

## Homework #26 (Due 10/24): Industrial Revolution

1. Read and outline pages 300-306 in your textbook (The American Pageant).
2. Learn the definitions of the following key terms:

Samuel Slater	interchangeable parts	"scabs"
Eli Whitney	Isaac Singer	ten-hour day
cotton gin	Boston Associates	Commonwealth v. Hunt
Tariff of 1850	Samuel F. B. Morse	

3. Answer the following reading questions in 1 - 2 paragraphs each:
  - a. How did the industrial revolution affect different parts of the country differently? How did it increase sectionalism?
  - b. How did life change for workers during the Industrial Revolution? How did they fight for their rights and what was the result?

## Homework #27 (Due 10/26): The Second Great Awakening

1. Read and outline pages 307-311, 314-317 in the copied pages from By the People.
2. Learn the definitions of the following key terms:

Charles Grandison Finney	Theodore Dwight Weld	Shakers Catherine Beecher
"burned-over district"	Dorothea Dix	Horace Mann
Lyman Beecher	temperance	McGuffey's Reader
American Bible Society	Ann Lee	

3. Answer the following reading questions in 1-2 paragraphs each:
  - a. How did religious life change in the early 1800s?
  - b. What reforms did the Second Great Awakening inspire?
  - c. How did education change in the 1800s? Who favored these changes and who opposed them? Why?

## Homework #28 (Due 10/28): Women in the Early 19th Century

1. Read and outline pages 306-308 in your textbook (The American Pageant) and pages 376-379 in the copied pages from By the People.
2. Learn the definitions of the following key terms:

Declaration of Sentiments and Resolutions	Elizabeth Cady Stanton	Oberlin College
Sarah and Angelina Grimke	Lucretia Mott	Dr. Elizabeth Blackwell
Seneca Falls Convention	Frederick Douglass	Amelia Bloomer
	Susan B. Anthony	Sojourner Truth

3. Answer the following reading questions in 1 - 2 paragraphs each:
  - a. How did life change for women during the Industrial Revolution?
  - b. What different tactics did women use to fight for rights?
  - c. To what extent were women successful in fighting for equality in the early 1800s?

In July 1824, Finney was ordained a Presbyterian minister in spite of his lack of formal training. In 1826, the spirit of revivalism hit upstate New York, and in 1830 Finney led the largest religious revival ever seen in Rochester, New York. Six hundred people joined one of the town's three Presbyterian Churches, and the other denominations were also strengthened.

Finney did not seek an emotional catharsis from his congregants but, like an attorney, argued his case logically using wit and wisdom. Nevertheless, in his preaching, the rigid religious orthodoxy that dominated Congregational and Presbyterian churches gave way to a more egalitarian spirit. Finney called people to change their lives, not necessarily to agreement with specific creeds. Because of his preaching, hundreds, then thousands took religion more seriously, joined churches, participated in reform movements, and changed New York and American society.

By the late 1830s, the area along the Erie Canal where Finney preached had become known as "the burned-over district" because of the fires of religious enthusiasm that rolled over the region. Finney was far from the only revivalist in New York. However, he gave the New York revivals a distinct tone—different not only from the emotionalism of frontier revivals but also from the staid life of many established churches. The Erie Canal also made communications easier and faster than before, so word of the revivals traveled fast.

### Lyman Beecher and the Growth of Voluntary Societies

As a young minister, Lyman Beecher had been one of the staunchest defenders of state support for the Congregational churches in Connecticut (see Chapter 8). Once the Connecticut churches lost their government support, Beecher embraced the new situation and supported revivals and voluntary associations for moral reform in New England and the nation. Beecher described his goal:

A Bible for every family, a school for every district, and a pastor for every 1000 souls, must be the motto upon the standard, round which the millions who enjoy these blessings must rally for the purpose of extending them to those who do not.



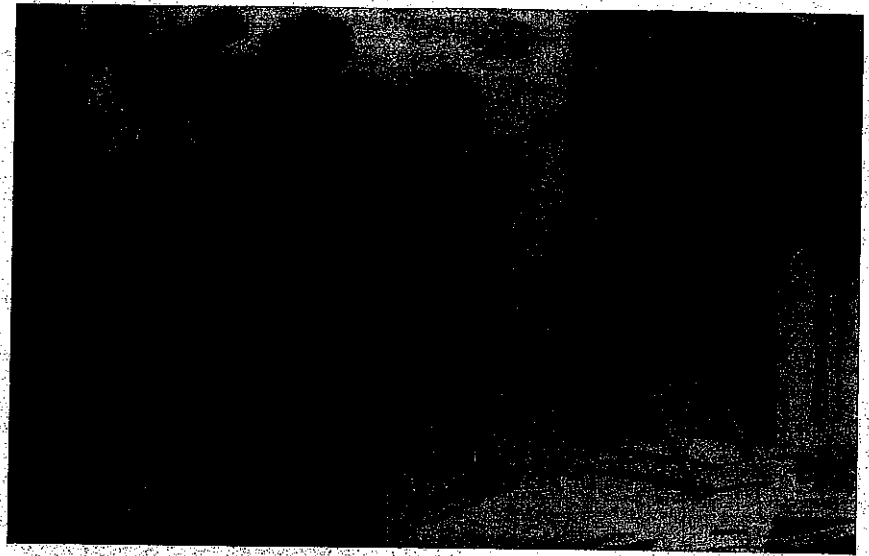
Read on MyHistoryLab  
Document Lyman Beecher, "Six  
Sermons on Intemperance," 1828



Lyman Beecher, one of the leaders of the Second Great Awakening, is shown here with his numerous children including petitioner and educator Catharine (to the left of her father), Harriet Beecher Stowe (far right), and one of the most famous ministers of the next generation, Henry Ward Beecher (standing on the right).

As the Second Great Awakening grew in force in the 1820s and 1830s, a series of voluntary societies or interdenominational organizations that Beecher helped launch grew in their influence. These societies were not owned by any one religious body but, rather, depended on the voluntary contributions of members of several different religious bodies. They represented a new form of cooperation across traditional religious lines in the service of a larger goal to change the culture of the United States. The American Bible Society distributed Bibles, the American Sunday School Union provided curriculum materials for church-based Sunday schools, and the American Education Society supported the education of ministers. In addition, the American Board of Commissioners for Foreign Missions sent missionaries around the world, including Adoniram Judson and his wife Ann Hasseltine Judson, whose efforts in Burma became role models for generations of foreign missionaries to convert the world to Christianity. Beecher included prominent members of the Congregational, Presbyterian, and Episcopal churches in the leadership of these societies. The underlying mission of all of these societies was moral reform—the creation of a sober, God-fearing, American public.

By the early 1830s, Beecher had become convinced that the key to transforming the nation lay in the Mississippi Valley. He became president of Lane Theological Seminary in Cincinnati to



This illustration from an anti-alcohol publication makes the claim that drunkenness was the cause of many problems in society, especially the abuse of women.

prove her point. The result, beginning in Massachusetts, was that a system of state hospitals for the insane replaced the earlier prisons.

Many other reforms also blossomed. Although the campaign against alcohol would reach its peak many decades later, it began during the Second Great Awakening. Lyman Beecher preached temperance sermons that were widely reprinted, including one in which he said, "What then is this universal, natural, and national remedy for intemperance? It is the banishment of ardent spirits from the list of lawful objects of commerce. . . . Many, including members of Congress took the pledge to stop drinking, the U.S. Army stopped the old tradition of a ration of alcohol, and refusing to drink became a mark of religious observance in many circles. At the same time, the American Peace Society advocated an end to all wars. The American Sunday School Union distributed not only Bible stories, but also basic reading books in places where there were no schools. Schools were opened for those who were deaf and blind. Efforts were made to rescue prostitutes. Countless reforms designed to create a better, more humane, and sometimes more tightly controlled society emerged from the enthusiasm of the awakening.

### Utopian Religious Communities

The religious enthusiasm of the early 1800s also inspired untraditional ways of thinking about religious matters. Large American spaces that allowed people to develop their own communities relatively undisturbed and the American emphasis on liberty, even the liberty to be eccentric, made the United States fertile ground for radical experiments and utopian religious communities. Some of these religious experiments were short lived. Others lasted for generations. A few, most of all the Mormons, have continued to the present.

**MOTHER ANN LEE AND THE SHAKERS** The founder of the United Society of Believers in Christ's Second Appearing, or the Shakers, was Ann Lee—known as Mother Ann Lee—who before the American Revolution gathered a few supporters in England and came to America in 1774. Lee was convinced that she was receiving a special revelation from God that human sexuality was the basis of all sin and celibacy was the only way to live a godly life.

Lee inspired Shaker communities in New York and New England. Shaker worship reflected Lee's spirituality and, according to observers, included, "shaking and singing, hopping and turning, smoking and running, groaning and laughing." Shaker communities at New Lebanon, New Hampshire; Sabbath Day Lake, Maine; and elsewhere thrived, and the Shakers became one of the largest and most successful of the pre-Civil communitarian movements.

## DEMOCRATIZED EDUCATION: THE BIRTH OF THE COMMON SCHOOL

10.3

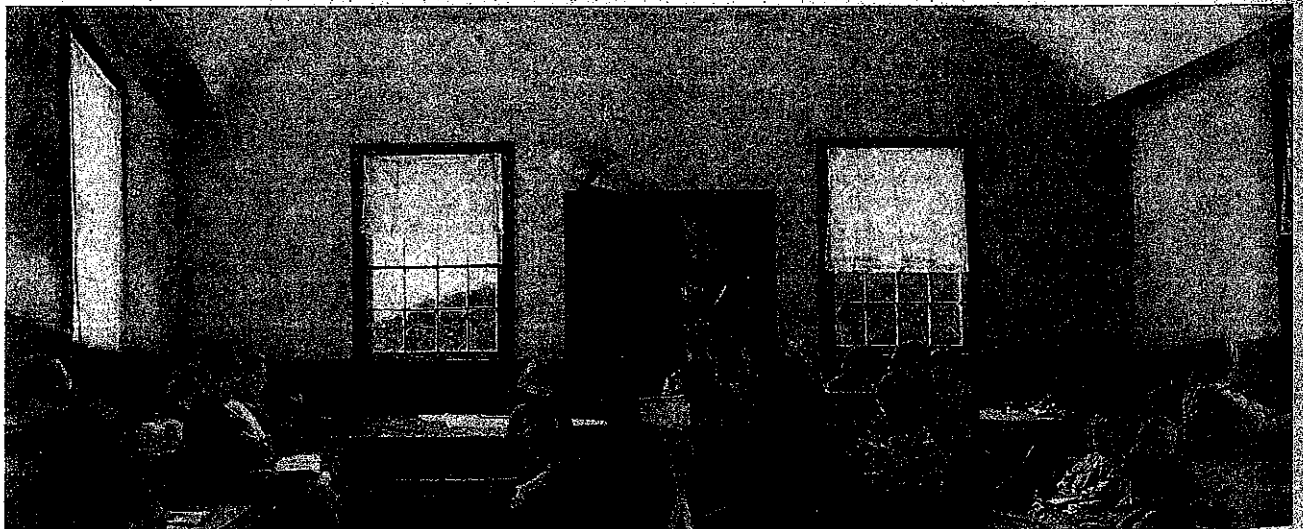
Explain the development of public education as a result of, and in response to, the cultural currents of the 1820s and 1830s.

The years during which Andrew Jackson dominated American politics were also years in which the nation's public school system was radically transformed, though the transformation was mostly the work of Jackson's staunch opponents. Many of the most prominent education reformers were Whigs who did not share Jackson's vision for American society. They often sought to change the ways schools were organized and conducted for the same reasons they opposed Jackson politically. Schools, Whig educators believed, could build a new American culture more to their liking than the Jacksonian brand of democracy that most school reformers found too individualistic and unlikely to transmit the kind of moral code they thought was essential to a well-regulated national life.

Various individuals with their own agendas contributed to what came to be known as the Common School Crusade. Catherine Beecher sought to empower women by opening the doors for them to become school teachers. Horace Mann, a Whig Party leader, helped launch a new and more tightly organized school system in Massachusetts—a system that came to serve as a model for much of the nation. The transformation of the nation's schools in this period was a key dynamic of the changing culture of the United States between the 1820s and the 1840s.

### Women Become Teachers

In 1835, Catharine Beecher, daughter of the religious leader Lyman Beecher, was already well known for founding the Hartford Female Seminary to help educate women and for her petitions seeking to stop Jackson's Indian Removal. In her *Essay on the Education of Female Teachers* published in that year, Beecher argued that women were much better equipped than men to be teachers, but she also wanted to educate them for the work. She saw teaching as an extension of motherhood, a nurturing role. "What is the most important and peculiar duty of the female sex? It is the physical



Women, mostly very young women, taught school, most often in one-room schools like this one where children of all ages learned to read, write, count, and then advance through more complex assignments. Not all the schools were as comfortable as the one shown here and not all the children were as well behaved.

They found anti-Catholic bias in many of the textbooks the public schools used. Catholics in New York City wrote that they could not “in conscience, and consistently with their sense of duty to God, and to their offspring” send their children to the city’s public schools and requested public funds so that they could operate their own schools. When such funds were denied, Catholics in New York and around the country started their own parochial system at their own expense.

### The Nation’s Textbook: *McGuffey’s Reader*

In 1836, the small Cincinnati publishing house of Truman and Smith brought out a new textbook for schools. The first *McGuffey’s Reader* became part of a series, the *McGuffey’s Primer*, *McGuffey’s Speller*, and the *First* through the *Sixth McGuffey Eclectic Readers*. By 1920, when most school districts had turned to other materials, 122 million copies of the books had been sold.


The *McGuffey Reader* offered lessons in reading and public speaking designed to create a unified, literate, and patriotic society. The *Readers* reflected the same moralism that Mann and Beecher wanted the schools to teach. They included patriotic speeches by Patrick Henry and stories of George Washington as well as tales of the poor boy and his faithful dog or the poor boy who worked hard and made good. The texts also included ethical instruction, for example, don’t steal apples from someone else’s tree and instruction in how to speak and present oneself. The goal was a citizenry that could speak well, participate in a common democratic dialogue, and use a common national language instead of regional dialects.

A story in the *Second Eclectic Reader* is illustrative of the McGuffey approach. “Henry, the Bootblack,” begins with the story of Henry, “a kind good boy.

Henry’s “father was dead, and his mother was very poor. He had a little sister about two years old.” One day, Henry found a pocketbook. He could have kept all the money in it, but he found the owner and returned it. The owner then gave him a dollar for doing so. Henry used the dollar to set himself up as a bootblack and he was “so polite that gentlemen soon began to notice him, and to let him black their boots.” When Henry brought home his first fifty cents in earnings his mother responded, “You are a dear, good boy, Henry. I did not know how I could earn enough to buy bread with, but now I think we can manage to get along quite well.” This account is not the kind of success story that would appear fifty years later. In the story Henry does not go on to own a factory or make a fortune. He is simply a dutiful child who makes his mother happy. The students who read the McGuffey texts were urged to do the same. They were also urged to learn the correct pronunciation and spelling for *support*, *boots*, *notice*, *money*, and other words in the story. McGuffey was teaching a common morality but also a common American English to all students.

The United States that the *Readers* portrayed was white, middle class, hard working, and willing to sacrifice for the common good. The *Readers* also demanded a high standard of reading ability and moved students step by step to attain it. In one-room schoolhouses, often staffed by teachers with little training, which was the national norm throughout the 1800s, a teacher could encourage different students to move from *Reader* to *Reader* in careful order and be confident that, by the time the student had mastered the *Sixth Eclectic Reader*, he or she would be fluent in the English language and in the nation’s

OF THE SUBJECTS HEREIN



LESSON VIII.

his	this	bite	keep	wants
can	four	play	moon	watch
hog	cow	kind	sheep	stands
how	dark	most	chase	shines

SEE how this dog stands on his feet.  
He wants to play with John.  
A dog has four feet. A dog and a cat  
can see in the dark.  
Dogs keep watch at night, and bark.  
They bark most when the moon shines.  
A dog will chase a sheep, or a hog, or  
a cow, and bite it. If you are kind to  
the dog, he will not bite you.

claws  
catch  
barks  
scratch

she will

The *McGuffey Readers* were filled with patriotic speeches and stories like the one shown here, designed to teach morality, in addition to instruction on common ways of pronouncing key terms.

12.1

12.2

### Declaration of Sentiments and Resolutions

The resolutions passed at the Woman's Rights Convention at Seneca Falls in 1848 calling for full equality, including the right to vote, for women.

12.3

## NEW STRENGTH FOR AMERICAN WOMEN

12.3

Describe how the women's rights movement developed in the United States in the 1830s and 1840s.

On July 20, 1848, 68 women and 32 men signed a **Declaration of Sentiments and Resolutions** at the end of their 2-day meeting in Seneca Falls, New York. The document—which followed the form of the Declaration of Independence—is often viewed as the opening statement of the women's rights movement in the United States. This declaration stated,

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.

Then, just as Jefferson listed grievances against George III, those who gathered in upstate New York offered their grievances against the male-dominated culture in which they lived. Their document made history and achieved far more recognition than its authors ever imagined. But the Seneca Falls convention would likely not have happened without the work of others who began to question women's roles in the decades before the convention, and the work of the those at the convention still depended on the continued efforts of supporters to fight for change.

### New Ideas about Women's Rights

The 1848 convention of women at Seneca Falls was not the first time women in the United States began to lobby for their rights. Although hardly a feminist in today's terms, Abigail Adams had reminded her husband, John, that the framers of a new government in 1776 should “remember the ladies.” In 1838, the abolitionist and feminist Sarah Grimké published *Letters on the Equality of the Sexes and the Condition of Women*, portions of which she first published in Garrison's *The Liberator* and which she originally addressed to the Boston Female Anti-Slavery Society. In the 1838 book she argued that in the present “condition of women in my own country,” well-off women were “taught to regard marriage as the one thing needful, the only avenue to distinction,” while “in those employments which are peculiar to women, their time is estimated at only half the value of that of men.” Grimké also argued that men suffered from the assumption that they alone needed to support families while she believed they would ultimately find greater happiness in seeing women “as their equal” even if that view did not come easily to them.

Few women symbolized the strong links between feminism and abolitionism as did Sarah and Angelina Grimké, sisters from South Carolina. Born to a prosperous South Carolina slaveholding family, both women broke with their family over the issue of slavery. By 1836, the sisters had become the first female representatives of the American Anti-Slavery Society, based in New York City. They had also become ardent feminists. In 1838, Angelina married another abolitionist, Theodore Dwight Weld. For most of the rest of their lives, Weld and the two sisters lived together and campaigned to end slavery, racism, and sexism in society.

Sarah Grimké wrote *Letters on the Equality of the Sexes* after she and her sister were criticized for giving public lectures on the antislavery cause. The ministers and others who criticized the sisters might have been sympathetic to the women's antislavery views, but they thought women had no place speaking in public to a group that included women and men. Sarah had no intention of backing down on either topic. She began her *Letters*, “Here I plant myself. God created us equal.” Then, focusing on women's rights, she continued:

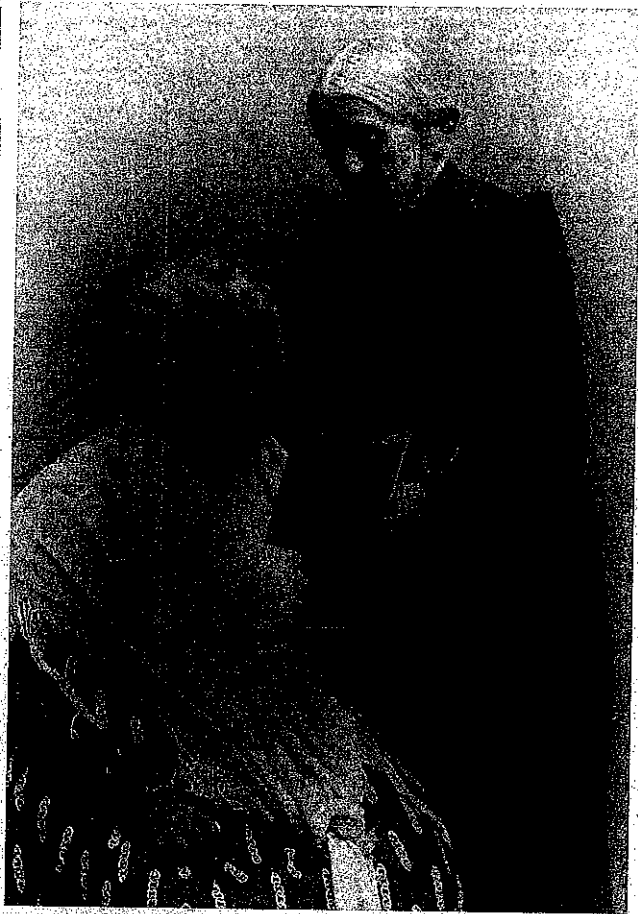
All history attests that man has subjected woman to his will, used her as a means to promote his selfish gratification, to minister to his sensual pleasures, to be instrumental in promoting his comfort; but never has he desired



Read on MyHistoryLab  
Document: When Historians Disagree: Debating Women's History



Read on MyHistoryLab  
Document: Angelina E. Grimké, Appeal To The Christian Women of the South, 1836



Elizabeth Cady Stanton and Susan B. Anthony became lifelong friends soon after the Woman's Rights Convention at Seneca Falls and, in spite of occasional disagreements, worked together for almost half a century to fight for women's right to vote.

Gage gave birth to a son just before the Seneca Falls meeting and could not attend. Both of these women quickly became friends with Stanton and fellow leaders of the women's rights movement for over half a century. They also joined as editors of the first three volumes of *History of Woman Suffrage* published between 1881 and 1886. The gathering at Seneca Falls, the declaration that the convention issued, and the movement that followed became far more than the small band of organizers dared hope for when they gathered on those hot summer days.

### A Growing Women's Rights Movement

Women continued to lead campaigns to open other doors to women during the years after the convention at Seneca Falls. Some collaborated with the Seneca Falls leaders and some worked on their own. When Lucy Stone graduated from Oberlin College in 1847—Oberlin and Antioch were among the first American colleges to admit women as students—she was chosen as the commencement speaker but was told that a man would have to read her speech because it was not appropriate for women to speak to mixed audiences. In response, she refused to write one. In 1855, when she married Henry B. Blackwell, Stone insisted on keeping her own name, a huge break with tradition. Stone's Oberlin friend and sister-in-law Antoinette Brown Blackwell was the first woman ordained as a Protestant minister in 1851. In 1849, Elizabeth Blackwell, sister-in-law to both women, became the first woman awarded an M.D. degree.

Another reformer, Amelia Bloomer, who had participated in the Seneca Falls convention and served as a temperance lecturer, embraced a different kind of freedom for women when in 1851 she popularized a kind of trousers that women might wear instead of the cumbersome hoop skirts that were expected of all middle-class women.

Other women demanded other kinds of rights. One of the most important issues for many women was the right to control their own property. In nearly all the states before the 1830s, a married woman's husband controlled all of the couple's property. Women fought such rules, and after the Panic of 1837, in which many women saw their life savings disappear because of a husband's bankruptcy, their voices began to be heard. Mississippi was the first state to pass laws specifically allowing women to keep the property they brought into their marriages. The 1839 law said that property that women had before a marriage or inherited during a marriage—including slaves—could not be controlled by their husbands. Michigan passed a law in 1844 that protected a women's property from a husband's creditors, and in the 1840s and 1850s, other states followed. In Texas and other states that had once belonged to Mexico, Spanish-era laws had long given women the rights to control their own property, and those rights were incorporated into the new American legal systems.

In the 1830s, other women formed antiprostitution societies to protect women from being forced into such work. Additional reformers of the 1830s became advocates for dietary reform, including Mary Gove Nichols, who along with Sylvester Graham (of Graham crackers) advocated a healthier diet free of alcohol, coffee, meat, sugar, and spices.

Advocates for the rights of women also had their differences with one another. Some of the most intense differences came over the issue of divorce. Frances (Fanny) Wright, who had been influenced by Robert Owen's ideas about an ideal community (see Chapter 10), represented an extreme view of the topic. Wright tried to create her