**The Confederate Constitution (adopted on March 11, 1861)**

**Article I, Section 9:** No bill of attainder, ex post facto law, or law denying or impairing the right of property in negro slaves shall be passed.

**Article IV, Section 2**:

The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States; and shall have the right of transit and sojourn in any State of this Confederacy, with their slaves and other property; and the right of property in said slaves shall not be thereby impaired.

**Article IV, Section 3**:

The Confederate States may acquire new territory; and Congress shall have power to legislate and provide governments for the inhabitants of all territory belonging to the Confederate States, lying without the limits of the several States; and may permit them, at such times, and in such manner as it may by law provide, to form States to be admitted into the Confederacy. In all such territory, the institution of negro slavery, as it now exists in the Confederate States, shall be recognized and protected by Congress and by the territorial government; and the inhabitants of the several Confederate States and Territories shall have the right to take to such territory any slaves lawfully held by them in any of the States or Territories of the Confederate States.

**The Gettysburg Address**

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate -- we can not consecrate -- we can not hallow -- this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion -- that we here highly resolve that these dead shall not have died in vain -- that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth.

Abraham Lincoln  
November 19, 1863

**Reflections on Freedom and Progress: Frederick Douglass's Speech on the Post-Civil War Era.**

Fellow Citizens, I am not indifferent to the claims of a generous philanthropy. The signs of the times have ever been auspicious to the cause of freedom. They are especially so now. The American people have outlived the lynch law and slave law spirit of their ancestors, and no longer seek the extinction of slavery by the most violent and blood-thirsty measures. The destruction of the political power of slavery, and the emancipation of four millions of bondmen, by the peaceful operation of political and moral agencies, are indications of this better spirit. It is indeed cause for universal congratulation, that the war, so long waged by the South for its overthrow, has resulted in its complete discomfiture, and the triumphant establishment of freedom over a territory large enough for an empire, and over a population greater than that of Greece and Rome at their palmiest days. It is cause for mutual congratulations, that the President of the United States has fallen a martyr to the cause of human freedom, and that the dastardly hand which consigned him to an untimely grave has made him the successor of the immortal Washington, and filled his martyr's crown with brighter gems than adorn the diadem of earth's most potent monarch. It is cause for mutual congratulation, that the people of the United States have been brought to realize that the American government is a reality; that the slaveholders' rebellion was a real rebellion; and that the American people are a real people, capable of being true to the principles of a real government, and of putting down a real rebellion.

The death of Abraham Lincoln teaches the danger of recklessness in the use of inflammatory language. Who can doubt that the vile language of the assassin, whose hand has just written the greatest crime of the age, was first learned in the forum, the pulpit, and the press? And who can doubt that if those who have been foremost in instigating the people to violence against their rulers, and in uttering the most unscrupulous denunciations against them, had foreseen the end of such teachings, they would have been the last to pronounce them, or to urge them upon the public attention? The danger of recklessness in the use of inflammatory language is seen, too, in the fact, that when the deed was done, the people knew not what to think of it, and for a time the newspapers were silent, and the telegraph could find no words to describe it. The President of the United States is dead!—the assassin has done his work! What next? What shall be done with the assassin? What shall be done with his accomplices, if he has any? What shall be done with those who have instigated him to the deed? What shall be done with those who have taught the same doctrines of hate and murder, and who have persistently urged the same course of action, until the assassin has become a national necessity? What shall be done with them? Shall they be hung as traitors to their country? Shall they be shot as murderers of their President? Shall they be burned at the stake as violators of the laws of humanity? or shall they be suffered to go unpunished, as the friends of freedom and the benefactors of mankind?

The death of Abraham Lincoln teaches the importance of fidelity to duty, at all times and under all circumstances. Who can doubt that if the President of the United States had gone into the theater with a sense of duty to perform, and a determination to perform it, he would have passed safely through the trial to which he was subjected, and returned to his home, his friends, and his country, to enjoy the well-earned fruits of his labor? And who can doubt that if he had gone to the theater with a sense of duty to perform, and a determination to perform it, he would have been spared the suffering which he was called upon to endure, and which he did endure, when he fell into the hands of the assassin? The importance of fidelity to duty, at all times and under all circumstances, is seen, too, in the fact, that when the President of the United States was assassinated, the nation was thrown into a state of consternation and alarm, and men stood aghast, not knowing what to think or what to do.

**Frederick Douglass delivered this speech in Boston, Massachusetts, on May 9, 1865)**

1. **13th Amendment (1865)**: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.