Diversity – Frederick Douglass and “The Meaning of the 4th of July”

A. Demographic Information -

Name: Lesson Length: 1 Day

School: Grade Level: 9-12

The range of abilities and ages and grade levels are ever changing in the revolving door that is juvenile detention. This lesson was designed to meet all of their needs and to value their individual perspectives they bring into my classroom.

B. Context -

This lesson is a part of a unit on the American Civil War and will follow in-depth analysis of the Missouri Compromise of 1820, Nat Turner’s Rebellion, the Compromise of 1850, and the publication of Uncle Tom’s Cabin, which combined tell the story of an escalation toward the American Civil War. Through previous lessons, students are familiar with Kentuckian Henry Clay, sectionalism, the Underground Railroad, and the Fugitive Slave Law. As homework, students were given vocabulary words as part of a handout about Frederick Douglass (Attachment A). Upon completion of this unit and by using primary resources, students will:

1. display the ability to explain how abolitionists worked to end slavery and see the diversity of those who called themselves abolitionists.
2. identify reasons why slavery divided the United States.
3. listen to an actor recreate a speech given by Frederick Douglass and, using a transcript of this speech, be able to identify evidence used by Douglass to further the abolitionist cause and at the same time contrast his ideas with the pro-slavery efforts of the south through transactive writing.
4. use historical events to understand the role of diversity that created sectionalism and ultimately change in the structure of the United States through the Civil War.

C. Lesson Objectives -

- Students will explain the reasons why conflict and competition (e.g., violence, difference of opinion, stereotypes, prejudice, discrimination,) created sectionalism in the United States.
- Students will understand that patterns emerge as humans move, settle and interact and can be identified by examining the location of physical and human characteristics, how they are arranged, and why they are in particular locations.
- Students will identify how economic, political, cultural and social processes interact to shape patterns of human populations, interdependence, cooperation and conflict.
- Students will understand that history is an account of human activities that is interpretive in nature, and a variety of tools (e.g., primary and secondary sources, data, artifacts) are needed to analyze historical events.
D. Connections – Kentucky Core Academic Standards

- 2.14 Students understand the democratic principles of justice, equality, responsibility, and freedom and apply them to real-life situations.
- 2.16 Students observe, analyze, and interpret human behaviors, social groupings, and institutions to better understand people and the relationships among individuals and among groups.
- 2.20 Students understand, analyze, and interpret historical events, conditions, trends, and issues to develop historical perspective.
- Reading Standards for Informational Text/Key Ideas and Details - 1. Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
- Reading Standards for Informational Text/Integration of Knowledge and Ideas – 9. Analyze seminal U.S. documents of historical and literary significance including how they address related themes and concepts.
- Writing Standards/Production and Distribution of Writing – 4. Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose and audience.

E. Resources needed to teach lesson –
A Smartboard was used to deliver this lesson, but is not necessary to the success of the lesson. A teacher can copy the primary resources that were used in this lesson and distribute to students or use a projection system to display the information for students. Copy of Fredrick Douglass’s Greatest Speeches audio (ISBN 1-883210-00-3)

F. Procedures –
Focusing Activity: Allow students two minutes to jot down what the 4th of July holiday means to them and their family. Follow with a discussion about why Americans celebrate the holiday.

Transition/Lesson: “Now let’s imagine that the year is 1852. Relying on what you have learned about this time period in U.S. History, would your view of the 4th of July be different than it is now?” Follow with discussion and probing questions. If students struggle with this concept, ask a female student about the role of women in 1852 and how that difference in social equality may effect how she feels about the 4th of July. Then, based on the diversity of your classroom, ask other similar questions of a variety of students in your classroom based on their cultural background.

- Project a copy of the Declaration of Independence on the Smartboard as a backdrop for this transition discussion.
- Group work: Pair students and provide them with a copy of the Declaration of Independence (Attachment B). Students are to read through this document as if it applied to individuals and not colonies. Instruct students to highlight the parts of the document that provide reasons why all men and women, regardless of color or nationality or religious preference should be treated equally. Allow 15 minutes and then follow with discussion.
“The Declaration of Independence that we read and discuss now is the same document that inspired Frederick Douglass to deliver a speech in 1852 to the Rochester (NY) Ladies Anti-Slavery Society, whom invited him to speak on the 76th birthday of the United States. *The Meaning of the Fourth of July for the Negro* is considered by many to be the greatest anti-slavery speech leading to the Civil War.” Give students a transcript of the speech (Attachment C) and instruct them to follow along as they listen to an actor’s rendition of the speech. With highlighters in hand, instruct students to mark the passages of the speech that are asking the listeners questions.

Upon completion of the audio, discuss Frederick Douglass’ use of questioning his audience. Include for discussion the regularity of his questions and purpose for using this style of speaking. Discuss the parts of the speech that students found most powerful and why. Discuss what other groups that Frederick Douglass’ speech would or could apply to during this point in history (obviously African-Americans, women, Native Americans, immigrants, children).

**G. Assessment**

Transactive Writing – Students will write an article for an abolitionist newspaper reporting on the speech given by Frederick Douglass to the ladies Anti-Slavery Society in 1852. Students are then to write another article for a southern pro-slavery newspaper reporting on the same speech. Discuss perspective with students upon giving this assignment. A scoring rubric (Attachment D) will be provided to the students.

**H. Reflections**

Historical events hold the key to helping students conceptualize how diversity created this great nation, but not without conflict. My students got a glimpse of the past through primary resources which enabled them to make connections about how this country evolved through diversity. Students can also see that the words of our countries historical documents have not changed but the meanings behind those words are continually evolving and are still relevant to citizens today.

**What went well?** - This lesson plan engaged students by requiring general rote memory skills while at the same time encouraging them to participate in open classroom discussions where they felt safe in discussing an uncomfortable subject like racism or sexism. Students enjoy expressing their family traditions and they appreciate the opportunity to defend their ideas about freedom and equality.

**What will you change?** – I should have rearranged the schedule and kept classes for a longer period of time in order to present this lesson and provide students more time for discussion and interaction.

**I. Impact on the awareness of diversity on lesson plan**

I think that this lesson succeeded as students realized how much society has changed since the founding of our country and appreciate the participants in that change, participants like Frederick Douglass. Too often I sense apathy in students who forget to
appreciate the past in order to be thankful for the present. Through discussion, students displayed an understanding of the role of diversity in the success of the abolitionist movement - success that came only through the participation of people like Frederick Douglass who had first-hand knowledge that he could share about the evils of slavery and his belief in the equality of men. Students can see through Douglass how effective writing and speaking skills promote society to change. This freedom of speech helps guarantee that our society will continue to change and evolve toward equality.

**J. Teachability**

The lesson would be easy to implement by any teacher because the primary resources are already provided and the technology used is optional. I do believe that before a teacher tackles the sensitive issue of racism that they must first have emotional awareness of their own biases and be ready to handle the hard comments that will come through class discussion. In preparation of this lesson, I suggest reading sociology based research material like *Eyewitness: A Living Documentary of the African American Contribution to American History* by William Loren Katz, *Strangers to These Shores* by Vincent N. Parrillo, and becoming familiar with primary resources available through the Library of Congress Archives.
Frederick Douglass’ extraordinary life carried him from the fields of slavery to the grandeur of this nation’s capitol where he shook hands with Abraham Lincoln and advised the four presidents elected after him. Mr. Douglass could credit two things for his success—education and an insistence on respect.

When Frederick Douglass was born in the year 1818, in Talbot County, Maryland, his chances of growing into an educated, highly respected man seemed slim. As with other slave babies born on Captain Aaron Anthony’s farm, Frederick was taken from his mother and placed in the care of an old slave woman who was expected to teach her wards nothing but blind obedience. Instead she taught them to fish, garden, laugh, and play. By the time Frederick returned to the main farm at the age of six, he had learned something that no slave was ever supposed to know—that life could be happy and free.

For the next two years, Frederick was constantly reminded that he was not a free boy. He could not play around the master’s house or with the master’s sons. He could not eat the fine foods prepared for the Anthonys. He was forced to sleep on the ground, eat mush without a spoon, and dress only in a knee-length shirt regardless of the weather.

Then at the age of eight, Frederick experienced a stroke of luck. He was given a fine set of clothing and sent on a ship to the Baltimore home of Hugh and Sophia Auld where he slept in a bed and ate at the family table. Sophia even began to teach Frederick to read until her husband warned her that doing so was “dangerous” and against the law.

Frederick Douglas did not stop reading when Sophia stopped teaching him. He read speeches about freedom and independence in a book called The Columbian Orator that he earned by working for a local store owner. He found verses in Sophia’s Bible that convinced him all people were created equal. He located stories about the abolitionist movement in newspapers left on writing desks and dining room tables in the Auld home.

By the time Frederick was sent back to Talbot County to work for another family, he was aware that other people in the world shared his conviction that his treatment as a piece of property was not right. His new knowledge gave Frederick courage. One day when he was being whipped by a master, he turned around and struck the man. A fight ensued, and the man never raised a hand to Frederick again.

Shortly after Frederick’s stand, he was returned to Mr. Auld who put him to work in a Baltimore shipyard. Although he worked shoulder to shoulder with all the other men, Frederick’s wages went to Mr. Auld. One of Frederick’s free, black colleagues invited him to attend meetings of the East Baltimore Mental Improvement Society where newly freed blacks discussed such injustices of slavery and the need to abolish the practice.

Frederick made friends at the shipyard and in the society who helped him escape from slavery with false papers, a sailor suit, and a train ticket to New York. Free at last, Frederick now demanded that slavery be abolished and all people be treated as equal human beings. He toured with William Garrison, recalling his story of enslavement to crowds of abolitionists. He wrote two autobiographies, started his own newspaper, and opened his home to travelers on the Underground Railroad. He delivered eloquent lectures on the philosophy of inalienable rights in support of both black and women's rights. By 1862 he was so popular that when he went to Abraham Lincoln to complain about the unfair treatment of blacks serving in the Civil War, the president welcomed him with the words, “Here comes my friend, Mr. Douglass.” When Lincoln died, his successors felt much the same way. Douglass served as an advisor to President Grant. He was appointed the position of marshal of the District of Columbia by President Hayes. He was the recorder of deeds under President Garfield. Under President Harrison, he held the position of consul-general to Haiti and became the first black to represent the United States overseas. His wisdom, hard work, and firm insistence on respect had forced the nation to acknowledge the contribution a black could make to society.
Frederick Douglass
"The Meaning of the 4th of July for the Negro"

A. Terms:
1. placard –
2. sovereign –
3. persevere –
4. tyrant –
5. fetter –
6. prudent –
7. vociferous –
8. hypocrisy –

B.
1. Describe Frederick Douglass's childhood.

2. How did Frederick learn to read? Why was this lucky?

3. What kind of things did Frederick read that influenced how he thought about freedom?

4. How did Frederick become a free man?

5. What kind of work did Frederick Douglass do for the abolitionist movement?
When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. — We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed; that whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes, and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. — Such has been the patient sufference of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The History of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world. — He has refused his Assent to Laws, the most wholesome and necessary for the public good. — He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. — He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the sea, ravaged our Coasts, burnt our towns, and destroyed the lives of our people. — He is at this time transporting large armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation. — He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands. — He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose rule of warfare, is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated Injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have waited for them from time to time of attempts by their legislature to extend an unwarrantable Jurisdiction over us. We have reminded them of the circumstances of our emigration and Settlement here. We have appealed to their native Justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of Justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends. — We, therefor, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be FREE AND INDEPENDENT STATES; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerces, and to do all other Acts and Things which Independent States may of right do. — And for the support of this Declaration, with a firm reliance on the Protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.
The unanimous Declaration of the United States of America.

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We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their Just powers from the consent of the governed. — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. — Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience has shown, that most Rulers, when first established, do find it their interest to render temporary submissions more dear by promising future security. — Promises are vessels of the highest value, and a promise to oppose those who would deprive them of their own interests is an act of unceasing contempt and disaffection. — This is the law of Nature and of Nations; and it is unalterable by the will of man; for, when a people have asserted their independence, they must be free forever.

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"The Meaning of July Fourth for the Negro"

Fellow Citizens, I am not wanting in respect for the fathers of this republic. The signers of the Declaration of Independence were brave men. They were great men, too great enough to give frame to a great age. It does not often happen to a nation to raise, at one time, such a number of truly great men. The point from which I am compelled to view them is not, certainly, the most favorable; and yet I cannot contemplate their great deeds with less than admiration. They were statesmen, patriots and heroes, and for the good they did, and the principles they contended for, I will unite with you to honor their memory....

...Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions! Then would my task be light, and my burden easy and delightful. For who is there so cold, that a nation's sympathy could not warm him? Who so obdurate and dead to the claims of gratitude, that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish, that would not give his voice to swell the hallelujahs of a nation's jubilee, when the chains of servitude had been torn from his limbs? I am not that man. In a case like that, the dumb might eloquently speak, and the "lame man leap as an hart."

But such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me. This Fourth July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrevocable ruin! I can to-day take up the plaintive lament of a peeled and woe-smitten people!

http://www.pbs.org/wgbh/aia/part4/4h2927t.html
"By the rivers of Babylon, there we sat down. Yea! we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive, required of us a song; and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, 0 Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, "may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!" To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow-citizens, is American slavery. I shall see this day and its popular characteristics from the slave's point of view. Standing there identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America.is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery Ñ the great sin and shame of America! "I will not equivocate; I will not excuse"; I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.

But I fancy I hear some one of my audience say, "It is just in this circumstance that you and your brother abolitionists fail to make a favorable impression on the public mind. Would you argue more, an denounce less; would you persuade more, and rebuke less; your cause would be much more likely to succeed." But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slaveholders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia which, if committed by a black man (no matter how ignorant he be), subject him to the punishment of death; while only two of the same crimes will subject a white man to the like punishment. What is this but the acknowledgment that the slave is a moral, intellectual, and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statute books are covered with enactments forbidding, under severe fines and penalties, the teaching of the slave to read or to write. When you can point to any such laws in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in
your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, then will I argue with you that the slave is a man!

For the present, it is enough to affirm the equal manhood of the Negro race. Is it not astonishing that, while we are ploughing, planting, and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver and gold; that, while we are reading, writing and ciphering, acting as clerks, merchants and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators and teachers; that, while we are engaged in all manner of enterprises common to other men, digging gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hill-side, living, moving, acting, thinking, planning, living in families as husbands, wives and children, and, above all, confessing and worshipping the Christian's God, and looking hopefully for life and immortality beyond the grave, we are called upon to prove that we are men!

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

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

What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is passed.

At a time like this, scorching irony, not convincing argument, is needed. O! had I the ability, and could reach the nation's ear, I would, to-day, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.
What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy -- a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.

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

...Allow me to say, in conclusion, notwithstanding the dark picture I have this day presented, of the state of the nation, I do not despair of this country. There are forces in operation which must inevitably work the downfall of slavery. "The arm of the Lord is not shortened," and the doom of slavery is certain. I, therefore, leave off where I began, with hope. While drawing encouragement from "the Declaration of Independence," the great principles it contains, and the genius of American Institutions, my spirit is also cheered by the obvious tendencies of the age. Nations do not now stand in the same relation to each other that they did ages ago. No nation can now shut itself up from the surrounding world and trot round in the same old path of its fathers without interference. The time was when such could be done. Long established customs of hurtful character could formerly fence themselves in, and do their evil work with social impunity. Knowledge was then confined and enjoyed by the privileged few, and the multitude walked on in mental darkness. But a change has now come over the affairs of mankind. Walled cities and empires have become unfashionable. The arm of commerce has borne away the gates of the strong city. Intelligence is penetrating the darkest corners of the globe. It makes its pathway over and under the sea, as well as on the earth. Wind, steam, and lightning are its chartered agents. Oceans no longer divide, but link nations together. From Boston to London is now a holiday excursion. Space is comparatively annihilated. -- Thoughts expressed on one side of the Atlantic are distinctly heard on the other.

The far off and almost fabulous Pacific rolls in grandeur at our feet. The Celestial Empire, the mystery of ages, is being solved. The fiat of the Almighty, "Let there be Light," has not yet spent its force. No abuse, no outrage whether in taste, sport or avarice, can now hide itself from the all-pervading light. The iron shoe, and crippled foot of China must be seen in contrast with nature. Africa must rise and put on her yet unwoven garment. 'Ethiopia, shall, stretch. out her hand unto Ood.' In the fervent aspirations of William Lloyd Garrison, I say, and let every heart join in saying it:

God speed the year of jubilee
The wide world o'er!
When from their galling chains set free,
th' oppress'd shall vilely bend the knee,
And wear the yoke of tyranny
Like brutes no more.
That year will come, and freedom's reign,
To man his plundered rights again
Restore.

God speed the day when human blood
Shall cease to flow!
In every clime be understood,
The claims of human brotherhood,
And each return for evil, good,
Not blow for blow;
That day will come all feuds to end,
And change into a faithful friend
Each foe.

God speed the hour, the glorious hour,
When none on earth
Shall exercise a lordly power,
Nor in a tyrant's presence cower;
But to all manhood's stature tower,
By equal birth!
That hour will come, to each, to all,
And from his Prison-house, to thrall
Go forth.

Until that year, day, hour, arrive,
With head, and heart, and hand I'll strive,
To break the rod, and rend the gyve,
The spoiler of his prey deprive --
So witness Heaven!
And never from my chosen post,
Whate'er the peril or the cost,
Be driven.

The Life and Writings of Frederick Douglass, Volume II
Pre-Civil War Decade 1850-1860
Philip S. Foner
ATTACHMENT D

4 - Distinguished
Student provided an appropriate title for the articles. Student focused on a main idea and supported the idea with evidence from the speech and historical knowledge gained through previous lessons. Student showed an understanding of writing to an audience by using a clear perspective in the creation of articles that both reflected pro-slavery and anti-slavery sentiments.

3 - Proficient
Student work is lacking one of the above requirements, or has insufficient information for 2 or fewer tasks listed above.

2 - Apprentice
Student work includes limited information for the above tasks and includes no depth in their written responses or the presentation.

1 – Novice
Student did not satisfactorily complete the assigned tasks listed above.