

<b>Comment on the following document</b>	<b>EAE 0422 A</b>	
Frederick Douglass, "Love of God, Love of Man, Love of Country", speech delivered at Market Hall, New York City, October 22, 1847:  <i>http://teachingamericanhistory.org/library/document/american-slavery/</i>	Code Sujet	CCV
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[...] I trust I do not misjudge the character of my audience when I say they are anxious to know in what way they're contributing to uphold Slavery.

The question may be answered in various ways. I leave the outworks of political parties and social arrangements, and come at once to the Constitution, to which I believe all present are devotedly attached I will not say all, for I believe I know some, who, however they may be disposed to admire some of the beautiful truths set forth in that instrument, recognize its pro-slavery features, and are ready to form a republic in which there shall be neither tyrant nor slave. The Constitution I hold to be radically and essentially slave-holding, in that it gives the physical and numerical power of the nation to keep the slave in his chains, by promising that that power shall in any emergency be brought to bear upon the slave, to crush him in obedience to his master. The language of the Constitution is you shall be a slave or die. We know it is such, and knowing it we are not disposed to have part nor lot with that Constitution. For my part I had rather that my right hand should wither by my side than cast a ballot under the Constitution of the United States.

Then, again, in the clause concerning fugitives—in this you are implicated. Your whole country is one vast hunting ground from Texas to Maine. Ours is a glorious land; and from across the Atlantic we welcome those who are stricken by the storms of despotism. Yet the damning facts remain, there is not a rood of earth under the stars and the eagle of your flag, where a man of my complexion can stand free. There is no mountain so high, no plain so extensive, no spot so sacred, that it can secure to me the right of liberty. Wherever waves the star-spangled banner there the bondman may be arrested and hurried back to the jaws of Slavery. This is your "land of the free," your "home of the brave." From Lexington, from Ticonderoga, from Bunker Hill, where rises that grand shaft with its capstone in the clouds, asks, in the name of the first blood that spurted in behalf of freedom, to protect the slave from the infernal clutches of his master. That petition would be denied, and he bid go back to the tyrant.

I never knew what freedom was till I got beyond the limits of the American eagle. When I first rested my head on a British Island I felt that the eagle might scream, but from its talons and beak I was free, at least for a time. No slaveholder can clutch me on British soil. There I could gaze the tyrant in the face and with the indignation of a tyrant in my look, wither him before me. But republican, Christian America will aid the tyrant in catching his victim.

I know this kind of talk is not agreeable to what are called patriots. Indeed, some have called me a traitor. That profanely religious Journal "The Olive Branch,"<sup>1</sup> edited by the Rev. Mr. Norris, recommended that I be hung as a traitor. Two things are necessary to make a traitor. One is, he shall have a country. [...]

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<sup>1</sup> The *Olive Branch* was a Boston weekly newspaper.

Comment on the following document	EAE	
"Petition to the Honourable the Representatives of the Freemen of the State of New-Jersey in Legislative-Council and General Assembly convened", <i>The New-Jersey Gazette</i> , March 21, 1781, p. 1.	Code Sujet	CCV
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[...] That your petitioners, inspired by that love of liberty which dilates and purifies the heart, and is abhorrent of slavery, where-ever it is found, beg leave humbly to represent the distress they feel for their fellow men amongst them, doomed to hereditary and perpetual bondage.

5 Your petitioners are humbly of opinion, that the God of human nature, however he, in his wisdom, may think proper to diversify his own image in external appearance, yet whenever he breathes into it the rational and ever living soul, he likewise bestows every thing that is essential to the dignity of man;—the blessing of reason would otherwise be its curse. But should the conduct of sovereign  
10 wisdom be in any instance inexplicable to us, he has laid down a rule directory of our conduct; of perpetual obligation; too plain to be doubted; too positive to be evaded;—*To do to others as we would they should do unto us.*

15 That, in a political view, there appears an inconsistency between our principles of liberty and our conduct in this particular; And that Providence, who protects the inhabitants of the world, and hath hitherto, by its manifest interposition, supported us under pressures that otherwise might have sunk us into the depths of slavery, may still longer delay the completion of our hopes, however happy our prospects, while we thus contravene his benevolent purposes to mankind in general: For with little propriety can we expect or ask for those blessings for ourselves, which,  
20 though able, we are unwilling to bestow on others.

25 That we feel a degree of mortification that the State of New-Jersey, which has ever distinguished itself amongst the foremost in the union, for its animated exertions in favour of freedom, should be preceded by any other state in acts of liberality and disinterestedness; at the same time that we venerate the justice and magnanimity of the state of Pennsylvania in this instance.

30 That your petitioners are fully assured that arguments in favour of liberty are unnecessary with the *free* Representatives of a *free* People; and therefore beg you to consider, what we have said as an apology for the urgency with which we should press, and the earnestness with which we expect the total abolition of slavery amongst us. In such manner as you in your wisdom shall think most consistent with the safety of the state, and the happiness of those who are to be emancipated by it; That from the influence of your example, the mild sunshine of freedom may pervade and illumine every part of the continent, and brighten and animate every countenance of every different shade of complexion. [...]

Comment on the following document	EAE	
Lydia Maria Child to Governor Henry A. Wise of Virginia, October-November 1859, in <i>Letters of Lydia Maria Child</i> , Boston: Houghton, Mifflin and Company, 1883, pp. 108-110. <sup>1</sup>	Code Sujet	CCV
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[...] You accuse Captain John Brown of “whetting knives of butchery for the mothers, sisters, daughters, and babes” of Virginia; and you inform me of the well-known fact, that he is “arraigned for the crimes of murder, robbery, and treason.” I will not here stop to explain why I believe that old hero to be no criminal, but a martyr to righteous principles which he sought to advance by methods sanctioned by his own religious views, though not by mine. Allowing that Captain Brown did attempt a scheme in which murder, robbery, and treason were, to his own consciousness, involved, I do not see how Governor Wise can consistently arraign him for crimes he has himself commended. *You* have threatened to trample on the Constitution, and break the Union, if a majority of the legal voters in these confederated States dared to elect a President unfavorable to the extension of slavery. Is not such a declaration proof of premeditated treason? In the spring of 1842 you made a speech in Congress, from which I copy the following:—

“Once set before the people of the great valley the conquest of the rich Mexican provinces, and you might as well attempt to stop the wind. This government might send its troops, but they would run over them like a herd of buffalo. Let the work once begin, and I do not know that this House would hold *me* very long. Give me five million dollars, and I would undertake to do it myself. Although I do not know how to set a single squadron in the field, I could find men to do it. Slavery should pour itself abroad, without restraint, and find no limit but the southern ocean. The Camanches<sup>2</sup> should no longer hold the richest mines of Mexico. Every golden image which had received the profanation of a false worship should soon be melted down into good American eagles. I would cause as much gold to cross the Rio del Norte as the mules of Mexico could carry; aye, and I would make better use of it, too, than any lazy, bigoted priesthood under heaven.”

When you thus boasted that you and your “booted loafers” would overrun the troops of the United States “like a herd of buffalo,” if the government sent them to arrest your invasion of a neighboring nation, at peace with the United States, did you not pledge yourself to commit treason? Was it not by robbery, even of churches, that you proposed to load the mules of Mexico with gold for the United States? Was it not the murder of unoffending Mexicans that you expected to advance those schemes of avarice and ambition? What humanity had you for Mexican “mothers and babes,” whom you proposed to make childless and fatherless? And for what purpose was this wholesale massacre to take place? Not to right the wrongs of any oppressed class; not to sustain any great principles of justice, or of freedom; but merely to enable “slavery to pour itself forth without restraint.” [...]

<sup>1</sup> N.B. The letters between Lydia Maria Child and Governor Henry A. Wise were published in the *New York Tribune*.

<sup>2</sup> Camanches: Comanches.

<b>Comment on the following document</b>	<b>EAE 0422 A</b>	
<p>"To the humane and benevolent Inhabitants of the city and county of Philadelphia", Philadelphia, 10 August 1817, published in William Lloyd Garrison (ed.), <i>Thoughts on African Colonization: or an Impartial Exhibition of the Doctrines, Principles and Purposes of the American Colonization Society. Together with the Resolutions, Addresses and Remonstrances of the Free People of Color</i>, Boston: Garrison and Knapp, 1832, part 2, pp. 10-11.</p>	Code Sujet	CCV
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[...] The free people of color, assembled together, under circumstances of deep interest to their happiness and welfare, humbly and respectfully lay before you this expression of their feelings and apprehensions.

5 Relieved from the miseries of slavery, many of us by your aid, possessing the benefits which industry and integrity in this prosperous country assure to all its inhabitants, enjoying the rich blessings of religion, by opportunities of worshipping the only true God, under the light of Christianity, each of us according to his understanding; and having afforded to us and to our children the means of education and improvement; we have no wish to separate from our present homes, for any purpose whatever. Contented with our present situation and condition,  
10 we are not desirous of increasing their prosperity but by honest efforts, and by the use of those opportunities for their improvement, which the constitution and laws allow to all. It is therefore with painful solicitude, and sorrowing regret, we have seen a plan for colonizing the free people of color of the United States on the coast of Africa, brought forward under the auspices and sanction of gentlemen whose names give value to all they recommend, and who certainly are  
15 among the wisest, the best, and the most benevolent of men, in this great nation.

If the plan of colonizing is intended for our benefit; and those who now promote it, will never seek our injury; we humbly and respectfully urge, that it is not asked for by us; nor will it be required by any circumstances, in our present or future condition; as long as we shall be permitted to share the protection of the excellent laws and just government which we now  
20 enjoy, in common with every individual of the community.

We, therefore, a portion of those who are the objects of this plan, and among those whose happiness, with that of others of our color, it is intended to promote; with humble and grateful acknowledgments to those who have devised it, renounce and disclaim every connexion with it; and respectfully but firmly declare our determination not to participate in any part of it.  
25

If this plan of colonization now proposed, is intended to provide a refuge and a dwelling for a portion of our brethren, who are now held in slavery in the south, we have other and stronger objections to it, and we entreat your consideration of them.

The ultimate and final abolition of slavery in the United States, by the operation of various causes, is, under the guidance and protection of a just God, progressing. Every year witnesses  
30 the release of numbers of the victims of oppression, and affords new and safe assurances that the freedom of all will be in the end accomplished. As they are thus by degrees relieved from bondage, our brothers have opportunities for instruction and improvement; and thus they become in some measure fitted for their liberty. Every year, many of us have restored to us by the gradual, but certain march of the cause of abolition—parents, from whom we have been  
35 long separated—wives and children whom we had left in servitude—and brothers, in blood as well as in early sufferings, from whom we had been long parted. [...]

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**Question au programme :**

De l'antiesclavagisme à l'abolition de l'esclavage aux Etats-Unis : idées, arguments et écrits des militants noirs et blancs, 1776-1865.

**Sujet de leçon :**

Discuss:

The language of rights in antislavery and abolitionist writings and arguments from 1776 to 1865.

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**Sujet de leçon :**

Discuss:

Antislavery sentiments, 1776-1865.

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**Sujet de leçon :**

Discuss:

Compromise in antislavery and abolitionist writings and arguments from 1776 to 1865.

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**Sujet de leçon :**

Discuss:

Unity and division.



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**Sujet de leçon :**

Discuss the following statement:

“Abolitionism was born with the American republic. It did not fade until the nation’s near-death experience of the Civil War. Yet while abolitionists worked consistently to destroy slavery and racial injustice in these years, their strategy and tactics constantly evolved. The era between the American Revolution and the 1830s was the first great period of transformation. What began as an elite abolitionist movement in Pennsylvania during the post-Revolutionary period yielded to an egalitarian movement based in Massachusetts during the early 1830s.”

Richard S. Newman, *The Transformation of American Abolitionism: Fighting Slavery in the Early Republic*, Chapel Hill, NC: The University of North Carolina Press, 2002, p. 2.

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**Sujet de leçon :**

Discuss the following statement:

“Black abolitionism existed as a distinct phenomenon in the years before the Civil War, with its own institutions and concerns. African Americans made antiracism, at a programmatic as well as intellectual level, an essential part of the abolitionist project. They remained instrumental in developing movement strategy and ideology, taking on the burden of redefining the white man's democracy.”

Manisha Sinha, *The Slave's Cause: A History of Abolition*, New Haven: Yale University Press, 2016, p. 338.

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**Sujet de leçon :**

Discuss the following statement:

“In the history of reform few slogans have brought forth such confusion and controversy as “immediate emancipation.” To the general public in the 1830’s the phrase meant simply the abolition of Negro slavery without delay or preparation. But the word “immediate” may denote something other than a closeness in time; to many abolitionists it signified a rejection of intermediate agencies or conditions, a directness or forthrightness in action or decision.”

David Brion Davis, “The Emergence of Immediatism in British and American Antislavery Thought,” in John R. McKivigan (ed.), *Abolitionism and American Reform*, New York: Garland Publishing, 1999, p. 1.

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**Sujet de leçon :**

Discuss the following statement:

“The great debate among American abolitionists prior to the Civil War centered upon the question of the proper method of ending slavery. How was a movement with negligible support outside of the northern states to abolish an institution that existed in the southern states?”

Stanley C. Harrold, Jr., “The Southern Strategy of the Liberty Party,” in John R. McKivigan, *Abolitionism and American Politics and Government*, New York: Garland Publishing, 1999, p. 33.

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**Sujet de leçon :**

Discuss the following statement:

“The abolitionist crusade began during the first administration of Andrew Jackson with a declaration of holy war against slavery, and it ended nearly thirty-five years later when Abraham Lincoln signed the Emancipation Proclamation.”

John L. Thomas, “The Abolitionist Crusade,” in *Slavery Attacked: the Abolitionist Crusade*, Prentice-Hall: Englewood Cliffs, N.J., 1965, p. 1.