

ANTEBELLUM SLAVERY

Lesson Title	Social, Legal and Economic Status of Slaves in the South
Unit Essential Question	What social, legal and economic status did slaves have in the Antebellum South?
Materials	https://www.tolerance.org/magazine/fall-2011/getting-the-civil-war-right https://www.facinghistory.org/resource-library/teaching-strategies/big-paper-silent-conversation https://www.theroot.com/free-blacks-lived-in-the-north-right-1790897180 http://www.pbs.org/wnet/african-americans-many-rivers-to-cross/history/why-was-cotton-king/ Schoology
Learning Target	I can evaluate the social, legal and economic status of slaves in the Antebellum South.
Anticipatory Set/Motivation	Discussion-Based on what we have learned in the previous lessons, and read for homework, head the students in a discussion using the following questions <ul style="list-style-type: none"> - To what extent does fear breed intolerance? - Does fear justify denying rights? - What assumptions have you made about slavery? How are these similar to or different from what you learned in the article ('Free Blacks Lived in the North, Right?')? Explain. - "Cotton prolonged America's most serious social tragedy, slavery and slave-produced cotton caused the American Civil War." Now that you have read 'Why was Cotton King?', suppose the cotton gin had never been invented. Imagine how history would be written, including differences in the South and North. In your opinion, do you feel that the Civil War would have happened? Why or why not?
Lesson	<p>We are going to examine primary sources to analyze how the South utilized slavery to deny the social, legal and economic status of slaves in the Antebellum South.</p> <p>Divide students into three groups or tiers; these groups should be selected based on ability to comprehend and critically analyze a set of primary sources. Give each group the appropriate-level worksheet (see below) and primary source set (see below).</p> <p>Ask students to assign a scribe and, together in their groups, spend 30 minutes analyzing and discussing their primary sources. Tell them to be prepared to share their findings as part of a follow-up class discussion, using the primary sources as evidence for their conclusions.</p> <p>After 30 minutes, ask groups to take turns presenting their responses to the essential question and evidence to the class. [Note: as each group presents, project their primary sources onto a</p>

	<p>screen if possible.] Each group should post their primary sources on a bulletin board after presenting.</p> <p>Invite everyone to examine all of the primary sources on the bulletin board following the group presentations. Ask students if seeing additional primary sources causes them to reconsider their group's responses to the essential question.</p>
Closure	<p>Building a Silent Conversation</p> <p>Each of the following prompts will be on a poster board. Students will quietly (no talking!) rotate through each poster board, and write a response. Each rotation will take more time as students are expected to read other statements and consider their responses.</p> <p> I feel that... I know that... Abolitionists believed... I have learned... If I were a slave owner... Pro-slavery groups believed... I wonder if... If I were a slave... Compared to today.... </p>
Assessment	<p>Students will complete an exit slip with the Essential Question answered.</p>

GROUP ONE

Instructions

- 1) Read all of the questions.**
- 2) Examine all of your group's primary sources.**
- 3) Discuss answers to the guiding questions before writing your group's answer to the Essential Question. The guiding questions will help your group respond to the Essential Question.**
- 4) Present evidence from the primary sources to support your answer to the Essential Question!**

Essential Question

What social, legal and economic status did slaves have in the antebellum South?

Guiding Questions

- How did the living conditions of plantation owners and slaves differ?**
- What do Sarah Graves's memories tell you about the legal rights of slaves? Would the treatment she describes be legal today?**
- How do you think slaves and plantation owners regarded one another?**





My full name was Rachel Kallina Mayberry (Mabrey) an' my mammy's name was Cynthia Massey 'ene Logan. You see I carried de name Mayberry cause dat was my masta's name. Masta' Josiah Mayberry. My mammy carried de name Logan 'cause dat was de family she belonged to. Masta' bought her down in Buckakull, Arkansas. Masta had three sons, Dosh, his wife was Roberta, Alf his wife was Malissa and Byrd, his wife was Gully. In dem days we called 'em all by dere first name. We honored de ole Masta', but de younger folks, we called call Masta' Dosh, or Masta' Byrd--or Missus Gully. It was Joe Dosh, Byrd or Gully, didn't know de ole Missus. Dey tole me she went crazy and kilt herself shortly after we burned 'cause she thought I was white. We was de only 'lave family Masta' had an we was good to us. We all liked him, all o' us but Cynthia, dat's my mammy I allus called her Cynthia till after de war was over. Cynthia always called him. "Ole Damn"--she hated him 'cause he brought her fun Arkansas and left her twins an' dey poppy down dere. Cynthia's maddy was a full Cherrukee. She was always mad and had a mean look in her eye. When she got her Indian up de white folks let her alone. She usta run off to de woods till she got over it. One time she tuk me and went to de woods an' it was nigh a month fore dey found her--and I was nigh dead. Dey kept me at de white folks house till I got strong again. Only one time Masta' whip me. We made lots o' molasses on our place. O! lots o' molasses an' dey was allus some barrels standin' up right wid bung in close to de bottom we de lasses run out. One day I seed one o' de men fix him some sweetened tobacco. He had his tobacco in a box about so big, en he push de bung de way, en dat way--den down, den up den he hol' it jes loose enough so de lasses trickle out over his tobacco. I watched him an' thought I'd fix me some, too. I got my box fixed en' I pushed at de bung, I pushed dis way, en dat way like I seed him do when all at once dat bung flew out en' de lasses flew all over de place. De barrel was full en' it cum out so fast I couldn't get de bung back in. I tried till I was wadin' lasses to my knees. Den I run call Masta' and tell him a bung dun bust out. He say how you do dat? I tell him I jes knock 'em 'en it flew out. Den he seed my box and he knowed how I done it. Den he laid me on de floor an' he put his foot on my hair. He took his switch and he gave me one good

MISSOURI
NODAWAY COUNTY
SHELTON
EX-SLAVE STORY
SARAH GRAVES

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it. If we wanted it striped, we used two threads. We would color one by using herbs or berks. Sometimes we had it carded at a mill, an' sometimes we carded it ourselves. But when we did it, the threads were short, which caused us to have to tie the thread often, makin' too many knots in the dress. I have gathered the wool off the fences where it had been caught off the sheep, an' washed it, an' used it to make mittens.

"Yes'm. I worked in the fields, and I worked hard too. Plantin' and harvestin' in those days was really work. They used oxen to break up the ground for corn, an' for plowin' it too. They hoed the corn with a hoe, and cut the stalks with a hoe and shocked 'em. They cut the grain with the cradle and bound it with their hands, and shocked it. They threshed the grain with a hickory stick. Beating it out.

"I carried water for the field hands. I've carried three big buckets of water from one field to another, from one place to another; one in each hand and one balanced on my head.

"Yes'm. Some masters was good an' some was bad. My mumm's master whipped his slaves for pastime. My master was not so bad as some was to their slaves. I've had many a whippin', some I

GROUP TWO

2017-2018

Instructions

- 1) Read all of the questions.**
- 2) Examine all of your group's primary sources.**
- 3) Discuss answers to the guiding questions before writing your group's answer to the Essential Question. The guiding questions will help your group respond to the Essential Question.**
- 4) Present evidence from the primary sources to support your answer to the Essential Question!**

Essential Question

What social, legal and economic status did slaves have in the antebellum South?

Guiding Questions

- Why did many white Southerners consider slavery to be essential to their well-being?**
- How did the perception of slaves as property affect their status as human beings?**

APPENDIX C.

The abolitionists in Connecticut petitioned the Legislature of that state at its late session on several subjects deemed by them proper for legislative action. In answer to these petitions—

1. The law known as the "Black Act" or the "Canterbury law"—under which Miss Crandall was indicted and tried—was repealed, except a single provision, which is not considered objectionable.

2. The right to *trial by jury* was secured to persons who are claimed as slaves.

3. Resolutions were passed asserting the power of Congress to abolish slavery in the District of Columbia, and recommending that it be done as soon as it can be, "consistently with the *best good* of the *whole* country." (!)

4. Resolutions were passed protesting against the annexation of Texas to the Union.

5. Resolutions were passed asserting the right of petition as inalienable—condemning Mr. Patton's resolution of Dec. 21, 1837 as an invasion of the rights of the people, and calling on the Connecticut delegation in Congress to use their efforts to have the same rescinded.

APPENDIX D.

In the year 1793 there were but 5,000,000 pounds of cotton produced in the United States, and but 500,000 exported. Cotton never could have become an article of much commercial importance under the old method of preparing it for market. By hand-picking, or by a process strictly *manual*, a cultivator could not prepare for market, during the year, more than from 200 to 300 pounds; being only about one-tenth of what he could cultivate to maturity in the field. In '93 Mr. Whitney invented the Cotton-gin now in use, by which the labor of at least *one thousand* hands under the old system, is performed by *one*, in preparing the crop for market. Seven years after the invention (1800) 35,000,000 pounds were raised, and 17,800,000 exported. In 1834, 460,000,000 were raised—384,750,000 exported. Such was the effect of Mr. Whitney's invention. It gave, at once, extraordinary value to the *land* in that part of the country where alone cotton could be raised; and to *slaves*, because it was the general, the almost universal, impression that the cultivation of the South could be carried on only by slaves. There being no *free* state in the South, competition between free and slave labor never could exist on a scale sufficiently extensive to prove the superiority of the former in the production of cotton, and in the preparation of it for market.

Thus, it has happened that Mr. Whitney has been the innocent occasion of giving to slavery in this country its present importance—of magnifying it into the great interest to which all others must yield. How he was rewarded by the South—especially by the planters of Georgia—the reader may see by consulting Silliman's Journal for January, 1832, and the Encyclopedia Americana, article, WHITNEY.

APPENDIX E.

It is impossible, of course, to pronounce with precision, how great would have been the effect in favor of emancipation, if the effort to resist the admission of Missouri as a slaveholding state had been successful. We can only conjecture what it would have been, by the effect its admission has had in fostering slavery up to its present huge

GANG OF 25 SEA ISLAND COTTON AND RICE NEGROES,

By **LOUIS D. DE SAUSSURE.**

On *THURSDAY* the 25th Sept., 1852, at 11 o'clock, A.M., will be sold at **RYAN'S MART**, in Chalmers Street, in the City of Charleston,

A prime gang of 25 Negroes, accustomed to the culture of Sea Island Cotton and Rice.

CONDITIONS.—One-half Cash, balance by Bond, bearing interest from day of sale, payable in one and two years, to be secured by a mortgage of the negroes and approved personal security. Purchasers to pay for papers.

No.	Age.	Capacity.
1 Aleck,	33	Carpenter.
2 Mary Ann,	31	Field hand, prime.
3—3 Louisa,	10	
4 Abram,	25	Prime field hand.
5 Judy,	24	Prime field hand.
6 Carolina,	5	
7 Simon,	1½	
5—8 Daphne, infant.		
9 Daniel,	45	Field hand, not prime.
10 Phillis,	32	Field hand.
11 Will,	9	
12 Daniel,	6	
13 Margaret,	4	

No.	Age.	Capacity.
16 Hannah,	60	Cook.
17 Cudjoe,	22	Prime field hand.
3—18 Nancy,	20	Prime field hand, sister of Cudjoe.
19 Hannah,	34	Prime field hand.
20 James,	13	Slight defect in knee from a broken leg.
21 Richard,	9	
22 Thomas,	6	
5—23 John,	3	
1—24 Squash,	40	Prime field hand.
1—25 Thomas,	28	Prime field hand.



GROUP THREE

Instructions

- 1) Read all of the questions.**
- 2) Examine all of your group's primary sources.**
- 3) Discuss answers to the guiding questions before writing your group's answer to the Essential Question. The guiding questions will help your group respond to the Essential Question.**
- 4) Present evidence from the primary sources to support your answer to the Essential Question!**

Essential Question

What social, legal and economic status did slaves have in the antebellum South?

Guiding Questions

- How was slavery described by those on opposite sides of the issue?**
- What broad themes or values were used to support the abolitionist and pro-slavery arguments?**

SLAVERY AND TRUTH.

The institution of Slavery presents itself to sane minds in these two aspects. *Religious* and *Political*. The former more particularly concerns the Church—the latter the State.

Religiously viewed, it is not to be regarded as a Divine institution like the Sacrament of the Lord's Supper or the Marriage Covenant, but as a providential condition of society, recognized and regulated by the Holy Scriptures, and as such to be tolerated by Christian people where it exists by law—always acting in strict conformity to the inspired precepts concerning it. This is according to the course pursued by Christ and his Apostles, and this is the view given by every standard commentator of the Bible.

Slavery, politically considered, is an institution of our country which each State has a perfect right to tolerate or repudiate at pleasure. Any interference in the matter on the part of one State or section of the country towards another, is a breach of covenant between the parties, which every Christian patriot and every citizen should deplore and rebuke.

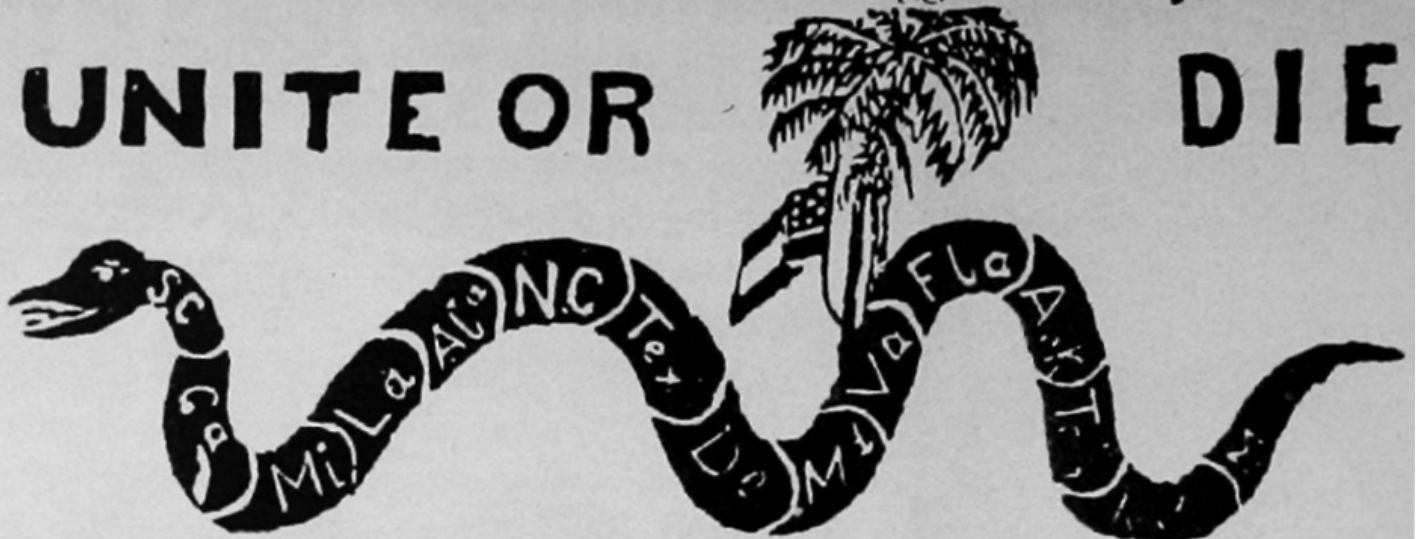
If the principles contained in these two propositions had been duly regarded, who believes this nation would now be involved in such a terrible conflict?

We are assembled here
 this evening for the purpose
 of transacting the question of
enslaved blacks. — The
 striking fact that there are in
 these United States, under the
 sanction of this professedly Chris-
 tian Republican Government, two
 millions of human beings now
 standing the charge of slavery. —
 Two millions of men and women
 and children, who are owned like
 horses and cattle, and bought and
 sold in the market. — Two
 millions of sickening, aching, agonizing
 beings, like ourselves, drawn to aspen-
 tial, from the ocean to the salt
 of the sea, through the many

The device of our Fathers in their first struggle for liberty, —1776.

UNITE OR

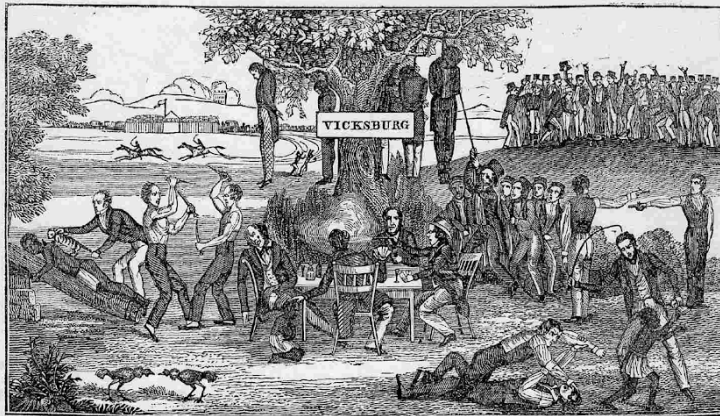
DIE



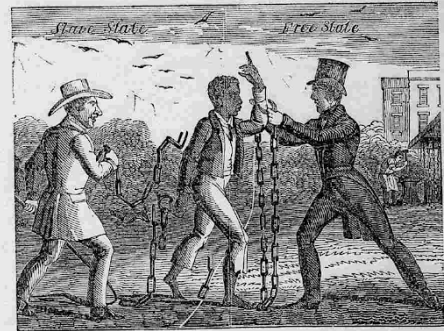
"SLAVE STATES, once more let me repeat, that the only way of
 preserving our slave property, or what we prize more than life, our
 LIBERTY, is by a UNION WITH EACH OTHER."

Jefferson Davis.

Illustrations of the American Anti-Slavery Almanac for 1840.



"Our Peculiar Domestic Institutions."



Northern Hospitality—New-York nine months law. [The Slave steps out of the Slave State, and his chains fall. A Free State, with another chain, stands ready to re-enslave him.]



Burning of McIntosh at St. Louis, in April, 1836.



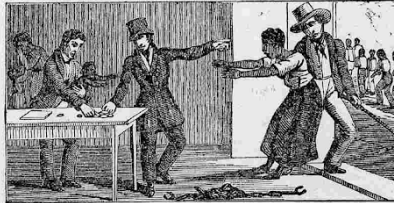
Showing how slavery improves the condition of the female sex.



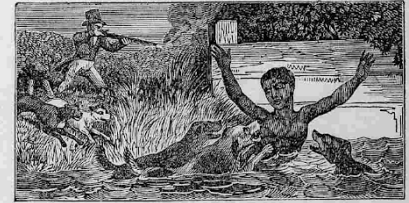
The Negro Pew, or "Free" Seats for black Christians. Mayor of New-York refusing a Carman's license to a colored Man.



Servility of the Northern States in arresting and returning fugitive Slaves.



Selling a Mother from her Child.



Hunting Slaves with dogs and guns. A Slave drowned by the dogs.



"Poor things, "they can't take care of themselves."



Mothers with young Children at work in the field.



A Woman chained to a Girl, and a Man in irons at work in the field.

