

**Megan Matulewicz**

**Essential Question:**

Why did white Americans feel that it was acceptable to keep Africans and Native Americans as slaves? How would you argue with their reasoning?

**New Hampshire C3 Standards Addressed:**

**D2.His.3.6-8.** Use questions generated about individuals and groups to analyze why they, and the developments they shaped, are seen as historically significant.

**D2.His.4.6-8.** Analyze multiple factors that influenced the perspectives of people during different historical eras.

**D2.His.5.6-8.** Explain how and why perspectives of people have changed over time.

**D2.His.6.6-8.** Analyze how people's perspectives influenced what information is available in the historical sources they created.

**Overview:**

Slavery is a difficult and unpleasant part of American history. People often feel uncomfortable studying or even discussing it. In order to understand why slavery existed and persisted in America, one must understand the perspectives and arguments of that time.

**Introduction:**

Write on the board: Why did people keep slaves?

**Procedure:**

1. Students write the prompt in their notebooks and then divide the remaining page into 4 sections. Draw the table on the board to support student notetaking.

Economic	Social
Religious	Other

2. Students spend a few minutes writing in their notebooks and share responses.
3. Accept reasonable responses and write them on the board under the appropriate categories.

4. Explain that to understand why slavery existed for as long as it did students will look at primary source documents that show how slaves were treated and why people kept them.
5. Divide the class into 5 groups and assign each a reading selection. Each group should refer back to the essential question, "Why did people keep slaves?" The goal of each group is to use the document to find reasons why individuals and communities supported slavery. Each group should fill notes into their individual notebooks and choose a speaker to report back to the class. Reading should be divided as follows (Note: multiple passages can be divided and used to create more groups):
  - a. Group 1: John Thaxter-"To Keep an Indian Boy" and "Emmanuel Downing to John Winthrop"
  - b. Group 2: Stephen Hopkins-"To Keep a Negro Woman" and "Manumission of Saint Jago"
  - c. Group 3: Hiring Out Log-Abijah Prince from Jonathan Ashley's account book
  - d. Group 4: Rev. Cotton Mather-"A Good Master Well Served: A Brief on the Necessary Puritan 1696 Properties and Practices of a Good Servant, in Every Kind of Servitude"
  - e. Group 5: Auction accounts from August 24<sup>th</sup>, 1676
6. After groups complete their reading, each speaker reports their findings to the whole class. Students fill in more information as each group presents.
7. Group Discussion: students should share what they think about the various reasons people kept slaves and how they justified it to themselves. Discuss how and why slavery ended.

**Assessment:**

Option 1: Exit Ticket-If you lived in the 1700s and had the money to purchase a slave, do you think you would have done it? If yes, why would you have done it? If no, what would you have said to your neighbors to argue why it was not ok to keep slaves?

Option 2: Debate: students must assume the roles of 18<sup>th</sup> century New England colonists. Divide class into 2 teams. Each team must prepare to debate at a mock town meeting whether to keep or ban slavery in their community.

Option 3: From the perspective of an 18<sup>th</sup> century colonist, write a persuasive essay arguing against the hypocrisy of New England slave ownership. Students must analyze the moral and legal arguments supporting slavery and argue why their argument is hypocritical and amoral.

Mass. Historical Society

To the Hon<sup>ble</sup> Gov<sup>t</sup>: and Council now sitting in Boston  
January 11<sup>th</sup> 1676: - 234

The Petition of John Thaxter of Hingham

Humbly sheweth that yo<sup>r</sup> Petitioner's son namely Tho.  
Thaxter went out in the service of the Country lately  
under the Command of Cap<sup>t</sup> Benj<sup>t</sup> Church: to destroy  
Wigwags, and kindred Indians adjacent: where they took  
many Captives: and brought them to Plymouth and Cap<sup>t</sup>  
Church gave to yo<sup>r</sup> Petitioner's said son an Indian boy  
about nine years old: And the Select men for the s<sup>t</sup>  
towne of Hingham having made an order that no  
inhabitant shall keepe any Indian in his family under  
penalty of: yo<sup>r</sup> Petitioner's fears he shall meet with trouble  
in keeping the said boy: and hoping that his entertain-  
ing the said boy: will be no waies prejudiciall to the  
Publiq<sup>t</sup>: but on time greatly beneficiall to his family: -  
yo<sup>r</sup> Petitioner therefore Humbly requests yo<sup>r</sup> favor  
of yo<sup>r</sup> Honor to grant him an order where by  
he may entertaine, and keepe the said Indian  
boy in his family as a servant; with out  
objection from the Select men or their order  
so that he may for yo<sup>r</sup> Honor as in duty  
he is bound: &c.

John Thaxter

“To Keep an Indian Boy” Text Transcript

To the Honorable Governor and Council now sitting in Boston

January 11<sup>th</sup>, 1676

The Petition of John Thaxter of Hingham—

Humbly Showeth that your Petitioner & Sone namely Tho. Thaxter went out in the service of the Country lately under the comand of Capt. Benj. Church to Martins Vinyard, and Landrip Island & adjacent where they took many captives, and brought them to Plimoth, and Capt. Church gave to your petitioner & said sone an Indian boy of about nine years old. And the Select Men for the sd towne of Hingham having made an order that no inhabitants shall ceepe [keep] any Indian in his family under penalty per: your Petitioner feares he shall meet with troubles in ceepeing the said boy and hoping that his Entertaineing the said boy will be no wayes prejudicial to the Publique but in time greatly beneficiall to his famaly.

Your Petitioner therefore humbly requests the favor of your Honors to grant him an order where by he may entertain and ceepe the said Indian boy in his family as a Servant without molestation from the said Select men or their orders so shall he pray for your Honors as in duty he is bound. \_\_\_\_

John Thaxter

EMMANUEL DOWNING TO JOHN WINTHROP<sup>1</sup>

*To his ever honored brother John Winthrop esqr. at Boston*

SIR, I hartlye thanke you for your kynde lettre and the newes therein.

A warr with the Narraganset is verie considerable to this plantation, For I doubt whither yt be not synne in vs hauing power in our hands to suffer them to maynteyne the wo[rshi]p of the devill, which their Paw wawes often doe; 2lie, If vpon a Just warre the lord should deliver them into our hands, wee might easily haue men woemen and Children enough to exchange for Moores, which wilbe more gaynefull pilladge for vs then wee conceive, for I doe not see how wee can thrive vntill wee gett into a stock of slaves sufficient to doe all our buisines, for our Childrens Children will hardly see this great Continent filled with people, soe that our servants will still desire freedome to plant for them selves, and not stay but for verie great wages. And I suppose you know verie well how wee shall maynteyne 20 Moores cheaper then one Englishe servant.

The ships that shall bring Moores may come home laden with salt which may beare most of the chardge, if not all of yt. But I marvayle Conecticott

<sup>1</sup> Roger Garde was the Recorder of the Province of Malne.

<sup>2</sup> W. 2. 33; 4 *Collections*, vi. 64-65.

Stephen Hopkins –“To Keep a Negro Woman”

To the Monthly Meeting of Friends to be held at Smithfield ye 23<sup>rd</sup> of the 1<sup>st</sup> Month 1773

Agreable to the appointment of Last Monthly Meeting we have Visited and Laboured with Stephen Hopkins for the freedom of a negro Woman Which he holds in A State of Bondage and he Appeared in an affable Disposition but Continued to the last of our Discoursing with him About it to Justify his holding her in Said State of Bondage by reason he Said She had Children that needed the immediate Care of a Mother and he looked upon it to be his Duty to Keep her to nurse and bring them up and Said if he lived to See the time that She Should have No Children that Needed the Immediate Care of A Mother he had no objection to Seting her free and Desired that Friends Would not Act hastily About it.

Thomas Steere

Samuel Lothard

William Buffum

Oziel Wilkinson



"Manumission of Saint Jago" Manuscript

Know all men by these presents that, I Stephen Hopkins of Providence in the County of Providence Esquire, taking into Consideration the State and Circumstances of a certain Negro Man named Saint Jago, who hath lived with me in the Quality of a Servant, or Slave, from his Infancy till now; that he is about Thirty Three years old. And Calling to mind that, he has always been a very Honest and faithful Servant, and that, is duly Qualified to provide for, and take care of himself, in a State of Freedom. But, principally, and most of all finding, that the mercifull and beneficent goodness of Almighty God; by the blessed Gospel of Jesus Christ our Lord: hath by his blessed Spirit taught all, who honestly obey its Divine Dictates, that, the keeping any of his rational Creatures in Bondage, who are capable of taking care of, and providing for themselves in a State of Freedom: is altogether inconsistent with his Holy and Righteous Will. For these reasons, the last of which is only prevalent. I the said Stephen Hopkins do, Manumit, set Free, and discharge, the said Saint Jago: and by these presents do, freely, fully, and absolutely, for my self, my Heirs, Executors, Administrators, and Assigns, Manumit, set free, and discharge, him the said Saint Jago: from every kind of Bondage, Servitude, or Dependance whatsoever. In Witness whereof, I have unto set my Hand and Seal, the 28<sup>th</sup> Day of the Tenth Month called October Anno Dom 1772.

Signed Sealed and duly executed in presence of

W<sup>m</sup> Barker

Step Hopkins

“Manumission of Saint Jago” Text transcript

**Transcript**

*“Know all men by these presents that, I Stephen Hopkins of Providence in the County of Providence Esquire, taking into Consideration the State and Circumstances of a certain Negro Man Named Saint Jago, who hath lived with me in the Quality of a Servant, or Slave, from his infancy till now; that he is about Thirty Three years old. And calling to mind that, he has always been a very Honest and faithful servant, and that he is duly qualified to provide for, and take care of himself, in a State of Freedom. But, principally, and most of all finding, that the merciful and beneficent goodness of Almighty God; by the blessed Gospel of Jesus Christ our Lord: hath by the blessed Spirit taught all, who honestly obey its Divine Dictates, that, the keeping any of his rational Creatures in Bondage, who are capable of taking care of, and providing for themselves in a State of Freedom: is, altogether inconsistent with his Holy and Righteous Will. For these reasons; the last of which is only prevalent, I the said Stephen Hopkins do, Manumit, set Free, and discharge, the said Saint Jago: and by these presents do, freely, fully, and absolutely, for my self, my Heirs, Executors, Administrators, and assigns, manumit, set free, and discharge, him the said Saint Jago: from every kind of Bondage, Servitude, or dependance what-soever. In Witness whereof, I have unto set my Hand and Seal, the 28.<sup>th</sup> Day of the Tenth Month called October Anno Dom 1772.*

*Signed Sealed and duly executed in presence of*



Hiring Out Log- Abijah Prince from Jonathan Ashley's account book

<http://www.memorialhall.mass.edu/collection/itempage.jsp?itemid=6303&level=advanced&transcription=1&img=5>

	Abijah Negro Debt Decem. 1756	
	to a yoke of Cattle 1 day	0 10 0
1757	Feb to ½ a days thrashing for Lt Field	0 7 6
	to Titus & Cato 1 day dressing flax	1 10 0
	to Titus & Cato thrashing 1 day for Shelden	1 10 0
	to Titus Day Cutting wood	0 15 0
	to Titus 3 days Sugaring	1 10 0
May 15	to Cato & 3 Cattle a Day	1 10 0
May 16	to Cato & a Horse a Day	1 0 0
18	to Cato plowing a day	0 15 0
June 9	to Titus & Cato to How & a horse to harrow	1 10 0
June 10	to Titus & Cato to How & a horse to harrow	1 10 0
June 11	to Cato & Horse to How & Harrow	0 15 0
June 15	to Cato a day to How	<u>0 15 0</u>
		<u>13 17 6</u>
June 24	Due to me on ballance	0 17 6
June 25	debtor to Titus days Howing	0 15 0
June 30	to Cato a days Houghing	0 15 0
July 1	to Titus & Cato ½ a days Houghing	0 15 0

July 29	to Titus & Catos Howing	1 10 0
August 1	to Catos pulling flax	0 15 0
August 4	to Titus Mowing a day	1 0 0
Septem 4	to Titus ½ day mowing	<u>0</u> <u>10</u> <u>0</u>
		6 17 6
Sept. 8	to half a day Titus Cutting Stalks	0 7 6
15	to Cato mowing & raking up stalks	0 10 0
20	to Titus mowing for Shelden til 2 of Clock	0 12 0
24	to Cato & the Team to fetch hay from Pasture land	0 12 0
Oct 6	to Catos fetching a load of Corn flour N. Fort	0 10 0
10	to Cato & the team to bring in Stalks	<u>1</u> <u>3</u> <u>0</u>
		10 12 0
Oct. 18	to Titus Draining a day	1 0 0
31	to Titus thrashing a day for W Hawks	0 15 0
Nov 22	to a Team to fetch wood	0 12 0
Decem. 27	to Titus ½ day killing hoggs	0 6 6
March 24	to Catos Dressing flax begin at 10 Clock	0 12 0
april 7	to Wood	0 15 0
	Catos plowing	<u>0</u> <u>15</u> <u>0</u>
		15 12 6

Credit 1757 February

	to 1 days work dressing flax & Cutting wood	0 15 0
March	to 3 days work at the falls	2 10 0
April 19	to 1 Day fencing	0 15 0
April 26	to a Day at fencing	0 15 0
May	to 3 days work at Falls	2 5 0
June 1757	to ½ a day on side hill & a whole day	1 2 6
June 8	to a days Howing	0 15 0
June 9	to a days Howing	0 15 0
June 16 & 17	to Cutting bushes	1 10 0
June 18	to a days houghing	0 15 0
June 20	to ½ a days work up the hill	0 7 6
June 22	to a days Howing	<u>0 15 0</u>
May 18	to Catos plowing a day	13 0 0
<del>June 24</del>	<del>Due to me at Balance</del> Carried to page 41	<del>0 00 6</del>
June 30	Credit to 2 hours work mending fence [the original amount was 0-3-9]	1 10 0
July 9	to a days work at the falls mowing	1 5 0
July 12	to a days work making hay at the falls	0 18 0
July	to 2 days reaping & 1 takeing up rye	2 15 0
August 2	to pulling flax 15/3 to pulling flax 20/	<u>1 15 0</u>
	[only adds up with the original Credit amount]	6 16 9
Sept 17	to mowing at the falls	1 0 0

Oct. 12 to 13	to Sowing rye & Cutting Stalks	<u>1</u> <u>10</u> <u>0</u>
		9 6 9
Decem. 6	to Digging a day at the Hill	0 15 0
June 17	to Burning Brush a Day	0 15 0
July 22	to Houghing a day at the plain	<u>0</u> <u>15</u> <u>0</u>
		11 1 9
	to a Days reaping	<u>1</u> <u>2</u> <u>6</u>
		12 4 3
1758		1 6 3
August 13	Reconed with Abijah prince	13 10 6
	& Due to me O. T.	1 18 6
	Some wood drew off the hill omitted	<u>0</u> <u>10</u> <u>0</u>
		2 8 6
	Debtor to 3 <sup>lb.</sup> of Wool Lusey has 29/ Credit to Spinning 16 & 1/2 uses 37/6	
	to 2 <sup>lb</sup> of Greese 5/	
	to 7 <sup>lb</sup> & ¼ of N cal? 7/	

**REV. COTTON MATHER A Good Master Well Served: A Brief Discourse on the Necessary Puritan 1696  
Properties & Practices of a Good Servant, in Every Kind of Servitude**

"It is allowed in the Scriptures, to the Gentiles, That they May keep Slaves"

\* National Humanities Center, 2009: [nationalhumanitiescenter.org/pds/](http://nationalhumanitiescenter.org/pds/). Sermons and tracts access  
<http://nationalhumanitiescenter.org/pds/becomingamer/ideas/text3/slaveryunchristian.pdf>

Give Ear, ye pitied Blacks, Give Ear! It is allowed in the Scriptures, to the Gentiles, That they May keep Slaves; although the Law of Charity requires your Owners to Use you as those that have Reasonable Souls within you. Yes, 'twould be against the Conscience of any Good man to keep you for Slaves if he find himself unable to use you according to that Law of Charity. But the most of you have so little cause to desire your being any other than Slaves as you are, & where you are, that it would soon make you miserable to be otherwise. You are better Fed & better Clothed & better Managed by far than you would be if you were your Own men. All that now remains for you is to become first the Good Servants of the Lord Jesus Christ, & then of those that have purchased you. . . .

So, though your Skins are of the colour of the Night, yet your Souls will be washed White in the Blood of the Lamb, and be Entitled unto an Inheritance in Light. Though you are in Slavery to men, yet you shall be the Free-men of the Lord, the Children of God. Though you are Fed among the Dogs, with the Orts [offal; scraps] of our Tables, yet you shall at length Lie down unto a Feast with Abraham himself in the Heaven of the Blessed. Been't you Discouraged; it will be but a Little, a Little, a Little While, and all your pains will End in Everlasting Joys.

**Excerpts from The Negro Christianized. An Essay to Excite and Assist that Good Work, the Instruction of Negro-Servants in Christianity (1706)  
by Cotton Mather**

<http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1028&context=etas>

Truly, to Raise a *Soul*, from a dark State of Ignorance and Wickedness, to the Knowledge of GOD, and the Belief of CHRIST, and the practice of our Holy and Lovely RELIGION; 'Tis the noblest Work, that ever was undertaken among the Children of men....

Such an Opportunity there is in your Hands, O all you that have any Negroes in your Houses; an Opportunity to try, Whether you may not be the Happy *Instruments*, of Converting, the *Blackest* Instances of *Blindness* and *Baseness*, into admirable *Candidates* of Eternal Blessedness.

Let us make a Trial, Whether they that have been Scorched and Blacken'd by the Sun of *Africa*, may not come to have their Minds Healed by the more Benign Beams of the ***Sun of Righteousness***.  
It is come to pass by the *Providence of God* that Poor Negroes are cast under your Government and Protection.

*Who can tell but that this Poor Creature may belong to the Election of God! Who can tell, but that God may have sent this Poor Creature into my Hands, that so One of the Elect may by my means be Called; & by my Instruction be made Wise unto Salvation!*

Teach your *Negroes* the *Truths* of the Glorious Gospel, as far as you can, and bring them, if it may be, to Live according to those *Truths*, a *Sober*, and a *Righteous*, and a *Godly* Life;

Let *Rational Arguments* have their Force upon you, to make you treat, not as *Bruits* but as *Men*, **those *Rational Creatures* whom God has made your *Servants***.

For,  
First; The Great GOD *Commands* it, and *Requires* it of you; to do what you can that *Your Servants*, may also be *His*. It was an Admonition once given; Eph. 5.9. *Masters, Know that your Master is in Heaven.*

If your *Negroes* do not comply with your *Commands*, into what Anger, what Language, Perhaps into a misbecoming *Fury*, are you transported? But you are now to attend unto the *Commands* of your more Absolute *Master*, What can be more Expressive, than those words of the Christian Law? Col. 4.1. *Masters, give unto your Servants, that which is Just & Equal, knowing that ye also have a Master in Heaven.* Of what *Servants* is this Injunction to be understood? Verily, of *Slaves*. For *Servants* were generally such, at the time of Writing the New Testament. Wherefore, *Masters*, As it is *Just & Equal*, that your *Servants* be not *Over-wrought*, and



that while they *Work* for you, you should *Feed* them, and *Cloath* them, and afford convenient *Rest* unto them, and make their Lives comfortable; So it is *Just* and *Equal*, that you should Acquaint them, as far as you can, with the way to Salvation by JESUS CHRIST.

The *Ten Commandments*, has this for the Sum of it;  
*Thou shalt Love thy Neighbour as thy self.*

Man, **Thy Negro is thy Neighbour.**

*God hath made of one Blood, all Nations  
of men, he is thy Brother too.*

**Now canst thou Love thy Negro**, and be willing to see him  
ly under the Rage of Sin, and the Wrath of God?

Canst thou *Love* him, and yet refuse to do any thing, that his miserable Soul may  
be rescued from Eternal miseries?

Oh! Let thy *Love* to that Poor *Soul*, appear in thy concern, to make it, if thou  
canst, as happy as thy own!

<u>August 24<sup>th</sup> 1676</u>		398			
		£	Shillings	Pence)	
569 146	Billeting Dr. [writer is debtor] To Edward Buckley for entertainment as sp. [specified in] No. 3934 )	01	10	00	
<u>Ditto</u>					
425 147 148 21 424 549	Contingencies Dr. To Sundry Acc[oun]ts Viz: _____ Samuel Daulton for his expenses as sp. No. 3929 _____ Patrick How for Worke dit. 3933 _____ Edward Lewess for an hors[c] dit. 3934 _____ John Huff for severalls dit. 3970 _____ Joseph White dit. 4010 _____	12	11	07	
<u>Ditto</u>					
550 398 362 441	Captives Cr. By Sundry Accepts. Viz. _____ Isaac Waldron for a Boy as p. No. 3935 _____ Ephraim Savage for a Girl dit. 3936 — 3-0-0 Ditto — 3937 — 1-0-0 ) Samuel Shrimpton for viz: _____ 4 sq[u]awes 3 Girls 2 Infants dit. 3985 — 30-0-0 Ditto 1 old man 3 sq[u]awes & 2 for one returned by order dit. — 09-0-0 ) Ditto 1 man dit. _____ 2-12-0	162	19	00	
362 148	Samuel Lynd for 1 maid dit. 3986 _____ Thomas Smith for viz. _____ 1 Girl & 2 men 1 _____ 9-10-0 Ditto 10 sq[u]awes 8 papooses & 1 man _____ 25-0-0 Ditto 2 Lads viz. Pomham & Matoones _____ 7-0-0 ) Ditto 1 Woman 4 little Children dit. _____ 5-12-0	03	10	00	
601 149	Samuel Symons Esq. for 1 Boy & Girl dit. 3989 _____ George Parkes for 2 Boyes dit. 3994 _____	05	00	00	
		06	00	00	

114	John Mors[e] for viz: _____			
	1 Girle dit. _____ 3993 _____	2-0-0		
	Ditto 2 Girles dit. _____	7-0-0	12	00 00
	Ditto 1 Boy dit. _____	3-0-0		
607	John Mann for 1 Girle dit. 3945 _____		03	00 00
549	Thomas Davis for 1 boy dit. 3996 _____		03	00 00
438	Daniel Henchman 1 sq[u]aw & Infants dit. 4018 _____		02	10 00
20	Samuel Mosely for viz: _____			
	1 Boy & Girle dit. 3993 _____	6-0-0		
	Ditto 13 Sq[u]aws & papooses wounded and sick. 20-0-6		26	00 00
285	Timothy Bath for 1 sq[u]aw dit. 3997 _____		02	15 00
151	Rawlings Dit. 3998 _____		03	00 00