

Abolishing the Peculiar Institution: The Slavery Debate in the United States and in the Commonwealth of Massachusetts

Slavery in the United States Timeline

Use the timeline found at <https://www.sutori.com/story/slavery-in-the-united-states-6400> to answer the following questions.

- 1) How long did slavery exist within America?
- 2) What challenges to the institution of slavery arose during its existence? How did these events challenge the institution?
- 3) What events legitimized the institution of slavery? How so?

The Growing Role of Women in America

In 1828, America was still a young country. The creation of a new constitution, foreign invasion, and westward expansion were just some of the many challenges the infant nation navigated through in just over 50 years after the signing of the Declaration of Independence. And for a nation that prided itself on a vision of equality unlike any other seen throughout the world, there were even more challenges to overcome. Just one of these was the expansion of democracy, a growing theme that helped to elect Andrew Jackson, the so-called champion of the common man, to the presidency in 1828.

One may ask what exactly the expansion of democracy is. To answer this question, some context is needed. Think back to the United States Constitution. Is there any guarantee of a citizen's ability to vote? Surprisingly, the answer is no. Instead, throughout the United States, land ownership was often a requirement for citizens to vote. Not only did someone have to own land, but they also needed to be a male and white. So again, the same nation that claimed to value equality did not have equal standards among its populace. This inequality was gradually starting to change around Jackson's election, and by 1830, ten states provided for universal white male suffrage, compared to just three states in 1800 (New Hampshire, Vermont, and Kentucky).¹ Thus, more voices began to be heard on election days over the years.

Coupled with the lack of equal access to the polls was the lack of equality in many other spheres. Two of the greatest challenges to this were the "peculiar institution" of slavery and the lack of women's rights, specifically the denial of women's suffrage. Proponents of both abolition and women's suffrage often asked how a nation that declared its independence with the famous quote that "all men are created equal" could deny the fundamental rights of freedom and equal application of the laws.

Given the lack of true equality, reformers had to seek other modes of civic participation in the absence of the right to vote. Throughout the antebellum period, many women came to find their voice through one of nearly a dozen different social reform

¹ Steven Mintz. "Winning the Vote: A History of Voting Rights." The Gilder Lehrman Institute of American History, n.d. Web. 29 Dec. 2016.

movements. Public education, mental health, temperance, and treatment of prisoners, in addition to abolition and women's suffrage, were just some of the many movements that drew individuals from all parts of American society to their cause. Even though they could not vote for a certain candidate, women could contribute to the causes they felt passionately about by attending rallies, publishing written works, boycotting goods, or purchasing others that guaranteed some profits to go towards supporting a cause.

As it had been during the Revolutionary period, Massachusetts proved that it would not stand for the status quo, thus becoming one of the centers of these reform movements. Massachusetts women were especially prominent. Women like Maria Weston Chapman found allies in nationally renowned male abolitionists like William Lloyd Garrison and Frederick Douglass. Chapman and many others found ways to appeal to even the more traditional women throughout the Commonwealth by calling upon their motherly virtues or religious convictions as a reason to support the abolitionist cause. These female reformers proved that women would not be content to watch injustices plague their societies and would refuse to let the denial of the ballot keep their voices from being heard.

Anti-slavery societies were common throughout the Commonwealth, but one of the more notable ones was the Boston Female Anti-Slavery Society (BFASS), founded in 1833. Although the group was dissolved in 1840, well before the outbreak of the Civil War, it revealed the potential for women to get involved in politics and social reform in some way. The group had various strategies to garner support for their cause, including suing people who brought slaves to Boston, sponsoring fundraisers, organizing a petition campaign across multiple states, and organizing national conventions.² Membership was quite diverse, racially, religiously, and socioeconomically. It was first founded by a group of black and white women from both Baptist and Congregationalist churches, and as such was an integrated association from the very start and would come to criticize similar groups in other areas that were not integrated. Later, membership expanded to include White Quakers & Unitarians from the upper-class, White Congregationalists and Baptists from the middle class, and African-American Baptists and Methodists from a more elite background.

² Debra Gold Hansen. "The Boston Female Anti-Slavery Society and the Limits of Gender Politics" in *Abolitionist Sisterhood: Women's Political Culture in Antebellum America*. Ithaca: Cornell University Press, 1994. 45-46.

Sadly, it was this diversity that actually led to the demise of the group, since it was hard to choose one method or group of people to appeal to due to the wealth of different perspectives and opinions of the group's members.³

Still, the group's contributions to both the abolition movement and the increasing role of women in the public sphere cannot be overlooked. BFASS never shied away from controversy, supporting the controversial Grimké sisters⁴ and initiating lawsuits as a means to bring about awareness to their causes. In 1836, one such lawsuit made it to the Massachusetts Supreme Court. In the lawsuit, the question of a young enslaved girl's freedom was at stake. The girl had been brought to Boston by her Southern owners, who were visiting the North on vacation. The court ultimately ruled that the girl was free because slavery was unconstitutional in the North. Two of the lawyers in the case were married to Louisa Loring and Louisa Sewell, members of BFASS. The court victory was a major success not just for Boston and its reputation of supporting abolition, but for women in court systems as well.⁵

The group began to divide between those who favored a religious approach to abolition and those who feared a religious focus would turn some away from the cause. Pressure from others worsened this divide, like when some male abolitionists in Boston raised the concern that having men and women work together at a time when their public spheres were very much divided would distract abolitionists from their original goal of abolition.⁶ The religious divide ultimately drove away the support of African-American women, most of whom were elites of African-American society in Boston.⁷ Ultimately, the faction led by Maria Weston Chapman felt that there was too much tension with male abolitionists, especially due to conflict between ministers and laymen over what the proper role of the clergy was in the abolition movement. In contrast, Chapman's opponents felt

³ Debra Gold Hansen. "The Boston Female Anti-Slavery Society and the Limits of Gender Politics" in *Abolitionist Sisterhood: Women's Political Culture in Antebellum America*. Ithaca: Cornell University Press, 1994. 46-47.

⁴ *ibid.* 52-53

⁵ *ibid.* 50-51.

⁶ *ibid.* 54.

⁷ *ibid.* 57-58.

that she and her followers had grown distracted from original cause and focused too much on women's rights.⁸

The group continued to split on socioeconomic lines. Some of the events that BFASS planned were class-based. For example, the anti-slavery bazaars that raised money for the cause appealed to those with more expendable income and could have been seen as materialistic to Congregationalist and Baptist members.⁹ Political protests were seen as something upper-class women took part in, while middle class women were drawn to projects connected to their individual churches that related to women and children specifically.¹⁰

While the group dissolved in 1840 due to its inability to overcome all of these tensions, it left an indelible mark on the cause and on the role of women in society:

Historians have credited BFASS's activities and the controversies they engendered with creating the political climate that fostered the nineteenth-century women's rights movement. A permanent women's united front, however, in which gender concerns overrode the economic, religious, and racial differences of its participants, remained elusive. After several intensely productive years, BFASS disintegrated, and its members rejoined their male counterparts in organizational structures more compatible with their respective sociopolitical orientations. In the final analysis, the personal predispositions of BFASS members arising from class, religious, and racial backgrounds proved far more powerful than the bonds of womanhood.¹¹

Future movements stood to learn much from the successes and failures of BFASS. If nothing else, the group at least brought about an increased awareness to the cause of abolition, which in the days leading up to a growing resistance to the gradual abolition of slavery would be vital in uniting more Americans in that cause.

⁸ Debra Gold Hansen. "The Boston Female Anti-Slavery Society and the Limits of Gender Politics" in *Abolitionist Sisterhood: Women's Political Culture in Antebellum America*. Ithaca: Cornell University Press, 1994. 60.

⁹ *ibid.* 61-62.

¹⁰ *ibid.* 63; 65.

¹¹ *ibid.* 65.

Answer the following in complete sentences:

- 1) Why was an expansion of democracy necessary in the 1820s?

- 2) In what type of reform movements did women begin to get involved?

- 3) What was BFASS? What did they do? Why were they significant?

- 4) What was the connection between the abolition movement and the women's rights movement?

i. Address to the people of Massachusetts/ by the Board of Managers of the
Massachusetts Anti-Slavery Society (MA Historical Society Call Number: Bdses-L
1851 Jan.)

[illegible]

☞ Please

circulate this s

meet extensively

7. 

7

Excerpts from broadside in response to the Fugitive Slave Law (1850)

We cannot bring ourselves to believe that the Old Bay State is to become a hunting-ground for slaves. We will not believe that Massachusetts freemen will lend their aid to this monstrous inhumanity, until sad experience shall have demonstrated the fact. Who is there who is so heartless as not to be willing to succor and assist William and Ellen Craft? Where shall we find the man with soul so dead as to be willing to seize the heroic woman, Betsey Blakeley, who, concealed on board ship, escaped from Wilmington, N. C.? Whose house and purse would not be opened to afford her shelter and protection against the slave-hunter? No! the law cannot be enforced in Massachusetts! It is contrary to the moral sense of the community, and the community will repudiate it. 'Pass enactments,' says the earnest-souled Henry Ward Beecher, 'enough to fill all the archives of the Senate, and your slave-catcher shall not budge an inch faster than he now does in the North. Every village will spurn him. Every yeoman along the valleys will run the slave, and trip the shameless hunter. Bread and shelter, protection and direction, will be the slave's portion north of Mason and Dixon's line, with more certainty and effect every year that elapses, until the day of emancipation.' * * 'It will be so, because, since the world began, the sympathies of common men have been with the weak and oppressed. In that sympathy, they have conformed to the fundamental law of humanity, which lies deeper in the consciousness of honest men than any national compact can ever go. Man cannot plant parchments as deep as God plants principles. The Senate of the

Freemen of Massachusetts! Followers of Christ, the Redeemer! Believers in a higher law than that of man, even the unchangeable law of God! The hour has come to prove your unfaltering attachment to liberty—the sincerity of your religious profession—that you are not atheistical in heart! As citizens, it is your prerogative to question the constitutionality of any enactment of Congress, and, in case you are convinced of its illegality, to contest it, as such, till a final decision be made by the rightful judicatory. As moral and religious men, you cannot obey an immoral and irreligious statute, whether it be constitutional or otherwise, without forfeiting your character, and committing gross impiety. The edict of Nebuchadnezzar, setting up the golden image to be worshipped, on pain of the rebellious being cast into the den of lions, was just as obligatory as is the fugitive slave law of Congress. This law is to be denounced, resisted, disobeyed, at all hazards. Its enforcement on Massachusetts soil must be rendered impossible. The testimony against it must be so emphatic and universal, that no slave hunter will dare to make his appearance among us, and no officer of the government presume to give any heed to it. The religious or political journal that refuses to record its protest against the law must be marked, exposed, and held up to popular abhorrence. In every city, town and village, the clergy, of all denominations, should be respectfully requested, by deputation or letter, to arraign the law from the pulpit as inhuman and immoral, and therefore null and void; and, should any shrink from the performance of a duty so clearly obligatory, let their names be published to the world, and handed down to posterity.

Let a vigilance committee be appointed in every place, whose duty it shall be to succor and help, in every way, the fugitive slave. Let those who exercise the elective franchise send up such senators and representatives to the next Legislature as will be ready to give official expression to the deep detestation of the law of Congress which pervades the Commonwealth. Bear in mind, that laws which are contrary to public opinion are dead, though living on the statute book.

SLAVE CATCHING. If those who have passed the new slave catching bill think it will be the means of returning many slaves, they are, in our apprehension, greatly mistaken. It may be the means of oppressing some kind-hearted men who relieve the necessities of the stranger who asks their aid when flying from oppression; and it will, we doubt not, make the whole system more odious than ever; but without the aid of public sentiment, it can never effect the objects intended by its passage. We shall now see who there is amongst us that will consent to take the office of PUBLIC SLAVE CATCHER. If there is such an one, he ought to be known.—*Worcester Spy*.

- ii. Anti-slavery fair: it is proposed by women of the Massachusetts Anti-Slavery Society to hold a fair in aid of the treasury... (MA Historical Society Call Number: Bdses-Sm 1840

Anti-Slavery Fair.

It is proposed by women of the Massachusetts Anti-Slavery Society to hold a FAIR in aid of the treasury, some time in the month of October next, in the city of Boston. One specific object they have in view, is, to sustain the Rev. JOHN A. COLLINS as General Agent of the Massachusetts Society. Doubtless, however, a much larger amount will be raised than is requisite for this purpose, and the remainder will be devoted towards the other operations of the Society. The undersigned offer the results of several years experience in this mode of raising funds, to such individuals and Societies throughout the State as may have the disposition to co-operate with them, in taking advantage of the city market for the benefit of the slave. We affectionately invite all such, to co-operate with us personally, by taking tables at our Fair, in behalf of their respective towns, the proceeds to be THEIRS, for the Mass. Society—credit being thus given where credit is due. It will be our joy to offer a heartfelt hospitality to those who feel inclined to pass the week of the Fair in Boston.

Letters and parcels from individuals who cannot attend personally, may be directed to Maria W. Chapman, 25 Cornhill, Boston.

MARIA W. CHAPMAN,
MARY A. W. JOHNSON,
THANKFUL SOUTHWICK,
LOUISA LORING,
ELIZA F. MERRIAM,
ANN T. G. PHILLIPS,
MARY YOUNG,
CAROLINE WESTON,

MARY G. CHAPMAN,
ELIZA LEE FOLLEN,
HENRIETTA SARGENT,
SUSAN PAUL,
ELIZA PHILBRICK,
ANNE W. WESTON,
HELEN E. GARRISON.

- iii. No Slavery!: Fourth of July! The managers of the Mass. Anti-slavery Soc'y invite, without distinction of party or sect, all who are ready...to meet at convention at the Grove in Framingham (MA Historical Society Call Number: Bdses-L 1854 July 4)

NO SLAVERY!

FOURTH OF JULY!

The Managers of the
Mass. ANTI-SLAVERY SOC'Y

Invite, without distinction of party or sect, **ALL** who are ready and mean to be known as on **LIBERTY'S** side, in the great struggle which is now upon us, to meet in convention at the

GROVE IN FRAMINGHAM.

On the approaching **FOURTH OF JULY**, there to pass the day in no idle glorying in our country's liberties, but in deep humiliation for her Disgrace and Shame, and in resolute purpose---God being our leader--- to rescue old Massachusetts at least from being bound forever to the car of Slavery.

SPECIAL TRAINS

Will be run on that day, **TO THE GROVE**, from Boston, Worcester, and Milford, leaving each place at 9 25 A. M.

RETURNING---Leave the Grove about 5 1-2 P. M. **FARE**, by all these Trains, to the Grove and back,

FIFTY CENTS.

The beauty of the Grove, and the completeness and excellence of its accommodations, are well known.

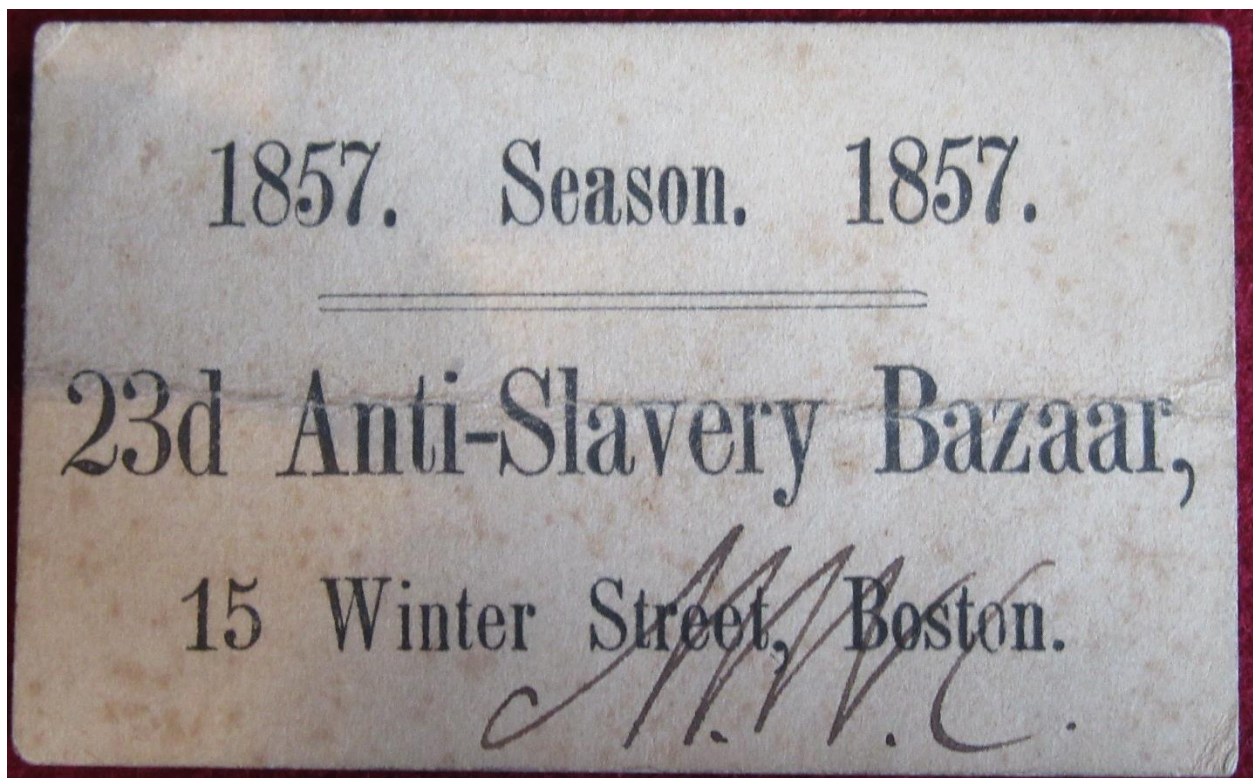
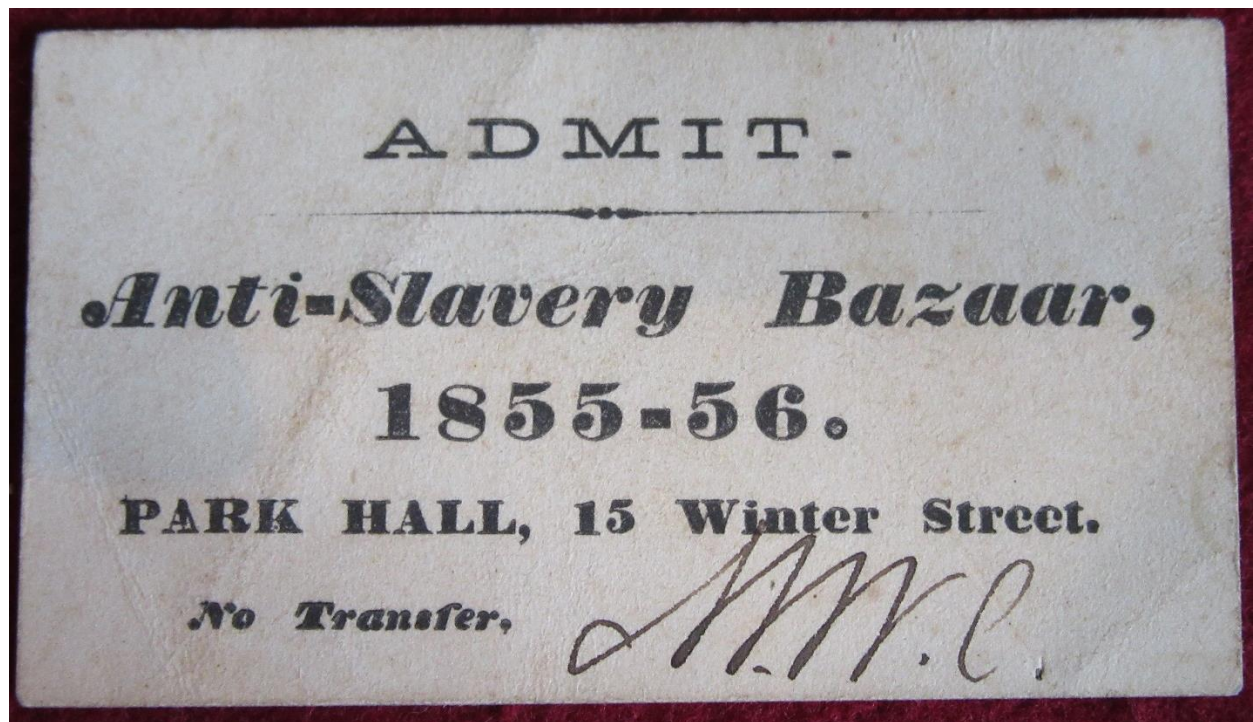
EMINENT SPEAKERS,

From different quarters of the State, will be present.

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Earle & Drew, Printers, 213 Main Street, Worcester.

Handout 1D – Tickets to Anti-Slavery Bazaar – to be cut up and distributed to students as they enter the classroom (MA Historical Society Call Number E187 (Box) 1850)



Handout 1E – Wafers (to be divided and distributed to attendants to anti-slavery bazaar)
(MA Historical Society Call Number Call Number: E187 (Box) 1850)

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|--|--|
| <p>To be a slave, is to be denied the privilege of reading the Gospel of the Son of God. <i>Elijah P. Lovejoy, 1837.</i></p> | <p>Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law. <i>Psalm xciv. 20.</i></p> |
| <p>To be a slave, is to be shut out from all enjoyment in this world, and all hope in the next. <i>Elijah P. Lovejoy, 1837.</i></p> | <p><i>Anti-slavery.</i> — Who will stand up for me against the evil-doers, or who will stand up for me against the workers of iniquity. <i>Psalm xciv. 16.</i></p> |
| <p>Negroes are not free agents, have no personal liberty, no faculty of acquiring property, but are themselves property, at the will of their masters. <i>Patterson, in Convent. 1787.</i></p> | <p><i>ANTI-SLAVERY.</i> Woe unto him that useth his neighbour's service without wages, and giveth him not for his work. <i>Jer. xxii. 13.</i></p> |
| <p>Why ought slavery to be abolished? Because it is incurable injustice. <i>William Pitt.</i></p> | <p><i>ANTI-SLAVERY.</i> THOU SHALT NOT STEAL. <i>Ex. xx. 15."</i></p> |
| <p>Let sorrow bathe each blushing cheek, Bend piteous o'er the tortured slave, Whose wrongs compassion cannot speak, Whose only refuge is the grave. <i>Mrs. Merton.</i></p> | <p>There are Three Millions of Slaves in the United States of <i>Christian (?)</i> America.</p> |
| <p><i>ANTI-SLAVERY.</i> God hath made of one blood all nations. <i>Acts xvii. 26.</i></p> | <p>Is not every slave a brother or a sister, ought we not then to seek for immediate, universal, and unconditional EMANCIPATION.</p> |

Those are man-stealers who
abduct, keep, sell, or buy
slaves.

Grotius, 1650.

Men-buyers
are exactly on a level with
Men-stealers.

Rev. J. Wesley, 1777.

Slaveholding is injustice
which no considerations of
policy can extenuate.

Bishop Horsley, 1785.

I thought it my duty to ex-
pose the monstrous impiety
and cruelty, not only of the
slave-trade, but of slave-hold-
ing itself, in whatever form it
is found. *Gran. Sharpe, 1787.*

Man-stealers! the worst of
thieves; in comparison of
whom, highway robbers and
housebreakers are innocent.

Rev. J. Wesley, 1777.

Liberty is the right of every
human creature as soon as he
breathes the vital air; and no
human law can deprive him
of that right.

Rev. J. Wesley, 1777.

The children of men are by
nature free, and cannot with-
out injustice be either re-
duced to or held in slavery.

Judge Jay, 1786.

The owners of slaves are li-
censed robbers, and not the
just proprietors of what they
claim.

Mr. Rice, Kentucky, 1780.

ANTI-SLAVERY.

Be not partakers
of other men's sins.

ANTI-SLAVERY.

Remember them that are
in bonds as bound with
them.

Heb. xiii. 3.

Anti-slavery.

Where the Spirit of
the Lord is, there is
liberty.

2 Cor. iii. 17.

Proclaim liberty to the
captive, and the opening
of the prison doors to
them that are bound.

Isaiah lx. 1.

Anti-slavery.

Woe unto him that
buildeth his house
by unrighteousness.
Bible.

Every slaveholder is
guilty of reducing
human beings to the
condition of brutes
and things.

There are Seven Millions of
Slaves in the World, held by
professedly Christian nations

Anti-slavery.

In Christian America
there is no Marriage for the
Slaves.

NO UNION
with
SLAVEHOLDERS.

Is not this the fast that I
have chosen, to loose the
bands of wickedness, to undo
the heavy burdens, and to let
the oppressed go free, and
that ye break every yoke.

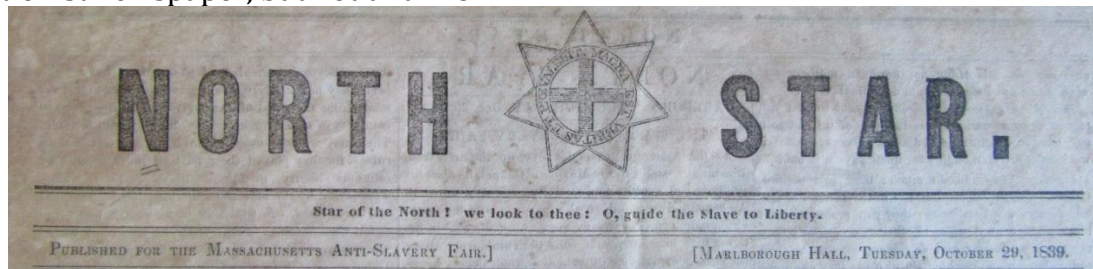
While men despise *fraud*,
and loathe *rapine*, and abhor
blood, they shall reject with
indignation the wild and
guilty phantasy, that man
can hold property in man.

Brougham.

My God what wish can pro-
sper, or what prayer, For
those who deal in cargoes of
despair; Or drive a loath-
some traffic, gauge and span,
And buy the muscles and the
bones of man. *Cowper.*

Handout 1F – Anti-Slavery Bazaar Advertisements from *The North Star* (1839) (MA Historical Society Call Number Bdses 1839 Oct. 29)

Newspaper Banner – Note that the same title was used by Frederick Douglass for his own abolitionist newspaper, but not until 1847.



Selections from Advertisements

ADVERTISEMENTS.

PARISIAN NECK-TIES.
Inquire at the Dighton Arms.

NEEDLE BOOKS,
Of all descriptions, with and without mottos, some unrivalled for beauty and neatness of execution.

GLASS BOXES,
Baskets, and shades, of various sizes and figures, at the Stoneham table.

WROUGHT CAPES AND COLLARS,
At the Plymouth table.

PURSES AND WORK BAGS.
Inquire at the Boston table for splendid articles in this line.

POCKET BOOKS,
Embossed with the kneeling slave, and motto, 'O deliver me!' A very perfect and beautiful impression.

ROSE BUDS AND NUTMEGS:
Emery cushions, which may be mistaken by every eye (but the eye of the needle) for the veritable products of the rose bush and nutmeg tree. At the Lexington table.

GROTON TABLE.
Work boxes, wrought slippers, and gentlemen's linen may be found at this table.

ASHBURNHAM.
Hearth rugs and spool-boxes at this table.

GREENFIELD.

GREENFIELD.
Young ladies' wrought aprons.

LILLIPUTIAN WOODEN WARE,
And a beautiful variety of fancy articles, at the Hingham table.

THE BOOK TABLE
Is supplied with pen-wipers and ink stands, from London. Writing cases, with exquisite drawings, letter-books, music portfolios, children's memorandum books, blotting-books, &c. &c.

ANTI-SLAVERY CHINA WARE.
China sugar dishes, ink-stands, cake-plates and vases, with beautiful designs and mottos—from Elizabeth Pease, Darlington, England.

FROM ENGLAND.
Book-marks, with anti-slavery mottos in Spanish, French and Italian.

ABINGTON TABLE.
Children's dresses of all colors and sizes.

CHILDREN'S HOSIERY AND APRONS,
Of every description, at the Brookline table.

SACHETTES,
Of rare perfumes, from England, at the Boston Arms.

MENAGERIE.
Giraffes, rabbits, cows, dogs, &c. admirably imitated, at the Brookline table.

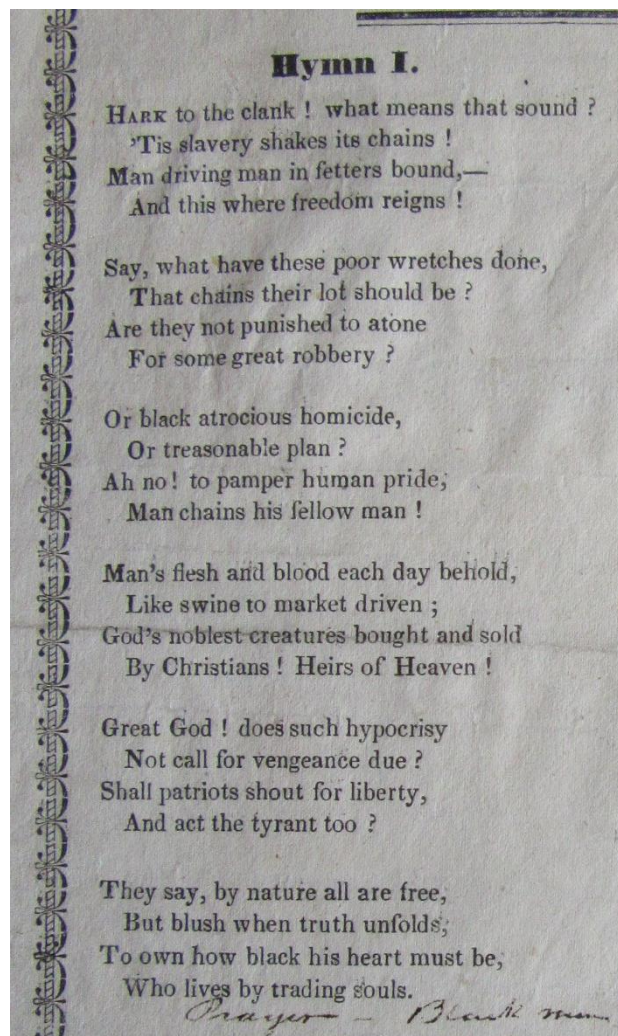
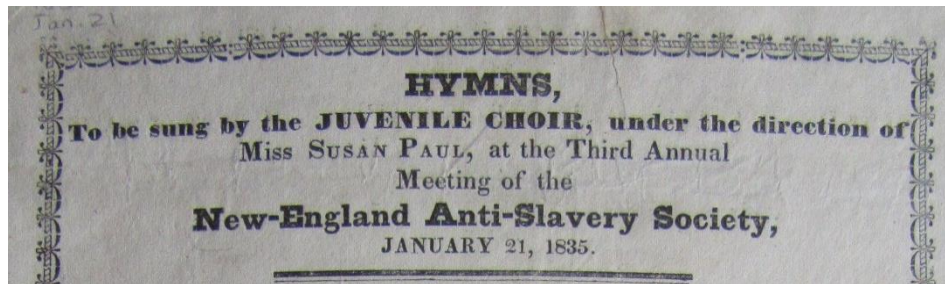
FOR THE DRAWING ROOM.
Petits objets, of exquisite design and execution, of which various uses may be made. They are most approved as card-baskets.

SILK HANDKERCHIEFS AND APRONS
At the City Arms.

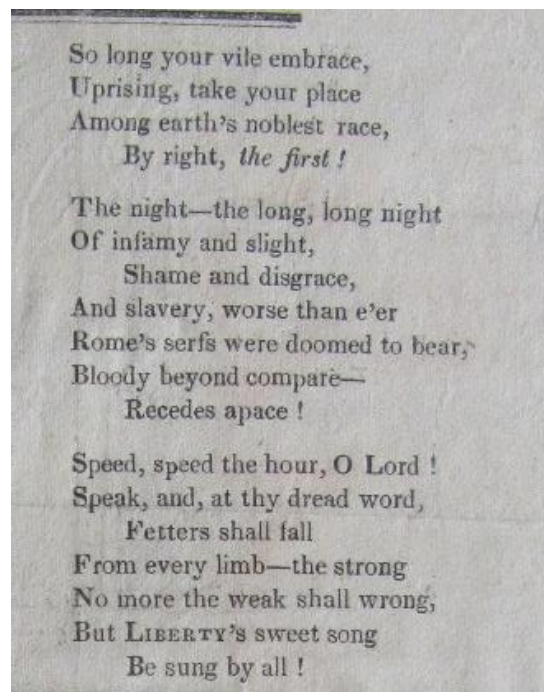
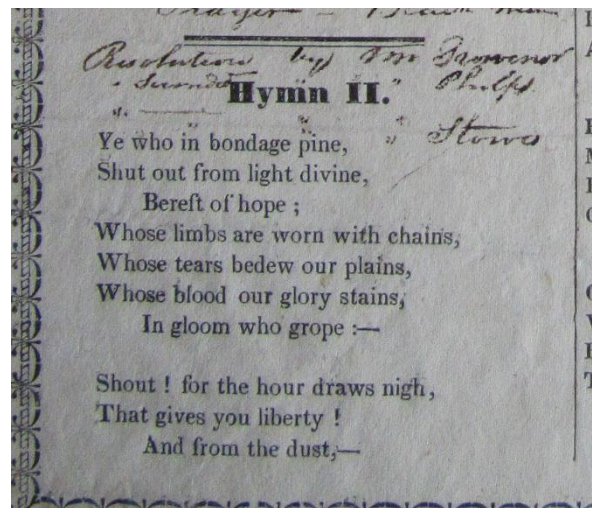
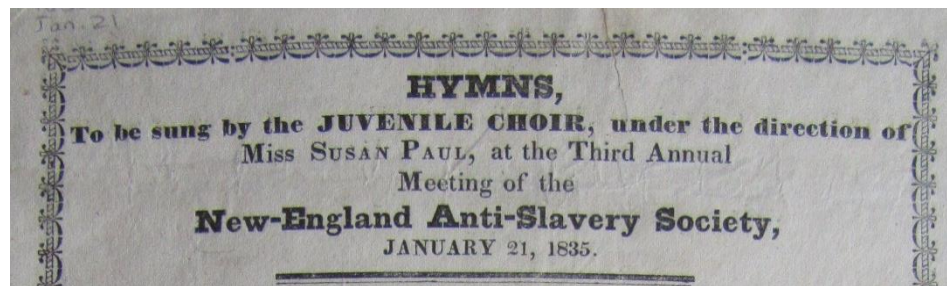
BEAUTIFUL PLANTS,
At the Dedham table.

Songs of the Abolitionists

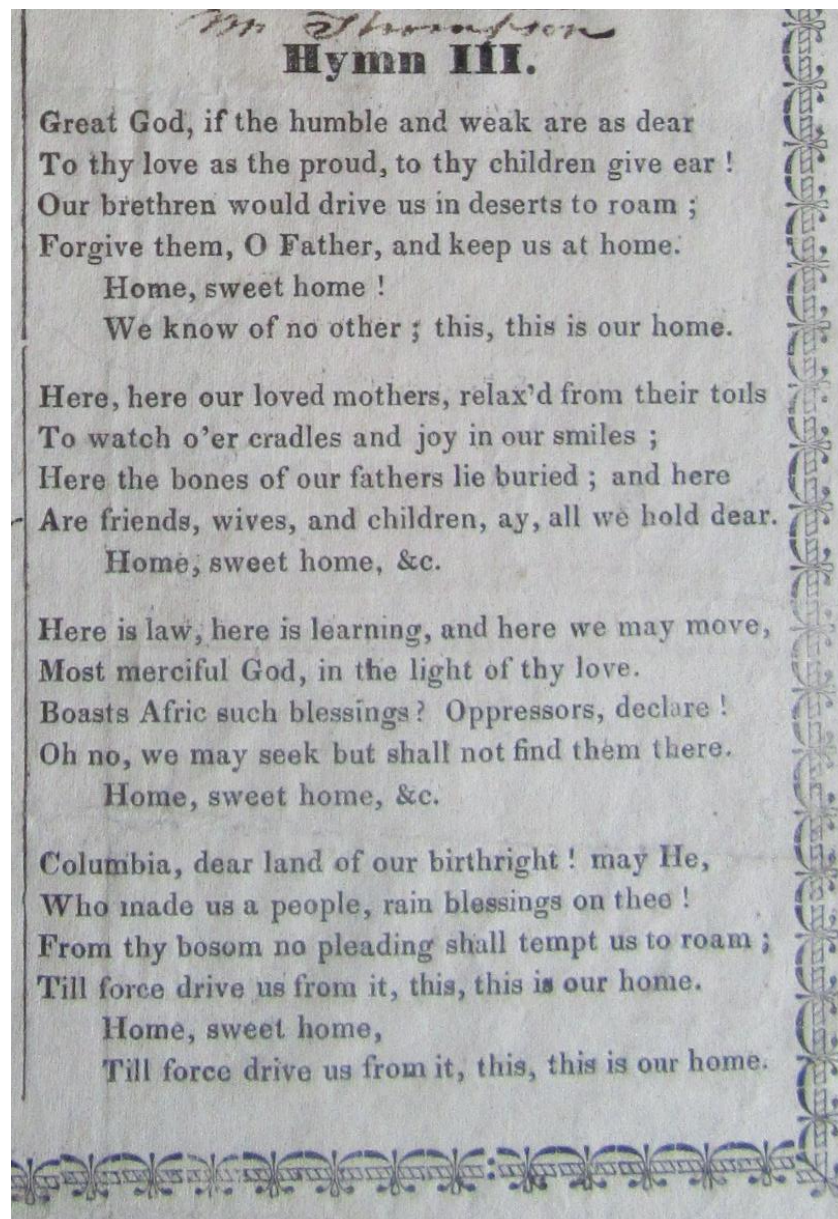
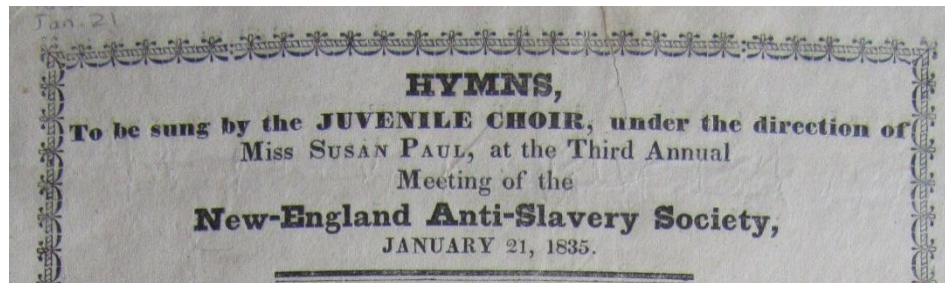
- 1) Hymn 1 from Hymns to be sung by the Juvenile Choir: under the direction of Miss Susan Paul... (MA Historical Society Call Number: Bdses-Sm 1835 Jan. 21)



- 2) Hymn 2 from Hymns to be sung by the Juvenile Choir: under the direction of Miss Susan Paul... (MA Historical Society Call Number: Bdses-Sm 1835 Jan. 21)



- 3) Hymn 3 from Hymns to be sung by the Juvenile Choir: under the direction of Miss Susan Paul... (MA Historical Society Call Number: Bdses-Sm 1835 Jan. 21)



- 4) Untitled Hymn by Maria Weston Chapman from Hymns, for the rural anti-slavery celebration, at Dedham, July 4, 1846 (MA Historical Society Call Number: Bdses 1846 July 4)

H Y M N S ,
FOR THE RURAL ANTI-SLAVERY CELEBRATION, AT DEDHAM, July 4, 1846.

—
H Y M N .

BY MARIA W. CHAPMAN.

TUNE—*Old Hundred.*

Hark ! hark ! — it is the trumpet-call —
“ Rise, in the name of God Most High ! ”
On ready hearts the accents fall,
And firm and full they make reply : —
“ The hour hath come to do and dare !
Bound with the bondmen now are we ;
We'll pour aloft the mighty prayer,
We'll bend in God's own house the knee.”
Stream forth from all your mountains green,
Pour like a flood from ev'ry height ;
With kindling hearts and voices keen,
Swell high the song of truth and right.
A mighty sound the region fills,
A voice from all our fathers' graves !
It comes from all these thousand hills —
“ Woe to the land of human slaves ! ”

—

Handout 1H

Conveying a Message: Bolstering the Cause

You have just entered an anti-slavery bazaar. The materials you have been handed and that you will work with today are from various years throughout the antebellum period, but they all reflect the various methods abolitionists employed to gain support for their cause. Follow the steps below to aid you in your analysis of these methods.

Step 1: Entering the Anti-Slavery Bazaar

- a. What does your wafer say? How would you feel upon receiving this wafer?
- b. What types of goods are being sold at the bazaar? To whom do these goods seem most appealing? Why?
- c. Which items being sold at the bazaar and listed in *The North Star* would appeal to you? Why?

Step 2: Analyzing Broadsides – find each broadside in the room and answer the corresponding questions.

- 1) Broadside i: How do the excerpts from this broadside appeal to the reader? What is the overall tone of these excerpts?
- 2) Broadside i: There are a total of three separate addresses on Broadside i. One concludes with the poem below. Read and annotate the poem. How does it connect to the abolitionist movement? Answer the question in the space below.

In conclusion – though, at the present session of Congress, the cause of liberty has been most shamefully betrayed, there is no real ground for dismay or discouragement. ‘The triumphing of the wicked is short.’ The revolution which has for twenty years been steadily going on, is not to be stayed by any factitious victory or specious compromise, but shall assuredly accomplish its work in due time. As for the Southern traffickers in human flesh, and their Northern accomplices –

‘Ah! vainly they trust, in their arrogant pride,
They can turn back the Truth in her conquerless tide,
While onward she rushes, majestic and free,
Like the Amazon’s wave as it sweeps to the sea.

Let them bind, if they will, the swift clouds as they run –
The storm-bolt, the whirlwind, the tempest of hail –
Turn back the red light to its home in the sun –
Stay the ruin that rides on the wing of the gale!
*But they never shall bind, with a tyrant’s command,
The Spirit of Freedom gone forth in our land;
Or fetter the Truth, as she moves through the word,
With her hand to the sword, and her banner unfurled!’*

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

Francis Jackson, *President*

Edmund Quincy, *Secretary*

- 5) Broadsides were essentially printed materials on oversized sheets of paper that could easily be posted somewhere. Of the three you looked at today, which was the most effective in conveying its message? Why?

Step 3: Songs Analysis

You will be split into separate groups. With your group, analyze the song you have been assigned by answering the questions below.

- 1) What is your song about?
- 2) What images does the author use throughout the song?
- 3) Why would songs be an effective way to communicate a message during the antebellum period?

Handout 1I

Post Anti-Slavery Bazaar Reflection Questions

Please answer the following questions in complete sentences using specific examples from today's class activity.

- 1) What did you think of the anti-slavery bazaar?
- 2) Is a bazaar like this one an effective way to get a message out? Why or why not?
- 3) Are there similar events today connected to social causes that individuals can attend to show their support of a particular cause? If so, what are they? Have students or anyone they know been to such events?

- 4) How would an event like this appeal to a woman more than a man? Overall, do you think women were often involved in social causes during the antebellum period? Would a woman feel encouraged to become involved in a social cause by attending an event like this or by some other means? Why?
- 5) Think of a social cause that you are interested in today. Describe an event you could plan, similar to the anti-slavery bazaar, that you could plan to bolster support for that cause.

Handout 1J
Readings for Jigsaw

Reading 1: Selections from “What Have Women to Do With Slavery? A Dialogue” by Eliza Lee Follen in *The North Star* (1839) (MA Historical Society Call Number Bdses 1839 Oct. 29)

This dialogue, which first appeared in The North Star, a newspaper published for an anti-slavery fair in Boston, a young woman named Harriet and her aunt, Mrs. A., discuss the idea of women being involved in the abolition movement.

Mrs. A: “...if your uncle does not prevent his name from being so disgraced [by Harriet’s involvement in the abolition movement], [your mother] will sign the petitions to Congress with other misguided women,”

Harriet: “...But why is it that you are displeased with what I have done? I thought you told me that you were convinced that slavery is sinful; and you have often said that you felt as much for the poor slaves as I do.”

Mrs. A: “And I dare say I do; but I do not approve of the doings of the abolitionists in the first place; and most of all do I disapprove of women’s meddling with such things...it is evident...that men are appointed by Providence to make and administer the laws; it is a violation of the Divine Order when women interfere in politics. Slavery is the law of the land – it is a political question – and therefore there is a great impropriety in women’s meddling with the subject.”

Harriet responds to her aunt’s objections by stating that the issue of slavery is a moral and religious question. To this, Mrs. A says, “...still, what can women do about it? What, for instance, can an ignorant girl like you do? Mr. A., who has studied the subject faithfully, says that he thinks nothing can be done, especially by northerners, and most especially by women. Doubtless, in the course of Providence, slavery, like many other evils that have passed away, will die out; but what, Harriet, can all these silly women do about it?”

Mrs. A. continues to say that the details of slavery upset her and asks “of what use are my tears and sighs to the poor creatures?” In response, Harriet says sympathy could be meaningful for a slave enduring hardships. She then poses the question of, “Are we not bound to give them our tears, our pity, if we can give no more; may not our prayers meet and unite with their in fervent supplication to the Father of mercies that he would set them free? But we can, O I am sure we can, every woman can, do much.”

Harriet states that an earlier war in Florida was the result of slavery because slaves and natives became allies when the southerners demanded the slaves “...and their children as property, and the Indians defended these, men and women as they thought them, in their natural rights, against the christian [sic] republicans.”

Harriet also states that a good Christian women would also never marry a slaveholder and would hope that a man would see it is a sin through his love for her. "No, never [would I marry a slaveholder], while by these hands I can minister to my necessities; better and happier would it be to be a beggar in the street, a sordid dependant [sic] on a grudging charity, than with my views be the wife of a rich slaveholder."

End of dialogue.

Reading 2: Poems by Eliza Lee Follen

Poem 1 - The Slave Boy's Wish by Eliza Lee Follen in *The North Star* (1839) (MA Historical Society Call Number Bdses 1839 Oct. 29)

I wish I was that little bird,
Up in the bright blue sky;
That sings and flies just where he will,
And no one asks him why.

I wish I was that little brook,
That runs so swift along;
Through pretty flowers and shining stones,
Singing a merry song.

I wish I was that butterfly,
Without a thought or care;
Sporting my pretty, brilliant wings,
Like a flower in the air.

I wish I was that wild, wild deer,
I saw the other day;
Who swifter than an arrow flew,
Through the forest far away.

I wish I was that little cloud,
By the gentle south wind driven;
Floating along, so free and bright
Far, far up into heaven.

I'd rather be a cunning fox,
And hide me in a cave;
I'd rather be a savage wolf,
Than what I am — a slave.

My mother calls me her good boy,
My father calls me brave;
What wicked action have I done,
That I should be a slave.

I saw my little sister sold,
So will they do to me;
My Heavenly Father, let me die,
For then I shall be free.

Poem 2 – “The Slave’s Prayer” to be sung to the tune of to be sung to the tune of “Pleyel’s Hymn” (1859) from “For the Twenty-Fifth National Anti-Slavery Subscription Anniversary, at the Music Hall, Boston, Wednesday Evening, January 26, 1859” (MA Historical Society Call Number Bdses-Sm 1859 Jan. 26)

God of justice! God of Love!
God of mercy! set us free!
From thine awful throne above,
Hear us when we pray to thee!

Crushed and cheated from our birth,
Here upon our bended knee,
Fettered, groaning from our birth,
Listen, Father! Set us free!

Better die than be a slave,
Why in bondage should we be?
There is freedom in the grave –
Father, let us come to thee!

Let us break these fetters then!
Let us say we will be free!
Let us prove that we are men!
Give us death or Liberty!

Poem 3 – “Song for the Friends of Freedom” to be sung to the Tune of “Scots what hae” (1859) from “For the Twenty-Fifth National Anti-Slavery Subscription Anniversary, at the Music Hall, Boston, Wednesday Evening, January 26, 1859” (MA Historical Society Call Number Bdses-Sm 1859 Jan. 26)

I.
Heart to heart, and hand in hand,
Bound together let us stand;
Storms are gathering o’er the land,
Many friends are gone: -
Still we never are alone,
Still the battle must be won;
Still we bravely march right on –
Right on! Right on! Right on!

II.
To the pilgrim spirit tune,
Which nor slave nor master knew,
Onward, faithful, fearless few!
Liberty’s the prize!
Full of hope that never dies,

Lift to heaven your trusting eyes!
Spirits of the free, arise!
Arise! Arise! Arise!

III.
Will you your New England see
Crouching low to Slavery!
Rise and say it shall not be!
More than life's at stake,
Rise, and ever fetter break!
Rise, for Truth and Honor's sake!
Every freeborn soul awake!
Awake! Awake! Awake!

IV.
Listen to our solemn call,
Take no thought what may befall;
Consecrate yourself, your all,
To God and Liberty!
On your spirit's bended knee –
Swear ye death to Slavery –
Swear your country shall be free –
Be free! Be free! Be free!

V.
Soon to bless our longing eyes,
Freedom's glorious sun shall rise;
Now it lights these gloomy skies
Faintly from afar!
Faith and love her heralds are: -
Lo! e'en now her morning star –
Lo! e'en now her morning star!
Hurrah! Hurrah! Hurrah!

Reading 3: Excerpts from *Memoir of James Jackson* by Susan Paul (originally published in 1837) (MA Historical Society Call Number: F73.9.N4 P38 2000)

Published in 1837 and little known today, this memoir is the first biography about an African-American and was also the first work of juvenilia (or children's literature) about a real African-American child. The memoir's author, Susan Paul, was notable in her own right. She came from a prominent African-American family in Boston and was a key member of the Boston Female Anti-Slavery Society. This memoir tells the story of James Jackson, a young African-American boy that Susan Paul had as a student. This memoir was written with children in mind, for Jackson's life serves as an example for other children. Overall, Paul describes Jackson as a kind, thoughtful, prayerful child, who was a dedicated and diligent student and often thought of others before himself. He seemed to leave an impression on all he met due to his wisdom and kindness. (See introduction by Lois Brown for more background on the memoir and on Paul's life).

"Now I think all good children will say that James was a good boy, and they would like to have seen him. Perhaps some one may dislike him because he was coloured. I would ask if James was not *good*; his having a dark skin does not make him *bad*. It is the *conduct* that makes the boys or men or women bad. *God* has made them all, and loves all that are good, and so should we always have courage enough to love any body who is good. Would you love your sister or brother less because they had black or brown hair? Or your father or mother because one had black eyes and the other blue eyes? No, I am sure you would not love them any the less. (71)

"I will tell you a reason why children do not like coloured people. The anecdote was related to me the other day by a gentleman who saw and heard what I am going to tell you. He said, 'As I was passing through one of the most pleasant streets in Boston, my attention was attracted by the crying of a child at some distance before me in the same street. I quickened my pace, and soon came sufficiently near to see that there was a little boy and girl under the charge of a girl considerably older than either of them. When I came near, I saw that the boy trembled and appeared to be much frightened, as I passed them. The large girl said, "Henry, if you don't be still crying, I will carry you down to Belknap-street, and give you to the *old black man*." The poor little fellow put his hand on his mouth, and tried with all his might to stop, but he was so much afraid that he could not. So Sally kept repeating, "Now if you don't stop, I *will certainly* give you to the *old black man*." Then Henry looked behind him, and all about, as though he thought the hand of some frightful old creature was just about to take hold of him, and carry him away to a dreadful place. 'Ah!' said my friend, '*there* is the reason of prejudice against colour. That child will *fear* and *hate* a black man for years. Manhood will scarcely efface his hatred.'"(71-72)

"The amiable disposition of James, made his friends much attached to him. They often gave him little presents of toys, or fruits. Whatever he had that he could divide, was always shared among the other children at home, or his companions at school. He appeared very happy when he was making distribution of his little presents. This was benevolence. There

were *other* boys in school who were *selfish*, that is, they did not care about making others happy; so that when they had received any little present from a kind friend, you might hear them saying to some of the children, 'you shall not have any of this,' or 'this is mine, you have not got any, and I will not give you any of mine.' I have told you that James appeared very happy while he was distributing his little presents, but the selfish boy did not appear to be happy, for he looked ill natured, as if he did not love anybody. There is one short verse that the blessed Saviour repeated to those that used to be with him, which James kept in his mind, and acted as it told him to act. Now if you will remember it, I will write it down in large letters. These are the words, *Do unto others as you wish them to do unto you*" (79).

Paul then recounts a story of how James saw boys being mean to an older woman. It greatly distressed him, and it made him think how he would want to be treated if he was in her position. Paul notes that, "Now this was doing unto others as you would wish others to do unto you. If every one would obey this precept as they ought, no person would be despised or abused because they are poor, or because they had a dark skin, nor for any other reasons but because they are bad, and even then, we should pity and not despise them" (80).

"One day while at school, his teacher told the children that there were a great many thousands of their color who were not allowed to read, who had no schools, nor any books. These persons she said were slaves. The fathers and mothers of a *great great* many children could not do as they pleased with them, because other men said that they could sell them or do what they pleased with them; they are called slaves. These men did not want the slaves to know any thing about read in the Bible. So they kept the children from school, and while you are at school they make the slaves work very hard, and because they don't know any thing at all about the word of God they are sometimes very wicked. Then they are cruelly whipped. So they live and die without ever going to school, or being taught by kind Sabbath school teachers. 'And now' said she, 'will these children pray to God for the little slave children and their parents?'

When James went home, he said to his mother, 'Mother, I have heard to-day about the poor slaves,' and 'my teacher said, we might pray for them; now Ma, how shall I pray?' 'O James,' said she, 'your teacher has told you much about them, - ask for them just what you think they need.' After a few moments of reflection James retired, and was heard to offer the following simple prayer with much feeling. 'O Lord, pity the poor slaves, and let them be free, that they may have their liberty, and be happy as I am, - and may they have good teachers to learn them to read, as I have, and make them all very good. Amen.'

...I fear there are many who believe the God must influence men to be willing to give the captive slaves his liberty, and his rights, who do not ask God as constantly as he did, that he would do it. We are taught to pray for men in all conditions.

You will see, if you look back to the short prayer of James, that he prayed that the poor slaves might be as *happy as he was*. This was doing as our blessed Saviour told those who loved him to do, when he said, You shall love your neighbor as yourself. Will you remember and offer the same prayer for slaves and all in distress?" (89-90)

One day, James became very ill while at school. He went home and grew worse. He asked for his teacher to visit. When she arrived, he told her he did not want to get better because he wanted to die and be with his Savior, even when she asked him if he was ready to leave school and his mother. Shortly thereafter, James died peacefully, still talking about how much he loved his Savior (98-99).

“Now you have read all I have to say about James: you see how obediently he lived, and how happily he died. What do you remember particularly that you have read about him in this book?

Do you wish to be happy? Then you must be good; and you can’t be good without trying, and sometimes trying very hard too. Do you think it was easy for James to be kind to boys who were unkind to him? If it was, then it may be easy for you.”

“Now, do you remember the words written in large letters which he use to think of so often? I will write them again here, so that you can find them easily when you want to look at them. Here they are:

THOU, GOD, SEEST ME!

LOVE YOUR ENEMIES; - AND

DO UNTO OTHERS AS YOU WISH OTHERS TO DO UNTO YOU.

If you remember the first line, which I have written in large letters, you will not be inclined to do what you are forbidden to do by your parents, if they *are* out of your sight.

When you think of the second, you will not be inclined to injure those who have done wrong to you.

And if you always recollect the last, you will not injure any person who is poor, or in distress, or colored.

All who read this book, if they do not love God must have a new heart. Will not all pray to God that their hearts may be changed; so that when they die, they may feel sure that they shall go to be with the blessed Saviour *for ever*, where they may join with James, and sing glory to God and the Lamb, and when a thousand years are needed, then the song will be sweet as ever, and all the good angels will join in singing this song of praise to God and the Lamb:

Ten thousand thousand are their tongues,

But all their joys are one.

Reading 4: Selections from “To Mothers in the Free States” By Mrs. E.L. Follen (1855) (MA Historical Society Call Number: Coal Bin Serials Am Anti-Slavery)

“I speak to mothers. The mothers in the Free States could abolish slavery; American mothers are responsible for American slavery.” (1)

“My countrywomen, let me ask you a few questions...Do you, when you so look at the child and the man, and bring home to your heart the memory of this happy darling boy playing at your feet or laughing in your lap, your heart running over with love and joy, do you sometimes think what would have been your desolation of soul at his being snatched from you and sold for a slave, condemned to life long ignorance, hard labor, and brutal treatment, –bereft, both of childhood and manhood, – and you, left with a breaking heart, forced to submit in silence, or endure the lash should your murmur? And now when you rejoice in the manhood or your grown-up son, and his possible happy future, and find your waning existence brightened by the sunshine of his early days, do you remember the slave that has no childhood, no youth, no manhood, and is poor mother who can never know you joy?” (1)

“The slaveholder has, by law, the same power over his slaves as he has over his cattle. He puts them up on the auction-block to be examined by a butcher. The poor girl whom he owns may not refuse to do his bidding, let the act he commands be what it will; if she disobey him, he may punish her in any way he pleases; if she forcibly resists, he may flog her to death. The law of the land and the customs of society give her to him. She is his slave.” (2)

“Do you not – I address every mother in the land – do you not know that such irresponsible power must be abused? Would you trust your own husbands or sons with such power? Would you dare accept it yourselves?” (2)

“You will, perhaps, say to me ‘these things may be as you state them, but what can women, -- what can we mothers do? why make ourselves miserable at the thought of these terrible facts, when we can do the poor sufferers no good? what can we do?’ I answer, you can do everything; I repeat, you can abolish slavery. Let every mother take the subject to heart, as one in which she has a personal concern. In the silence of night, let her listen to the slave-mothers crying to her for help. Let her prayer for them be her ‘Soul’s sincere desire.’ Let her be faithful to her vow, ‘in season and out of season,’ and watch every opportunity and means of doing, or saying, or suffering anything she can for these poor, dumb and helpless creatures. Let her seek for light how she can best serve their cause. Let the desire to serve them go with her where she goes, and dwell a perpetual presence in her home. Let her heart, her understanding, her thoughts, be ever on the alert in their cause. While she must ask for heavenly wisdom to guide her, she must take no council from her fears; she must call no man master.” (2)

“We are the greater sinners, for we have the baser motives for our share in this iniquity.”
(3)

“Mothers in the Free State, I tell you no idle dream; I present no visionary impracticable idea. I tell you the simple truth, when I say you can, if yfou [sic] will, abolish slavery. The tender heart of the boy is in the hands of the mother. From her he receives his first impressions of right and wrong – impressions which remain to him through life, mingled with the memory of his first and happiest hours. When he is tempted to abandon the highest right, to make a compromise with wrong, to adopt a time-serving policy dignified by the name of prudence and defended on the plea of necessity; then shall the memory of his mother and her faithful words come back to him – the angel of his earl days. IN that presence, the tempter shall stand rebuked, and take his true shape of cowardice and sin. Therefore, O my country-women, I call upon you, I plead with you to take up this cause with a heroic faith, a martyr-like fidelity, an unquenchable courage!” (4)

“But the time has come when woman must come to the rescue in this land. As women, our all is at stake. We have, above every other motive, that especial call for our devotion – our children. They are, at once, the pledges of our sincerity and the tests of our courage. Let us not be found wanting.” (4)

Reading 5: Excerpts from “What have we, as individuals, to do with slavery?” By Susan C. Cabot (1855) (MA Historical Society Call Number: Coal Bin Serials Am. Anti-Slavery)

Susan C. Cabot begins her essay by summarizing the common responses Northerners have to the slavery question, which include the idea that it's a Southern problem, it's too distressing to think about, and the attitude that because Northerners can't do anything about it there's no use thinking about it. Cabot responds to these ideas by suggesting that speaking out against slavery is a duty that “Christianity lays upon her disciples” (1).

“In reply to the remarks we have cited, we would say that our interest of the slave springs from the same source as our interest for the poor; we cannot say, My heart shall flow out for the white woman, and not for the black, for the free woman, and not for the bond.” (2)

“To bear one another's burdens came from the lips of Jesus Did not his life show us how to do this? When he called the leper to him, had not his heart overflowed with love and compassion and the thought that this too is a child of God, would he not have felt nervous, and questioned the prudence and propriety of touching him?” (2-3)

“When some delicate woman, brought up in the refinements of life, visits the hovel of the poor drunkard, and sees the object of her charity so disfigured that hardly a trace of humanity is left, she, all the more, longs to bring back the soul to this degraded temple, that it may again assert its origin. Her heart does not grow cold by criticism, but burns with a new desire, at the sight of this ruin, to do something to restore this fallen one. But this poor creature is white; hence her ears are quick to hear any suggestions to break the sinful chains that bind him to the earth. She does not ask herself to what country he belongs; she knows he is a child of God, and that is enough. But the poor negro whose dark skin we are unaccustomed to, whose chains are riveted by the hand of the white man, whose degradation is completed by the avarice of selfishness, must be pleaded for, must be reasoned about, before we can penetrate the prejudice that hardens the heart against him – a prejudice which blinds the eye of justice, and makes us forget that this too is a child of God; and one whom, could the curtain be raised, perhaps we should see nearer the throne of grace than, in our short-sightedness, we imagined. By whose fiat did this dark skin come into the world? Are we to question the wisdom of his existence? Are we to judge the Almighty?” (3)

“Let one sin be mentioned which does not, almost of necessity, spring from the atheistic root of slavery! From the time when Joseph was cast into the pit by his brothers down to the present hour, its poisonous root has sent forth its shoots; and here, in this so called land of freedom, it flourishes in the plantations, and is exhibited on the auction block. We are longing and looking for the hour when the sin that has sold our brother shall, through much sorrowing and many tears, be so repented of that on bended knee and in deep humiliation we shall ask pardon for our great iniquity....let us take all that we have, and make a pilgrimage in the search for what we have lost, till we find ourselves again in the arms of truth and justice. We have done this great sin in the sight of Heaven; let us pray to be

released from its weary bondage that our souls may be refreshed by peace of conscience. Let this slavery become a history to be told to our grandchildren, taking its place with that record of sins of which the floods of heaven were opened to destroy all likeness from the face of the earth. Let us pray for that mercy which shall allow us an ark of safety in the integrity of our determination: that we may rise above these dark waters which threaten to destroy the life of our souls." (6-7)

Analysis Questions for Women Abolitionist Sources

Each group has a source written by a woman involved in the Massachusetts abolition movement. Each group will complete the questions 1-5. Once all groups have completed their questions, new groups will be created with one representative from each group. Each representative should share the questions below. Once everyone has shared their source, discuss questions 6-8 and write a response to each.

- 1) Summarize your source. Overall, what is its main message about the abolition movement?
- 2) Based on the content of your source, is it clear that your source is written by a woman? Why or why not?
- 3) What is the specific audience for your source? Given that audience, how does your source appeal to women specifically?

4) Why was it necessary to appeal to women separately? What does your source tell you about how their opinions may be different from that of men?

5) If you were a citizen of Massachusetts at the time, how would this source inform your opinions of slavery and the abolitionist movement?

Questions 6-8 are to be completed with group of representatives from other sources.

6) Now that you have heard from other groups, list the methods used to appeal to women.

7) Which source do you think was most effective in appealing to women? Why?

8) Could these sources also succeed in gaining male support for the abolitionist cause? Why or why not?

Handout 1L

The Outcome of Women's Roles in the Anti-Slavery Movement: Analyzing Data

Source 1 – Account Records of the Massachusetts Anti-Slavery Society, 1853-1854 in *Proceedings of the Massachusetts Anti-Slavery Society at the annual meetings held in 1854, 1855, and 1856...* (MA Historical Society Call Number: Box 1856)

| | | |
|---|---|-----|
| Dr. | The Massachusetts Anti-Slavery Society in account with Samuel Philbrick, Treasurer. | Cr. |
| <i>Receipts into the Treasury of the Massachusetts Anti-Slavery Society, from</i> | | |

| | | |
|---|---|-------------|
| Dr. | The Massachusetts Anti-Slavery Society in | |
| <i>Receipts into the Treasury of the Massachusetts Anti-Slavery Society, from</i> | | |
| <i>January 1, 1853, to January 1, 1854.</i> | | |
| | | T |
| Balance in Treasury on the first of January, 1853, | - - - - | \$ 323 62 |
| Received from proceeds of Anti-Slavery Bazaar, Boston, | - - - - | 3,160 72 |
| “ “ “ “ Fair, Worcester, | - - - - | 350 00 |
| “ “ Old Colony Anti-Slavery Society, at sundry times, | - - - - | 21 00 |
| “ “ Reading “ “ - - - - | - - - - | 15 00 |
| “ “ Essex County “ “ at sundry times, | - - - - | 32 00 |
| “ “ West Brookfield “ “ - - - - | - - - - | 50 00 |
| “ “ Middlesex Co. “ “ - - - - | - - - - | 7 00 |
| “ “ Worcester Co. South Anti-Slavery Society, at sundry times, | - - - - | 68 43 |
| “ “ Stoneham Female “ “ - - - - | - - - - | 4 00 |
| “ “ Hingham “ “ - - - - | - - - - | 5 00 |
| “ “ Worcester County North “ “ - - - - | - - - - | 30 00 |
| “ “ Weymouth Female “ “ - - - - | - - - - | 100 00 |
| “ “ West Brookfield Female “ “ - - - - | - - - - | 6 67 |
| “ “ Ladies' Society at Hyannis, - - - - | - - - - | 5 00 |
| “ “ Friends in Abington, - - - - | - - - - | 140 00 |
| “ “ Women of East Abington, - - - - | - - - - | 40 15 |
| “ “ Collections at Annual Meeting, - - - - | - - - - | 541 79 |
| “ “ “ N. E. Convention, - - - - | - - - - | 473 48 |
| “ “ “ on Fourth of July celebration at Abington, | - - - - | 58 97 |
| “ “ “ First of August celebration at Framingham, | - - - - | 61 86 |
| “ “ individual donations, pledges, and subscriptions, and from | - - - - | |
| collections by Agents at public meetings and of individ- | - - - - | |
| uals, as published monthly in the <i>Liberator</i> , | - - - - | 2,426 13 |
| Total amount of receipts, | - - - - | \$ 7,920 82 |
| I have examined the foregoing account of the Treasurer, and find it correct. | | |

account with Samuel Philbrick, Treasurer.

Cr.

The Disbursements, during the same period, have been as follows, viz:—

| | | |
|--|-------|-------------|
| To Parker Pillsbury, for his services and expenses as Agent, | - - - | \$ 470 41 |
| " Lucy Stone, for her " " " " | - - - | 28 05 |
| " Rent of Office and taxes, - - - - - | - - - | 267 29 |
| " Samuel May, Jr., General Agent, for services, - - - - - | - - - | 749 99 |
| " " " " for expenses as Agent, - - - - - | - - - | 38 93 |
| " Lewis Ford, for services, - - - - - | - - - | 4 00 |
| " Daniel Foster, for services and expenses as Agent, - - - - - | - - - | 260 12 |
| " Robert F. Wallcut, for services in office, - - - - - | - - - | 492 84 |
| " C. L. Remond, for services as Agent, - - - - - | - - - | 19 48 |
| " Sallie Holley, for services and expenses as Agent, - - - - - | - - - | 338 50 |
| " G. B. Stebbins, " " " " - - - - - | - - - | 147 27 |
| " A. T. Foss, " " " " - - - - - | - - - | 52 77 |
| " Treasurer American Anti-Slavery Society, - - - - - | - - - | 3,460 72 |
| " Expenses of Annual Meeting in Boston, including Reporting, - - - - - | - - - | 217 48 |
| " " New England Convention, in Boston, - - - - - | - - - | 96 11 |
| " Reporting Speeches at " " - - - - - | - - - | 50 00 |
| " Expenses of Fourth of July celebration, at Abington, - - - - - | - - - | 34 33 |
| " " First of August " Framingham, - - - - - | - - - | 51 58 |
| " Fifty copies of <i>Liberator</i> sent members of Congress, - - - - - | - - - | 32 50 |
| " Stephen S. Foster, for services and expenses as Agent, - - - - - | - - - | 128 64 |
| " J. J. Locke, " " " " - - - - - | - - - | 38 39 |
| " Printing Annual Report and other publications, - - - - - | - - - | 187 00 |
| Total expenditures, - - - - - | - - - | \$ 7,166 38 |
| Leaving balance in Treasury, January 1, - - - - - | - - - | 754 44 |

E. E.

SAMUEL PHILBRICK, TREASURER.

BROOKLINE, January 3, 1854.

BOSTON, January 9, 1854.

EDMUND JACKSON, AUDITOR.

rect and properly vouched.

Source 2 –Account Records of the Massachusetts Anti-Slavery Society, 1854-1855 in
Proceedings of the Massachusetts Anti-Slavery Society at the annual meetings held in 1854, 1855, and 1856... (MA Historical Society Call Number: Box 1856)

Dr. The Massachusetts Anti-Slavery Society in account with Samuel Philbrick, Treasurer. Cr.

| Dr. The Massachusetts Anti-Slavery Society in | |
|--|-------------|
| <i>Receipts into the Treasury of the Massachusetts Anti-Slavery Society, from January 1, 1854, to January 1, 1855.</i> | |
| Balance of old account, | \$ 754 44 |
| Received from proceeds of Ladies' Anti-Slavery Bazaar, Boston, (1853-4) | 3,310 22 |
| " " Collections and Donations at Annual Meeting, - - - | 349 60 |
| " " Proceeds of Anti-Slavery Fair, at Fitchburg, 1854, - - | 210 11 |
| " " " " " at Leominster, " - - | 60 00 |
| " " Legacy bequeathed by Amos P. Morse, late of Methuen, | 25 00 |
| " " Collections and Donations at New England Convention, - | 684 99 |
| " " " at Framingham Celebration, 4th of July, - | 187 04 |
| " " " at Abington Celebration, 1st of August, - - | 136 32 |
| " " Weymouth Female Anti-Slavery Society, - - - | 150 00 |
| " " Collections, Subscriptions, and Donations received during the year, as published from time to time in the <i>Liberator</i> , | 2,867 55 |
| <hr/> | |
| Total amount of receipts, | \$ 8,735 27 |
| I have examined this account of the Treasurer, a | |

account with Samuel Philbrick, Treasurer.

Cr.

The Disbursements, during the year, have been the following:—

| | |
|---|--------------|
| To Francis Jackson, Treasurer of American Anti-Slavery Society, | - \$4,870 22 |
| " Robert F. Wallcut, for his services in office, - - - - - | 482 13 |
| " Office Rent and Taxes, - - - - - | 270 87 |
| " Samuel May, Jr., for his services as General Agent, - - - | 800 00 |
| " " " " " Travelling expenses during the year, - | 31 90 |
| " Expenses of Annual Meeting, in Boston, - - - - - | 197 80 |
| " sundry Bills for Printing, - - - - - | 6 75 |
| " Expenses of New England Convention, - - - - - | 145 21 |
| " " Fourth of July Celebration, at Framingham, - - | 36 40 |
| " " First of August " Abington, - - - | 38 02 |
| " Reporting at New England Convention, \$35.00; at Framingham Cel- | |
| ebration, \$15.00; at Celebration at Abington, \$25.00, - - - | 75 00 |
| " W. L. Garrison, for his Services and Expenses as Agent, - - | 27 77 |
| " Andrew T. Foss, " " " " - - - | 542 28 |
| " Charles C. Burleigh, " " " " - - - | 107 32 |
| " J. T. Sargent, " " " " - - - | 3 50 |
| " E. A. Stockman, " " " " - - - | 75 20 |
| " Charles L. Remond, " " " " - - - | 63 58 |
| " S. S. and A. K. Foster, " " " " - - - | 203 78 |
| " Lewis Ford, " " " " - - - | 29 04 |
| " <i>Liberator</i> furnished members of Congress, per order of the Board, | 60 00 |
| Total amount of disbursements, - - - - - | \$8,066 77 |
| Leaving balance in Treasury, January 1, 1855, - - - | 668 50 |
| E. E. | \$8,735 27 |

SAMUEL PHILBRICK, TREASURER.

BROOKLINE, January 1, 1855.

BOSTON, January 19, 1855.

EDMUND JACKSON, AUDITOR.

nd find it correct.

Analysis Questions

- 1) In 1853 – 1854, how did the Massachusetts Anti-Slavery Society make money?
What made the most money for the society?

- 2) In 1853-1854, what were the expenses of the Massachusetts Anti-Slavery Society?
Which expense cost the most? Which expense cost the least?

- 3) In 1855 – 1856, how did the Massachusetts Anti-Slavery Society make money?
What made the most money for the society?

- 4) In 1855-1856, what were the expenses of the Massachusetts Anti-Slavery Society?
Which expense cost the most? Which expense cost the least?

- 5) Were you surprised by any of the expenses listed? Why or why not?

6) What are the major similarities and differences between source 1 and source 2?

7) Is it possible to tell the impact of female abolitionists from this data? Why or why not?

8) Overall, how does this data inform your opinions of the Massachusetts Anti-Slavery Society?