Name:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Slavery Song:**

**AMAZING GRACE**

Amazing grace! How sweet the sound, that saved a wretch like me

I once was lost, but now I’m found, was blind, but now I see

‘Twas grace that taught my heart to fear, and grace my fears relieved

How precious did that grace appear the hour I first believed

Through many dangers, toils and snares I have already come

‘Tis grace hath brought me safe thus far, and grace will lead me home

The Lord has promised good to me; His word my hope secures

He will my shield and portion be as long as life endures

Yes, when this flesh and heart shall fail, and mortal life shall cease

I shall possess, within the veil, a life of joy and peace

The earth shall soon dissolve like snow, the sun forbear to shine

But God, who called me here below, will be forever mine

When we’ve been there ten thousands years, bright shining as the sun

We’ve no less days to sing God’s praise than when we’d first begun

**Abolitionist (Anti-Slavery) Writing:**

[**https://www.gilderlehrman.org/sites/default/files/swf/antislavery\_writings/index.html**](https://www.gilderlehrman.org/sites/default/files/swf/antislavery_writings/index.html)

### **Frederick Douglass from What to the Slave Is the 4th of July?**

Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to be understood? How should I look to-day, in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom? speaking of it relatively, and positively, negatively, and affirmatively. To do so, would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven, that does not know that slavery is wrong for him.

What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and stained with pollution, is wrong? No! I will not. I have better employments for my time and strength, than such arguments would imply.

What, to the American slave, is your 4th 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; 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 these United States, at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms of the old world, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me, that, for revolting barbarity and shameless hypocrisy, America reigns without a rival.

(1852)

**Pro-Slavery Writing:**

[**http://www.teachushistory.org/second-great-awakening-age-reform/resources/pro-slavery-letter-s-trott**](http://www.teachushistory.org/second-great-awakening-age-reform/resources/pro-slavery-letter-s-trott)

For nothing better can I consider the present abolition rage. Not that I would consider the simple idea of extending liberty to the slaves, fanaticism, when and where it can be done consistently with the general good – But what are the prominent features of abolitionism? They are no other than the avowed determination to force the freedom of the slaves, regardless of the injury herby inflicted on them, in opposition to the providence of God, to the constitutional compact by which the states have been confederated, and to the good of society….

But let us briefly review some of these positions. –

1st. Abolitionist, whether successful or not, is injurious to the slaves. It scatters discontent, and therefore unhappiness among them in their present state; it increases their insubordination, and thus subjects them to severer usage: should it free them from bondage, it would at the same time free their masters from the care of providing for them, and leave them an improvident class unprovided for, to suffer in rags and starvation, or under crime and its effects.

2nd. The scheme is in opposition to the providence of God. It requires but little acquaintance with the blacks as a people, to be convinced that by nature, they are fitted for greater usefulness, and the enjoyment of more comfort, in a state of bondage than in a state of freedom. In this state the providence of God had placed them among us, before we became a nation, and the same providence which brought us into existence as a nation, and gave us the most perfect and favorable form of government on earth, left them in their bondage, with the masters control over them guaranteed by the Constitution. Until, therefore, God by his providence deprives us of our happy form of government, or disposes the slave States to engage in the work of emancipation, these abolitionists are fighting against the indications of providence.

3rd. Abolitionist is injurious to society at large, because it seeks to remove the slaves, without benefiting them, from a state of subjection in which they are useful producers, and to throw them loose, to squander their time in idleness, and to live by stealth upon the labors of others.