

## “Slavery and Emancipation in New England”

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### PowerLanguage

Essential Question: Can a word be mightier than a sword?

**Standards:** English language arts Standards of The International Reading Association and the National Council of Teachers of English:

Standard Three: “Students apply a wide range of strategies to comprehend, interpret, evaluate and appreciate texts.”

Standard Six: “Students apply knowledge of language structure, language conventions, media techniques, figurative language, and genre to create, critique, and discuss print and non-print texts.”

**Focus/Concept:** Evaluating and analyzing the effect of words on humans’ perceptions of each other; the power of words to represent, categorize and demean human groups; the role of language in stereotyping, prejudice and propaganda.

**Measurable Outcome:** Students will be able to recognize and articulate, in conversation and writing, the power of a stereotype to categorize human beings. Students will be able to analyze the role word-choice plays in suppressing individuals and groups and how language manipulation affect the political power and social standing of groups. Student participation should also indicate their heightened empathy for groups who are victimized by stereotyping.

**Primary Sources:** Phillis Wheatley’s “On the Death of a young Lady of Five Years of Age”, 1773.

Letter of George Washington to Phillis Wheatley, February 28, 1776;

Thomas Jefferson, *Notes on the State of Virginia*, Query XIV, 1781

**Overview:** In this lesson students will discuss their knowledge of and experience with stereotypes. They will then read a poem by Phillis Wheatley (as an anonymous work) and discuss their image of the author, thus engaging with their own stereotypes. They will study Jefferson’s critique of Wheatley’s poetry, his stereotyping of Blacks, read passages that show its roots in Enlightenment thinking, and compare and contrast this with George Washington’s letter in praise of Wheatley.

## Lesson Implementation:

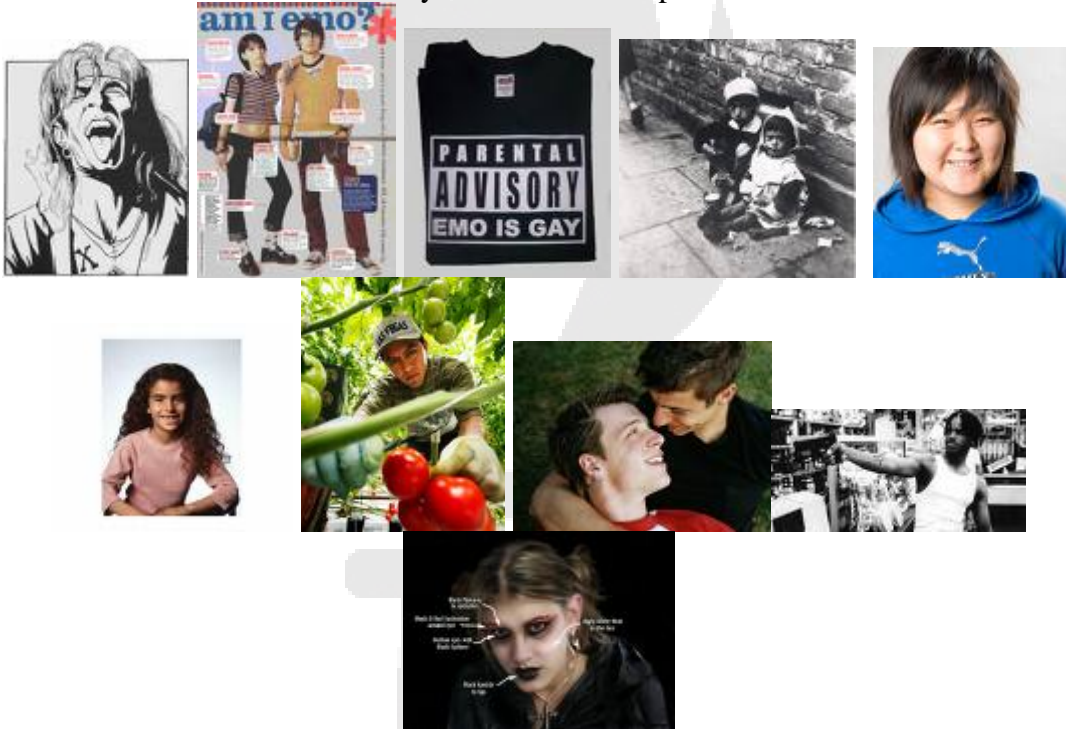
Day One *Group discussion:*

### STEREOTYPING IN AMERICA

Name some stereotypes of teens.

What are the security guards thinking when they follow you? What are the ladies thinking when they change their bags from one shoulder to another or cross the street when a teenager of color walks down the street?

What do you think of these pictures?



What stereotypes have you experienced or do you use? Why do stereotypes help people live their lives? Do they hurt?

What *gain* is there in using a stereotype? Think about the Warsaw Ghetto stereotype...

What **ACTIONS** *could* they get us to make?

So now...how do they help us?

Homework: Write a reflection:

- Describe your own or another's experience with a stereotype
- Analyze briefly the effect of this on the stereotyp-er and the stereotyped person.
- Can people become more aware of the nature and effect of stereotyping? Can we lessen it?

Day Two:

1) Read This Poem:

**On the Death of a Young Lady of Five Years  
of Age.**

**F**ROM dark abodes to fair ethereal light  
Th' enraptur'd innocent has wing'd her flight;  
On the kind bosom of eternal love  
She finds unknown beatitude above.  
This known, ye parents, nor her loss deplore,  
She feels the iron hand of pain no more;  
The dispensations of unerring grace,  
Should turn your sorrows into grateful praise;  
Let then no tears for her henceforward flow,  
No more distress'd in our dark vale below, 10

Her morning sun, which rose divinely bright,  
Was quickly mantled with the gloom of night;  
But hear in heav'n's blest bow'rs your *Nancy* fair,  
And learn to imitate her language there.  
"Thou, Lord, whom I behold with glory crown'd,  
"By what sweet name, and in what tuneful sound  
"Wilt thou be prais'd? Seraphic pow'rs are faint  
"Infinite love and majesty to paint.  
"To thee let all their graceful voices raise,  
  
"And saints and angels join their songs of praise." 20

Perfect in bliss she from her heav'nly home  
Looks down, and smiling beckons you to come;  
Why then, fond parents, why these fruitless groans?  
Restrain your tears, and cease your plaintive moans.  
Freed from a world of sin, and snares, and pain,  
Why would you wish your daughter back again?  
No--bow resign'd. Let hope your grief control,  
And check the rising tumult of the soul.  
Calm in the prosperous, and adverse day, 30

Adore the God who gives and takes away;  
Eye him in all, his holy name revere,  
Upright your actions, and your hearts sincere,  
Till having sail'd through life's tempestuous sea,  
And from its rocks, and boist'rous billows free,  
Yourselves, safe landed on the blissful shore,  
Shall join your happy babe to part no more.

2) In groups, analyze the poem using a combination of SOAPStone and literary analysis:

What is the subject? The Occasion? Audience? Purpose? Does the poet use contrast? Where and why? Does the poem affect you emotionally? Do you find the adjectives strong and well-used—examples: *ethereal, enraptured, distressed, tempestuous, boisterous* ...?

Now describe the person you believe wrote the poem. Discuss these answers and stereotyping.

4) Class discussion using biographical notes on Phillis Wheatley:

She has been called “one of the most powerful voices in American poetry”

**Phillis Wheatley** (1753 – December 5, 1784) Born in what is the modern day Senegal, then Gambia, Africa, Wheatley was captured by Africans, named for the slave ship the *Phillis*, and sold into slavery at the age of 7. She knew no English. She was brought to Boston, Massachusetts on July 11, 1761, where John Wheatley purchased her and made her a Christian. John Wheatley was a prominent Boston merchant. Wheatley was frail and was chosen to be a domestic servant and companion to Mrs. Wheatley in her later years.

Her owners, the Wheatleys, made certain that she was educated. Her first teacher in the home was a daughter of the Wheatleys. Phillis Wheatley published her first poem in 1767 in the *Newport Mercury*. She became the first African American woman to have a book published when her "Poems on Various Subjects" was published in 1773 **in England, as they could not get enough subscribers to publish them in the colonies.** The Wheatleys granted her freedom after the poems were published.

She wrote to her black friend Obour Tanner (who disapproved of her marriage) in 1778 (with her typically restrained style): "The vast variety of scenes that have pass'd before us these 3 years past will to a reasonable mind serve to convince us of the uncertain duration of all things temporal, and the proper result of such a consideration is an ardent desire of, & preparation for, a state and enjoyments which are more suitable to the immortal mind." Peters was evidently handsome and educated, but unable to settle in any vocation. They lived in great poverty; she had three children and all died in infancy. She never found another patron for her poetry, though she continued to write poems, obscuring her own personal ordeals. She wrote over 100 poems, but at least 30 poems were evidently lost. Her long physical frailty, hard life and poverty led to her death at 31, with her third child dying shortly after.

### Day 3: Examining contemporary stereotyping of Phillis Wheatley

In Query XIV of the *Notes on the State of Virginia*, Thomas Jefferson set out his views on the mental capacity of the "varieties in race of man," including Indians and blacks. "In general, their existence appears to participate more of sensation than reflection," Jefferson writes about blacks; he continues:

Comparing them by their faculties of memory, reason, and imagination, it appears to me that in memory they are equal to whites, in reason much inferior, as I think one could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination they are dull, tasteless, and anomalous.

Jefferson's criticism of Phillis Wheatley seems aimed at the antislavery writers who since 1773 had cited her so frequently as proof positive of the equality of the African, and therefore as a reason to abolish slavery. Jefferson's critique of Phillis is unusually harsh:

Misery is often the parent of the most affecting touches in poetry. Among the blacks is misery enough, God knows, but not poetry. Love is the peculiar oestrum of the poet. Their love is ardent, but it kindles the senses only, not the imagination. Religion, indeed, has produced a Phillis Wheatley; but it could not produce a poet. The compositions published under her name are below the dignity of criticism.

Echoing Hume and Kant, he argues that blacks are exposed daily to "countries where the arts and sciences are cultivated to a considerable degree," yet they have absorbed little or nothing from this exposure. On the other hand, Jefferson has qualified praise for the African's musical propensities.

In music they are more generally gifted than the whites with accurate ears for tune and time, and they have been found capable of imagining a small catch.... Whether they will be equal to the composition of a more extensive run of melody, or of complicated harmony, is yet to be proved.

Henry Louis Gates:

Jefferson compares the slaves in America to those of ancient Rome and Greece, **who lived under even greater duress**. "Epictetus, Terrence, and Phaedrus, were slaves. But they were of the race of whites." No, slavery is not to blame: **"It is not the Blacks condition then, but nature, which has produced the distinction...."** I advance it, therefore, as a

suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind.”

### **Compare/contrast:**

On February 28, 1776, George Washington wrote Wheatley acknowledging the gift of a poem and inviting Wheatley to visit him at his headquarters in Cambridge:

Miss Phillis,

Your favor of the 26th of October did not reach my hands, till the middle of December. Time enough, you will say, to have given an answer ere this. Granted. But a variety of important occurrences, continually interposing to distract the mind and withdraw the attention, I hope will apologize delay, and plead my excuse for the seeming but not real neglect. I thank you most sincerely for your polite notice of me, in the elegant lines you enclosed; and however undeserving I may be of such encomium and panegyric, the style and manner exhibit a striking proof of your poetical talents; in honor of which, and as a tribute justly due to you, I would have published the poem, had I not been apprehensive, that, while I only meant to give the world this new instance of your genius, I might have incurred the imputation of vanity. This, and nothing else, determined me not to give it place in the public prints.

If you should ever come to Cambridge, or near headquarters, I shall be happy to see a person so favored by the Muses, and to whom nature has so liberal and beneficent in her dispensations. I am, with great respect, your obedient humble servant,

George Washington

#### *Day 4: The philosophical roots of stereotyping among educated colonial Americans*

Define the “Enlightenment” period in Europe and America.

Students will discuss and take notes on Enlightenment basis for stereotyping:

Henry Louis Gates:

Many philosophers of the Renaissance and the Enlightenment were vexed by the question of what kind of creatures Africans truly were—that is, were they human beings, descended along with Europeans from a common ancestor and fundamentally related to other human beings, or were they, **as Hume put it in 1753**, another "species of men," related more to apes than to Europeans? I quote Hume:

I am apt to suspect the Negroes, and in general all the other species of men (for there are four or five different kinds) to be naturally inferior to the whites. There never was a civilized nation of any other complexion than white, nor even any individual eminent either in action or speculation. No ingenious manufacturers amongst them, no arts, no sciences.... Such a uniform and constant difference could not happen, in so many countries and ages, if nature had not made an original distinction betwixt these breeds of men. Not to mention our colonies, there are Negro slaves dispersed all over *Europe*, of which none ever discovered any symptoms of ingenuity; tho' low people, without education, will start up amongst us, and distinguish themselves in every profession. In Jamaica indeed they talk of one Negro as a man of parts and learning [Francis Williams]; but 'tis likely he is admired for very slender accomplishment, like a parrot, who speaks a few words plainly.

**Just ten years later, Kant, responding directly to Hume,** expanded upon his observations:

The Negroes of Africa have, by nature, no feeling that rises above the trifling... So fundamental is the difference between these two races of man, and it appears to be as great in regard to mental capacities as in color.... [if a] man [is] black from head to foot, [it is] a clear proof that what he said was stupid.

#### Day 5: PAPER ON POLITICS OF LANGUAGE

Using their views on contemporary stereotyping as an introduction, students will compose a minimum 4 page paper on the stereotyping tendencies of educated 17<sup>th</sup> century Americans in relation to their reactions to Phillis Wheatley's poetry. Students will include discussion of Enlightenment philosophy. The bulk of this paper should convey the students' decisions on whether or not and how words/language are a tool for categorization, containment, and suppression. For extra credit, students will be encouraged to include the thoughts of a postmodern philosopher on language like Foucault.

## 20<sup>TH</sup> Century IDEAS FOR STUDENTS

From *Graffiti and Language*, by Crispin Sartwell

Foucault and Deleuze, among others, have pointed out that language, and in particular written language, is an instrument or form of power. One suspects, indeed, that to some extent written language was developed to preserve and disseminate the decrees of rulers, as well as to keep records of debts and violations. It is hard to see how one would set up or preserve an elaborate hierarchy, a proper state, without a written language,

From <http://plato.stanford.edu/entries/foucault/#4.3>, on Foucault's, *The Order of Things*:

Language can be treated (as it had been in the Renaissance) as an autonomous reality -- indeed as even more deeply autonomous than Renaissance language, since there is **no system of resemblances binding it to the world**. In this sense, **language is a truth unto itself**, speaking nothing other than its own meaning. This is the realm of "pure literature", evoked by Mallarmé when he answered Nietzsche's (genealogical) question, "Who is speaking?" with, "Language itself". In contrast to the Renaissance, however, **[now] there is no divine Word underlying and giving unique truth to the words of language. Literature is literally nothing but language -- or rather many languages, speaking for and of themselves.... Even more important than language is the figure of man**. The most important point about "man" is that it is **an epistemological concept**. **Man**, Foucault says, did not exist during the Classical age (or before). This is not because there was no idea of human beings as a species or of human nature as a psychological, moral, or political notion. Rather, "there was no epistemological consciousness of man as such" (*The Order of Things*, 309). But even "epistemological" needs construal. There is no doubt that even in the Classical age human beings were conceived as the locus of knowledge (i.e., it is humans who possessed the ideas that represented the world). **Man**, on the other hand, is an epistemological notion in the Kantian sense of a transcendental subject that is also an empirical object. For the Classical age, men are the locus of representations but not, as for Kant, their source. **There is, in Classical thought, no room for the modern notion of "constitution"\*** (see definition below)

\*constitute 

1442, verb use of adjective, "made up, formed" (14c.), from L. *constitutus*, pp. of *constituere* "to fix, establish," from *com-* intensive prefix + *statuere* "to set" (see *statue*). *Constitution* "health, strength, vitality" is from 1553; the political sense evolved after 1689. *Constitutional* (n.), short for *constitutional walk* is first recorded 1829. *Constituency* first recorded 1831.

#### LATIN:

**constituo** -stituere -stitui -stitutum [to cause to stand , set up, place, establish, settle]; milit., [to post, station, arrange, bring to a halt; to settle people in homes or quarters; to found, set up buildings, etc.]. Transf., [to appoint a person to an office; to settle, fix upon an amount, time, etc.: to decide about a fact, decide that; to decide on a course of action, decide to]. Hence partic. *constitutus* -a -um, [arranged, settled]; n. as subst., [anything arranged, settled or agreed upon].

**constitutio** -onis f. [the act of settling; settled condition , disposition; a regulation, order, ordinance]; rhet., [the issue, point in dispute].

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#### PRIMARY DOCUMENT:

Thomas Jefferson:

"All men are created equal," 1776

***The following Notes were written in Virginia in the year 1781, and somewhat corrected and enlarged in the winter of 1782, in answer to Queries proposed to the Author, by a Foreigner of Distinction.***

#### ***Query XIV***

Deep rooted prejudices entertained by the whites; ten thousand recollections, by the blacks, of the injuries they have sustained; new provocations; the real distinctions which nature has made; and many other circumstances, will divide us into parties, and produce convulsions which will probably never end but in the extermination of the one or the other race. -- To these objections, which are political, may be added others, which are physical and moral. The first difference

which strikes us is that of colour. Whether the black of the negro resides in the reticular membrane between the skin and scarf-skin, or in the scarf-skin itself; whether it proceeds from the colour of the blood, the colour of the bile, or from that of some other secretion, the difference is fixed in nature, and is as real as if its seat and cause were better known to us. And is this difference of no importance? Is it not the foundation of a greater or less share of beauty in the two races? Are not the fine mixtures of red and white, the expressions of every passion by greater or less suffusions of colour in the one, preferable to that eternal monotony, which reigns in the countenances, that immoveable veil of black which covers all the emotions of the other race? Add to these, flowing hair, a more elegant symmetry of form, their own judgment in favour of the whites, declared by their preference of them, as uniformly as is the preference of the Oranootan for the black women over those of his own species. The circumstance of superior beauty, is thought worthy attention in the propagation of our horses, dogs, and other domestic animals; why not in that of man? Besides those of colour, figure, and hair, there are other physical distinctions proving a difference of race. They have less hair on the face and body. They secrete less by the kidneys, and more by the glands of the skin, which gives them a very strong and disagreeable odour. This greater degree of transpiration renders them more tolerant of heat, and less so of cold, than the whites. Perhaps too a difference of structure in the pulmonary apparatus, which a late ingenious (\* 1) experimentalist has discovered to be the principal regulator of animal heat, may have disabled them from extricating, in the act of inspiration, so much of that fluid from the outer air, or obliged them in expiration, to part with more of it. They seem to require less sleep. A black, after hard labour through the day, will be induced by the slightest amusements to sit up till midnight, or later, though knowing he must be out with the first dawn of the morning. They are at least as brave, and more adventuresome. But this may perhaps proceed from a want of forethought, which prevents their seeing a danger till it be present. When present, they do not go through it with more coolness or steadiness than the whites. They are more ardent after their female: but love seems with them to be more an eager desire, than a tender delicate mixture of sentiment and sensation. Their griefs are transient. Those numberless afflictions, which render it doubtful whether heaven has given life to us in mercy or in wrath, are less felt, and sooner forgotten with them. In general, their existence appears to participate more of sensation than reflection. To this must be ascribed their disposition to sleep when abstracted from their diversions, and unemployed in labour. An animal whose body is at rest, and who does not reflect, must be disposed to sleep of course. Comparing them by their faculties of memory, reason, and imagination, it appears to me, that

in memory they are equal to the whites; in reason much inferior, as I think one could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination they are dull, tasteless, and anomalous. It would be unfair to follow them to Africa for this investigation. We will consider them here, on the same stage with the whites, and where the facts are not apocryphal on which a judgment is to be formed. It will be right to make great allowances for the difference of condition, of education, of conversation, of the sphere in which they move. Many millions of them have been brought to, and born in America. Most of them indeed have been confined to tillage, to their own homes, and their own society: yet many have been so situated, that they might have availed themselves of the conversation of their masters; many have been brought up to the handicraft arts, and from that circumstance have always been associated with the whites. Some have been liberally educated, and all have lived in countries where the arts and sciences are cultivated to a considerable degree, and have had before their eyes samples of the best works from abroad. The Indians, with no advantages of this kind, will often carve figures on their pipes not destitute of design and merit. They will crayon out an animal, a plant, or a country, so as to prove the existence of a germ in their minds which only wants cultivation. They astonish you with strokes of the most sublime oratory; such as prove their reason and sentiment strong, their imagination glowing and elevated. But never yet could I find that a black had uttered a thought above the level of plain narration; never see even an elementary trait of painting or sculpture. In music they are more generally gifted than the whites with accurate ears for tune and time, and they have been found capable of imagining a small catch (\* 2). Whether they will be equal to the composition of a more extensive run of melody, or of complicated harmony, is yet to be proved. Misery is often the parent of the most affecting touches in poetry. -- Among the blacks is misery enough, God knows, but no poetry. Love is the peculiar oestrum of the poet. Their love is ardent, but it kindles the senses only, not the imagination. Religion indeed has produced a Phyllis Whately; but it could not produce a poet. The compositions published under her name are below the dignity of criticism. The heroes of the Dunciad are to her, as Hercules to the author of that poem. Ignatius Sancho has approached nearer to merit in composition; yet his letters do more honour to the heart than the head. They breathe the purest effusions of friendship and general philanthropy, and shew how great a degree of the latter may be compounded with strong religious zeal. He is often happy in the turn of his compliments, and his stile is easy and familiar, except when he affects a Shandean fabrication of words. But his imagination is wild and extravagant, escapes incessantly from every restraint of reason and taste, and, in the course of its vagaries, leaves a

tract of thought as incoherent and eccentric, as is the course of a meteor through the sky. His subjects should often have led him to a process of sober reasoning: yet we find him always substituting sentiment for demonstration. Upon the whole, though we admit him to the first place among those of his own colour who have presented themselves to the public judgment, yet when we compare him with the writers of the race among whom he lived, and particularly with the epistolary class, in which he has taken his own stand, we are compelled to enroll him at the bottom of the column. This criticism supposes the letters published under his name to be genuine, and to have received amendment from no other hand; points which would not be of easy investigation. The improvement of the blacks in body and mind, in the first instance of their mixture with the whites, has been observed by every one, and proves that their inferiority is not the effect merely of their condition of life. We know that among the Romans, about the Augustan age especially, the condition of their slaves was much more deplorable than that of the blacks on the continent of America. The two sexes were confined in separate apartments, because to raise a child cost the master more than to buy one. Cato, for a very restricted indulgence to his slaves in this particular, (\* 3) took from them a certain price. But in this country the slaves multiply as fast as the free inhabitants. Their situation and manners place the commerce between the two sexes almost without restraint. -- The same Cato, on a principle of oeconomy, always sold his sick and superannuated slaves. He gives it as a standing precept to a master visiting his farm, to sell his old oxen, old waggons, old tools, old and diseased servants, and every thing else become useless. `Vendat boves vetulos, plaustrum vetus, ferramenta vetera, servum senem, servum morbosum, & si quid aliud supersit vendat.' Cato de re rustica. c. 2. The American slaves cannot enumerate this among the injuries and insults they receive. It was the common practice to expose in the island

Suet. Claud. 25.

of Aesculapius, in the Tyber, diseased slaves, whose cure was like to become tedious. The Emperor Claudius, by an edict, gave freedom to such of them as should recover, and first declared, that if any person chose to kill rather than to expose them, it should be deemed homicide. The exposing them is a crime of which no instance has existed with us; and were it to be followed by death, it would be punished capitally. We are told of a certain Vedius Pollio, who, in the presence of Augustus, would have given a slave as food to his fish, for having broken a glass. With the Romans, the regular method of taking the evidence of their slaves was under torture. Here it has been thought better never

to resort to their evidence. When a master was murdered, all his slaves, in the same house, or within hearing, were condemned to death. Here punishment falls on the guilty only, and as precise proof is required against him as against a freeman. Yet notwithstanding these and other discouraging circumstances among the Romans, their slaves were often their rarest artists. They excelled too in science, insomuch as to be usually employed as tutors to their master's children. Epictetus, Terence, and Phaedrus, were slaves. But they were of the race of whites. It is not their condition then, but nature, which has produced the distinction. -- Whether further observation will or will not verify the conjecture, that nature has been less bountiful to them in the endowments of the head, I believe that in those of the heart she will be found to have done them justice. That disposition to theft with which they have been branded, must be ascribed to their situation, and not to any depravity of the moral sense. The man, in whose favour no laws of property exist, probably feels himself less bound to respect those made in favour of others. When arguing for ourselves, we lay it down as a fundamental, that laws, to be just, must give a reciprocation of right: that, without this, they are mere arbitrary rules of conduct, founded in force, and not in conscience: and it is a problem which I give to the master to solve, whether the religious precepts against the violation of property were not framed for him as well as his slave? And whether the slave may not as justifiably take a little from one, who has taken all from him, as he may slay one who would slay him? That a change in the relations in which a man is placed should change his ideas of moral right and wrong, is neither new, nor peculiar to the colour of the blacks. Homer tells us it was so 2600 years ago.

{'Emisy, gaz t' aretes apoainylai egyptha Zeys

Aneros, eyt, an min kata dolion emaz elesin.}

\_Od\_. 17. 323.

Jove fix'd it certain, that whatever day

Makes man a slave, takes half his worth away.

But the slaves of which Homer speaks were whites. Notwithstanding these considerations which must weaken their respect for the laws of property, we find among them numerous instances of the most rigid integrity, and as many as among their better instructed masters, of benevolence, gratitude, and unshaken fidelity. -- The opinion, that they are inferior in the faculties of reason and

imagination, must be hazarded with great diffidence. To justify a general conclusion, requires many observations, even where the subject may be submitted to the Anatomical knife, to Optical glasses, to analysis by fire, or by solvents. How much more then where it is a faculty, not a substance, we are examining; where it eludes the research of all the senses; where the conditions of its existence are various and variously combined; where the effects of those which are present or absent bid defiance to calculation; let me add too, as a circumstance of great tenderness, where our conclusion would degrade a whole race of men from the rank in the scale of beings which their Creator may perhaps have given them. To our reproach it must be said, that though for a century and a half we have had under our eyes the races of black and of red men, they have never yet been viewed by us as subjects of natural history. I advance it therefore as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind. It is not against experience to suppose, that different species of the same genus, or varieties of the same species, may possess different qualifications. Will not a lover of natural history then, one who views the gradations in all the races of animals with the eye of philosophy, excuse an effort to keep those in the department of man as distinct as nature has formed them? This unfortunate difference of colour, and perhaps of faculty, is a powerful obstacle to the emancipation of these people. Many of their advocates, while they wish to vindicate the liberty of human nature, are anxious also to preserve its dignity and beauty. Some of these, embarrassed by the question 'What further is to be done with them?' join themselves in opposition with those who are actuated by sordid avarice only. Among the Romans emancipation required but one effort. The slave, when made free, might mix with, without staining the blood of his master. But with us a second is necessary, unknown to history. When freed, he is to be removed beyond the reach of mixture.

**20<sup>th</sup> CENTURY SCULPTURE OF PHILLIS WHEATLEY:**



**Curriculum created by Tony Schwab**