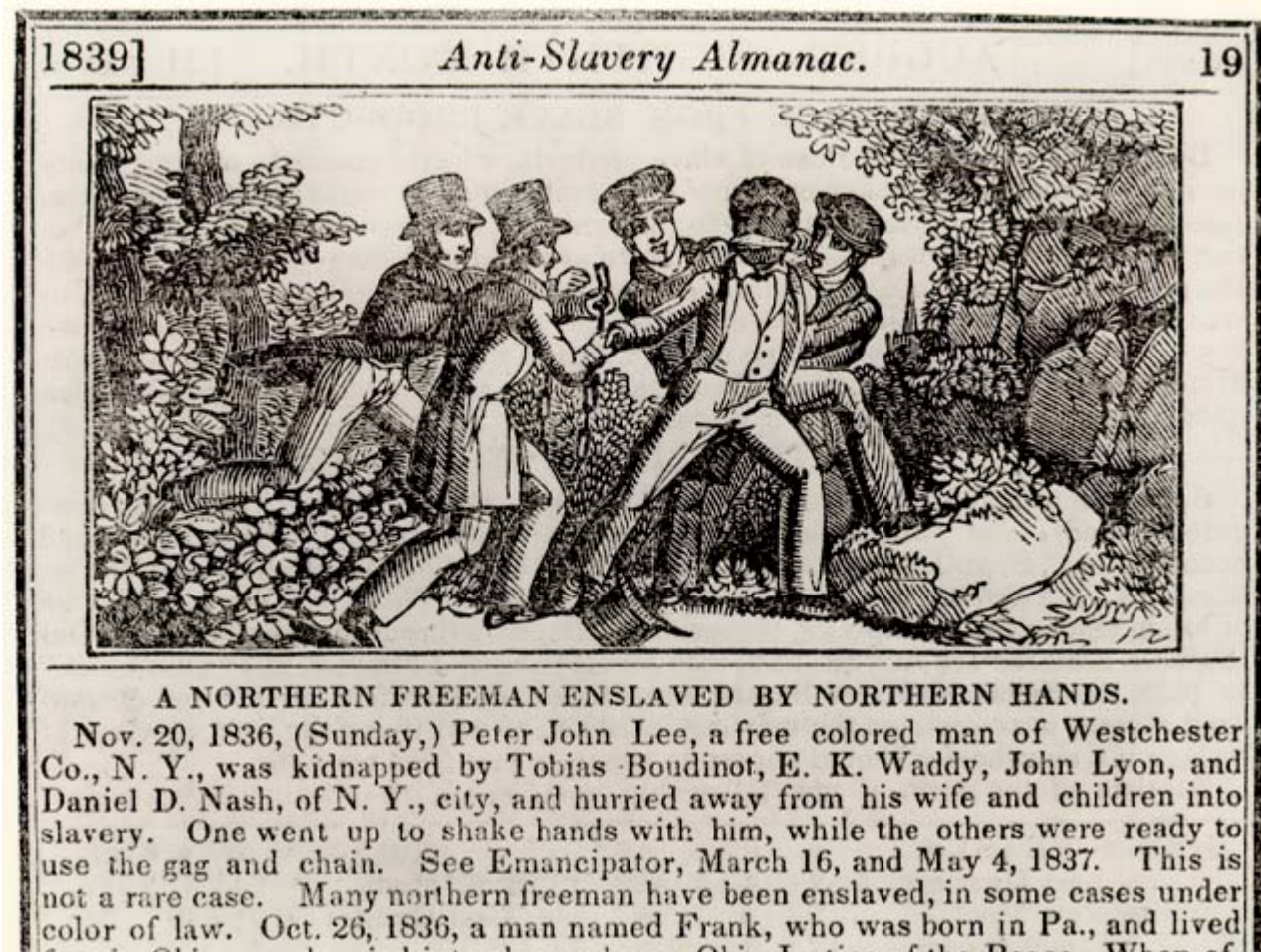
And they have already been actually employed in **KIDNAPPING, CATCHING, AND KEEPING SLAVES**. Therefore, if you value your **LIBERTY**, and the *Welfare of the Fugitives* among you, *Shun* them in every possible manner, as so many **HOUNDS** on the track of the most unfortunate of your race.

**Keep a Sharp Look Out for
KIDNAPPERS, and have
TOP EYE open.**

APRIL 24, 1851.

A Northern Freeman Enslaved by Northern Hands

1839



Printed in an 1839 issue of the *Anti-Slavery Almanac*, this image depicts northern men capturing a free black. The inscription under the image read:

Nov. 20, 1836, (Sunday,) Peter John Lee, a free colored man of Westchester Co., N.Y., was kidnapped by Tobias Boudinot, E. K. Waddy, John Lyon, and Daniel D. Nach, of N. Y., city, and hurried away from his wife and children into slavery. One went up to shake hands with him, while the others were ready to use the gag and chain. . . . This is not a rare case. Many northern freeman have been enslaved, in some cases under color of law. Oct. 26, 1836, a man named Frank, who was born in Pa., and lived free in Ohio, was hurried into slavery by an Ohio Justice of the Peace. When offered for sale in Louisiana, he so clearly stated the facts that a slaveholding court declared him FREE --thus giving a withering rebuke to northern servility.

RUNAWAY SLAVE ADS POSTED IN THE BALTIMORE SUN

Baltimore Sun on March 6, 1851 ~:

ONE HUNDRED AND FIFTY DOLLARS REWARD - Ran away from the subscriber, on the 21st of July last, my NEGRO BOY JAMES, he calls himself James Hart; he is about 19 years of age, 5 feet 3 or 4 inches high, dark complexion; his teeth short and yellow; speaks quick and lisps a little; he has a mark on his arm like a leat (could be teat) in the centre of the place where he was vaccinated. He took a silver watch and good many clothes with him. It is likely he may be lurking about Columbia (not sure of this word) as it is thought he went to Pennsylvania. I will give one hundred dollars if taken in the State of Maryland, or one hundred and fifty dollars if taken out, so that I get him again. He must be brought home to me, four miles from Baltimore on the Hookstown road, or lodged in jail.

THOMAS RITTER

Baltimore Sun on August 26, 1852 ~:

\$100 REWARD - RAN AWAY from the farm of John Ridgely, Esq, in Baltimore county, on Friday last, a light colored NEGRO GIRL, who calls herself REBECCA POSEY, about five feet one or two inches high, and fifteen years old; with a round good looking face. She had on when she left a dark blue stripped dress, a dark colored shawl, and no bonnet. The above reward will be paid for the recovery of said girl.

N. COOPER, Manager

