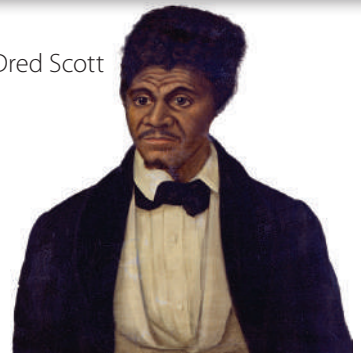




# A New Spirit of Change

Dred Scott



## Student Workbook

Harpers Ferry



Sojourner Truth



Women's rights leaders

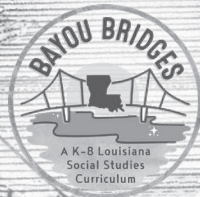
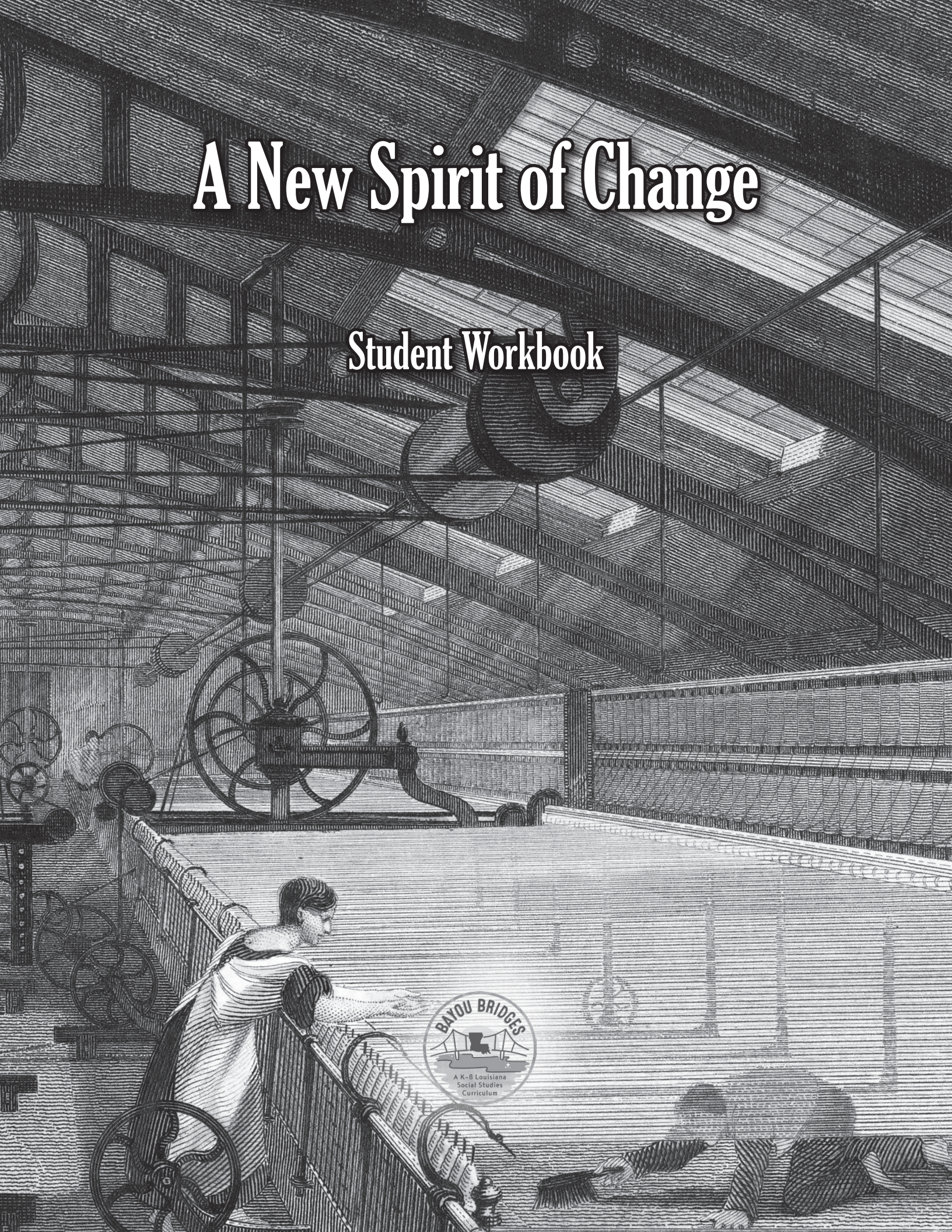






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## Student Workbook





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# A New Spirit of Change

## Chapter 1: Reform Movements

### Student Reading Notes 1

#### Primary Sources

- Primary Source A: Excerpt from *Letters on the Equality of the Sexes, and the Condition of Woman* by Sarah Grimké 4
  - Primary Source Analysis (AP 1.2) 5
  - Primary Source B: Excerpt from “The Constitution of the United States: Is It Pro-Slavery or Anti-Slavery?” by Frederick Douglass 6
  - Primary Source Analysis (AP 1.2) 7
  - Primary Source C: *from* Ralph Waldo Emerson’s “Self-Reliance” (1841) 8
  - Primary Source Analysis (AP 1.2) 9
  - Primary Source D: Two Arguments for Women’s Suffrage 10
  - Primary Source Analysis (AP 1.2) 12
  - Primary Source Analysis (AP 1.2) 13
  - Primary Source E: Perspectives on Slavery 14
  - Primary Source Analysis (AP 1.2) 15
  - Primary Source Analysis (AP 1.2) 16
  - Primary Source F: *from* Twelfth Annual Report of the Board of Education (1849) 17
  - Primary Source Analysis (AP 1.2) 18
- ### Check for Understanding 19

## Chapter 2: Growing Sectionalism and the Experiences of Enslaved People

### Student Reading Notes 20

#### Primary Sources

- Primary Source G: Excerpt from *Twelve Years a Slave* by Solomon Northup 23
- Primary Source Analysis (AP 1.2) 24
- Primary Source H: Excerpt from Abraham Lincoln’s Speech to the Illinois Republican Convention (1858) 25

• Primary Source Analysis (AP 1.2)	26
• Primary Source Analysis (AP 1.2) for The Lives of Enslaved People	27
• Primary Source I: <i>from</i> The <i>Dred Scott</i> Decision: Opinion of Chief Justice Taney	28
• Primary Source Analysis (AP 1.2)	29
• Claims and Evidence (AP 1.3) for Calhoun’s “Proposal to Preserve the Union”	30
• Primary Source Analysis (AP 1.2) for John Brown’s Statement to the Court	31
<b>Check for Understanding</b>	32
<b>Activities</b>	
• Two African American Spirituals (AP 2.1)	33
• The Compromise of 1850 (AP 2.2)	35
• Domain Vocabulary: Chapters 1–2 (AP 2.3)	37
<b>Performance Task</b>	
• Performance Task Activity	38
• Claims and Evidence (AP 1.3)	39

# Chapter 1: Reform Movements

**Framing Question:** What concerns caused American reformers to push for change in the 1800s, and how effective were their efforts?

## Student Reading Notes

Use the information in your Student Reader to fill in the chart.

Section	Notes
Reforms for a Better Nation	
Paving a Path for Equality	

<b>A Turning Point</b>	
<b>Seneca Falls</b>	
<b>Other Heroes</b>	



<b>The Abolitionist Movement</b>	
<b>The Underground Railroad and Legislation</b>	
<b>Transforming Systems</b>	

## Primary Sources

### PRIMARY SOURCE A: EXCERPT FROM *LETTERS ON THE EQUALITY OF THE SEXES, AND THE CONDITION OF WOMAN* BY SARAH GRIMKÉ

I am constrained to say, both from experience and observation, that their education is miserably deficient; that they are taught to regard marriage as the one thing needful, the only avenue to distinction; hence to attract the notice and win the attentions of men, by their external charms, is the chief business of fashionable girls. They seldom think that men will be allured by intellectual acquirements, because they find, that where any mental superiority exists, a woman is generally shunned and regarded as stepping out of her “appropriate sphere,” which, in their view, is to dress, to dance, to set out to the best possible advantage her person, to read the novels which inundate the press, and which do more to destroy her character as a rational creature, than any thing else. Fashionable women regard themselves, and are regarded by men, as pretty toys. . . .

**Source:** Grimké, Sarah. *Letters on the Equality of the Sexes, and the Condition of Woman*. Boston: Isaac Knapp, 1838.



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**Activity Page 1.2**

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## Primary Sources

### PRIMARY SOURCE B: EXCERPT FROM "THE CONSTITUTION OF THE UNITED STATES: IS IT PRO-SLAVERY OR ANTI-SLAVERY?" BY FREDERICK DOUGLASS

The real and exact question between myself and the class of persons represented by the speech at the City Hall may be fairly stated thus: First, does the United States constitution guarantee to any class or description of people in that country the right to enslave, or hold as property, any other class or description of people in that country? Second, is the dissolution of the union between the slave and free states required by fidelity to the slaves or by the just demands of conscience? Or, in other words, is the refusal to exercise the elective franchise, and to hold office in America, the surest, wisest, and best way to abolish slavery in America? To these questions the Garrisonians say, yes. They hold the constitution to be a slave-holding instrument, and will not cast a vote or hold office, and denounce all who vote or hold office, no matter how faithfully such persons labor to promote the abolition of slavery. I, on the other hand, deny that the constitution guarantees the right to hold property in man, and believe that the way to abolish slavery in America is to vote such men into power as will use their powers for the abolition of slavery. This is the issue plainly stated, and you shall judge between us. . . .

We owe it to ourselves to compel the devil to wear his own garments, and to make wicked laws speak out their wicked intentions. Common sense, and common justice, and sound rules of interpretation, all drive us to the words of the law for the meaning of the law.

**Source:** Douglass, Frederick. "The Constitution of the United States: Is It Pro-Slavery or Anti-Slavery?" In *Frederick Douglass the Orator*, by James M. Gregory. Springfield, MA: Willey Company, 1907, pp.



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## Primary Sources

### PRIMARY SOURCE C: FROM RALPH WALDO EMERSON'S "SELF-RELIANCE" (1841)

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. . . .

Trust thyself: every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. . . .

. . . Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

**Source:** Emerson, Ralph Waldo. "Self-Reliance." In *Essays*. Boston: Houghton Mifflin, 1883, 1st ser., pp. 48–51.



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**PRIMARY SOURCE D: TWO ARGUMENTS FOR WOMEN'S SUFFRAGE**

**Source 1: from Elizabeth Cady Stanton, "Let Us Consider Man's Superiority" (1848)**

I should feel exceedingly diffident to appear before you at this time, . . . did I not believe that woman herself must do this work; for woman alone can understand the height, the depth, the length, and the breadth of her own degradation. Man cannot speak for her, because he has been educated to believe that she differs from him so materially, that he cannot judge of her thoughts, feelings, and opinions by his own. Moral beings can only judge of others by themselves. The moment they assume a different nature for any of their own kind, they utterly fail. . . .

. . . Let us consider, then, man's superiority, intellectually, morally, physically.

Man's intellectual superiority cannot be a question until woman has had a fair trial. When we shall have had our freedom to find out our own sphere, when we shall have had our colleges, our professions, our trades, for a century, a comparison then may be justly instituted. . . .

. . . God's commands rest upon man as well as woman. It is as much his duty to be kind, self-denying and full of good works, as it is hers. As much his duty to absent himself from scenes of violence as it is hers. . . . The false ideas that prevail with regard to the purity necessary to constitute the perfect character in woman, and that requisite for man, has done an infinite deal of mischief in the world. I would not have woman less pure, but I would have man more so. I would have the same code of morals for both. . . .

Let us now consider man's claim to physical superiority. Methinks I hear some say, surely, you will not contend for equality here. Yes, we must not give an inch, lest you take an ell. We cannot accord to man even this much, and he has no right to claim it until the fact has been fully demonstrated. . . . We cannot say what the woman might be physically, if the girl were allowed all the freedom of the boy in romping, climbing, swimming, playing whoop and ball. Among some of the Tartar tribes of the present day, women manage a horse, hurl a javelin, hunt wild animals, and fight an enemy as well as a man. . . . It is no uncommon sight in our cities, to see the German immigrant with his hands in his pockets, walking complacently by the side of his wife, whilst she bears the weight of some huge package or piece of furniture upon her head. Physically, as well as intellectually, it is use that produces growth and development. . . .

We have met here to-day to discuss our rights and wrongs, civil and political, and not, as some have supposed, to go into the detail of social life alone. We do not propose to petition the legislature to make our husbands just, generous and courteous, to seat every man at the head of a cradle, and to clothe every woman in male attire.

**Source:** Stanton, Elizabeth Cady. "Stanton's Address." 100 Signers Project. First published as "Address of Mrs. Elizabeth Cady Stanton, Delivered at Seneca Falls & Rochester, N.Y., July 19th & August 2nd, 1848," in *Proceedings of the Woman's Rights Conventions, Held at Seneca Falls & Rochester, N.Y., July & August 1848*. New York: Robert J. Johnston, 1870.

**Source 2: from Susan B. Anthony, "Are Women Persons?" (1873)**

*Friends and Fellow-Citizens:*— I stand before you under indictment for the alleged crime of having voted at the last presidential election, without having a lawful right to vote. It shall be my work this evening to prove to you that in thus doing, I not only committed no crime, but instead simply exercised my citizen's rights, guaranteed to me and all United States citizens by the National Constitution beyond the power of any State to deny. . . .

The preamble of the Federal Constitution says: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

It was we, the people, not we, the white male citizens, nor we, the male citizens; but we, the whole people, who formed this Union. We formed it not to give the blessings of liberty but to secure them; not to the half of ourselves and the half of our posterity, but to the whole people—women as well as men. It is downright mockery to talk to women of their enjoyment of the blessings of liberty while they are denied the only means of securing them provided by this democratic-republican government—the ballot. . . .

The only question left to be settled now is: Are women persons? I scarcely believe any of our opponents will have the hardihood to say they are not. Being persons, then, women are citizens, and no State has a right to make any new law, or to enforce any old law, which shall abridge their privileges or immunities. Hence, every discrimination against women in the constitutions and laws of the several States is today null and void. . . .

**Source:** Anthony, Susan B. "Constitutional Argument." *In The Life and Work of Susan B. Anthony: Including Public Addresses, Her Own Letters and Many from Her Contemporaries During Fifty Years*, by Ida Husted Harper. Vol. 2. Indianapolis: The Hollenbeck Press, 1898, pp. 977–984.



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**PRIMARY SOURCE E: PERSPECTIVES ON SLAVERY**

**Source 1: "To the Public" from *The Liberator* (Vol. 1, No. 1)**

During my recent tour for the purpose of exciting the minds of the people by a series of discourses on the subject of slavery, every place that I visited gave fresh evidence of the fact, that a greater revolution in public sentiment was to be effected in the free states—and *particularly in New-England*—than at the south. I found contempt more bitter, opposition more active, detraction more relentless, prejudice more stubborn, and apathy more frozen, than among slave owners themselves. Of course, there were individual exceptions to the contrary. This state of things afflicted, but did not dishearten me. I determined, at every hazard, to lift up the standard of emancipation in the eyes of the nation, *within sight of Bunker Hill and in the birth place of liberty*. That standard [flag] is now unfurled; and long may it float, unhurt by the spoliations [injuries] of time or the missiles of a desperate foe—yea, till every chain be broken, and every bondman set free! Let southern oppressors tremble—let their secret abettors [helpers] tremble—let their northern apologists tremble—let all the enemies of the persecuted blacks tremble. . . .

I am aware, that many object to the severity of my language; but is there not cause for severity? 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! Tell a man whose house is on fire, to give a moderate alarm; . . . but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD.

**Source:** Garrison, William Lloyd. "To the Public." *The Liberator*, January 1, 1831, p. 1, cols. 2–3.

**Source 2: from Frederick Douglass, Fourth of July Oration (1852)**

Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions, whose chains, heavy and grievous yesterday, are to-day rendered more intolerable by the jubilant shouts that reach them. . . . My subject, then, fellow-citizens, is AMERICAN SLAVERY. I shall see this day and its popular characteristics from the slave's point of view. Standing there, identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this Fourth of July. Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. . . . I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the bible, which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery—the great sin and shame of America! . . .

What to the American slave is your Fourth of July? I answer, a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciations of tyrants, brass-fronted impudence [rudeness]; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are to him mere bombast, fraud, deception, impiety, and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody, than are the people of the United States, at this very hour.

**Source:** Douglass, Frederick. *My Bondage and My Freedom*. New York: Miller, Orton, & Co., 1857, pp. 442–445.

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**PRIMARY SOURCE F: FROM TWELFTH ANNUAL REPORT OF THE BOARD OF EDUCATION (1849)**

Now two or three things will doubtless be admitted to be true, beyond all controversy, in regard to Massachusetts. By its industrial condition, and its business operations, it is exposed, far beyond any other state in the Union, to the fatal extremes of overgrown wealth and desperate poverty. Its population is far more dense than that of any other state. It is four or five times more dense than the average of all the other states, taken together; and density of population has always been one of the proximate causes of social inequality. . . . If this be so, are we not in danger of naturalizing and domesticating among ourselves those hideous evils which are always engendered between Capital and Labor, when all the capital is in the hands of one class, and all the labor is thrown upon another?

Now, surely, nothing but Universal Education can counterwork this tendency to the domination of capital and the servility of labor. If one class possesses all the wealth and the education, while the residue of society is ignorant and poor, it matters not by what name the relation between them may be called; the latter, in fact and in truth, will be the servile dependants and subjects of the former. But if education be equably diffused, it will draw property after it, by the strongest of all attractions; for such a thing never did happen, and never can happen, as that an intelligent and practical body of men should be permanently poor. Property and labor, in different classes, are essentially antagonistic; but property and labor, in the same class, are essentially fraternal. The people of Massachusetts have, in some degree, appreciated the truth, that the unexampled prosperity of the State,—its comfort, its competence, its general intelligence and virtue,—is attributable to the education, more or less perfect, which all its people have received. . . .

Education, then, beyond all other devices of human origin, is the great equalizer of the conditions of men—the balance-wheel of the social machinery. . . . It gives each man the independence and the means, by which he can resist the selfishness of other men. It does better than to disarm the poor of their hostility towards the rich; it prevents being poor. . . . The spread of education, by enlarging the cultivated class or caste, will open a wider area over which the social feelings will expand; and, if this education should be universal and complete, it would do more than all things else to obliterate factitious distinctions in society.

**Source:** Massachusetts Board of Education. *Twelfth Annual Report of the Board of Education, Together with the Twelfth Annual Report of the Secretary of the Board*. Boston: Dutton and Wentworth, 1849, pp. 55, 59–60.

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## Activity Page 1.2

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## Chapter 2: Growing Sectionalism and the Experiences of Enslaved People

**Framing Question:** How did arguments regarding slavery contribute to the growth of sectionalism and rising tensions?

**Student Reading Notes**

Use the information in your Student Reader to fill in the chart.

Section	Notes
A Growing Rift	
Life as an Enslaved Person	

<b>Restricting the Slave Trade</b>	
<b>Legislation and Compromise</b>	
<b>A Divided Country</b>	

<b>Legislation Deepens the Divide</b>	
<b>The Formation of the Republican Party</b>	
<b>Crisis Point</b>	

### PRIMARY SOURCE G: EXCERPT FROM *TWELVE YEARS A SLAVE* BY SOLOMON NORTHUP

On larger estates, employing fifty or a hundred, or perhaps two hundred hands, an overseer is deemed indispensable. These gentlemen ride into the field on horseback, without an exception, to my knowledge, armed with pistols, bowie knife, whip, and accompanied by several dogs. They follow, equipped in this fashion, in rear of the slaves, keeping a sharp lookout upon them all. The requisite qualifications in an overseer are utter heartlessness, brutality and cruelty. It is his business to produce large crops, and if that is accomplished, no matter what amount of suffering it may have cost. The presence of the dogs are necessary to overhaul a fugitive who may take to his heels, as is sometimes the case, when faint or sick, he is unable to maintain his row, and unable, also, to endure the whip. The pistols are reserved for any dangerous emergency, there having been instances when such weapons were necessary. Goaded into uncontrollable madness, even the slave will sometimes turn upon his oppressor. . . .

Besides the overseer, there are drivers under him, the number being in proportion to the number of hands in the field. The drivers are black, who, in addition to the performance of their equal share of work, are compelled to do the whipping of their several gangs. Whips hang around their necks, and if they fail to use them thoroughly, are whipped themselves. They have a few privileges, however; for example, in canecutting the hands are not allowed to sit down long enough to eat their dinners. Carts filled with corn cake, cooked at the kitchen, are driven into the field at noon. The cake is distributed by the drivers, and must be eaten with the least possible delay.

When the slave ceases to perspire, as he often does when taxed beyond his strength, he falls to the ground and becomes entirely helpless. It is then the duty of the driver to drag him into the shade of the standing cotton or cane, or of a neighboring tree, where he dashes buckets of water upon him, and uses other means of bringing out perspiration again, when he is ordered to his place, and compelled to continue his labor.

**Source:** Northup, Solomon, and D. Wilson. *Twelve Years a Slave*. New York: C. M. Saxton, 1859, pp. 223–225.



Name \_\_\_\_\_

Date \_\_\_\_\_

## Activity Page 1.2

Use with Chapters 1–2

### Primary Source Analysis

<b>SOURCE:</b>	
<b>CONTENT</b> What type of document is it? What does it say? Briefly summarize it.	
<b>CREATION</b> Who created this source? When?	
<b>COMMUNICATION</b> What is the purpose of the source? Who is the intended audience?	
<b>CONTEXT</b> What was going on where and when this was created?	
<b>CONNECTION</b> How does this source relate to the context? How does it relate to what you already know?	
<b>CONSIDERATION</b> What point of view is being expressed? What examples of bias or judgment does it include, if any?	
<b>CONCLUSION</b> Draw a conclusion about the source. How does it help answer the Framing Question? How does it contribute to your understanding of history?	

## Primary Sources

### PRIMARY SOURCE H: EXCERPT FROM ABRAHAM LINCOLN'S SPEECH TO THE ILLINOIS REPUBLICAN CONVENTION (1858)

*In this excerpt from a speech delivered at the 1858 Illinois Republican Convention, Abraham Lincoln addresses the ongoing issue of sectionalism. He poses the question of whether the United States can continue to exist as a nation divided between states where slavery is allowed and states where it is not, highlighting the growing divide and the need for resolution on the issue.*

We are now far into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to slavery agitation. Under the operation of that policy, that agitation has not only not ceased, but has constantly augmented. In my opinion, it will not cease until a crisis shall have been reached and passed. "A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new, North as well as South.

**Source:** Lincoln, Abraham. "Speech of Hon. Abraham Lincoln, at Springfield, June 17, 1858." In *Political Debates Between Abraham Lincoln and Stephen A. Douglas, in the Celebrated Campaign of 1858 in Illinois: Including the Preceding Speeches of Each at Chicago, Springfield, Etc.* Cleveland, OH: O. S. Hubbell & Company, 1895, p. 1.

Name \_\_\_\_\_

Date \_\_\_\_\_

**Activity Page 1.2**

**Use with Chapters 1–2**

**Primary Source Analysis**

<b>SOURCE:</b>	
<b>CONTENT</b>  What type of document is it? What does it say? Briefly summarize it.	
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<b>CONSIDERATION</b>  What point of view is being expressed? What examples of bias or judgment does it include, if any?	
<b>CONCLUSION</b>  Draw a conclusion about the source. How does it help answer the Framing Question? How does it contribute to your understanding of history?	

Name \_\_\_\_\_

Date \_\_\_\_\_

## Activity Page 1.2

Use with The Lives of Enslaved People.

### Primary Source Analysis

<b>SOURCE:</b>	
<b>CONTENT</b> What type of document is it? What does it say? Briefly summarize it.	
<b>CREATION</b> Who created this source? When?	
<b>COMMUNICATION</b> What is the purpose of the source? Who is the intended audience?	
<b>CONTEXT</b> What was going on where and when this was created?	
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<b>CONSIDERATION</b> What point of view is being expressed? What examples of bias or judgment does it include, if any?	
<b>CONCLUSION</b> Draw a conclusion about the source. How does it help answer the Framing Question? How does it contribute to your understanding of history?	



### PRIMARY SOURCE I: FROM THE *DRED SCOTT* DECISION: OPINION OF CHIEF JUSTICE TANEY

In the opinion of the court, the legislation and histories of the times, and the language used in the Declaration of Independence, show, that neither the class of persons who had been imported as slaves, nor their descendants, whether they had become free or not, were then acknowledged as a part of the people, nor intended to be included in the general words used in that memorable instrument. . . .

They had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior, that they had no rights which the white man was bound to respect. . . .

And in no nation was this opinion more firmly fixed or more uniformly acted upon than by the English Government and English people. They not only seized them on the coast of Africa, and sold them or held them in slavery for their own use; but they took them as ordinary articles of merchandise to every country where they could make a profit on them, and were far more extensively engaged in this commerce, than any other nation in the world.

The opinion thus entertained and acted upon in England was naturally impressed upon the colonies they founded on this side of the Atlantic. . . .

No one of that race had ever migrated to the United States voluntarily; all of them had been brought here as articles of merchandise. . . .

The only two provisions [in the Constitution] which point to them and include them, treat them as property, and make it the duty of the Government to protect it; no other power, in relation to this race, is to be found in the Constitution. . . .

Upon the whole, therefore, it is the judgment of this court, that it appears by the record before us that the plaintiff in error [Dred Scott] is not a citizen of Missouri, in the sense in which that word is used in the Constitution; and that the Circuit Court of the United States, for that reason, had no jurisdiction in the case, and could give no judgment in it. Its judgment for the defendant must, consequently, be reversed, and a mandate issued, directing the suit to be dismissed for want of jurisdiction.

**Source:** Taney, Roger Brooke. *The Dred Scott Decision: Opinion of Chief Justice Taney*. With an introduction by John H. Van Evrie and appendix by Samuel A. Cartwright. New York: Van Evrie, Horton, 1860.

Name \_\_\_\_\_

Date \_\_\_\_\_

**Activity Page 1.2**

**Use with Chapters 1–2**

**Primary Source Analysis**

<b>SOURCE:</b>	
<b>CONTENT</b> What type of document is it? What does it say? Briefly summarize it.	
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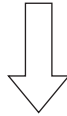
Name \_\_\_\_\_

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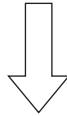
Activity Page 1.3

Use with Calhoun's "Proposal to Preserve the Union."  
Claims and Evidence

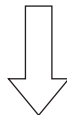
**STATE THE CLAIM** *What opinion or position are you defending?*



**STATE THE REASON** *Why should someone agree with this claim?*



**IDENTIFY THE EVIDENCE** *What details from the text and sources support the reason?*



**RECOGNIZE A COUNTERCLAIM** *What different opinion or position might someone have?*  
*What argument might be used against you?*

**ANSWER THE COUNTERCLAIM** *How will you disprove the counterclaim?*

Name \_\_\_\_\_

Date \_\_\_\_\_

## Activity Page 1.2

Use with John Brown's Statement to the Court.

### Primary Source Analysis

<b>SOURCE:</b>	
<b>CONTENT</b> What type of document is it? What does it say? Briefly summarize it.	
<b>CREATION</b> Who created this source? When?	
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<b>CONCLUSION</b> Draw a conclusion about the source. How does it help answer the Framing Question? How does it contribute to your understanding of history?	

[illegible]



Name \_\_\_\_\_

Date \_\_\_\_\_

Activity Page 2.1

Use with Chapter 2

Two African American Spirituals

**The Wayfaring Stranger**

I'm just a poor wayfaring stranger  
A-travelin' through this land of woe.  
But there's no sickness,  
Toil, nor danger  
In that bright world to which I go.  
  
I'm goin' there to see my mother.  
I'm goin' there no more to roam.  
I'm just a-goin' over Jordan,  
I'm just a-goin' over home.

**Sometimes I Feel Like a Motherless Child**

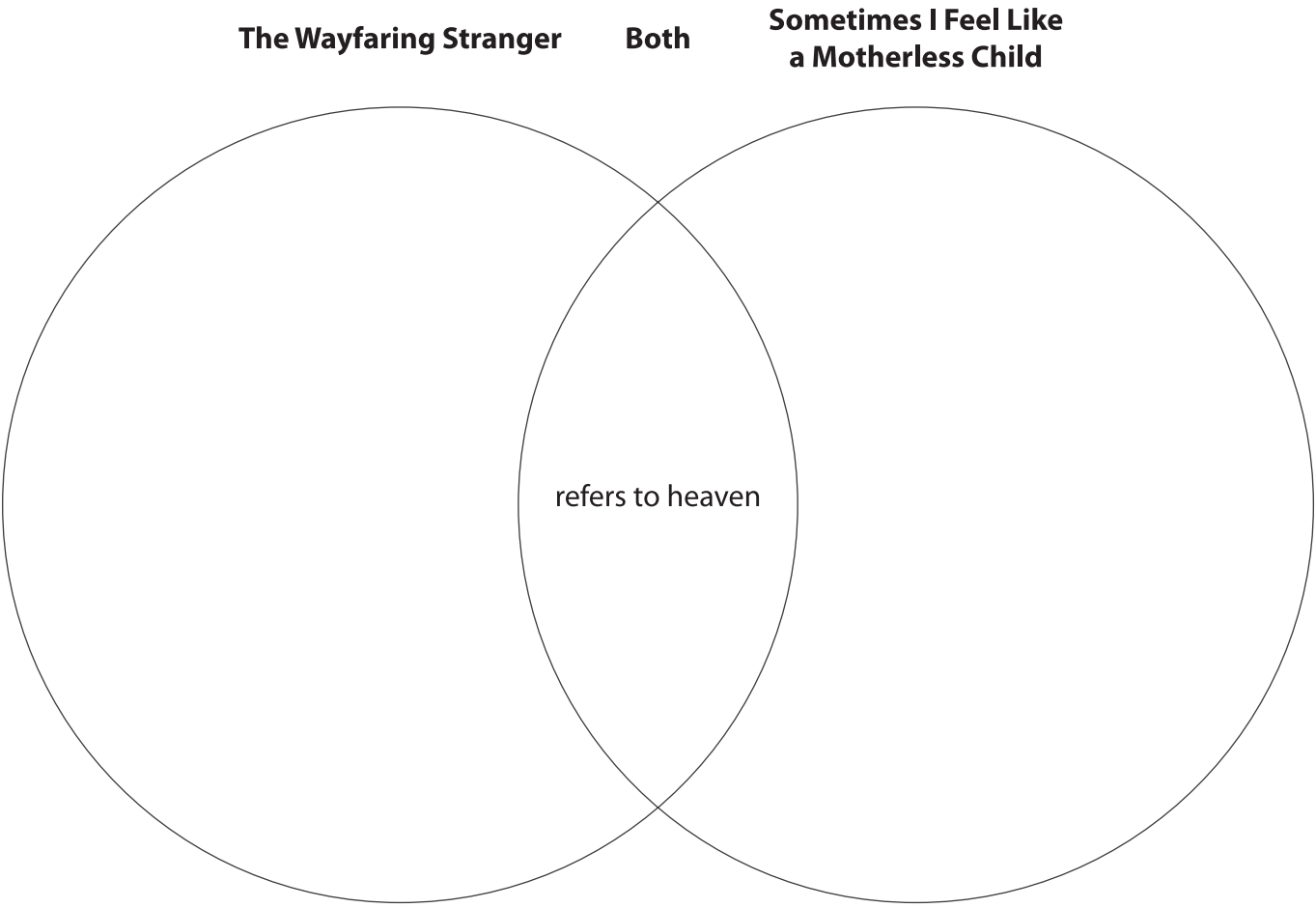
Sometimes I feel like a motherless child,  
Sometimes I feel like a motherless child,  
Sometimes I feel like a motherless child,  
A long ways from home,  
A long ways from home,  
True believer,  
A long ways from home,  
A long ways from home.  
Sometimes I feel like I'm almos' gone,  
Sometimes I feel like I'm almos' gone,  
Sometimes I feel like I'm almos' gone,  
Way up in the heav'nly land,  
Way up in the heav'nly land,  
True believer,  
Way up in the heav'nly land,  
Way up in the heav'nly land.  
Sometimes I feel like a motherless child,  
Sometimes I feel like a motherless child,  
Sometimes I feel like a motherless child,  
A long ways from home,  
There's praying everywhere.

Activity Page 2.1 (continued)

Use with Chapter 2

Two African American Spirituals

Read the lyrics of both spirituals. As in other spirituals that enslaved African American people sang, the reference to the Jordan River in “The Wayfaring Stranger” could refer to the way to heaven. Similarly, “Sometimes I Feel Like a Motherless Child” refers to heaven. Use the Venn diagram below to examine more similarities and differences, comparing attributes such as language, tone, poetic elements or techniques, and the feelings being expressed.

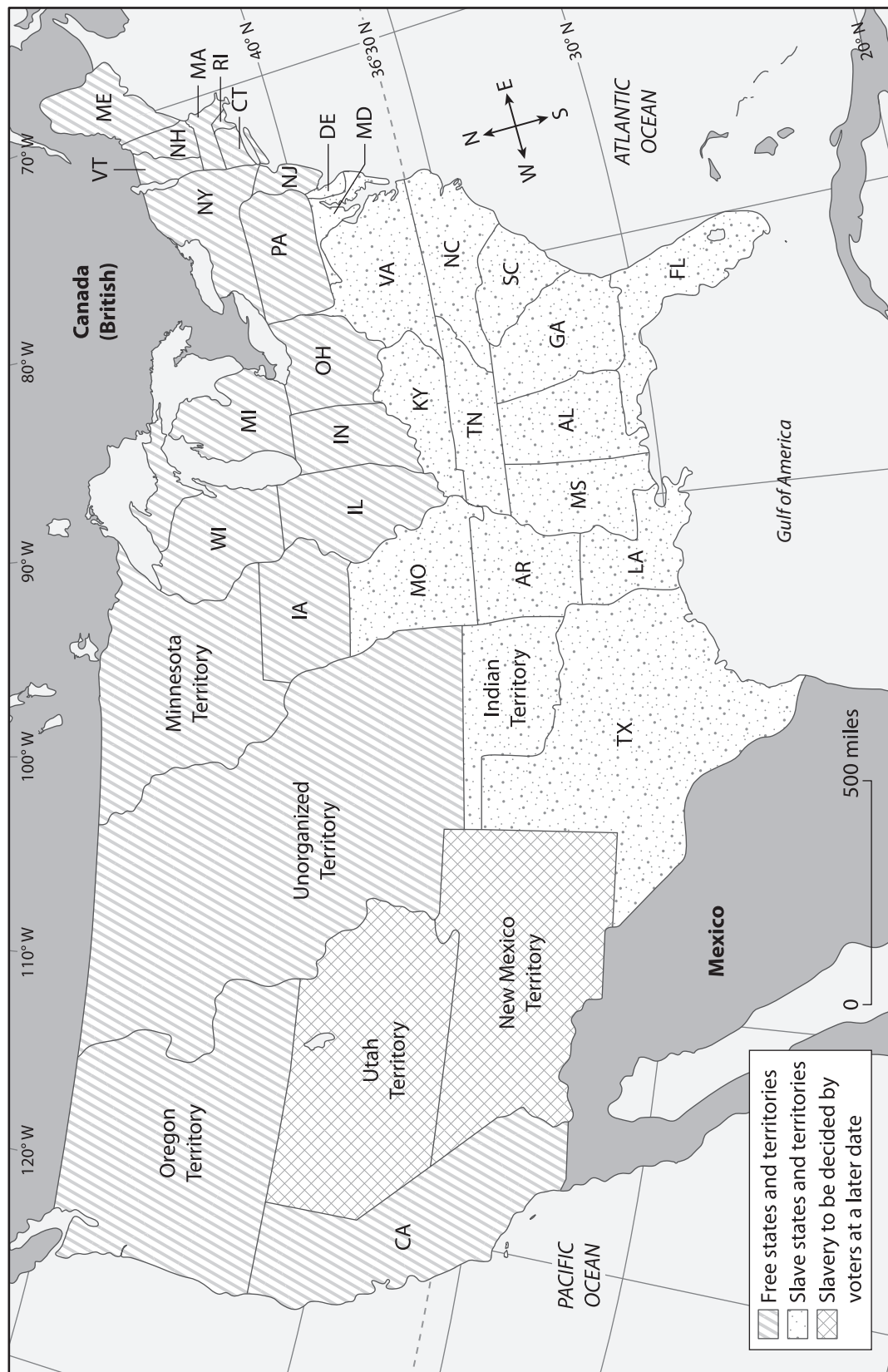


## Activity Page 2.2

## Use with Chapter 2

# The Compromise of 1850

**Examine the map, and then answer the questions that follow.**



Name \_\_\_\_\_

Date \_\_\_\_\_

**Activity Page 2.2 (*continued*)**

**Use with Chapter 2**

**The Compromise of 1850**

- 1.** List one free state, one slave state, and one territory where slavery was to be decided by voters at a later date.

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- 2.** What can you observe from the map about the locations of free states, slave states, and territories where slavery was yet to be decided?

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- 3.** Compare the number of free states to the number of slave states shown on the map. What patterns or trends do you see?

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- 4.** Consider the numbers of free and slave states. How might the representation of each type of state in Congress have influenced debates and decisions related to slavery?

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- 5.** Why might territories where slavery was to be decided later have been a source of tension between free and slave states? How could the outcome of these decisions affect the balance of power in the country?

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Name \_\_\_\_\_

Date \_\_\_\_\_

**Activity Page 2.3**

**Use with Chapter 2**

**Domain Vocabulary: Chapters 1–2**

**Using your own paper, write the letter that matches the definition of each term.**

- |                 |  |
|-----------------|--|
| 1. convention   | a) a place where weapons and other military equipment are stored           |
| 2. abolitionist | b) a person who worked to end slavery during the 1700s and 1800s           |
| 3. suffrage     | c) the act of keeping something under control or within limits             |
| 4. asylum       | d) to formally withdraw membership   |
| 5. sectionalism | e) a formal gathering of people for a purpose                              |
| 6. secede       | f) devotion to the interests of a region over those of a country           |
| 7. containment  | g) moderation in or refraining from the consumption of alcoholic beverages |
| 8. incumbent    | h) holding a position or political office                                  |
| 9. arsenal      | i) a hospital for people with mental illness                               |
| 10. temperance  | j) the right to vote   |

Name \_\_\_\_\_

Date \_\_\_\_\_

## Performance Task Activity: A New Spirit of Change

The first half of the nineteenth century included the birth of a variety of reform movements in the United States that had varying levels of success.

Give a presentation that supports or refutes the following claim with evidence from the unit:

Reformers had a significant impact on the problems in American society before 1860.

Use the Claims and Evidence Activity Page (AP 1.3) and the lines below to take notes and organize your thoughts to create your presentation. Remember to include details from the chapters and primary sources in *A New Spirit of Change*, as well as from the sources and resources in the unit activities.

[illegible]



Name \_\_\_\_\_

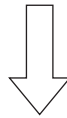
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Activity Page 1.3

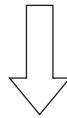
Use with Chapter 2

**Claims and Evidence**

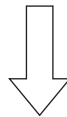
**STATE THE CLAIM** *What opinion or position are you defending?*



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**IDENTIFY THE EVIDENCE** *What details from the text and sources support the reason?*



**RECOGNIZE A COUNTERCLAIM** *What different opinion or position might someone have?  
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Dred Scott, c. 1857 (oil on canvas), American School, (19th century) / Collection of the New-York Historical Society, USA / Bridgeman Images: Cover A

Harper's Ferry insurrection - Interior of the Engine-House, just before the gate is broken down by the storming party - Col. Washington and his associates as captives, held by Brown as hostages, pub. 1859 (engraving)/American School, (19th century) / American/Private Collection/The Stapleton Collection / Bridgeman Images: Cover B

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**A Nation at War**  
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