

## **Early Abolitionists in Philadelphia**

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### **Overview**

This curriculum unit will explore the work of the early abolitionists in Colonial America, specifically in Philadelphia. The unit will examine the work of the early forerunners who advocated for an end to slavery—both the trade and slavery itself. The unit will first deal with the Quakers who are credited with leading the movement, and then the unit will also discuss the groups led by African Americans, as well as other white groups. The anti-slavery Quakers were originally met with resistance from Quaker leadership. As many of them spoke up for the rights of all people, they jeopardized their own situations, but their work eventually changed many opinions.

This curriculum unit and lesson plans will allow students to study the work and impact of the early anti-slavery Quakers. The unit will include the names of George Keith, Ralph Sandiford, Benjamin Lay, John Woolman, Anthony Benezet, Benjamin Rush, Benjamin Lundy, William Still and James Forten, plus others. The early movement and efforts towards anti-slavery that occurred in Philadelphia are the main focus of this unit.

The unit will not only look at how the Quakers of Philadelphia and Pennsylvania impacted the abolitionist movement, but it will also study the groups and meetings that took place because the leaders and the individuals in Philadelphia organized them. This unit will specifically look at the Pennsylvania Abolition Society, formed in 1775, the Philadelphia American Anti-Slavery Society, formed in 1833, and the Philadelphia Female Anti-Slavery Society, formed in 1833. These groups were formed to advocate for the freedom of all, and they did not disband until they were successful.

The unit will explain the work of many notable African Americans, both male and female. Despite the economic challenges that many free blacks found themselves in, they fought for the rights of other blacks who were still enslaved. The unit will also provide information on the Johnson family and house—a historic site in Philadelphia. This abolitionist family was helpful in providing runaway slaves the cover they needed.

It would take more than a century for blacks and women to earn their rights, and even then, not fully,

but it would not have been possible if it were not for the groundwork and advocacy of so many individuals and groups, many of which were started and based in Philadelphia.

## **Rationale and Historical Context**

Eighth grade students in the Philadelphia School District take a course in American history. Students study the time period from the first explorers of the new world to modern time. Students learn about the origins of slavery, and that it took a civil war to end it. Students study every war America was involved with, but they do not study the political groups who advocated for those with few or no rights. Their impact on America is noteworthy and should be studied by students.

The names Frederick Douglass, William Lloyd Garrison, Sojourner Truth and Harriet Tubman are mentioned in a minimal paragraph each in school textbooks. Though this unit will not go into their specific contributions, this treatment shows that not enough time is spent teaching students on how the anti-slavery movement began. There is a need for students to study the people and groups who were the forerunners and laid the groundwork for the anti-slavery movement. It is critical that students learn about the groups and individuals who made such an impact on America.

### *The Impact of the Quakers*

By 1690, when Quakers, such as George Keith began protesting the African slave trade, there were fewer than 2000 blacks in the northern colonies; but thirty years later, the population of blacks grew to 14,000. By the 1770s, blacks made up about five percent of the population, their numbers growing to 50,000. At this time, in Pennsylvania, a major Quaker settlement, there was a workforce that was 25 percent slave.<sup>1</sup> By 1790, the slave population of the entire United States was just under 700,000.<sup>2</sup>

Even though slavery grew in Quaker settlements, Quakers are given credit for leading the anti-slavery movement with their arguments, publications, and denunciations of slavery. Some Quakers were major participants of the institution as slave owners and slave traders.<sup>3</sup> William Penn even owned slaves and believed that owning slaves was a way to economic growth for Pennsylvania.

George Fox, founder of the Society of Friends, wrote in 1657 an epistle urging Quakers to bring God's "glad tidings to every captivated creature under the whole heaven."<sup>4</sup> All men, he argued are equal in God's sight. In 1688, founders of Germantown asked the Philadelphia Quarterly and Yearly Meetings how the "traffick of mens-body" could fit within Quaker beliefs. If slavery was good, "what can we say is...evil?"<sup>5</sup>

George Keith published and circulated the first anti-slavery protest in the colonies five years afterwards. In his pamphlet, *An Exhortation & Caution to Friends Concerning Buying or Keeping of Negroes*, he wrote that slavery violated the Golden Rule and that Negroes were "a real part of mankind."<sup>6</sup> Despite these protests and pamphlets, the members of the Philadelphia Meetings decided to ignore these appeals. The initial protests mentioned were met with silencing and discipline from Quaker leadership. Quakers believed in unity first and foremost and if some were pro-slavery and some were anti-slavery, this would threaten community unity.

In the late 1720s more anti-slavery views came forward, despite the potential punishments that would ensue for those who spoke against slavery. One anti-slavery proponent, Ralph Sandiford, was forced to leave Philadelphia and the Quakers for publishing his work *A Brief Examination of the Practice of the Times*. He stated that slavery was a "...tyrannical oppression that hell has invented on this globe."<sup>7</sup> In 1738, another controversial advocate, Benjamin Lay, went to extreme measures, standing outside in the snow with one leg bare, stating "you pretend compassion for me, but you do not feel for the poor slaves in your fields, who go all winter half clad."<sup>8</sup> This was one of his many extreme measures but it was his speech, combined with his dramatics of stabbing a bladder filled with berry juice with a sword while wearing a military uniform at the Philadelphia Yearly Meeting in 1738, that had him banned from the Society of Friends.<sup>9</sup> Though these initial protests, along with others, were seen as a threat to unity and both Sandiford and Lay were met with discipline for speaking out against slavery in this way, this would change by the 1750s.

By the 1750s, more Quakers were speaking out at the Monthly and Yearly Meetings against slavery. There was a desire to return to a more simple way of life and to purify themselves of their sins of buying, trading and owning slaves. More favorably received than Sandiford and Lay, John Woolman gained Friends and support with his speeches and writings.<sup>10</sup> Woolman wrote in *Considerations on the Keeping of Negroes* in 1753, "let us...consider what we should think and how we should feel were we in their circumstances." His words were widely published at Yearly Meetings. He believed that if slavery were not eradicated, the consequences for the sin would fall on not only the individual but also the society that allowed it to continue. By stressing concern for the community, he had found the balance between respecting Quaker unity and moving forward in promoting his beliefs on abolishing slavery.<sup>11</sup>

In 1755, the Philadelphia Yearly Meeting ordered that those who were buying slaves be reported so that they could be disciplined and possibly even disowned. Now, the debate was moving forward—slave owners claimed this was causing disunity among their group, while anti-slavery supporters, such as Woolman, believed it was self-interest motivating the slave owners to continue their bad habit.<sup>12</sup> The Philadelphia Yearly Meeting spoke against slavery clearly in 1758, and by 1765, the Philadelphia Yearly Meeting supported the immediate emancipation of slaves—freedom was a natural right.<sup>13</sup> Still, the Quakers had guilt for their sins.

Another Quaker—this one a convert—Anthony Benezet, influenced Quakers in his pamphlets as well. He believed in a gradual solution, like most did prior to the 1830s. He believed slaves should be freed after they worked off their sale price. He believed the institution of slavery also harmed whites, stating it led to "idleness, discourage[d] marriages, corrupt[ed] the youth and ruin[ed] and debauched[d] Morals."<sup>14</sup> His work was widely published and he wrote to politicians across America and monarchs in Europe. In 1770, Benezet led the Society of Friends in Philadelphia to organize schools where free blacks could receive a basic education.<sup>15</sup> His death in 1784 was mourned by hundreds of black Philadelphians.<sup>16</sup>

Benjamin Lundy was from New Jersey and was a Quaker abolitionist. He devoted the majority of his life trying to protect fugitive slaves and publishing papers in opposition to the expansion of slavery. He retired from his abolitionist work in 1838 and was ready to move back with his family to Illinois. Unfortunately, he did not do so before all his belongings stored at the Philadelphia Hall burned in a fire.<sup>17</sup> The Hall was burned to the ground a few days after it had held an interracial

meeting of anti-slavery supporters.

The Society for the Relief of Free Negroes Held in Bondage in Philadelphia was formed in 1775.<sup>18</sup> The documents produced predominantly by members from the Society of Friends led the anti-slavery movement. Quakers dominated this society originally, but it expanded soon after to become “The Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage and for Improving the condition of the African Race.”<sup>19</sup>

The impact of the writings of the Quakers led the Philadelphia Quakers to disown slaveholders. Among the Society of Friends, slave owning itself became a matter for disciplinary action beginning in 1776. The Philadelphia Yearly Meeting of 1776 officially took the steps to disown those Friends who did not manumit their slaves.<sup>20</sup> In 1780, Pennsylvania abolished slavery, no doubt in major part due to the work of Quakers.<sup>21</sup> The Philadelphia Monthly Meeting reported there were not any more slave owners by 1783.<sup>22</sup> By 1787, there were not any Quakers north of Virginia who owned slaves.<sup>23</sup>

### *The Pennsylvania Abolition Society*

The Pennsylvania Abolition Society was the first organized antislavery group and it focused on improving the lives of blacks, whether slave or free. The first meeting of the Society began on April 14, 1775. The number of men who met was few and the consistency of members was nonexistent. Furthermore, the number of times the group met was erratic due to the revolutionary events going on in America during this time. It was not until 1787 that the Society gained stability and strength in numbers.<sup>24</sup> Benjamin Franklin became the president of the Pennsylvania Abolition Society in 1787.<sup>25</sup>

In 1789, there was a change in the organization of the PAS. A committee on correspondence was formed and when the PAS first began corresponding with other abolition societies from other states, there were forty-two individual members, many from states surrounding Pennsylvania.

The PAS members aided the free blacks who had earned freedom through the state’s 1780 gradual abolition act. They kept a record of the free blacks who would become free through indentured servitude. The society also helped to protect those blacks from being kidnapped and sold back into slavery. They appointed committees to investigate and prosecute those who did not follow the state laws regarding kidnapping. They petitioned the state government to set fines for those who kidnapped free blacks. Due to their consistent correspondence and advocacy, the Pennsylvania legislature passed laws to aid free blacks. These laws also influenced other free states to pass similar laws protecting all free blacks.<sup>26</sup>

The PAS wrote many petitions to Congress, but in one particular statement they wrote that God created all men and that all are “alike objects of his care and equally designed for the enjoyment of Happiness.” Furthermore, the document stated:

“Equal Liberty was originally the portion and is still the birthright of all men, and influenced by the strong ties of humanity and the principles of their institution, your Memorialists conceive themselves bound to use all justifiable endeavors, to loosen the Bands of Slavery and

promote a general enjoyment of the blessings of Freedom.”<sup>27</sup>

The PAS supported the abolition of slavery everywhere. They were concerned about the spread of slavery into territories of the United States. The PAS petitioned for slavery to not be expanded anywhere. The PAS unified and encouraged other abolition societies to organize and continue in the work they started.

Because of their helpfulness to other societies, as well as their strong Quaker center, Philadelphia was chosen as a central meeting location for all abolition societies to come together. The first formal meeting of all the abolition societies at this time was held from January 1-8, 1794 in the Philadelphia City Hall.<sup>28</sup> This meeting of the abolitionist societies came to be called the American Convention. At this time, Philadelphia was home to the national government, so it made sense that the American Convention took place there.

The American Convention was held due in large part to the PAS. If it were not for the PAS’s contact with other abolition societies, the American Conventions would not have taken place. Some believed the national abolitionist meeting should be held in the nation’s capital. When the nation’s capital was relocated, so was the meeting place of the American Convention. But the American Convention never met again after the meeting location changed. It is not clear if the cause for this was that the meeting was moved to D.C., away from the care of the PAS, or if the slave holding District of Columbia was too hostile an environment to allow a meeting such as this to take place.<sup>29</sup>

The PAS also led a boycott of slave-produced goods.<sup>30</sup> While holding the American Convention, the antislavery leaders discussed the importance of only purchasing free goods. The Free Produce Society of Pennsylvania began on January 8, 1827. The organizations shared the same meeting place, but the PAS was not very involved in promoting the idea of only purchasing goods made by free labor.<sup>31</sup>

The PAS along with the American Convention ran an organized abolitionist movement during the years 1775 to 1830. Research says that the PAS could have formed a more effective partnership with blacks. The PAS did not elect a black member until decades after the other abolition societies did. But it should be noted that the PAS did support black leadership and accomplishments within the black community.<sup>32</sup>

#### *Philadelphia American Anti-slavery Society (AASS) (1833)*

Many of the people who worked for one abolitionist organization typically worked for other organizations. There were several members of the Philadelphia American Anti-slavery Society who also were in the Philadelphia Female Anti-slavery Society.<sup>33</sup>

The first meeting of the AASS took place in Catherine McDermot’s schoolroom in Philadelphia. They adopted a firm belief that slavery and prejudice were contrary to the laws of God and the Declaration of Independence. Many of the members were African American. Many were also women. Members included Charlotte Forten and her three daughters, Harriett D. Purvis, Sarah Louise Forten and Margaretta Forten. Grace Douglass, Mary Woods, Lydia White, Margaret Bowser, and Sarah McCrummel also signed the charter; Sarah Mapps Douglas joined the

organization shortly after. Douglass and Forten worked with Lucretia Mott and others to raise money to work towards emancipation.

When the Civil War ended, the society believed their work was finished. The members met in 1870 and agreed that they could disband since they had achieved their goals of emancipation.<sup>34</sup>

*Notable African Americans and Women and the Abolitionist movement (including the Philadelphia Female Anti-Slavery Society)*

The Philadelphia Female Anti-Slavery Society (PFASS) was founded in 1833, but one year prior to this organization, a group of black women in Philadelphia formed the Female Literary Association for the “mental improvement of females.” Women would gather and discuss antislavery methods, but mainly they met to educate one another and improve their own minds. In these meetings, it was a common view that black women could help others better if they themselves were educated.<sup>35</sup> Benjamin Lundy believed this was a positive initiative, as did William Lloyd Garrison—it was this type of organization that would improve the lives of those involved and those they helped.<sup>36</sup> Black women played a large role in the formation of the PFASS. The constitution for this group was presented in December 1833 and of the eighteen women who signed it, at least seven were black.<sup>37</sup>

Many black women who were members of this society participated in activities to aid fugitive slaves. They sought to clothe, shelter and feed the runaways. It was women in general that were involved in this service and mainly the women who did this were associated with the church.<sup>38</sup> It was reported that in Philadelphia in 1795, most black women worked as laundresses—and forty years later, this had not changed. It was a common occupation for black women to work as washer-women, needle women, seamstresses, cooks, and live-in servants for families. The African American women typically had to work all day and earn a wage and then come home and continue with their own domestic work.<sup>39</sup>

Black women fought other moral crusades in their communities as well. They fought hard against prostitution and immorality—and the most famous for this was Hetty Reckless of Philadelphia, who was also a member of the PFASS.<sup>40</sup> Reckless served as the link between society and the black community. She was adamant that the organization support her anti-prostitution boarding house, and they did.<sup>41</sup>

There were several notable women who took leadership roles in the biracial PFASS organization. Among the notable African American women were the Fortens: Charlotte Forten, the mother and her daughters, Margaretta, Harriet and Sarah. They often hosted other abolitionist families in their home and worked on the social crusades. The daughters Sarah and Margaretta Forten worked for the anti-slavery press and were teachers. The daughter Harriet Forten Purvis, after marriage, also followed in her mother’s footsteps. Another notable family with key women abolitionists included the Shadds. Mary Ann Shadd of West Chester, Pennsylvania worked as a teacher and fervent abolitionist. She moved to Canada eventually and became a visible, outspoken writer, lecturer and emigrationist, but she perhaps was too alienating to male abolitionists because of her strong beliefs.<sup>42</sup> Regardless, because of the Fortens’ and Shadds’ social positions, these two families were not typical abolitionists—most were not as well to do as these two families.<sup>43</sup>

Another notable woman on the abolitionist crusade was Sarah Douglass, who taught young black women in Philadelphia about “morals and manners.” She focused on training and preparing teachers in Philadelphia, and also she trained young women from the best families in the black community. Sarah was closely connected with the PFASS. Many teachers connected with religious organizations and antislavery societies for financial support. Though she wanted independence from the organization to run her school as she desired, it was due to the financial support of the PFASS and the PAS that her school was able to stay up and running.<sup>44</sup> The society also supported her by paying her rental fees for her school and by purchasing items she needed. She was recognized after her death as being a pioneer of education among the people of Philadelphia.<sup>45</sup>

The PFASS did not face a formal division among its members, even when other societies were splitting over disagreements about Garrison’s views on how to end slavery in the late 1840s. They supported him because most of the women in the society were Quakers and believed political inequality was a sin and immoral.<sup>46</sup> This may have changed among some because Sarah Douglass organized the all-black Women’s Association of Philadelphia, which would “support Frederick Douglass’s cry for black nationalism.”<sup>47</sup> Still, the society put their support behind Garrison. The society also supported the movement to help women gain the right to vote.

Philadelphia’s Pennsylvania Hall was burned to the ground shortly after it opened in May 1838. The Hall had held an interracial meeting by an Anti-Slavery Convention of American Women three days prior.<sup>48</sup> Despite setbacks, the meetings and the societies went on in their work towards abolitionism.

Jane Marie Chester, an African American worked alongside her husband George Chester in Harrisburg, Pennsylvania.<sup>49</sup> George worked for the *Liberator* in Harrisburg. Together, they worked to raise twelve children and ran a successful family business, and an activist household. After his death in the 1850s, Jane took over the household and the family business. She continued in the work as an abolitionist.

The Stills, William and Letitia, ran a boarding home in Philadelphia which helped connect blacks to the community. Here they could stay at a modest charge and connect with people about employment opportunities, social events and churches.<sup>50</sup> William Still’s work and support helped encourage and assist Harriet Tubman to go back into the south to rescue slaves.<sup>51</sup>

Many men and women formed many organizations that helped better the lives of free African Americans—these groups included self-help organizations, activist groups, charitable organizations and others. The goals of these organizations varied but were related—many were formed to bring about an end to slavery. Economically speaking, white abolitionists were better off than black abolitionists. Joining the abolitionist crusade often helped blacks because whites would offer support to them.

### *Johnson House History*

The Johnson House was built between 1765 and 1768 by Jacob Knorr ([www.johnsonhouse.org](http://www.johnsonhouse.org)). The Johnson family was well known to be abolitionists who worked to end slavery in the United States. They were active in helping freed African Americans find a better way of life. The Johnson's

participated in the American Free Produce Society, which boycotted produce grown with slave labor. They also supported the Home for Infirm and Aged Colored Persons, the Association of Friends for the Free Instruction of Adult Colored Persons, and the Emlen Institute for the Benefit of children of African and Indian Descent.

The three generations of Johnsons who lived in the house during the abolition era were connected with such national figures as William Lloyd Garrison, Oliver Johnson, William Still, Lucretia Mott, Harriet Tubman, and John Greenleaf Whittier. □□During the 1850's, the Johnson's turned their house into an Underground Railroad station. It became a crucial stop-over point. Runaways stayed in the attic, barns, springhouse, and other outbuildings on the property. Since it was illegal to aid runaway slaves, the Johnson's could have faced fines and even imprisonment if they were caught. The runaways, if caught, would be returned to slavery in Delaware, Maryland, Virginia, and other slave states.<sup>52</sup> Because of the work of the Johnson family many received the support they needed.

### **Objectives**

The major objective for this curriculum unit is for students to study the early major abolitionists of Philadelphia and Pennsylvania. Students will learn about how these groups fought, organized and petitioned for rights for all men, while facing discrimination. Overall, students will understand the barriers and difficulties facing the abolitionists, whether they were black or white, male or female. Students will understand the role Philadelphia and Pennsylvania had in beginning this movement. As mentioned in the historical context section, the Pennsylvania Abolition Society was the key component to organizing and running the American Convention. It is important to see that this society in Pennsylvania was the one in charge of organizing meetings held at the national level—without their involvement, the meetings at the national level stopped. Thus, students will be able to see the dominant role that Pennsylvania played in the abolitionist movement.

### **Strategies**

In order to accomplish this unit in the classroom, the teacher must use various strategies. The majority of lessons are designed for cooperative groups within a classroom. The lessons require that the students use listening skills, graphic organizers, group discussion skills, critical thinking skills, and creative and analytical writing skills.

Each lesson is designed for an 8<sup>th</sup> grade classroom and a forty-five minute class period. The unit plan can be adapted accordingly and used for grades 5<sup>th</sup> through 12<sup>th</sup>. Because both 5<sup>th</sup> and 8<sup>th</sup> graders study American History in the School District of Philadelphia, I feel this unit would be most beneficial for these age groups. 8<sup>th</sup> grade standards are listed after the lesson plans.

## Classroom Activities

Lesson 1: Introducing the idea of abolitionists: their goals, their ideas, and their methods  
(2 days—30 to 45 minutes each)

### Objectives:

1. The students will be able to understand the goals and ideas of the early abolitionists in Philadelphia, Pennsylvania.
2. The students will recognize the importance of the early writings and meetings of the anti-slavery groups in Philadelphia.

### Materials:

Biographies of Anthony Benezet, Ralph Sandiford, George Keith, Benjamin Franklin, Benjamin Rush, Benjamin Lay, Benjamin Lundy, John Woolman, William Still, James Forten, Robert Purvis, John Remond, James McCrummell

Notes from early meetings and societies including the PAS, PFASS, etc.

### Introduction:

1. The teacher will begin the lesson by asking introductory questions.
  - a. What does it mean to abolish something?
  - b. What is an example of something that should be abolished?
  - c. What did the abolitionists work to abolish?
  - d. What problems arise when you work to abolish something?

### Activity:

1. Pass out mini biographies on the above-mentioned abolitionists/societies/organizations.
2. The students will read the biographies and write down three facts about each abolitionist/society/organization.
3. The students will create three questions about each of the abolitionists based on the facts they gathered from the biographies.

### Conclusion:

1. The teacher should collect the three questions (with answers)
2. The teacher should end the lesson with a mini-review of each abolitionist.
3. The teacher may end class with a mini-jeopardy type game based on the questions created by students in the classroom.

### Extension Activity:

1. If lab-tops are available, the students can begin to research one of the abolitionists.
2. Students will create a research paper/biography of their chosen abolitionist/society/organization.

## Lesson 2: Abolitionists in Philadelphia: Who were they?

### Objectives:

1. Students will be able to identify the major abolitionists/societies/organizations in Philadelphia and will know the goals of each.
2. Students will work on a research paper, tying in prior knowledge with new.

### Materials:

Biographies of Anthony Benezet, Ralph Sandiford, George Keith, Benjamin Rush, Benjamin Lay, Benjamin Lundy, John Woolman, William Still, James Forten, Robert Purvis, John Remond, James McCrummell, William Still

Laptops, Library books, note cards

### Introduction:

The teacher will begin the lesson by reviewing the major points of the first lesson

- who were the abolitionists?
- what did they do?
- what were their methods?
- what about their meetings?

### Activity:

1. The students will have a choice of how to research their person or group.
2. The students will work on either a written biography of their chosen abolitionists, a power point, a brochure or a podcast about their topic.
3. All choices require a reference page. The information shared should be cited.

### Extension Activity:

1. Students can create a persuasive essay or speech convincing other students to join them or not to join them in their abolitionist cause. They must choose one side and can create this essay based on their knowledge of abolitionism or they can choose something in today's society that should be abolished.

### Lesson 3: The Pennsylvania Abolition Society, the American Convention, Philadelphia American Anti-slavery Society, Philadelphia Female Anti-Slavery Society

#### Objectives:

1. The student will be able to understand what each society supported and worked for after learning each societies position.
2. The student will learn the importance of their meetings and how these groups shaped the abolitionist movement.

#### Materials:

Sample of the notes from the meetings of these groups

#### Introduction:

1. The teacher will create a chart to help students differentiate between each society, their history, their beliefs and their methods.

#### Activity:

1. Students will recreate a meeting of one of the abolitionist groups. They must get into groups of three or four and first review the minutes of the meetings and discuss the similar issues the groups would have discussed.
2. Students must write a script of their meeting before it is performed for their class.
3. The students will have to “perform” this meeting in front of their peers.
4. The other students will write a review of the meeting and discuss whether or not they would take the recommended action of those who ran the meeting.
5. This lesson can also be done from the opposing view. The teacher can have students write a script for a meeting that would oppose the work of the abolitionists. Then, the class can vote on their methods and beliefs to see if they agree.

#### Extension Activity:

1. The students will have to write a poem, essay or speech about how they would have felt to actually be in the meetings with the abolitionists—would they have considered their work important? Necessary? Dangerous? Or would they just see themselves as doing the right and moral thing?
2. The students can also create an essay, poem or speech describing the opposing view of the abolitionists—they need to state their view, and whether or not they agree or disagree with it.

## Lesson 4: Notable African American Abolitionists/Notable Women Abolitionists

### Objectives:

1. Students will learn about the forerunners in the abolitionist movement who were African American and/or women
2. Students will be able to identify the goals and problems the abolitionists face, as well as describe the solutions the individuals came up with
3. Students will create and develop persuasive pieces on whether or not their chosen person was influential to the anti-slavery movement

### Materials:

Biographies of famous/notable abolitionists who were African American or Women

### Activity:

1. Using any technology or media available, the students will choose one of the African American or female abolitionists to research.
2. Students can work on developing a presentation, project or speech of their abolitionist.
3. This can be done in a group or with a partner.
4. Students can have their choice for the method of presentation—teacher needs to provide list of requirements and rubric.

### Extension Activity:

1. Students will choose an African American individual or couple—and research their contributions to the abolitionist movement during the years prior to the civil war.
2. The paper can be presented in typical research paper form, or if it is available the students can use alternative programs (Power point, comic life, iMovie, or podcasting)

## Lesson 5: Visit the Johnson House in Germantown, PA (Optional Field Trip)

### Objectives:

1. The students will be able to learn about the history of the Underground Railroad and how slaves were hidden.
2. The students will learn about the Johnson House and how this family helped runaways and worked as abolitionists.

### Activity:

1. Prior to the visit, the students will do some preliminary research on the Johnson House. (As well as other Underground Railroad locations)
2. Visit the Johnson House Historic Site  
6306 Germantown Avenue  
Philadelphia, PA 19144
3. Students will participate in the learning activities available at the historic home.

### Extension Activity:

1. Students will write a reflection essay on their experience and lessons learned from the trip.

## APPENDIX A Academic Standards for Reading, Writing, Speaking and Listening (grade 8)

### 1.1. Learning to Read Independently (1.1.8. A, B, C, D, G)

A	Locate appropriate texts (literature, information, documents) for an assigned purpose before reading.
B	Identify and use common organizational structures and graphic features to comprehend information.
C	Use knowledge of root words as well as context clues and glossaries to understand specialized vocabulary in the content areas during reading. Use these words accurately in speaking and writing.
D	Identify basic facts and ideas in text using specific strategies (e.g., recall genre characteristics, set a purpose for reading, generate essential questions as aids to comprehension and clarify understanding through rereading and discussion).
G	Demonstrate after reading understanding and interpretation of both fiction and nonfiction text, including public documents. <ul style="list-style-type: none"><li>• Make, and support with evidence, assertions about texts.</li><li>• Compare and contrast texts using themes, settings, characters and ideas.<ul style="list-style-type: none"><li><input type="checkbox"/> • Make extensions to related ideas, topics or information.</li><li><input type="checkbox"/> • Describe the context of a document.</li><li><input type="checkbox"/> • Analyze the positions, arguments and evidence in public documents.</li></ul></li></ul>

### 1.2. Reading Critically in All Content Areas (1.2.8. A, B)

A	Read and understand essential content of informational texts and documents in all academic areas. <ul style="list-style-type: none"><li>• Differentiate fact from opinion utilizing resources that go beyond traditional text (e.g., newspapers, magazines and periodicals) to electronic media.</li><li>• Distinguish between essential and nonessential information across texts and going beyond texts to a variety of media; identify bias and propaganda where present. <input type="checkbox"/></li><li>• Draw inferences based on a variety of information sources. <input type="checkbox"/></li><li>• Evaluate text organization and content to determine the author's purpose and effectiveness according to the author's theses, accuracy, and thoroughness.</li></ul>
B	Use and understand a variety of media and evaluate the quality of material produced. <ul style="list-style-type: none"><li>• Compare and analyze how different media offer a unique perspective on the information presented.</li><li>• Analyze the techniques of particular media messages and their effect on a targeted audience.</li><li>• Use, design and develop a media project that expands understanding (e.g., authors and works from a particular historical period).</li></ul>

### 1.4. Types of Writing (1.4.8. B, C)

B	Write multi-paragraph informational pieces (e.g., letters, descriptions, reports, instructions, essays, articles, interviews). <ul style="list-style-type: none"><li>• Include cause and effect.</li><li>• Develop a problem and solution when appropriate to the topic.</li><li>• Use relevant graphics (e.g., maps, charts, graphs, tables, illustrations, photographs).</li><li>• Use primary and secondary sources.</li></ul>
C	Write persuasive pieces.

	<ul style="list-style-type: none"> <li>• Include a clearly stated position or opinion.</li> <li>• Include convincing, elaborated and properly cited evidence.</li> <li>• Develop reader interest.</li> <li>• Anticipate and counter reader concerns and arguments.</li> </ul>
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### 1.5. Quality of Writing (1.5.8. A, B, C, D)

A	<p>Write with a sharp, distinct focus.</p> <ul style="list-style-type: none"> <li>• Identify topic, task and audience.</li> <li>• Establish a single point of view.</li> </ul>
B	<p>Write using well-developed content appropriate for the topic.</p> <ul style="list-style-type: none"> <li>• Gather, determine validity and reliability of and organize information.</li> <li>• Employ the most effective format for purpose and audience.</li> <li>• Write paragraphs that have details and information specific to the topic and relevant to the focus.</li> </ul>
C	<p>Write with controlled and/or subtle organization.</p> <ul style="list-style-type: none"> <li>• Sustain a logical order within sentences and between paragraphs using meaningful transitions.</li> <li>• Establish topic and purpose in the introduction.</li> <li>• Reiterate the topic and purpose in the conclusion.</li> </ul>
D	<p>Write with an understanding of the stylistic aspects of composition.</p> <ul style="list-style-type: none"> <li>• Use different types and lengths of sentences.</li> <li>• Use tone and voice through the use of precise language.</li> </ul>
E	<p>Revise writing after rethinking logic of organization and rechecking central idea, content, paragraph development, level of detail, style, tone and word choice.</p>
F	<p>Edit writing using the conventions of language.</p> <ul style="list-style-type: none"> <li>• Spell common, frequently used words correctly.</li> <li>• Use capital letters correctly.</li> <li>• Punctuate correctly (periods, exclamation points, question marks, commas, quotation marks, apostrophes, colons, semicolons, parentheses).</li> <li>• Use nouns, pronouns, verbs, adjectives, adverbs, conjunctions prepositions and interjections properly.</li> <li>• Use complete sentences (simple, compound, complex, declarative, interrogative, exclamatory and imperative).</li> </ul>

### 1.6. Speaking and Listening (1.6.8. A, B, C, D, E, F)

A	<p>Listen to others.</p> <ul style="list-style-type: none"> <li>• Ask probing questions.</li> <li>• Analyze information, ideas and opinions to determine relevancy.</li> <li>• Take notes when needed.</li> </ul>
B	<p>Listen to selections of literature (fiction and/or nonfiction).</p> <ul style="list-style-type: none"> <li>• Relate them to previous knowledge.</li> <li>• Predict content/events and summarize events and identify the significant points.</li> <li>• Identify and define new words and concepts.</li> <li>• Analyze the selections.</li> </ul>
C	<p>Speak using skills appropriate to formal speech situations.</p> <ul style="list-style-type: none"> <li>• Use complete sentences.</li> </ul>

	<ul style="list-style-type: none"> <li>• Pronounce words correctly.</li> <li>• Adjust volume to purpose and audience.</li> <li>• Adjust pace to convey meaning.</li> <li>• Add stress (emphasis) and inflection to enhance meaning.</li> </ul>
D	<p>Contribute to discussions.</p> <ul style="list-style-type: none"> <li>• Ask relevant, probing questions.</li> <li>• Respond with relevant information, ideas or reasons in support of opinions expressed.</li> <li>• Listen to and acknowledge the contributions of others.</li> <li>• Adjust tone and involvement to encourage equitable participation.</li> <li>• Clarify, illustrate or expand on a response when asked.</li> <li>• Present support for opinions.</li> <li>• Paraphrase and summarize, when prompted.</li> </ul>
E	<p>Participate in small and large group discussions and presentations.</p> <ul style="list-style-type: none"> <li>• Initiate everyday conversation.</li> <li>• Select a topic and present an oral reading.</li> <li>• Conduct interviews as part of the research process.</li> <li>• Organize and participate in informal debates.</li> </ul>
F	<p>Use media for learning purposes.</p> <ul style="list-style-type: none"> <li>• Describe how the media provides information that is sometimes accurate, sometimes biased based on a point of view or by the opinion or beliefs of the presenter.</li> <li>• Analyze the role of advertising in the media.</li> <li>• Create a multi-media (e.g., film, music, computer-graphic) presentation for display or transmission.</li> </ul>

**1.8. Research (1.8.8. A, B, C)**

A	<p>Select and refine a topic for research.</p>
B	<p>Locate information using appropriate sources and strategies.</p> <ul style="list-style-type: none"> <li>• Determine valid resources for researching the topic, including primary and secondary sources.</li> <li>• Evaluate the importance and quality of the sources.</li> <li>• Select essential sources (e.g., dictionaries, encyclopedias, other reference materials, interviews, observations, computer databases).</li> <li>□ • Use tables of contents, indices, key words, cross-references and appendices. □ • Use traditional and electronic search tools.</li> </ul>
C	<p>Organize, summarize and present the main ideas from research.</p> <ul style="list-style-type: none"> <li>• Identify the steps necessary to carry out a research project.</li> <li>• Take relevant notes from sources.</li> <li>• Develop a thesis statement based on research.</li> <li>• Give precise, formal credit for others' ideas, images or information using a standard method of documentation.</li> <li>• Use formatting techniques to create an understandable presentation for a designated audience.</li> </ul>

## **Annotated Bibliography/Additional Resources**

African American Registry, a Non-Profit Education Organization ([www.aaregistry.com](http://www.aaregistry.com)) Accessed 6-1-09.

This website provides information on specific contributions of African Americans that happened in history.

Adams, Alice D. *The Neglected Period of Anti-Slavery in America*. (Gloucester, Mass: Radcliffe College, 1908).

This book provides a study of the period 1808-1831, and it reviews the anti-slavery work that was done during this time period.

Bacon, Margaret H. *History of the Pennsylvania Society for Promoting the Abolition of Slavery; the relief of negroes unlawfully held in bondage; and for improving the condition of the African race*. (Philadelphia: Pennsylvania Abolition Society, 1959).

This book gives a history of the PAS which was founded in 1775. It provides the accomplishments and explains how the group has accomplished some of its goals, but even in 1959, still has not achieved all of its goals.

Brendlinger, Irv A. *To be Silent... Would be Criminal. The antislavery influence and writings of Anthony Benezet*. (Lanham, MD: The Scarecrow Press, Inc, 2007).

The book provides a detailed account of Benezet's life and how he came to the opinions that he did. The book also contains the writings and letters of Benezet as well as information on those he influenced.

Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973).

This book documents the contributions of the Pennsylvania Abolition Society. It details the accomplishments and ways that the members advocated for the free blacks in Philadelphia and throughout Pennsylvania.

Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006).

This book details the politics behind those who fought for the rights of free blacks and provides a great amount of information on the people who were abolitionists.

Frost, J. William. *The Quaker Origins of Antislavery*. (Norwood, PA: Norwood Editions, 1980).

This book provides information on the Quaker's initial response to slavery, the thoughts and writings of key Quaker abolitionists, as well as minutes for the Philadelphia Quaker meetings.

Historical Society of Pennsylvania Web Page ([www.hsp.org](http://www.hsp.org)) Accessed 5-1-09.

This web page offers several lessons and a lot of information that can be used for teaching about the Pennsylvania Abolition Society and more.

Poole, William Frederick. *Anti-Slavery Opinions before the year 1800*. (Westport, CT: Negro Universities Press, 1970).

The book originally published in 1873, provides the reader with the detailed anti-slavery opinions before 1800.

Sandiford, Ralph. *A Brief Examination of the Practice of the Times*. (New York: Arno Press, 1969).

This primary source document gives the opinions of the Quaker Ralph Sandiford on the treatment of slaves and why slavery must be abolished.

Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860*. (Knoxville: University of Tennessee Press, 1992).

This book describes the role of African American women as abolitionists for the years 1828-1860.

Further names and writings for study:

George Keith—*An Exhortation & Caution to Friends Concerning Buying or Keeping of Negroes*, 1693

Ralph Sandiford—*A Brief Examination of the Practice of the Times*, 1720s

Benjamin Lay—*All slave-keepers that keep the innocent in bondage, Apostates pretending to lay claim to the pure and holy Christian religion*, 1720s

John Woolman—*Considerations on the Keeping of Negroes, Part 1 and Part 2*, 1753, 1762

Anthony Benezet—*A Short Account of that Part of Africa Inhabited by Negroes*, 1762

Benjamin Lundy—*The Origin and True Causes of the Texas Revolution Commenced in the Year*, 1835

Benjamin Rush, James Forten, Robert Purvis, John Remond, James McCrummell, William Still

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## Endnotes

<sup>1</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 4

<sup>2</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 9

<sup>3</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 10

<sup>4</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 10

<sup>5</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 10

<sup>6</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 11

<sup>7</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 11

<sup>8</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 11

<sup>9</sup> Brendlinger, Irv A. *To be Silent... Would be Criminal. The antislavery influence and writings of*

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Anthony Benezet. (Lanham, MD: The Scarecrow Press, Inc, 2007). p. 3.

<sup>10</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 11

<sup>11</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 12-15

<sup>12</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 13

<sup>13</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 16

<sup>14</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 14

<sup>15</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 15-16

<sup>16</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 118

<sup>17</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 128-130.

<sup>18</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 20

<sup>19</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 21

<sup>20</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 5, 17

<sup>21</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 24

<sup>22</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 17

<sup>23</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 14

<sup>24</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 28

<sup>25</sup> Ferrell, Claudine L. *The Abolitionist Movement*. (Westport, CT: Greenwood Press, 2006) p. 19

<sup>26</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 63-70.

<sup>27</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 115

<sup>28</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 183

<sup>29</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 189-190

<sup>30</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 118

<sup>31</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 119-123

<sup>32</sup> Eberly, William, *The Pennsylvania Abolition Society, 1775-1830*. (Ann Arbor, MI: University Microfilms, 1973. p. 212

<sup>33</sup> [www.aaregistry.com](http://www.aaregistry.com) Accessed 6-1-09

<sup>34</sup> [www.aaregistry.com](http://www.aaregistry.com) Accessed 6-1-09

<sup>35</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860*. (Knoxville, University of Tennessee Press, 1992). p. 62-3.

<sup>36</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860*. (Knoxville, University

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of Tennessee Press, 1992). p. 63-4.

<sup>37</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 95.

<sup>38</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 77.

<sup>39</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 52.

<sup>40</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 77.

<sup>41</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 98.

<sup>42</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 68-70.

<sup>43</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 13-15.

<sup>44</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 66.

<sup>45</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 65.

<sup>46</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 104.

<sup>47</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 104.

<sup>48</sup> Ferrell, Claudine L. *The Abolitionist Movement.* (Westport, CT: Greenwood Press, 2006) p. 56

<sup>49</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 16.

<sup>50</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 20.

<sup>51</sup> Yee, Shirley J. *Black Women Abolitionists. A study in activism, 1828-1860.* (Knoxville, University of Tennessee Press, 1992). p. 22.

<sup>52</sup> [www.johnsonhouse.org](http://www.johnsonhouse.org) Accessed on May 13, 2009.

The written history of Philadelphia begins in 1682, when the city was founded by William Penn in the English Crown Province of Pennsylvania between the Delaware and Schuylkill rivers. Before then, the area was inhabited by the Lenape people. Philadelphia quickly grew into an important colonial city and during the American Revolution was the site of the First and Second Continental Congresses. After the Revolution the city was chosen to be the temporary capital of the United States. At the beginning of Abolitionist Movement in Philadelphia In the 1830s, female antislavery societies circulated and gathered signatures on antislavery petitions, held public meetings, organized fundraising events, and financially supported improvements in free black communities. Many of these organizations focused on submitting signed petitions to the U.S. Congress as a top priority in their campaigns to end slavery. Women were not yet allowed to vote; therefore, petition drives were one of the few forms of political expression available to female abolitionists. Petition campaigns drew women out of their homes an Philadelphia, home of the 17th-century Quaker abolitionist movement and the city where a young Harriet Tubman found freedom, played a vital role in the Underground Railroad. For centuries, Philadelphia's Historic District was an active port where African individuals and families were brought to be sold, separated and sent off to enslavement. And yet, this same district was home to the nation's largest neighborhood of free African Americans, the Seventh Ward (between Spruce and South Streets and 6th and 23rd Streets), and the first African Methodist Episcopal Church (Mother Bethel). This circa 1768 Germantown home belonged to devout Quakers Samuel and Jennett Johnson, who, in the early 1800s, took in escaped slaves. Secret hiding spots, including a trap door in the attic, are visible today.