

CHAPTER 15

Reform And Culture, 1790–1860

1. Religion (pp. 320–324) Note: Try to figure out why waves of “evangelical” religion periodically sweep over the country. The evangelical “religious right” makes up a potent cultural and political force today.

a. What do the authors mean on p. 331 when they say that the Second Great Awakening was a “reaction against the growing liberalism in religion”? What ideas were they reacting against?

b. Revival religion stressed personal conversion (as opposed to predestination) and was particularly strong among Methodists and _____. The evangelist most associated with the religious “Awakening” of the 1820s to the 1840s is Charles Grandison _____, and the movement was especially strong in western New York along the route of the _____ Canal in what came to be called the _____ - _____ District. Evangelical religion tended to appeal to women more than men and women spearheaded moral reform movements including abolitionism. One of the largest new denominations was _____, founded in upstate New York in 1830 by Joseph _____. Eventually this group migrated to _____ under the leadership of Brigham _____. *** What do you find interesting about the Mormon Church?

2. Education and Reform (pp. 324–330)

a. This section covers the growth of tax-supported public education in the mid-1800s, particularly the work of reformers such as Horace _____. Emma _____ and Mary _____ led efforts to increase educational opportunities for women. Reformers tackled many issues. The reformers included Dorothea _____, who successfully fought to change criminal codes and treatment of the mentally ill.

b. The American _____ Society, formed in Boston in 1826, was part of this reform spirit. (*Note that alcohol intake was then something like three times what it is today and it’s still a big problem today!*) *** As you read the section about the fight against alcohol abuse, try to think of one similarity and one difference with the “war on drugs” of today.

(1) Similarity:

(2) Difference:

3. Women’s Rights and Utopian Movements (pp. 330–333)

a. What three examples do the authors use to support their argument that women were “legally regarded as perpetual minors”?

(1)

(2)

(3)

b. In what areas do the authors say women were considered superior to men?

c. The three early feminist leaders mentioned here are Lucretia _____, Elizabeth Cady _____, and Susan B. _____. Two of these women were _____, one of the earliest religious denominations to stress full equality. The Woman's Rights Convention, commonly considered to mark the beginning of the modern feminist movement, was held in _____, New York in 18____. The Declaration of _____, issued at the end of this convention, was modeled on the American Declaration of _____, but it declared that "All men *and* _____ are created equal." Many women at this convention and later argued against including a demand for the right to vote. *** If you had been a relatively conservative woman, what argument might you have used *against* demanding the ballot?

d. Perhaps as a forerunner of the hippies of the 1960s (or of certain "cults" today), a variety of noble but largely unsuccessful "communalistic" utopian societies sprang up in this individualistic and anti-authoritarian age including New _____ in Indiana, _____ Farm in Massachusetts, and the _____ Community in New York.

4. Science and Art (pp. 333–339)

a. *** What impressed you most when reading about the state of health and medicine in the mid-nineteenth century?

b. The section on art is not overly complimentary about American contributions but does mention Thomas _____ in the field of architecture and the _____ school of landscape painters influenced by the upsurge of nationalism after the War of 1812.

5. Blossoming of a National Literature (pp. 339–345)

a. What was distinctive about "Knickerbocker Group" writers such as Washington _____, James Fenimore _____, and William Cullen _____?

b. How do you summarize the "transcendentalist" philosophy of Ralph Waldo _____ and how did Henry David _____ implement that philosophy with his Waldon Pond experiences?

(1) Definition:

(2) Implementation:

c. Note a distinguishing feature of the works of three of the writers mentioned in the remainder of the chapter that you found most interesting. *** Have you read anything by any of these writers?

(1)

(2)

(3)

VARYING VIEWPOINTS

Reform Movements/Abolitionism

1. This essay is interesting because it points out how the historical interpretation of various social reform movements has been related to the current level of reform activity. Read the fourth paragraph on pp. 346-347 about the “historiography” of abolitionism. How were the abolitionists generally viewed in the early twentieth century when African-Americans were institutionalized second-class citizens and there was little effort at reform? How has this view changed since the civil rights movement of the 1960s?

Early twentieth century:

Later twentieth century:

2. Most of us have grown up with a positive view of abolitionists and crusaders for minority rights. But in such movements, there are always those who argue for smaller, incremental steps and compromise rather than pushing for a “pure” position - a demand for radical change that risks entrenchment of the opposition and possible conflict. From this perspective, how might some historians have “blamed the fanaticism of the abolitionists for the Civil War”?

CHAPTER 15 TERM SHEET

Reform and Culture

Pages 320–324

Deism

Unitarians

Second Great Awakening

Charles Grandison Finney

“Burned-Over District”

Joseph Smith (1830)

Mormon Church (Latter-Day Saints)

Brigham Young (1846-1847)

Utah statehood (1896)

Pages 324–330

Horace Mann

Noah Webster

McGuffey’s readers

Emma Willard

Mary Lyon

Lyceum lecture associations

Dorothea Dix

William Ladd

American Temperance Society (1826)

Pages 330–333

Lucretia Mott

Elizabeth Cady Stanton

Susan B. Anthony

Seneca Falls Convention (1848)

“Declaration of Sentiments”

“Communitarian” utopias

Robert Owen/New Harmony (1825)

Brook Farm (1841)

John Noyes/Oneida Community (1848)

Shakers

Pages 333–339

Louis Agassiz

Asa Gray

John J. Audubon

Monticello/University of Virginia

“Hudson River” school

Stephen C. Foster

Pages 339–345

“Knickerbocker” group

Washington Irving

James Fenimore Cooper

William Cullen Bryant

Transcendentalism

Ralph Waldo Emerson

Henry David Thoreau

Walt Whitman

Henry Wadsworth Longfellow

John Greenleaf Whittier

Louisa May Alcott

Emily Dickinson

Edgar Allen Poe

Nathaniel Hawthorne

Herman Melville

George Bancroft