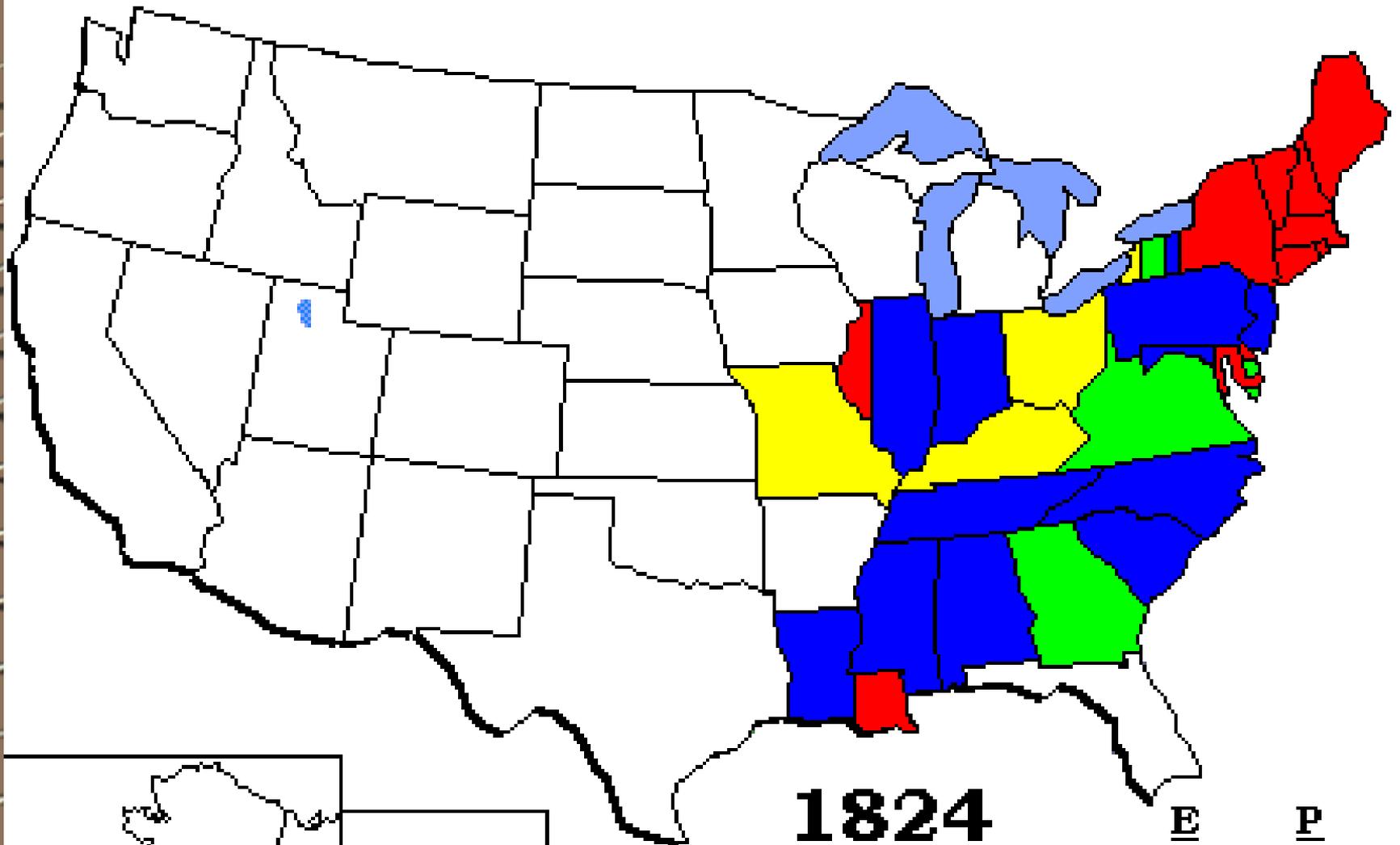
A spiral-bound notebook with a light brown, textured cover. The spiral binding is on the left side. The text is centered on the page.

Jacksonian Democracy
and
Antebellum Reforms
1824-1848



1824

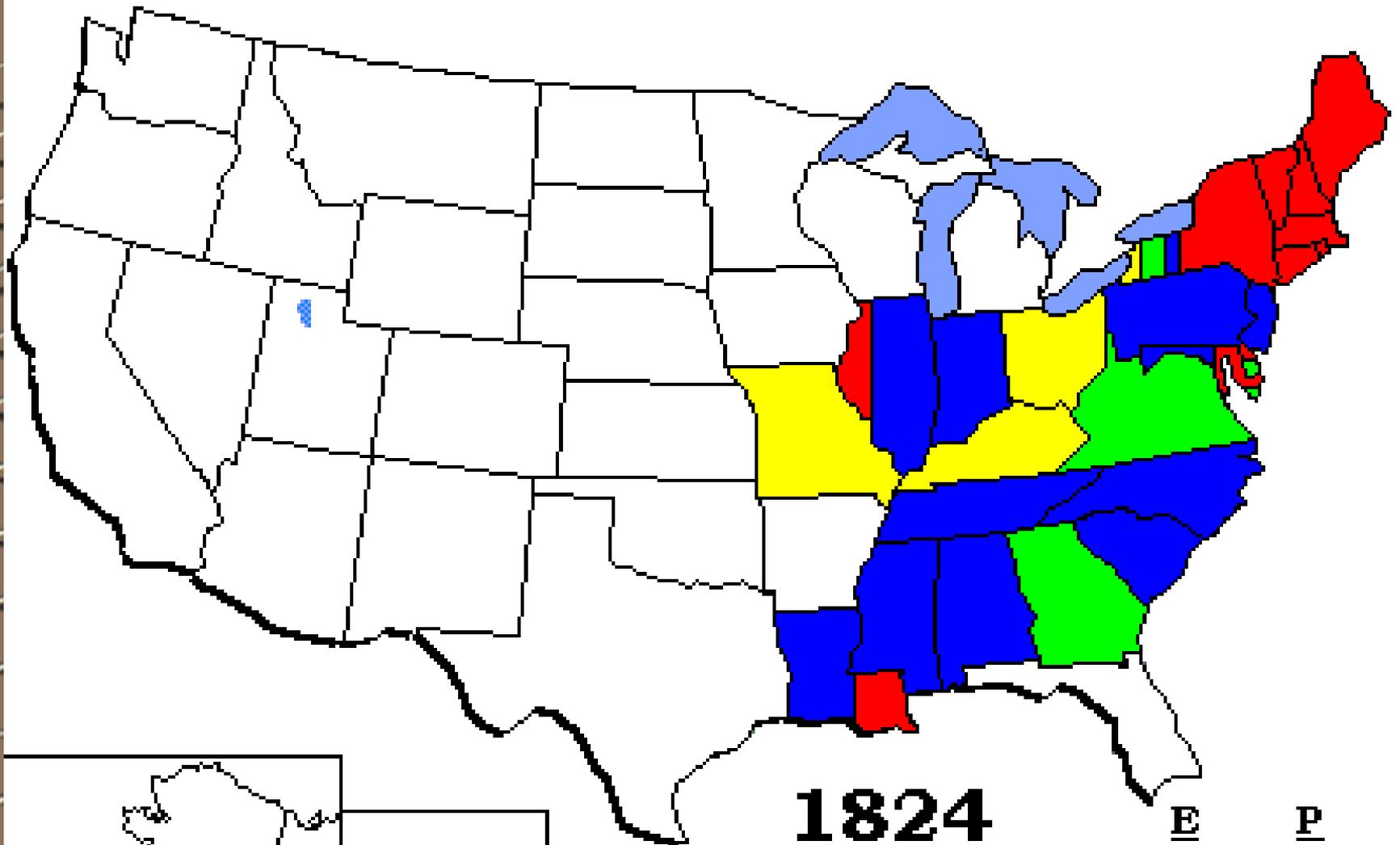
E

P

■ Dem-Rep	J. Q. Adams	84	31%
■ Dem-Rep	A. Jackson	99	43%
■ Dem-Rep	W. Crawford	41	13%
■ Dem-Rep	H. Clay	37	13%

Election of 1824

- Andrew Jackson – wins majority of popular vote but no candidate wins majority of electoral votes
- decision to H. of Reps



1824

E

P

■ Dem-Rep	J. Q. Adams	84	31%
■ Dem-Rep	A. Jackson	99	43%
■ Dem-Rep	W. Crawford	41	13%
■ Dem-Rep	H. Clay	37	13%

Election of 1824

- Clay throws support in House to John Q. Adams
- Adams wins
- makes Clay Sec. of State
- Jackson claims that a “**corrupt bargain**” put Adams into office
- Jackson never forgave Clay

J.Q. Adams

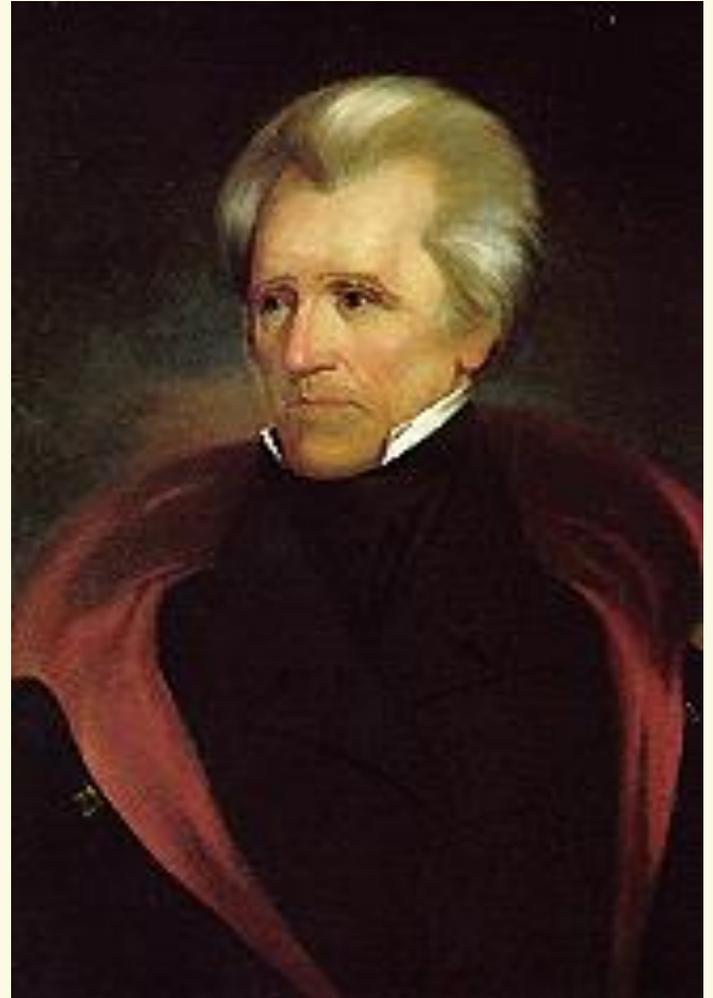
- Secretary of State under Monroe
- Great expansion of canal and road building
- Federal support of American arts and sciences

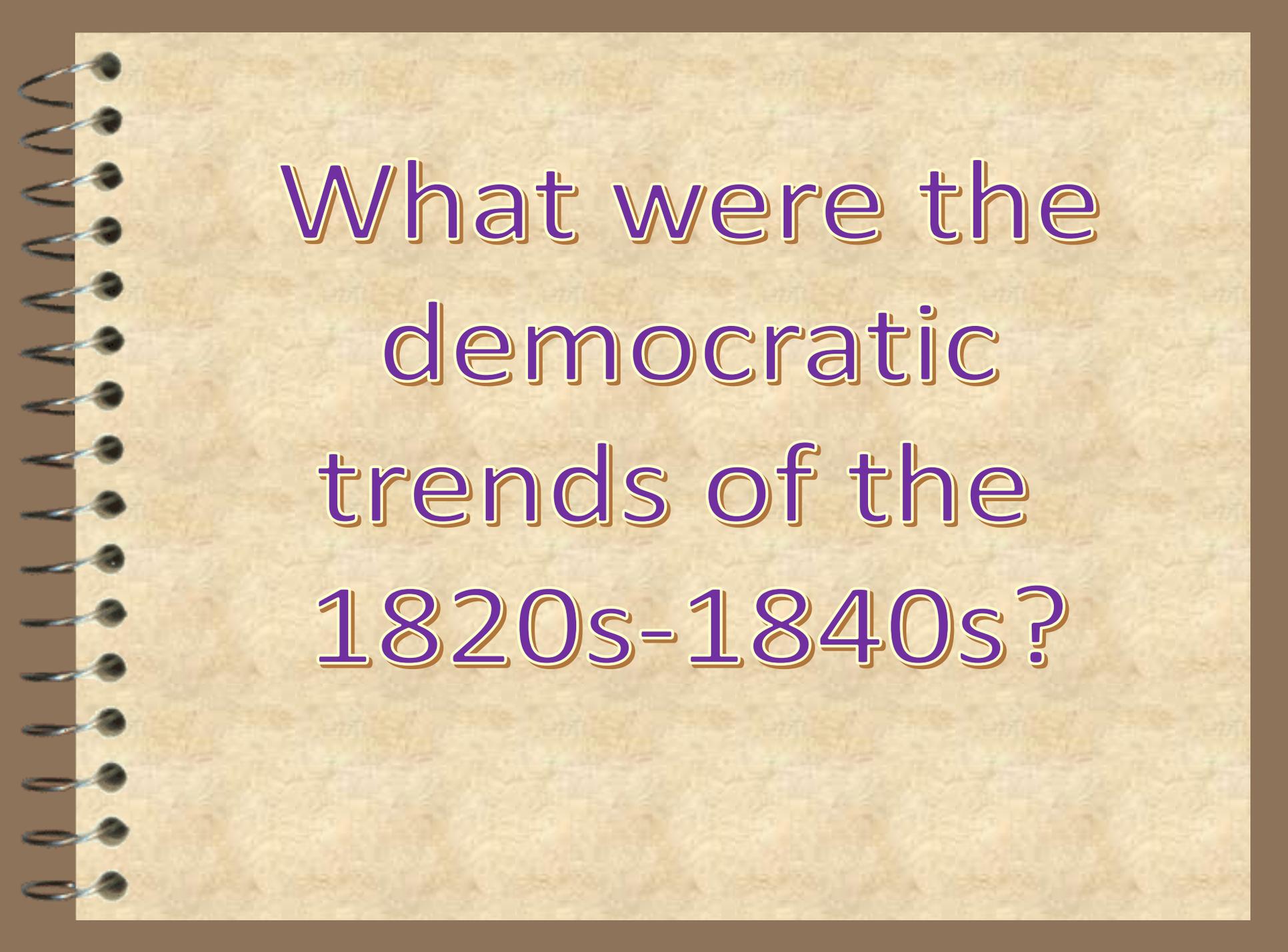
Election of 1828

- Jackson wins by a large margin
- **Era of the Common Man**
- reflected Jackson's background and popular appeal
- Jackson's use of the spoils system
- the "Kitchen Cabinet"

Andrew Jackson

- 7th President of the United States
- War of 1812
- Battle of New Orleans
- Democrat
- 1828-1836



A spiral-bound notebook with a light beige, textured cover. The spiral binding is on the left side. The text is centered on the page.

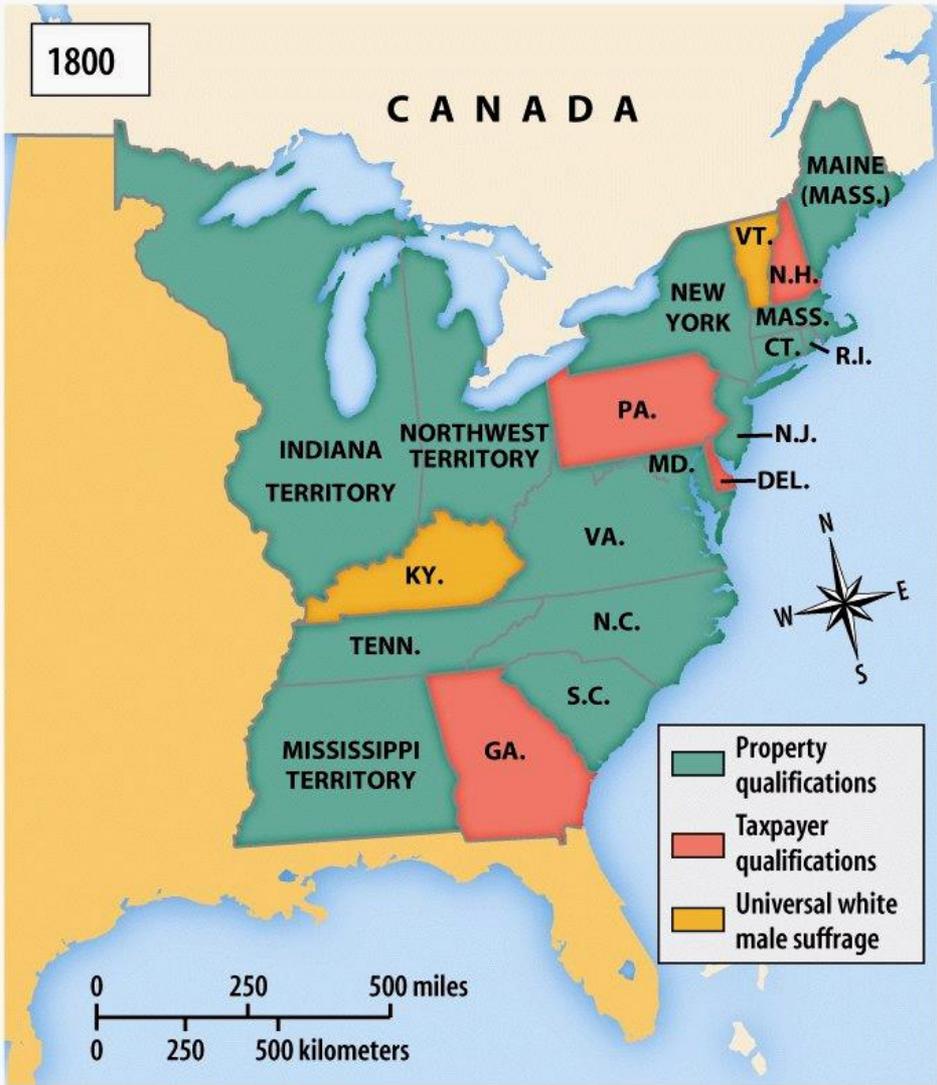
What were the
democratic
trends of the
1820s-1840s?

Why Increased Democratization?

1. **White male suffrage increased**
2. **Reduced voting requirements**
3. **Two-party system returned in 1832, Whig Party**
4. **Rise of Third Parties**
5. **Popular campaigning**
6. **Paralleled and reflected the Second Great Awakening and associated reform movements**

1800

CANADA



1830

CANADA



Jackson's Presidency

- **Native American issues**
- Five Civilized Tribes
- Sequoyah and the Cherokees
- occupied valuable land in south

Jackson's Presidency

- assimilation or removal?
- Jackson – believed in racial superiority of whites
- signed the Indian Removal Act
1830 – 90 treaties signed

Jackson's Presidency

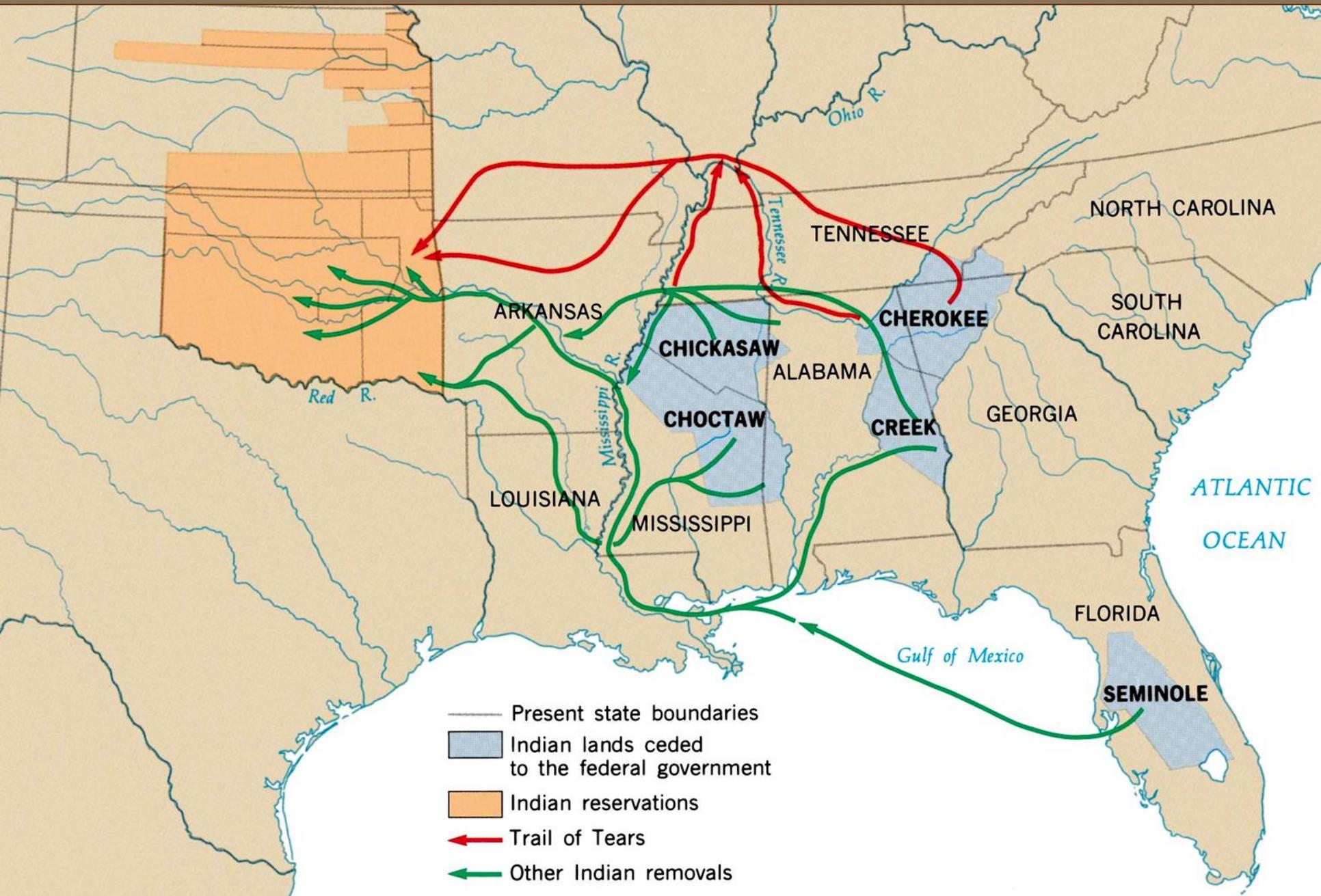
- Cherokees challenge in court
- *Cherokee Nation v. Georgia*
- *Worcester v. Georgia 1832*
- Supreme Court recognized the sovereignty of the Cherokee lands

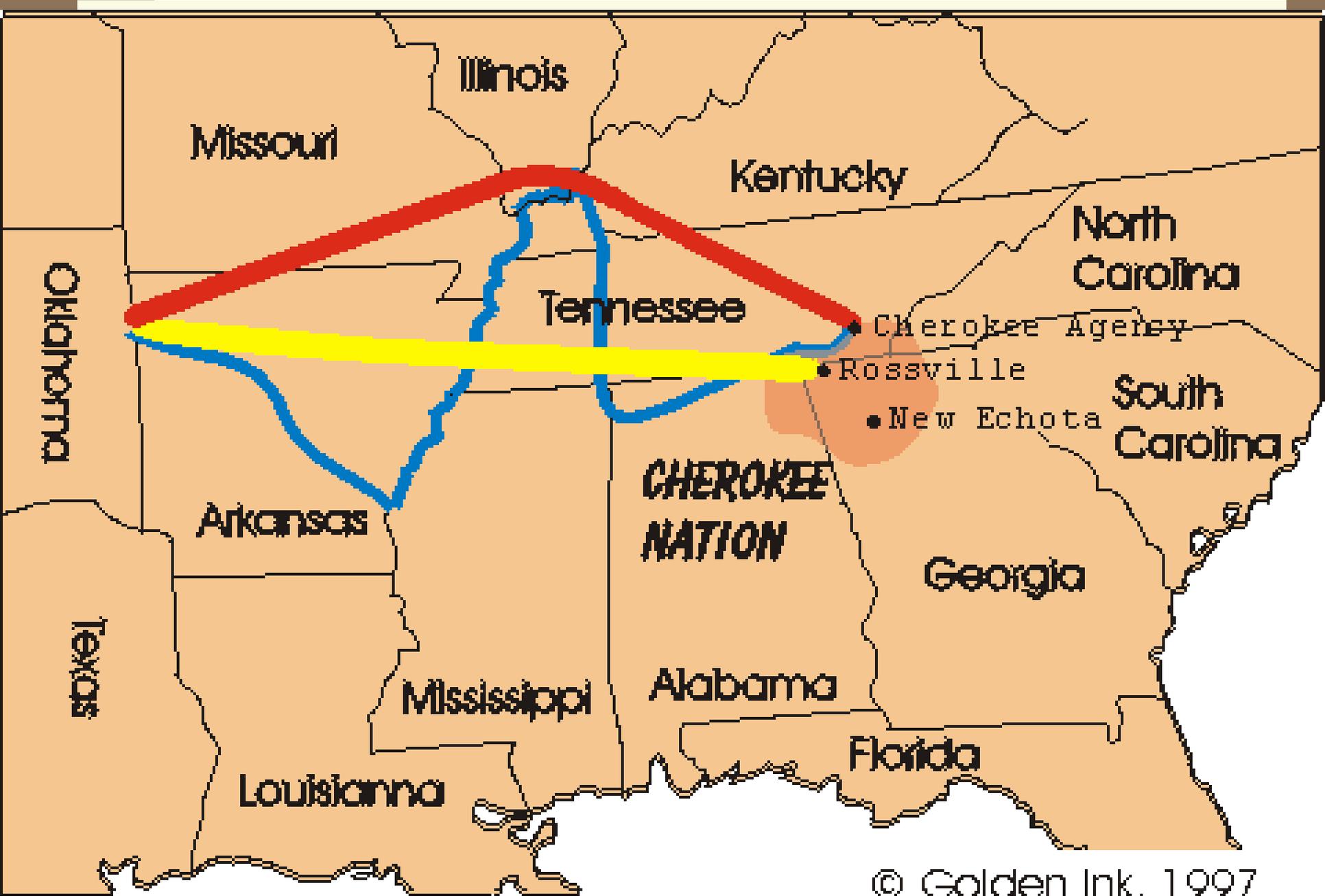
Jackson's Presidency

- “John Marshall has made his decision, now let him enforce it.”
Andrew Jackson

Jackson's Presidency

- Jackson ignores court ruling
- Indian removal began 1835
- **Treaty of New Echota** – splits Cherokees over land
- 1838 – 20,000 Cherokees still in Georgia – removed by force – **Trail of Tears** named







Jackson's Presidency

- **Bureau of Indian Affairs** established
- to deal with NA relations
- Indian Wars Throughout States
- Black Hawk War 1832 – NW
- Seminole Wars 1835-42 in FLA

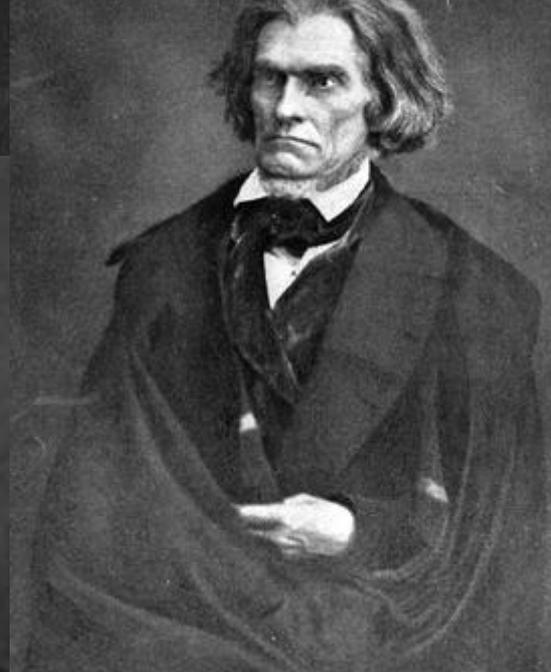
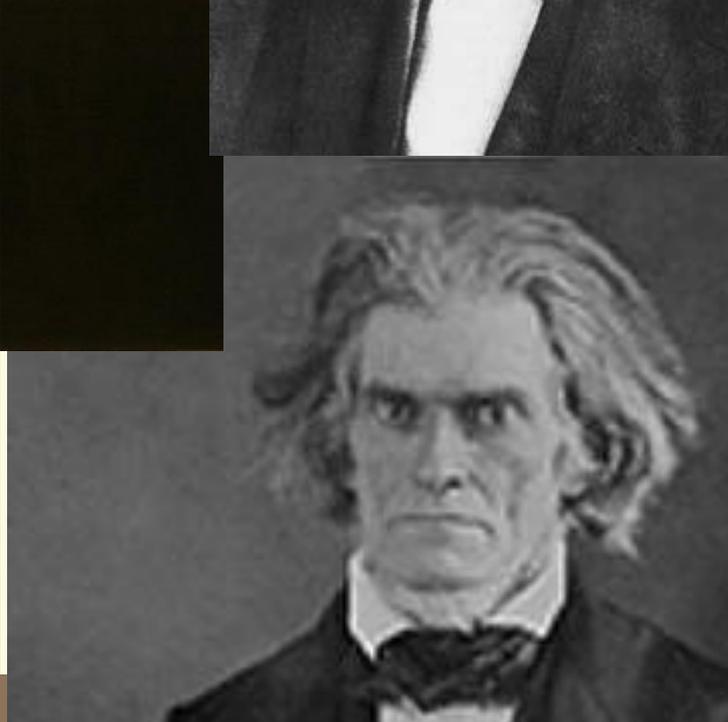
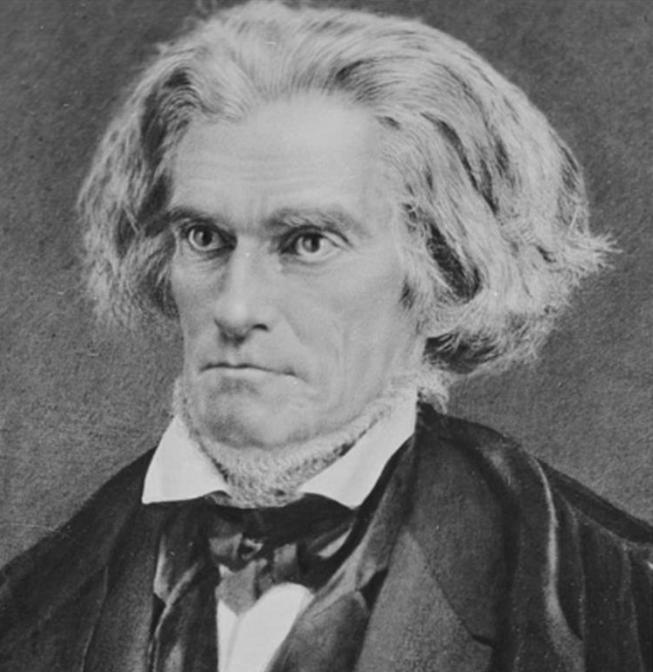
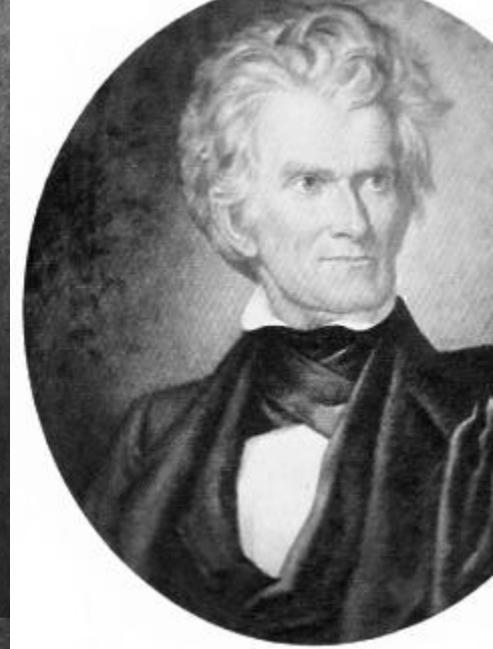
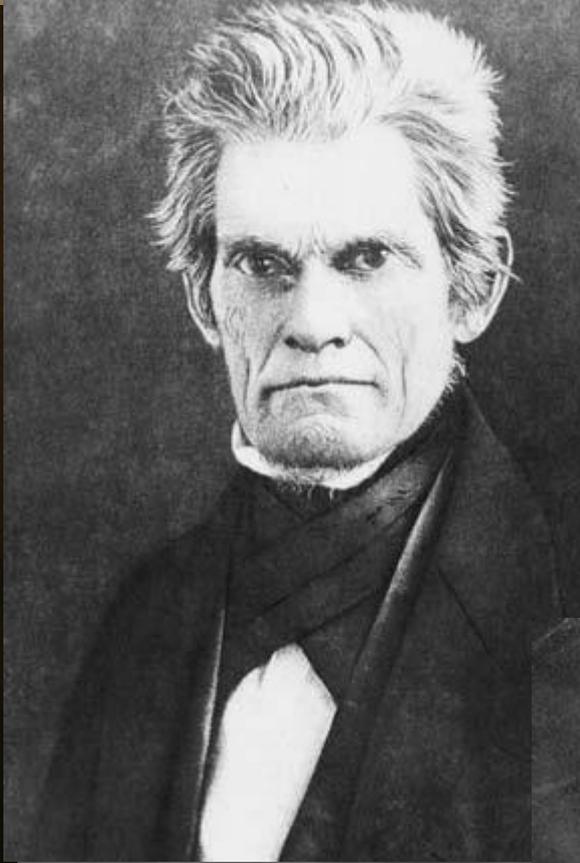
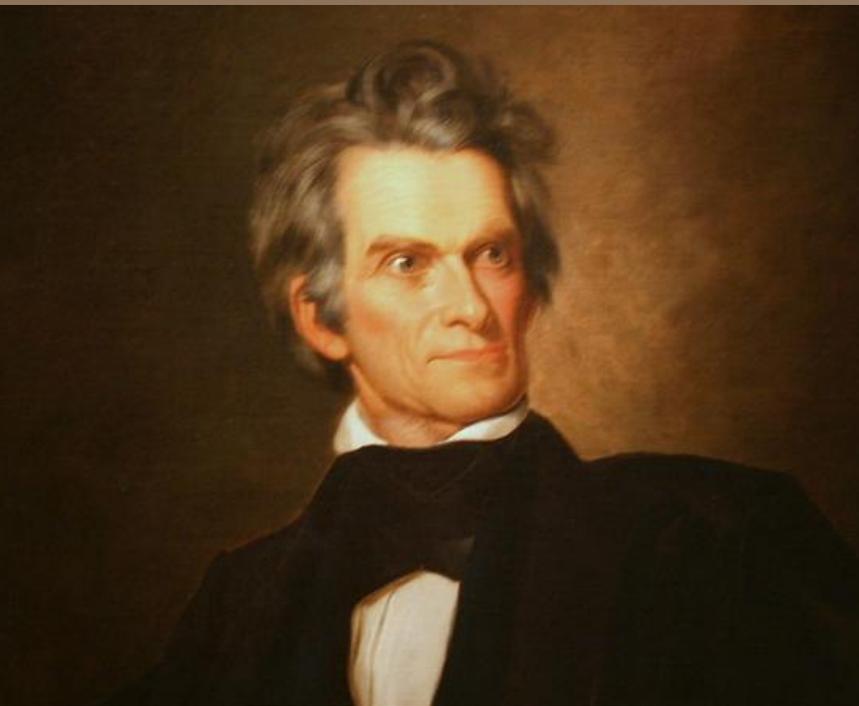
Jackson's Presidency

□ **The Tariff Controversy and Nullification Crisis**

□ Tariff of Abominations

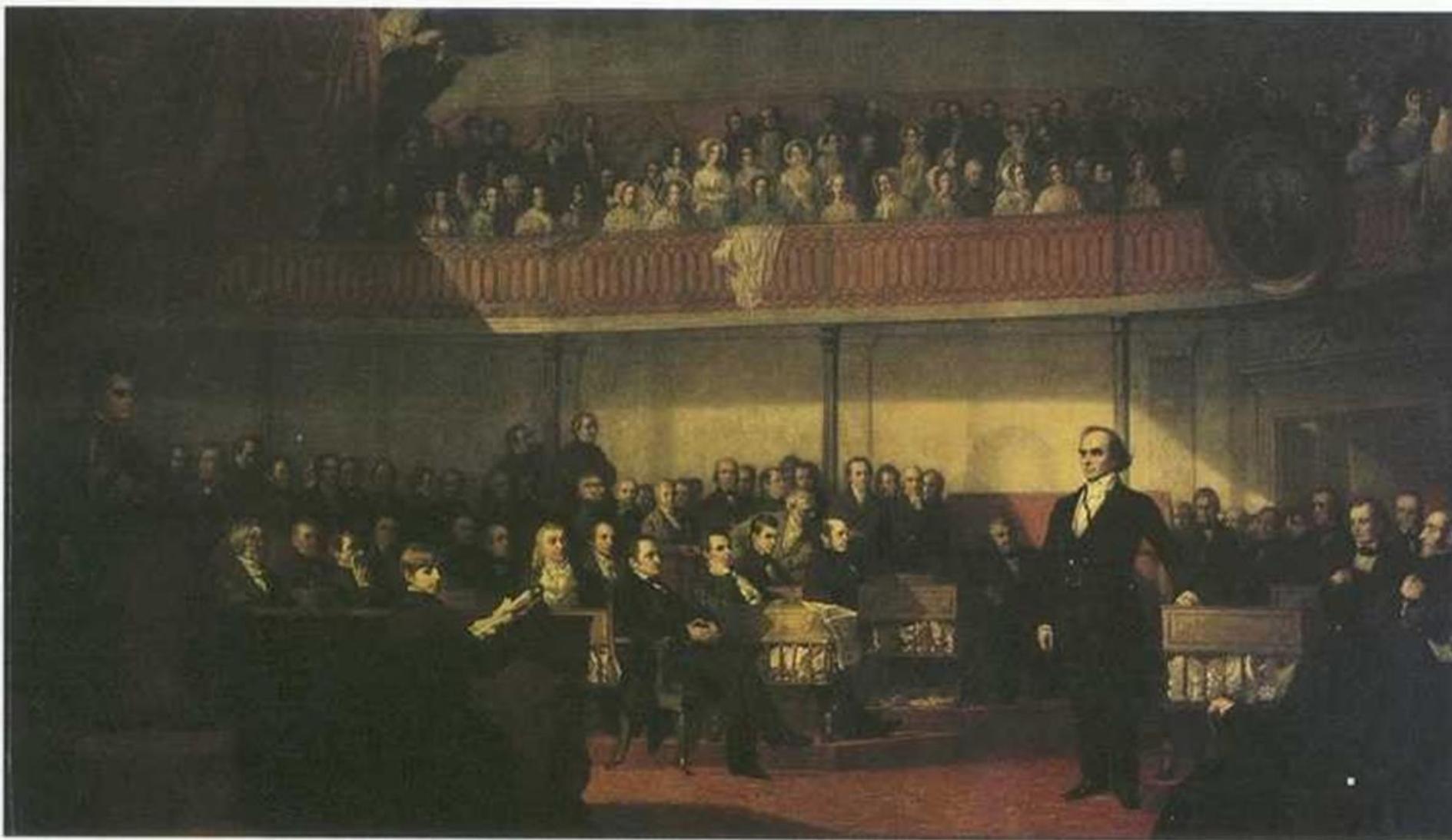
□ raised tax on imports to highest level ever in 1828

□ John C. Calhoun – raises the question of nullification – defined?



Jackson's Presidency

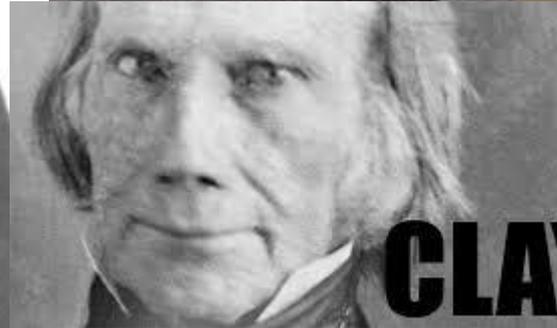
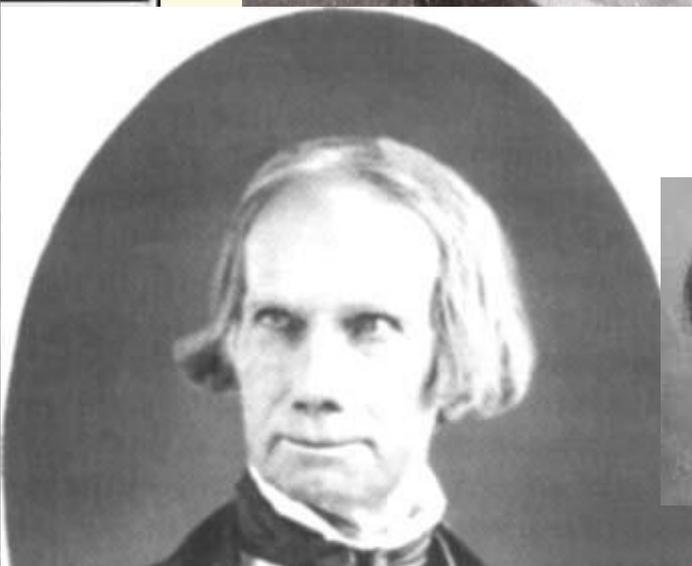
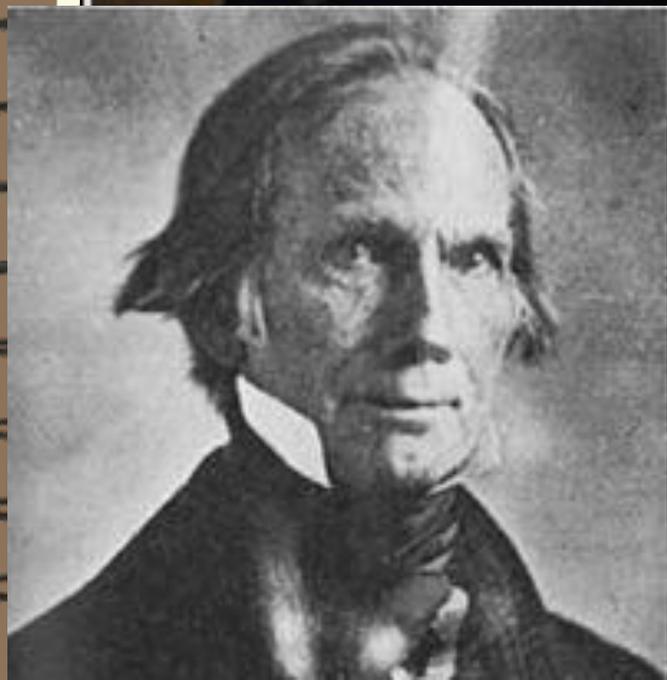
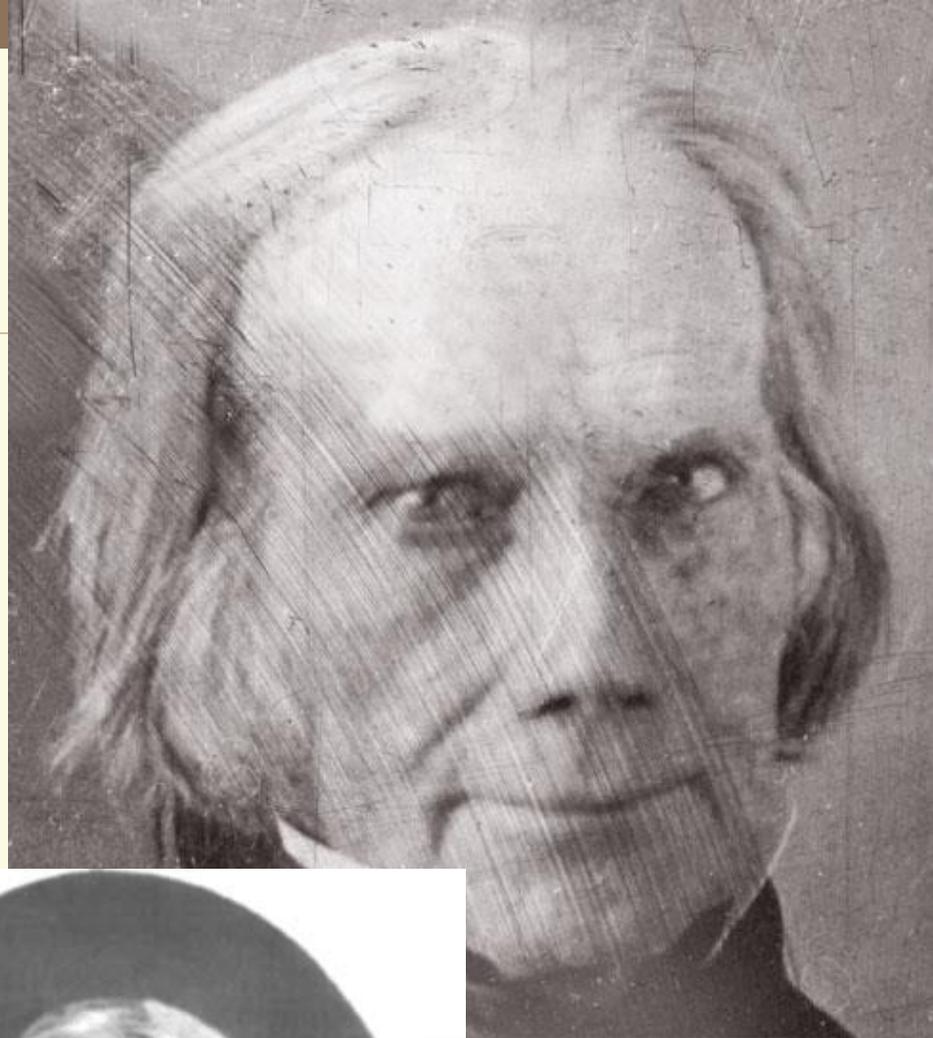
- Calhoun continues claims of damage to SC economy – *SC Exposition and Protest*
- Webster-Hayne debates 1830

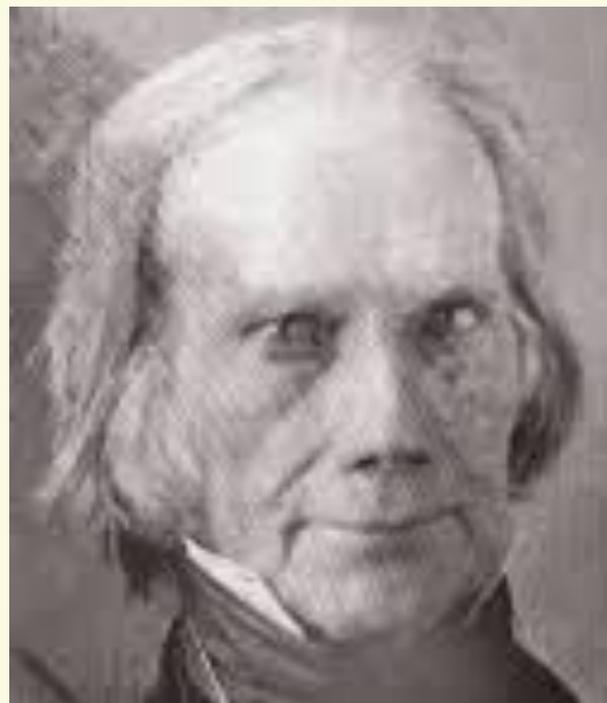


"Liberty and Union, now and forever, one and inseparable." With these rousing words, Daniel Webster ended his impassioned speech refuting the states' rights arguments of Robert Hayne. Vice-President Calhoun listens intently, seated at his desk as president of the Senate.

Jackson's Presidency

- Tariff of 1832 – lowered rates but only slightly
- SC – declares tariff “null and void”, threatens secession
- Jackson – issues a Force Bill – troops prepared to go to SC to enforce the tariff





"I have heard something said about allegiance to the South. I know no South, no North, no East, no West, to which I owe any allegiance."

Henry Clay

Jackson's Presidency

- Clay – Compromise Tariff 1833
- gradual reduction of rates
- fear of SC secession
- Jackson accepts – troops recalled

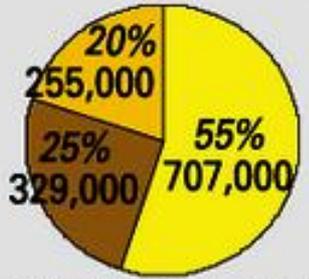
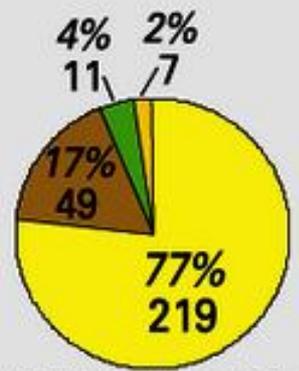
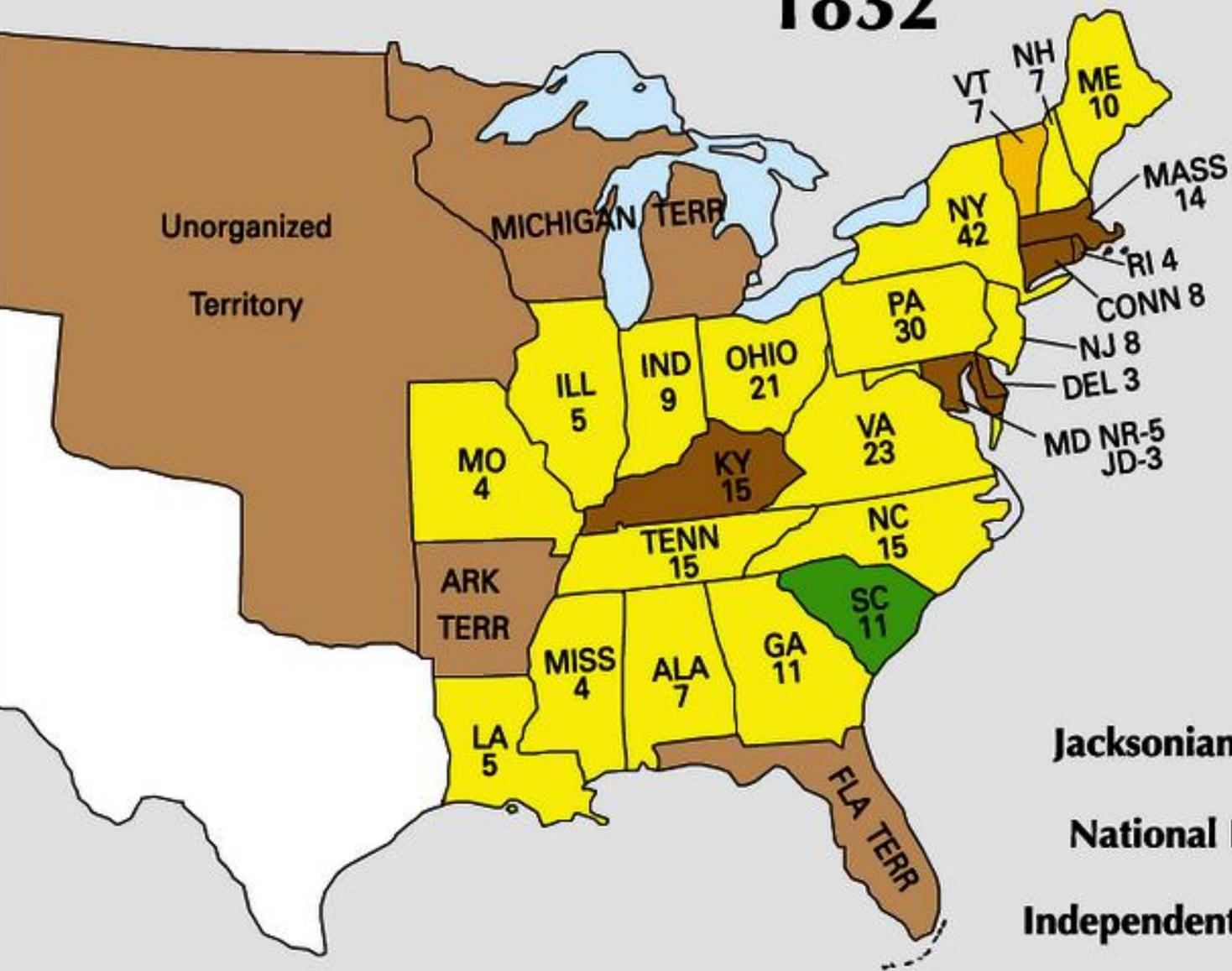
Jackson's Presidency

- **Crisis with the National Bank**
- **Jackson vetoes charter of the 2nd Bank of U.S.**
- saw banks as agents of the wealthy, corrupt
- opposed by Nicolas Biddle
- bank closed 1836

Jackson's Presidency

- BUS deposits placed in state banks aka “pet banks”
- Unregulated, irresponsible loans for land speculation result
- **Jackson issues the Specie Circular**
- Land pmts in “specie” only
- Panic of 1837 results

1832



 Territories

- Jacksonian Democrat (Jackson)** 
- National Republican (Clay)** 
- Independent Democrat (Floyd)** 
- Anti-Masonic (Wirt)** 

Jackson's Presidency

- **Return of Two Party system**
- Election of 1832 – Anti-Masonic Party – small ‘3rd’ party
- Whig Party formed 1834
- Clay – “King Andrew”
- saw Jackson as abusive of his power
- splits Democratic Party

BORN TO COMMAND.

OF VETO MEMORY.



HAD I BEEN CONSULTED.

KING ANDREW THE FIRST.

Jackson's Presidency

□ Other Jackson Issues

□ 1. Jackson vs. Clay

□ Maysville Road veto

□ Jackson said intrastate roads the resp of the state, not U.S.

Jackson's Presidency

□ 2. Jackson vs. Calhoun

□ Peggy Eaton Affair

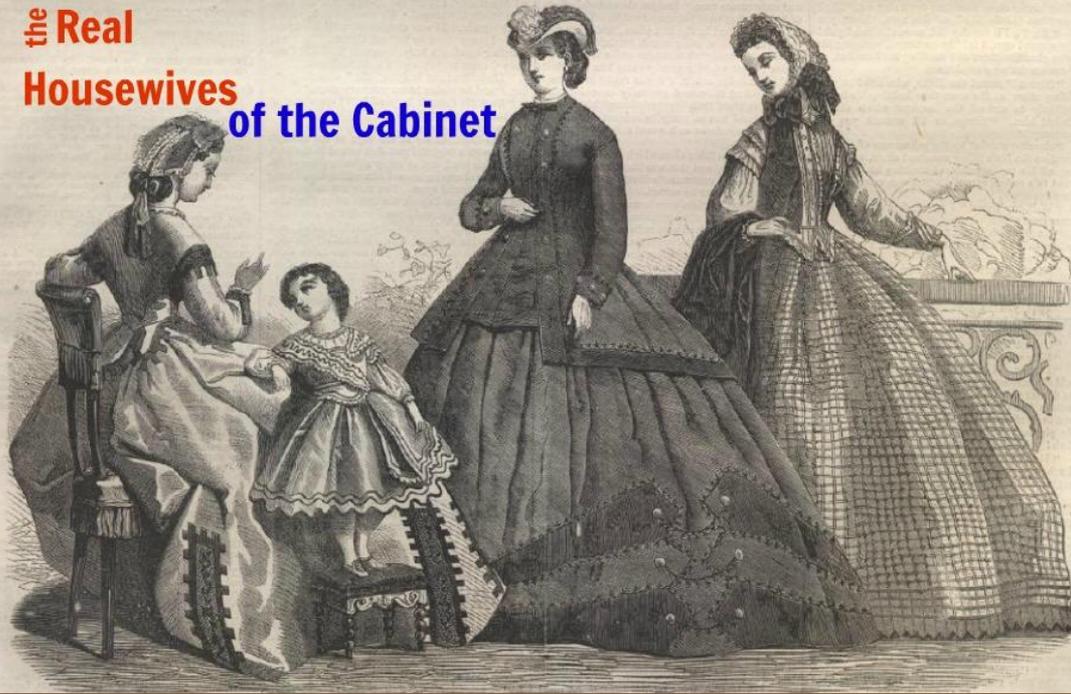
□ Wife of John Eaton, Jackson's
Sec. of War

□ Snubbed by JCC and wife

□ defended by Jackson

The “Peggy Eaton Affair”

the Real
Housewives
of the Cabinet



“I had rather have live vermin on my back than the tongue of one of these Washington women on my reputation.”
~Andrew Jackson

BORN TO COMMAND.

OF VETO MEMORY.



HAD I BEEN CONSULTED.

KING ANDREW THE FIRST.

Slave Rebellions

- Stono Rebellion 1739 – SC
- Gabriel Prosser – Richmond 1801
– hanged
- Denmark Vesey – Charleston 1822
– he and 36 others executed

Slave Rebellions

- **Nat Turner** – Virginia 1831
- *read Turner's confessions as HW!
- Turner's vision
- 70 whites killed
- **Results**
- 1. Gov. John Floyd of Va. – speech

Slave Rebellions

- 2. increased use of slave codes in southern states
- 3. Vigilance committees formed
- 4. Gag rule ordered in Congress 1836

Southern Whites

- Planter Class – 50+, 5% of population, 95% of wealth
- Large Farmers – 1 to 5, 20%
- Small (yeoman) Farmers – majority, no slaves
- Poor whites – no land, cheap laborers, lived worse than some slaves
- still supported slavery –why?

Southern Whites

- **The Southern Defense of Slavery**
- **The “Positive Good” Theory**
- southern reaction to the growing abolitionist crusade
- an explanation of why slavery was acceptable
- John C. Calhoun (SC), George Fitzhugh (VA), Howell Cobb (GA)

Southern Whites

- I believe when two races come together which have different origins, colors, and physical and intellectual characteristics, that slavery is, instead of an evil, a good, a positive good. I must speak freely upon the subject, for the honor and interests of those I represent are involved. I maintain then, that a wealthy and civilized society has never existed in which one part of the community did not, in fact, live on the labor of others. Broad and general as this assertion is, history supports it.

Southern Whites

- I will now compare the position of the African laborer in the South with that of the factory worker. I may say with truth that in few countries has so much been left to the laborer's share, and so little expected from him, or where more kind attention is paid to him when he is sick or old. The slaves' condition is more favorable than the factory 'wage slaves' in the northern states.

Southern Whites

- I will not dwell on this aspect of the question; rather I will turn to the political issue. Here I fearlessly assert that the existing relationship between the two races in the South, against which these blind fanatics (abolitionists) are waging war, forms the most solid and durable foundation on which to build free and stable political institutions. The fact cannot be disguised that there is and always has been, in an advanced stage of wealth and civilization, a laboring class. However, slavery exempts Southern society from the disorders and dangers resulting from this conflict. This explains why the political condition of the slaveholding States has been so much more stable and quiet than that of the North.

Southern Whites

- 1. Religious argument
- 2. Historical argument
- 3. Racial argument
- 4. Social argument
- BUT – why slave codes, why slave rebellions?

The Abolitionist Crusade

- Quakers and free blacks as early as late 1700s
- increases in 1820s – 1840s
- William Lloyd Garrison
- David Walker
- Frederick Douglass
- Sojourner Truth

THE LIBERATOR.

VOL. L. WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 21.]
BOSTON, MASSACHUSETTS. WEDNESDAY, MAY 21, 1851.

THE LIBERATOR
AT NO. 15, NASSAULT HALL.
Wm. Lloyd Garrison, Editor.
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WALKER'S APPEAL, IN FOUR ARTICLES;

TOGETHER WITH
A PREAMBLE,

TO THE
COLOURED CITIZENS OF THE WORLD,

BUT IN PARTICULAR, AND VERY EXPRESSLY, TO THOSE OF

THE UNITED STATES OF AMERICA,

WRITTEN IN BOSTON, STATE OF MASSACHUSETTS,
SEPTEMBER 29, 1829.

THIRD AND LAST EDITION,
WITH ADDITIONAL NOTES, CORRECTIONS, &c.

Boston:

REVISED AND PUBLISHED BY DAVID WALKER.



Frederick Douglass
Narrative of the Life of
Frederick Douglass

OXFORD WORLD'S CLASSICS

NORTH STAR
THE QUALITY OF THE CIGARS IS GUARANTEED.
ROCHESTER, N. Y., FRIDAY, FEBRUARY 22, 1850.

THIRD-EIGHT CIGARETTES.
The quality of the cigars is guaranteed. The cigars are made of the finest tobacco and are of a superior quality. They are sold at a low price and are very popular among the people of this city.

The Abolitionist Crusade

- “I will be as harsh as truth, and uncompromising as justice... I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard.” Garrison, *The Liberator*
- “the Constitution is a ‘covenant with death and an agreement with hell.’” Garrison, *The Liberator*
- “The Whites have had us under them for more than three centuries, murdering, and treating us like brutes. They want us for their slaves, and think nothing of murdering us in order to subject us to that wretched condition – therefore, if there is an attempt made by us, kill or be killed.” Walker, *The Appeal*

The Abolitionist Crusade

- “Do you ask, then, ‘what has the North to do with slavery?’ I answer, cast out first the spirit of slavery from your own hearts, and then lend your aid to convert the South. Each one present here has a work to do, be his or her situation what I may, however limited their means, insignificant their supposed influence. The great men of this country will not do this work; the church will never do it. A desire to please the world, to keep the favor of all parties and of all conditions, makes them dumb on this and every other unpopular subject.”
- Angelina Grimke, Philadelphia Speech, 1838

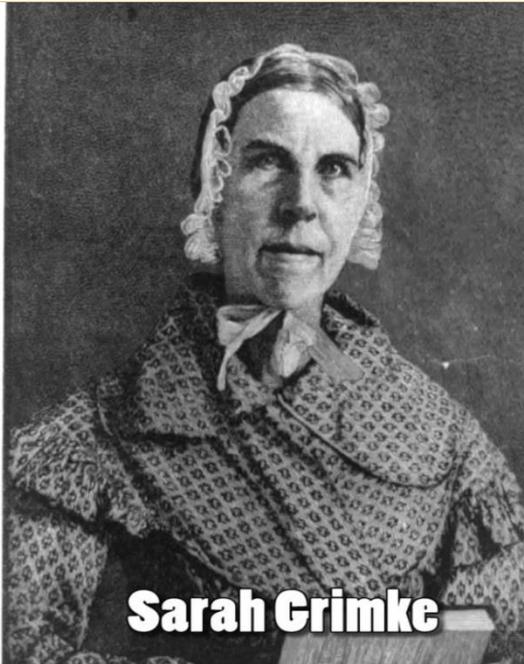
The Abolitionist Crusade

- Theodore Dwight Weld
- the Grimke sisters
- Harriet Beecher Stowe

The Abolitionist Crusade



Angelina Grimke



Sarah Grimke

**OH HI,
WE ARE AWESOME**

4



A is an Abolitionist—
A man who wants to free
The wretched slave—and give to all
An equal liberty.



B is a Brother with a skin
Of somewhat darker hue,
But in our Heavenly Father's sight,
He is as dear as you.

Slave Labor Systems

- Gang system – Upper South
 - Task system – Deep South – communities
 - **Plantation Hierarchy**
 - 1. Owner/master
 - 2. Overseer – white, salaried, manager, quotas assigned
 - 3. Driver – slave, punishment
 - 4. Slaves – field, house
 - 5. Others – poor whites, Irish immigrants
- 1840s, urban slaves

Slave Culture

- **Slave Codes** governed lives
- marriages not recog. by law
- no property ownership
- can't testify in court against a white person
- no contracts for labor

Slave Culture

□ Religion

□ 1. Combined African animism and Christianity

□ 2. Use of spirituals – obvious and secret

□ <http://www.pbs.org/black-culture/shows/list/underground-railroad/classroom/hidden-messages-spirituals/>

□ http://bento.cdn.pbs.org/hostedbento-prod/filer_public/Underground%20Railroad%20William%20Still/Classroom/Classroom_Coded%20Lyrics%20Worksheet%20Teacher%20Notes.pdf

Slave Culture

□ **Family Life**

□ 1. 1820s – natural reproduction

□ 2. marriage codes

□ 3. Deep South slave communities

Slave Culture

□ **Methods of Protest**

□ 1. Rebellion and escape

□ 2. Folk tales

□ 3. Slow pace of work, fake injury,
break equipment

□ 4. publish Slave Narratives

Slave Narratives

- Accounts of freed and former slaves either written or told and published
- Douglass' – best seller
- allowed former slaves to confront owners, expose slavery to world

Slave Narratives

□ **Impact**

- greatly increased membership in anti-slavery societies 1830s – 1850s

Life of Free Blacks

- formed many anti-sl. groups
- worked as day laborers
- 434,000 in north
- job discrim., segregated
- Divided – fear of slavery vs. abolitionist

A spiral-bound notebook with a light brown, textured cover. The spiral binding is on the left side. The text is centered on the page.

Antebellum Revivalism & Reform

Reform Movements – Jackson Era

- “common man” takes the lead in reforming various aspects of American society – democracy exemplified
- religion, temperance, public education, utopian experiments, women’s rights, abolition, prison reform, treatment of the mentally ill

“The Pursuit of Perfection”

**In
Antebellum America**

The Second Great Awakening

"Spiritual Reform From Within"
[Religious Revivalism]

Social Reforms & Redefining the
Ideal of Equality

Temperance

Asylum &
Prison Reform

Abolitionism

Women's
Rights

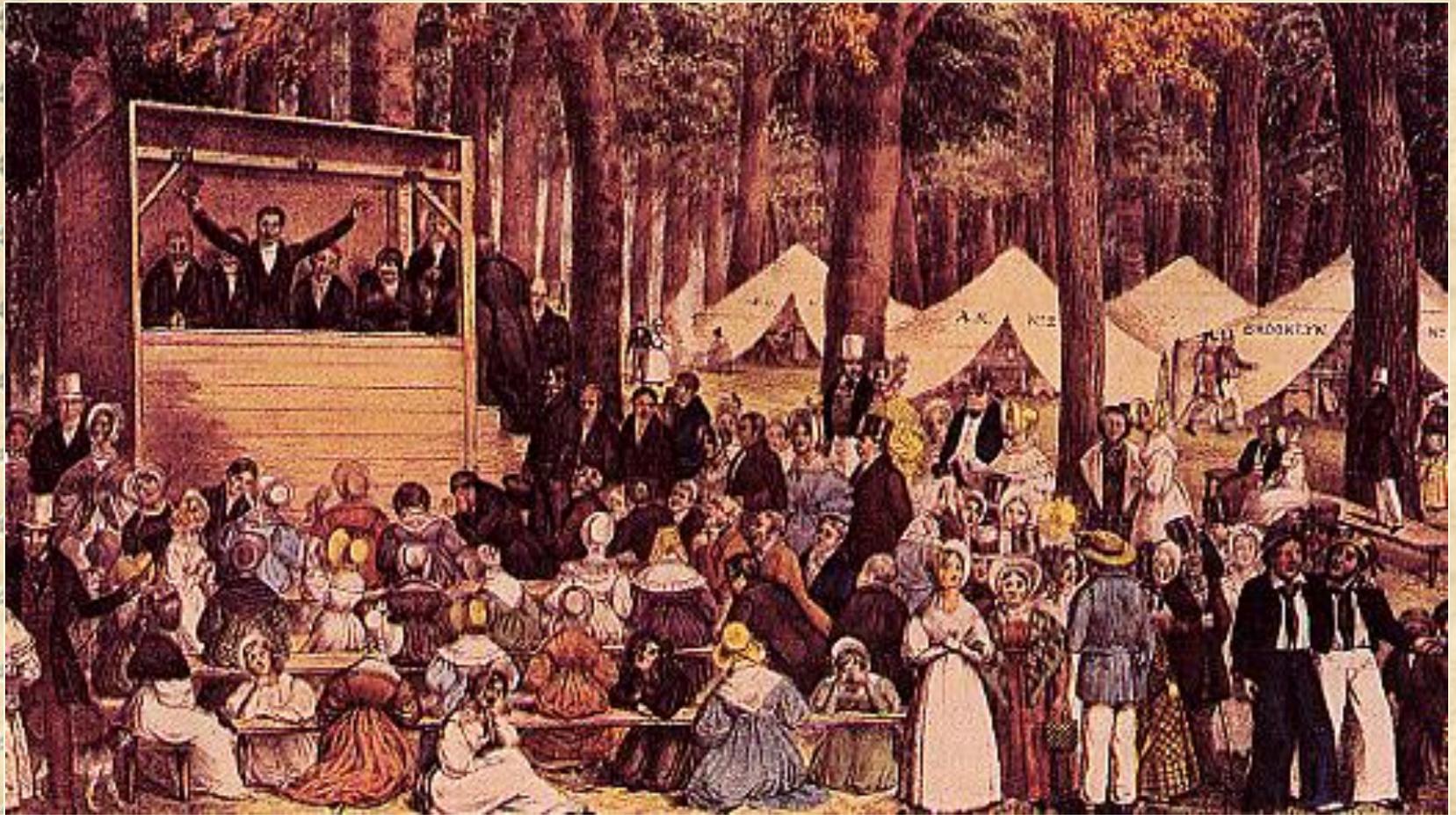
Education

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.

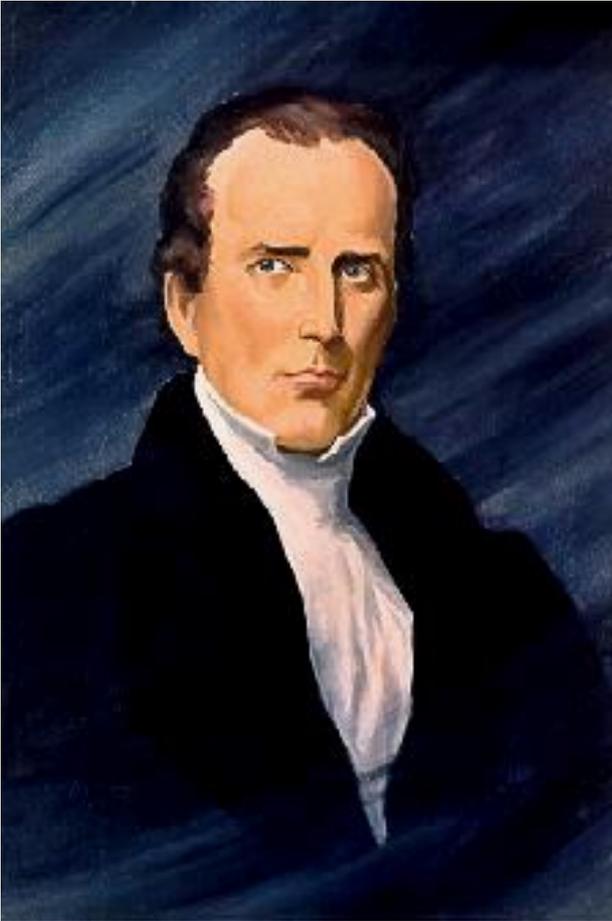
-- Alexis de Tocqueville, 1832

Second Great Awakening Revival Meeting



Charles G. Finney

(1792 – 1895)



**“soul-shaking”
conversion**

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.

Reform Movements – Jackson Era

- **1. The Second Great Awakening**
- **Charles G. Finney**
- preached earthly perfectionism, rejected predestination – toured the country – tent revivals
- inspired other reform movements

Reform Movements – Jackson Era

□ “When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation. Their hearts will be broken down and changed. Very often the most abandoned profligates are among the subjects. Harlots, and drunkards, and infidels, and all sorts of abandoned characters, are awakened and converted.” Charles G. Finney

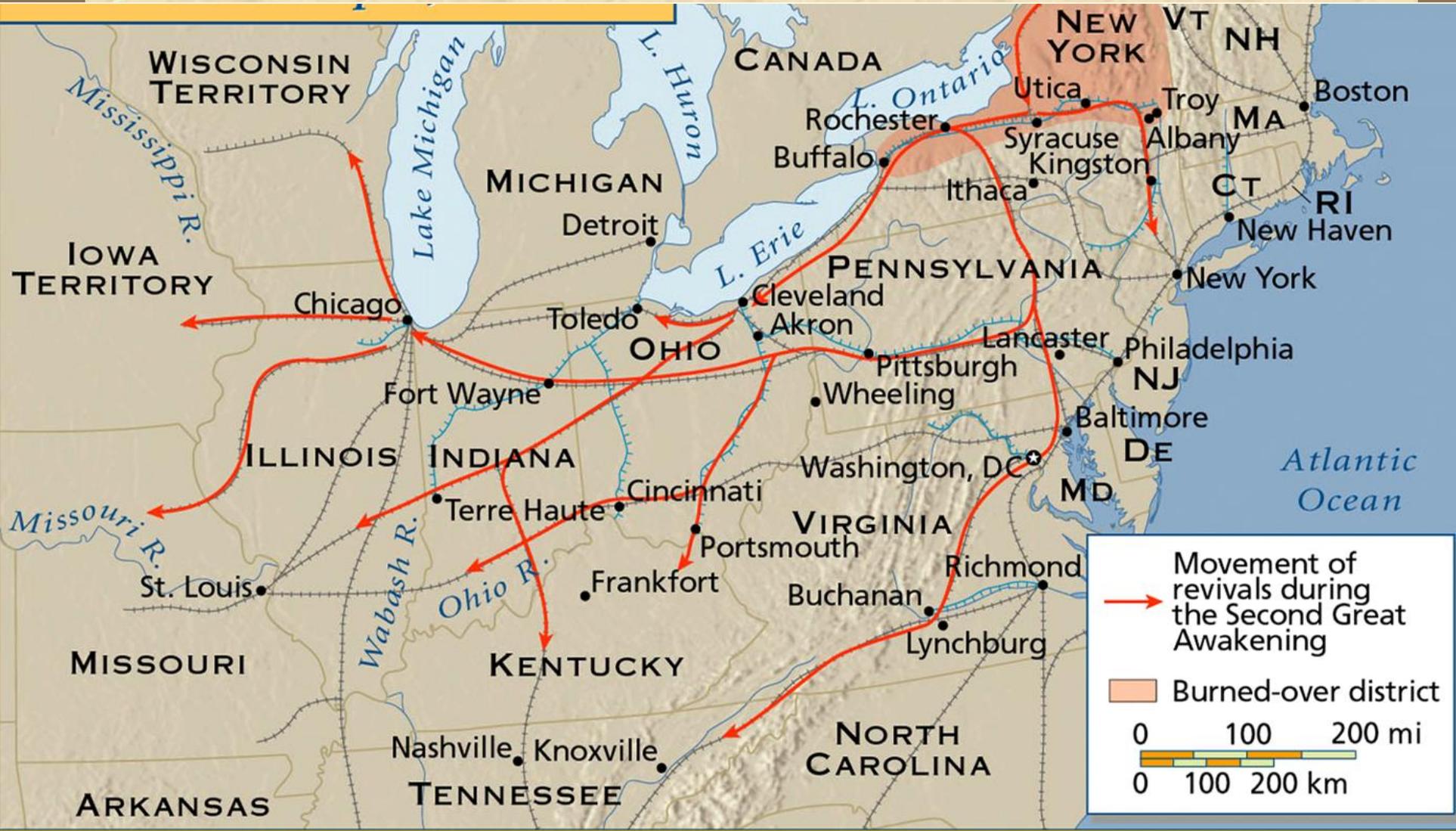
The "Burned-Over" District in Upstate



Reform Movements – Jackson Era

- **NY’s “Burned Over District”**
- Movement spreads all over U.S.
- **Peter Cartwright**
- most famous Methodist “circuit rider”

Revivals of the Second Great Awakening

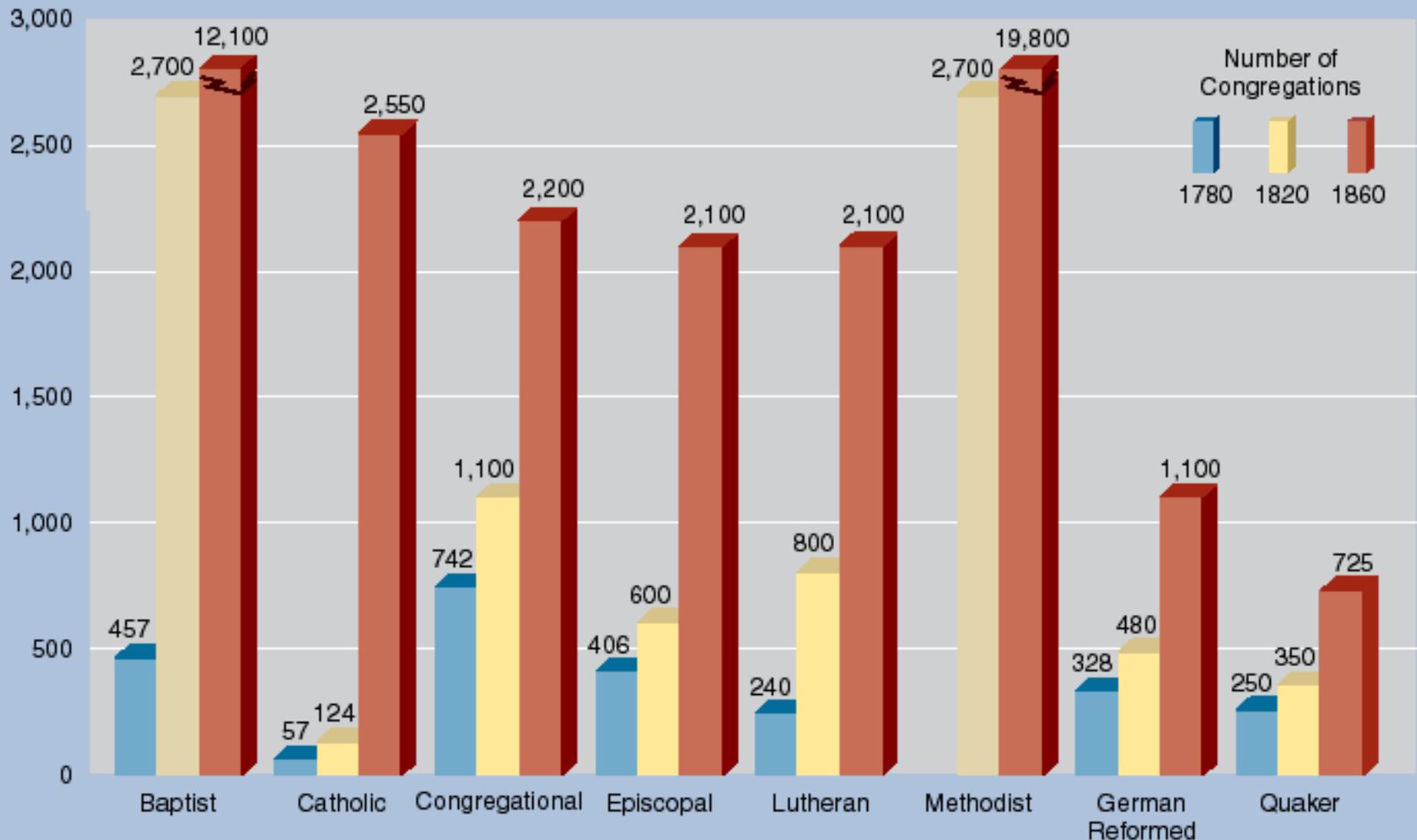


Reform Movements – Jackson Era

- Christianity splinters further
- Methodists and Baptists benefit the most
- Less prosperous rural (south and west) communities greatly affected
- Brought organized religion to the masses, not just to the elite
- absolutely democratic

Denominational Growth, 1780–1860

As this bar graph makes clear, the early nineteenth century was a time of explosive religious growth. What were the decades that saw the greatest growth? Which denominations expanded most quickly and which most slowly?



Reform Movements – Jackson Era

Smaller Outlying Religious Groups

- **The Mormons**

- Joseph Smith

- Accusations of polygamy

- Brigham Young

- The Mormon Trail

The Mormons

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



Joseph Smith
(1805-1844)

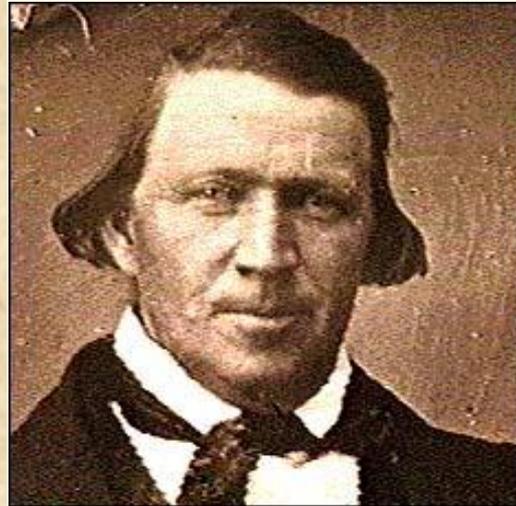
- ❖ 1823 --> *Golden Tablets*
- ❖ 1830 --> *Book of Mormon*
- ❖ 1844 --> murdered in Illinois

The Mormon Trail



The Mormons

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



Brigham Young
(1801-1877)

- ❖ Salt Lake City, UT 1846-47
- ❖ rebuffed Federal Army 1857

Reform Movements – Jackson Era

□ **The Shakers**

□ New York, 1770s – 1940s

□ Mother Ann Lee

□ Part religious group, part utopian society

□ Simplistic, communistic

Reform Movements – Jackson Era

- Celibacy, no marriage, carefully regulated child bearing rules
- aka United Society of Believers in Christ's Second Appearing

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.*

Shaker Simplicity & Utility



Reform Movements – Jackson Era

□ 2. Temperance

□ worked to limit alcoholic beverage consumption

□ “Demon” Rum – and other examples of temperance propaganda

□ Maine Law 1851 – Neal Dow



American Temperance Society





Oh! if that had been just twenty years ago, my neighbor
would not have died a drunkard, and I should not have been
rich with my children. — *The women of Nois.*

Annual Alcohol Consumption

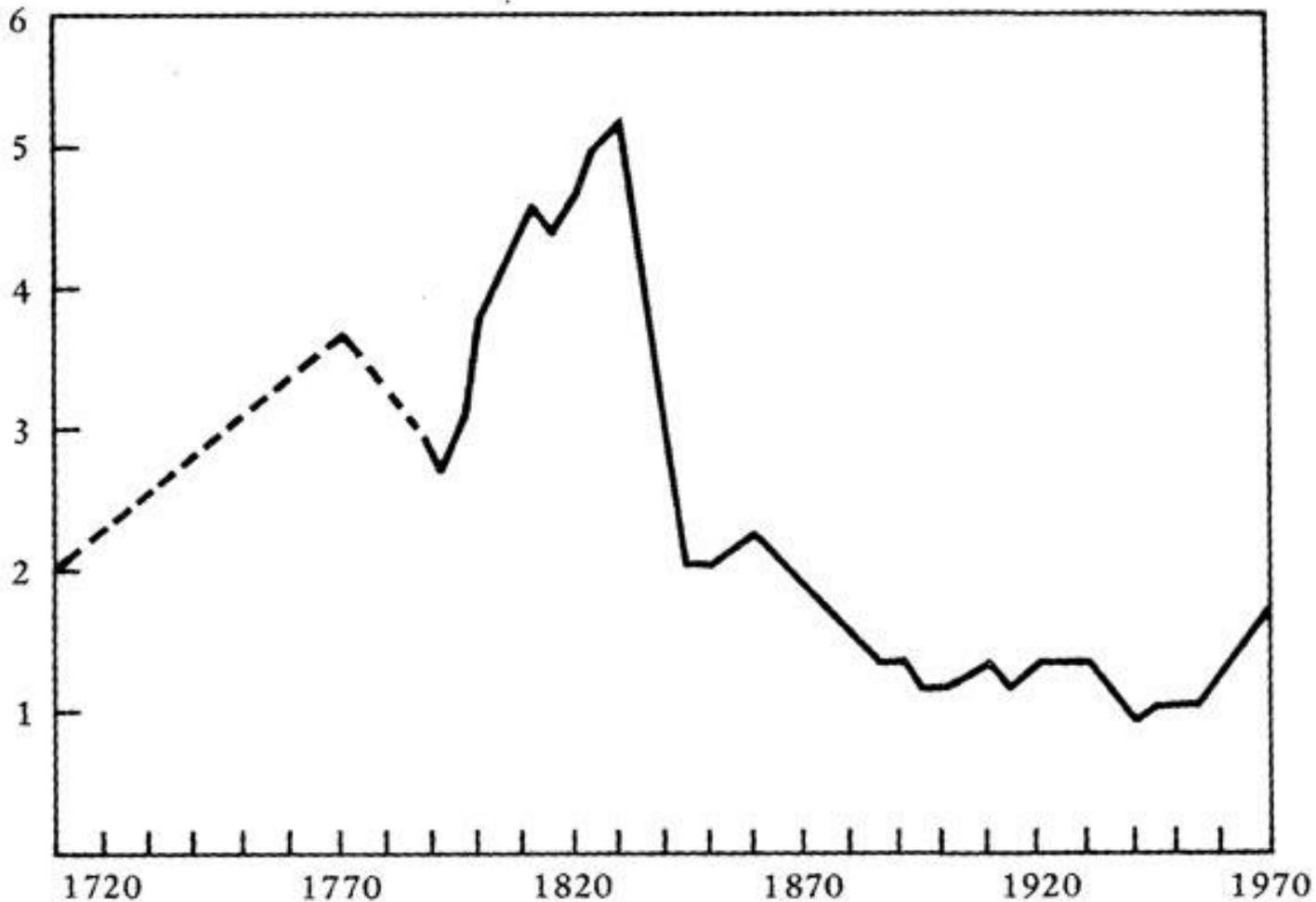
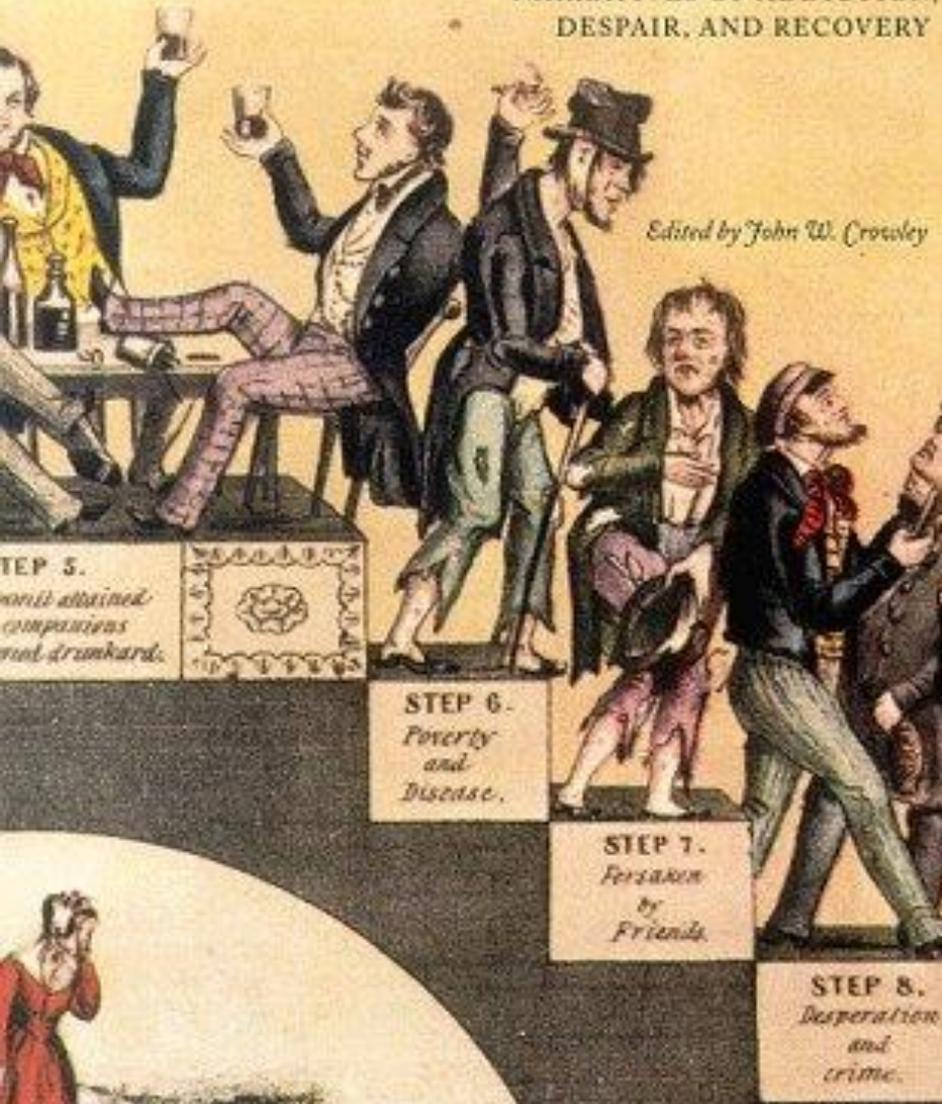


Chart 1.1. ANNUAL CONSUMPTION of DISTILLED SPIRITS (i.e., Rum, Whiskey, Gin, Brandy) per CAPITA, in U.S. GALLONS.

Drunkard's Progress

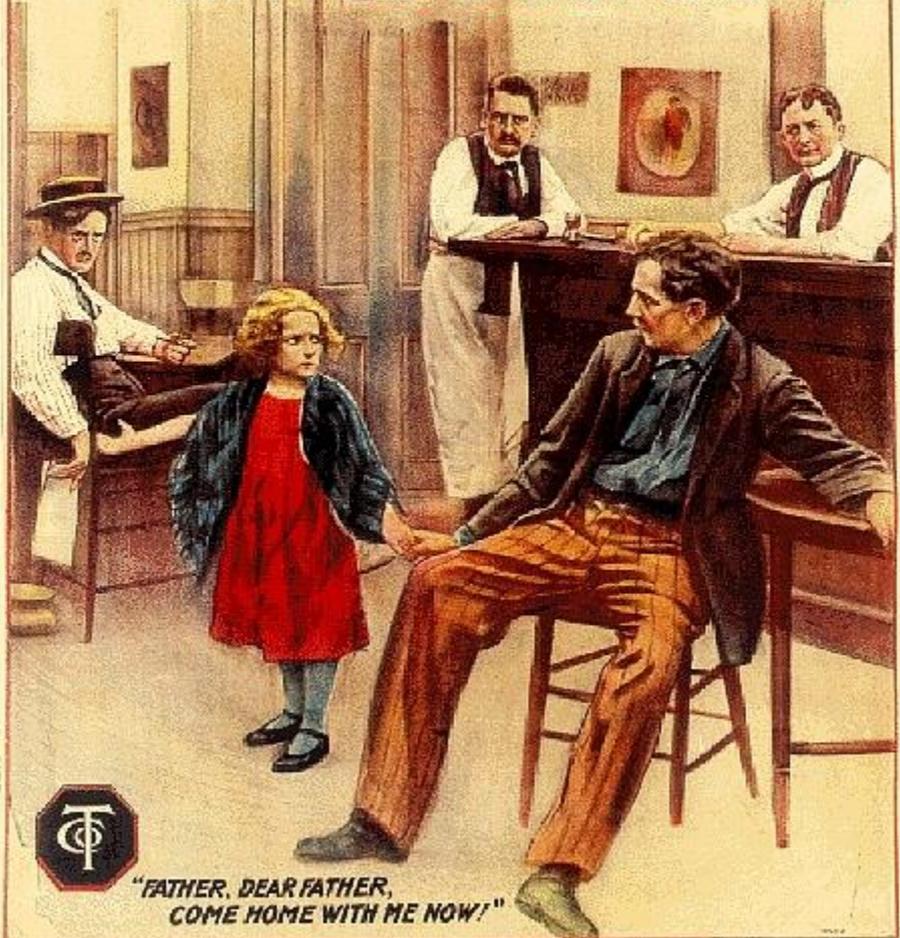
NARRATIVES OF ADDICTION,
DESPAIR, AND RECOVERY

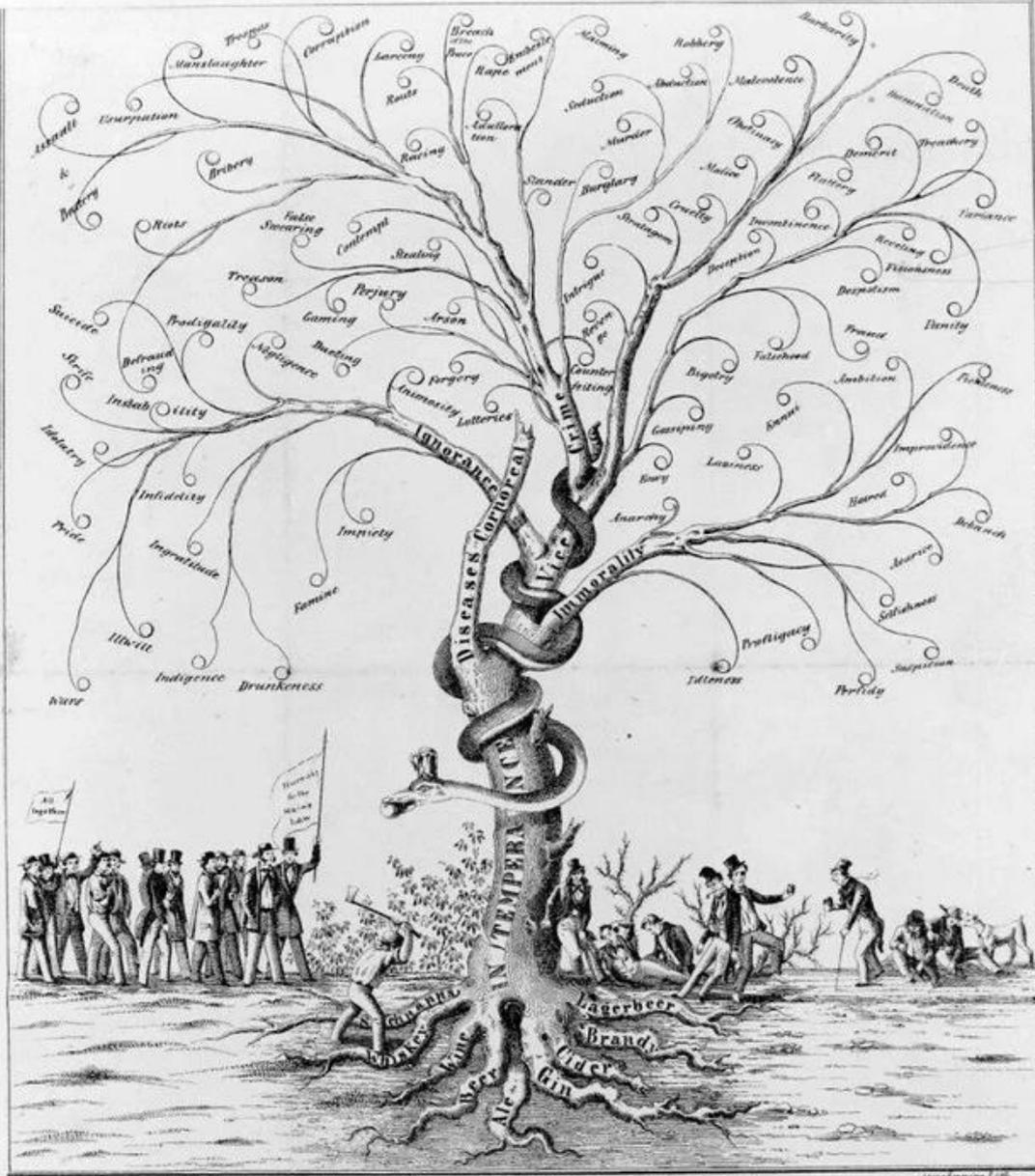
Edited by John W. Crowley



THANHOUSER

TEN NIGHTS IN A BAR ROOM





TREE OF INTEMPERANCE

BY A. D. FILLMORE.

Entered according to Act of Congress in the year 1855 by A. D. Fillmore in the Clerk's Office for the District Court of Ohio



STEP 1.
A glass with a friend.

STEP 2.
A glass to keep the cold out.

STEP 3.
A glass too much.

STEP 4.
Drunk and riotous.

STEP 5.
*The summit attained
Jolly companions
A confirmed drunkard.*

STEP 6.
Poverty and Disease.

STEP 7.
Forsaken by Friends.

STEP 8.
Desperation and crime.

STEP 9.
Death by suicide.



THE DRUNKARD'S PROGRESS - FROM THE FIRST GLASS TO THE GRAVE



STEP 1.
A glass with a friend.

STEP 2.
A glass to keep the cold out.

STEP 3.
A glass too much.

STEP 4.
Drunk and riotous.

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*The summit attained
Jolly companions
A confirmed drunkard.*

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Poverty and Disease.

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Forsaken by Friends.

STEP 8.
Desperation and crime.

STEP 9.
Death by suicide.

THE DRUNKARDS PROGRESS.
FROM THE FIRST GLASS TO THE GRAVE.

3. Women's Rights

“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!

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.

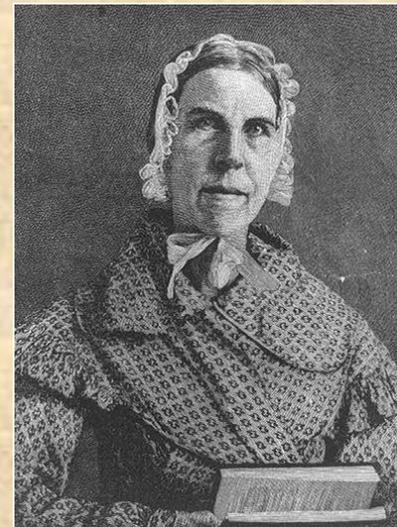
What It Would Be Like If Ladies Had Their Own Way!



- **Cult of Domesticity = Slavery**
- **The 2nd Great Awakening inspired women to improve society.**



Angelina Grimké



Sarah Grimké

Southern Abolitionists

- **London --> World Anti-Slavery Convention 1840**
- **heated debates over the role of women in the movement – many excluded**



Lucretia Mott



Elizabeth Cady Stanton

Reform Movements – Jackson Era

- Elizabeth Cady Stanton and Lucretia Mott
- **Seneca Falls Convention NY 1848**
- Declaration of Sentiments – “all men and women are created equal”

DECLARATION OF SENTIMENTS

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

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. Whenever any form of Government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves, by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

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 never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

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.

He has so framed the laws of divorce, as to what shall be the proper causes of divorce; in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women—the law, in all cases, going upon the false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration.

He closes against her all the avenues to wealth and distinction, which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education—all colleges being closed against her.

He allows her in Church as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.

He has created a false public sentiment, by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and her God.

He has endeavored, in every way that he could to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation,—in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of these United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and national Legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions, embracing every part of the country.

Firmly relying upon the final triumph of the Right and the True, we do this day affix our signatures to this declaration.

SIGNERS OF THE DECLARATION OF SENTIMENTS SENECA FALLS • NEW YORK • JULY 19-20 • 1848

Barker, Caroline	Drake, Julia Ann	Jones, John	Mirror, Mary S.	Ridley, Martha	Stebbins, Catharine F.
Barker, Eunice	Eaton, Harriet Cady	Jones, Lucy	Mosher, Phoebe	Schooley, Asaiah	Taylor, Sophronia
Barker, William G.	Foot, Elisha	King, Phoebe	Mosher, Sarah A.	Schooley, Margaret	Tewksbury, Betsey
Bonnel, Rachel D. (Mitchell)	Foot, Eunice Newton	Latham, Hannah J.	Mott, James	Scott, Deborah	Tillman, Samuel D.
Bunker, Joel D.	Fink, Mary Ann	Latham, Lovina	Mott, Lucretia	Segur, Antoinette E.	Underhill, Edward F.
Burroughs, William	Fuller, Cynthia	Leslie, Elizabeth	Mouni, Lydia	Seymour, Henry	Underhill, Martha
Capron, E.W.	Gibbs, Experience	Martin, Eliza	Faine, Catharine C.	Seymour, Henry W.	Vail, Mary E.
Chamberlain, Jacob P.	Gilbert, Mary	Martin, Mary	Palmer, Rhoda	Seymour, Malvina	Van Tassel, Isaac
Conklin, Elizabeth	Gidd, Lydia	Mathews, Delia	Phillips, Saron	Shaw, Catharine	Whitney, Sarah
Conklin, Mary	Hallowell, Sarah	Mathews, Dorothy	Pitcher, Sally	Shear, Stephen	Wilbur, Maria E.
Culvert, F.A.	Hallowell, Mary H.	Mathews, Jacob	Plant, Hannah	Sisson, Sarah	Williams, Justin
Davis, Cynthia	Haley, Henry	McClintock, Elizabeth W.	Porter, Ann	Smallbridge, Robert	Woods, Sarah R.
DeL, Thomas	Hollman, Sarah	McClintock, Mary	Post, Amy	Smith, Elizabeth D.	Woodward, Charlotte
Dell, William S.	Hoskins, Charles L.	McClintock, Mary Ann	Pryor, George W.	Smith, Sarah	Woodworth, S.E.
Doty, Elias J.	Hunt, Jane C.	McClintock, Thomas	Pryor, Margaret	Spalding, David	Wright, Martha C.
Doty, Susan R.	Hunt, Richard P.	Metcalf, Jonathan	Quinn, Susan	Spalding, Lucy	

Women's Rights Convention.

A Convention to discuss the social, civil and religious condition and rights of Woman, will be held in the Wesleyan Chapel, at Seneca Falls, N. Y., on Wednesday and Thursday the 19th and 20th of July current, commencing at 10 o'clock A. M.

During the first day, the meeting will be exclusively for Women, which all are earnestly invited to attend. The public generally are invited to be present on the second day, when LUCRETIA MOTT, of Philadelphia, and others both ladies and gentlemen, will address the Convention.

*This card was issued for the celebration
held at Seneca Falls in 1908 and
is added to this book by Harriet Beecher Stowe*

Our Roll of Honor

Containing all the
Signatures to the "Declaration of Sentiments"
Set Forth by the First

Woman's Rights Convention,

held at
Seneca Falls, New York
July 19-20, 1848

LADIES:

Lucretia Mott
Harriet Cady Eaton
Margaret Pryor
Elizabeth Cady Stanton
Eunice Newton Foote
Mary Ann M'Clintock
Margaret Schooley
Martha C. Wright
Jane C. Hunt
Amy Post
Catherine F. Stebbins
Mary Ann Frink
Lydia Mount
Della Mathews
Catherine C. Paine
Elizabeth W. M'Clintock
Malvina Seymour
Phoebe Mosher
Catherine Shaw
Deborah Scott
Sarah Hallowell
Mary M'Clintock
Mary Gilbert

Sophronia Taylor
Cynthia Davis
Hannah Plant
Lucy Jones
Sarah Whitney
Mary H. Hallowell
Elizabeth Conklin
Sally Pitcher
Mary Conklin
Susan Quinn
Mary S. Mirrer
Phoebe King
Julia Ann Drake
Charlotte Woodward
Martha Underhill
Dorothy Mathews
Eunice Barker
Sarah R. Woods
Lydia Gild
Sarah Hoffman
Elizabeth Leslie
Martha Ridley

Rachel D. Bonnel
Betsey Tewksbury
Rhoda Palmer
Margaret Jenkins
Cynthia Fuller
Mary Martin
P. A. Culvert
Susan R. Doty
Rebecca Race
Sarah A. Mosher
Mary E. Vail
Lucy Spalding
Lovina Latham
Sarah Smith
Eliza Martin
Maria E. Wilbur
Elizabeth D. Smith
Caroline Barker
Ann Porter
Experience Gibbs
Antoinette E. Segur
Hannah J. Latham
Sarah Sisson

GENTLEMEN:

Richard P. Hunt
Samuel D. Tillman
Justin Williams
Elisha Foote
Frederick Douglass
Henry W. Seymour
Henry Seymour
David Spalding
William G. Barker
Elias J. Doty
John Jones

William S. Dell
James Mott
William Burroughs
Robert Smallidge
Jacob Mathews
Charles L. Hoskins
Thomas M'Clintock
Saron Phillips
Jacob P. Chamberlain
Jonathan Metcalf

Nathan J. Milliken
S. E. Woodworth
Edward F. Underhill
George W. Pryor
Joel Bunker
Isaac Van Tassel
Thomas Dell
E. W. Capron
Stephen Shear
Henry Hatley
Azariah Schooley

Seneca Falls, N. Y. 20, 1907

4. Educational Reform

Religious Training → Secular Education

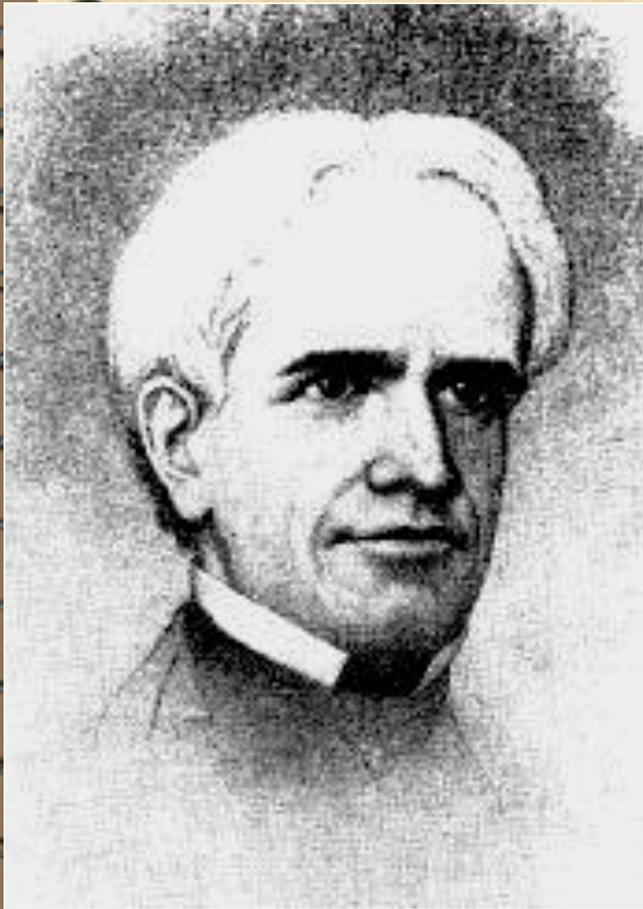
By 1860 every state offered free public education to whites

US had one of the highest global literacy rates.

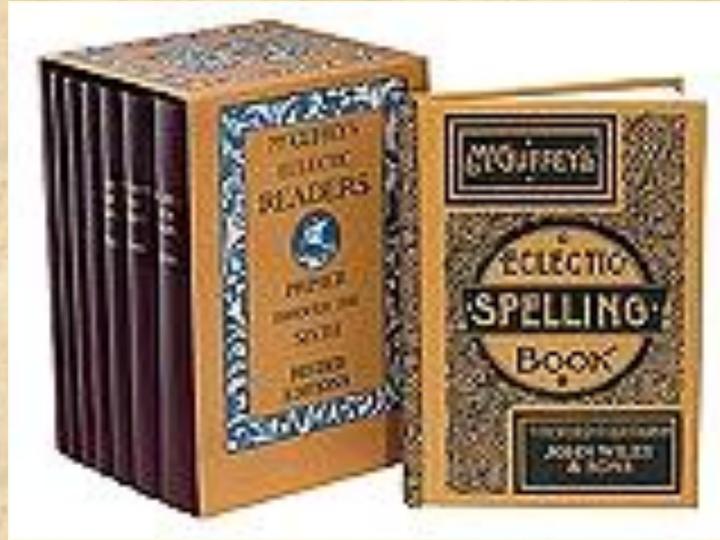
Horace Mann (1796-1859)

“Father of American Education”

- called for a national system of public education
- children should be “molded” into a state of perfection
- discouraged corporal punishment
- established state teacher-training programs

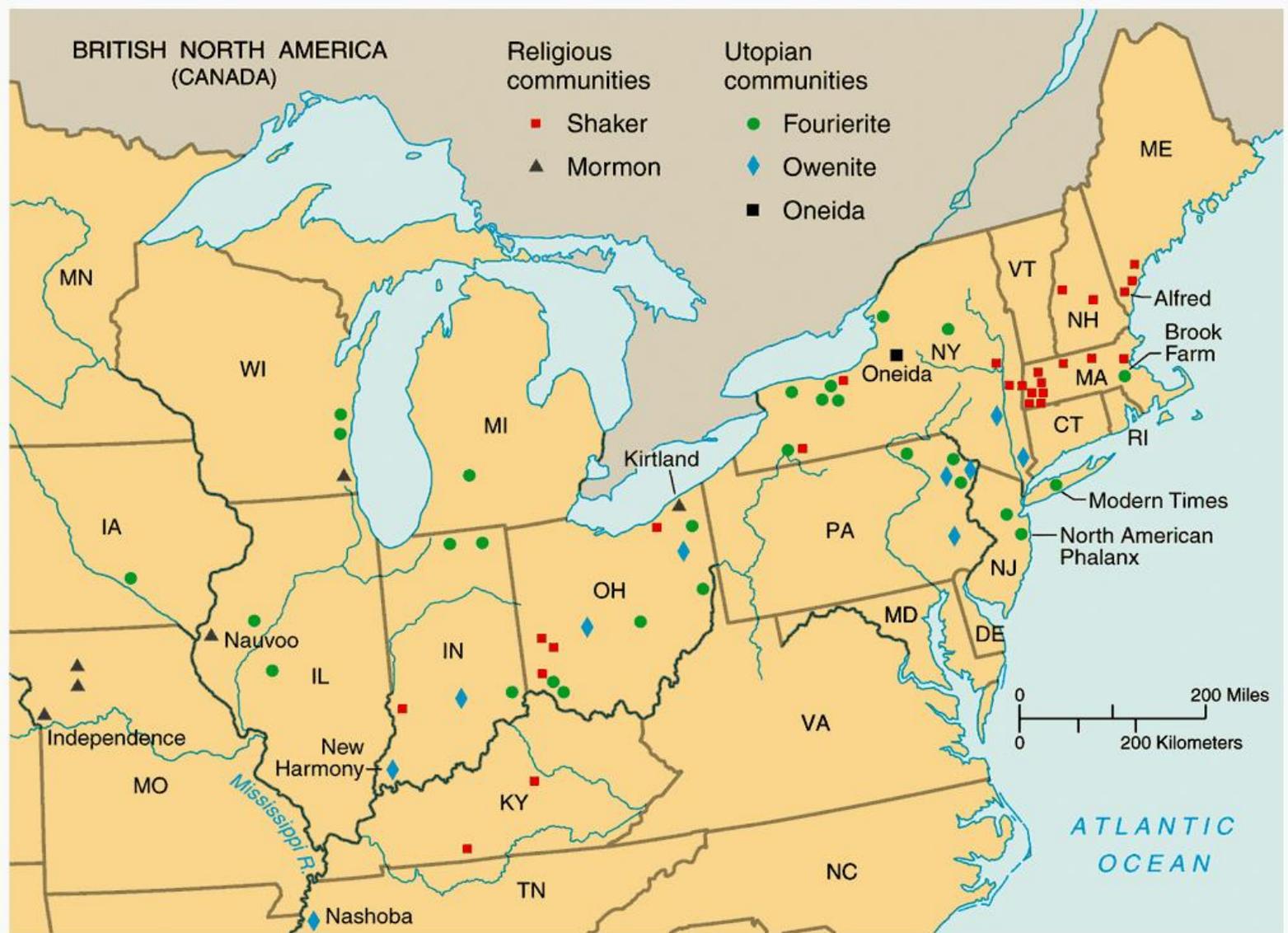


The McGuffey Reader



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

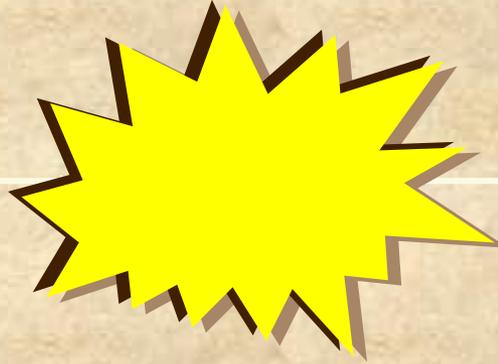
5. Utopian Communities



Secular Utopian Communities

(General Beliefs)

**Sacrifice
Individual
Freedom**

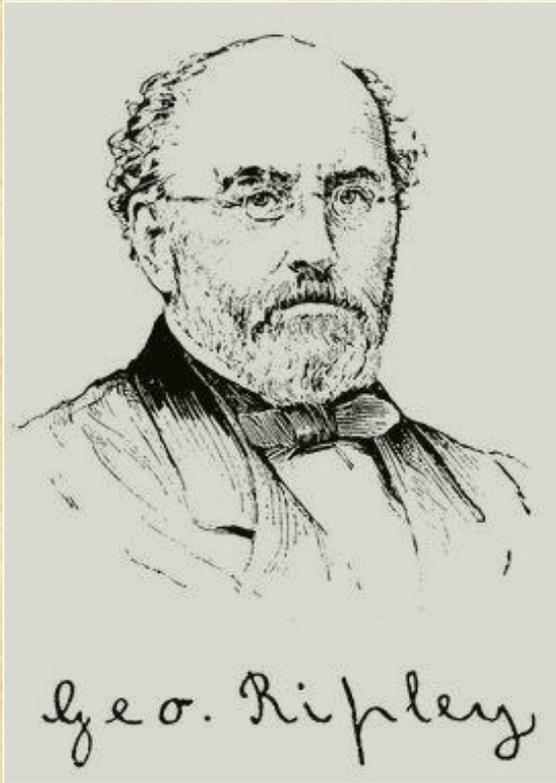


**Accept the
Demands
of
Community Life**

- Spontaneity
- self-fulfillment
- traditional male/female roles

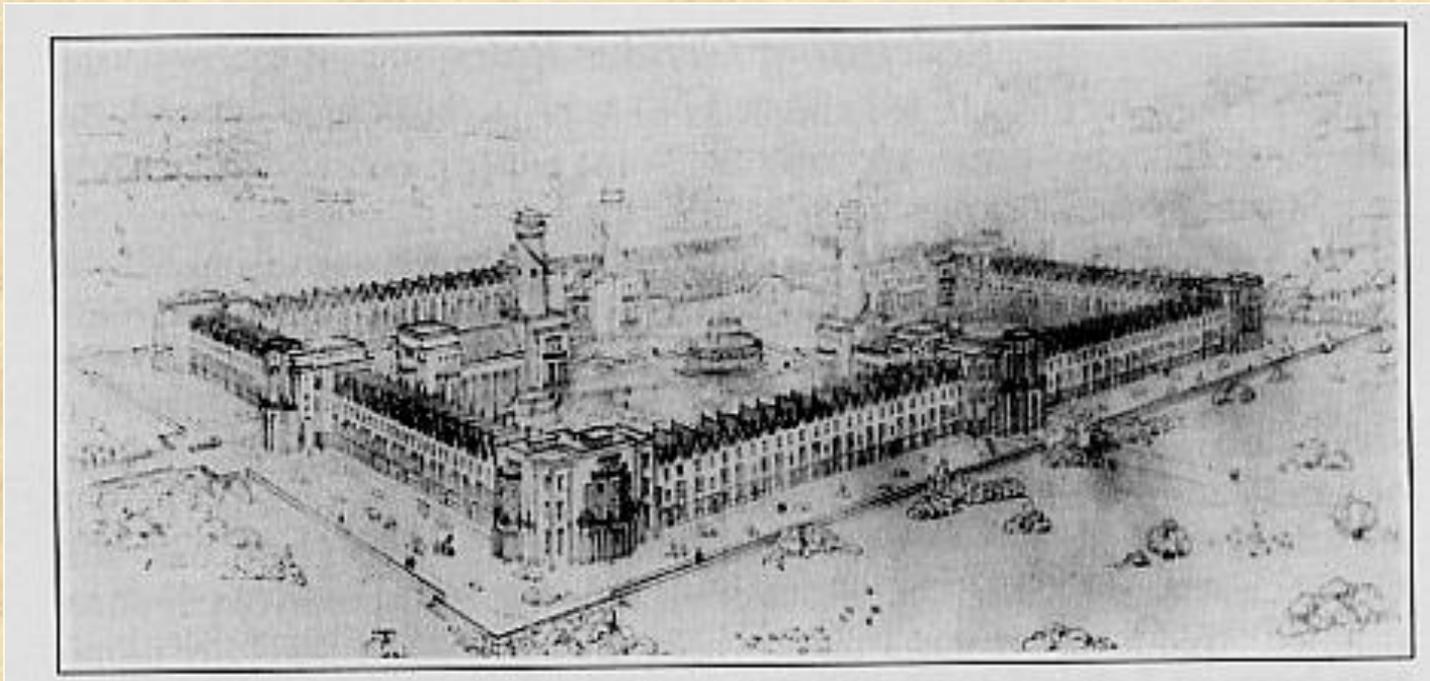
- Discipline
- organizational hierarchy
- "communistic"

George Ripley – Brook Farm



Brook Farm
West Roxbury, MA

Original Plans for New Harmony



New Harmony in 1832

The Oneida Community

New York, 1848



John Humphrey Noyes
(1811-1886)

? believed 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."



HARRIET A. (HOLTON) NOYES



GEORGE CRAGIN



MARY E. (JOHNSON) CRAGIN

Reform Movements – Jackson Era

□ **6. Penitentiary Reform (Two Theories)**

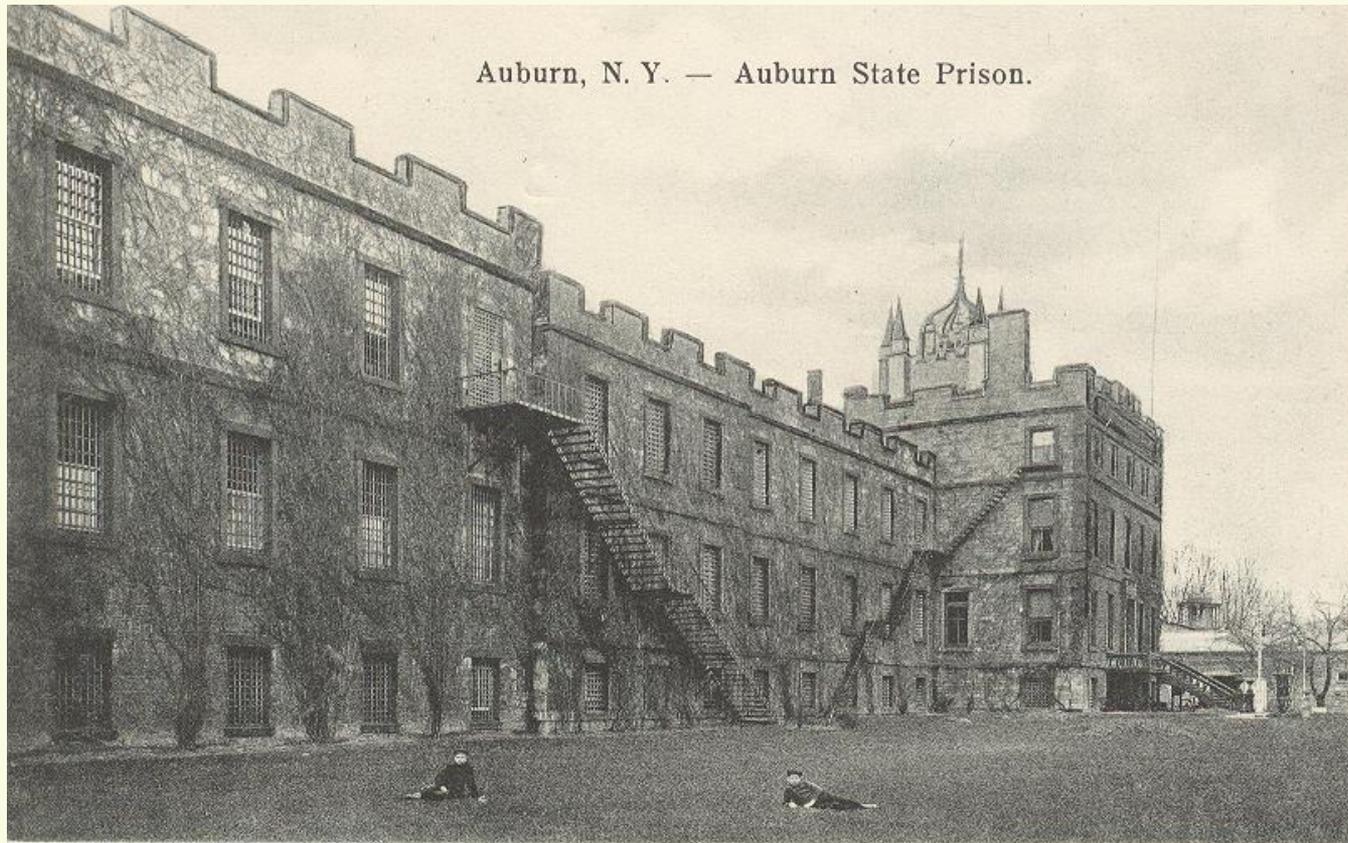
□ **Auburn system** – rehabilitation

□ **Pennsylvania system** – solitary confinement – see photos

□ **Dorothea Dix** – treatment of the mentally insane

□ <http://www.oboylephoto.com/esp/esp1-1.htm>

Reform Movements – Jackson Era



6. Penitentiary Reform

Dorothea Dix
(1802-1887)



VOICE FOR THE MAD
The Life of Dorothea Dix

DAVID GOLLAHER

R1-5/7

□ **"I proceed, gentlemen, to call your attention to the present state of insane persons confined within the commonwealth; in cages, closets, cellars, stalls, pens; chained, naked, beaten with rods, and lashed into obedience."**

Dorothea Dix

7. Literature

❑ Transcendentalism

❑ Influenced by Puritanism, deism, perfectionism

❑ “Transcend” the limits of intellect and allow the emotions, the SOUL, to create an original relationship with the Universe.

❑ Proclaimed the infinite spiritual capacity of ordinary people

Transcendentalist Intellectuals/Writers

Concord, MA

Ralph Waldo
Emerson

Nature
(1832)

Self-Reliance
(1841)

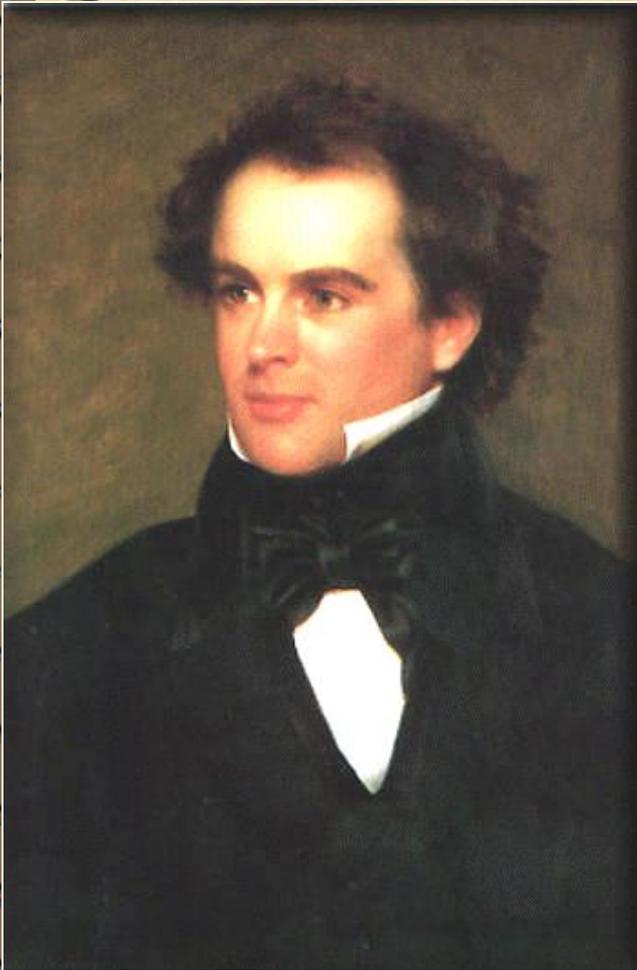
"The American
Scholar" (1837)

Henry David
Thoreau

Walden
(1854)

*Resistance to Civil
Disobedience*
(1849)

The Anti-Transcendentalist: Nathaniel Hawthorne (1804-1864)



- ❓ pursuit of the ideal led to a distorted view of human nature and possibilities:
 - * *The Blithedale Romance*

- ❓ accept the world as an imperfect place:
 - * *Scarlet Letter*
 - * *House of the Seven Gables*

Reform Movements – Jackson Era

□ ****Hudson River School**

□ Thomas Cole 1825 – began movement

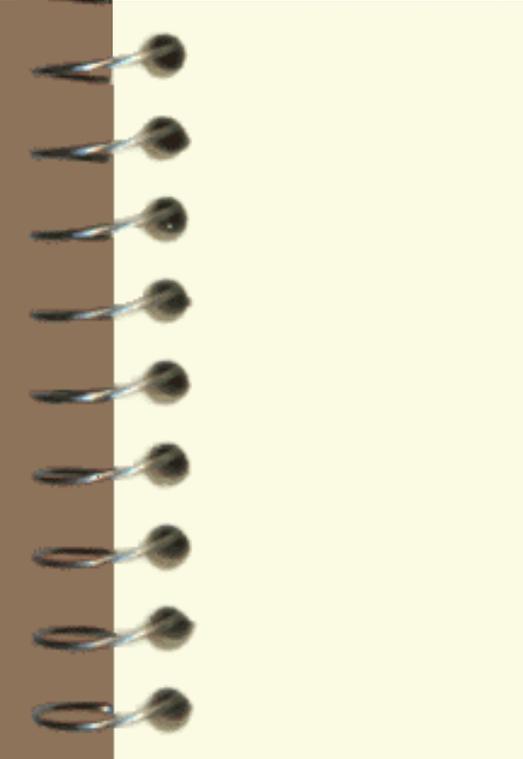
□ Albert Bierstadt



Thomas Cole

<http://www.wikiart.org/en/thomas-cole/landscape-with-figures-a-scene-from-the-last-of-the-mohicans-1826#close>

Albert Bierstadt



Test Format: MC and SA

- **Multiple Choice** – 23, 3.5 pts each – all have a prompt
- 1 question will just a need brief answer – kind of fill-in-the-blank(ish) – 3.5 pts
- **Short Answer:** answer 1 of 2 (15pts)
- National Issues: westward expansion after the War of 1812, American System, Monroe Doctrine
- Sectional Issues: Missouri Compromise, Nullification Crisis, Turner Rebellion

Test Format: MC and SA

- **Study:** notes based on review guide
- **Study:** the above short answer clues, War of 1812, Jackson's bank veto, the American System, abolition, women's rights, the Monroe Doctrine, Second Great Awakening
- Tomorrow in class – Q&A, study period, new stuff (*just in case you're thinking yay free period*)

Reform Movements – Jackson Era

□ DBQ

□ “To what extent did antebellum reform movements in the United States expand democratic ideals?”

□ Respond with respect to the years 1825-1850.

Reform Movements DBQ Notes

- Perfection – misunderstood and often confused as the same as democratic ideals
- Democratic ideals are not the same as the Democrat Party
- Intro – don't start with a list of reforms
- Context – Jackson – don't confuse the Era of the Common Man with Jackson creating it or supporting what the reformers were doing
- Don't start paragraphs with Document 1 says, Document 2 says.....
- Many of you chose three reform movements and three documents – you have limited yourself immediately
- Thesis – mostly very good and clear – a few of you took the alt view that the reforms did not demonstrate democratic ideals – mostly good with that but...
- When you made “perfectionism” the goal (an impossible thing) and said they failed to reach it, that's not really the point

Reform Movements DBQ Notes

- The goal of perfectionism was to improve people's lives, make better the less perfect, or bring rights and privileges to those who had none
- You can still argue that the movements came up short!
- References to TODAY are going to make my head explode
- I/we/our – same as above
- OI – done well, most got that point
- Documents – much better but still describe and then link to your thesis to get full “credit” for each of them you use
- Keep your thesis alive in each paragraph with each document
- Outside research is not necessary for any DBQ or other essay you write
- Doing the docs in order – the first reform, the next reform – they're all happening at the same time!
- 2nd Great Awakening helped spark many of them

DBQ Feedback – Revo War

- THESIS THESIS THESIS – MAKE CLEAR, OBVIOUS
- Context must do more than simply mention something – F&I War, salutary neglect, Nav Acts – how do these lead into the events in the time frame of the question.
- Seperate, Separate
- The colonist..... – which one?
- “Some may say.....
- Britian
- Recieved
- Lead, led
- Chronology!!
- Affected, effected, affects, effects
- Money paragraph must have at least one piece of supporting evidence – just mentioning another argument or point of view isn’t enough

DBQ Feedback – Revo War

- ❑ YOU MUST DO MORE THAN CITE THE DOCUMENTS
- ❑ Documents must be described AND analyzed (purpose, POV, intended audience **or** historical context) AND then tied to your thesis/argument – use those words. “The purpose of Adams’ statements (Doc 4) was to
- ❑ Reference the documents like this and only like this: (Doc 1)
- ❑ THE DOCS DO NOT SPEAK NOR DO THEY HAVE HUMAN EMOTIONS! When you use the document in a sentence such as: Document 7 encouraged the Americans should move forward with the war. – it is not the document talking, it is Thomas Paine.
- ❑ So – Thomas Paine encouraged the Americans should move forward with the war (Doc 7).

DBQ Feedback – Revo War

- Don't use I, we, our, us – EVER

- OI = OUTSIDE INFORMATION.
 - This should have been an easy point (6th box on the rubric)
 - So many people completely ignored the actual Declaration of Independence which would count as OI
 - The point for OI must use something different than you used to establish context – see the rubric.