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7th Grade Social Studies

U.S. History from the Revolution to Reconstruction

Class 120— King Cotton

March 2, 2020

**Focus**: What man made this statement in 1816: “I have *no hesitation* in saying let us separate.”

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**Student Objectives:**

1. I will recognize the importance of cotton to the Southern Economy.

**Homework**:

-Read and take notes on Chapter 13, Section 2 pgs. 420-423 (due 3/3)

-Read and take notes on Chapter 13, Section 3 pgs. 424-429 (due 3/4)

-Chapter 13 Test Monday 3/9

**Handouts**:

none

I. King Cotton

A. Cotton Kingdom

II. Other Crops of the South

III. Southern Manufacturing

**Key terms/ideas/ people/places**:

Eli Whitney Cotton Gin Virginia Short-staple cotton

Slavery Cotton Kingdom

**By the end of class today, I will be able to answer the following**:

**What** states make-up the Cotton Kingdom?

**How** did the cotton gin impact cotton production and slavery?

Notes

Class 120— King Cotton

March 2, 2020

**Impact of the Cotton Gin**:

* Cotton is to the South what oil is to the Middle East today
* Need more slaves
  + Interstate slave trade=big business
  + Slavery spreads West
  + 1793-slave sells for $300
  + 1860-slave sells for $2,000

**Other Crops of the South**:

* Corn
* Tobacco
* Rice
* Flax
* Hemp
* Indigo

**The Cotton Kingdom**:

* South Carolina
* Georgia
* Alabama
* Mississippi
* Louisiana
* Texas
* produce ¾ of the cotton grown in the U.S
* This “Cotton Kingdom” was the driving force in expanding and transforming the economy of the entire world

States like Virginia become big in the slave trade as they will sell excess slaves to the Cotton Kingdom. Slaves are “sold down the river.”

**Why not as much industry in the South?**

* Wealthy southerners put their money into slaves and agriculture-cotton = big business
* Culture
  + “The ideal good life, for a Virginian, meant not work or the maximization of time but rather leisure and enjoyment.”

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7th Grade Social Studies

U.S. History from the Revolution to Reconstruction

Class 121— Southern Society

March 3, 2020

**Focus**: Explain how slavery and industrialization are linked.

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**Student Objectives**:

1. I will analyze Southern society.

**Homework**:

-Read and take notes on Chapter 13, Section 3 pgs. 424-429 (due 3/4)

-Chapter 13 Test Monday 3/9

**Handouts**:

none

I. Southern Society

A. Hierarchy

**Key terms/ideas/ people/places**:

Cottonocracy/Planters Yeoman Slaves Free African Americans

Poor Whites Honor System

**By the end of class today, I will be able to answer the following**:

**Who** was at the top of Southern society? **Who** was at the bottom?

**What** were the limits on free African Americans in both the North and South?

**How** many families were actually in the Cottonocracy? The yeoman category?

**How** can southern society be characterized as “classless?”

Notes

Class 121— Southern Society

March 3, 2020

**Cottonocracy/Planters:**

* Own at least 20 slaves
* 1/30 white families
* Wealthy
* Politics
* Honor system
* Leisure
* “No other occupation conferred as much social status as the ownership of land and slaves. Most planters found little incentive to pursue industrial innovation when large-scale staple production brought them not only profits but prestige and political leadership as well.”

**Yeoman:**

* ¾ of South
* Own land
* Few slaves-work with

**Poor Whites**:

* Don’t own land-rent
* Hilly areas
* “At least not a slave”

**Free African Americans:**

* Mostly in Delaware/Maryland
* No vote/travel
* Hated by whites for the example they set, antislavery whites feared them as incendiaries

**Slaves:**

* 1/3 of southern population
* Worked in fields/some learned a skill

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7th Grade Social Studies

U.S. History from the Revolution to Reconstruction

Class 122—The Southern Slave System

March 4, 2020

**Focus**: Read the following excerpt on the back of this focus.

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**Student Objectives**:

1. I will analyze Southern slave system.

**Homework:**

-Chapter 13 Test Monday 3/9

**Handouts**:

1. Walker's Appeal to the [African American] Citizens of the World

I. David Walker’s Appeal

II. Duality of Slaves

III. Slave Codes

IV. Why South doesn’t use white labor

V. Slave Religion

VI. Slave Revolt

**Key terms/ideas/ people/places**:

David Walker Slave Codes Denmark Vesey invisible institution

Nat Turner Property or Person?

**By the end of class today, I will be able to answer the following**:

**What** is a slave owner’s biggest fear?

**When** are slaves considered a person by southerners?

**How** many people died as a result of Nat Turner’s revolt?

**What** is the invisible institution?

**Walker's Appeal, in Four Articles; Together with a Preamble, to the [African American] Citizens of the World, but in Particular, and Very Expressly, to Those of the United States of America,   
Written in Boston, State of Massachusetts, September 28, 1829.**

PREAMBLE.

*My dearly beloved Brethren and Fellow Citizens.*

HAVING travelled over a considerable portion of these United States, and having, in the course of my travels, taken the most accurate observations of things as they exist--the result of my observations has warranted the full and unshaken conviction, that we, (African American people of these United States,) are the most degraded, wretched, and abject set of beings that ever lived since the world began; and I pray God that none like us ever may live again until time shall be no more. They tell us of the Israelites in Egypt, the Helots in Sparta, and of the Roman Slaves, which last were made up from almost every nation under heaven, whose sufferings under those ancient and heathen nations, were, in comparison with ours, under this enlightened and Christian   
nation, no more than a cypher--or, in other words, those heathen nations of antiquity, had but little more among them than the name and form of slavery; while wretchedness and endless miseries were reserved, apparently in a phial, to be poured out upon our fathers, ourselves and our children, by *Christian* Americans!....   
  
Has Mr. Jefferson declared to the world, that we are inferior to the whites, both in the endowments of our bodies and of minds? It is indeed surprising, that a man of such great learning, combined with such excellent natural parts, should speak so of a set of men in chains. I do not know what to compare it to, unless, like putting one wild deer in an iron cage, where it will be secured, and hold another by the side of the same, then let it go, and expect   
the one in the cage to run as fast as the one at liberty.

Notes

Class 122—The Southern Slave System

March 4, 2020

For Walker, unless America changed its ways, the country was doomed to the wrath of avenging God….Link this to Nat Turner and his faith/religion later

**Slave Codes:**

* No groups more than 3
* Can’t leave owners land w/out pass
* No guns
* Not allowed to read or write
* Can’t testify, no charges

Slave marriages were not legal and it was uncommon for a loved one to be sold down the river

**Slaves as property or people?**

* Property
  + Sold
  + Bequeathed
  + Insured
  + Hired out
  + “Professional slave traders commanded little respect in southern society, perhaps reflecting moral embarrassment at their occupation….”
* Under the law, slaves had a duel character as both property and person
  + People
    - Slaves tried in court for crimes
    - Unjustified killing of slave was legally murder-hardly ever enforced

**Why not use white labor?**

* No white laboring class
* If white men worked for other white men, would dispel the illusion that all whites were equal
* White working class could make demands that would disrupt southern social system

**Slave Religion “invisible institution:”**

* African Americans found their churches a source of mutual strength and spiritual fulfillment
* Where a large mass of participants could be assembled-plantations, slaves often worshipped on their own-makes whites nervous
* Biracial services in the cities-whites on one side African Americans on other

**Slave Revolts:**

* Denmark Vesey 1822-never gets off the ground-executed
* Nat Turner 1831
  + Preacher/prophet-inspired by signs of the Holy Ghost
* 2 days
  + Murdered and decapitated whites
    - 57 in all
      * 46 were women and children
* 100 slaves were killed
* “rather than admit that slaves inevitable resented their oppression, white southerners usually blamed insurrection on outside agitators.”
* Did Turner read David Walker
* Southerners further haunted because Turner confessed that his own masters had been kind

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7th Grade Social Studies

U.S. History from the Revolution to Reconstruction

Class 123—Defense of Slavery

March 5, 2020

**Focus**: USE YOUR NOTES to answer the following questions:

1. What states comprised the Cotton Kingdom?

2. What are the five classes of southern slave society?

3. When are slaves considered property? When are they considered people?

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**Student Objectives**:

1. I will analyze a portion of the speech delivered by Frederick Douglas to the people of Rochester, NY on July 5, 1852.

2. I will analyze a portion of Thomas R. Dew’s article entitled, “Review of the Debate of the Virginia Legislature of 1831 and 1832.”

3. I will identify the many ways in which Southerners defended their “peculiar institution.”

**Homework:**

-Chapter 13 Test Monday 3/9

**Handouts**:

1. Frederick Douglas Speech-“What to a Slave is the Fourth of July?”

2. Thomas R. Dew-“Review of the Debate of the Virginia Legislature of 1831 and 1832.”

I. “Review of the Debate of the Virginia Legislature of 1831 and 1832”

II. Defense of Slavery

III. “What to a Slave is the Fourth of July?”

**Key terms/ideas/ people/places (24)** :

Thomas R. Dew “peculiar institution” Frederick Douglas Paternalism

“Positive good”

**By the end of class today, I will be able to answer the following**:

**List** the ways southerners defend slavery.

**How** do the viewpoints of Dew and Douglas differ?

**What** is the “peculiar institution?”

**Frederick Douglas to the people of Rochester, NY on July 5, 1852**

Fellow citizens; above your national, tumultuous joy, I hear the mournful   
wail of millions! whose chains, heavy and grievous yesterday, are, today,   
rendered more intolerable by the jubilee shouts that reach them. If I do forget,   
if I do not faithfully remember those bleeding children of sorrow this day, "may   
my right hand forget her cunning, and may my tongue cleave to the roof of my   
mouth!" To forget them, to pass lightly over their wrongs, and to chime in with   
the popular theme, would be treason most scandalous and shocking, and would make   
me a reproach before God and the world. 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 4th of July! Whether we turn to the declarations of the past, or to the   
profes sions of the present, the conduct of the nation seems equally hideous and   
revolting. America is false to the past, false to the present, and solemnly   
binds herself to be false to the future. Standing with God and the crushed and   
bleeding slave on this occasion, 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! "I will not equivocate; I will not excuse;" I will use the severest   
language I can command; and yet not one word shall escape me that any man, whose   
judgment is not blinded by prejudice, or who is not at heart a slaveholder,   
shall not confess to be right and just.

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 lie 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 every day practices of this nation, and you will say with me, that, for   
revolting barbarity and shameless hypocrisy, America reigns without a rival.

**Thomas R. Dew**

**Review of the Debate of the Virginia Legislature of 1831 and 1832.”**

But, when he examines into the past condition of mankind, he stands amazed at the fact which history develops to his view.

"Almost every page of ancient history," says Wallace, in his Dissertation

on the Numbers of Mankind, "demonstrates the great multitude of slaves; which gives occasion to a melancholy reflection, that the world when best peopled, was not a world of freemen,

but of slaves:" "And in every age and country, until times comparatively recent," says Hallam, "personal servitude appears to have been the lot of a large, perhaps the greater portion of

mankind."

Slavery was established and sanctioned by Divine Authority, among even the elect of Heaven—the favoured children of Israel. Abraham, the founder of this interesting: nation, and the chosen servant of the Lord, was the owner of hundreds of slaves—that magnificent shrine, the Temple of Solomon, was reared by the hands of slaves. Egypt’s venerable and enduring- piles were reared by similar hands. Slavery existed in Assyria and Babylon. The ten tribes of Israel were carried off in bondage to the former by Shalmanezar, and the two tribes of Jiidah were subsequently carried in triumph by Nebuchadnezzar to beautify and adorn till latter. Ancient Phoenicia and Carthage had slaves—the Greeks and Trojans at the siege of Troy, had slaves—Athens, and Sparta, and Thebes, indeed the whole Grecian and Roman worlds, had more slaves than freemen. And in those ages which succeeded the extinction of the Roman Empire in the West, “Servants or slaves," says Dr. Robertson, "seem to have been the most numerous class." Even in this day of civilization, and the regeneration of governments, slavery is far from being confined to our hemisphere alone. The Serf and Labour rents prevalent throughout the whole of Eastern Europe and a portion of Western Asia ; and the Ryot rents throughout the extensive and over populated countries of the East, and over the dominions of the Porte in Europe, Asia and Africa, but too conclusively mark the existence of slavery over these boundless regions. And when we turn to the vast continent of Africa, we find slavery in all its most horrid forms, existing throughout its whole extent—the slaves being at least three times more numerous than the freemen ; so that, looking to the whole world, we may even now with confidence assert, that slaves, or those whose condition is infinitely worse, form by far the largest portion of the human

race.Notes

Class 123—Defense of Slavery

March 5, 2020

**Debate by Virginia to End Slavery 1831-1832**:

* debate was over how exactly to end slavery, but really the debate became about what to do with the slaves and free African Americans because very few believed the races could co-exist
* solves nothing
* restrictions were tightened on African Americans and it became illegal to teach free African Americans how to write and read, and barred them from preaching or attending religious meetings unless whites were present

**Southerners Defense of Slavery:**

1. Paternalism

2. Classless society…equality amongst whites: committed to human equality in principle but to human servitude in practice

3. Biblical

4. Historical

5. Economic

6. Political-power

7. Elevation of Soul-whites learned generosity and benevolence from master/slave relationship

8. Honor-slaves always lie, masters never lie

9. Positive good

10. Racism

11. Science-Josiah Nott-Alabama Physician-African Americans represented an entirely different species, created separately by God from whites

* Neither national minorities nor African Americans themselves should ever infringe on the absolute power of masters or the sovereign supremacy of the white race.
* “well-known fact that [African Americans] of the South enjoy more leisure time and liberty and fare quite as well as the operatives in the northern or eastern manufacturing districts.”

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7th Grade Social Studies

U.S. History from the Revolution to Reconstruction

Class 124—John C. Calhoun Speech on Slavery

March 6, 2020

**Focus**: USE YOUR NOTES to answer the following questions:

1. List ALL the ways Southerners defended slavery?

2. What is the “peculiar institution?”

3. Southern whites believed Nat Turner read whose writings?

4. List ALL of the slave codes.

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**Student Objectives**:

1. I will analyze a portion of the speech delivered by John C. Calhoun on February 6, 1837.

2. I will complete today’s note-check to the best of my ability.

**Homework:**

-Chapter 13 Test Monday 3/9

**Handouts**:

1. John C. Calhoun speech-February 6, 1837

I. John C. Calhoun speech-February 6, 1837

II. Note-check

**Key terms/ideas/ people/places**:

John C. Calhoun Positive Good

Everything on the overview

**By the end of class today, I will be able to answer the following**:

**Why** did Calhoun call slavery a “positive good?”

Everything on the overview John C. Calhoun, February 6th 1837

I do not belong, said Mr. C., to the school which holds that aggression is to be met by concession. Mine is the opposite creed, which teaches that encroachments must be met at the beginning, and that those who act on the opposite principle are prepared to become slaves. In this case, in particular I hold concession or compromise to be fatal. If we concede an inch, concession would follow concession--compromise would follow compromise, until our ranks would be so broken that effectual resistance would be impossible. We must meet the enemy on the frontier, with a fixed determination of maintaining our position at every hazard. Consent to receive these insulting petitions, and the next demand will be that they be referred to a committee in order that they may be deliberated and acted upon. At the last session we were modestly asked to receive them, simply to lay them on the table, without any view to ulterior action. . . . I then said, that the next step would be to refer the petition to a committee, and I already see indications that such is now the intention. If we yield, that will be followed by another, and we will thus proceed, step by step, to the final consummation of the object of these petitions. We are now told that the most effectual mode of arresting the progress of abolition is, to reason it down; and with this view it is urged that the petitions ought to be referred to a committee. That is the very ground which was taken at the last session in the other House, but instead of arresting its progress it has since advanced more rapidly than ever. The most unquestionable right may be rendered doubtful, if once admitted to be a subject of controversy, and that would be the case in the present instance. The subject is beyond the jurisdiction of Congress - they have no right to touch it in any shape or form, or to make it the subject of deliberation or discussion. . . .

As widely as this incendiary spirit has spread, it has not yet infected this body, or the great mass of the intelligent and business portion of the North; but unless it be speedily stopped, it will spread and work upwards till it brings the two great sections of the Union into deadly conflict. This is not a new impression with me. Several years since, in a discussion with one of the Senators from Massachusetts (Mr. Webster), before this fell spirit had showed itself, I then predicted that the doctrine of the proclamation and the Force Bill--that this Government had a right, in the last resort, to determine the extent of its own powers, and enforce its decision at the point of the bayonet, which was so warmly maintained by that Senator, would at no distant day arouse the dormant spirit of abolitionism. I told him that the doctrine was tantamount to the assumption of unlimited power on the part of the Government, and that such would be the impression on the public mind in a large portion of the Union. The consequence would be inevitable. A large portion of the Northern States believed slavery to be a sin, and would consider it as an obligation of conscience to abolish it if they should feel themselves in any degree responsible for its continuance, and that this doctrine would necessarily lead to the belief of such responsibility. I then predicted that it would commence as it has with this fanatical portion of society, and that they would begin their operations on the ignorant, the weak, the young, and the thoughtless --and gradually extend upwards till they would become strong enough to obtain political control, when he and others holding the highest stations in society, would, however reluctant, be compelled to yield to their doctrines, or be driven into obscurity. But four years have since elapsed, and all this is already in a course of regular fulfilment.

Standing at the point of time at which we have now arrived, it will not be more difficult to trace the course of future events now than it was then. They who imagine that the spirit now abroad in the North, will die away of itself without a shock or convulsion, have formed a very inadequate conception of its real character; it will continue to rise and spread, unless prompt and efficient measures to stay its progress be adopted. Already it has taken possession of the pulpit, of the schools, and, to a considerable extent, of the press; those great instruments by which the mind of the rising generation will be formed.

However sound the great body of the non-slaveholding States are at present, in the course of a few years they will be succeeded by those who will have been taught to hate the people and institutions of nearly one-half of this Union, with a hatred more deadly than one hostile nation ever entertained towards another. It is easy to see the end. By the necessary course of events, if left to themselves, we must become, finally, two people. It is impossible under the deadly hatred which must spring up between the two great nations, if the present causes are permitted to operate unchecked, that we should continue under the same political system. The conflicting elements would burst the Union asunder, powerful as are the links which hold it together. Abolition and the Union cannot coexist. As the friend of the Union I openly proclaim it--and the sooner it is known the better. The former may now be controlled, but in a short time it will be beyond the power of man to arrest the course of events. We of the South will not, cannot, surrender our institutions. To maintain the existing relations between the two races, inhabiting that section of the Union, is indispensable to the peace and happiness of both. It cannot be subverted without drenching the country or the other of the races. . . . But let me not be understood as admitting, even by implication, that the existing relations between the two races in the slaveholding States is an evil:--far otherwise; I hold it to be a good, as it has thus far proved itself to be to both, and will continue to prove so if not disturbed by the fell spirit of abolition. I appeal to facts. Never before has the black race of Central Africa, from the dawn of history to the present day, attained a condition so civilized and so improved, not only physically, but morally and intellectually.

In the meantime, the white or European race, has not degenerated. It has kept pace with its brethren in other sections of the Union where slavery does not exist. It is odious to make comparison; but I appeal to all sides whether the South is not equal in virtue, intelligence, patriotism, courage, disinterestedness, and all the high qualities which adorn our nature.

But I take higher ground. I hold that in the present state of civilization, where two races of different origin, and distinguished by color, and other physical differences, as well as intellectual, are brought together, the relation now existing in the slaveholding States between the two, is, instead of an evil, a good--a positive good. I feel myself called upon to speak freely upon the subject where the honor and interests of those I represent are involved. I hold then, that there never has yet existed a wealthy and civilized society in which one portion of the community did not, in point of fact, live on the labor of the other. Broad and general as is this assertion, it is fully borne out by history. This is not the proper occasion, but, if it were, it would not be difficult to trace the various devices by which the wealth of all civilized communities has been so unequally divided, and to show by what means so small a share has been allotted to those by whose labor it was produced, and so large a share given to the non-producing classes. The devices are almost innumerable, from the brute force and gross superstition of ancient times, to the subtle and artful fiscal contrivances of modern. I might well challenge a comparison between them and the more direct, simple, and patriarchal mode by which the labor of the African race is, among us, commanded by the European. I may say with truth, that in few countries so much is left to the share of the laborer, and so little exacted from him, or where there is more kind attention paid to him in sickness or infirmities of age. Compare his condition with the tenants of the poor houses in the more civilized portions of Europe--look at the sick, and the old and infirm slave, on one hand, in the midst of his family and friends, under the kind superintending care of his master and mistress, and compare it with the forlorn and wretched condition of the pauper in the poorhouse. But I will not dwell on this aspect of the question; I turn to the political; and here I fearlessly assert that the existing relation between the two races in the South, against which these blind fanatics are waging war, forms the most solid and durable foundation on which to rear free and stable political institutions. It is useless to disguise the fact. There is and always has been in an advanced stage of wealth and civilization, a conflict between labor and capital. The condition of society in the South exempts us from the disorders and dangers resulting from this conflict; and which explains why it is that the political condition of the slaveholding States has been so much more stable and quiet than that of the North. . . . Surrounded as the slaveholding States are with such imminent perils, I rejoice to think that our means of defense are ample, if we shall prove to have the intelligence and spirit to see and apply them before it is too late. All we want is concert, to lay aside all party differences and unite with zeal and energy in repelling approaching dangers. Let there be concert of action, and we shall find ample means of security without resorting to secession or disunion. I speak with full knowledge and a thorough examination of the subject, and for one see my way clearly. . . . I dare not hope that anything I can say will arouse the South to a due sense of danger; I fear it is beyond the power of mortal voice to awaken it in time from the fatal security into which it has fallen.

Notes

Class 124—John C. Calhoun Speech on Slavery

March 6, 2020

Calhoun calls slavery a “[positive good](#Good)"