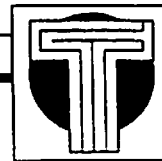


## TEST FORM A



## The Coming of the Civil War (1848–1861)

CHAPTER 11

## A. IDENTIFYING KEY TERMS, PEOPLE, AND PLACES

Complete each sentence in Column I by writing the letter of the correct name from Column II in the blank. You will not use all the names. (20 points)

## Column I

- \_\_\_\_\_ 1. Senator \_\_\_\_\_ of Illinois introduced the Kansas-Nebraska Act in 1854.
- \_\_\_\_\_ 2. The book *Uncle Tom's Cabin*, by \_\_\_\_\_, caused many white Americans to question slavery.
- \_\_\_\_\_ 3. Abolitionist \_\_\_\_\_ led the attack on the federal arsenal at Harpers Ferry.
- \_\_\_\_\_ 4. In the *Dred Scott* case, Chief Justice \_\_\_\_\_ upheld the right of slaveowners to take enslaved people anywhere in the United States.
- \_\_\_\_\_ 5. In 1858 Republican nominee \_\_\_\_\_ opposed slavery on moral grounds in debates with Stephen Douglas.
- \_\_\_\_\_ 6. In *Cannibals All!*, \_\_\_\_\_ attacked northern industrialists.
- \_\_\_\_\_ 7. Vice President \_\_\_\_\_ was committed to an aggressive policy of expanding slavery in the territories.
- \_\_\_\_\_ 8. Senator \_\_\_\_\_ of Massachusetts gave a powerful anti-slavery speech entitled "The Crime Against Kansas."
- \_\_\_\_\_ 9. Because his antislavery position seemed too aggressive, \_\_\_\_\_ lost the 1860 Republican presidential nomination.
- \_\_\_\_\_ 10. Senator \_\_\_\_\_ of Mississippi was elected president of the Confederate States of America.

## Column II

- a. John C. Breckinridge
- b. Robert E. Lee
- c. John Brown
- d. Jefferson Davis
- e. Stephen Douglas
- f. George Fitzhugh
- g. Abraham Lincoln
- h. Charles Sumner
- i. Harriet Beecher Stowe
- j. William Henry Seward
- k. Roger Taney

## B. IDENTIFYING MAIN IDEAS

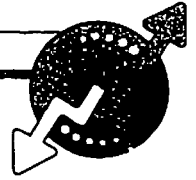
Write the letter of the correct ending in the blank provided. (44 points)

- \_\_\_\_\_ 11. Unlike the South, the North in 1860
  - a. was committed to capitalism.
  - b. was not prejudiced against African Americans.
  - c. was becoming a thriving industrial society.
  - d. had a democratic form of government.

**TEST FORM A** (continued)**CHAPTER  
11**

- \_\_\_\_\_ 12. Many southern whites criticized northern capitalists for
- a. exploiting their workers
  - b. assuming personal responsibility for workers.
  - c. trying to control workers' lives.
  - d. refusing to hire African American workers.
- \_\_\_\_\_ 13. Northerners objected to the Compromise of 1850 because it
- a. forced them to assist in the return of runaway slaves.
  - b. made California a slave state.
  - c. gave the South much greater power in Congress.
  - d. allowed citizens in New Mexico and Utah to determine the legal status of slavery in their territories.
- \_\_\_\_\_ 14. In the mid-1800s, nativists wanted to ensure that
- a. immigrants would become United States citizens.
  - b. people born in the United States were better treated than immigrants.
  - c. immigrants from all countries would receive equal treatment.
  - d. Catholic immigrants would renounce "Papal Power."
- \_\_\_\_\_ 15. The Republicans gained support in the late 1850s by
- a. opposing both slavery and Catholicism.
  - b. supporting the idea of popular sovereignty in the territories.
  - c. supporting both slavery and a strong national government.
  - d. opposing economic and political domination by the North.
- \_\_\_\_\_ 16. All of the following further divided proslavery and antislavery groups in Kansas in the 1850s *except*
- a. the Lecompton constitution.
  - b. the Kansas-Nebraska Act.
  - c. raids led by abolitionists.
  - d. membership in the Whig party.
- \_\_\_\_\_ 17. In a popular speech in 1858, Abraham Lincoln insisted that
- a. compromise was possible between the North and South.
  - b. the Union had to become all slave or all free.
  - c. the issue of slavery should be resolved independently by each state or territory.
  - d. African Americans were entitled to full citizenship rights.
- \_\_\_\_\_ 18. Most southerners who wanted to expand slavery belonged to the
- a. American party.
  - b. Republican party.
  - c. Democratic party.
  - d. Constitutional Union party.
- \_\_\_\_\_ 19. In the 1860s, Delaware, Maryland, Kentucky, and Missouri were called the
- a. Border States.
  - b. Slave Power.
  - c. Lower South.
  - d. Upper South.
- \_\_\_\_\_ 20. In 1860 and 1861, seven southern states seceded from the Union in protest against the
- a. election of Republican Abraham Lincoln as President.
  - b. federal government's refusal to punish John Brown.
  - c. brutal caning of Charles Sumner in the Senate.
  - d. *Dred Scott* decision.

## VIEWPOINTS



## On the Southern Secession

After Abraham Lincoln's election as President in 1860, the nation was abuzz with the prospect of southern secession and possible responses to it. As you read the following passages, try to determine why those in favor of secession believed that the South could survive on its own.

**FOR SECESSION**

*E. B. Heyward, South Carolina cotton planter, letter to a friend in Connecticut, November 20, 1860*

In January next we shall take leave of the Union and shall construct with our Sister Cotton States a government for ourselves. Whether the other Slave States will join seems very uncertain at least for the present. The condition of affairs at the North since the election of an Abolitionist for President makes it necessary for us to get away as quickly as possible. We have on hand about three millions Bales of Cotton and plenty to eat & clothe ourselves with, and what is most important our working population have masters to take care of them and will not feel any pressure such as will soon come upon the operatives in the manufacturing States at the North. Of course we shall declare free trade with the whole world and having no manufactures of our own to protect we shall bring about such a competition with the manufactures of this Country and those of Europe that the profits in such business at the North will be seriously reduced. In the Country here the planters are all quiet and our crops going to market as usual. If there is no money in the banks we can go without it till England and France and perhaps the North send the gold for the cotton which they must have or go all to ruin. I have about 130 Bales of Cotton on my plantation to sell, and about 3000 bushels of corn and one hundred Hogs now fattening for the negroes to eat and their winter clothes I will get in a few days. I have plenty of Beef & mutton to feed my family upon and I think I and all around me could stand hard times better than some of the rich abolitionists of your part of the World.

**FOR SECESSION**

*William Howard Russell, war correspondent for the London Times, observations of the South, 1861*

That night I sat in the Charleston Club with John Manning. . . . There were others present, senators or congressmen, like Mr. Chestnut and Mr. Porcher Miles. We talked long, and at last angrily, as might be between friends, of political affairs.

I own it was a little irritating to me to hear men indulge in extravagant broad menace and rodomontade [bragging], such as came from their lips. . . . "They never could be conquered." . . . I was obliged to handle the question quietly at first—to ask them "if they admitted the French were a brave and warlike people!" "Yes, certainly." "Do you think you could better defend yourselves against invasion than the people of France?" "Well, no; but we'd make it pretty hard business for the Yankees." "Suppose the Yankees, as you call them, come with such preponderance of men and matériel, that they are three to your one, will you not be forced to submit?" "Never." "Then either you are braver, better disciplined, more warlike than the people and soldiers of France, or you alone, of all the nations in the world, possess the means of resisting physical laws which prevail in war, as in other affairs of life." "No. The Yankees are cowardly rascals. We have proved it by kicking and cuffing them till we are tired of it; besides, we know John Bull [Great Britain] very well. He will make a great fuss about non-interference at first, but when he begins to want cotton he'll come off his perch." I found this was the fixed idea everywhere. The doctrine of "cotton is king,"—to us who have not much considered the question a grievous delusion or an unmeaning babble—to them is a lively all-powerful faith without distracting heresies or schisms.

**VIEWPOINTS** (continued)**CHAPTER 11****AGAINST SECESSION**

*Anonymous northern merchant, letter to the editor, New York Tribune, November 22, 1860*

I am for the preservation of the Union; I desire to witness no separation of the States; I have a pecuniary [financial] interest both in the South and in the North. My relatives and friends, equally endeared, are citizens of Slave and Free States. I desire an adjustment of the great question without disturbance, and I think it may be done.

The South must not demand anything beyond the protection of their slave property in the States where Slavery constitutionally exists. No meddling with slaves, then, must be allowed, unless the Slave States demand it, and all consent to it. No more Slave States to be permitted, except by the vote of the people of that State demanding it, entitled by law to vote for it.

The Fugitive Slave Law should be sustained in each State, or the full value of the slave shall be paid by the State refusing to sustain it, with all the expenses of the legal efforts of the claimants. . . .

The whole country has just emerged from the exercise of its constitutional and long-established functions, in the choice of a President of the United States. . . . The day of election came, and each party appeared in its full strength and confidence at the polls. . . .

Men of South Carolina, keep to your pledges, and retain your honor and self-respect. No harm will come to you. Mr. Lincoln and his party are your safest and best friends. They will do what is right.

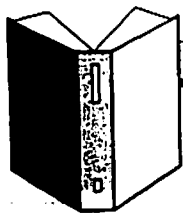
**AGAINST SECESSION**

*Colonel Robert Gould Shaw, Union commander of an African American regiment from Massachusetts, in a letter to his sister, April 5, 1861*

For my part, I want to see the Southern States either brought back by force, or else recognized as independent; and, as Lincoln cannot do as he likes, but must abide by the Constitution, I don't see what he can do but collect the revenue and retake, by force of arms, the United States property which they have stolen. As for making concessions, it is only patching the affair up for a year or two, when it would break out worse than ever. At any rate, we should have this same row over again at every Presidential election; and if we gave them an inch, they would be sure to want thousands of ells, as is proved by their history and ours for the last 50 years. Indeed, they would not be content with anything less than a total change of public opinion throughout the North on the subject of slavery, and that, of course, they can't have. . . . I have been a Disunionist for two years; but, as there seems to be no way of making a peaceable separation without giving up everything, I am glad, for the credit of the country, that they will probably act now with some firmness. A great many people say they are ashamed of their country, but I feel proud that we have at last taken such a long step forward as to turn out the pro-slavery government which has been disgracing us so long. . . .

**Questions to Think About**

1. What were E. B. Heyward's expectations for the southern economy in event of war with the North?
2. (a) What were the anonymous merchant's views of the South's desire to extend slavery into new western states? (b) What were his suggestions concerning the Fugitive Slave Law?
3. What did Colonel Robert Gould Shaw believe would continue to happen if the North continued to make concessions to the South?
4. **Determining Relevance** How did southerners' perception of the importance of cotton influence their views on secession?



## LITERATURE ACTIVITY

## An Antislavery Best-Seller

## CHAPTER 11

Harriet Beecher Stowe based her famous novel about slavery on a widely distributed abolitionist tract *Slavery As It Is, the Testimony of a Thousand Witnesses*. It has been reported that she kept the pamphlet in her work basket during the day and under her pillow at night.

As you read the excerpt below from Chapter XII of *Uncle Tom's Cabin*, think about how popular literature can influence public opinion.

## SELECT INCIDENT OF LAWFUL TRADE

It was a bright, tranquil evening when the boat stopped at the wharf at Louisville. The woman had been sitting with her baby in her arms, now wrapped in a heavy sleep. When she heard the name of the place called out, she hastily laid the child down in a little cradle formed by the hollow among the boxes, first carefully spreading under it her cloak; and then she sprung to the side of the boat, in hopes that, among the various hotel-waiters who thronged the wharf, she might see her husband. In this hope, she pressed forward to the front rails, and, stretching far over them, strained her eyes intently on the moving heads on the shore, and the crowd pressed in between her and the child.

"Now's your time," said Haley [the trader], taking the sleeping child up, and handing him to the stranger. "Don't wake him up, and set him to crying, now; it would make a devil of a fuss with the gal." The man took the bundle carefully, and was soon lost in the crowd that went up the wharf.

When the boat, creaking, and groaning, and puffing, had loosed from the wharf, and was beginning slowly to strain herself along, the woman returned to her old seat. The trader was sitting there,—the child was gone!

"Why, why,—where?" she began, in bewildered surprise.

"Lucy," said the trader, "your child's gone; you may as well know it first as last. You see, I know'd you couldn't take him down south; and I got a chance to sell him to a first-rate family, that'll raise him better than you can."

The trader had arrived at that stage of Christian and political perfection which has been recommended by some preachers and politicians of the north, lately, in which he had completely overcome every humane weakness and prejudice. His heart was exactly where yours, sir, and mine could be brought, with proper effort and cultivation. The wild look of anguish and utter despair that the woman cast on him might have disturbed one less practised; but he was used to it. He had seen that same look hundreds of times. You can get used to such things, too, my friend; and it is the great object of recent efforts to make our whole northern community used to them, for the glory of the Union. So the trader only regarded the mortal anguish which he saw working in those dark features, those clenched hands, and suffocating breathings, as necessary incidents of the trade, and merely calculated whether she was going to scream, and get up a commotion on the boat; for, like other supporters of our peculiar institution, he decidedly disliked agitation.

But the woman did not scream. The shot had passed too straight and direct through the heart, for cry or tear.

Dizzily she sat down. Her slack hands fell lifeless by her side. Her eyes looked straight forward, but she saw nothing. All the noise and hum of the boat, the groaning of the machinery, mingled dreamily to her bewildered ear; and the poor, dumb-stricken heart had neither cry nor tear to show for its utter misery. She was quite calm. The trader, who, considering his advantages, was almost as humane as some of our politicians, seemed to feel called on to administer such consolation as the case admitted of.

(continued)

**LITERATURE ACTIVITY**

"I know this yer comes kinder hard, at first, Lucy," said he: "but such a smart, sensible gal as you are won't give way to it. You see it's necessary, and can't be helped!"

"Oh, don't, Mas'r, don't!" said the woman, with a voice like one that is smothering.

"You're a smart wench, Lucy," he persisted; "I mean to do well by ye, and get ye a nice place down river; and you'll soon get another husband,— such a likely gal as you"—

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*"Lucy," said the trader, "your child's gone. . . . I know'd you couldn't take him down south; and I got a chance to sell him to a first-rate family, that'll raise him better than you can."*

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"Oh, Mas'r, if you *only* won't talk to me now," said the woman, in a voice of such quick and living anguish that the trader felt that there was something at present in the case beyond his style of operation. He got up, and the woman turned away, and buried her head in her cloak.

The trader walked up and down for a time, and occasionally stopped and looked at her. "Takes it hard, rather," he soliloquized, "but quiet, tho,— let her sweat awhile; she'll come right, by and by!"

Tom had watched the whole transaction from first to last, and had a perfect understanding of its results. To him, it looked like something unutterably horrible and cruel, because, poor, ignorant black soul! he had not learned to generalize, and to take enlarged views. If he had only been instructed by certain ministers of Christianity, he might have thought better of it, and seen in it an every-day incident of a lawful trade; a trade which is the vital support of an institution which some American divines tell us has no evils but such as are inseparable from any other relations in social and domestic life. But Tom, as we see, being a poor, ignorant fellow, whose reading had been confined entirely to the New Testament, could not comfort and solace himself with views like these. His very soul bled within him for what seemed to him the *wrongs* of the poor suffering thing that lay like a crushed reed on the boxes; the feeling, living, bleeding, yet immortal *thing*, which American state law coolly classes with the bundles, and bales, and boxes, among which she is lying.

Tom drew near, and tried to say something; but she only groaned. Honestly, and with tears running down his own cheeks, he spoke of a heart of love in the skies, of a pitying Jesus, and an eternal home; but the ear was deaf with anguish, and the palsied heart could not feel.

**ACTIVITY**

The year is 1853 and you have just finished reading *Uncle Tom's Cabin*. Use the excerpt above and the information in the textbook on pages 299–300 to write a review of the book for your literary magazine. You may write your review from the perspective of either a northerner or a southerner. In your review, include a brief summary of the plot and the characters, an evaluation of Harriet Beecher Stowe as a writer, and your impressions of the book.

# EVANGELIST SOJOURNER TRUTH SPEAKS FOR WOMEN'S RIGHTS

*"And ain't I a woman? Look at me!"*

BORN A SLAVE NAMED ISABELLA, this American abolitionist received her freedom when New York State emancipated slaves in 1827. She moved to New York City, heard what she believed to be heavenly voices, and took the name Sojourner Truth in 1843, when she quit being a maid-servant to become an evangelist. Her opening line was a stunner: "Chil-dren, I talk to God and God talks to me!"

Sojourner Truth traveled throughout the North (a "sojourner" stays only temporarily in one place) to spread a message that combined religious and abolitionist ideas. After a despondent speech by Frederick Douglass in 1850, she asked her frequent platform mate a question that still reverberates in theological circles: "Frederick, is God dead?" Although illiterate, this mother of five powerfully conveyed her equal-rights message in dialect, with plain words and commonsense reasoning, drawing on her own experiences to persuade listeners of her sincerity. During the Civil War, President Lincoln appointed her counselor to the freedmen of the capital.

Blacks and women were in competition for suffrage, and few black women attended early women's rights meetings. Sojourner Truth was an exception: at the 1851 Ohio Women's Rights Convention, in Akron, she spoke of feminism with the same fervor that marked her preaching on abolitionism and religion. Through a conversational form of direct address ("well, children") and the use of repetition (the question "And ain't I a woman?" is raised four times), Sojourner Truth moved listeners in the early days of the fight for women's rights. She said she wanted her language reported in standard English. "not as if I was saying tickety-ump-ump-nicky-nacky," and in some quotation books her "ain'ts" are changed to "aren'ts," but I think such editorial preflight loses the flavor and force of the eloquence.

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the Negroes of South and the women at the North, all talking about right and the white men will be in a fix pretty soon. But what's all this here talk about?

That man over there says that women need to be helped into carriages and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud puddles, or gives me any place. And ain't I a woman? Look at me! Look at my arm. I have plowed and planted, and gathered into barns, and no man could head me! I ain't I a woman? I could work as much and eat as much as a man—who could get it—and bear the lash as well! And ain't I a woman? I have borne thirteen children and seen them most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head, what's this they call intellect, someone whispers. That's it, honey. What's that got to do with women's rights or Negro's rights? If my cup won't hold but a pint, yours holds a quart, wouldn't you be mean not to let me have my full measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! I had nothing to do with him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn back, and get it right side up again! And now they is asking to do it, men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say. ■

*Thencevery!*

*Reverend / Lybby*

*Belmont's 2 sons*

*Could this sigl & this speech*

*not be Lincoln.*

Mr. Beckett  
Speech Questions

"Aint I a woman?"

Why does Sojourner Truth consistently use the phrase "Aint I a woman" in her speech?

What is the importance of using religion in her speech?

Good speech? Bad speech? Would you be moved if you heard this in person?

Sojourner Truth is an African-American female. How do you think she is treated? Why is being a black female the bottom rung of the social ladder?