
Chapter 11

Religion and Reform

1820–1860

Teaching Resources

Chapter Instructional Objectives

After you have taught this chapter, your students should be able to answer the following questions:

1. How did the economic and political changes that accelerated in the 1820s and 1830s transform the way Americans thought about themselves and their society?
2. How and why did transcendentalists promote social reform?
3. Why did communal settlements increase during the mid-eighteenth century, and what were the objectives of their participants?
4. How and why did the public and private roles of women change between 1820 and 1860?
5. How and why did abolitionism become the dominant American reform movement?
6. What was the impact of antislavery activists on American society and politics?

Chapter Annotated Outline

I. Individualism

A. Ralph Waldo Emerson and Transcendentalism

1. The reform movement reflected the social conditions and intellectual currents of American life; Alexis de Tocqueville coined the word *individualism* to describe the condition and values of native-born white Americans.
2. Ralph Waldo Emerson of New England was the leading spokesman for **transcendentalism**.
3. English romantics and Unitarian radicals believed in an ideal world; to reach this deeper reality, people had to transcend the

rational ways in which they normally comprehended the world.

4. Emerson thought people were trapped in unquestioned and unexamined customs, institutions, and ways of thinking; remaking themselves depended on their discovery of their “original relation with Nature.”
 5. Emerson’s genius lay in his capacity to translate vague ideas into examples that made sense to ordinary middle-class Americans.
 6. Emerson believed that all nature was saturated with the presence of God, and he criticized the new industrial society, predicting that it would drain the nation’s spiritual energy.
 7. Emerson’s message reached hundreds of thousands of people through writings and through lectures on the Lyceum circuit.
 8. Emerson celebrated the individual who was liberated from social controls but remained a self-disciplined and responsible member of society.
- ##### B. Emerson’s Literary Influence
1. Emerson urged American writers to celebrate democracy and individual freedom and to find inspiration in the familiar.
 2. Henry David Thoreau heeded Emerson’s call and turned to nature for inspiration. In 1854 he published *Walden, or Life in the Woods*.
 3. Thoreau became an advocate for social nonconformity and civil disobedience against unjust laws, both of which he practiced.
 4. Margaret Fuller, also a writer, began a transcendental discussion group for elite Boston women and published *Woman in the Nineteenth Century*, which proclaimed that a “new era” was coming in the relations between men and women.

5. Fuller believed that women, like men, had a mystical relationship with God and that every woman deserved psychological and social independence.
 6. In 1855 Walt Whitman—a teacher, journalist, and publicist for the Democratic Party—published the first edition of *Leaves of Grass*, which recorded his attempts to pass a number of “invisible boundaries.”
 7. Whitman did not seek isolation but rather perfect communion with others; he celebrated democracy as well as himself, arguing that a poet could claim a profoundly intimate, mystical relationship with a mass audience.
 8. Nathaniel Hawthorne (*The Scarlet Letter*, 1850) and Herman Melville (*Moby-Dick*, 1851) addressed the opposition between individualism and social order, discipline, and responsibility.
 9. Of all of these writers, American readers preferred the more modest examples of individualism offered by Emerson, who made personal improvement through spiritual awareness and self-discipline seem possible.
- C. Brook Farm
1. Transcendentalists and other radical reformers created ideal communities called *utopias*. The most important was Brook Farm, founded in 1841, where members hoped to develop their minds and souls and then uplift society.
 2. The intellectual life at the farm was electric; all the major transcendentalists were residents or frequent visitors.
 3. Brook Farmers supported themselves by selling goods from their farm but organized their farming so that they remained independent of the market cycles.
 4. Brook Farm failed financially, and after a fire in 1846 the organizers disbanded and sold the farm.
 5. The transcendentalists abandoned their attempts to fashion a new social organization, yet their passion for individual freedom and social progress lived on in the movement to abolish slavery.
- II. Rural Communalism and Urban Popular Culture
- A. Mother Ann Lee and the Shakers
1. Led by “Mother” Ann Lee Stanley, the Shakers were the first successful American communal movement.
 2. The Shakers accepted the common ownership of property and a strict government by the church and pledged to abstain from alcohol, tobacco, politics, and war.
 3. Shakers believed that God was both male and female, but they eliminated marriage and were committed to a life of celibacy.
 4. Beginning in 1787 the Shakers founded twenty communities, mostly in New England, New York, and Ohio.
 5. Their agriculture and crafts, particularly furniture making, enabled most of the communities to become self-sustaining and even comfortable.
 6. Shaker communities attracted more than three thousand converts during the 1830s, with women outnumbering men more than two to one, and they welcomed blacks as well as whites.
 7. Because Shakers had no children of their own, they relied on conversion or adoption of orphans to replenish their numbers.
 8. The Shakers had virtually disappeared by the end of the nineteenth century.
- B. Arthur Brisbane and Fourierism
1. Charles Fourier, a French utopian reformer, devised an eight-stage theory of social evolution and predicted the decline of individualism and capitalism.
 2. Arthur Brisbane, Fourier’s disciple, believed that cooperative work groups called *phalanxes* would replace capitalist wage labor with **socialism** and liberate both men and women.
 3. Brisbane skillfully promoted Fourier’s ideas in his influential book *The Social Destiny of Man* (1840), through a regular column in the *New York Tribune*, and via hundreds of lectures.
 4. In the 1840s Brisbane and his followers started nearly 100 cooperative communities, but they could not support themselves and quickly collapsed because of internal disputes over work responsibilities and social policies.
- C. John Humphrey Noyes and the Oneida Community
1. The minister John Humphrey Noyes set about creating a community that defined sexuality and gender roles in radically new ways.
 2. Noyes, who was inspired by the preaching of Charles Finney, was expelled from his Congregational Church and became a leader of “perfectionism.”

3. Perfectionists believed that the Second Coming of Christ had already occurred and that people could therefore aspire to perfection in their earthly lives and attain complete freedom from sin.
 4. Noyes and his followers embraced complex marriage—all the members of the community being married to one another.
 5. Noyes sought to free women from being regarded as their husbands' property and to free them from endless childbearing and childrearing.
 6. Opposition to complex marriage in Noyes's hometown of Putney, Vermont, prompted him to move to Oneida, New York, in 1848.
 7. The Oneida community became financially self-sufficient when one of its members invented a steel animal trap, and others turned to silver manufacturing; the silver-making business survived into the twentieth century.
 8. The historical significance of the Shakers, the Fourierists, and Noyes and his followers is that they attempted to live their lives in what they conceived of as a more egalitarian social order and left their counter-cultural blueprints to posterity.
- D. Joseph Smith and the Mormon Experience
1. The Mormons aroused more hostility than did the Shakers and the Oneidians because the Mormons successfully attracted thousands of members to their controversial group.
 2. Founder Joseph Smith believed God had singled him out to receive a special revelation of divine truth—*The Book of Mormon*.
 3. Smith organized the Church of Jesus Christ of Latter-Day Saints; affirmed traditional patriarchal authority; encouraged hard work, saving of earnings, and entrepreneurship; and started a church-directed community intended to inspire moral perfection.
 4. The Mormons eventually settled in Nauvoo, Illinois, and became the largest utopian community in America.
 5. Resentment toward the Mormons turned to overt hostility when Smith refused to abide by some Illinois laws, asked that Nauvoo be turned into a separate federal territory, and then declared himself candidate for president.
 6. Smith believed in polygamy—having more than one wife at a time.
 7. In 1844 Smith was murdered in jail after being arrested for trying to create a Mormon colony in Mexico.
 8. Led by Brigham Young, the Mormons settled in the Great Salt Lake Valley and spread planned agricultural communities across present-day Utah (then part of Mexico).
 9. Mormons who did not support polygamy remained in the United States; led by Smith's son, they formed the Reorganized Church of Jesus Christ of Latter-Day Saints.
 10. The "Mormon War" was a bloodless encounter; President James Buchanan was afraid that if he tried to eliminate polygamy it might set a precedent that could be used to end slavery.
 11. Mormons in Utah and the Midwest succeeded because they reinvigorated the patriarchal family, endorsed private ownership of property, and accepted the entrepreneurial spirit of a market economy.
- E. Urban Popular Culture
1. As utopian reformers organized new communities on the land, rural migrants and foreign immigrants created a new culture in the cities.
 2. Between 1800 and 1840, America experienced a high rate of urban growth. By 1860 New York numbered 1 million residents. Urban growth generated a new urban culture.
 3. Young working class laborers, domestic servants, and factory operatives engaged in commercialized sex and serial monogamy while dressing in the latest fashion style, such as the "B'hoy" and the "Bowery Gal."
 4. Popular entertainment was another facet of the new urban culture, particularly in New York. Blood sports, performances of Shakespeare, and museums run by P.T. Barnum were popular attractions.
 5. The most important form of entertainment was blackface minstrelsy, a complex blend of racist caricature and social criticism in which white men masqueraded as African Americans. The shows reinforced white supremacy and class criticism of elite control of industry and politics.
 6. Many urban New Yorkers and northeasterners disdained German and Irish immigrants, particularly the Irish, and beginning in the 1830s created a violent and

political nativist movement in an attempt to halt their arrival.

III. Abolitionism

A. Black Social Thought, Uplift, Race Equality, Rebellion

1. Leading African Americans in the North advocated policies of social uplift; they encouraged free blacks to “elevate” themselves through education, temperance, moral discipline, and hard work and, by securing “respectability,” to assume a position of equality with the white citizenry.
2. Some whites felt threatened by this and in the mid-1820s led mob attacks against blacks.
3. In 1829 David Walker (“An Appeal . . . to the Colored Citizens”) justified slave rebellion, warning of a slave revolt if their freedom was delayed.
4. In 1830 African American activists called a national convention in Philadelphia. The delegates did not endorse Walker’s radical call for revolt but made collective equality for all blacks their fundamental demand. This new generation of African American leaders focused on “race-equality” rather than individual uplift and respectability.
5. As Walker called for a violent black rebellion in Boston, Nat Turner staged a bloody revolt in Southampton County, Virginia.
6. Turner, a slave, believed that he was chosen to carry Christ’s burden of suffering in a race war.
7. Turner’s men killed sixty whites in 1831; he hoped other slaves would rally to his cause, but few did, and they were dispersed by a white militia.
8. Vengeful whites began to take the lives of blacks at random, and Turner was captured and hanged.
9. Shaken by Turner’s Rebellion, the Virginia legislature debated a bill for emancipation and colonization, but the bill was rejected and the possibility that southern planters would legislate an end to slavery faded.
10. Southern states toughened their slave codes and prohibited anyone from teaching a slave to read.

B. Evangelical Abolitionism

1. A dedicated cadre of northern and mid-western evangelical whites launched a moral crusade to abolish slavery.
2. William Lloyd Garrison, an abolitionist leader, founded *The Liberator* in 1831 and spearheaded the formation of the New

England Anti-Slavery Society.

3. Garrison condemned the American Colonization Society, attacked the U.S. Constitution for its implicit acceptance of racial bondage, and demanded the immediate abolition of slavery.
 4. In 1834 Theodore Dwight Weld (*The Bible against Slavery*) inspired a group of students at Lane Theological Seminary in Cincinnati to form an antislavery society.
 5. Weld and Angelina and Sarah Grimké provided the abolitionist movement with a mass of evidence in *American Slavery as It Is: Testimony of a Thousand Witnesses*, which depicted the actual condition of slavery in the United States.
 6. In 1833 Weld, Garrison, and Arthur and Lewis Tappan, along with other delegates, established the American Anti-Slavery Society in Philadelphia.
 7. Women abolitionists quickly established their own organizations, such as the Philadelphia Female Anti-Slavery Society and the Anti-Slavery Conventions of American Women.
 8. The abolitionist leaders appealed to public opinion, assisted blacks who fled from slavery via the underground railroad, and sought support from legislators.
 9. Thousands of men and women were drawn to the abolitionist movement, including Ralph Waldo Emerson and Henry David Thoreau.
- #### C. Opposition and Internal Conflict
1. The abolitionist crusade won the wholehearted allegiance of only a small minority of Americans.
 2. Northern opponents of abolitionism often turned to violence, and southern whites reacted to it with fury, offering a reward for Garrison’s kidnapping.
 3. In 1835 Andrew Jackson asked Congress to restrict the use of the mails by abolitionist groups; Congress did not comply, but the House adopted the notorious gag rule that automatically tabled any legislation about slavery.
 4. Abolitionists were divided among themselves over issues of gender; Garrison not only broadened his reform agenda to include pacifism and the abolition of prisons, but also to women’s rights when he demanded that the Society “emancipate” women from their servile positions and make them equal with men.

5. Garrison's opponents founded the American and Foreign Anti-Slavery Society.
 6. Some abolitionists turned to politics, establishing the Liberty Party and nominating James G. Birney for president in 1840; he won few votes.
 7. The very strength of abolitionism proved to be its undoing because its radical program aroused the hostility of a substantial majority of the white population.
- IV. The Women's Rights Movement
- A. Origins of the Women's Movement
1. During the American Revolution, the belief arose that women should limit their political role to that of "republican mothers" who would instruct "their sons in the principles of liberty and government." A woman should inhabit a "separate sphere" made up of her home and members of her family.
 2. Many middle-class women transcended these rigid boundaries by joining in the Second Great Awakening, through which they gained authority and influence over many areas of family life, including the timing of pregnancies.
 3. Some women used their newfound religious authority to increase their involvement outside the home, beginning with moral reform.
 4. The American Female Moral Reform Society, founded in 1834 and led by Lydia Finney, had as its goals ending prostitution, redeeming fallen women, and protecting single women from moral corruption.
 5. Women also tried to reform social institutions—almshouses, asylums, hospitals, and jails; Dorothea Dix was a leader in these efforts.
 6. Northern women supported the movement led by Horace Mann to increase the number of public elementary schools and improve their quality.
 7. Catharine Beecher, the intellectual leader of a new corps of women teachers, argued that women were the best qualified to instruct the young.
 8. By the 1850s most teachers were women, in part because of Beecher's arguments but also because women could be paid less than men.
- B. Abolitionist Women
1. Maria W. Stewart, a Garrisonian abolitionist and an African American, lectured to mixed audiences in the early 1830s; white women also began to deliver abolitionist lectures.
 2. Harriet Jacobs's *Incidents in the Life of a Slave Girl* and Harriet Beecher Stowe's *Uncle Tom's Cabin* (1852) graphically described the special horrors of slavery for women.
 3. A few women began to challenge the subordinate status of their sex; the most famous were Angelina and Sarah Grimké, who used Christian and Enlightenment principles to claim equal civic rights for women.
 4. By 1840 female abolitionists were asserting that traditional gender roles amounted to the "domestic slavery" of women.
 5. Drawn into public life by abolitionism, thousands of northern women had become firm advocates of greater rights not only for enslaved African Americans but also for themselves.
- C. The Program of Seneca Falls and Beyond
1. During the 1840s women's rights activists, often with support from affluent men, tried to strengthen the legal rights of married women; three states enacted Married Women's Property Acts between 1839 and 1845, and an 1848 New York statute gave woman full legal control over the property she brought to a marriage, which became the model for similar laws in fourteen other states.
 2. Elizabeth Cady Stanton and Lucretia Mott organized a gathering in Seneca Falls, New York, that outlined a coherent statement of women's equality.
 3. The Seneca Falls activists relied on the Declaration of Independence and repudiated the idea that the assignment of **separate spheres** for men and women was the natural order of society.
 4. In 1850 the first national women's rights convention began to hammer out a reform program and began a concerted campaign for more legal rights and to win the vote for women.
 5. Susan B. Anthony joined the women's rights movement and created a network of female political "captains" who lobbied state legislatures for women's rights.
 6. In 1860, New York granted women the right to collect and spend their own wages, to bring suit in court, and to control property they brought into their marriage in the event they became widows.

Key Terms

transcendentalism A nineteenth-century intellectual movement that posited the importance of an ideal world of mystical knowledge and harmony beyond the world of the senses. As articulated by Ralph Waldo Emerson and Henry David Thoreau, transcendentalism called for the critical examination of society and emphasized individuality, self-reliance, and nonconformity. (332)

socialism A theory of social and economic organization based on the common ownership of goods. Utopian socialists of the early nineteenth century envisioned small planned communities; later socialists campaigned for state ownership of railroads and large industries. (338)

separate spheres A term used by historians to describe the nineteenth-century view that men and women have different gender-defined characteristics and, consequently, that the sexes inhabit—and should inhabit—different social worlds. Men should dominate the public sphere of politics and economics, while women should manage the private spheres of home and family. In mid-nineteenth-century America, this cultural understanding was both sharply defined and hotly contested. (356)

Lecture Strategies

1. Write a lecture that focuses on the transcendentalists' elevation of the individual above tradition and conformity. Relate the transcendentalists' emphasis on individualism to the reduction of social hierarchy in American life during this period. Discuss the transcendentalists as an intellectual, ministerial class threatened by the increasing materialism, conformity, and commercialism of the new industrial order. Explain Thoreau's antiestablishment criticisms of society and his reverence for nature.
2. Write a biographical-centered lecture that focuses on how Walt Whitman embodied the new democratic spirit of his age. Explore Whitman's emphasis on the divinity of the individual, and show how it matched economic changes as more laborers began to work in factories. Explain how the end of the apprenticeship system made workers more mobile, with freedom to move between employers and locations, but less independent, as they depended on their employers for work and wages. Show how Whitman saw freedom and independence in the new industrial order and how he criticized those changes.
3. Write a lecture that focuses on utopian movements as part of antebellum social change. Explain

how these movements were rooted in criticisms of American society, especially of the new industrial order. Explore Brook Farm as a movement of intellectual elites who rejected the growing commercial emphasis of their age, valued intellectual activity for its own sake, and created a community focused on that activity. In contrast, discuss Mormonism, its popularity among disaffected young men, and its criticisms of mainstream society, industrialism, and individualism.

4. Students often find the Shakers and Oneidians peculiar. Write a lecture that explains how Shakers and Oneida residents attacked the current family structure and system of gender relations. Show how those groups criticized commercialism and individual profit seeking. Explore the membership of those communities, which on the whole did not attract intellectual elites as did Brook Farm. Explore women's roles in those communities. Discuss class relationships and leadership among utopians.
5. Write a lecture that explains how women's new position as guardians of morality had changed from their role in the colonial period. Show how this change grew out of the Industrial Revolution and the creation of a social role for middle-class women. Explore the complex relationship within women's reform movements between social control and benevolence. Explain how the objects of reform often were lower-class men and women. At the same time, discuss how temperance and moral reform represented attempts to help lower-class women and defend the home. Discuss how the woman suffrage movement was related to abolitionism.
6. Antebellum reformers were among the first groups to envision a role in social policy for both state and federal government. Write a lecture that discusses areas such as temperance, female moral reform, and antislavery. Explain how these movements complemented the American system of positive government action in the economic realm.
7. Write a lecture that traces how women came to articulate their political rights as a result of their involvement in reform. Show how women cited the republican ideals and documents of the Revolutionary era as promises. Point out how women's roles as moral arbiters became another basis for the women's movement. Explain what issues women considered the most important, emphasizing the critical nature of economic control of their own property. Expand this into a discussion of class

issues among farm women, mill girls, and middle-class women, noting their differing interests.

8. The lives of free African Americans in the North and West are rarely discussed. Write a lecture that describes the life and values of free African American communities. Explain the economic and political restrictions imposed on these communities, including laws that prohibited free blacks from entering many states. Show how some African Americans circumvented these restrictions. Explore the strength and power of this group as initiators of antislavery activity.

Reviewing the Text

These questions are from the textbook and follow each main section of the narrative. They are provided in the Computerized Test Bank with suggested responses, for your convenience.

Individualism (pp. 332–336)

1. What were the main beliefs of transcendentalism? How was transcendentalism an expression of the social changes sweeping nineteenth century society?
 - Transcendentalism was an intellectual movement rooted in New England Puritanism, in which young men and women questioned the Puritan constraints of their heritage. They believed in Romanticism, a European concept that rejected the ordered, rational world of the eighteenth-century Enlightenment in favor of capturing the passionate aspects of the human spirit.
 - Transcendentalism reflected major social changes brought by the industrial and market revolutions and the Second Great Awakening, which re-ordered the relationship between the individual and society. Rapid economic development and geographical expansion weakened many traditional institutions and social rules, enabling individuals to define morality themselves.
2. How does transcendentalism embody American individualism? What was the relationship between transcendentalism and social reform?
 - Transcendentalism empowered the individual to reject traditional social restraints but retain self-discipline and civic responsibility. The movement called on individuals to improve the self and society along moral lines, which made transcendentalism a powerful force for social reform. Emerson argued that the new market soci-

ety had diverted the nation's spiritual energies away from faith in Christianity, necessitating a reform movement to bring the nation closer to God.

Rural Communalism and Urban Popular Culture (pp. 336–347)

1. How do you explain the proliferation of rural utopian communities in the nineteenth century? What made some more successful than others? Why were gender relationships so prominent in their beliefs?
 - Farmers and artisans sought refuge and security during the seven-year economic downturn known as the Panic of 1837. Americans who were displaced as a result of the Industrial Revolution also wanted to create communes as symbols of social protest and experimentation during a time of fluid social change in the United States.
 - Some utopias became successful based on the charisma of a particular leader, the ability of the commune to generate adequate funding, and the tolerance of the local community of the utopia's existence.
 - Gender relationships were quite prominent since many of the communes viewed Christianity as central to their function. The social decay of America was connected to the lack of Christian values in society and the need to repudiate marriage and sexual pleasure in favor of celibacy and moral purity.
2. In what respects were the new cultures of the mid-nineteenth century—those of utopian communalists and of urban residents—different from the mainstream culture described in Chapters 8 and 9? How were they alike?
 - *Different:* The new cultures rejected traditional notions of Christianity and moral uplift in favor of more radical experiments in social living. They altered traditional notions of gender relations, clothing apparel, and sexual behavior.
 - *Similar:* Both new and mainstream cultures were shaped by the economic and social forces of the era, such as the Industrial Revolution, Market Revolution, Panic of 1837, and the Second Great Awakening. Both were dominated by Anglo-American youth who advocated individualism.

Abolitionism (pp. 347–355)

1. What were the origins of the abolitionist movement?

- Like other reform movements of the era, abolitionism drew on the religious energy and ideas generated by the Second Great Awakening. Early nineteenth century reformers argued that human bondage was contrary to republicanism and liberty. Abolitionists condemned slavery as a sin, and took it as their moral duty to end this violation of God's law.
2. How did black social thought change over the first half of the nineteenth century? What role did black activists play in the abolitionist movement?
 - Over time and in response to white violence, blacks increasingly called for violence to free African Americans from slavery.
 - Black activists like Frederick Douglass and David Walker were crucial in reminding white abolitionists of the horrors of slavery, and the necessity for black equality and the use of violence to end slavery. Black activists also argued for a strategy of social and moral uplift for poor free and enslaved blacks, which maintained the focus on black rights and not just an end to slavery. Black activists stimulated white violence, which kept abolitionism alive over time as a social movement.
 3. How did the abolitionists' proposals and methods differ from those of earlier antislavery movements (see Chapter 8)? Why did those proposals and methods arouse such hostility in the South and in the North?
 - Earlier antislavery movements were based more on republican values of liberty and equality. The abolitionist movement drew energy from the Second Great Awakening and the moral sin of slavery according to Christianity. As a moral sin, slavery needed immediate eradication, and not a slow phasing out over time.
 - Calls for immediate abolition conjured up images in the white mind of full black equality with whites in marriage and the law. High unemployment and racism in this slave-based nation combined to produce a violent backlash against those who called for immediate black equality. White northerners feared a loss of status and income; white southerners feared a slave insurrection.
- Desiring a stronger public role to improve society (as called on by the Second Great Awakening) and motivated by the women's rights movement, religious women viewed their gender as perfectly suited to helping the downtrodden in American society lead a more moral life attuned to the teachings of Christianity.
2. What were the principles and the goals of the women's rights movement? Why did they arouse intense opposition?
 - The women's rights movement strived to improve women's equality with men in sexual behavior, marriage rights, and public life. Women wanted a more active political and economic role in society.
 - Opposition occurred particularly from men, based on their traditional Christian notions of the separate duties or "spheres" for men and women. Patriarchy or male rule prevented women from realizing true equality. Some women resented women's rights advocates who appeared to claim superiority to other women.

Chapter Writing Assignments

These questions appear at the end of Chapter 11 in the textbook. They are provided in the Computerized Test Bank with suggested responses, for your convenience.

1. Did the era of reform increase or decrease the belief in and practice of liberty in American society?
 - The moral reform movement increased liberty in American society by increasing the level of religious and social diversity through rural communes and other social experiments, providing Americans with more choice. Reform movements, such as women's rights and the rise of abolitionism, combined with the rise of urban popular culture, represented an increase in freedom for women, blacks, and the urban poor in American society.
2. Explain the relationship between individualism and communalism as presented in the chapter. How were these movements related to the social and economic changes in America in the decades after 1820?
 - Individualism produced communalism as a movement in American society. Both were products of the industrial and market revolutions and the Second Great Awakening. The economic revolutions displaced American workers, created new forms of employment, and altered tradi-

The Women's Rights Movement (pp. 355–359)

1. Why did religious women like Mary Walker Ostram and the Grimké sisters become social reformers?

tional and preindustrial notions of work and the family. These changes fostered radical experiments in communal living as alternatives in a new industrial and capitalist order.

3. Explain the relationship between religion and reform in the decades from 1820 to 1860. Why did many religious people feel compelled to remake society? What was their motivation? How successful were they? Do you see any parallels with social movements today?

- The Second Great Awakening infused a greater Protestant religiosity into American society and culture. It was the now the religious responsibility of individuals to improve the morality of American society to achieve God's mission.
- Americans were successful at imposing reforms on society in the form of abolitionism, women's rights, and the reform of certain forms of moral vice, such as prostitution and alcoholism. No reforms were entirely successful, however.
- Some parallels exist today, such as the moral reform movement to halt violence and sexual behavior in the media, and anti-abortion advocates who argue for an increase in human morality to meet the expectations of the Judeo-Christian moral tradition.

4. What was the relationship between the abolitionist and women's rights movements?

- The movements reinforced one another. The Second Great Awakening politicized women as moral reformers of family and society. Women quickly entered into abolitionist circles, enabling them to further calls for women's rights and full equality in American society. Becoming an abolitionist enabled women to speak in public and to criticize the institutions of American society that denied them, as well as African Americans, full equality.

5. Why did women's issues suddenly become so prominent in American culture?

- The Second Great Awakening and the increasing prosperity of the white middle class, a result of the managerial and industrial revolutions, served to politicize women as the moral reformers of family and society. These events gave women more time at home to focus on family and its relationship to the larger social world. Women quickly entered into abolitionist circles, enabling them to further calls for women's rights and full equality with men in American society. As the moral reformers of the era, white middle-

class women sought to fix social ills, including heavy drinking by men, Sabbath breaking, and prostitution. In particular, the impact of these issues on women helped to popularize a feminist call for improving social problems.

Class Discussion Starters

1. Why do you think transcendentalism arose first in New England?

Possible answers

- a. Most of the country's colleges and educated ministers were situated in New England.
- b. There was extensive industrialization in New England, and the transcendentalists criticized industrial society.
- c. Liberal religion had progressed furthest in New England.
- d. Many transcendentalist leaders were reacting against the Puritan religious tradition, which was strongest in New England.

2. Why was the antislavery movement supported so strongly by many leading transcendentalists?

Possible answers

- a. Slavery conflicted with the transcendentalists' glorification of the individual.
- b. They were staunch northerners who disliked southern society.
- c. In their idealism, transcendentalists were critical of the exploitation of labor that underlay slavery.
- d. Slavery appeared to be a threat to free labor, and transcendentalists such as Whitman idealized the independent worker.

3. Why were utopian communities so attractive to Americans in the first half of the nineteenth century?

Possible answers

- a. Ideas spread by the Second Great Awakening, such as the perfectibility of human beings, inspired Americans to try to create perfect communities.
- b. The individualism and idealism of the era led many people to believe they could change society by setting an example.
- c. Many people were appalled by the growing materialism of society and wanted to live in com-

munities where profit was not the most important motive.

d. Industrialization and impersonal relations between employers and labor had fragmented traditional ties, and many people wanted to live in a close community.

4. Why do you think so many utopian groups experimented with the relationship between the sexes?

Possible answers

- a. Women's role in society was changing dramatically.
- b. Utopian groups emphasized equality among individuals, including women and African Americans.
- c. Many utopian groups criticized private property and rejected traditional marriage for treating women like property.

5. Why were the Mormon communities in Utah so successful?

Possible answers

- a. Their religious faith gave them a shared mission.
- b. Their tight discipline kept the group together.
- c. Their geographical distance from other communities allowed Mormon leaders to enforce community standards.
- d. Communal work and innovative principles of communal water rights and irrigation helped Mormons to create successful agricultural communities.
- e. Mormons endorsed private ownership of property and accepted the entrepreneurial spirit of a market economy.

6. What differences did the women's movement make in women's lives?

Possible answers

- a. Property rights laws allowed some middle-class women to inherit wealth and gain a modicum of economic independence.
- b. Involvement in reform activities helped to establish networks among women and gave them crucial organization, mobilization, and communication skills that would lay the foundation for their fight for suffrage and increased political rights.

7. Why were plans for colonization and gradual emancipation more popular among whites than immediate abolition?

Possible answers

- a. Colonization appealed to racist whites who wanted to deport African Americans.
- b. Colonization soothed white laborers who feared competition for jobs.
- c. Gradual emancipation promised to compensate slave owners for lost income.
- d. Gradual emancipation appeared to be less of a challenge to property rights.

8. Why were white women attracted to abolitionism?

Possible answers

- a. They saw slavery as hostile to both black and white homes. It broke up slave families and permitted male slave owners to rape slave women, which posed a threat to their white wives and children.
- b. Women, experiencing their own political and economic limitations, identified with slaves.
- c. Antislavery activity gave women a forum for public involvement.
- d. Evangelical abolitionists appealed directly to the moral convictions of white women.

9. Do you think southerners believed that slavery was truly beneficial to African Americans, or did they justify slavery hypocritically in order to advance their own political and economic situation?

Possible answers

- a. Southerners truly believed in their racial superiority.
- b. Southerners felt that they had a paternalistic duty to take care of slaves, who they believed could not care for themselves.
- c. Southerners were terrified of slave rebellions and used this argument to convince themselves that slaves were happier and better off under slavery.
- d. Southerners knew it was wrong but, as guilty people often do, became defensive and resistant when accused of wrongdoing by anyone else.

10. Why do you think the antislavery movement split into so many factions in the 1830s and 1840s?

Possible answers

- a. Evangelical abolition emphasized absolute good and evil and did not lend itself to compromise.
- b. Abolitionists had varying ideas about how abolition should be achieved and about what rights, if any, should be conferred on the newly freed slaves.
- c. Many female abolitionists were pushing for woman suffrage as well, which was viewed as being too radical by some moderate members of the entire abolitionist movement and caused the movement to split.

Classroom Activities

1. Bring a document, an image, or series of images into class and generate a discussion about how the documents or images reveal themes or trends in U.S. history during the antebellum period. Ask students to look for patterns in the evidence before them, and to point out what information is both included and excluded from the document.
2. Divide the class into groups for a debate over women's rights, abolition, temperance, or any of the other reform movements of the era. You may wish to create three groups to frame these particular issues (pro, con, and neutral). The goals are for students to understand the perspective of the other groups and to comprehend the historical context that produced a particular reform movement.
3. Come to class as a character from the time period. Have the students ask you a series of questions based on who you are supposed to be and the social issues that occupy your time and energies. The goal is for students to understand more deeply a particular segment of the antebellum period, such as abolition or women's rights.

Working with Documents**COMPARING AMERICAN VOICES****Saving the Nation from Drink**
(p. 348)

1. What does Lincoln's address to the Washingtonians tell us about his general political philosophy?

- Lincoln was not a Jacksonian Democrat, but more of a Whig in his belief in the need to increase morality in American society. He also believed in republicanism, popular sovereignty, and freedom of choice as hallmarks of the Revolution of 1776.

2. Compare Lincoln's position to Beecher's. In what ways are they similar? How are they different?

- Both use morality as a reason to argue for temperance, and site the health and social problems inherent to massive drinking. But Beecher appears more evangelical in his tone and content, viewing drinking as a sin. Beecher calls for the outlawing of alcohol, whereas Lincoln argued for restraint, knowing that to order working-class men to give up drinking in the interest of morality would produce little success.

3. Where in these selections do you see the influence of the Second Great Awakening, especially the evangelical message of Charles Grandison Finney? Where do you see the influence of the Market Revolution and the middle-class values of the market economy? Do all of the selections take the same position concerning the role of government in regulating morality?

- The influence of the Second Great Awakening can be seen in the focus on the moral reasons to give up drinking. It was the practice of evangelical ministers such as Finney to infuse morality into American politics by promoting self-discipline and personal responsibility.
- The influence of the Market Revolution and middle-class values is clear in the emphasis on a work ethic, saving money, attending church, and producing wealth for family growth and formation. Americans needed to give up drinking to help develop the "boundless prosperity" of the United States.
- Each passage argues that the government must take a role in regulating morality. But the passages vary to the extent of how far government can go to shape the values of American people. The *American Temperance* magazine argues that only the law can stop people from drinking, but Lincoln argues that gentle moral persuasion is the best method since strong measures will alienate the intemperate. Beecher believes strongly in religious moral suasion reinforced by the state to halt drinking.

VOICES FROM ABROAD

The Mystical World of the Shakers (p. 337)

1. Why do you think the author—a visitor from England—was fascinated with the Shakers and their ceremonies?
 - As a foreigner and a believer in a more conservative brand of Protestantism, the English visitor was curious about the Shakers. Compared to America, there was a lack of religious diversity in England.
2. How might the episode with the Indians be explained? What was the policy of state and federal governments toward the Indians in the 1830s? Do you think that policy had any bearing on the Shakers' worship? Explain your answer.
 - The policy of federal and state governments was the removal of Indians through treaty or warfare. The Shakers felt sympathetic to the abused Indians, and used the Indian's plight as a focus for their religious outlet. The Indians also symbolized the plight of the downtrodden, justifying the importance and morality of the Shaker movement as a progressive force in American society.
3. How would you characterize the roles ascribed to men and women? Were the Shakers' ideas about gender typical of communal movements? Were their ideas more radical or more conservative than those of the society at large?
 - Men and women participated equally in the dance, but were separated quite often by physical space. The person in charge was a man. But Mother Ann controlled the entire proceedings as a symbolic figure. Both genders appeared to share power equally.
 - Shaker ideas were clearly more radical than the rest of society. Lee believed that she was an incarnation of Christ and that Adam and Eve had been banished from the Garden of Eden for sexual lust. The Shakers formed disciplined religious communities. Members embraced the common ownership of property, strict oversight of church leaders, and pledged to abstain from alcohol, tobacco, politics, and war. They also repudiated marriage and sexual pleasure.

Reading American Pictures

Looking for Clues in Art about Women's Lives (p. 344)

1. Study the applicants' clothing. How does their garb differ from that of the employer? Look carefully at their faces and posture. Does the expression on the face of the seated woman in the dark outfit suggest her anxiety about finding a position? And how do you interpret the attitude of the standing girl, facing outward, looking down?
 - Applicants wear dark, more conservative and simplistic clothing, almost like a uniform.
 - The seated woman appears properly seated, and is pensive and rigid, suggesting an upcoming job interview.
 - The women standing are upper-middle-class women. The woman looking down appears to be confident and visiting a place that is below her class level.
2. Suppose Burr had been painting in 1749, a century earlier. How would a wealthy village squire or a prosperous merchant go about hiring domestic help? What had changed over the decades? Why did an employer in 1849 need the services of a professional agent? What clues in the painting point to those changes?
 - A century earlier, a wealthy person would have used more informal means, such as word of mouth, to obtain a servant, and would not have used a professional service. The rate of unemployment as a result of the Industrial Revolution during the early 1800s had increased, the lack of farmland created surplus young men and women who flocked to cities to join the ranks of the industrial labor force, and the Second Great Awakening increased the moral focus of women at home, motivating employers to use a professional employment service to screen hired help for moral values. Clues in the painting include the high number of women in the room looking for work, and the conservative clothing worn by the women on the far right in contrast to the clothing of the elite women and professional man.
3. How did women applicants come to use the agent's services? What clues has the artist placed in the picture that suggest an answer?
 - A newspaper left on the floor, and a general sense of economic need, has brought the women to the agent's employment office.

Electronic Media

Web Sites

- *Early American Religion*
<http://www.vcu.edu/engweb/transcendentalism/>
<http://religiousmovements.lib.virginia.edu/>
These two sites examine transcendentalism and other American religious sects of the nineteenth century.
- *Africans in America*
www.pbs.org/wgbh/aia/part4/
This PBS site was produced in conjunction with the film by the same name, and contains resources on slavery and abolition.
- *Seneca Falls*
www.nps.gov/wori/home.htm.
The National Park Service Web site for the Seneca Falls convention and the women's rights movement.

Films

- *Not for Ourselves Alone: The Story of Elizabeth Cady Stanton and Susan B. Anthony* (2002, PBS documentary, 180 minutes)
Directed by Ken Burns, this documentary traces the intersection of the lives of two of the most important women's rights advocates in the nineteenth century.
- *Africans in America: America's Journey through Slavery* (1998, PBS documentary, 360 minutes)
Directed by Orlando Bagwell, this documentary closely examines the history of slavery and African Americans in the United States from 1619 to 1865.

Literature

- Henry David Thoreau, *Walden* (Princeton, NJ: Princeton University Press, 1971)
A classic account of the transcendentalist movement during the mid-nineteenth century.
- Harriet Beecher Stowe, *Uncle Tom's Cabin* (New York: Signet Classic, 1981)
One of the most important books written by a woman in the United States during the antebellum period, and an important primary source revealing the values and beliefs of the abolitionist movement.

Additional Bedford/St. Martin's Resources for Chapter 11

FOR INSTRUCTORS

Transparencies

The following maps and images from Chapter 11 are available as full-color acetates:

- “Pieties Quilt” by Maria Cadman Hubbard, 1848
- Map 11.1 Major Communal Experiments before 1860
- Map 11.2 The Mormon Trek, 1830–1848
- A Nineteenth-Century Job Interview
- Map 11.3 The Underground Railroad in the 1850s
- Map 11.4 Women and Anti-Slavery, 1837–1838

Instructor's Resource CD-ROM

The following maps, figures, and images from Chapter 11, as well as a chapter outline, are available on disc in both PowerPoint and jpeg formats:

- Map 11.1 Major Communal Experiments Before 1860
- Map 11.2 The Mormon Trek, 1830–1848
- Map 11.3 The Underground Railroad in the 1850s
- Map 11.4 Women and Anti-Slavery, 1837–1838
- Figure 11.1 Environment and Health: Heights of Native-born Men, by Year of Birth, 1710–1970
- Figure 11.2 The Surge in Immigration, 1842–1855
- “Pieties Quilt” by Maria Cadman Hubbard, 1848
- Bloomerism—An American Custom
- A Mormon Man and His Wives
- A Nineteenth-Century Job Interview
- A Call for Revolution
- The Complexities of Race

Using the Bedford Series with *America's History*, Sixth Edition

Available online at bedfordstmartins.com/usingseries, this guide offers practical suggestions for incorporating volumes from the Bedford Series in History and Culture into the U.S. History Survey. Relevant titles for Chapter 11 include

- *NARRATIVE OF THE LIFE OF FREDERICK DOUGLASS, AN AMERICAN SLAVE, WRITTEN BY HIMSELF*, Second Edition, Edited with an Introduction by David W. Blight, *Yale University*
- *William Lloyd Garrison and the Fight against Slavery: Selections from THE LIBERATOR*, Edited with an Introduction by William E. Cain, *Wellesley College*

- *THE CONFESSIONS OF NAT TURNER and Related Documents*, Edited with an Introduction by Kenneth S. Greenburg, *Suffolk University*

FOR STUDENTS

Documents to Accompany *America's History*

The following documents and illustrations are available in Chapter 11 of the companion reader by Melvin Yazawa, *University of New Mexico*:

1. Francis Wayland, *Obedience* (1831)
2. Henry David Thoreau, *Walden* (1854)
3. Rebecca Cox Jackson, *The Shakers* (1850)
4. John Humphrey Noyes, *Male Continenence* (1872)
5. Edward C. Clay, *Satirizing Free Blacks* (1829)
6. William Lloyd Garrison, *Commencement of The Liberator* (1831)
7. Frederick Douglass, *What to the Slave is the Fourth of July?* (1852)
8. *Slavery as It Exists* (1850)
9. Angelina E. Grimke, *Breaking Out of Women's Separate Sphere* (1838)
10. Elizabeth Cady Stanton, *Declaration of Sentiments and Resolutions* (1848)

Online Study Guide at bedfordstmartins.com/henretta

The Online Study Guide helps students synthesize the material from the text as well as practice the skills historians use to make sense of the past. The following map, visual, and documents activities are available for Chapter 11:

Map Activity

- Map 11.4 Women and Antislavery, 1837–1838

Visual Activity

- Reading American Pictures: *Looking for Clues in Art About Women's Lives*

Reading Historical Documents Activities

- Comparing American Voices: *Saving the Nation from Drink*
- Voices from Abroad: *The Mystical World of the Shakers*

Critical Thinking Modules at bedfordstmartins.com/historymodules

These online modules invite students to interpret maps, audio, visual, and textual sources centered on events covered in the U.S. history survey. Relevant modules for Chapter 11 include

- Voices from Slavery: The Letters of Hannah Valentine and Lethe Jackson, 1837–1838