

Group Three Worksheet

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.

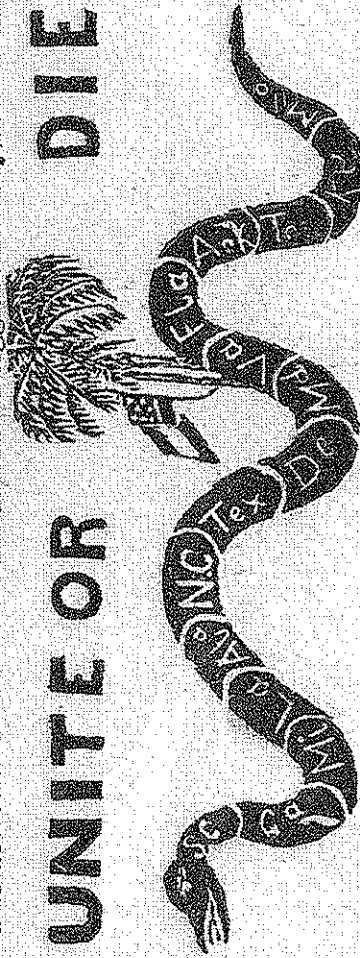
Slavery, politically considered, is an institution of our country which each State has a perfect right to tolerate or repudiate at pleasure. Any interference in the matter on the part of one State or section of the country towards another, is a breach of covenant between the parties, which every Christian 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 discussing the question of American Slavery: — — The startling fact that there are in these United States, under the sanction of this professedly Christian, Republican Government, nearly four millions of human beings now clanking the chains of Slavery. — Four millions of men and women and children, who are owned like horses and cattle, — and bought and sold in the market. — Four millions of thinking, acting, conscious beings, like ourselves, driven to unpaid toil, from the rising to the setting of the sun, through the weary

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

UNITE OR DIE

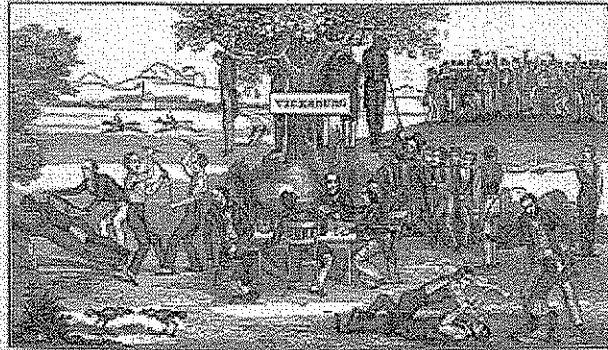


“SLAVE STATES, once more let me repeat, that the only way of preserving our slave property, or what we prize more than life, our LIBERTY, is by a UNION WITH EACH OTHER.”

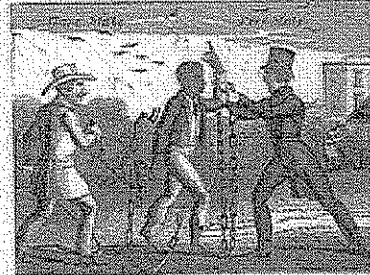
Jefferson Davis.

E. W. Kelen, Printer, 213 King St., near Market
Charleston, S. C.

Illustrations of the American Anti-Slavery Almanac for 1840.



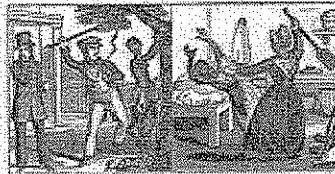
"Our Peculiar Domestic Institution."



Member Hospitality—New-York three months ago. [The Slave sits out of the Slave State, and his chains fall. A Free State, with another chain, stands ready to re-enslave him.]



Barren of Mr. J. at St. Louis, in April, 1836.



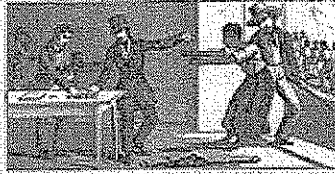
Blowing four slavers to pieces to suppress the condition of the female sex.



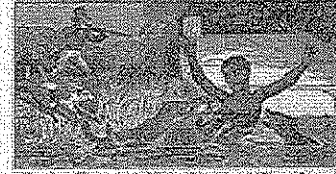
The Negro "Fruit" or "Fruit" Slave for Irish Christians. Major of New-York is Justice of Governor's Honor is a colored Man.



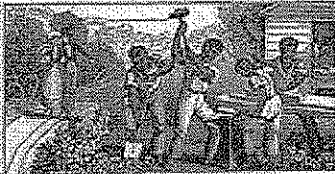
Severity of the Northern States in arresting and returning fugitive Slaves.



Rolling a Mother from her Child.



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



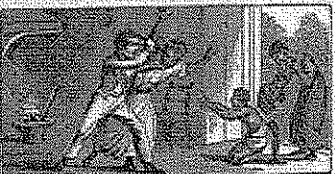
"Poor things, they can't take care of themselves."



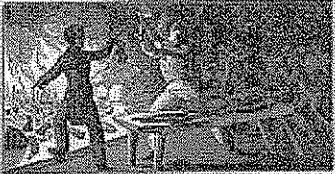
Mothers with young Children at work in the field.



A Woman chained to a tree, and a Man in chains at work in the field.



Branding Slaves.



Collaring up a Slave in Kentucky.



Field. Unpaid.