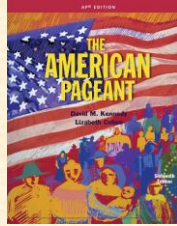


Chapter 14

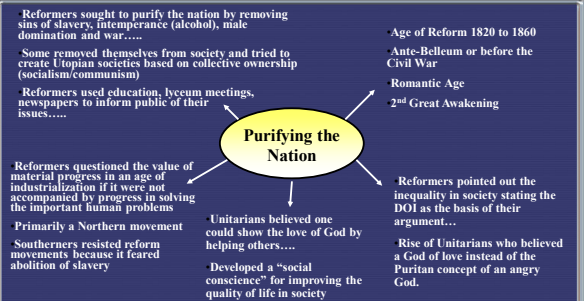
*The Ferment of
Reform and Culture
1790–1860*



Periods of U.S. History

- Colonial (1607-1750)
 - Revolutionary (1750-1783)
 - Early National (1783-1820)
 - Antebellum (1820-1860)
- *NOTE: Most dates are approximate.*

Revivalism & Reform 1820 to 1860



I. Reviving Religion

- Religion, 1790-1860:
 - Church attendance still regular ritual for $\frac{3}{4}$ of 23 million Americans in 1850
 - Alexis de Tocqueville declared there was *"no country in the world where the Christian religion retains a greater influence over the souls of men than in America."*
 - Yet religion of this era was not old-time religion of colonial days:
 - Austere Calvinism declined in American churches

I. Reviving Religion (cont.)

- Rationalist ideas of French Revolutionary era softened older orthodoxy:
 - Thomas Paine's *The Age of Reason* (1794) declared churches were "set up to terrify and enslave mankind, and monopolize power and profit."
 - Many Founding Fathers, including Jefferson and Franklin, embraced Paine's liberal **Deism**

I. Reviving Religion (cont.)

- **Deism:**
 - Relied on reason rather than revelation
 - On science rather than Bible
 - Rejected concept of original sin
 - Denied Christ's divinity
 - Yet Deists believed:
 - In Supreme Being who created knowable universe
 - Who endowed human beings with capacity for moral behavior

I. Reviving Religion (cont.)

- Deism reflected continuing religious debate over free will and human salvation:
 - **Overtime, many Protestants downplayed Calvinist emphasis on predestination and human depravity**
 - **Instead stressed essential goodness of human nature**
 - **Proclaimed belief in free will and possibility of salvation through good works**
 - **Pictured God not as stern Creator but as loving Father**

“The Pursuit of Perfection” In Antebellum America 1820 to 1860

I. Reviving Religion (cont.)

- Such ideas flourished among Methodists, Baptists, & Unitarians
- Affected Presbyterians & Congregationalists too
- Religious ferment propelled wave of revivals in early 1800s in **Second Great Awakening**

I. Reviving Religion (cont.)

- **Second Great Awakening one of most momentous episodes in history of American religion:**
 - Converted countless souls
 - Shattered and reorganized many churches
 - Created numerous new sects
 - Encouraged evangelicalism in many areas of American life:
 - » **Prison reform, temperance cause, women's movement, and crusade to abolish slavery**

The Second Great Awakening

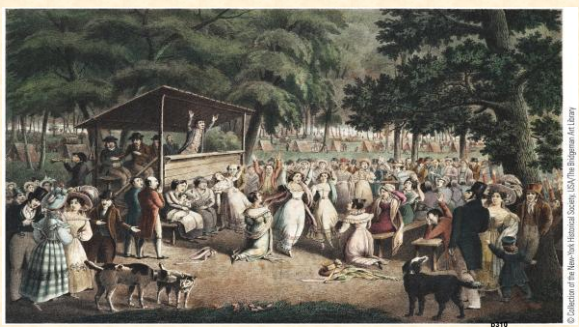


The Rise of Popular Religion

In France, I had almost always seen the spirit of religion and the spirit of freedom pursuing courses diametrically opposed to each other; but in America, I found that they were intimately united, and that they reigned in common over the same country... Religion was the foremost of the political institutions of the United States. -- Alexis de Tocqueville, 1832

I. Reviving Religion(cont.)

- Second Great Awakening spread on frontier by huge “camp meetings”:
- Up to 25,000 people would gather for several days to listen to an itinerant preacher
- Thousands of spiritually starved souls “got religion”
- Many of “saved” soon backslid into former sinful ways
- Revivals boosted church attendance



Second Great Awakening

- As a result of the Second Great Awakening (a series of revivals in the 1790s-early 1800s), the dominant form of Christianity in America became evangelical Protestantism
- Membership in the major Protestant churches—Congregational, Presbyterian, Baptist, and Methodist—soared
- By 1840 an estimated half of the adult population was connected to some church, with the Methodists emerging as the largest denomination in both the North and the South

Revivalism and the Social Order

- Society during the Jacksonian era was undergoing deep and rapid change
 - The revolution in markets brought both economic expansion and periodic depressions.
- To combat this uncertainty reformers sought stability and order in religion
 - Religion provided a means of social control in a disordered society
 - Churchgoers embraced the values of hard work, punctuality, and sobriety
 - Revivals brought unity and strength and a sense of peace

“The Benevolent Empire”: 1825 - 1846



I. Reviving Religion (cont.)

- Stimulated a variety of humanitarian reforms
- Missionary work in Africa, Asia, **Hawaii**, and in West with Indians
- Methodist & Baptists reaped most abundant harvest of souls:
 - Both stressed personal conversion, relatively democratic control of church affairs, and rousing emotionalism

U. S. Missionaries in Hawaii



Imiola Church - first built in the late 1820s
Notice the Architectural style - very New England, but in Hawaii!!

- Peter Cartwright (1785-1872) best known of Methodist "circuit riders" or traveling frontier preachers

I. Reviving Religion (cont.)



- Charles Grandison Finney was greatest of revival preachers:
 - Had deeply moving conversion experience
 - Led massive revivals in Rochester and New York City in 1830 and 1831
 - Preached a version of old-time religion, but was also an innovator:
 - Devised "**anxious bench**" where repentant sinners could sit in full view of congregation
 - **Encouraged women to pray aloud in public**

I. Reviving Religion (cont.)

- **Denounced both alcohol and slavery**
- Served as president of **Oberlin College in Ohio**, which he helped make a hotbed of revivalist activity and abolitionism
- Key feature of Second Great Awakening was feminization of religion, both in church membership and theology:
 - Middle-class women were first and most fervent enthusiasts of religious revivalism
 - Made up majority of new church members

Charles Finney

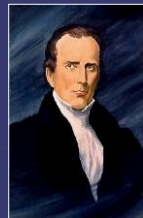


- Charles Finney conducted his own revivals in the mid 1820s and early 1830s
- He rejected the Calvinist doctrine of predestination
 - adopted ideas of free will and salvation to all
- Really popularized the new form of revival

Charles Finney and the Conversion Experience



- New form of revival
 - Meeting night after night to build excitement
 - Speaking bluntly
 - Praying for sinners by name
 - Encouraging women to testify in public
 - Placing those struggling with conversion on the "anxious bench" at the front of the church

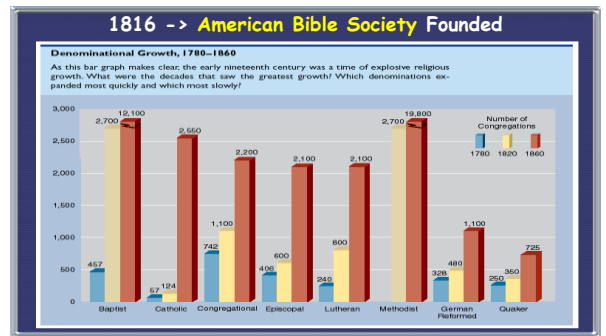
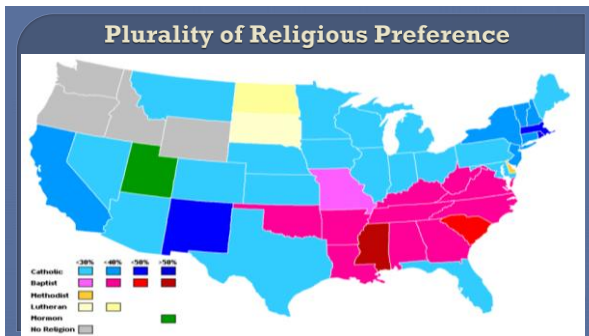
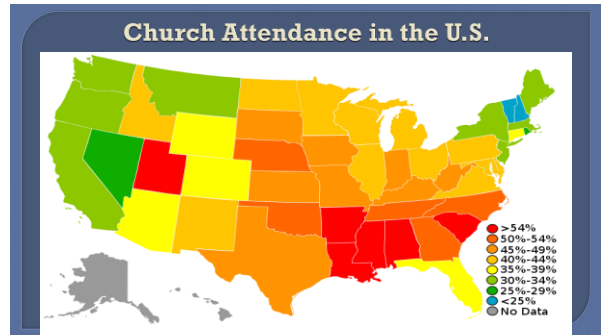
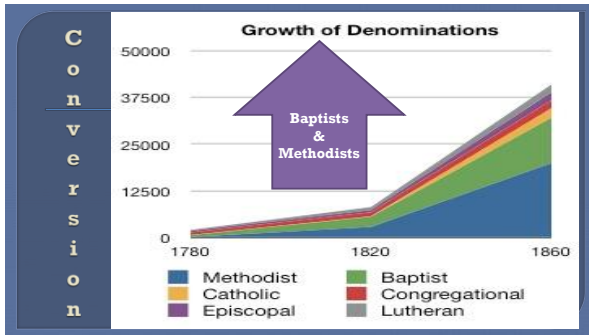


"soul-shaking" conversion

Charles G. Finney
(1792 – 1895)

The ranges of tents, the fires, reflecting light...; the candles and lamps illuminating the encampment; hundreds moving to and fro...; the preaching, praying, singing, and shouting, ... like the sound of many waters, was enough to swallow up all the powers of contemplation.

RI-2

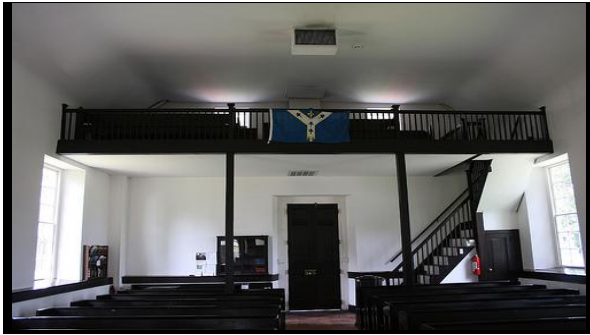


The Rise of African American Churches

- Revivalism also spread to the African American community
- The Second Great Awakening has been called the "central and defining event in the development of Afro-Christianity"
- During these revivals Baptists and Methodists converted large numbers of blacks

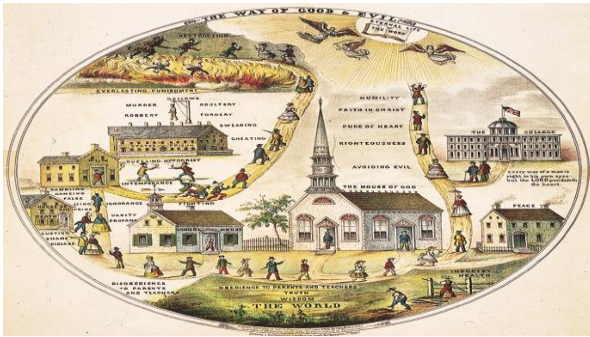
The Rise of African American Churches

- This led to the formation of all-black Methodist and Baptist churches, primarily in the North
- African Methodist Episcopal (A. M. E.) had over 17,000 members by 1846



African-American Worship in the Antebellum Period

<p>NORTH SEGREGATED WORSHIP</p> 	<p>SOUTH INTEGRATED WORSHIP</p>  <p>The slave balcony of an antebellum church</p>
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II. Denominational Diversity

- Revivals furthered fragmentation of religious faiths:
 - Western New York so blistered by sermonizers preaching “hellfire and damnation,” it came to be known as **Burned-Over-District**:
 - Millerites, or Adventists, rose from Burned-Over-District soil in 1830s
 - Named after William Miller
 - Interpreted Bible to mean Christ would return on October 22, 1844
 - Failure of Jesus to descend on schedule dampened but did not destroy movement

The “Burned-Over” District in Upstate New York

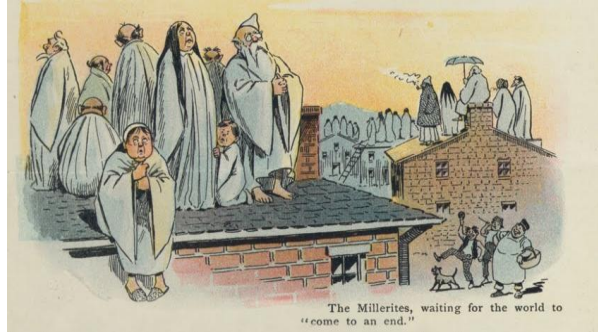
Burned over district in Western NY got its name from a “wild fire of new religions”



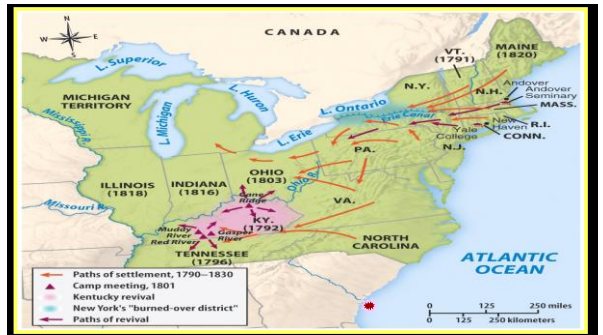
Burned Over District



- Gave birth to Seventh Day Adventists
- The Millerites believed the 2nd coming of Christ would occur on October 22, 1843
- Members sold belonging, bought white robes for the ascension into heaven
- Believers formed new church on October 23rd - Seven Day Adventist
- Like 1st, 2nd Awakening widened gaps between classes and religions

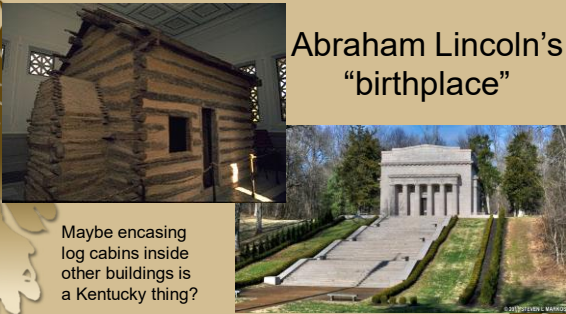


- This illustration comes from a Puck Magazine from 1901; this copy of the cartoon has been taken from the PHDin History website The cartoon parodies the expectations of the members of the religious movement called the 'Millerites,' who preached the world would end in 1843. It shows them waiting on rooftops in white robes, hoping to get a head start on their being raised to Heaven as the world ended and they were saved. It's not likely such a scene actually occurred; but ridicule of the Millerites was quite vicious, as the movement stole followers away from established congregations.



In 1804, a small group of Presbyterian ministers from Kentucky and Ohio, including Barton Stone, penned and signed a document, "The Last Will and Testament of the Springfield Presbytery", at Cane Ridge that resulted in the birth of a movement seeking unity among Christians along non-sectarian lines. They would call themselves simply "Christians." The Christian Church (Disciples of Christ), the Churches of Christ (non-instrumental), and the Christian Churches (independent) of the Stone-Campbell movement trace their origins here. This movement is often noted as the first one indigenous to American soil.





Abraham Lincoln's "birthplace"

Maybe encasing log cabins inside other buildings is a Kentucky thing?

II. Denominational Diversity (cont.)

- Like First Great Awakening, the Second tended to widen lines between classes and regions:
 - Prosperous and conservative denominations in East less affected
 - Episcopalians, Presbyterians, Congregationalists, & Unitarians tended to come from wealthier, better-educated, urban areas
 - Methodists, Baptist, & other sects tended to come from less prosperous, less “learned” communities in rural South and West


II. Denominational Diversity (cont.)

- Religious diversity reflected growing social cleavages regarding slavery:
 - In 1844-45, southern Baptists & southern Methodists split from northern brethren
 - In 1857 Presbyterians, North & South, parted company
 - Secession of southern churches foreshadowed secession of southern states
 - First churches split; then political parties split; then Union split

III. A Desert Zion in Utah

- **Mormons:**
 - Joseph Smith received golden plates in 1830, which constituted Book of Mormon
 - Also called Church of Jesus Christ of Latter-Day Saints
 - Mormons went first to Ohio, then to Missouri and Illinois:
 - Antagonized neighbors by voting as a unit
 - » *How does this play into a time of Rise of Mass Democracy? Would communities feel threatened?*
 - By openly drilling militia for defensive purpose
 - And by accusations of polygamy against Smith

Other Churches Founded




- While the Protestant revivals sought to reform individual sinners, others sought to remake society at large
- Mormons – The Church of Jesus Christ of Latter-Day Saints
- Founded by Joseph Smith in western NY

• In 1827, Smith announced that he had discovered a set of golden tablets on which was written the Book of Mormon

• Proclaiming that he had a commission from God to reestablish the true church, Smith gathered a group of devoted followers

The Mormons

(The Church of Jesus Christ of Latter-Day Saints)




- 1823 → Golden Tablets
- 1830 → Book of Mormon
- 1844 → Murdered in Carthage, IL


Joseph Smith (1805-1844)

Mormons

- Mormon culture upheld the middle-class values of hard work, self-control, and
- He tried to create a City of Zion: Kirkland, Ohio, Independence, Missouri, then to Nauvoo, Illinois.
- His unorthodox teachings led to persecution and mob violence.
- Smith was murdered in 1844 by an anti-Mormon mob in Carthage, Illinois.
 - Church in conflict

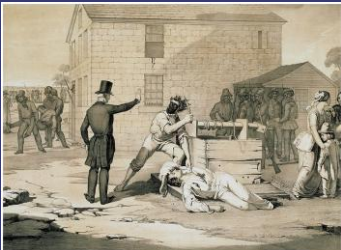


Kirtland Temple



Nauvoo Temple

Violence Against Mormons




The Mormon "Trek"






The Mormons

(The Church of Jesus Christ of Latter-Day Saints)



Brigham Young, Smith's successor, led the Mormons westward in 1846-1847 to Utah where they could live and worship without interference

- Deseret community.
- Salt Lake City, Utah



Brigham Young
(1801-1877)



III. A Deseret Zion in Utah

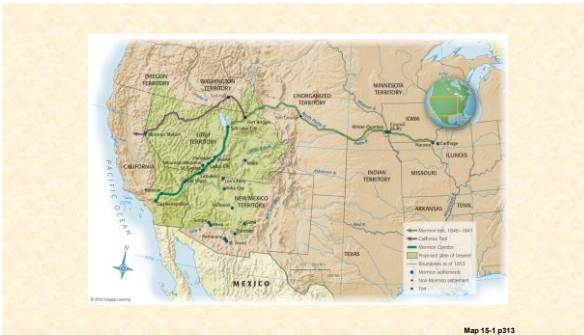
(cont.)

- In 1844 Smith and his brother were murdered by a mob in Carthage, Ill.
- Brigham Young took over leadership:
 - Proved to be an aggressive leader
 - An eloquent preacher
 - A gifted administrator
 - Determined to escape further persecution, he led oppressed Mormons to Utah in 1846-47



III. A Desert Zion in Utah (cont.)

- Mormons soon made desert bloom by means of ingenious & cooperative irrigation:
 - Crop of 1848, threatened by crickets, was saved by flock of gulls (A monument to seagulls still stands in Salt Lake City)
 - Semiarid Utah grew remarkably
 - 5,000 settlers had arrived by end of 1848 (see Map 15.1)



III. A Desert Zion in Utah (cont.)

- In 1850s many dedicated Mormons made 1,300 mile trek across plains pulling two-wheeled carts
- Under Young's disciplined management, community became prosperous frontier theocracy and cooperative commonwealth
- Young married as many as 27 women and begot 56 children
- Population grew with thousands of immigrants from Europe, where Mormons had flourishing missionary movement

III. A Desert Zion in Utah (cont.)

- Crisis developed when U.S. Government unable to control Young, who had been made territorial governor in 1850:
 - **Federal troops marched in 1857 against Mormons**
 - Fortunately quarrel settled without serious bloodshed
- Mormons had problems with anti-polygamy laws passed by Congress in 1862 and 1882:
 - **Marital customs delayed statehood for Utah until 1896**

Antebellum Reform

Movement	Key Figures	Info
Second Great Awakening		
Abolitionism		
Temperance		
Public Education		
Women's Rights		
Asylum Reform		

IV. Free Schools for a Free People

- Tax-supported primary schools were scarce in early years of Republic:
 - Were primarily to educate children of poor—the so-called ragged schools
 - Advocates of “free” public education met stiff opposition
 - Taxes for education came to be seen as an insurance that wealthy paid for stability & democracy

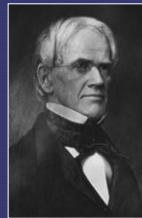
IV. Free Schools for a Free People (cont.)

- Tax-supported public education lagged in South, but grew in North between 1825 & 1850:
 - Gaining of manhood suffrage for whites helped
 - A free vote cried aloud for free education
- Famed little red schoolhouse became shrine of American democracy.



Horace Mann (1796-1859)

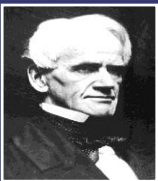
“Father of American Education”



- ❑ children were clay in the hands of teachers and school officials
- ❑ children should be “molded” into a state of perfection
- ❑ discouraged corporal punishment
- ❑ established state teacher-training programs

R3-6

Educational Reform

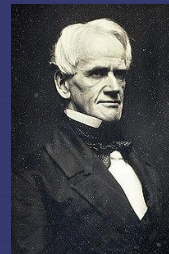
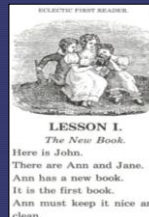


• Under **Horace Mann’s** leadership in the 1830s, Massachusetts created a state board of education and adopted a minimum-length school year.

- Provided for training of teachers, and expanded the curriculum to include subjects such as history and geography

Education reformers demanded that states create public schools for children

Horace Mann helped create teacher-training and curriculum programs



Educational Reform

In 1800 Massachusetts was the only state requiring free public schools supported by community funds



- Middle-class reformers called for **tax-supported education**, arguing to business leaders that the new economic order needed educated workers

By 1800, the U.S. did not have a true education system for children

Massachusetts and Vermont were the only states with compulsory attendance laws

In most states, classes were not divided by age

Few children attended school past the age of 10 years old



By 1850, every state had publically-funded schools (but schools in the South and West were not very good)



IV. Free Schools for a Free People (cont.)

- Early schools:
 - Stayed open only a few months of year
 - Schoolteachers, mainly men, were ill-trained, ill-tempered, ill-paid
 - More stress on “lickin” than “larnin”
 - Usually taught “three Rs” — “readin’, ‘ritin’, ‘rithmetic”
 - To many rugged Americans, suspicious of “book larnin’,” this was enough

IV. Free Schools for a Free People (cont.)

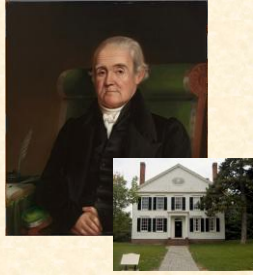
- Horace Mann (1796-1859):
 - As secretary of Massachusetts Board of Education, he championed:
 - More and better schoolhouses
 - Longer school terms
 - Higher pay for teachers
 - Expanded curriculum
 - His influence radiated out to other states and improvements were made
 - Yet education remained an expensive luxury for many communities

IV. Free Schools for a Free People (cont.)

- By 1860 nation counted only 100 public secondary schools—and nearly a million white adult illiterates.
- Black slaves in South were legally forbidden to receive instruction in reading and writing.
- Free blacks in both North and South were usually excluded from schools.

IV. Free Schools for a Free People (cont.)

- Educational advances aided by improved textbooks, esp. by **Noah Webster (1758-1843)**:
 - His books partly designed to promote patriotism
 - Devoted twenty years to famous dictionary
 - Published in 1828, it helped **standardize American language**



IV. Free Schools for a Free People (cont.)



- **William H. McGuffey**:
 - A teacher-preacher of rare power
 - His grade-school readers, first published in 1830s, **sold 122 million copies**
 - **McGuffey's Readers** hammered home lessons in morality, patriotism, and idealism

The McGuffey Eclectic Readers

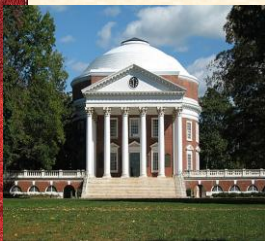
- Used religious parables to teach "American values."
- Teach middle class morality and respect for order.
- Teach "3 Rs" + "Protestant ethic" (frugality, hard work, sobriety)

12-4

V. Higher Goals for Higher Learning

- Higher education:
 - Second Great Awakening created many small, denominational, liberal arts colleges:
 - Chiefly in South and West
 - **New colleges offered narrow, traditional curriculum of Latin, Greek, mathematics, and moral philosophy**
 - **First state-supported university in North Carolina (1795)**

V. Higher Goals for Higher Learning (cont.)



- University of Virginia (1819):
 - Brainchild of Thomas Jefferson
 - Dedicated university to **freedom from religion or political shackles**
 - **Modern languages and sciences received emphasis**

V. Higher Goals for Higher Learning (cont.)

- Higher education for women:
 - Frowned upon in early decades of 1800s
 - Women's education was to be in the home
 - Prejudices prevailed that too much learning injured brain, undermined health, and rendered a young lady unfit for marriage
 - Some access for women began:
 - Oberlin College admitted women in 1837
 - Mount Holyoke Seminary opened in 1837

Educational Reform

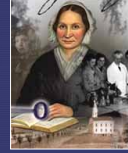
- By the 1850s the number of schools, attendance figures, and school budgets had all increased sharply
- School reformers enjoyed their greatest success in the Northeast and the least in the South
 - Southern planters opposed paying taxes to educate poorer white children
- Educational opportunities for women also expanded
 - In 1833 **Oberlin College** in Ohio became the first coeducational college.
 - Four years later the first all-female college was founded — **Mount Holyoke**, Massachusetts

Women Educators



Emma Willard
(1787-1870)

- **Troy, NY Female Seminary**
- curriculum: math, physics, history, geography.
- train female teachers



Mary Lyons
(1797-1849)

- 1837 --> Mary Lyons established **Mt. Holyoke** [So. Hadley, MA] as the first college for women.

A Female Seminary



V. Higher Goals for Higher Learning (cont.)

- Adult learners:
 - Used private subscription libraries or increasingly public libraries
 - House-to-house peddlers fed public appetite for culture
 - Traveling lecturers carried learning to masses through **lyceum** lecture associations:
 - Platform for speakers in science, literature, & moral philosophy
 - Magazines flourished in pre-Civil War years, but most withered after short life



VI. An Age of Reform

- Reformers:
 - Most were intelligent, inspired idealists, touched by evangelical religion:
 - Dreamed of freeing world from earthly evils
 - Women prominent in reform, especially for suffrage:
 - Reform provided opportunity to escape home and enter public arena
- Imprisonment for debt continued to be a nightmare:

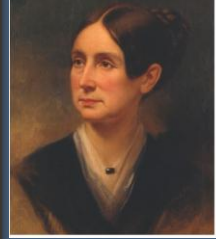
VI. An Age of Reform (cont.)

- Criminal codes in states were softened:
 - Number of capital offenses reduced
 - Brutal punishments slowly eliminated
 - Idea that prisons should reform as well as punish—hence “reformatories,” “houses of correction,” and “penitentiaries” (for penance)
- Insane still treated with cruelty
 - Many chained in jails or poor house
- Dorothy Dix (1802-1887):
 - Possessed infinite compassion and will-power
 - Travelled 60,000 miles in 8 years to document firsthand observation of insanity and asylums
 - Her classic petition in 1843 to Mass. legislature described her visits
 - Her persistent prodding resulted in improved conditions

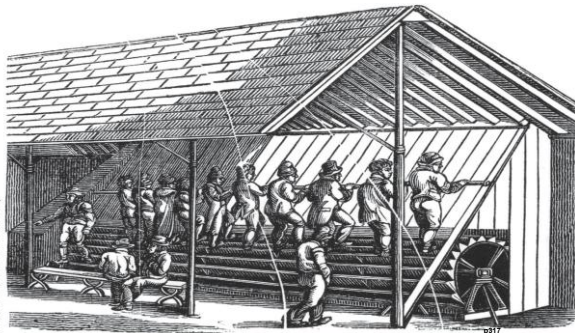
Penitentiary Reform

Dorothea Dix
(1802-1887)

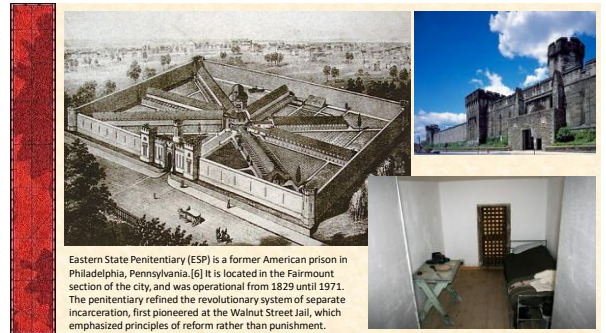
1821 → first
penitentiary founded
in Auburn, NY



RI-57



Collection of the New York Historical Society



Eastern State Penitentiary (ESP) is a former American prison in Philadelphia, Pennsylvania.[6] It is located in the Fairmount section of the city, and was operational from 1829 until 1971. The penitentiary refined the revolutionary system of separate incarceration, first pioneered at the Walnut Street Jail, which emphasized principles of reform rather than punishment.

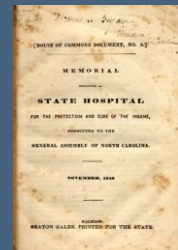
The Asylum Movement



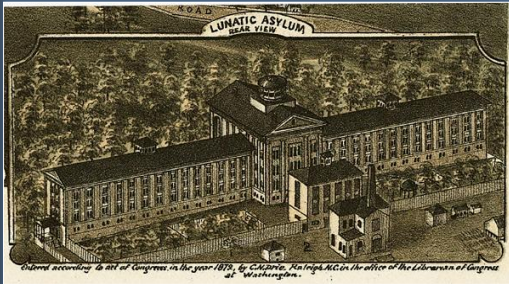
- **Dorothea Dix**, a Boston schoolteacher, took the lead in advocating state supported asylums for the mentally ill
- She attracted much attention to the movement by her report detailing the horrors to which the mentally ill were subjected
 - being chained, kept in cages and closets, and beaten with rods
- In response to her efforts, 28 states maintained **mental institutions** by 1860

The Asylum Movement (orphanages, jails, hospitals)

- Asylums isolated and separated the criminal, the insane, the ill, and the dependent from outside society
- **“Rehabilitation”**
 - The goal of care in asylums, which had focused on confinement, shifted to the reform of personal character

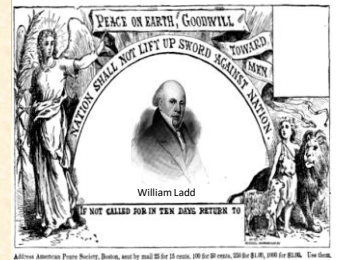


Dorothea Dix Asylum - 1849



VI. An Age of Reform (cont.)

on for peace:
 ican Peace
 ety (1828) formed
 with ringing
 declaration of war on
 war
 • Made progress by
 midcentury, but
 suffered setback with
 Crimean War in Europe
 and Civil War in
 America



VII. Demon Rum— The “Old Deluder”

- Ever-present problem of alcohol attracted dedicated reformers:
 - **American Temperance Society** formed in Boston (1826):
 - Implored drinkers to sign temperance pledge
 - Organized children’s clubs—“Cold Water Army”
 - Used pictures, pamphlets, & lurid lectures to convey message

Temperance Movement

1826 - American Temperance Society
 “Demon Rum”!



Frances Willard



The Beecher Family

Temperance Movement

- The most significant reform movements of the period sought not to withdraw from society but to change it directly
- **Temperance Movement** — undertook to eliminate social problems by curbing drinking
 - Led largely by clergy, the movement at first focused on drunkenness and did not oppose moderate drinking
 - In 1826 the **American Temperance Society** was founded, taking voluntary abstinence as its goal.

TEMPERANCE MOVEMENT

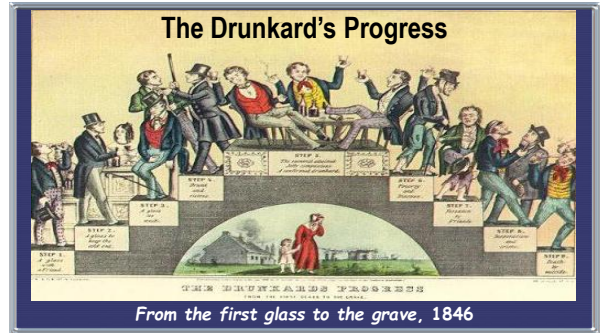
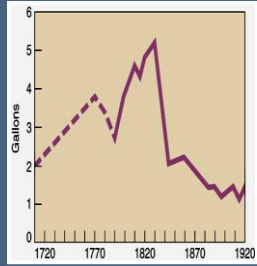


- Lyman Beecher
- Neal Dow
- Lucretia Mott

- Anti-Alcohol movement
- American Temperance Society formed at Boston-----1826
 - sign pledges, pamphlets, anti-alcohol tract
 - *10 nights in a Barroom and What I Saw There*
 - Demon Drink adopt 2 major line attack
 - stressed temperance and individual will to resist

The Temperance Movement

- During the next decade approximately 5000 local temperance societies were founded
- As the movement gained momentum, annual per capita consumption of alcohol dropped sharply



By 1800, alcohol abuse was seen as a serious problem

Whiskey was cheap to make and buy

By 1820, the typical adult drank more than 7 gallons of alcohol per year (Today, its 2.6 gallons)

Alcohol was linked to crime, debt, abuse, work problems



VII. Demon Rum— The “Old Deluder” (cont.)

- Most popular tract was T.S. Arthur's *Ten Nights in a Barroom and What I Saw There* (1854)
- Early foes of Demon Drink adopted two lines of attack:
 - Stiffen individual's will to resist alcohol = “temperance” rather than “teetotalism” or total elimination
 - Eliminate intoxicants by legislation:
 - Neal S. Dow, “Father of Prohibition,” sponsored **Maine Law of 1851**

VII. Demon Rum— The “Old Deluder” (cont.)

- **Maine Law of 1851:**
 - Banned manufacture & sale of intoxicating liquor
 - Others states followed Maine's example
 - By 1857, a dozen states passed prohibition laws
 - Clearly impossible to legislate thirst for alcohol out of existence
 - On eve of Civil War, prohibitionists had registered inspiring gains
 - Less drinking among women

Early 19c Women

1. Unable to vote.
2. Legal status of a minor.
3. Single --> could own her own property.
4. Married --> no control over her property or her children.
5. Could not initiate divorce.
6. Couldn't make wills, sign a contract, or bring suit in court without her husband's permission.

VIII. Women in Revolt

- Women in America, 1800s:
 - Regarded as perpetual minors: not able to vote or own property, could be beaten by husband
 - Some now avoided marriage—10 % of adult women remained "spinsters" by Civil War
 - Gender differences strongly emphasized in 1800s
 - Burgeoning market economy separated women and men into distinct economic roles
 - Home was woman's special sphere, centerpiece of "cult of domesticity"

"Separate Spheres" Concept

Republican Motherhood evolved into the "Cult of Domesticity"

- A woman's "sphere" was in the home (it was a refuge from the cruel world outside).
- Her role was to "civilize" her husband and family.

• An 1830s MA minister:

The power of woman is her dependence. A woman who gives up that dependence on man to become a reformer yields the power God has given her for her protection, and her character becomes unnatural!

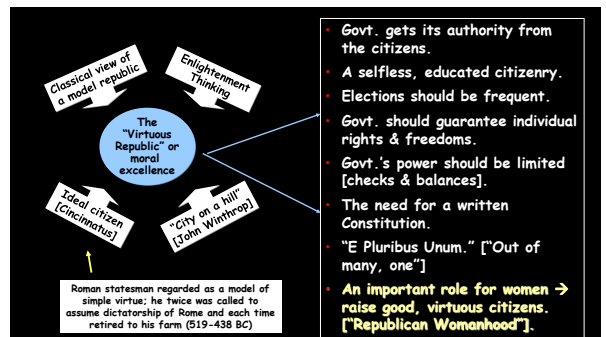
VIII. Women in Revolt (cont.)

- Clamorous female reformers:
 - Demanded rights for women
 - Campaigned for temperance and abolition of slavery
 - Like men, touched by evangelical spirit
 - Women's right movement mothered by:
 - **Lucretia Mott**, sprightly Quaker
 - **Elizabeth Cady Stanton** insisted on leaving "obey" out of her marriage ceremony and advocated suffrage for women
 - Quaker-raised **Susan B. Anthony**, a militant lecturer for woman's rights



Portrait of Lucretia Mott and Elizabeth Cady Stanton

p319



Cult of Domesticity = Slavery

The 2nd Great Awakening inspired women to improve society.



Angelina Grimké



Sarah Grimké



Lucy Stone

➤ Southern Abolitionists

➤ American Women's Suffrage Assoc.
➤ edited *Woman's Journal*

82-9

VIII. Women in Revolt (cont.)

- Dr. **Elizabeth Blackwell** was first female graduate of a medical college
- Talented **Grimké sisters, Sarah and Angelina**, championed antislavery
- **Lucy Stone** retained maiden name after marriage—hence the latter-day “Lucy Stoners”
- **Amelia Bloomer** revolted against current “street sweeping” female attire by donning a short skirt with Turkish trousers—“bloomers”



Henry T. Peters. America and Slavery. Collection: National Museum of American History, Smithsonian Institution.

VIII. Women in Revolt (cont.)

- **Woman's Rights Convention at Seneca Falls, New York in 1848:**
 - Stanton read a “Declaration of Sentiments”:
 - In spirit of Declaration of Independence—“all men and women are created equal”
 - One resolution formally demanded ballot for women
 - Seneca Falls meeting launched modern women's rights movement
 - Crusade for women's rights eclipsed by campaign against slavery

VIII. Women in Revolt (cont.)

- While any white male over age of 21 could vote, no woman could.
- Yet women were being admitted to colleges.
- Some states, like Mississippi in 1839, permitted wives to own property after marriage.

Women's Rights Movement

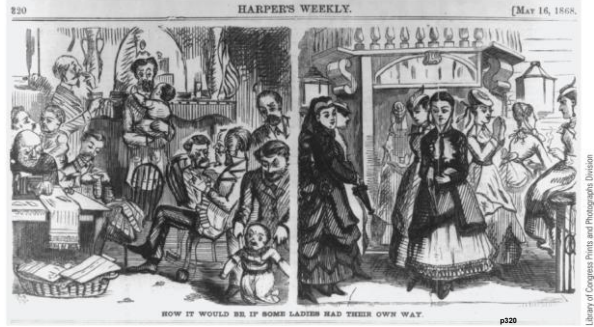
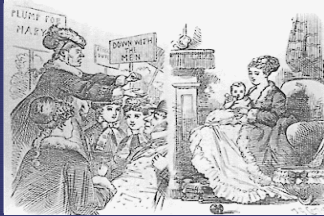
When abolitionists divided over the issue of female participation, women found it easy to identify with the situation of the slaves

1848: Feminist reform led to **Seneca Falls Convention**

Significance: launched modern women's rights movement

Established the arguments and the program for the women's rights movement for the remainder of the century

What It Would Be Like If Ladies Had Their Own Way!



Women's Rights

1840 --> split in the abolitionist movement over women's role in it.

London --> **World Anti-Slavery Convention**



Lucretia Mott



Elizabeth Cady Stanton

1848 --> **Seneca Falls Declaration of Sentiments**

SENECA FALLS

The first Woman's rights movement was in Seneca Falls, New York in 1849.....

- Educational and professional opportunities
- Property rights
- Legal equality
- repeal of laws awarding the father custody of the children in divorce.
- Suffrage rights

SENECA FALLS

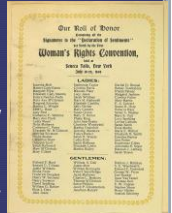


•The following is an excerpt from the **Seneca Falls Declaration** written by Elizabeth Cady Stanton.

•Notice that the language and wording is similar to the **Declaration of Independence**.

SENECA FALLS

We hold these truths to be self-evident that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed.....



SENECA FALLS

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world....

- *He has made her, if married, in the eye of the law, civilly dead.*
- *He has taken from all right in property, even to the wages she earns.*

SENECA FALLS

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband.

In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master; the law giving him power to deprive her of her liberty, and to administer chastisement.



Susan B. Anthony on Marriage and Slavery

“The married women and their legal status. What is servitude? “The condition of a slave.” What is a slave? “A person who is robbed of the proceeds of his labor; a person who is subject to the will of another...”

I submit the deprivation by law of ownership of one’s own person, wages, property, children, the denial of right as an individual, to sue and be sued, to vote, and to testify in the courts, is a condition of servitude most bitter and absolute, though under the sacred name of marriage.

IX. Wilderness Utopias

- Utopias:
 - 40 communities of co-operative, communistic, or “communitarian” nature set up:
 - Robert Owen founded communal society of 1,000 people in 1825 at **New Harmony**, Indiana
 - **Brook Farm**, Mass. started in 1841 with about 20 intellectuals committed to transcendentalism:
 - Destroyed by fire, adventure in “plain living and high thinking” collapsed in debt



George Ripley (1802-1880)

Brook Farm West Roxbury, MA

- Community near Boston
- Based on social or political ideologies
- Founded by George Ripley in 1841
- Harmony with nature, communal living, and hard work
- Collapsed in 1846 after a huge fire destroyed a large building that was uninsured
- The Farm could not continue
- Influential in fights for women’s and labor rights



Robert Owen (1771-1858)



Utopian Socialist

“Village of Cooperation”

Original Plans for New Harmony, IN




New Harmony in 1832



David Lentz House, with Bake Oven
(photo by Ruth Reichmann)

New Harmony
(photo by Ruth Reichmann)

New Harmony Inn
(photo by Ruth Reichmann)

Labyrinth
(credit: New Harmony photo)

New Harmony, IN

IX. Wilderness Utopias (cont.)

- **Oneida Community** (1848) founded in New York:
 - Practiced **free love** (“complex marriage”), birth control through “male continence,” and eugenic selection of parents to produce superior offspring
 - Flourished for 30 years, largely because its artisans made superior steel traps and silver plate; see “Makers of America: The Oneida Community”
- **Shakers:**
 - Longest-lived sect, founded in England, but brought to America by Mother Ann Lee in 1774
 - Attained membership of 6,000 by 1840
 - Since their customs **prohibited marriage and sexual relations**, they were virtually extinct by 1940

The Oneida Community


New York, 1848



John Humphrey Noyes
(1811-1886)

- **Milennarianism** --> the 2nd coming of Christ had already occurred.
- Humans were no longer obliged to follow the moral rules of the past.
 - all residents married to each other.
 - carefully regulated “free love.”

Cults?



- **The Shakers**
 - Ann Lee – 1774
 - The Shakers used dancing as a worship practice
 - Shakers practiced celibacy, separating the sexes as far as practical
 - Shakers worked hard, lived simply (built furniture), and impressed outsiders with their cleanliness and order
 - Lacking any natural increase, membership began to decline after 1850, from a peak of about 6000 members

Mother Ann Lee (1736-1784)

The Shakers

- *If you will take up your crosses against the works of generations, and follow Christ in the regeneration, God will cleanse you from all unrighteousness.*
- *Remember the cries of those who are in need and trouble, that when you are in trouble, God may hear your cries.*
- *If you improve in one talent, God will give you more.*

Mother Ann Lee (1736-1784)

The Shakers

- ❑ *If you will take up your crosses against the works of generations, and follow Christ in the regeneration, God will cleanse you from all unrighteousness.*
- ❑ *Remember the cries of those who are in need and trouble, that when you are in trouble, God may hear your cries.*
- ❑ *If you improve in one talent, God will give you more.*

RI-4



Shaker Meeting



Shaker Hymn

*'Tis the gift to be simple, 'Tis the gift to be free,
'Tis the gift to come down where you ought to be,
And when we find ourselves in the place just right,
'Twill be in the valley of love and delight.*

*When true simplicity is gained
To bow and to bend we shan't be ashamed,
To turn, turn will be our delight,
'Till by turning, turning we come round right.*

History Joke of the Day

- 'Cause the players gonna play, play, play, play, play
- And the hackers gonna hate, hate, hate, hate, hate
- Boky, I'm just gonna shake, shake, shake, shake, shake
- I shake it off, Shake it off

- Ann Lee, 1774



Utopian Communities

- The Oneida Community
- Brook Farm
- New Harmony
- Transcendentalists



X. The Dawn of Scientific Achievement

- Scientific talent:
 - Professor **Benjamin Silliman** (1779-1864) most influential American scientist
 - Pioneer chemist and geologist taught at Yale College for 50 years
 - Professor **Louis Agassiz** (1807-1873):
 - Served for quarter century at Harvard College
 - Path-breaking biologist, insisted on original research & deplored reigning over-emphasis on memory work



X. The Dawn of Scientific Achievement (cont.)

- Professor **Asa Gray** (1810-1888) of Harvard College:
 - Published over 350 books, monographs, and papers
 - His books set new standards for clarity and interest
- Naturalist **John J. Audubon** (1785-1851):
 - Painted wildfowl in natural habitat
 - Magnificently illustrated *Birds of America*
 - Audubon Society for protection of birds later named in his honor



X. The Dawn of Scientific Achievement (cont.)

- Medicine in America:
 - Very primitive by modern standards
 - People everywhere complained of ill health
 - Self-prescribed patent medicines common
 - Fad diets popular
 - Use of medicine by doctors often harmful
 - Victims of surgical operations tied down
 - Some medical progress by 1840s with anesthetics

XI. Artistic Achievements

- Flush with political independence, Americans strained to achieve cultural autonomy and create a national art worthy of aspirations.
- Architecture:
 - Americans copied Old World styles rather than created indigenous ones
 - **Federal Style:**
 - Borrowed from classical Greek and Roman examples
 - Emphasized symmetry, balance, and restraint

XI. Artistic Achievements (cont.)

- Public buildings incorporated neoclassical columns, domes, and pediments
- Charles Bulfinch's design of Mass. State House
- **Greek Revival:**
 - Between 1820 and 1850
 - By midcentury, medieval Gothic forms with emphasis on arches, sloped roofs, and large, stained-glass windows



XI. Artistic Achievements (cont.)

- Benjamin Latrobe's additions to U.S. Capitol & President's House (now White House) showcased neoclassicism



XI. Artistic Achievements (cont.)



- Benjamin Latrobe's additions to U.S. Capitol & President's House (now White House) showcased neoclassicism



Corn Cobs and Tobacco Capitals – How American

XI. Artistic Achievement (cont.)

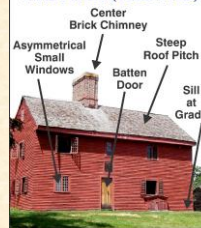
- Palladian style
 - Thomas Jefferson's Virginia home, **Monticello**
 - Modeled Richmond's new capitol on ancient Roman temple
 - Jefferson's University of Virginia = finest example of neoclassicism
- Difficult to create a distinctive style of painting:
 - America exported artists and imported art
 - Suffered Puritan prejudice—art a sinful waste of time



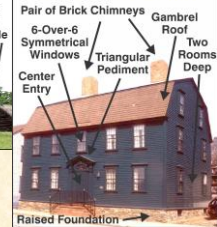
Jefferson's Original design of Richmond, Va Capital Building and how it looks today



First Period (1625-1725)



Georgian (1725-1780)



Federal (1780-1830)



Greek Revival (1825-1850)



Victorian (1845-1900)

Multiple Styles: Italianate, 2nd Empire, Queen Anne
This example: Modified Queen Anne (1880-1910)

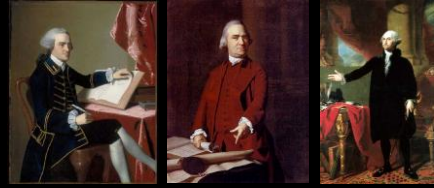


XI. Artistic Achievements (cont.)

- American painters:
 - Gilbert Stuart** (1755-1828) produced several portraits of Washington
 - Charles Willson Peale** (1741-1827) painted some sixty portraits of Washington
 - John Trumbull** (1756-1843) recaptured Revolution's heroic scenes & spirit on scores of striking canvasses

Portraiture in Eighteenth Century America

"There are two ways of understanding portraiture – either as history or as fiction." – Charles Baudelaire



John Singleton Copley
John Hancock
1765

John Singleton Copley
Samuel Adams
1770-72

Gilbert Stuart
George Washington:
Lansdowne Portrait
1797

History Painting in Eighteenth Century America



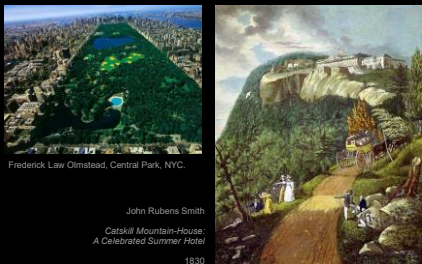
John Trumbull
The Death of General Joseph Warren at the Battle of Bunker's Hill, June 17, 1775
1786

Benjamin West
The Death of General Wolfe
1770

XI. Artistic Achievements (cont.)

- After War of 1812, painters turned from human portraits & history paintings to pastoral mirrorings of local landscapes
- **Hudson River school** (1820s and 1830s):
 - **Thomas Cole** and **Asher Durand** celebrated raw sublimity and grand divinity of nature
 - Cole's *The Oxbow* (1836) portrayed ecological threat of human encroachment on once pristine environments
 - Masterpiece *The Course of Empire* (1833-1836) depicted cyclical rise & fall of human civilization— analogy of industrialization and expansion

Landscape and Nature in the Nineteenth Century



Frederick Law Olmstead, Central Park, NYC.

John Rubens Smith
Catskill Mountain-House: A Celebrated Summer Hotel
1830

Thomas Cole and the Hudson River School



Thomas Cole, *Kaaterskill Falls and Falls at Kaaterskill*, 1826.

humanities

Return to Gallery

Inspiration:
Landscape paintings were especially well liked in the 19th century, when many Americans believed that the landscape had the power to inspire and uplift. Thomas Cole's 1840 representation of the Catskill Valley depicts the inherent conflict between wilderness and civilization that characterized westward expansion.

Artist Bio:
Thomas Cole (1811-1842): An American, Cole emigrated to America from England, and was one of the first to attend the National Academy of Design in New York City. A master of pastoral idealism, Cole was able to capture the beauty and majesty of rural America in his paintings.

View Resources

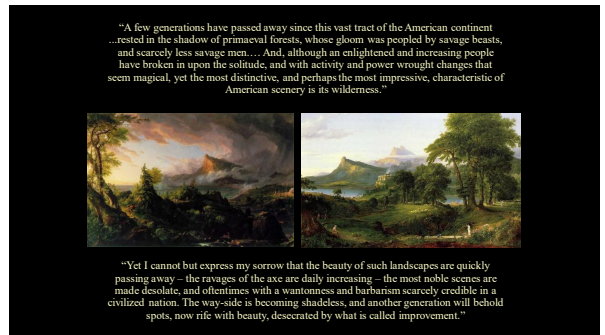
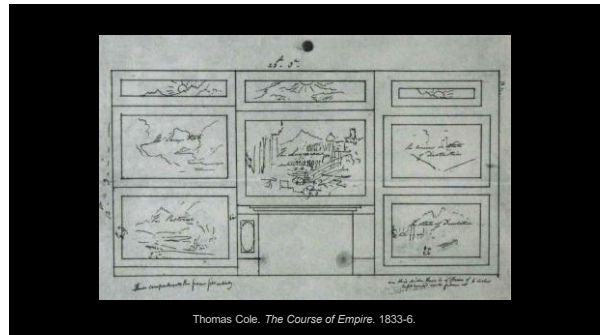
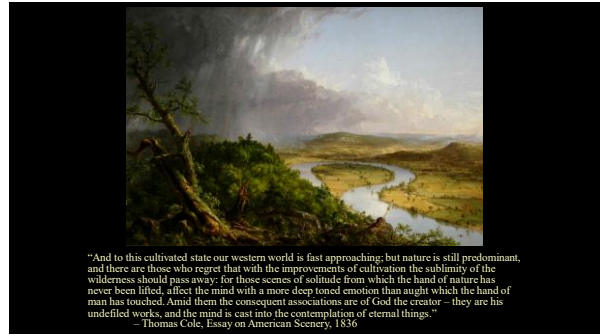
5a Thomas Cole (1811-1842)
View from Mount Holyoke, Northampton, Massachusetts, after a Thunderstorm—The Oxbow, 1836

Thomas Cole, *View from Mount Holyoke, Northampton, Massachusetts, after a Thunderstorm—The Oxbow*, 1836. Oil on canvas, 91 1/2 x 114 x 110 in. (233 x 290 x 280 cm). The Metropolitan Museum of Art, New York, NY. Image courtesy of The Metropolitan Museum of Art.



Thomas Cole, *The Oxbow—View from Mount Holyoke, Northampton, Massachusetts, After a Thunderstorm*, 1836.







Thomas Cole. *The Course of Empire: The Pastoral or Arcadian State.*



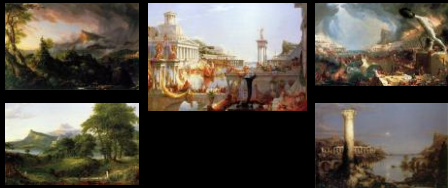
Thomas Cole. *The Course of Empire: The Consummation of Empire.*



Thomas Cole. *The Course of Empire: Destruction.*



Thomas Cole. *The Course of Empire: Desolation.*

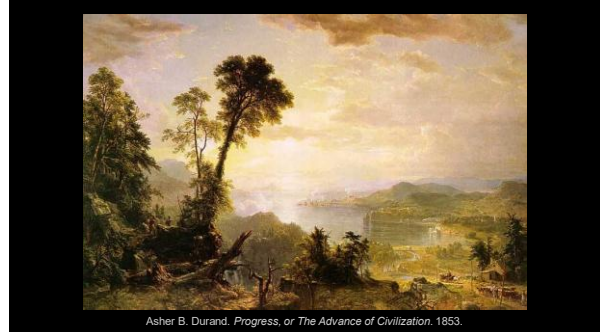


Thomas Cole. *The Course of Empire*. 1833-6.





Cole, The Oxbow—View from Mount Holyoke, Northampton, Massachusetts, After a Thunderstorm, 1836

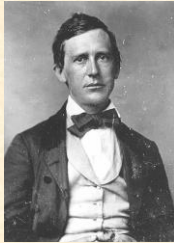


Asher B. Durand, Progress, or The Advance of Civilization, 1853

XI. Artistic Achievements (cont.)

• Music:

- Slowly shed restraints of colonial days, when Puritans frowned upon nonreligious singing
- Rhythmic and nostalgic “darky” tunes popular:
 - American **minstrel shows** unique
- “Dixie” Confederate’s battle hymn (1859)
- **Stephen Foster** (1826-1864)—most famous southern songs “Camptown Races” (1850) “Old Folks at Home” (1851) “Oh! Susanna” (1848)



XII. The Blossoming of a National Literature

- Busy conquering a continent, Americans poured creative efforts into practical outlets:
 - Political essays: **The Federalist (1787-1788)** by **Jay, Hamilton, and Madison**
 - Pamphlets: **Thomas Paine’s Common Sense (1776)**
 - Political orations: Masterpieces of Daniel Webster
 - **Benjamin Franklin’s Autobiography (1818)**

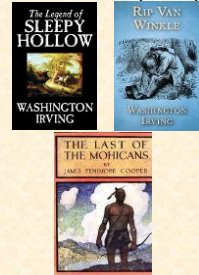
XII. The Blooming of a National Literature (cont.)

• Romanticism:

- **Reaction against hyper-rational Enlightenment**
- **Originated in revolutionary Europe and England**
- **Emphasized imagination over reason, nature over civilization, intuition over calculation, and self over society**
- **Celebrated human potential and prized heroic genius of individual artists**

XII. The Blossoming of a National Literature (cont.)

- American artists / American stories
 - **Washington Irving** (1783-1859), first to win international recognition as literary figure
 - **James Fenimore Cooper** (1789-1851) gained world fame making New World themes respectable
 - **William Cullen Bryant** (1794-1878) wrote poetry and set model for journalism that was dignified, liberal, and conscientious





XIII. Trumpeters of Transcendentalism

• Transcendentalism:

- Resulted from liberalizing of straight-laced Puritan theology
- Rejected prevailing empiricist theory of John Locke that all knowledge comes through senses
- Truth, rather, “transcends” senses: it cannot be found by observation alone
- *Every person possesses an inner light that can illuminate highest truth, and indirectly touch God*

• *WHO IN THE PAST THAT WE STUDIED DOES THIS SOUND LIKE?*

XIII. Trumpeters of Transcendentalism (cont.)

- Beliefs of transcendentalism:
 - Individualist in matters of religion & society
 - Committed to **self-reliance, self-culture, & self-discipline**
 - **Hostile to authority, formal institutions, & conventional wisdom** –
 - *WHO IN THE FUTURE DOES THIS SOUND LIKE?*
 - Romantic exaltation of dignity of individual—whether black or white—mainspring of numerous humanitarian reforms

XIII. Trumpeters of Transcendentalism (cont.)

- Best known transcendentalist was Ralph Waldo Emerson (1803-1882):
 - Most thrilling effort was “**The American Scholar**”:
 - Delivered at Harvard College in 1837
 - Intellectual declaration of independence
 - Urged American writers to throw off European traditions and delve into cultural riches surrounding them
 - Stressed self-reliance, self-improvement, self-confidence, optimism, and freedom

XIII. Trumpeters of Transcendentalism (cont.)

- **Henry David Thoreau** (1817-1862):
 - Condemning a government that supported slavery, he refused to pay his Mass. poll tax
 - **Walden: Or Life in the Woods** (1854):
 - His two year life on edge of Walden Pond
 - Epitomized romantic quest for isolation from society’s corruptions
 - His essay “**On the Duty of Civil Disobedience**” (1849):
 - **Influenced Mahatma Gandhi** to resist British rule in India
 - **Influenced Martin Luther King, Jr.**’s ideas about nonviolence

2. Transcendentalism

(European Romanticism)

- ❑ Liberation from **understanding** and the cultivation of **reasoning**.”
- ❑ “Transcend” the limits of intellect and allow the emotions, the SOUL, to create an original relationship with the Universe.

Transcendentalist Thinking

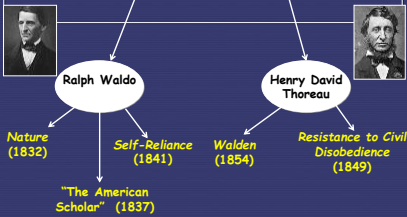
- Man must acknowledge a body of moral truths that were intuitive and must TRANSCEND more sensational proof:
 1. The infinite benevolence of God.
 2. The infinite benevolence of nature.
 3. The divinity of man.
- They instinctively rejected all secular authority and the authority of organized churches and the Scriptures, of law, or of conventions

Transcendentalism

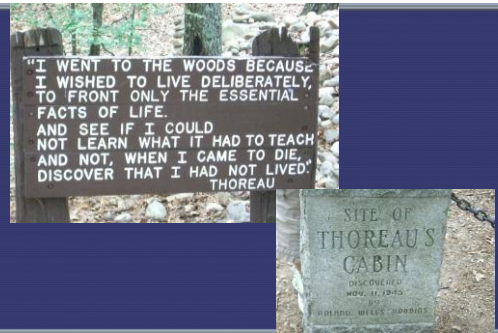
(European Romanticism)

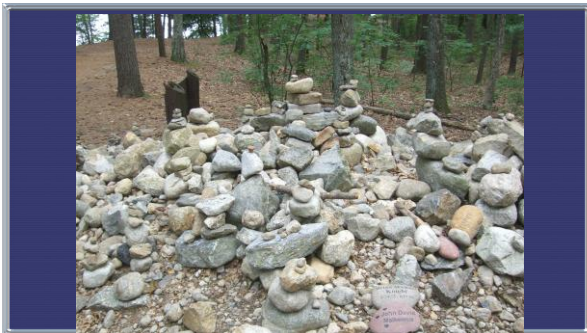
- Therefore, if man was divine, it would be wicked that he should be held in slavery, or his soul corrupted by superstition, or his mind clouded by ignorance!!
- Thus, the role of the reformer was to restore man to that divinity which God had endowed them.

Transcendentalist Intellectuals/Writers Concord, MA



83-1345



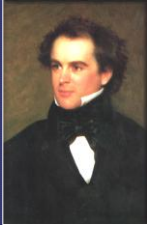


The Transcendentalist Agenda


- Give freedom to the slave.
- Give well-being to the poor and the miserable.
- Give learning to the ignorant.
- Give health to the sick.
- Give peace and justice to society.

A Transcendentalist Critic:

Nathaniel Hawthorne (1804-1864)

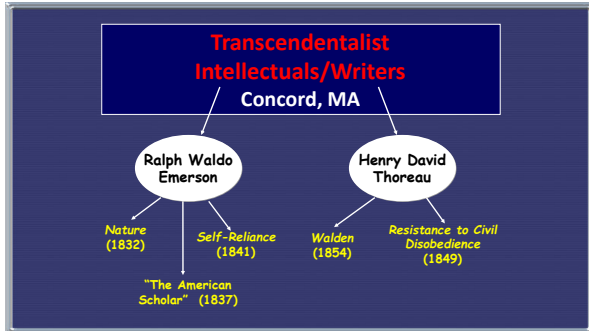


- Their pursuit of the ideal led to a distorted view of human nature and possibilities:
 - * *The Blithedale Romance*
- One should accept the world as an imperfect place:
 - * *Scarlet Letter*
 - * *House of the Seven Gables*



Thoreau

- Abolitionist and transcendentalist
- Refused to pay a tax and spent a night in jail because the tax supported a war that was fought for slavery
- Mexican War
- Believer in Civil Disobedience or passive resistance—protest with non-violent actions
- Spent a night in jail over the Mexican War....



XIII. Trumpeters of Transcendentalism (cont.)



- **Margaret Fuller** (1810-1850):
 - Edited movement's journal, *The Dial*
 - Her series of "Conservations" promoted scholarly dialogue among local elite women
 - *Woman in the Nineteenth Century* (1845) powerful critique of gender roles and iconic statement of budding feminist movement and is considered the first major feminist work in the United States.

XIII. Trumpeters of Transcendentalism (cont.)

- **Walt Whitman** (1819-1892):
 - Famous collection of poems *Leaves of Grass* (1855) highly emotional and unconventional
 - **Dispensed with titles, stanzas, rhymes, and at times regular meter**
 - Located divinity in commonplace natural objects as well as human body
 - Informally called "Poet Laureate of Democracy" for his praise of common people



O Captain! My Captain!

- O Captain! My Captain! our fearful trip is done;
The ship has weather'd every rack, the prize we sought is won;
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring:
 But O heart! heart! heart!
 O the bleeding drops of red,
 Where on the deck my Captain lies,
 Fallen cold and dead.

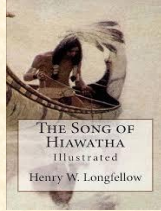
- O Captain! My Captain! rise up and hear the bells;
Rise up—for you the flag is flung—for you the bugle trills;
For you bouquets and ribbon'd wreaths—for you the shores
a-crowding;
For you they call, the swaying mass, their eager faces turning;
Here captain! dear father!
 This arm beneath your head;
 It is some dream that on the deck,
 You've fallen cold and dead.

- My Captain does not answer, his lips are pale and still;
My father does not feel my arm, he has no pulse nor will;
The ship is anchor'd safe and sound, its voyage closed and done;
From fearful trip, the victor ship, comes in with object won;
 Exult, O shores, and ring, O bells!
 But I, with mournful tread,
 Walk the deck my captain lies,
 Fallen cold and dead.

XIV. Glowing Literary Lights

– **Henry Wadsworth Longfellow** (1807-1882):

- One of most popular poets produced in America
- Some of his most admired poems—*Evangeline* (1847), *The Song of Hiawatha* (1855), *The Courtship of Miles Standish* (1858)—**based on American themes**
- First American to be enshrined in Poet's Corner of Westminster Abbey



Notice that several stories during this time are about Native Americans? WHY?

XIV. Glowing Literary Lights (cont.)

– **John Greenleaf Whittier** (1807-1892):

- Uncrowned poet laureate of antislavery crusade
- Vastly important in influencing social action
- Helped arouse a callous America to slavery issue



– **James Russell Lowell** (1819-1891):

- Ranks as one of America's best poets
- Also a distinguished essayist, literary critic, diplomat, and editor
- Remembered as a political satirist in his *Biglow Papers* (1846-1848)



XIV. Glowing Literary Lights (cont.)

– **Louisa May Alcott** (1832-1888):

- *Little Women* (1868).



– **Emily Dickinson** (1830-1886):

- Lived as a recluse—extreme example of romantic artist's desire for social remove
- In spare language & simple rhymes, she explored universal themes of nature, love, death, & immortality
- **Hesitated to publish her poems, but after her death nearly 2000 were found and published**



XIV. Glowing Literary Lights (cont.)

– **William Gilmore Simms** (1806-1870):

- **Most noteworthy literary figure produced by South**
- Wrote 82 books, winning title: "the Cooper of the South"
- Favorite themes, captured in titles like *The Yamasee* (1835) and *The Cassique of Kiawah* (1859) dealt with South during Revolutionary War
- National and international reputation suffered because of his overt proslavery and secessionist sentiments



XV. Literary Individualists and Dissenters

- Not all writers believed in human goodness and social progress:

Edgar Allan Poe (1809-1849):

- Gifted poet -- mesmerizing rhythms in "The Raven" (1845)
- Excelled in short stories, especially **Gothic horror** type
- Fascinated by ghostly and ghastly, as in "The Fall of the House of Usher"
- His efforts were initially hampered by the lack of an international copyright law. American publishers often chose to sell unauthorized copies of works by British authors rather than pay for new work written by Americans, regardless of merit. The initially anemic reception of Edgar Allan Poe's work may also have been influenced by the Panic of 1837.

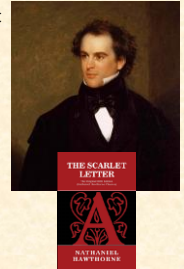


XV. Literary Individuals and Dissenters (cont.)

- Two writers reflected continuing Calvinist obsession with original sin and with never-ending struggle between good and evil:

– **Nathaniel Hawthorne** (1804-1864):

- Masterpiece *The Scarlet Letter* (1850) described Puritan practice of forcing adulteress to wear a scarlet "A" on her clothing
- In *The Marble Faun*, he explored omnipresence of evil

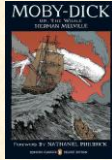


XV. Literary Individualists and Dissenters (cont.)



– Herman Melville (1819-1891):

- Masterpiece *Moby Dick* (1851) a complex allegory of good and evil
- Had to wait until twentieth century for readers and for proper recognition



Why is Whaling such a big industry in New England? What did they do with them? What will put a stop to it in a very short time?

XVI. Portrayers of the Past

• American Historians:

– George Bancroft (1800-1891):

- Deservedly received title “Father of American History”
- Published super patriotic history of United States based on vast research
- Helped establishing the United States Naval Academy at Annapolis. Bancroft was also a diplomat, serving as U.S. Minister to Great Britain and Prussia.



XVI. Portrayers of the Past

• American Historians:

– William H. Prescott (1796-1859):

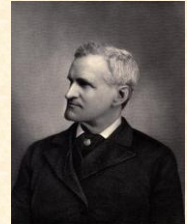
- Published classic account of conquest of Mexico (1843) and of Peru (1847)
- an American historian and Hispanist, who is widely recognized by historiographers to have been the first American scientific historian. Despite having serious visual impairment, which at times prevented him from reading or writing for himself, Prescott became one of the most eminent historians of 19th century America. He is also noted for his eidetic memory, also called “photographic memory”.



XVI. Portrayers of the Past (cont.)

– Francis Parkman (1823-1893):

- Penned brilliant series of volumes beginning in 1851
 - Chronicled struggle between France and Britain in colonial times for mastery of North America
- Most early historians of 1800s from New England because had libraries and literary tradition:
- Tended to be negative on South



CHRONOLOGY

1747	Baker movement founded in Manchester, England	1836	Cole's <i>The Outlaw</i> debates
1776	First Shaker communities established in New York	1837	Oberlin College admits female students; Mary Lyon establishes Mount Holyoke Seminary; Emerson delivers "The American Scholar" address
1790s	Second Great Awakening begins	1840	London antislavery convention refuses to recognize female delegates
1794	Thomas Paine publishes <i>The Age of Reason</i>	1841	Brook Farm commune established
1795	University of North Carolina founded	1842	Dorothea Dix petitions Massachusetts legislature on behalf of the insane
1819	Jefferson founds University of Virginia	1845	Foe publishes "The Raven"
1819-1820	Irving publishes <i>The Sketch Book</i>	1846-1847	Mormon migration to Utah
1821	Emma Willard establishes Troy (New York) Female Seminary	1848	Seneca Falls Woman's Rights Convention held; Oberlin Community established; Foster's "Oh! Susanna" debates
1825	New Harmony commune established	1850	Hawthorne publishes <i>The Scarlet Letter</i>
1826	American Temperance Society founded; Cooper publishes <i>The Last of the Mohicans</i>	1851	Melville publishes <i>Moby Dick</i> ; Maine passes first law prohibiting liquor
1828	Noah Webster publishes dictionary; American Peace Society founded	1854	Thoreau publishes <i>Walden</i>
1830	Joseph Smith founds Mormon Church (and's <i>Lord's Day</i> first published)	1855	Whitman publishes <i>Leaves of Grass</i>
1830-1831	Finney conducts revivals in eastern cities		
1835	Lycium movement flourishes		

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AGE OF REFORM

“Reform movements in the United States sought to expand democratic ideals.” Assess *(evaluate, judge or appraise)* the validity *(strength or soundness)* of this statement with specific reference to the years 1825 to 1850.


AGE OF REFORM

1. Ante-Belleum—1820 to 1860

- Romantic age
 - Reformers pointed the inequality in society
 - Industrialization vs. progress in human rights
 - Primarily a Northern movement
 - Southerner’s refused reforms to protect slavery.
- Educated society through
 - newspaper and lyceum meetings
 - Areas to reform:

• Slavery	women’s rights
• Industrialization	public school
• Male domination	temperance (alcohol)
• War reform	prison

2. 2nd Great Awakening---1820’s to 1840’s

- religious revival vs. deists
 - Rise of Unitarians---believed in a God of love
 - Denied the trinity
 - heaven through good works and helping others.
 - Social conscience = social gospel
 - apply Christ’s teachings to bettering society
- Contrasted with salvation by grace and getting to heaven through Christ.
 - Baptists, Methodists, etc. 

3. Formed utopian societies = collective ownership.