

Jacksonian Reform & Culture Stations Plan

Table	Topic & Resources	Activity/Product
1	<p>**Second Great Awakening (Periodization)</p> <p>-6 Degrees of Separation from 1st to 2nd Great Awakenings</p>	<p>Students will collaboratively complete the worksheet on the contextualization & comparison of the Great Awakenings.</p>
2	<p>**Temperance Movement (Comparison Teetotalers vs. Partial POV)</p> <p>-Primary Sources</p>	<p>Students will read the summary, examine sources and place them on a 'spectrum' detailing the variety of stances on temperance at the time.</p> <p>They will complete an opinion paragraph about government regulation of drugs, alcohol, etc.</p>
3	<p>**Abolition Movement (Primary Sources)</p>	<p>Analyze Primary Sources from famous abolitionists. Create a substantive summarizing statement and compare viewpoints with Southerners' defenses of slavery.</p>
4	<p>**Women's Rights (Declaration of Sentiments & the idea of the 'Cult of Domesticity')</p>	<p>Declaration of Sentiments read as well as Catherine Beecher.</p> <p>Conclusions: Was female involvement in romantic reform movements in keeping with or a departure from the traditional role of women in America? Why or why not?</p>
5	<p>**Penitentiaries, Asylums, & Utopian Communities</p> <p>(What is a unifying theme of all three of the above?)</p>	<p>"Profiles" of Dorothea Dix, New Harmony, Auburn Penitentiary, Oneida examined</p> <p>Students fill in organizer chart with basic info</p> <p>Students write a well-structured paragraph explaining the unifying theme(s) behind utopian communities, Asylums, and Penitentiaries.</p>
6	<p>**Literature, Education & Art Forms (American Identity)</p> <p>Visual exhibit of what constituted "national culture"</p>	<p>*Students will examine visuals and literary excerpts such as McGuffey Reader, Hudson River School Painting, Webster Speller, Works of Hawthorne, Melville, Cooper, Thoreau, Emerson, Poe, Audubon.</p> <p>*After examining visuals and excerpts and brainstorming themes and recurring elements, students will write a description of what "American Culture" meant in creating American Identity from 1800-1848.</p>

STATION DEBRIEF DISCUSSION:

American reform movements between 1820 and 1860 reflected both pessimistic and optimistic views of human nature and society.

Analyze this statement with regard to the following reform movements:

Brainstorm ideas below!

a. Temperance

b. Abolition

c. Women's rights

d. Penitentiaries and asylums

e. Utopian communities

f. Education

g. Other ideas?

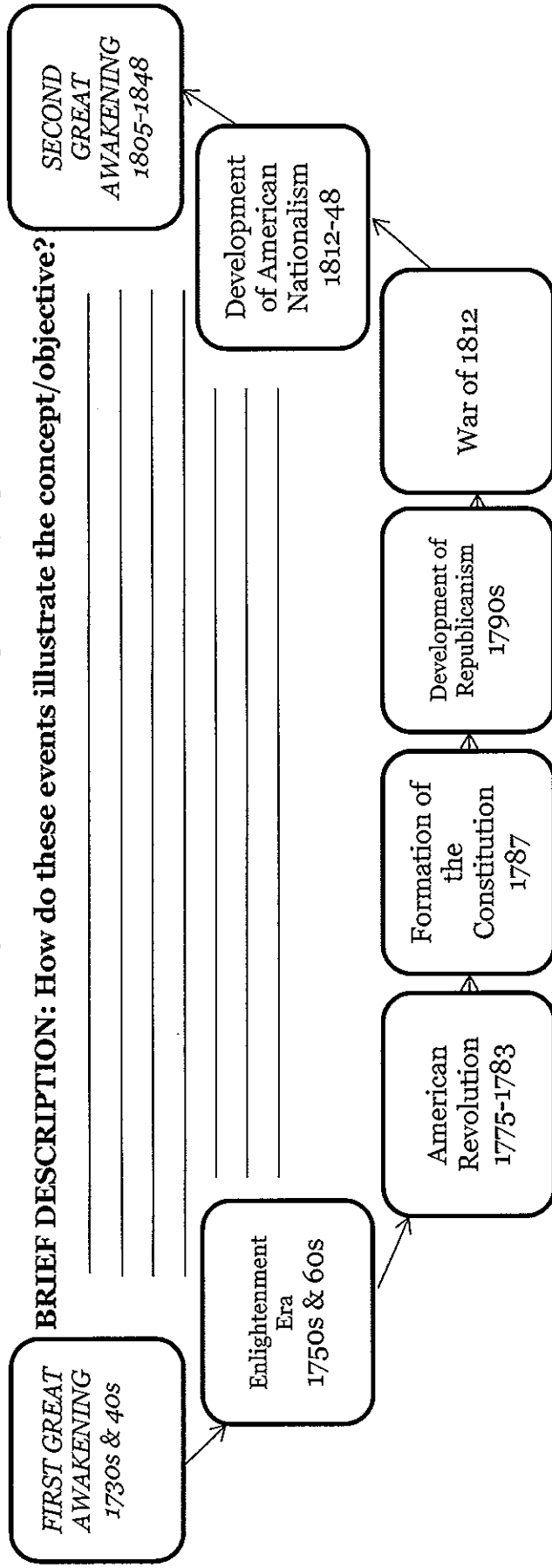
Six Degrees of Separation – Contextualization

Directions: Underneath the boxes below, write bullet points touching on the connections between the six events and their endpoints. After completing that task, write a brief statement (full sentences) that explains the relationship of the events to the Great Awakenings and the objective.

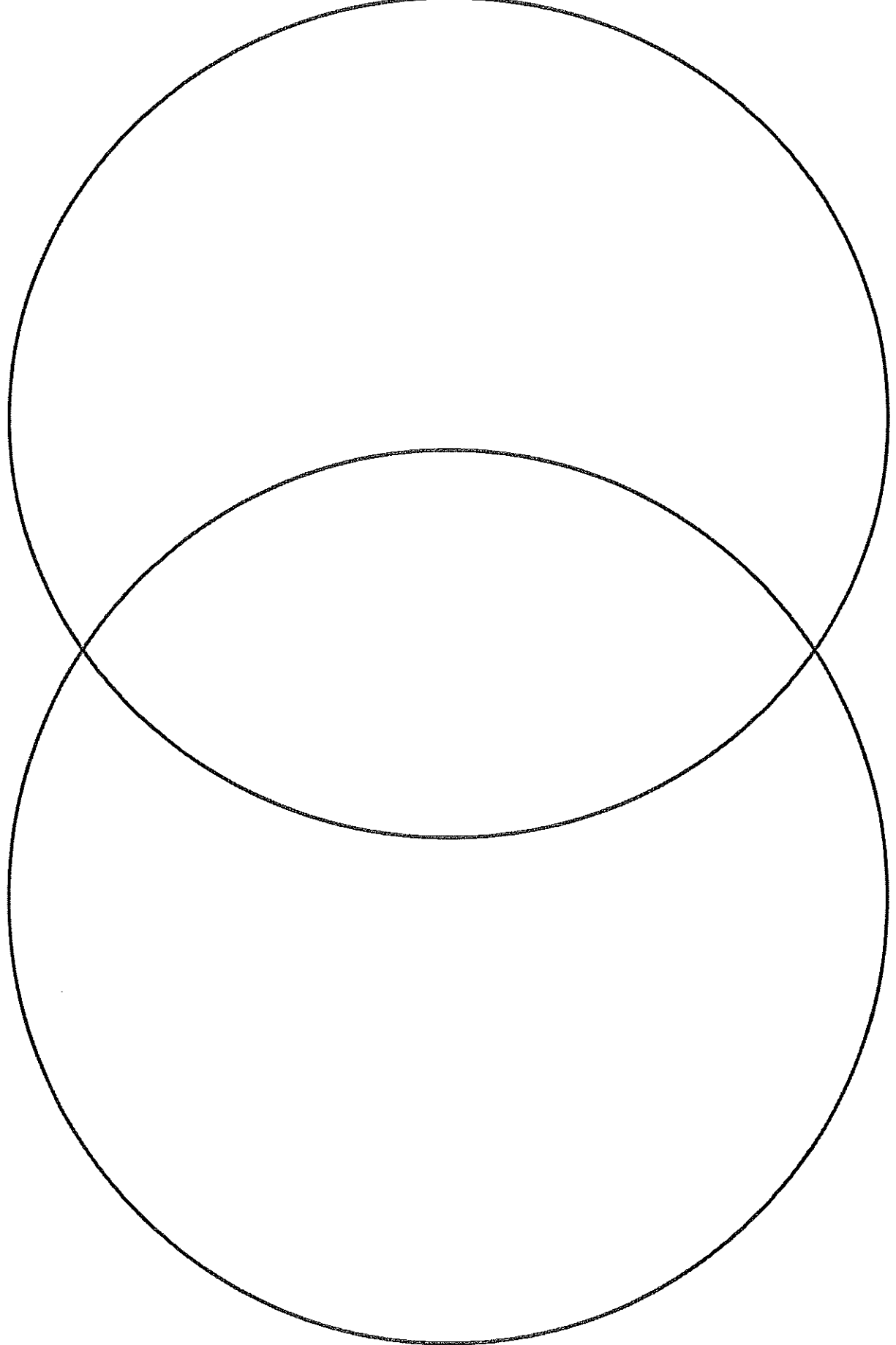
OBJECTIVE:

Analyze how changing religious ideals, Enlightenment beliefs, and republican thought shaped politics, culture, and society of the colonial era through the early republic.

BRIEF DESCRIPTION: How do these events illustrate the concept/objective?



In the Venn diagram below, outline the important similarities and differences between the First and Second Great Awakenings.



The Temperance Movement

The temperance movement was an organized effort to encourage moderation in the consumption of intoxicating liquors or press for complete abstinence. The movement's ranks were mostly filled by women who, with their children, had endured the effects of unbridled drinking by many of their menfolk. In fact, alcohol was blamed for many of society's demerits, among them severe health problems, destitution and crime. At first, they used moral suasion to address the problem.

In the United States, a pledge of **abstinence** had been promulgated by various preachers at the beginning of the 1800s. The **American Society for the Promotion of Temperance** (1826) was interdenominational. Thanks largely to the lead from the pulpit, some 6,000 local temperance groups in many states were up and running by the 1830s. The Romantic Reform Era, running through the 1830s and '40s, it was a period of inclusive humanitarian reform. *The temperance movement was the largest and most successful of the reform efforts in these decades.*

The first statewide success for the temperance movement was in Maine, which passed a law on June 2, 1851, which served as model for other states. Proponents suggested that it was motivated by a justified concern for the public welfare, but not all agreed. By the beginning of the Civil War, the Temperance Movement was successful in reducing alcohol consumption by 30%.

Some of the most notable figures associated with the U.S. temperance movement prior to the Civil War were **Susan B. Anthony & Lyman Beecher**. The effects of their efforts and thousands of other advocates included government regulation, instruction on alcoholism in schools, and energized study of alcoholism.

Definition of point of views on Temperance:

Temperance: the practice of drinking little or no alcohol

-Teetotalers: Those who desired complete abstinence from all alcohol. The more extreme factions of this group sought government intervention.

-Moderates: Those who desired partial abstinence; generally abstaining from hard liquor but finding beer, wine, and malt to be acceptable.

Opposition: Those who opposed temperance of any sort and particularly government regulation of alcohol.

DIRECTIONS: Place each of the above terms on the spectrum graphic on the next page. Then, read each source, discuss with your group, and place the document letter where you believe it belongs on the spectrum.

<p>Name of Document</p> <p><i>Who is the creator? Why does that matter? What is their point of view? (You may need to use your reading notes, etc. to help you decipher this.)</i></p>	<p>Potent "Soundbite"</p> <p><i>What phrase(s) is most important from this source? What piece/quote will help you remember/understand this document?</i></p>	<p>Main Idea</p> <p><i>Summarize the main idea of this excerpt in your OWN WORDS. What is this person's viewpoint on slavery?</i></p>
<p><i>Follow the Drinking Gourd</i></p>		
<p>1688 Germantown Quaker Petition</p>		
<p>Benjamin Franklin, <i>Address to the Public</i></p>		
<p>From David Walker's <i>Appeal</i></p>		
<p>William Lloyd Garrison's Response to Walker</p>		
<p>Sojourner Truth - From "Ain't I A Woman?"</p>		

<p>Angelina Grimké, 1838 Speech</p>		
<p>William Lloyd Garrison in <i>The Liberator</i></p>		
<p>From <i>Narrative of the Life of Frederick Douglass</i></p>		
<p>After reading through the sources, what generalization can you make about the abolition movement at this time? (Write a substantive summarizing statement below).</p> <p>What were Southerner's responses to these ideas? How are they going to refute the abolitionists' viewpoints? (Write 3-5 bulleted ideas below)</p>		

Directions: After reading each profile, fill in the chart below. Then answer the prompt on the page that follows.

Important Factual Information

Significance/connections to Romantic Reform

Dorothea Dix & Asylums

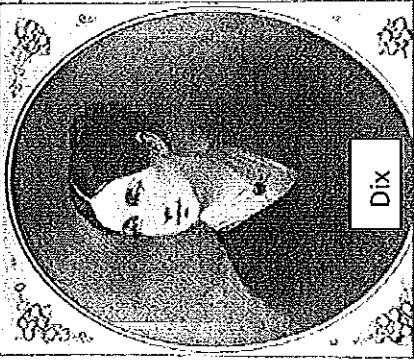
Auburn Penitentiary

Oneida Community

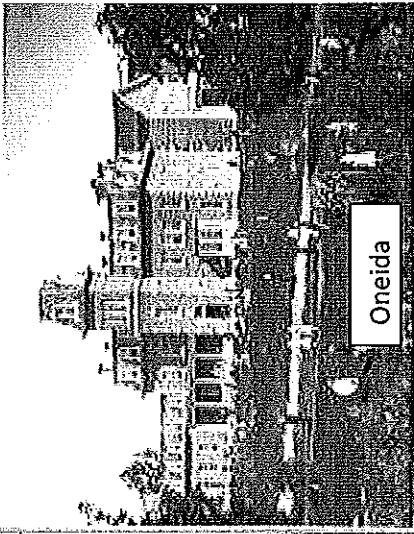
New Harmony

DIRECTIONS: Write a well-structured paragraph or two explaining the unifying theme(s) behind utopian communities, asylums, and penitentiaries. What goals or ideas did they have in common? How so? What are parallels between these and other 'reform' movements of the period?

Lined writing area for the student's response.

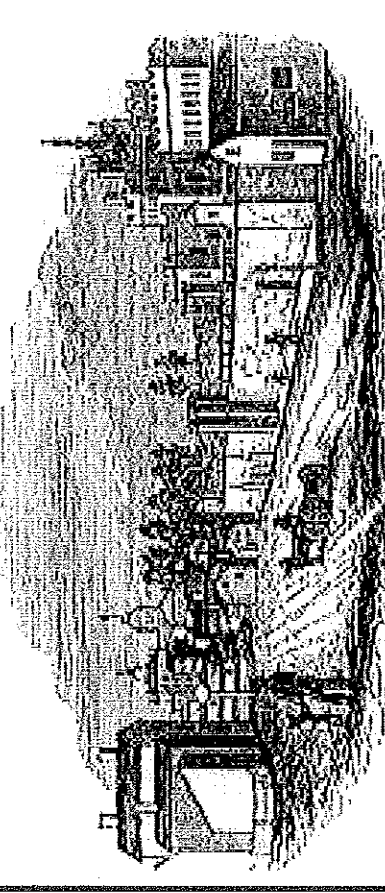


Dix

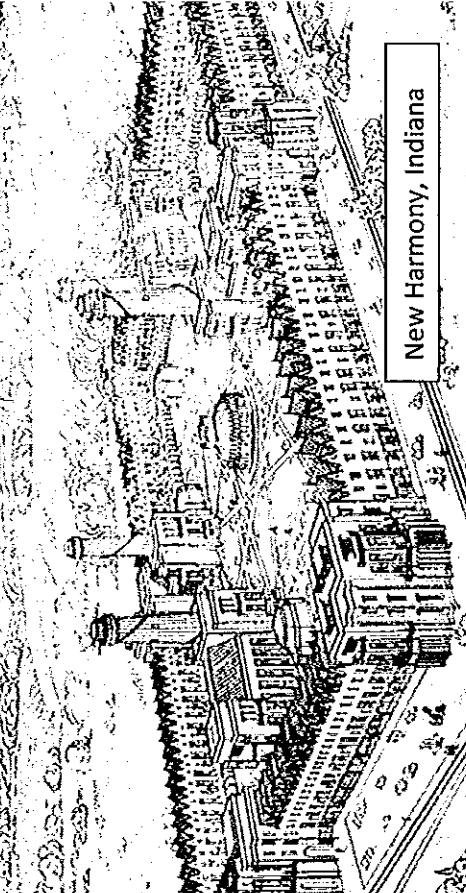


Oneida

Auburn Penitentiary



New Harmony, Indiana



Formation of American Identity:

Examining Education, Literature, and Art

Examine the literature and artwork at this station. What are your observations about the following works? What inferences can you make about what constituted 'American Culture' during this period based on each source?

EDUCATION

McGuffey Reader	
Observations	Inferences

Webster Speller	
Observations	Inferences

ARTWORK

Hudson River School Painting	
Observations	Inferences

James Audubon	
Observations	Inferences

LITERATURE

Use the information provided at the station to understand and interpret the quotations below. Write down important works and info in bullets on one side, and connections to American identity on the other.

Nathaniel Hawthorne-	
Key Information	Inferences
	<i>In our nature, however, there is a provision, alike marvelous and merciful, that the sufferer should never know the intensity of what he endures by its present torture, but chiefly by the pang that rankles after it." The Scarlett Letter, Chapter II, 'The Market-Place'</i>
Herman Melville-	
Key Information	Inferences
	<i>"I know not all that may be coming, but be it what it will, I'll go to it laughing."</i>
James Fennimore Cooper-	
Key Information	Inferences
	<i>"Chingachgook grasped the hand that, in the warmth of feeling, the scout had stretched across the fresh earth, and in that attitude of friendship these intrepid woodsmen bowed their heads together, while scalding tears fell to their feet, watering the grave of Uncas like drops of falling rain." –Last of the Mohicans</i>

Ralph Waldo Emerson	
Key Information	Inferences
	<p><i>“There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.” –Self Reliance</i></p>
Henry David Thoreau	
Key Information	Inferences
	<p><i>“Unjust laws exist; shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Men generally, under such a government as this, think that they ought to wait until they have persuaded the majority to alter them.....But it is the fault of the government itself that the remedy is worse than the evil ... Why does it not encourage its citizens to be on the alert to point out its faults, and do better than it would have them?” – Civil Disobedience</i></p>
Edgar Allen Poe	
Key Information	Inferences
	<p><i>Once upon a midnight dreary, while I pondered, weak and weary, Over many a quaint and curious volume of forgotten lore, While I nodded, nearly napping, suddenly there came a tapping, As of some one gently rapping, rapping at my chamber door. ‘Tis some visitor,’ I muttered, ‘tapping at my chamber door- Only this, and nothing more.’</i></p> <p><i>Ah, distinctly I remember it was in the bleak December, And each separate dying ember wrought its ghost upon the floor. Eagerly I wished the morrow;- vainly I had sought to borrow From my books surcease of sorrow- sorrow for the lost Lenore- For the rare and radiant maiden whom the angels name Lenore- Nameless here for evermore. -The Raven</i></p>

Jacksonian Reform and Culture Stations Materials

****For Station 1- use Brinkley for reference
and background knowledge to complete.****

Temperance Movement Documents

A An anonymous letter which appeared in the United States Magazine and Democratic Review (May 1852):

The sphere of individual liberty must be shrunken, indeed, if it cannot enclose all that lies within a man's skin, and the powers of the ruler, extensive indeed, if they can reach down the citizen's throat and explore his digestive organs. It is not mere bombast to declare that the esophagus, the duodenum, lacticals, and capillary ducts of free-born Americans are, and of right should be, forever inviolable; and that if the Declaration of Independence does not avail to save the contents of our stomachs and bladders from chemical analysis and legislative discussion, it is full time to make another declaration that shall mean something.

B Lyman Beecher, *Six Sermons on Intemperance*, Boston: T. R. Marvin, 1828

Intemperance is the sin of our land, and, with our boundless prosperity, is coming in upon us like a flood; and if anything shall defeat the hopes of the world, which hang upon our experiment of civil liberty, it is that river of fire, which is rolling through the land, destroying the vital air, and extending around an atmosphere of death.....

A multitude of persons, who are not accounted drunkards, create disease, and shorten their days, by what they denominate a "prudent use of ardent spirits." Let it therefore be engraven upon the heart of every man, THAT THE DAILY USE OF ARDENT SPIRITS, IN ANY FORM, OR IN ANY DEGREE, IS INTEMPERANCE. Its effects are certain, and deeply injurious, though its results may be slow, and never be ascribed to the real cause. It is a war upon the human constitution, carried on ostensibly by an auxiliary, but which never fails to subtract more vital power than it imparts. Like the letting out of waters by little and little, the breach widens, till life itself is poured out. If all diseases which terminate in death, could speak out at the grave, or tell their origin upon the coffin-lid, we should witness the most appalling an unexpected disclosures. Happy the man, who so avoids the appearance of evil, as not to shorten his days by what he may call the prudent use of ardent spirits.

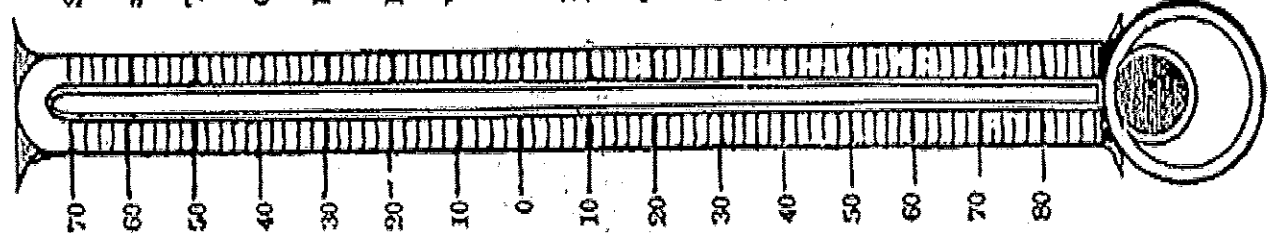
SCALE OF TEMPERANCE, AND EXCESS IN DRINKING LIQUORS; AND THEIR CONSEQUENCES.

TEMPERANCE.

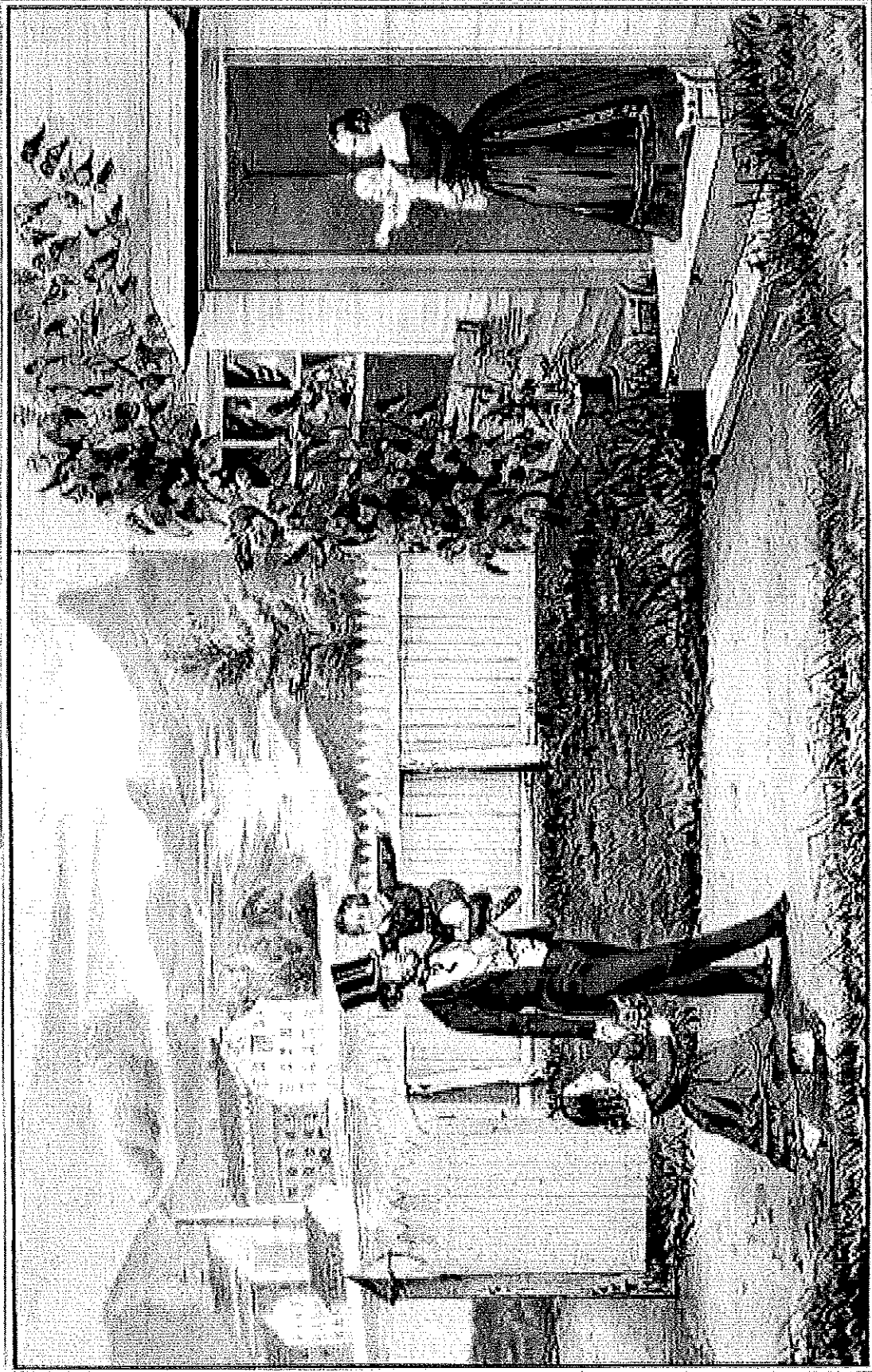
70	Spring water, and Milk,	Health, Riches.
60		Evenness of mind, Reputation.
50	Table beer,	Longevity and Happiness.
40	Cider,	Cheerfulness, strength
30	Perry,	and Nourishment
20	Porter, or Ale,	when used only at meals
10	Wine,	and in moderation.

EXCESS.

70	Liquors.	Excess.	Penitentiaries.
60	Punch,	Illness.	Debt
50	Toddy,	Liv. Provisiveness.	Black eyes, torn clothes.
40	Grog.	Quarrelsomeness, Fighting.	Ragged apparel, wretched diet.
30	Mint Julep,	Knavery.	Starvation.
20	Bitters or Cocktail,	Perjury.	Infirmary.
10	Taken in the morning,	House breaking.	Penitentiary.
0	throughout the day,	Murder or	Branded with hot iron.
10	and kept up till night.	Suicide.	Gallows.



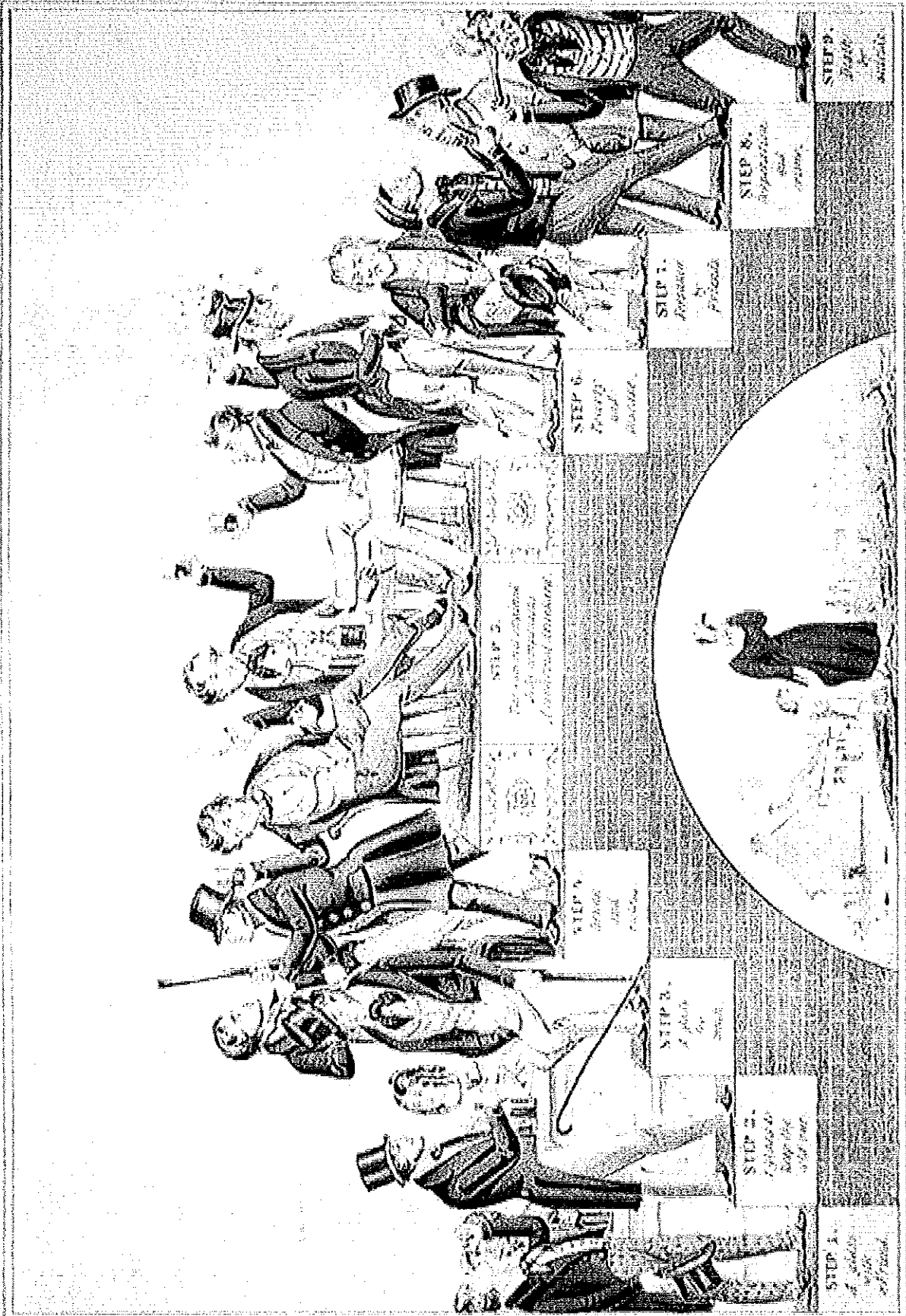
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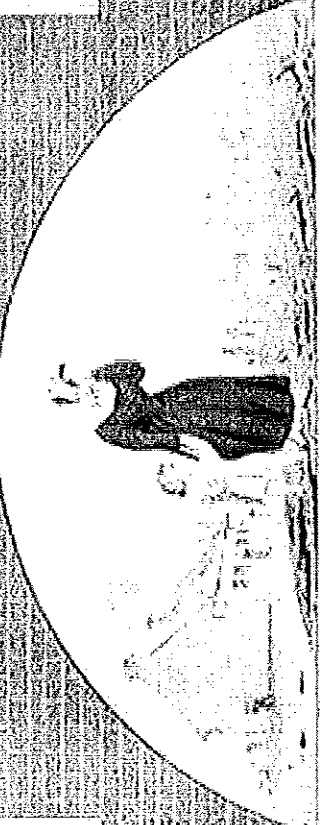
Special Edition of "The Story of the Life of George Washington" by George Washington Parke Custis, published by J. B. Allen, New York.

7



THE TEN COMMANDMENTS OF THE SLAVE

FROM THE TEN COMMANDMENTS OF THE SLAVE



The Abolition Movement

Follow The Drinking Gourd

When the Sun comes back
And the first quail calls
Follow the Drinking Gourd.
For the old man is a-waiting for to carry you to freedom
If you follow the Drinking Gourd.
The riverbank makes a very good road.
The dead trees will show you the way.
Left foot, peg foot, traveling on,
Follow the Drinking Gourd.
The river ends between two hills
Follow the Drinking Gourd.
There's another river on the other side
Follow the Drinking Gourd.
When the great big river meets the little river
Follow the Drinking Gourd.
For the old man is a-waiting for to carry you to freedom
If you follow the drinking gourd.

-American Folksong used by the Underground Railroad to assist escaping slaves.

1688 Germantown Quaker Petition

“There is a saying, that we should do to all men like as we will be done ourselves; making no difference of what generation, descent, or colour they are.... To bring men hither [to America], or to rob and sell them against their will, we stand against. In Europe there are many oppressed for conscience-sake; and here there are those oppressed which are of a black colour.... Pray, what thing in the world can be done worse towards us, than if men should rob or steal us away, and sell us for slaves to strange countries; separating husbands from their wives and children.”

“Slavery is such an atrocious debasement of human nature, that its very extirpation, if not performed with solicitous care, may sometimes open a source of serious evils.”

—**Benjamin Franklin, Address to the Public**

From David Walker’s Appeal

The whites have had us under them for more than three centuries, murdering, and treating us like brutes... Now, I ask you, had you not rather be killed than to be a slave to a tyrant, who takes the life of your mother, wife, and dear little children? Look upon your mother, wife and children, and answer God Almighty; and believe this, that it is no more harm for you to kill a man, who is trying to kill you, than it is for you to take a drink of water when thirsty;

William Lloyd Garrison’s Response to Walker

Believing, as we do, that men should never do evil that good may come; that a good end does not justify wicked means in the accomplishment of it; and that we ought to suffer, as did our Lord and his apostles, unresistingly — knowing that vengeance belongs to God, and he will certainly repay it where it is due; — believing all this, and that the Almighty will deliver the oppressed in a way which they know not, we deprecate the spirit and tendency of this Appeal... We say, that the possibility of a bloody insurrection at the south fills us with dismay...

Sojourner Truth - From "Ain't I A Woman?"

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me!

And ain't I a woman? I could work as much and eat as much as a man - when I could get it - and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did Christ come from? From God and a woman! Man had nothing to do with Him.

Angelina Grimké, 1838 Speech

As a Southerner I feel it is my duty to stand up here to-night and bear testimony against slavery. I have seen it --I have seen it. I know it has horrors that can never be described. I was brought up under its wing: I witnessed for many years its demoralizing influences, and its destructiveness to human happiness. It is admitted by some that the slave is not happy under the worst forms of slavery. But I have never seen a happy slave. I have seen him dance in his chains, it is true; but he was not happy. There is a wide difference between happiness and mirth. Man cannot enjoy the former while his manhood is destroyed, and that part of the being which is necessary to the making, and to the enjoyment of happiness, is completely blotted out. The slaves, however, may be, and sometimes are, mirthful. When hope is extinguished, they say, "let us eat and drink, for tomorrow we die." [Just then stones were thrown at the windows, — a great noise without, and commotion within.] What is a mob? What would the breaking of every window be? What would the leveling of this Hall be? Any evidence that we are wrong, or that slavery is a good and wholesome institution? What if the mob should now burst in upon us, break up our meeting and commit violence upon our persons — would this be anything compared with what the slaves endure?

William Lloyd Garrison in *The Liberator*

I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or to speak, or write, with moderation. No! no! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen; -- but urge me not to use moderation in a cause like the present.

I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead.

From *Narrative of the Life of Frederick Douglass*

"The whisper that my master was my father, may or may not be true; and, true or false, it is of but little consequence to my purpose whilst the fact remains, in all its glaring odiousness, that slaveholders have ordained, and by law established, that the children of slave women shall in all cases follow the condition of their mothers; and this is done too obviously to administer to their own lusts, and make a gratification of their wicked desires profitable as well as pleasurable; for by this cunning arrangement, the slaveholder, in cases not a few, sustains to his slave the double relation of master and father."

"Sincerely and earnestly hoping that this little book may do something toward throwing light on the American slave system, and hastening the glad day of deliverance to the millions of my brethren in bonds—faithfully relying upon the power of truth, love, and justice, for success in my humble efforts—and solemnly pledging my self anew to the sacred cause,—I subscribe myself, FREDERICK DOUGLASS."

Women

Source: Catherine E. Beecher, *A Treatise on Domestic Economy, for the Use of Young Ladies at Home, and at School* (Boston, 1841), pp. 1-4, 9-10, 13-23, 27-30, 38-46.

Introduction

The great ideologue of the cult of domesticity, Catherine E. Beecher, gloried in the special tasks and responsibilities of women. Beecher agreed with most middle class men in believing that a woman's place was in the home. But she believed that women should dominate that sphere as professionals, masters of the domestic arts.

But, in order that each individual may pursue and secure the highest degree of happiness within his reach, unimpeded by the selfish interests of others, a system of laws must be established, which sustain certain relations and dependencies in social and civil life. What these relations and their attending obligations shall be, are to be determined, not with reference to the wishes and interests of a few, but solely with reference to the general good of all; so that each individual shall have his own interest, as much as the public benefit, secured by them.

For this purpose, it is needful that certain relations be sustained, that involve the duties of subordination. There must be the magistrate and the subject, one of whom is the superior, and the other the inferior. There must be the relations of husband and wife, parent and child, teacher and pupil, employer and employed, each involving the relative duties of subordination. The superior in certain particulars is to direct, and the inferior is to yield obedience. Society could never go forward, harmoniously, nor could any craft or profession be successfully pursued, unless these superior and subordinate relations be instituted and sustained.

But who shall take the higher, and who the subordinate, stations in social and civil life? This matter, in the case of parents and children, is decided by the Creator. He has given children to the control of parents, as their superiors, and to them they remain subordinate, to a certain age, or so long as they are members of their household. And parents can delegate such a portion of their authority to teachers and employers, as the interests of their children require....

If this be so, as none will deny, then to American women, more than to any others on earth, is committed the exalted privilege of extending over the world those blessed influences, that are to renovate degraded man, and "clothe all climes with beauty." Thus, also, with those labors that are to be made effectual in the regeneration of the Earth. The woman who is rearing a family of children; the woman who labors in the schoolroom; the woman who, in her retired chamber, earns, with her needle, the mite to contribute for the intellectual and moral elevation of her country; even the humble domestic, whose example and influence may be moulding and forming young minds, while her faithful services sustain a prosperous domestic state; each and all may be cheered by the consciousness, that they are agents in accomplishing the greatest work that ever was committed to human responsibility. It is the building of a glorious temple, whose base shall be coextensive with the bounds of the earth, whose summit shall pierce the skies, whose splendor shall beam on all lands, and those who hew the lowliest stone, as much as those who carve the highest capital, will be equally honored when its topstone shall be laid, with new rejoicings of the morning stars, and shoutings of the sons of God....

The Declaration of Sentiments

The **Declaration of Sentiments**, also known as the **Declaration of Rights and Sentiments**, is a document signed in 1848 by 68 women and 32 men, 100 out of some 300 attendees at the first women's rights convention, in Seneca Falls, New York, now known to Americans as the Seneca Falls Convention. The principal author of the Declaration of Rights and Sentiments was Elizabeth Cady Stanton, who based it on the form of the United States Declaration of Independence. According to the *North Star*, published by Frederick Douglass, whose attendance at the convention and support of the Declaration helped pass the resolutions put forward, the document was the "grand basis for attaining the civil, social, political, and religious rights of women."

At a time when traditional roles were still very much in place, the Declaration caused much controversy. Many people respected the courage and abilities behind the drafting of the document, but were unwilling to abandon conventional mindsets. An article in the *Oneida Whig* published soon after the convention described the document as "the most shocking and unnatural event ever recorded in the history of womanity." Many newspapers insisted that the Declaration was drafted at the expense of women's more appropriate duties. At a time when temperance and female property rights were major issues, even many supporters of women's rights believed the Declaration's endorsement of women's suffrage would hinder the nascent women's rights movement, causing it to lose much needed public support.

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..... 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.

XI. Penitentiaries and Asylums

Station 5

a. These reforms epitomized the sublime optimism of the age in that they believed that people were basically good and are capable of improvement, mostly because of a change of environment. They brought change to prisons, and treatment for the handicapped and mentally insane

b. Prison Reform

- i. In colonial times briefly confined; but also could have mutilation or death
- ii. A new doctrine of penitence and prevention evolved rather than just punishment
 1. Philadelphia Society for Alleviating Miseries of Public Prisons took the lead
 2. Auburn Penitentiary in 1816 was the model located in New York
 - a. Separate cells, gathered for meals, labor, but still severe discipline
 - b. Cost effective because they made things to be sold. This was also beneficial for the prisoners

c. Asylums

- i. Before 1800 there were few hospitals providing care for the mentally ill
 1. Exception - hospital in Williamsburg which began in 1759
 2. Most were kept at home, put in jail, or left to almshouses
 3. There was great optimism about curing the mentally ill if the environment is changed. However, that optimism faded with failed experience
- ii. Most famous and important figure in this was Dorothea Dix. She was a school teacher who went to teach a group of students but found

that they were insane. She began a two year investigation within the state of Massachusetts and reported (Tindall page 521)

iii. By 1860, 20 states heeded her advice with regard to the mentally ill

d. Generally, most, if not all, of the actions of this group reflected the optimism that deviancy could be changed with the right environment


XII. Utopian Communities

- a. The quest for utopia flourished in the atmosphere of reform. This was not new to America for the Puritans had sought their wilderness Zion. Many of these utopians had economic and social objectives. Many failed. The most durable were rooted in religion.
- b. Ephrata Community
 - i. Began in 1732 and was an offshoot of the Mennonites
 - ii. Lived an almost monastic life
 - iii. Most known for Johann Conrad Beissel's music and imprint upon American hymnology
- c. Rappites
 - i. Founded by George Rapp in 1803. They were very conservative Lutherans who took the Bible literally
 - ii. They renounced sex; and believed that the millennium was coming
 - iii. They were very industrious and disciplined and prospered until the end of the 19th century
- d. Oneida Community
 - i. Founded in 1836 by John Humphrey Noyes. He was a disciple of Finney.
 - ii. Believed that with true conversion came perfection and complete release from sin. These were the epitome of the perfectionists of the era.
 - iii. He believed in the doctrine of complex marriage which meant that everyone was married to everyone else
 - iv. They made and sold Oneida traps to sustain themselves financially. However, when the market foundered for traps they switched to tableware
 - v. In 1881 converted to a joint stock company - Oneida Community Ltd
- e. Owenites
 - i. Started by Robert Owen. They took over a village abandoned by the Ephrata Community called Harmony and renamed it New Harmony. This was based on a secular principle not religious
 - ii. It was doing well at first but "every idealist wanted his own plan in practice" and there grew dissent and murmuring
 - iii. It lasted only two years from 1825-1827
- f. Charles Fourier
 - i. He created a socialistic community where property was held in common with work and living conditions being communal also. His goal was to displace capitalism. It failed
- g. Brook Farm
 - i. This was the most celebrated and known because of the people associated with it (Emerson, Hawthorne, James Russell Lowell, Orestes Brownson)
 - ii. Begun by George Ripley as a communistic experiment between 1841 - 1847 which failed.
 - iii. Think tank

Formation of American Identity:
Examining Education, Literature, and Art

McGuffey Readers were a series of graded primers, including grade levels 1-6, widely used as textbooks in American schools from the mid-19th century to the mid-20th century, and are still used today in some private schools and in homeschooling. It is estimated that at least 120 million copies of McGuffey's Readers were sold between 1836 and 1960, placing its sales in a category with the Bible and Webster's Dictionary. Since 1961 they have continued to sell at a rate of some 30,000 copies a year. No other textbook bearing a single person's name has come close to that mark.

THE
ECLECTIC FIRST READER
FOR
YOUNG CHILDREN.
WITH PICTURES.



BY W. H. MCGUFFEY,
PROFESSOR IN MIAMI UNIVERSITY, OXFORD,
OHIO.

CINCINNATI:
PUBLISHED BY TEGMAN AND SMITH,
126 MAIN STREET.

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From Noah Webster's American Spelling Book, better known as the "Blue-backed Speller."

Noah Webster was struck by the inconsistencies of English spelling and the obstacles it presented to learners (young and old alike) and resented that American classrooms were filled only with British textbooks. The spelling reform featured in his first dictionary, *A Compendious Dictionary of the English Language*, was based on the author's combined vision of logic and aesthetics. He changed the *-ce* in words like *defence*, *offence*, and *pretence* to *-se*; abandoned the second, silent "l" in verbs such as *travel* and *cancel* when forming the past tense; dropped the "u" from words such as *humour* and *colour*; and dropped the "k" from words such as *publick* and *musick*. The "publick" readily accepted many of these changes and just as readily rejected some of the others.

Suggestions that were successful

before Webster -- what Webster wanted --

gaol	jail
mould	mold
travelled	traveled
honour	honor
centre	center
humour	humor
masque	mask
publick	public

Suggestions that didn't catch on

before Webster -- what Webster wanted, but didn't get --

ache	ake
soup	soop
sleigh	sley
sponge	spunge
tongue	tung
cloak	cloke
determine	determin
women	wimmen

AN EASY STANDARD

thwart	girth	thiri
warmth	mirch	<i>ou</i>
swart ⁱ	through ^b	fouth
path	third	mouth
heart	thirft	
bath	worth	
	month	

The following have the second Sound of *th*; as in those

they	wreath	the
bathe	writhe	them
hath	feethe	thence
swathe	brea ^h th	than
clothe	this	<i>ou</i>
loathe	that	thou
meethe	then	mouth
teeth [*]	thus	foothe

* The noun *teeth* has the first sound of *th*, and the verb *teeth* the second sound. The same is observed of *month*, and *to month*. This is the reason why these words are found under both heads.

The words *month*, *month*, *cloth*, *crib*, *grub*, *swath*, *bat*, *larb* have the first sound of *th* in the singular number, and the second in the plural.

N. B. Foreigners are very apt to pronounce *th* like *d* as, *dis* *das*, for *this*, *that*. A little care will break this habit both in children and adults.

TABLE XIII

Lessons of easy Words, to teach Children to read, and to know their Duty.

LESSON I.

NO man may put off the law of God.
 O My joy is in his law all the day.
 Let me not go in the way of sin.
 Let me not go in the way of ill men.

OF PRONUNCIATION.

II.

A bad man is a foe to the law.
 It is his joy to do ill.

All men go out of the way.
 Who can say he has no sin?

III.

The way of man is ill.

My son, do as you are bid.
 But if you are bid, do no ill.

See not my sin, and let me not go to the pit.
 IV.

Rest in the Lord, and mind his word.

My son, hold fast the law that is good.

You must not tell a lie, nor do hurt.

We must let no man hurt us.

V.

Do as well as you can, and do no harm.

Mark the man that doth well, and do so too.

Help such as want help, and be kind.

Let your sins pass, put you in mind to mend.

VI.

I will not walk with bad men; that I may not be
 cast off with them.

I will love the law and keep it.

I will walk with the just and do good.

VII.

This life is not long, but the life to come has no
 end.

We must pray for them that hate us.

We must love them that love not us.

We must do as we like to be done to.

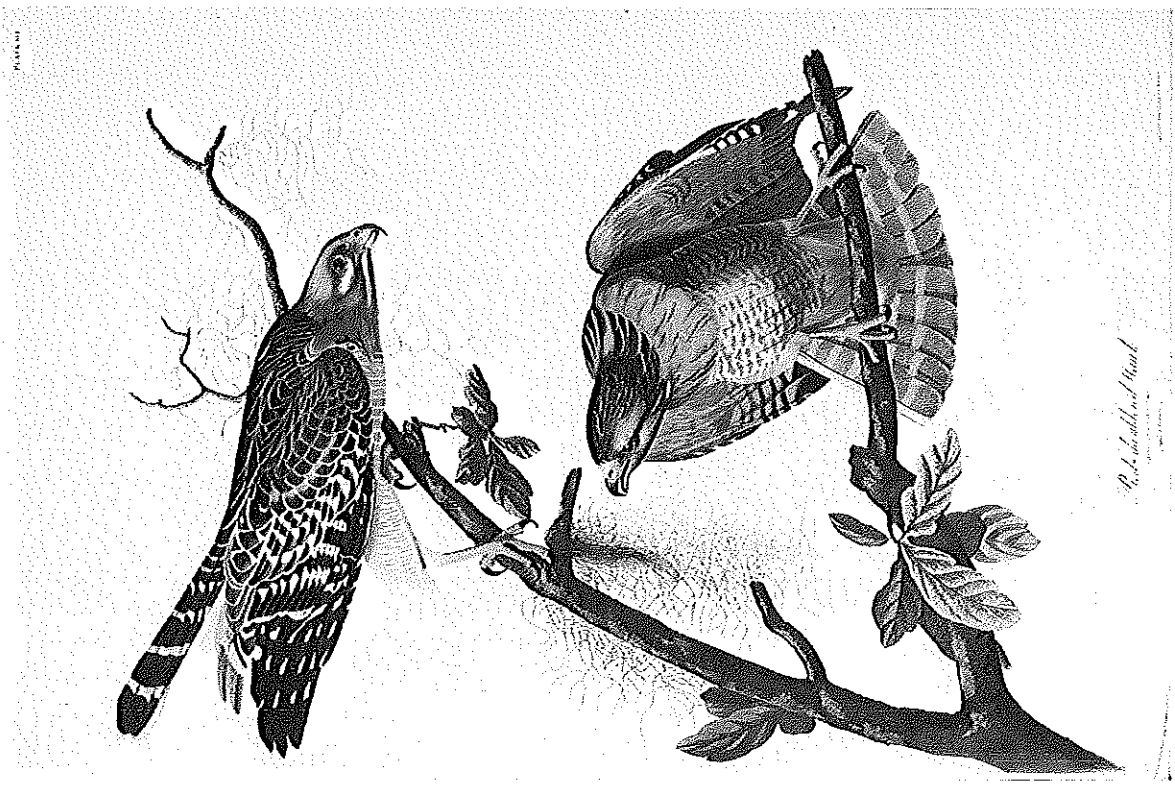
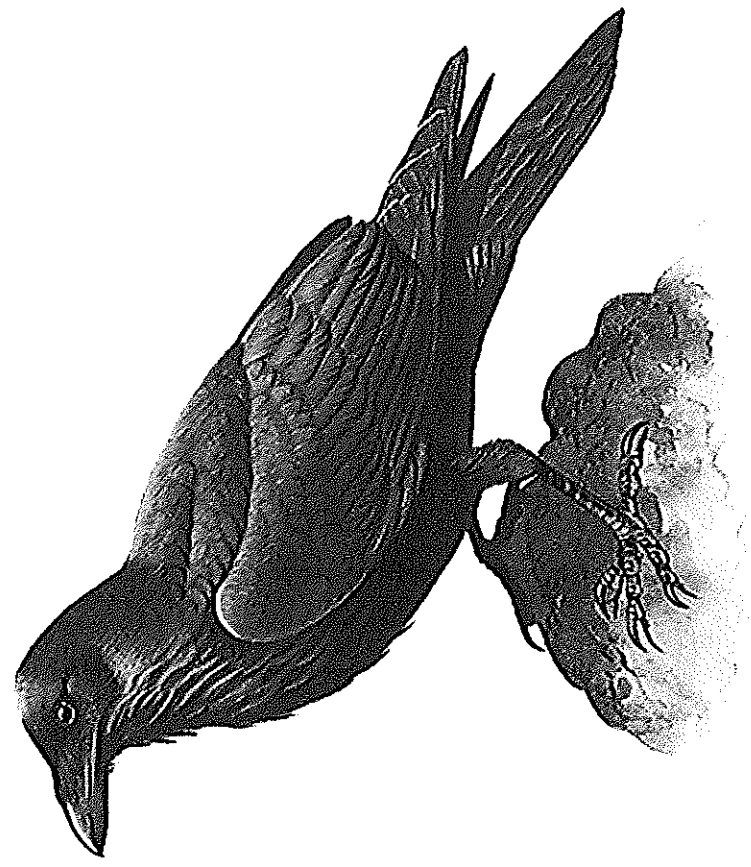
VIII.

A bad life will make a bad end.

He must live well that would die well.

He doth live ill that doth not mend.

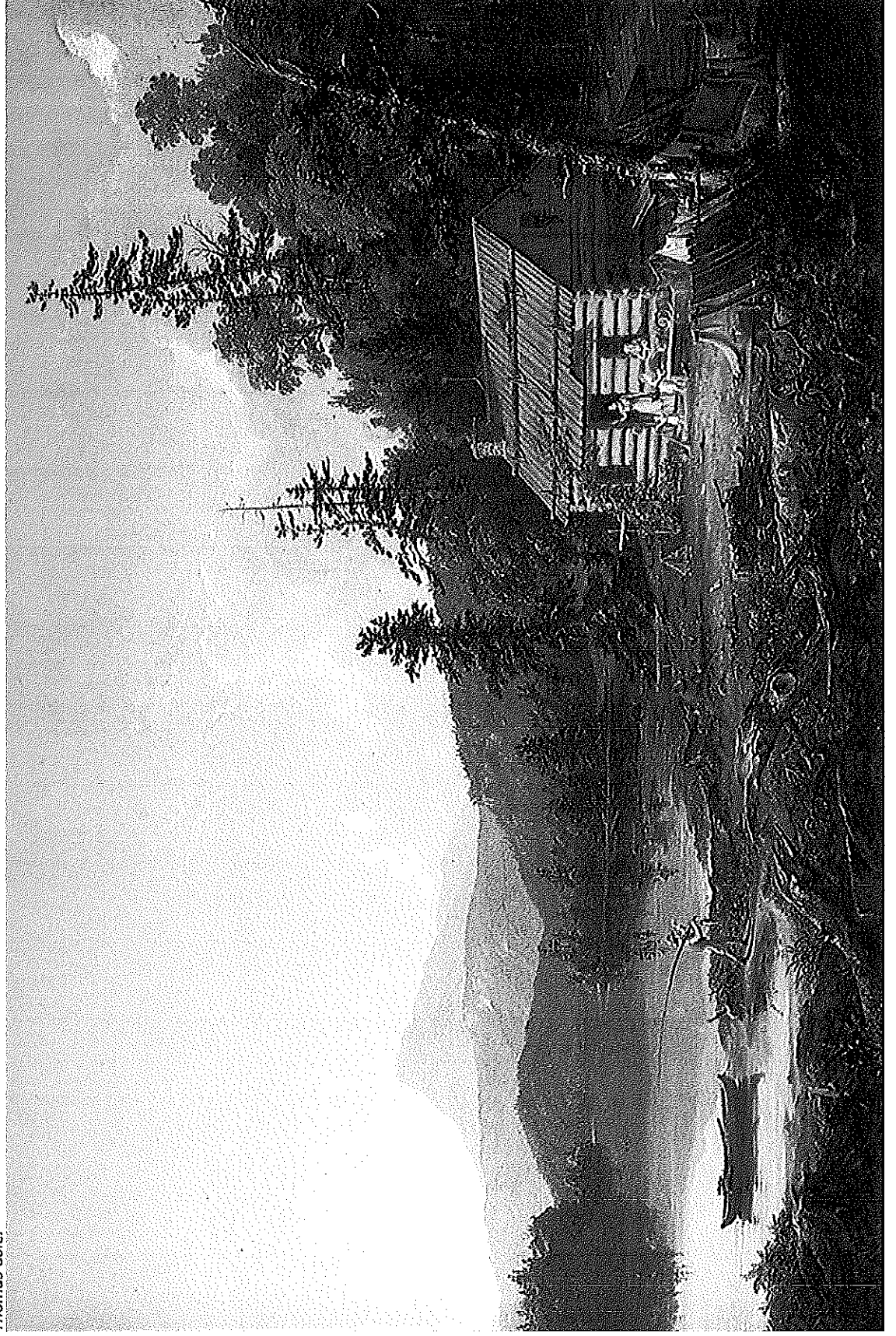
"A true conservationist is a man who knows that the world is not given by his fathers, but borrowed from his children."
— John James Audubon



R. S. Silliman

Hudson River School Painting

At this first great school of American painters, the painters were committing themselves to the liberation of the human spirit. In later years in the mid 18th century, some of the school's painters traveled further west than the Hudson Valley. Their enormous canvases of great natural wonders- the Yosemite Valley, Yellowstone, Yellowstone, the Rocky Mountains- touched a passionate chord among the public. Some of the most famous of their painting traveled around the country attracting enormous crowds. Below is a painting from Thomas Cole.



LITERARY BACKGROUND INFORMATION

Nathaniel Hawthorne- An original resident of the transcendentalist experiment Brook Farm, Hawthorne was a writer who expressed his disillusionment with the experiment and, to some degree, with transcendentalism in a series of novels, most notably The Scarlet Letter. Wrote passionately about the price individuals pay for cutting themselves off from society. Egotism, he claimed, was the 'serpent' that lay at the heart of human misery.

Herman Melville- Known perhaps as the greatest writer of his era, Melville was much less exuberant than the other authors of his time. The most important of his novels was Moby Dick, the story of Ahab, the powerful, driven captain of a whaling vessel, who was obsessed with his search of Moby Dick, the great white whale that once maimed him. It was a story of courage and the strength of human will. But it was also a tragedy of pride and revenge, and an uncomfortable metaphor for the harsh, individualistic, achievement driven culture of nineteenth-century America.

James Fenimore Cooper- Cooper was the first great American novelist. Through his work, Cooper helped make considerable progress in the creation of a distinctly American literature. What most distinguished his work was its evocation of the American West. Cooper had a lifelong fascination with the human relationship to nature and with the challenges (and dangers) of America's expansion westward. His most important novels- among them The Last of the Mohicans-explored the experience of rugged white frontiersmen with Indians, pioneers, violence, and the law. Cooper evoked the ideal of the independent individual with a natural inner goodness- and idea that many Americans feared was in jeopardy.

Henry David Thoreau- Thoreau was an influential man in Transcendentalist philosophy. He believed each individual should work for self-realization by resisting pressures to conform to society's expectation and responding instead to his or her own instincts. Thoreau's own effort to free himself led him to build a small cabin in the Concord woods on the edge of Walden Pond, where he lived alone for two years as simply as he could, attempting to liberate himself from what he considered society's excessive interest in material comforts. Thoreau's rejection of what he considered the artificial constraints of society extended to his relationship with government.

Ralph Waldo Emerson- Transcendentalist philosophy emerged first in America among a small group of intellectuals centered in Concord, Massachusetts, and led by Emerson. A Unitarian Minister in his youth, Emerson left the clergy in 1832 to devote himself to writing, teaching, and lecturing. In "Nature", Emerson wrote that in the quest for self-fulfillment, individuals should work for a communion with the natural world.

Edgar Allan Poe- A great American poet, a master of the horror tale, credited with practically inventing the detective story. The dark poem of lost love, "The Raven," brought Poe national fame when it appeared in 1845. Poe was also one of the most prolific literary journalists in American history.