



Abraham Lincoln, the 1860 Election and the Future of the American Union and Slavery

Student Name _____ Date _____

Groups 1-4: Textual Analysis of Abraham Lincoln’s Speeches

Abraham Lincoln, “Draft of Speech on Popular Sovereignty” (May 18, 1858):
[http://memory.loc.gov/cgi-bin/query/r?ammem/mal:@field\(DOCID+@lit\(d4339400\)\)](http://memory.loc.gov/cgi-bin/query/r?ammem/mal:@field(DOCID+@lit(d4339400)))

Question	Answer
Does Congress have the authority to ban slavery from the federal territories?	
What does Lincoln think of Douglas’s position on slavery?	
Why does Lincoln not agree with Douglas’s definition of “self-government”?	
How does Lincoln reconcile his view of self-government with the existence of slavery in the United States?	

Abraham Lincoln, “Speech Delivered in Springfield” (1858):

<http://www.gilderlehrman.org/collection/document.php?id=34>

Question	Answer
How long has Lincoln opposed slavery?	
Why did he not oppose it publicly in his early political career?	
What event caused him to re-enter the political arena to work against the extension of slavery?	
How does he think the American Founders viewed the future of slavery in the U.S.?	
What event made the use of slaves more profitable in the U.S., thus confounding the Founders’ prediction?	
Does Lincoln believe the Declaration of Independence applies to black Americans—even slaves?	
What is the conspiracy that Lincoln claims Stephen Douglas is participating in?	

Abraham Lincoln, “Address at Cooper Institute,” Excerpts (February 27, 1860):

http://dougllassarchives.org/linc_a89.htm, paragraphs 34, 68-70

Question	Answer
Does the Republican Party believe in the American Founders’ approach to slavery?	
What is the Founders’ view of slavery in America?	
What does Lincoln think the nation should do if it believes that slavery is right?	
What should it do if slavery is wrong? Is there a difference between dealing with slavery where it already exists and where it does not yet exist?	
Why does Stephen Douglas’s “don’t care” policy regarding slavery make no sense?	
What does Lincoln mean by “Let us have faith that right makes might”? How does this differ from “might makes right”?	



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Group 1: Textual Analysis of William Lloyd Garrison’s Editorials

William Lloyd Garrison, “To the Public” (January 1, 1831):
<http://www.pbs.org/wgbh/aia/part4/4h2928t.html>

Question	Answer
Why does Garrison no longer endorse a “gradual abolition” of slavery?	
How does Garrison defend the “severity” of his rhetoric in denouncing slavery?	
Why does he not agree with those who argue that his condemnation of slavery actually slows the progress toward emancipation?	

William Lloyd Garrison, “The American Union” (January 10, 1845):

“Tyrants of the old world! contemners of the rights of man! disbelievers in human freedom and equality! enemies of mankind! console not yourselves with the delusion, that REPUBLICANISM and the AMERICAN UNION are synonymous terms—or that the downfall of the latter will be the extinction of the former, and, consequently, a proof of the incapacity of the people for self-government, and a confirmation of your own despotic claims! Your thrones must crumble to dust; your sceptre of dominion drop from your powerless hands; your rod of oppression be broken; yourselves so vilely abased, that there shall be “none so poor to do you reverence.” The will of God, the beneficent Creator of the human family, cannot always be frustrated. It is his will that every form of usurpation, every kind of injustice, every device of tyranny, shall come to nought; that peace, and liberty, and righteousness, shall “reign from sea to sea, and from the rivers to the ends of the earth”; and that, throughout the earth, in the fulness of a sure redemption, there shall be “none to molest or make afraid.” Humanity, covered with gore, cries with a voice that pierces the heavens. “His will be done!” Justice, discrowned by the hand of violence, exclaims in tones of deep solemnity, “HIS WILL BE DONE!” Liberty, burdened with chains, and driven into exile, in thunder-tones responds, “HIS WILL BE DONE!”

Tyrants! know that the rights of man are inherent and unalienable, and therefore, not to be forfeited by the failure of any form of government, however democratic. Let the American Union perish; let these allied States be torn with faction, or drenched in blood; let this republic realize the fate of Rome and Carthage, of Babylon and Tyre; still those rights would remain undiminished in strength, unsullied in purity, unaffected in value, and sacred as their Divine Author. If nations perish, it is not because of their devotion to liberty, but for their disregard of its requirements. Man is superior to all political compacts, all governmental arrangements, all religious institutions. As means to an end, these may sometimes be useful, though never indispensable; but that end must always be the freedom and happiness of man, INDIVIDUAL MAN. It can never be true that the public good requires the violent sacrifice of any, even the humblest citizen; for it is absolutely dependent on his preservation, not destruction. To do evil that good may come, is equally absurd and criminal. The time for the overthrow of any government, the abandonment of any alliance, the subversion of any institution, is, whenever it justifies the immolation of the individual to secure the general welfare; for the welfare of the many cannot be hostile to the safety of the few. In all agreements, in all measures, in all political or religious enterprises, in all attempts to redeem the human race, man, as an individual, is to be held paramount ...

Tyrants! confident of its overthrow, proclaim not to your vassals that the AMERICAN UNION is an experiment of Freedom, which, if it fail, will forever demonstrate the necessity of whips for the backs, and chains for the limbs of the people. Know that its subversion is essential to the triumph of justice, the deliverance of the oppressed, the vindication of the BROTHERHOOD OF THE RACE. It was conceived in sin, and brought forth in iniquity; and its career has been marked by unparalleled hypocrisy, by high-handed tyranny, by a bold defiance of the omniscience and omnipotence of God. Freedom indignantly disowns it, and calls for its extinction; for within its borders are three millions of Slaves, whose blood constitutes its cement, whose flesh forms a large and flourishing branch of its commerce, and who are ranked with four-footed beasts and creeping things. To secure the adoption of the Constitution of the United States, it was agreed, first, that the African slave-trade, —till that time, a feeble, isolated colonial traffic,—should for at least twenty years be prosecuted as a national interest under the American flag, and protected by the national arm; —secondly, that a slaveholding oligarchy, created by allowing three-fifths of the slave population to be represented by their taskmasters, should be allowed a permanent seat in Congress;—thirdly, that the slave system should be secured against internal revolt and external invasion, by the united physical force of the country; —fourthly, that not a foot of national territory should be granted, on which the panting fugitive from Slavery might stand, and be safe from his pursuers—thus making every citizen a slave-hunter and slave-catcher. To say that this

“covenant with death” shall not be annulled—that this “agreement with hell” shall continue to stand—that this “refuge of lies” shall not be swept away—is to hurl defiance at the eternal throne, and to give the lie to Him who sits thereon. It is an attempt, alike monstrous and impracticable, to blend the light of heaven with the darkness of the bottomless pit, to unite the living with the dead, to associate the Son of God with the prince of evil.

Accursed be the AMERICAN UNION, as a stupendous republican imposture!

Accursed be it, as the most frightful despotism, with regard to three millions of the people, ever exercised over any portion of the human family!

Accursed be it, as the most subtle and atrocious compromise ever made to gratify power and selfishness!

Accursed be it, as a libel on Democracy, and a bold assault on Christianity! ...

Henceforth, the watchword of every uncompromising abolitionist, of every friend of God and liberty, must be, both in a religious and political sense—“NO UNION WITH SLAVEHOLDERS!””

Question	Answer
Why does Garrison not like the <i>United States</i> , especially its federal government?	
What is more important to Garrison than even political or religious institutions?	
Why does he argue that the U.S. Constitution is not worthy of respect?	
List a few examples of the harsh language Garrison uses to denounce the union of free and slaveholding states of America.	
What slogan does he proclaim as the motto of any serious abolitionist?	

Comparison and Contrast: Abraham Lincoln and William Lloyd Garrison

What did each believe about the following subjects?	Abraham Lincoln	William Lloyd Garrison	Do they agree (yes/no)?
The American Union			
The U.S. Constitution			
The Future of Slavery			



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Group 2: Textual Analysis of Frederick Douglass's Speeches

Frederick Douglass, "The Meaning of July Fourth for the Negro" (July 5, 1852):

<http://www.pbs.org/wgbh/aia/part4/4h2927t.html>

Question	Answer
What is Douglass's opinion of the American Founders?	
Given the occasion for his speech, why does he call for mourning and not rejoicing?	
How does he show that everyone in America, North and South, knows that the enslaved African is a human being?	
What gives Douglass hope for the future of blacks in America?	

**Frederick Douglass, “The Constitution of the United States: Is it Pro-Slavery or Anti-Slavery?”
(March 26, 1860):**

The way to abolish slavery in America is to vote such men into power, as will use their powers for the abolition of slavery. . . .

My argument against the dissolution of the American Union is this: It would place the slave system more exclusively under the control of the slave-holding States, and withdraw it from the power in the Northern States which is opposed to slavery. Slavery is essentially barbarous in its character. It, above all things else, dreads the presence of an advanced civilization. It flourishes best where it meets no reproving frowns, and hears no condemning voices. While in the Union it will meet with both. Its hope of life in the last resort is to get out of the Union. I am, therefore, for drawing the bond of the Union more closely, and bringing the slave States more completely under the power of the free States. What they most dread, that I most desire. I have much confidence in the instincts of the slave-holders. They see that the Constitution will afford slavery no protection, when it shall cease to be administered by slave-holders. They see, moreover, that if there is once a will in the people of America to abolish slavery, there is no word, no syllable in the Constitution to forbid that result. They see that the Constitution has not saved slavery in Rhode Island, in Connecticut, in New York, or Pennsylvania; that the free States have increased from one up to eighteen in number, while the slave States have only added three to their original number. There were twelve slave States at the beginning of the Government: there are fifteen now. There was one free State at the beginning of the Government: there are eighteen now. The dissolution of the Union would not give the North a single advantage over slavery, but would take from it many. Within the Union we have a firm basis of opposition to slavery. It is opposed to all the great objects of the Constitution. The dissolution of the Union is not only an unwise but a cowardly measure—fifteen millions running away from three hundred and fifty thousand slave-holders. Mr. Garrison and his friends tell us that while in the Union we are responsible for slavery. He and they sing out “No union with slave-holders,” and refuse to vote. I admit our responsibility for slavery while in the Union; but I deny that going out of the Union would free us from that responsibility. There now clearly is no freedom from responsibility for slavery to any American citizen short of the abolition of slavery. The American people have gone quite too far in this slave-holding business now, to sum up their whole business with slavery by singing out the cant phrase, “No union with slave-holders!” To desert the family-hearth may place the recreant husband out of the presence of his starving children, but this does not free him from responsibility. If a man were on board of a pirate ship, and, in company with others, had robbed and plundered, his whole duty would not be performed simply by taking the long-boat and singing out, “No union with pirates.” His duty would be to restore the stolen property. The American people in the Northern States have helped to enslave the black people. Their duty will not have been done until they give them back their plundered rights. Reference was made at the City Hall to my having once held other opinions, and very different opinions to those I have now expressed. An old speech of mine, delivered fourteen years ago, was read to show, I know not what, that I am not infallible. If so, I have to say in defense that I never pretended to be. Although I cannot accuse myself of being remarkably unstable, I do not pretend that I have never altered my opinion both in respect to men and things. Indeed, I have been very much modified both in feeling and opinion within the last fourteen years. When I escaped from slavery, and was introduced to the Garrisonians, I adopted very many of their opinions, and defended them just as long as I deemed them true. I was young, had read but little, and naturally took some things on trust. Subsequent experience and reading have led me to examine for myself. This has brought me to other conclusions. When I was a child, I thought and spoke like a child. But the question is not as to what were my opinions fourteen years ago, but what they are now. If I am right now, it really does not matter what I was fourteen years ago. My position now is one of reform, not of revolution; I would act for the abolition of slavery through the Government—not over its ruins. If slave-holders have ruled the American Government for the last fifty years, let the anti-slavery men rule

for the next fifty years. If the South has made the Constitution bend to the purposes of slavery, let the North now make that instrument bend to the cause of freedom and justice. If three hundred and fifty thousand slave-holders have, by devoting their energies to that single end, been able to make slavery the vital and animating spirit of the American Confederacy for the last seventy-two years, now let the freemen of the North, who have the power in their own hands, and who can make the American Government just what they think fit, resolve to blot out forever the foul and haggard crime, which is the blight and mildew, the curse and the disgrace of the whole United States.

Question	Answer
Does Douglass think preserving or dissolving the Union is the best means of abolishing slavery?	
Does Douglass think the Constitution needs to be amended to abolish slavery?	
Why does Douglass think leaving the Union would be irresponsible on the part of northern states?	

Comparison and Contrast: Abraham Lincoln and Frederick Douglass

What did each believe about the following subjects?	Abraham Lincoln	Frederick Douglass	Do they agree (yes/no)?
The American Union			
The U.S. Constitution			
The Future of Slavery			



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Group 3: Textual Analysis of Stephen Douglas’s Speech and Letter

Stephen Douglas, “Lincoln-Douglas Debates (1858): Second Debate at Freeport, Illinois,” Excerpt (August 27, 1858): <http://www.nps.gov/liho/debate2.htm>

The next question propounded to me by Mr. Lincoln is, can the people of a Territory in any lawful way, against the wishes of any citizen of the United States, exclude slavery from their limits prior to the formation of a State Constitution? I answer emphatically, as Mr. Lincoln has heard me answer a hundred times from every stump in Illinois, that in my opinion the people of a Territory can, by lawful means, exclude slavery from their limits prior to the formation of a State Constitution. Mr. Lincoln knew that I had answered that question over and over again. He heard me argue the Nebraska bill on that principle all over the State in 1854, in 1855, and in 1856, and he has no excuse for pretending to be in doubt as to my position on that question. It matters not what way the Supreme Court may hereafter decide as to the abstract question whether slavery may or may not go into a Territory under the Constitution, the people have the lawful means to introduce it or exclude it as they please, for the reason that slavery cannot exist a day or an hour anywhere, unless it is supported by local police regulations.... Those police regulations can only be established by the local legislature, and if the people are opposed to slavery they will elect representatives to that body who will by unfriendly legislation effectually prevent the introduction of it into their midst. If, on the contrary, they are for it, their legislation will favor its extension. Hence, no matter what the decision of the Supreme Court may be on that abstract question, still the right of the people to make a slave Territory or a free Territory is perfect and complete under the Nebraska bill. I hope Mr. Lincoln deems my answer satisfactory on that point.

Question	Answer
Does Douglas believe the people of a federal territory can exclude slavery prior to becoming a state of the union?	
Why does he think that a Supreme Court decision regarding slavery in the territories does not matter when it comes to the local wishes of the territorial population?	

What does he mean by “unfriendly legislation”?	
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Stephen A. Douglas, “Letter to J.B. Dorr” (June 22, 1859):

If, as I have full faith they will, the Democratic party shall determine in the Presidential election of 1860 to adhere to the principles embodied in the Compromise measures of 1850, and ratified by the people in the Presidential election of 1852, and re-affirmed in the Kansas-Nebraska act of 1854, and incorporated into the Cincinnati [Democratic Party] platform in 1856, as expounded by Mr. [James] Buchanan in his letter accepting the nomination, and approved by the people in his election—in that event my friends will be at liberty to present my name to the convention, if they see proper to do so.

If, on the contrary, it shall become the policy of the Democratic party, which I cannot anticipate, to repudiate these their time-honored principles, on which we have achieved so many patriotic triumphs; and, in lieu of them, the Convention shall interpolate [or insert] into the creed of the party such new issues as the revival of the African slave trade, or a Congressional slave code for the Territories, or the doctrine that the Constitution of the United States either establishes or prohibits slavery in the Territories beyond the power of the people legally to control it as other property—it is due to candor to say that, in such an event, I could not accept the nomination if tendered to me.

Question: Would Douglas’s letter encourage or discourage the following groups to support him as their nominee for president in 1860? For each group, write one sentence that explains your answer.

Southern Democrats	
Northern Democrats	
Abolitionists	
Republicans	

Comparison and Contrast: Abraham Lincoln and Stephen Douglas

What did each believe about the following subjects?	Abraham Lincoln	Stephen Douglas	Do they agree (yes/no)?
The American Union			
The U.S. Constitution			
The Future of Slavery			



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Group 4: Textual Analysis Speeches by Jefferson Davis and William Lowndes Yancey

Jefferson Davis, “Resolutions on the Relations of States,” Excerpt (February 2, 1860):
<http://memory.loc.gov/ammem/amlaw/lwcglink.html>

Mr. DAVIS submitted the following resolutions:

1. *Resolved*, That in the adoption of the Federal Constitution, the States adopting the same acted severally as free and independent sovereignties, delegating a portion of their powers to be exercised by the Federal Government for the increased security of each, against dangers *domestic* as well as foreign; and that any intermeddling by any one or more States, or by a combination of their citizens, with the domestic institutions of the others, on any pretext, whether political, moral, or religious, with the view to their disturbance or subversion, is in violation of the Constitution, insulting to the States so interfered with, endangers their domestic peace and tranquillity—objects for which the Constitution was formed—and, by necessary consequence, serves to weaken and destroy the Union itself.

2. *Resolved*, That negro slavery, as it exists in fifteen States of this Union, composes an important portion of their domestic institutions, inherited from their ancestors, and existing at the adoption of the Constitution, by which it is recognized as constituting an important element of the apportionment of powers among the States; and that no change of opinion or feeling on the part of the non-slaveholding States of the Union in relation to this institution can justify them or their citizens in open and systematic attacks thereon, with a view to its overthrow; and that all such attacks are in manifest violation of the mutual and solemn pledges to protect and defend each other, given by the States, respectively, on entering into the constitutional compact which formed the Union, and are a manifest breach of faith and a violation of the most solemn obligations.

3. *Resolved*, That the union of these States rests on the equality of rights and privileges among its members, and that it is especially the duty of the Senate, which represents the States in their sovereign capacity, to resist all attempts to discriminate either in relation to person or property, so as, in the Territories—which are the common possession of the United States—to give advantages to the citizens of one State which are not equally secured to those of every other State.

4. *Resolved*, That neither Congress, nor a Territorial Legislature, whether by direct legislation or legislation of an indirect and unfriendly nature, possess the power to annul or impair the constitutional right of any citizen of the United States to take his slaver property into the common Territories; but it is the duty of the Federal Government there to afford for that, as for other species of property, the needful protection; and if experience should at any time prove that the judiciary does not possess power to insure adequate protection, it will then become the duty of Congress to supply such deficiency.

5. *Resolved*, That the inhabitants of an organized Territory of the United States, when they rightfully form a constitution to be admitted as a State into the Union, may then, for the first time, like the people of a State when forming a new constitution, decide for themselves whether slavery, as a domestic institution, shall be maintained or prohibited within their jurisdiction; and if Congress shall admit them

as a State, “they shall be received into the Union with or without slavery, as their constitution may prescribe at the time of their admission.”

6. *Resolved*, That the provision of the Constitution for the rendition of fugitives from service or labor, “without the adoption of which the Union could not have been formed,” and the laws of 1793 and 1850, which were enacted to secure its execution, and the main features of which, being similar, bear the impress of nearly seventy years of sanction by the highest judicial authority, have unquestionable claim to the respect and observance of all who enjoy the benefits of our compact of Union; and that the acts of State Legislatures to defeat the purpose, or nullify the requirements of that provision, and the laws made in pursuance of it, are hostile in character, subversive of the Constitution, revolutionary in their effect, and if persisted in, must sooner or later lead the States injured by such breach of the compact to exercise their judgment as to the proper mode and measure of redress.

Mr. DAVIS. Mr. President [Vice President John C. Breckinridge], I have presented these resolutions not for the purpose of discussing them, but with a view to get a vote upon them severally, hoping thus, by an expression of the deliberate opinion of the Senate, that we may reach some conclusion as to what is the present condition of opinion in relation to the principles there expressed. The expression even of the resolutions is, to a great extent, not new. The first and second are substantially those on which the Senate voted in 1837-38, affirming them then by a very large majority. I trust opinion to-day may be as sound as it was then. There is also an assertion of an historical fact, which is drawn from the opinion of Judge Story, in the decision of the ruling case of *Prigg vs. the Commonwealth of Pennsylvania*. It was my purpose to rest the propositions contained in these resolutions upon the highest authority of the land, judicial as well as other; and if it be possible to obtain a vote on them without debate, it will be most agreeable to me. To have them affirmed by the Senate without contradiction, would be an era in the recent history of our country which would be hailed with joy by every one who sincerely loves it. I ask that the resolutions may be printed, and be made a special order, for the purpose which I have indicated, for such day as the Senate may choose to name. I have no choice as to time, having no wish to discuss the resolutions, unless it shall be necessary by remarks which shall be made by others. I therefore would like any one to suggest a time when it will be probably agreeable to the Senate to take them up for consideration. Next Wednesday is suggested. I ask, then, that the resolutions may be printed for the use of the Senate, and made the special order for Wednesday next, at half past one o’clock.

Question	Answer
According to Davis, did the American states or American people establish the U.S. Constitution?	
List at least three reasons that Davis gives to show the importance of “negro slavery” to the southern states.	
Does Congress or a territorial legislature have authority to discourage or prohibit the carrying of slaves into federal territory?	

Does the federal government have any obligation (in 1860) to protect slavery in the federal territories?	
When can the inhabitants of a federal territory decide to prohibit or maintain slavery?	
If a state prevents the enforcement of the federal fugitive slave laws, what has happened to the constitutional compact between the states?	
What right do slaveholding states have if free states continue to interfere with the return of fugitive slaves?	

William Lowndes Yancey, “Protest in the Charleston Convention,” Excerpt (April 28, 1860):

Let the murmur of the hustings be stilled—let the voices of individual citizens, no matter how great and respected in their appropriate spheres, be hushed, while the law, as expounded by the constituted authority of the country, emotionless, passionless and just, rolls in its silvery cadence over the entire realm, from the Atlantic to the Pacific, and from the ice-bound regions of the North to the glittering waters of the Gulf. What says that decision [i.e., the 1857 *Dred Scott* decision of the Supreme Court]? That decision tells you, gentlemen, that the Territorial Legislature has no power to interfere with the rights of the slave-owner in the Territory while in a Territorial condition. That decision tells you that this government is a union of sovereign States; which States are coequal, and in trust for which coequal States the government holds the Territories. It tells you that the people of those coequal States have a right to go into these Territories, thus held in trust, with every species of property which is recognized as property by the States in which they live, or by the Constitution of the United States.

Question	Answer
What does Yancey believe the Supreme Court guarantees to slaveowners who travel to a federal territory?	
Where does Yancey believe political sovereignty lies in the United States, the states or the union as a whole?	

Comparison and Contrast: Abraham Lincoln and Jefferson Davis/William Lowndes Yancey

What did each believe about the following subjects?	Abraham Lincoln	Jefferson Davis and William Lowndes Yancey	Do they agree (yes/no)?
The American Union			
The U.S. Constitution			
The Future of Slavery			



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The Republican Party Platform, 1860:

[http://memory.loc.gov/cgi-bin/query/r?ammem/rbpe:@field\(DOCID+@lit\(rbpe0180010a\)\)](http://memory.loc.gov/cgi-bin/query/r?ammem/rbpe:@field(DOCID+@lit(rbpe0180010a)))

Question	Answer
What does the platform state about whether or not slavery should be legal in the federal territories?	
What reasoning does the platform give for its conclusion regarding the extension of slavery into the federal territories?	

The Party Platform of the Northern Democrats, 1860:

<http://www.yale.edu/lawweb/avalon/dem1860.htm>

Question	Answer
What does the platform state about whether or not slavery should be legal in the federal territories?	
What reasoning does the platform give for its conclusion regarding the extension of slavery into the federal territories?	

The Party Platform of the Southern Democrats, 1860:

Resolved, That the platform adopted by the Democratic party at Cincinnati be affirmed, with the following explanatory resolutions:

1. That the Government of a Territory organized by an act of Congress is provisional and temporary, and during its existence all citizens of the United States have an equal right to settle with their property in the Territory, without their rights, either of person or property, being destroyed or impaired by Congressional or Territorial legislation.

2. That it is the duty of the Federal Government, in all its departments, to protect, when necessary, the rights of persons and property in the Territories, and wherever else its constitutional authority extends.

3. That when the settlers in a Territory, having an adequate population, form a State Constitution, the right of sovereignty commences, and being consummated by admission into the Union, they stand on an equal footing with the people of other States, and the State thus organized ought to be admitted into the Federal Union, whether its constitution prohibits or recognizes the institution of slavery.

Resolved, That the Democratic party are in favor of the acquisition of the Island of Cuba, on such terms as shall be honorable to ourselves and just to Spain, at the earliest practicable moment.

Resolved, That the enactments of State Legislatures to defeat the faithful execution of the Fugitive Slave Law are hostile in character, subversive of the Constitution, and revolutionary in their effect.

Resolved, That the Democracy of the United States recognize it as the imperative duty of this Government to protect the naturalized citizen in all his rights, whether at home or in foreign lands, to the same extent as its native-born citizens.

WHEREAS, One of the greatest necessities of the age, in a political, commercial, postal and military point of view, is speedy communication between the Atlantic and Pacific coasts. Therefore be it

Resolved, that the National Democratic party do hereby pledge themselves to use every means in their power to secure the passage of some bill, to the extent of the constitutional authority of Congress, for the construction of a Pacific Railroad from the Mississippi River to the Pacific Ocean, at the earliest practicable moment.

Question	Answer
What does the platform state about whether or not slavery should be legal in the federal territories?	
What reasoning does the platform give for its conclusion regarding the extension of slavery into the federal territories?	

The Constitutional Union Party Platform, 1860:

Whereas, Experience has demonstrated that Platforms adopted by the partisan Conventions of the country have had the effect to mislead and deceive the people, and at the same time to widen the political divisions of the country, by the creation and encouragement of geographical and sectional parties; therefore

Resolved, that it is both the part of patriotism and of duty to recognize no political principle other than THE CONSTITUTION OF THE COUNTRY, THE UNION OF THE STATES, AND THE ENFORCEMENT OF THE LAWS, and that, as representatives of the Constitutional Union men of the country, in National Convention assembled, we hereby pledge ourselves to maintain, protect, and defend, separately and unitedly, these great principles of public liberty and national safety, against all enemies, at home and abroad; believing that thereby peace may once more be restored to the country; the rights of the People and of the States re-established, and the Government again placed in that condition of justice, fraternity and equality, which, under the example and Constitution of our fathers, has solemnly bound every citizen of the United States to maintain a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity.

Question	Answer
What does the platform state about whether or not slavery should be legal in the federal territories?	
What reasoning does the platform give for its conclusion regarding the extension of slavery into the federal territories?	



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Debating the Issues: Lincoln and His Philosophical and Political Rivals

What did each of the leading figures below think about the subjects to the right?	The American Union	The U.S. Constitution	The Future of Slavery
Abraham Lincoln			
William Lloyd Garrison			
Frederick Douglass			
Stephen Douglas			
Jefferson Davis and William Yancey			

