

# Juneteenth and Emancipation



Lucius Stebbins, "Reading the Emancipation Proclamation," Hartford, Connecticut, 1864 (The Gilder Lehrman Institute, GLC07595)

# Juneteenth and Emancipation

BY JASON BUTLER

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## UNIT OVERVIEW

This unit is one of the Gilder Lehrman Institute’s Teaching Literacy through History™ resources, designed to align with the Common Core State Standards. These units were developed to enable students to understand, summarize, and evaluate original sources of historical significance. Through a step-by-step process, students will acquire the skills to analyze, assess, synthesize, and develop knowledgeable and well-reasoned viewpoints on primary source materials.

Over the course of four lessons, students will analyze primary source documents that convey the realities of slavery in the United States, represent various viewpoints on emancipation, and provide context for the federal holiday of Juneteenth, which is the most widely recognized commemoration of slavery’s end. Students will read and assess different types of documents not only to comprehend the language of the text but also to infer meaning and integrate historical context. They will use textual evidence to draw conclusions and present arguments as directed in each lesson, including debating whether Juneteenth is the date that should be celebrated as the end of slavery in the United States.

## UNIT OBJECTIVES

Students will be able to

- Analyze primary source documents
- Summarize the meaning of primary source texts
- Infer meaning from primary source texts
- Answer critical thinking questions related to the texts
- Use evidence from texts to formulate arguments or support interpretations

## ESSENTIAL QUESTIONS

- Before the ratification of the Thirteenth Amendment, how did different groups of people feel about emancipation?
- What date should be celebrated as the end of slavery in the United States?
- What challenges and opportunities did newly emancipated men, women, and children face?

**NUMBER OF CLASS PERIODS:** 4-5

**GRADE LEVEL(S):** 6-12

CCSS.ELA-LITERACY.RH.6-8.1 Cite specific textual evidence to support analysis of primary and secondary sources.

CCSS.ELA-LITERACY.RH.6-8.6 Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

CCSS.ELA-LITERACY.RH.9-10.1 Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-LITERACY.RH.9-10.9 Compare and contrast treatments of the same topic in several primary and secondary sources.

CCSS.ELA-LITERACY.RH.11-12.1 Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

CCSS.ELA-LITERACY.RH.11-12.2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

CCSS.ELA-LITERACY.RH.11-12.9 Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources

CCSS.ELA-LITERACY.W.11-12.2.B: Develop the topic thoroughly by selecting the most significant and relevant facts, extended definitions, concrete details, quotations, or other information and examples appropriate to the audience's knowledge of the topic.

## HISTORICAL BACKGROUND

Juneteenth is the most widely recognized, long-lived Black commemoration of slavery's demise. Juneteenth marks June 19, 1865, when federal troops commanded by General George Granger arrived in Galveston, Texas, to proclaim freedom to the state's Black residents. The Emancipation Proclamation itself, ending slavery in the Confederacy (at least on paper), had taken effect two and a half years before, and in the interim, close to 200,000 Black men had enlisted in the fight. As one former enslaved man recalled, "the 19th of June wasn't the exact day the Negro was freed. But that's the day they told them that they was free. . . . And my daddy told me that they whooped and hollered and bored holes in trees with augers and stopped it up with [gun] powder and light and that would be their blast for the celebration."

Celebrations continued in 1866 with church services where ministers and educators reminded parishioners of the solemn beauty of the occasion, of their duty as emerging citizens, and their profound right in the pursuit of legal equality, themes that continue to resonate in Juneteenth commemorations. Juneteenth quickly became a counter-narrative to the displays of Confederate glorification of the Lost Cause.

Juneteenth pageants reminded audiences of slavery and revolts, the sorrow songs, abolitionism, Abraham Lincoln and John Brown, the Underground Railroad, Booker T. Washington, and northern philanthropy. Photographs of Juneteenth depict Black Civil War veterans, some in uniform. Pageants in the early twentieth century marking Juneteenth included "Born to be Free." Even in a time of Jim Crow and violent terrorism, spirituals such as "Nobody Knows the Trouble I've Seen," "Swing Low, Sweet Chariot," and "We Are Climbing Jacob's Ladder" infused hope in dark times. Juneteenth celebrants enjoyed picnics, barbecues, baseball games and other sports. They decorated carts and later automobiles with flowers.

After a lull in such festivities in the World War II period, Juneteenth's spread was amplified by the migration of Black Texans across the nation. After the assassination of Martin Luther King Jr., the organizers of the Poor People's March connected their effort with Juneteenth. The march ended with a ceremony attended by about 50,000 at the Lincoln Memorial on June 19, 1968. In 1973, the Reverend C. Anderson Davis, former president of the Houston NAACP, began a campaign to revive Juneteenth as "Emancipation Day" in Texas. The Black Lives Matter movement further pushed the significance of Juneteenth and led to the establishment of a federal holiday in 2021.

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## LESSON 1

### OVERVIEW

In the first lesson, students will analyze a Civil War recruitment broadside and the call for African Americans to serve in the US Armed Forces. They will explore questions of whether African Americans should have fought in the war and what effects their service had.

### IN CONTEXT

Frederick Douglass (1818–1895) was one of the most prominent and influential Americans in the abolition movement. After escaping from slavery in Maryland in 1838, Douglass became a renowned orator, author, and abolitionist leader who fought to secure civil rights for Blacks and women before, during, and after the Civil War. His was one of the voices that helped persuade President Abraham Lincoln to allow African Americans to fight for the Union Army. That decision was one of the most impactful ones faced by Lincoln, who granted that authorization in the Emancipation Proclamation and gave the Army a decisive boost in the war’s late stages.

Douglass published the first “Men of Color, To Arms! To Arms!” recruitment broadside or poster in March 1863. Different versions were mass-produced throughout the Union. The edition featured in this lesson was printed in Philadelphia and incorporated excerpts from an address and resolution given on July 6, 1863, by Ebenezer Bassett (1833–1908) encouraging Black men to join the military. Bassett was a prominent educator, abolitionist, civil rights leader, military recruiter, and diplomat who broke many color barriers in his life and was the principal of the Institute for Colored Youth in Philadelphia when he gave this address.

### MATERIALS

- “Men of Color, To Arms! To Arms!” recruitment broadside, US Steam-Power Book and Job Printing Establishment, Philadelphia, 1863, The Gilder Lehrman Institute of American History, The Richard Gilder Personal Collection, a gift by Lois Chiles in memory of Richard Gilder, GLC10021.
- Excerpt from the text of the “Men of Color, To Arms! To Arms!” recruitment broadside
- Analyzing the Text activity sheet

### PROCEDURE

#### Pre-activity

1. This pre-activity serves as a pre-assessment to gauge student understanding and as an anticipatory set to engage student interest. At the end of Lesson 4, you may wish to ask students to answer all three questions.
2. Have students answer at least one of the Essential Questions. You may choose to assign one or two questions to each student, have students choose one question to answer, or require students to answer all three questions.
  - a. Before the ratification of the Thirteenth Amendment, how did different groups of people feel about emancipation?
  - b. What date should be celebrated as the end of slavery in the United States?
  - c. What challenges and opportunities did newly emancipated men, women, and children face?



3. Lead a discussion in which some students share their responses. Make sure to provide an environment in which students are engaging in civil discourse. If students provide answers that you consider problematic, take the opportunity to gently redirect students' thinking by looking at the historical record or primary sources. Try to give your students food for thought that will help them understand and learn from the lessons that follow.

Your students' views may be shaped by a lack of key understandings about the realities of slavery, such as

- Families were routinely split up, as individuals were sold off and not able to see their loved ones ever again.
- Enslaved women often were raped by slaveholders.
- Enslaved people were forced to work despite illness, injury, or fatigue.
- Enslaved people received punishments ranging from deprivation of food, rest, and sleep to torture and death.
- Enslaved people often were prohibited from practicing religion and developing literacy.
- Enslaved people typically had no legal rights that Whites had to respect.

You may be able to help students grasp slavery's inhumanity with a discussion about basic human rights such as the freedom to make life choices, the freedom of movement, the right to privacy, and the right to be part of a family unit. You could ask students how important these rights are and whether they feel all people should be entitled to them.

### Activity

1. *Hook activity:* Have students respond verbally or in writing to the question "Whose responsibility is it to end injustice?" Before they respond, you may explain or provide examples of injustice if you feel some of your students do not understand the term.

Lead a discussion in which some students share their responses. This is a compelling question with many valid responses.

2. Share the "Men of Color, To Arms! To Arms!" poster with your class. Provide brief background on the Emancipation Proclamation, which was issued only a few months before the poster was printed. Give students several minutes to read and think about the poster before beginning a class discussion.
3. Discussion questions could include
  - Who do you think created this poster?
  - What was its intended effect?
  - Where do you think it was created or distributed?
  - How do you think different groups of people reacted to this poster?

Ask students to provide evidence, preferably from the poster, to support their responses.

4. Ensure that by discussion's end, students understand that the poster was created to motivate Black men to fight for the Union in the Civil War, and that approximately 200,000 did so in the Army and Navy.
5. Distribute the excerpt from the text along with the Analyzing the Text activity sheet, either electronically or in hard copy. Divide the class into groups of three or four.

6. “Share read” the excerpt with the students. This is done by having the students follow along silently while you begin reading aloud, modeling appropriate rhythm and inflection. Ask the class to join in with the reading after a few sentences while you continue to serve as the model for the class. This technique will support struggling readers as well as English language learners (ELL).
7. Have each group collaborate to complete the activity. Groups may complete one activity sheet or each student may complete their own activity sheet.
8. Lead a discussion in which some students share out their group’s responses to the activity sheet. You may use the following questions to stimulate further discussion:
  - Why do you think some Black men were motivated to fight?
  - Why do you think some Black men decided not to fight?
  - How do you think Black soldiers were treated by White Union soldiers or officers?
  - Are there other steps that you think Black men could have taken in order to “show . . . that we are worthy to be freemen”?
  - What do you think soldiers of different races proved by fighting in the Civil War?

Ask students to provide evidence, preferably from the text, for their responses.

### **Post-activity**

As a post-assessment to gauge the development of students’ thinking, you may ask them to respond to the three Essential Questions again.

## LESSON 2

### OVERVIEW

In the second lesson, students will analyze an engraving of a celebration of emancipation from a newspaper as a class as well as one of two political illustrations revealing strong perspectives on President Lincoln and the emancipation of enslaved people.

### IN CONTEXT

Abraham Lincoln was as much a villain in the South as he was a hero in the North. His election to the presidency in 1860 was so problematic that seven Southern states seceded even before his inauguration. The deeply polarizing issue of slavery—and how Lincoln would deal with it—was discussed and debated in hundreds of newspapers across the country.

### MATERIALS

- Frederick Dielman, “Celebration of the Abolition of Slavery in the District of Columbia by the Colored People, in Washington,” *Harper’s Weekly*, May 12, 1866, p. 300, The Gilder Lehrman Institute of American History, GLC01733.
- J. L. Magee, “Emancipation,” Philadelphia, 1865, The Library of Congress, Rare Book and Special Collections Division, The Alfred Whital Stern Collection of Lincolniana, [loc.gov/item/scsm000336/](https://loc.gov/item/scsm000336/).
- Adalbert John Volck, “Writing the Emancipation Proclamation,” *Confederate War Etchings*, Baltimore, 1863, The Gilder Lehrman Institute of American History, GLC00493.03.
- Notes on “Writing the Emancipation Proclamation” by Adalbert John Volck
- News Conference activity sheet

### PROCEDURE

1. *Hook activity:* Share the illustration of the 1866 emancipation celebration from *Harper’s Weekly*. Have students engage in a quick-write about what they think was going through the minds of those who were celebrating.

Lead a discussion in which some students share their responses. Because this is a compelling question with more than one valid potential response, be sure not to deem certain answers right or wrong. Ask them to explain their responses and point out places in the image that represent their point of view. This is a good opportunity to promote the skill of supporting a claim with evidence from primary sources.

2. News Conference Activity: Divide the class into groups of four to six students. Distribute the Magee and Volck images along with the News Conference activity sheet, either electronically or in hard copy.
3. Each group is assigned or chooses one of the images: “Emancipation” or “Writing the Emancipation Proclamation.” The image by Magee, “Emancipation,” is fairly straightforward. However, the Volck image is full of historically significant symbols, which are explained in a separate note. You may choose to share that note with the students who are working on the Volck image.
4. Students select who will portray the artist who created the illustration, and the rest of the group members will play reporters at the news conference.



5. Each group will work together on the elements of the news conference
  - a. A very brief statement by the artist: This should include the name of the piece, the name of the artist, when it was created, and what it generally conveys.
  - b. Two or three questions for reporters to ask the artist to go deeper into the artist's message and highlight the meaning of the elements of the image. You may choose to have the students draft follow-up questions and answers.
  - c. The artist's response to each of the questions: The students should be careful to cite evidence from the image for the answers given by the artist. Discuss appropriate word choice with the students to steer them away from inflammatory language.
6. Presentation (If possible, have the students watch a recording of an actual news conference, preferably involving political or artistic issues, prior to this activity.):
  - a. The student playing the artist delivers brief remarks introducing the illustration.
  - b. The "reporters" raise their hands and are selected by the artist, who answers their questions.
  - c. The "news conference" continues until all of the questions have been asked.
  - d. Repeat the process with all of the groups. This may mean going into another class period to allow time for all of the presentations, as well as time to debrief the experience.
  - e. Have the class debrief the presentations. Which were the most effective? What made them effective? How could the presentations have been improved?
7. Questions to consider for the class discussion:
  - How would you title or caption this illustration? Why?
  - How do you think a typical White Northerner (free Black Northerner? White Southerner? enslaved Black Southerner? free Black Southerner?) would have responded to this illustration?
  - What impact on society or government do you think illustrations like this had?

Be sure to ask students to provide evidence, preferably from the text, to support their responses.

### Post-activity

As a post-assessment to gauge the development of students' thinking, consider re-asking them the three Essential Questions from the unit overview on page 2.

**Optional enrichment:** To underscore the idea that there are different ways to look at a text, prompt students to generate a different interpretation of the cartoon in order to explore other possibilities as to the author's message and intent.

## LESSON 3

### OVERVIEW

In the third lesson, students will wrestle with the compelling question of what date should be commemorated as the end of slavery. Practicing the skill of historical argumentation, they will choose several dates and justify why each of them could be an appropriate response to the question.

### IN CONTEXT

Most federal government officials, including presidents, were reluctant to push for nationwide abolition of slavery during the eighteenth and first half of the nineteenth centuries. Slavery in the United States was a contested landscape as free and slave states fought to protect their economic, political, and social interests. Governing the institution of slavery was mostly left to the states, who contended with a variety of law suits by enslaved people advocating for their freedom, other legal challenges, and protests, escapes, and rebellions. During that period, each state passed legislation concerning slavery—either implementing abolition, implementing gradual or conditional abolition, or protecting slavery through various means.

### MATERIALS

- Selected Dates in the History of the Abolition of Slavery
- Abraham Lincoln, Emancipation Proclamation, General Orders No. 1, January 1, 1863, Washington DC, The Gilder Lehrman Institute of American History, GLC00742.
- Lucius Stebbins, “Reading the Emancipation Proclamation,” Hartford, Connecticut, 1864, based on a painting by Henry W. Herrick, The Gilder Lehrman Institute of American History, GLC07595.
- “Joint Resolution Proposing the Thirteenth Amendment to the United States Constitution,” February 1, 1865, *Enrolled Acts and Resolutions of Congress, 1789–2011*; General Records of the United States Government, Record Group 11. Washington, National Archives.
- US Army, 1865. General Orders No. 3, Galveston, TX: Records of U.S. Army Continental Commands.

### PROCEDURE

1. *Hook activity:* Ask students the question, “If it stops raining at your house at 6:00 p.m., stops raining at your neighbor’s apartment at 6:30 p.m., and stops raining at your friend’s house at 7:00 p.m., when would you say it stopped raining?” Allow 30–60 seconds for students to think and lead a share-out in which students provide their answer along with the justification for their answer. This can be used as an informal pre-assessment to be compared with the students’ responses to the same question upon completion of today’s activity.
2. Today’s activity will engage the students in thinking about when slavery ended. As another anticipatory set, consider asking them to write down when they think slavery ended.
3. Distribute all materials either electronically or in hard copy. Divide the class into groups of three or four.
4. Each group chooses three dates supported by the documents that could answer the question, “What date should be celebrated as the end of slavery in the United States?”
5. For each of the chosen dates, they will write a paragraph-length argument as to why that could be the best answer to the question. Regardless of what answer they believe to be best, each group will need to craft an argument supporting each of their three chosen dates.

6. Encourage students to research events they are considering in this activity.
7. Questions to consider asking your students to enhance the rigor of their thinking:
  - Was abolishing slavery in a place like Connecticut (where slavery was rare) as significant as abolishing slavery in Virginia, a state with a high enslaved population?
  - How significant were laws that banned the importation of slaves? Were they the beginning of the end of slavery?
  - Once slavery was banned in a certain area, how long do you think it took for slavery to end there?
  - What is more important, the first blow in a fight or the last one?
  - Although this activity focuses on laws of abolition or emancipation, are there other key events or milestones that could be considered as key steps in the end of slavery?

Be sure to ask students to provide evidence, preferably from the text, for their responses.

8. Lead a share-out in which students argue that different dates could be celebrated as the end of slavery in the United States. They should support their arguments with evidence from the documents.
9. Revisit the question you asked in the Hook of today’s activity. Have the students changed their responses and if so, why?

### *Optional enrichment 1*

Some or all students can be tasked with crafting an argument to support a date that received few votes. Students perform at a very high cognitive level when effectively defending a claim they do not believe in.

### *Optional enrichment 2*

After the whole-group share-out, lead a Four Corners activity in which students consider, debate, and settle on various responses to the question, “What date should be celebrated as the end of slavery in the United States?”

1. Tally the leading four dates chosen by the students.
2. Label each corner of your room to represent one of those four dates.
3. Ask students to stand in the corner whose date is most aligned with their opinion.
4. Allow the students gathered in each corner to discuss the reason their date is the best answer.
5. Have one spokesperson from each corner share the group’s position.
6. Ask students if any of them would like to move to another corner. You may ask them to share their thinking as they consider altering their original position.
7. Students who have changed their minds will move to another corner. If they are unsure, they can stand halfway between two corners.

### **Post-activity**

As a post-assessment to gauge the development of students’ thinking, consider re-asking them the three Essential Questions from the unit overview on page 2.



## OVERVIEW

In the fourth lesson, students will read firsthand accounts of slavery and emancipation in order to better understand what individuals saw, felt, and chose to do within the confines of almost unimaginable circumstances.

## MATERIALS

- Federal Writers' Project: Slave Narrative Project, Vol. 2, Arkansas, Part 2, Cannon-Evans. 1936. Manuscript/Mixed Material, Library of Congress, [loc.gov/item/mesn022/](https://www.loc.gov/item/mesn022/).
  - Liney Chambers, Brinkley, Alabama, interviewed by Irene Robertson
  - Katherine Clay, Forrest City Arkansas, interviewed by Irene Robertson
- Federal Writers' Project: Slave Narrative Project, Vol. 17, Virginia, Berry-Wilson. 1936. Manuscript/Mixed Material, Library of Congress, [loc.gov/item/mesn170/](https://www.loc.gov/item/mesn170/).
  - Mary Jane Wilson, Portsmouth, Virginia, interviewed by Thelma Dunston
- Analyzing the Sources activity sheet

### Note

Due to many variables and circumstances, slavery was experienced in different ways throughout the United States. The same can be said for emancipation. This activity's materials are part of a collection of more than 2,300 first-person accounts of slavery entitled *Born in Slavery: Slave Narratives from the Federal Writers' Project, 1936–1938*. These accounts were recorded in the 1930s—some seven decades after slavery ended—by government workers who conducted interviews with formerly enslaved people as part of a New Deal program called the Works Progress Administration.

Provide context to the class regarding these interviews with formerly enslaved people. The tone and language of some of these interviews may be surprising to modern readers. Some considerations influencing these narratives include

- The subjects of the interviews generally were very young when emancipation came, and their experiences may have differed from those of people who had lived longer under slavery.
- More than seventy years had passed since emancipation, and certain events and feelings might have been forgotten or remembered differently.
- The interviews were recorded in the midst of the Great Depression, when current hardships may have seemed worse than or as bad as past hardships.
- Certain methods of recording different accents and regional word usage were common in writing at that time.
- People being interviewed may have been reluctant to express negative feelings or describe horrific events to the interviewers.
- White interviewers and editors may have misunderstood or deliberately adjusted some language or ideas to fit their preconceptions and expectations.

Consider prompting students to draw some of these conclusions on their own and to engage with these interviews in the context of their time.

## PROCEDURE

1. Distribute narratives either electronically or in hard copy. Students will
  - a. read each of the slave narratives provided
  - b. create an appropriate title for each of the three narratives
  - c. respond to the prompts from Step 1, citing textual evidence to support their responses
2. Provide guiding questions in order to give students an opportunity to draw conclusions about the end of slavery and the beginning of freedom. Note that there are multiple valid answers to each question. Answers will vary depending on the students' interpretations of the documents and application of prior knowledge. Students can infer answers to the following questions based on the interviews:
  - What physical and psychological effects did slavery have on enslaved people?
  - How did enslaved people react and respond to emancipation?
  - What did freedom look like and feel like for emancipated African Americans?
3. *Optional enrichment:* Have students generate questions they would have liked to ask the subjects of the interviews.

### Post-activity

As a post-assessment to gauge the development of students' thinking, ask them the three Essential Questions in the unit overview on page 2.

Civil War Recruiting Poster, 1863

# MEN OF COLOR TO ARMS! TO ARMS! NOW OR NEVER

This is our golden moment! The Government of the United States calls for every Able-bodied Colored Man to enter the Army for the

## Three Years' Service!

And join in Fighting the Battles of Liberty and the Union. A new era is open to us. For generations we have suffered under the horrors of slavery, outrage and wrong; our manhood has been denied, our citizenship blotted out, our souls seared and burned, our spirits cowed and crushed, and the hopes of our race involved in doubt and darkness. But now our relations to the white race are changed. Now, therefore, is our most precious moment. Let us rush to arms!

## FAIL NOW, & OUR RACE IS DOOMED

On this the soil of our birth. We must now awake, arise, or be forever fallen. If we value liberty, if we wish to be free in this land, if we love our country, if we love our families, our children, our home, we must strike now while the country calls; we must rise up in the dignity of our manhood, and show by our own right arms that we are worthy to be freemen. Our enemies have made the country believe that we are craven cowards, without soul, without manhood, without the spirit of soldiers. Shall we die with this stigma resting upon our graves! Shall we leave this inheritance of Shame to our Children! No; a thousand times NO! We WILL Rise! The alternative is upon us. Let us rather die freemen than live to be slaves. What is life without liberty! We say that we have manhood; now is the time to prove it. A nation or a people that cannot fight may be pitied, but cannot be respected. If we would be regarded men, if we would forever silence the tongue of Calumny, of Prejudice and Hate, let us Rise Now and Fly to Arms! We have seen what Valor and Heroism our Brothers displayed at Port Hudson and Milliken's Bend, though they are just from the galling, poisoning grasp of Slavery, they have startled the World by the most exalted heroism. If they have proved themselves heroes, cannot WE PROVE OURSELVES MEN!

## ARE FREEMEN LESS BRAVE THAN SLAVES

More than a Million White Men have left Comfortable Homes and joined the Armies of the Union to save their Country. Cannot we leave ours, and swell the Hosts of the Union, to save our liberties, vindicate our manhood, and deserve well of our Country. MEN OF COLOR! the Englishman, the Irishman, the Frenchman, the German, the American, have been called to assert their claim to freedom and a manly character, by an appeal to the sword. The day that has seen an enslaved race in arms has, in all history, seen their last trial. We now see that our last opportunity has come. If we are not lower in the scale of humanity than Englishmen, Irishmen, White Americans and other Races, we can show it now. Men of Color, Brothers and Fathers, we appeal to you, by all your concern for yourselves and your liberties, by all your regard for God and humanity, by all your desire for Citizenship and Equality before the law, by all your love for the Country, to step at no subordinate, listen to nothing that shall deter you from rallying for the Army. Come Forward, and at once Enroll your Names for the Three Years' Service. Strike now, and you are henceforth and forever Freemen!

- |                               |                            |                            |                             |                          |
|-------------------------------|----------------------------|----------------------------|-----------------------------|--------------------------|
| <b>E. D. Bassett,</b>         | <b>Rev. J. Underdue,</b>   | <b>P. J. Armstrong,</b>    | <b>Rev. J. C. Gibbs,</b>    | <b>Elijah J. Davis,</b>  |
| <b>William D. Forten,</b>     | <b>John W. Price,</b>      | <b>J. W. Simpson,</b>      | <b>Daniel George,</b>       | <b>John P. Burr,</b>     |
| <b>Frederick Douglass,</b>    | <b>Augustus Dorsey,</b>    | <b>Rev. J. B. Trusty,</b>  | <b>Robert M. Adger,</b>     | <b>Robert Jones,</b>     |
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| <b>Jas. McCrummell,</b>       | <b>Dr. J. H. Wilson,</b>   | <b>Rev. J. Boulden,</b>    | <b>Rev. J. A. Williams,</b> | <b>I. D. Child,</b>      |
| <b>A. S. Cassey,</b>          | <b>J. W. Cassey,</b>       | <b>Rev. J. Asher,</b>      | <b>Rev. A. L. Stanford,</b> | <b>Jacob C. White,</b>   |
| <b>A. M. Green,</b>           | <b>James Needham,</b>      | <b>Rev. Elisha Weaver,</b> | <b>Thomas J. Bowers,</b>    | <b>Morris Hall,</b>      |
| <b>J. W. Page,</b>            | <b>Ebenezer Black,</b>     | <b>David B. Bowser,</b>    | <b>J. C. White, Jr.,</b>    | <b>J. P. Johnson,</b>    |
| <b>L. R. Seymour,</b>         | <b>James R. Gordon,</b>    | <b>Henry Minton,</b>       | <b>Rev. J. P. Campbell,</b> | <b>Franklin Turner,</b>  |
| <b>Rev. William T. Catto,</b> | <b>Samuel Stewart,</b>     | <b>Daniel Colley,</b>      | <b>Rev. W. J. Alston,</b>   | <b>Jesse E. Glasgow,</b> |

A Meeting in furtherance of the above named object will be held

And will be Addressed by \_\_\_\_\_

U. S. Steam-Power Book and Job Printing Establishment, Ledger Buildings, Third and Chestnut Streets, Philadelphia.

US Steam-Power Book and Job Printing Establishment, Philadelphia, PA, 1863. (The Gilder Lehrman Institute of American History, The Richard Gilder Personal Collection, a gift by Lois Chiles in memory of Richard Gilder, GLC10021)



### “Men of Color, To Arms! To Arms!” 1863 (Excerpt)

This is our Golden Moment! The Government of the United States calls for every Able-Bodied Colored Man to enter the Army for the Three Years' Service! And join in Fighting the Battles of Liberty and the Union. A new era is open to us. For generations we have suffered under the horrors of slavery, outrage and wrong; our manhood has been denied, our citizenship blotted out, our souls seared and burned, our spirits cowed and crushed, and the hopes of the future of our race involved in doubt and darkness. But now our relations to the white race is changed. Now, therefore, is our most precious moment. Let us rush to Arms!

FAIL NOW, & OUR RACE IS DOOMED on this the soil of our birth. We must now awake, arise, or be forever fallen. If we value liberty, if we wish to be free in this land, if we love our country, if we love our families, our children, our home, we must strike *now* while the Country calls: we must rise up in the dignity of our manhood, and show by our own right arms that we are worthy to be freemen. Our enemies have made the country believe that we are craven cowards, without soul, without manhood, without the spirit of soldiers. Shall we die with this stigma resting upon our graves? Shall we leave this inheritance of Shame to our Children? No! A thousand times NO! We WILL Rise! The alternative is upon us. Let us rather die freemen than live to be slaves. What is life without liberty? We say that we have manhood; now is the time to prove it. A nation or a people that cannot fight may be pitied, but cannot be respected.

Source: “Men of Color, to Arms!” 1863, The Gilder Lehrman Institute of American History, GLC10021.



NAME

PERIOD

DATE

<p><b>Critical Analysis Question 3:</b></p> <p>What is the best (most convincing or most thought provoking) part of the text?</p>	<p>Restate these phrases or sentences in your own words.</p>
<p><b>Critical Analysis Question 4:</b></p> <p>Summarize, in your own words, the overall message of this text:</p>	<p>Write a sentence that presents an opposing argument to counter the author's message.</p>

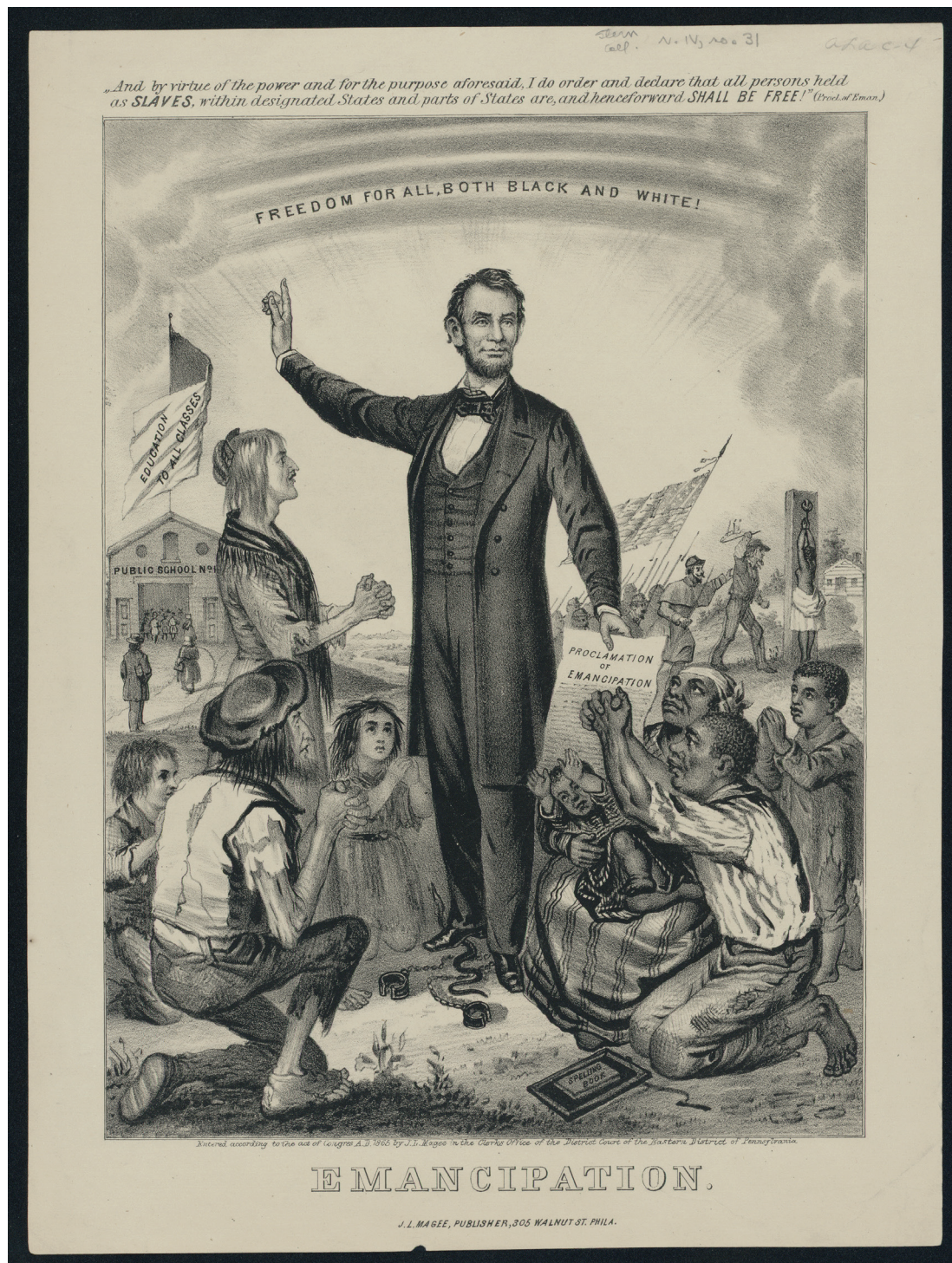
“Celebration of the Abolition of Slavery,” 1866



Frederick Dielman, “Celebration of the Abolition of Slavery in the District of Columbia by the Colored People, in Washington,”  
Harper’s Weekly, May 12, 1866. (The Gilder Lehrman Institute of American History, GLC01733)



## “Emancipation”



J. L. Magee, “Emancipation,” Philadelphia, 1865 (The Library of Congress)



## “Writing the Emancipation Proclamation”



Adalbert John Volck, “Writing the Emancipation Proclamation,” Confederate War Etchings, Baltimore, ca. 1880–1890 (orig. 1861–1863) (The Gilder Lehrman Institute of American History, GLC00493.03)

## Notes on “Writing the Emancipation Proclamation” by Adalbert John Volck

This engraving depicts a menacing-looking Lincoln writing the Emancipation Proclamation slumped in his chair, his left foot sitting on a copy of the US Constitution. Demon imagery is found throughout. A curtain is pulled back from a window showing a flock of birds flying ominously in the distance. The head of the statue representing Liberty is covered by a Scotch cap (a mask worn by prisoners that Lincoln was rumored to use to sneak into Washington DC for his inauguration) to simulate a baboon. Two paintings in the background depict John Brown as “St. Ossawatamie” and the slave rebellion on Saint Domingo.

Ossawatamie is a reference to a battle at the town of Osawatomie, Kansas, in August 1856 when some 250 pro-slavery Border Ruffians attacked the free-soil town. John Brown defended the town with a few dozen men, but it was burned to the ground and his son, Frederick, was killed.

John Brown was a White abolitionist whose willingness to use violence to fight slavery, most notably in Kansas and Virginia, made him a hero to many Northerners and a villain to many Whites in the South.

Saint Domingo is a reference to Saint Domingue (the former name of Haiti). From 1791 to 1804, enslaved people of African descent revolted against their French colonial masters, resulting in the island nation’s independence under Black leadership. A successful slave rebellion, especially one so close to American shores, frightened many White Americans, who feared similar developments in the United States.

NAME \_\_\_\_\_ PERIOD \_\_\_\_\_ DATE \_\_\_\_\_

### News Conference

Name of Artist: \_\_\_\_\_

Artist's Statement:

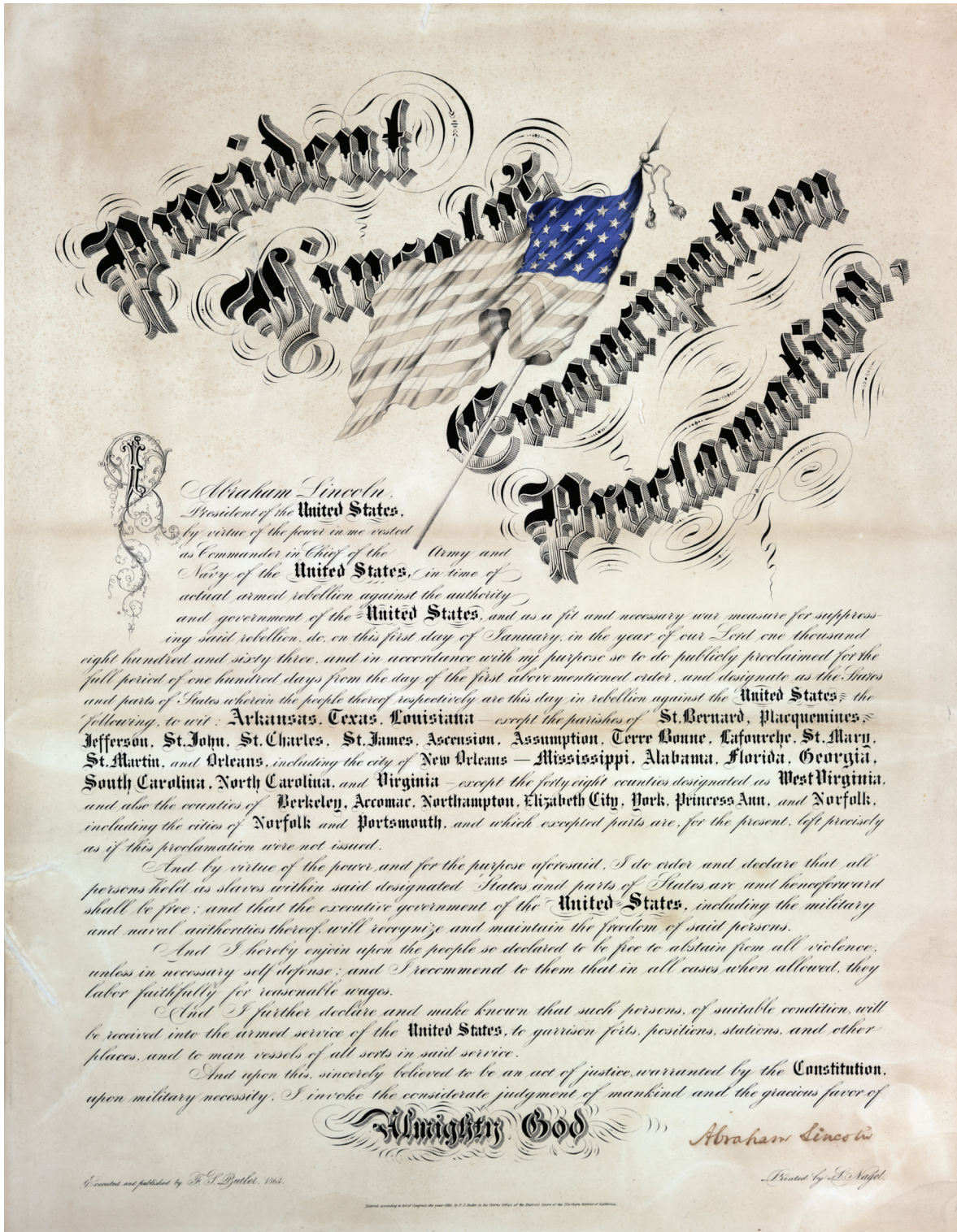
Write your question here:	
Answer:	Evidence from the text:
Write your question here:	
Answer:	Evidence from the text:
Write your question here:	
Answer:	Evidence from the text:

### Selected Dates in the History of the Abolition of Slavery

Year	Event	Notes
1777	Vermont becomes first state to ban slavery.	Some evidence suggests slavery continued for three decades.
1780	Pennsylvania passes Act for the Gradual Abolition of Slavery.	
1783	Massachusetts Supreme Court issues ruling that voids state laws permitting slavery.	
1787	Northwest Ordinance is passed to govern the United States' first acquisition of land.	The Ordinance banned slavery in territory that would become five new states.
1799	New York passes gradual emancipation law.	
1817	New York becomes first state to completely ban slavery.	The ban would take effect on July 4, 1827.
1850	California is admitted to the Union as the nation's thirty-first state.	The US would never again have more slave states than free states.
1863	Emancipation Proclamation signed by Lincoln.	The Proclamation banned slavery in the Confederate states.
1865	Joint Resolution of Congress proposing the Thirteenth Amendment.	Following this resolution, the amendment was sent to the states for ratification, which was certified in December 1865.
1865	Robert E. Lee surrenders his troops to Ulysses S. Grant.	This was the most significant Confederate surrender leading to the end of the Civil War.
1866	Cherokee Nation signs ban on African slavery.	This was the last major slavery ban in US.



The Emancipation Proclamation, 1863



Abraham Lincoln, Emancipation Proclamation, General Orders No. 1, January 1, 1863, Washington DC  
(The Gilder Lehrman Institute of American History, GLC00742)



## *Transcript*

President Lincoln's Emancipation Proclamation,

I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander in Chief of the Army and Navy of the United States, in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty three, and in accordance with my purpose so to do publicly proclaimed for the full period of one hundred days from the day of the first above mentioned order, and designate as the States and parts of States wherein the people thereof respectively are this day in rebellion against the United States, the following to wit: Arkansas, Texas, Louisiana - except the parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafouche, St. Mary, St. Martin, and Orleans, including the city of New Orleans - Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia - except the forty eight counties designated as West Virginia, and also the counties of Berkeley, Accomac, Northhampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth, and which excepted parts are, for the present, left precisely as if this proclamation were not issued.

And by virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States and parts of States are and henceforward shall be free: and that the executive government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence; unless in necessary self defense: and I recommend to them that in all cases when allowed, they labor faithfully for reasonable wages.

And I further declare and make known that such persons, of suitable condition, will be received into the armed service of the United States, to garrison foils, positions, stations, and other places, and to man vessels of all sorts in said service.

And upon this, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity. I invoke the considerate judgment of mankind and the gracious favor of Almighty God

Abraham Lincoln

Executed and published by F.S. Butler, 1864. Printed by L. Nagel.

Entered according to Act of Congress, the year 1864, by F.S. Butler, in the Clerks Office of the District Court of the Northern District of California.

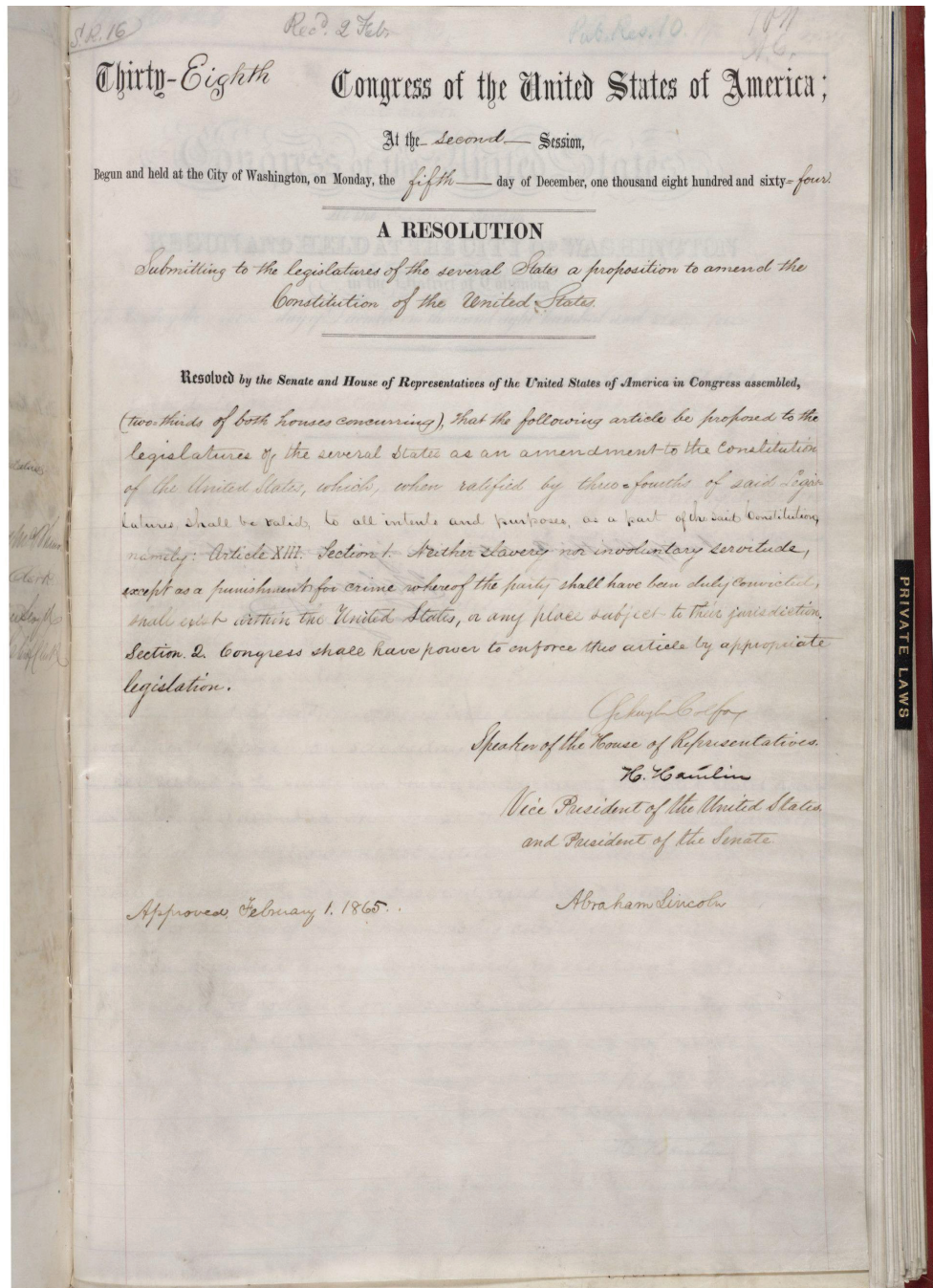
Lucius Stebbins, "Reading the Emancipation Proclamation," 1864



*Lucius Stebbins, "Reading the Emancipation Proclamation," Hartford, Connecticut, 1864, based on a painting by Henry W. Herrick (The Gilder Lehrman Institute of American History, GLC07595)*



Joint Resolution Proposing the Thirteenth Amendment to the US Constitution, 1865



"Joint Resolution Proposing the Thirteenth Amendment to the United States Constitution," February 1, 1865, Enrolled Acts and Resolutions of Congress, 1789–2011; General Records of the United States Government, Record Group 11. Washington (National Archives)

*Transcript*

Thirty-Eighth Congress of the United States

At the Second Session

Begun and held at the City of Washington, on Monday, the fifth day of December, one thousand eight hundred and sixty-four

A Resolution

Submitting to the legislatures of the several States a proposition to amend the Constitution of the United States.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, (two-thirds of both houses concurring), that the following article be proposed to the legislatures of the several states as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures shall be valid, to all intents and purposes, as part of the said Constitution, namely: Article XIII. Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. Section 2. Congress shall have power to enforce this article by appropriate legislation.

Schuyler Colfax

Speaker of the House of Representatives

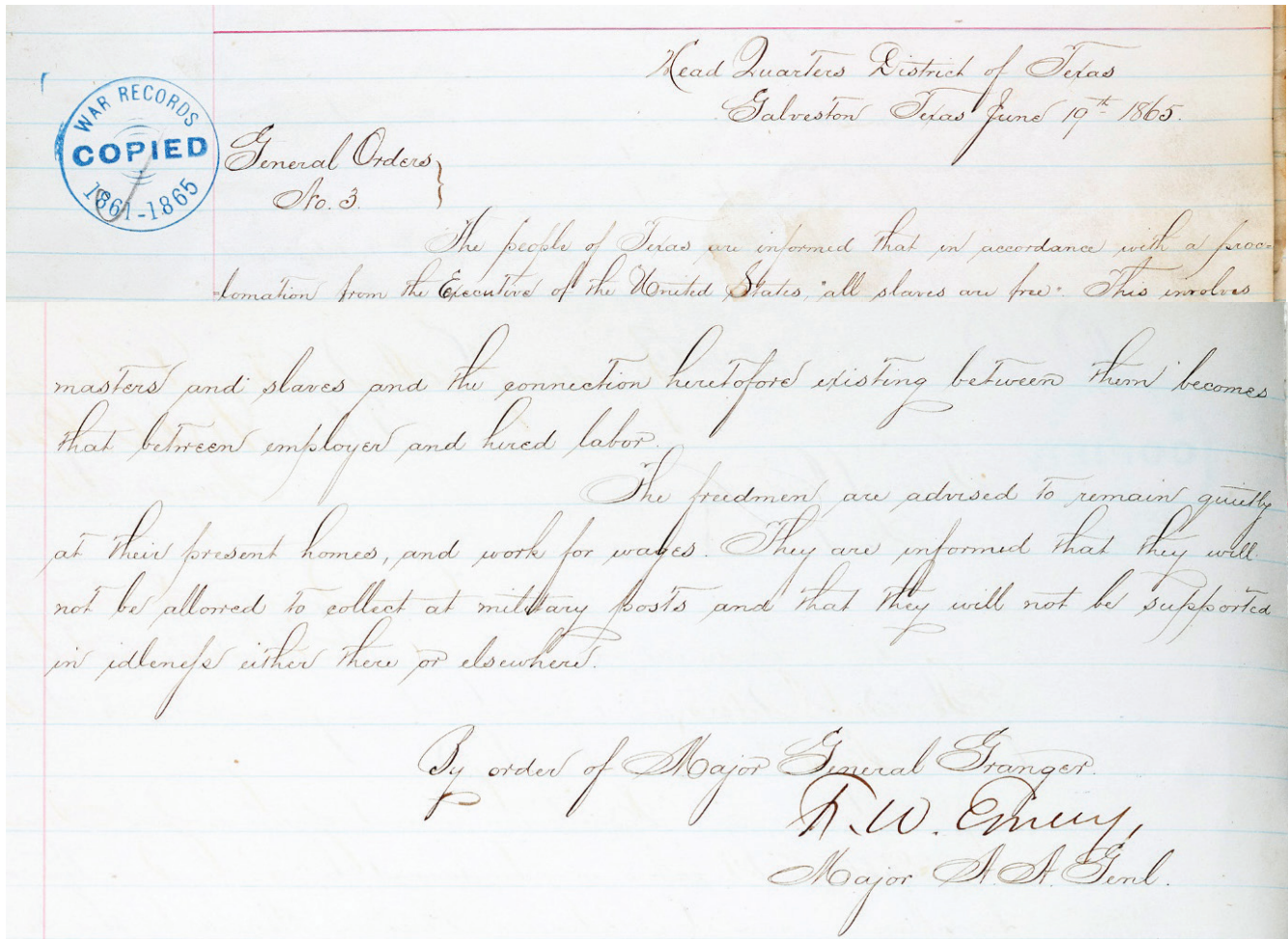
Hannibal Hamlin

Vice President of the United States  
and President of the Senate

Approved February 1, 1865

Abraham Lincoln

General Orders No. 3, 1865



US Army, 1865. General Order No. 3, Galveston, TX: Records of U.S. Army Continental Commands.

**Transcript**

Headquarters District of Texas  
Galveston Texas June 19th 1865

General Orders  
No. 3

The people of Texas are informed that, in accordance with a proclamation from the Executive of the United States, all slaves are free. This involves an absolute equality of personal rights and rights of property between former masters and slaves, and the connection heretofore existing between them becomes that between employer and hired labor.

The freedmen are advised to remain quietly at their present homes and work for wages. They are informed that they will not be allowed to collect at military posts and that they will not be supported in idleness either there or elsewhere.

By order of Major General Granger  
F.W. EMERY  
Major A. A. Genl



Federal Writers' Project: Interview with Liney Chambers, Alabama

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30449

Interviewer Miss Irene Robertson  
 Person interviewed Liney Chambers, Brinkley, Arkansas  
 Age \_\_\_\_\_

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"I was born in Tennessee close to Memphis. I remember seein' the Yankees. I was most too little to be very scared of them. They had their guns but they didn't bother us. I was born a slave. My mother cooked for Jane and Silas Wory. My mother's name was Caroline. My father's name was John. An old bachelor named Jim Bledsoe owned him. When the war was over I don't remember what happened. My mother moved away. She and my father didn't live together. I had one brother, Prector. I expect he is dead. He lived in California last I heard of him.

"They just expected freedom all I ever heard. I know they didn't expect the white folks to give them no land cause the man what owned the land bought it hisself foe he bought the hands what he put on it. They thought they was ruined bad encef when the hands left them. They kept the land and that is about all there was left. Whut the Yankees didn't take they wasted and set fire to it. They set fire to the rail fences so the stock would get out all they didn't kill and take off. Both sides was mean. But it seemed like cause they was fightin' down here on the Souths ground it was the wurst here. Now that's just the way I sees it. They done one more thing too. They put any colored man in the front where he would get killed first and they stayed sorter behind in the back lines.

When they come along they try to get the colored men to go with them and that's the way they got treated. I didn't know where anybody was made to stay on after the war. They was lucky if they had a place to stay at. There wasn't anything to do with if they stayed. Times was awful unsettled for a long time. People whut went to the cities died. I don't know they caught diseases and changing the ways of eatin' and livin' I guess whut done it. They died mighty fast for awhile. I knowed some of them and I heard 'em talking.

"That period after the war was a hard time. It sho was harder than the depression. It lasted a long time. Folks got a lots now besides what they put up with then. Seemed like they thought if they be free they never have no work to do and jess have plenty to eat and wear. They found it different and when it was cold they had no wood like they been used to. I don't believe in the colored race being slaves cause of the color but the war didn't make times much better for a long time. Some of them had a worse time. So many soon got sick and died. They died of Consumption and fevers and nearly froze. Some near 'bout starved. The colored folks just scattered 'bout huntin' work after the war.

"I heard of the Ku Klux but I never seen one.

"I never voted. I don't believe in it.

"I never heard of any uprisings. I don't know nobody in that rebellion (Nat Turner).

"I used to sing to my children and in the field.

"I lived on the farm till I come to my daughters to live. I like it better than in town. We homesteaded a place at Grunfield (Zint) and my sister bought it. We barely made a living and never had money to lay up.

*Federal Writers' Project: Slave Narrative Project (The Library of Congress)*

"I don't know what they'll (young generation) do. Things going so fast. I'm glad I lived when I did. I think it's been the best time for p̄r folks. Some now got too much and some not got nothin'. That what I believe make times seem so hard."

*Federal Writers' Project: Slave Narrative Project (The Library of Congress)*

Federal Writers' Project: Interview with Katherine Clay, Arkansas

Interviewer Miss Irene Robertson

Person interviewed Katherine Clay, Forrest City, Arkansas

Age 69

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"I was born in West Point, Mississippi. My folks' owners was Master Harris and Liddie Harris. My parent's name was Sely Sikes. She was mother of seven children. Papa was name Owen Sikes. He never was whooped. They had different owners. Both my grandparents was dead on both sides. I never seen them.

"Mama said her owners waan't good. Her riding boss put a scar on her back she took to her grave. It was deep and a foot long. He wanted to whoop her naked. He had the colored men hold her and he whooped her. She run off and when her owner come home she come to him at his house and told him all about it. She had been in the woods about a week she reckon. She had a baby she had left. The old mistress done had it brought to her. She was nursing it. She had a sucking baby of her own. She kept that baby. Mama said her breast was way out and the doctor had to come wait on her; it nearly ruined.

"Mama said her master was so mad he cursed the overseer, paid him, and give him ten minutes to leave his place. He left in a hurry. That was her very first baby. She was raising a family, so they put her a nurse at the house. She had been ploughing. She had big fine children. They was proud of them. She raised a big family. She took care of all her and Miss Liddie's babies and washed their hippins. Never no soap went on them she said reason she had that to do. Another woman cooked and another woman washed.

*Federal Writers' Project: Slave Narrative Project (The Library of Congress)*

"Mama said she was sold once, away from her mother but they let her have her four children. She grieved for her old mama, 'fraid she would have a hard time. She sold for one thousand dollars. She said that was half price but freedom was coming on. She never laid eyes on her mama ag'in.

"After freedom they had gone to another place and the man owned the place run the Ku Klux off. They come there and he told them to go on away, if he need them he would call them back out there. They never come back, she said. They was scared to death of the Ku Klux. At the place where they was freed all the farm bells rung slow for freedom. That was for miles about. Their master told them up at his house. He said it was sad thing, no time for happiness, they hadn't 'sperienced it. But for them to come back he would divide long as what he had lasted. They didn't go off right at first. They was several years getting broke up. Some went, some stayed, some actually moved back. Like bees trying to find a setting place. Seem like they couldn't get to be satisfied even being free.

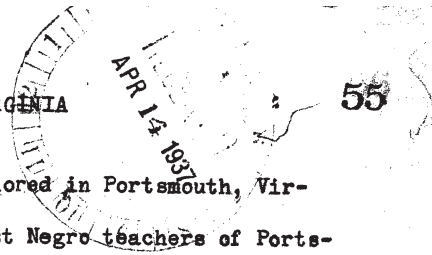
"I had eleven children my own self. I let the plough fly back and hit me once and now I got a tumor there. I love to plough. I got two children living. She comes to see me. She lives across over here. I don't hear from my boy. I reckon he living. I gets help from the relief on account I can't work much with this tumor."



Federal Writers' Project: Interview with Mary Jane Wilson, Virginia

Interview of Miss Mary Jane Wilson  
Portsmouth, Virginia  
By - Thelma Dunston

NEGRO PIONEER TEACHER OF PORTSMOUTH, VIRGINIA



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APR 26 1937

One of the rooms in the Old Folks Home for Colored in Portsmouth, Virginia is occupied by an ex-slave -- one of the first Negro teachers of Portsmouth.

On meeting Miss Mary Jane Wilson, very little questioning was needed to get her to tell of her life. Drawing her chair near a small stove, she said, "my Mother and Father was slaves, and when I was born, that made me a slave. I was the only child. My Mother was owned by one family, and my Father was owned by another family. My mother and father was allowed to live together. One day my father's mastah took my father to Norfolk and put him in a jail to stay until he could sell him. My missus bought my father so he could be with us."

"During this time I was small, and I didn't have so much work to do. I jus helped around the house."

"I was in the yard one day, and I saw so many men come marching down the street, I ran and told my mother what I'd seen. She tried to tell me what it was all about, but I couldn't understand her. Not long after that we was free."

Taking a long breath, the old woman said, "My father went to work in the Norfolk Navy Yard as a teamster. He began right away buying us a home. We was one of the first Negro land owners in Portsmouth after emancipation. My father builed his own house. It's only two blocks from here, and it still stands with few improvements."

With a broad smile Miss Wilson added, "I didn't get any teachings when I was a slave. When I was free, I went to school. The first school I went to was held in a church. Soon they builded a school building that was called, 'Chestnut Street Academy', and I went there. After finishing Chestnut Street Academy, I went to Hampton Institute. In 1874, six years after Hampton Institute was started, I graduated."

*Federal Writers' Project: Slave Narrative Project (The Library of Congress)*

At this point Miss Wilson's pride was unconcealed. She continued her conversation, but her voice was much louder and her speech was much faster. She remarked, "My desire was to teach. I opened a school in my home, and I had lots of students. After two years my class grew so fast and large that my father built a school for me in our back yard. I had as many as seventy-five pupils at one time. Many of them became teachers. I had my graduation exercises in the Emanuel A. M. E. Church. Those were my happiest days."

*Federal Writers' Project: Slave Narrative Project (The Library of Congress)*

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NAME PERIOD DATE

### Analyzing the Sources

What physical and psychological effects did slavery have on enslaved people?

How did enslaved people react and respond to emancipation?

What did freedom look like and feel like for emancipated African Americans?