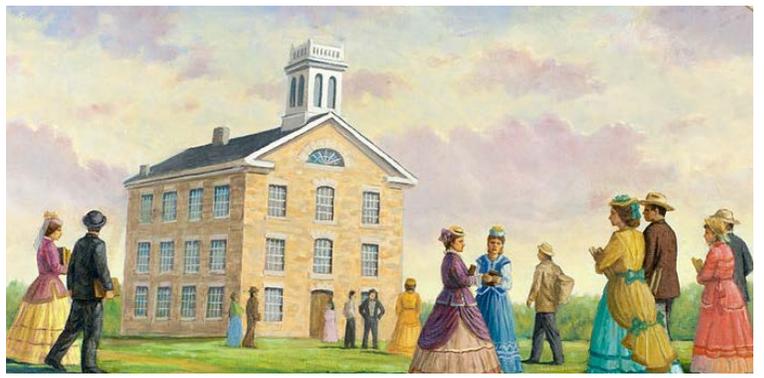
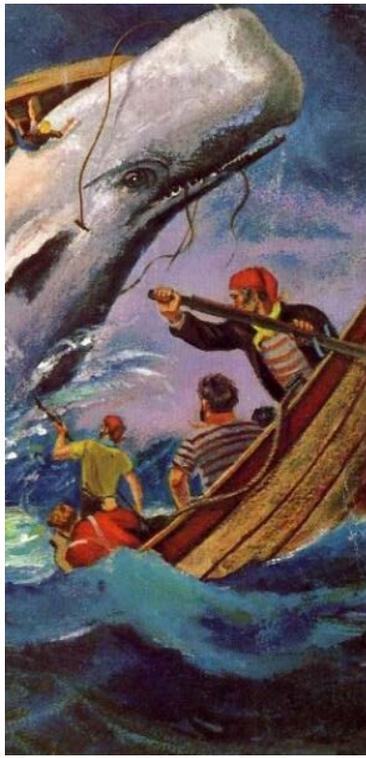
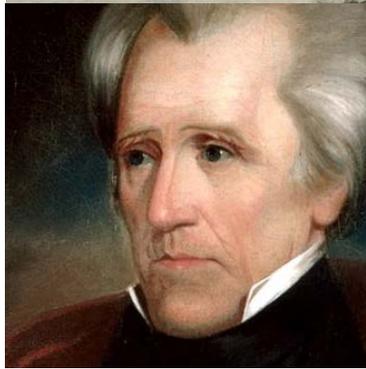


6



Which was more
REVOLUTIONARY,
the 1770s or the



E A R L Y
1800s?





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Q U E S T I O N S I X

Which was more
REVOLUTIONARY,
the 1770s, or
THE EARLY 1800S?

EXPLORING AMERICA'S HISTORY THROUGH COMPELLING QUESTIONS

S U P P O R T I N G Q U E S T I O N S

- 1** WHY DIDN'T AMERICA BECOME A LAND OF YEOMEN FARMERS?
- 2** DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?
- 3** IS IT POSSIBLE TO PURIFY HUMANITY?
- 4** WHY ISN'T AMERICA AN OLIGARCHY?
- 5** DOES JACKSON BELONG ON THE \$20 BILL?

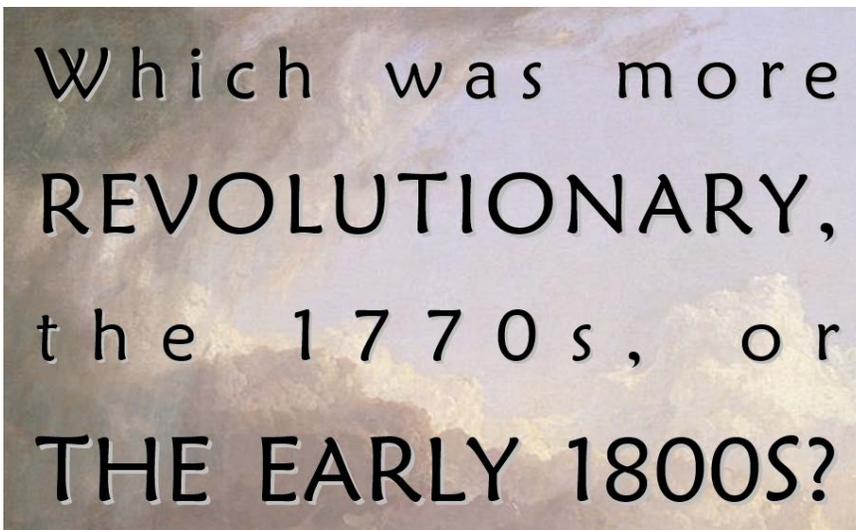
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Q U E S T I O N S I X



Which was more
REVOLUTIONARY,
the 1770s, or
THE EARLY 1800S?

The 1770s saw one of the greatest and most celebrated changes in the history of the world: the American Revolution. It was a transformation in the minds of a nation of people, who collectively decided to stop being colonists and start being American. They rose up, cast off the political bonds and traditions of 150 years of British rule and charted a new course as a new nation. It had never been done before.

To cement their revolution, they formulated a nation based on ideas, rather than location, and expressed the meaning of America eloquently in a Declaration of Independence, stating for all the world that theirs was a nation in which “all men are created equal.” If ever there was a more stirring and lasting change in human affairs for good, it is hard to find.

However, we are asking you to consider, that for all that changed in the 1770s, perhaps a less celebrated time period, the early 1800s, may have been just as revolutionary or maybe even more so.

During the first 30 years of the 1800s, American business and society was transformed. Household manufacturing was almost universal in colonial days, but Samuel Slaters’ introduction of the first factory Rhode Island forever changed the way we produced the things we used. In 1804, Oliver Evans of Philadelphia developed a high-pressure steam engine and within a few years it powered ships, sawmills, flourmills, printing presses and textile factories. While horsepower and waterpower were still in use, the age of steam had arrived. New canals and railways transported people and cargo, increasing the size of the American marketplace. Millions of immigrants from Ireland, Germany, and elsewhere satisfied a growing demand for labor. Elected leaders remade the nation’s political parties in response to these changes, and new ideas in education, social reform, philosophy, art, literature and religion spread.

In short, everything from home, to work, to school, to the marketplace and even church changed.

While the 1770s may have brought about political change, especially for the elite few who ruled the nation, the early 1800s touched the lives of nearly everyone.

So, as you learn about what historians sometimes call the Jacksonian Era, consider, was this time more revolutionary than the Revolution itself.

1

F I R S T Q U E S T I O N WHY DIDN'T AMERICA BECOME A LAND OF YEOMEN FARMERS?

Which was more
REVOLUTIONARY,
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THE EARLY 1800S?

INTRODUCTION

Thomas Jefferson had dreamed of America as a land of independent, self-sufficient, noble farmers. In Jefferson's mind, these yeomen farmers, as he called them, were the bedrock of a truly democratic society. They were connected to the land, did not rely on others, and would form the foundation of a pure, uncorrupted base of voters to wisely guide the nation. Unlike the merchants, traders, artisans and factory workers of Alexander Hamilton's America, they could not be manipulated or coerced.

We know, of course, that Jefferson's vision for America did not come to pass. It is a Hamiltonian world that we live in. Why is this? How did it happen that commerce, industry, banking and trade toppled noble agriculture as the preeminent pillar in American society?

Why didn't America become a land of yeoman farmers?

1 WHY DIDN'T AMERICA BECOME A LAND OF YEOMEN FARMERS?

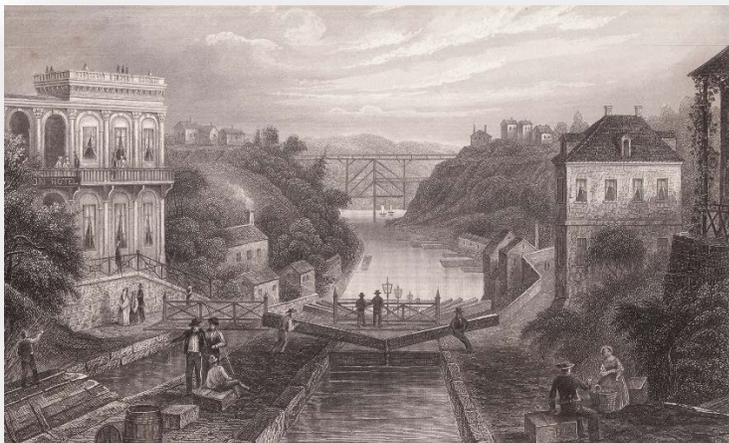
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THE CANAL ERA

Ever since the days of Jamestown and Plymouth, America was moving west. Trail blazers had first hewn their way on foot and by horseback. Homesteaders followed by wagon and by either keelboat or bargeboat, bringing their possessions with them. Yet, real growth in the movement of people and goods west started with the canal.

For over a hundred years, people had dreamed of building a canal across New York that would connect the Great Lakes to the Hudson River, New York City and the Atlantic Ocean. After unsuccessfully seeking federal government assistance, **Dewitt Clinton** successfully petitioned the New York State legislature to build the canal and bring that dream to reality. Clinton's Ditch, his critics called it.

Construction began in 1817 and was completed in 1825. The canal spanned 350 miles between the Great Lakes and the Hudson River and was an immediate success. Between its completion and its closure in 1882, it returned over \$121 million in revenues on an original cost of \$7 million. Its success led to the great canal age. By bringing the Great Lakes within reach of a metropolitan market, the **Erie Canal** opened up the unsettled northern regions of the Old Northwest Territory: Ohio, Indiana, Michigan, Wisconsin and Illinois. It also fostered the development of many small industrial companies, whose products were used in the construction and operation of the canal.



New York City became the principal gateway to the West and financial center for the nation. The Erie Canal was also in part responsible for the creation of strong bonds between the new western territories and the northern states. The flat lands of the West were cleared, plowed, and turned into productive farmland. The canal enabled the farmers to send their goods to New England. With food being produced elsewhere and brought to



Dewitt Clinton: Entrepreneur who built the Erie Canal.



Erie Canal: Canal that connected the Hudson River to the Great Lakes across New York State. It was completed in 1825 and helped establish New York City as the financial capital of nation and allowed New Englanders to easily settle the Midwest.

Primary Source: Lithograph

A depiction of the locks along the Erie Canal at Lockport, NY, where canal boats like the one on the left are raised and lowered.

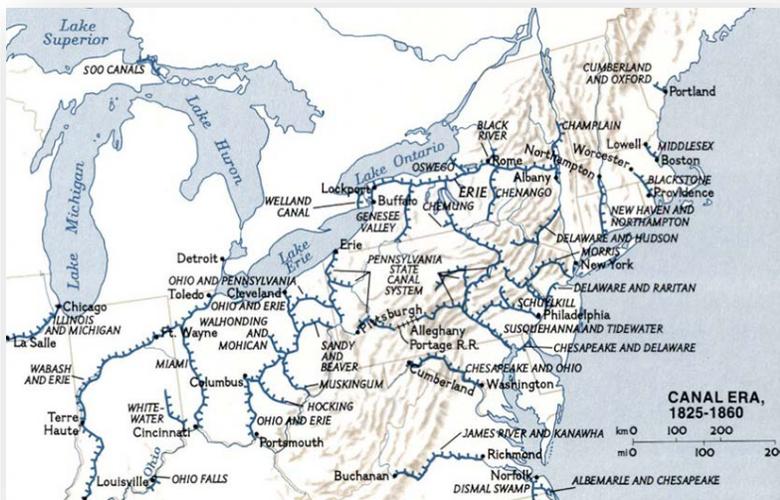
1 WHY DIDN'T AMERICA BECOME A LAND OF YEOMEN FARMERS?

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consumers by canal, fewer subsistence farmers were needed in the North to feed the population. Many farmers left for jobs in the factories.

Pennsylvanians were shocked to find that the cheapest route to Pittsburgh was by way of New York City, up the Hudson River, across New York by the Erie Canal to the Great Lakes, with only a short overland trip from Lake Erie to Pittsburgh. When it became evident that little help for state improvements could be expected from the federal government, other states followed New York in constructing canals. Ohio built a canal in 1834 to link the Great Lakes with the Mississippi Valley. As a result of Ohio's investment, Cleveland rose from a frontier village to a Great Lakes port by 1850. With the canal, Cincinnati could send food products down the Ohio and Mississippi by flatboat and steamboat and ship flour by canal boat to New York.

Spurred on by their neighbors, leaders in Pennsylvania put through a great portage canal system to Pittsburgh. It used a series of inclined planes and stationary steam engines to transport canal boats up and over the Allegheny Mountains on rails. At its peak, Pennsylvania had almost a thousand miles of canals in operation. By the 1830s, the country had a complete water route from New York City to New Orleans, and by 1840, over 3,000 miles of canals had been built. Yet, within 20 years a new mode of transportation, the railroad, would put most of them out of business.



Secondary Source: Map

The many canals of the early Industrial Revolution. Before railroads, these canals spurred the development of the market revolution and waves of immigration into the Midwest.

EARLY RAILROADS

The development of railroads was one of the most important phenomena of the Industrial Revolution. With their formation, construction and operation, they brought profound social, economic and political change. Over the next 50 years, America would come to see magnificent bridges and other

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structures on which trains would run, awesome depots, ruthless rail magnates and the majesty of rail locomotives crossing the country.

The railroad was first developed in Great Britain. A man named George Stephenson successfully applied the steam technology of the day and created the world's first successful locomotive. The first engines used in the United States were purchased from the Stephenson Works in England. Even rails were largely imported from England until the Civil War. Americans who had visited England to see new steam locomotives were impressed that railroads dropped the cost of shipping by carriage by 60-70%.

Baltimore, the third largest city in the nation in 1827, had not invested in a canal. Yet, Baltimore was 200 miles closer to the frontier than New York and soon recognized that the development of a railway could make the city competitive with New York and the Erie Canal in transporting people and goods to the West. The result was the **Baltimore and Ohio Railroad**, the first railroad chartered in the United States. There were great parades on the day the construction started. On July 4, 1828, the first spade full of earth was turned over by the last surviving signer of the Declaration of Independence, 91-year-old Charles Carroll.



Baltimore and Ohio Railroad: First major railroad company in the United States.

New railroads came swiftly. In 1830, the South Carolina Canal and Rail-Road Company was formed to draw trade from the interior of the state. It had a steam locomotive built at the West Point Foundry in New York City, called The Best Friend of Charleston, the first steam locomotive to be built for sale in the United States. A year later, the Mohawk & Hudson railroad reduced a 40-mile wandering canal trip that took all day to accomplish to a 17-mile trip that took less than an hour. Its first steam engine was named the DeWitt Clinton after the builder of the Erie Canal.

Although the first railroads were successful, attempts to finance new ones failed at first as opposition was mounted by turnpike operators, canal companies, stagecoach companies and wagon drivers, tavern owners and innkeepers whose businesses were threatened. Sometimes opposition turned to violence. Religious leaders decried railroads as sacrilegious. But the economic benefits of the railroad won over the skeptics.

A note on railroad names: Most railroads were named after the two places they connected, or where they generally operated. For example, the Baltimore and Ohio Railroad line went between the city of Baltimore in Maryland and the state of Ohio. To simplify things, most people began calling the railroads by their initials and the companies themselves used their initials on the sides of locomotives and railroad cars. Everyone knew, for example, what the B&O was.

INVENTORS AND INVENTIONS

A nation becomes great because of great people. Often the people that make the greatest impact on progress are not national leaders, but brilliant

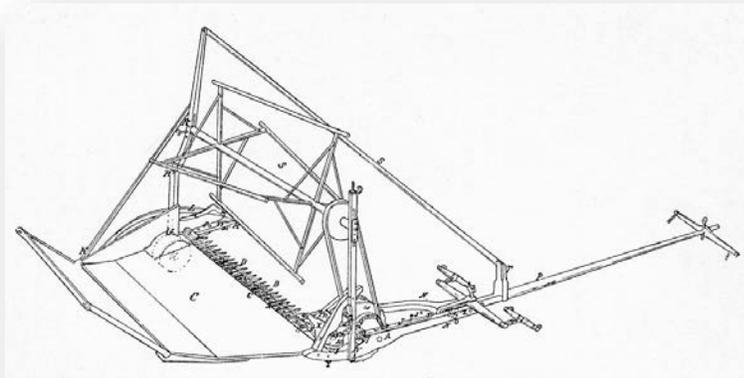
1 WHY DIDN'T AMERICA BECOME A LAND OF YEOMEN FARMERS?

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men and women of ideas. A handful of individuals developed inventions in the first half of the 1800s that, not only had a direct impact on everyone's lives, but also affected the destiny of the American nation.

In the second decade of the nineteenth century, roads were few and poor. Getting to the frontier and instituting trade with settlers was difficult. In 1807, **Robert Fulton** sailed the first commercially viable steamboat, the *Clermont*, on the Hudson River from New York City to Albany. Steamboats could sail upstream against the current. Before Fulton's innovation, merchants in the North built flatboats that they loaded with goods and floated with the current downstream. After unloading, they sold the boats for scrap wood and proceeded home overland since there was no way to propel a flatboat upriver. However, within four years, regular steamboat service from Pittsburgh took passengers and cargo down the Ohio River to ports along the Mississippi as far as New Orleans, and then back again. Within 20 years, over 200 steamboats were plying these routes.

While New England was moving to mechanize manufacturing, others were working to mechanize agriculture. **Cyrus McCormick** wanted to design equipment that would simplify farmers' work. In 1831, he invented a horse-drawn reaper to harvest grain and started selling it to others in 1840. It allowed the farmer to do five times the amount of harvesting in a day than they could by hand using a scythe. By 1851, his company was the largest producer of farm equipment in the world.



In 1837, **John Deere** made the first commercially successful riding plow. Deere's steel plow allowed farmers to turn heavy, gummy prairie sod easily, which stuck to the older wooden and iron plows. His inventions made farm less physically demanding. During the Civil War, 25 years later, women and young children of the South would use these devices when the men were away at war.

Robert Fulton: Entrepreneur who built the first commercially successful steamboat. His ship, the *Clermont*, sailed between New York City and Albany along the Hudson River.

Cyrus McCormick: Inventor of a horse-drawn reaper. His company became a major producer of farm equipment.

Primary Source: Design

Cyrus McCormick's design for a reaper in 1845. The tongue on the right would be attached to a team of horses.

John Deere: Inventor of a riding plow that allowed farmers to turn thick prairie soil into profitable farmland.

1 WHY DIDN'T AMERICA BECOME A LAND OF YEOMEN FARMERS?

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Another notable American inventor was **Samuel Morse**, who invented the telegraph and Morse Code. Morse was an artist having a great deal of difficulty making enough money to make ends meet. He started pursuing other business opportunities that would allow him to continue his work as an artist. Out of these efforts came the telegraph, a machine that sent electrical signals over wires. His code was a set up long and short pulses that represented each letter of the alphabet and the numbers 0-9. A telegraph operator at one end tapped out a message in code, and at the other end, another operator listed and decoded the message onto paper. With the completion of the first telegraph line between Baltimore and Washington in 1844, almost instant communication between distant places in the country was possible. The man who was responsible for building this first telegraph line was Ezra Cornell, later the founder of Cornell University. It was not long before there were telegraph offices in almost every town and young boys were seen riding their bikes to deliver the messages the office received. Telegraph companies eventually went into the financial business as well. People could pay the company at one office, and “wire” money to their friends, family, or business associates far way where that telegraph office would take their cash on hand and deliver it, all for a fee, of course. The most famous of these companies was the ubiquitous **Western Union**.

Charles Goodyear invented one of the most important chemical processes of the century. Natural rubber is brittle when cold and sticky when warm. In 1844, Goodyear received a patent for developing a method of treating rubber, called vulcanization, which made it strong and supple when hot or cold. Although, the process was instrumental in the development of tires used on bicycles and automobiles, the fruit of this technology came too late for Goodyear and he died a poor man.

Perhaps no one had as great an impact on the development of the industrial North as **Eli Whitney**. Whitney lived in an age where an artisan would handcraft each part of every gun. No two products were quite the same. Whitney raised eyebrows when he walked into the US Patent office, took apart ten guns, and reassembled them mixing the parts of each gun. Whitney’s milling machine allowed workers to cut metal objects in an identical fashion, making **interchangeable parts**. It was the start of the concept of mass production. Over the course of time, the device and Whitney’s techniques were used to make many others products. **Elias Howe** used it to make the first workable sewing machine in 1846. Clockmakers used it to make metal gears. In making the milling machine to produce precision guns and rifles in an efficient and effective way, he set the industrial forces of the North in motion.

THE FIRST AMERICAN FACTORIES

There was more than one kind of frontier and one kind of pioneer in early America. While many people were trying to carve out a new existence in states and territories continually stretching to the West, another group



Samuel Morse: Inventor of the telegraph and the code that bears his name.



Western Union: Major American telegraph company.



Charles Goodyear: Inventor of vulcanization, a chemical process that for treating rubber so that it could be used in both hot and cold conditions.



Eli Whitney: Inventor who pioneered the use of interchangeable parts and invented the cotton gin.



Interchangeable Parts: Pieces of a finished product that are standardized so that one piece could be swapped out for an identical replacement part. Before Eli Whitney made use of this system, everything was made by craftsmen and any broken piece required a hand-crafted replacement.



Elias Howe: Inventor of a sewing machine in 1846.

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pioneered new, large forms of business enterprise that involved the use of power-driven machinery to produce products and goods previously produced in the home or small shops. Part of the technology used in forming these new business enterprises came from England, however, increasingly they came from American inventors and scientists and mechanics.

The first factory in the United States was begun after George Washington became President. In 1790, **Samuel Slater**, a cotton spinner's apprentice who left England the year before with the secrets of textile machinery, built a factory from memory to produce spindles of yarn.

The factory had 72 spindles, powered by nine children pushing foot treadles, soon replaced by waterpower. Three years later, John and Arthur Shofield, who also came from England, built the first factory to manufacture wool in Massachusetts.

From these humble beginnings in 1790, the **Industrial Revolution** spawned growth in factories and, mill towns, and eventually large cities in the North. By the time the Civil War began 70 years later, there were over two million spindles in over 1200 cotton factories and 1500 woolen factories in the United States.

From the **textile industry**, the factory system spread to many other areas. In Pennsylvania, large furnaces and rolling mills supplanted small local forges and blacksmiths. In Connecticut, tin ware and clocks were manufactured. Soon, factories were producing everything from reapers to sewing machines.



 **Samuel Slater:** Entrepreneur who opened the first factory in America. He learned the textile industry in England and replicated it in the United States.

 **Industrial Revolution:** A long, gradual change in both Europe and America away from small-scale production based on human and horsepower toward the use of machines, factories, and steam/coal power.

 **Textile Industry:** The business of turning raw cotton into thread, then into cloth, and finally into finished products such as clothing.

Primary Source: Drawing

The Boston Manufacturing Company sits aside on of New England's many rivers, providing the waterpower necessary to turn the factory's machines. Eventually, steam power made it possible to build factories anywhere.

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At first, these new factories were financed by business partnerships, where several individuals invested in the factory and paid for business expenses like advertising and product distribution.

Shortly after the War of 1812, a new form of business enterprise became prominent: the corporation. Similar to the joint stock company of colonial times, in a **corporation**, individual investors are financially responsible for business debts only to the extent of their investment, rather than extending to their full net worth, which might include a house and other property.

First used by bankers and builders, the corporation spread to manufacturing. In 1813, **Frances Cabot Lowell** combined financing from both family members and other investors and formed the Boston Manufacturing Company to build America's first integrated textile factory, which performed every operation necessary to transform cotton lint into finished cloth. Frances Cabot Lowell and his associates hoped to avoid the worst evils of British industry. They built their production facilities at Massachusetts. To work in the textile mills, Lowell hired young, unmarried women from New England farms. The **mill girls** were chaperoned by matrons and were held to a strict curfew and moral code. He charted additional companies in Massachusetts and New Hampshire that replicated their idea. Others entrepreneurs copied their corporation model and by 1840 the corporate manufacturer was commonplace.

Although the work was tedious (12 hours per day, 6 days per week), many women enjoyed a sense of independence they had not known on the farm. The wages were triple the going rate they could earn as domestic servants.

The impact of the creation of all these factories and corporations was to drive people from rural areas to the cities where factories were located. During the 1840s, the population of the country as a whole increased by 36%. The population of towns and cities of 8,000 or more increased by 90%. With a huge and growing market of customers, the corporation became the central force in America's economic growth.

With changes brought about by improved transportation, communication, production and business organization led to a shift historians call the **market revolution**. Americans could now buy and sell products far from where they lived. Subsistence farming decreased. Fewer people worked for themselves. If food could be transported, cities were possible where no one was a farmer. The market revolution was by no means an overnight occurrence, but the nature of American production, consumption and commerce was radically at the outset of the Civil War in 1860 than what it had been at the end of the War of 1812.



Corporation: A form of business in which investors are only liable up to the amount they invested.



Frances Cabot Lowell: Entrepreneur of the early Industrial Revolution. He opened the Boston Manufacturing Company and integrated all steps of the textile industry.



Mill Girls: Unmarried young women who worked in the Lowell Mills in Massachusetts. They were paid well and lived in a company town, but had strict limitations on behavior.



Market Revolution: A shift in the way Americans produced and consumed products. Over the course of the early 1800s, improvements in transportation and communication made it possible to originate a produce in one place and then move it far away to sell. This was a major shift away from subsistence farming.

1 WHY DIDN'T AMERICA BECOME A LAND OF YEOMEN FARMERS?

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IRISH AND GERMAN IMMIGRATION

In the middle half of the 19th Century, more than one-half of the population of Ireland immigrated to the United States. So did an equal number of Germans. Most of them came because of civil unrest, severe unemployment or almost inconceivable hardships at home. This wave of immigration affected almost every city and almost every person in America. From 1820 to 1870, over seven and a half million immigrants came to the United States — more than the entire population of the country in 1810. Nearly all of them came from Northern and Western Europe, about a third from Ireland and almost a third from Germany. Burgeoning companies were able to absorb anyone who wanted to work. Immigrants built canals and constructed railroads. They became involved in almost every labor-intensive endeavor in the country. They built much of the country.



Primary Source: Illustration

A famous depiction of a mother and children escaping the Irish Potato Famine.

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In Ireland almost half of the population lived on farms that produced little income. Because of their poverty, most Irish people depended on potatoes for food. When this crop failed three years in succession and when mold destroyed potatoes stored for the winters, it led to the a **Great Famine** with horrendous consequences. Over 750,000 people starved to death. Over two million Irish eventually moved to the United States seeking relief from their desolated country. Impoverished, the Irish could not buy property. Instead, they congregated in the cities where they landed, almost all in the northeastern United States. Today, Ireland has just half the population it did in the early 1840s and there are more Irish Americans than there are people in the whole of Ireland itself.

In the decade from 1845 to 1855, more than a million Germans fled to the United States to escape economic hardship. They also sought to escape political unrest caused by riots, rebellion and a revolution in 1848. The Germans had little choice. Few other places besides the United States allowed German immigration. Unlike the Irish, many Germans had enough money to journey to the Midwest in search of farmland and work. The largest settlements of Germans were in New York City and Baltimore in the East, Cincinnati, St. Louis and Milwaukee in the Midwest. One of the legacies of this migration are the German breweries, including Anheuser-Busch in St. Louis.

With vast numbers of German and Irish coming to America, hostility toward them erupted, in part due to religious intolerance as all of the Irish and many of the Germans were Roman Catholic. Part of the opposition was political. Most immigrants living in cities became Democrats because the party focused on the needs of commoners. Part of the opposition occurred because Americans in low-paying jobs felt threatened and feared being replaced by new arrivals willing to work for almost nothing. Signs that read NINA — “no Irish need apply” — sprang up throughout the country.

Ethnic and anti-Catholic rioting occurred in many northern cities, the largest occurring in Philadelphia in 1844 during a period of economic depression. Protestants, Catholics and local militia fought in the streets. 16 were killed, dozens were injured and over 40 buildings were demolished. **Nativist** political parties sprang up almost overnight. The most influential of these parties, the **Know Nothing Party**, was anti-Catholic and wanted to extend the amount of time it took immigrants to become citizens and voters. They also wanted to prevent foreign-born people from ever holding public office. Economic recovery after the 1844 depression reduced the number of serious confrontations for a time, as the country needed all the labor it could get and competition for jobs decreased.

But nativism returned in the 1850s with a vengeance. In the 1854 elections, nativists won control of state governments in Massachusetts, Connecticut, Rhode Island, New Hampshire and California. They won elections in Maryland and Kentucky and took 45% of the vote in five other states.



Great Irish Potato Famine: A massive famine in Ireland between 1845 and 1849 that drove waves of immigration of impoverished Irish to America.



Nativism: Belief that people born in a county are better than immigrants.



Known Nothing Party: Political party that was active in the 1850s. They promoted nativist policies in response to increased immigration, especially by Catholic Irish and Germans. They were renamed the American Party.

1 WHY DIDN'T AMERICA BECOME A LAND OF YEOMEN FARMERS?

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THE AMERICAN SYSTEM

From his entry into politics in the first decade of the 1800s until his death in 1852, **Henry Clay** was a dominating force in American politics. A champion of the interests of the West and leader of the Whig Party, Clay served as both Secretary of State and Speaker of the House of Representatives. He was involved in or responsible for many of the most important pieces of legislation during the first half of the 1800s.

During the Industrial Revolution, Clay championed what was known as the **American System** of high tariffs, a national bank, and federally sponsored internal improvements of canals and roads. Once in office, President John Quincy Adams embraced Clay's American System and proposed a national university and naval academy to train future leaders of the republic. Clay envisioned a broad range of internal transportation improvements. Using the proceeds from land sales in the West, Adams endorsed the creation of roads and canals to facilitate commerce and the advance of settlement in the West.



Many in Congress vigorously opposed federal funding of internal improvements, citing among other reasons that the Constitution did not give the federal government the power to fund these projects and the president's opponents smelled elitism in these proposals and pounced on what they viewed as the administration's catering to a small privileged class at the expense of ordinary citizens. However, in the end, Adams succeeded in extending the **Cumberland Road** into Ohio. He also broke ground for the **Chesapeake and Ohio Canal** on July 4, 1828.

 **Henry Clay:** American statesman who served as Secretary of State and Speaker of the House of Representatives. He was the leading Whig politician of the early 1800s, championed the needs of the West, and was the organizer of a series of political compromises that kept the nation together before the Civil War. His economic ideas were dubbed the American System.

 **American System:** Henry Clay's economic proposals. These included a protective tariff, a national bank, and federally-funded internal improvements such as canals and railroads.

Secondary Source: Photograph

This is modern view the Petersburg Toll House on the National Road in Addison, Pennsylvania. Toll houses like these were common along the roads of the early 1800s. Travelers would stop to pay since the construction and maintenance of the roads were private ventures. Like the canals and railroads of the time, there might have been government money to initiate the project, but they were not government run services the way we think of roads and highways today.

 **Cumberland Road:** A federally-funded road that connected Maryland and Illinois. It was a project built as part of Henry Clay's American system in the early 1800s.

 **Chesapeake and Ohio Canal:** Canal connecting Washington, DC and Ohio. It was a project funded in part of Henry Clay's American system in the early 1800s.

1 WHY DIDN'T AMERICA BECOME A LAND OF YEOMEN FARMERS?

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THE EARLY 1800S?

Tariffs, which both Clay and Adams promoted, were not a novel idea. Since the birth of the republic, they had been seen as a way to advance domestic manufacturing by making imports more expensive. Congress had approved a tariff in 1789, and Alexander Hamilton had proposed a protective tariff in 1790. Congress also passed tariffs in 1816 and 1824. Clay spearheaded the drive for the federal government to impose high tariffs. If imported goods were more expensive than domestic goods, then people would buy American-made goods.

President Adams wished to promote manufacturing, especially in his home region of New England. To that end, in 1828 he proposed a high tariff on imported goods, amounting to 50% of their value. The tariff raised questions about how power should be distributed, causing a fiery debate between those who supported states' rights and those who supported the expanded power of the federal government. Those who championed states' rights denounced the 1828 measure as the **Tariff of Abominations**, clear evidence that the federal government favored one region, in this case the North, over another, the South. They made their case by pointing out that the North had an expanding manufacturing base while the South did not. Therefore, the South imported far more manufactured goods than the North, causing the tariff to fall most heavily on the southern states. The enactment of the tariff led to one of the Nullification Crisis, one of the most severe tests of the Union before the Civil War.

CONCLUSION

Most Americans in the early 1800s were farmers. In fact, it was not until 1900 that more than half of all Americans lived in cities, but the trend was clearly established by the time the middle of the 19th Century had arrived. Hamilton's vision for America is our world, not Jefferson's world of yeoman farmers.

But why is this? Why is it that Jefferson's vision, so noble and egalitarian, did not survive the test of time?

What do you think? Why isn't America a land of yeomen farmers as Jefferson had envisioned?



Tariff of Abominations: Tariff passed in 1828 under John Quincy Adams. It was part of Henry Clay's American System but disproportionately favored northern manufacturers and hurt southern consumers.

1 WHY DIDN'T AMERICA BECOME A LAND OF YEOMEN FARMERS?

Which was more
REVOLUTIONARY,
the 1770s, or
THE EARLY 1800S?

SUMMARY

In the first half of the 1800s, the United States experienced a new sort of revolution. This change dealt with transportation, communication, and economics.

New forms of transportation made it much easier to move goods from one part of the country to another. Many canals were built, most importantly the Erie Canal. The Erie Canal opened in 1825 and connected New York City to the Great Lakes. After it opened, many people from New York and New England moved into the Midwest. The expansion of trade through New York City fostered growth and solidified it as America's largest city and the center of the nation's trade.

This time in history also saw the construction of the nation's first railroads. Although they were few in number, railroads later eclipsed canals as the primary means of moving people and products.

American inventors were especially prolific in the early 1800s. The steamboat which allowed ships to move upriver, the horse-drawn reaper that allowed farmers to harvest much larger fields, the riding plow that allowed the tilling of thick prairie soil, and interchangeable parts were all developed at this time.

The first factories developed in the early 1800s. Based primarily in New England near rivers where they could draw water power, the early factories produced textiles and employed young women who sometimes lived in company dormitories. The Lowell Mills were the most famous example of these.

All of these changes led to the market revolution. Because transportation was improved, products could be shipped far from where they were produced. Thus, instead of growing one's own food, or trading with neighbors, Americans could send products far away to sell, and buy things that were imported to their region.

Much of the labor in the nation's factories and building canals and railroads was done by immigrants. In the early 1800s, many were from Germany and Ireland. The Irish came to escape the Potato Famine and faced intense anti-Catholic nativist discrimination.

It was during this time that Senator Henry Clay proposed the American System. He wanted tariffs to protect American producers, a national bank to support business, and federal funding for roads, canals and other internal improvements that could foster growth. Southerners resisted a tariff signed by John Quincy Adams since it protected Northern producers but made imports to the South more expensive.



KEY CONCEPTS

Interchangeable Parts: Pieces of a finished product that are standardized so that one piece could be swapped out for an identical replacement part. Before Eli Whitney made use of this system, everything was made by craftsmen and any broken piece required a hand-crafted replacement.

Corporation: A form of business in which investors are only liable up to the amount they invested.

Nativism: Belief that people born in a county are better than immigrants.

Textile Industry: The business of turning raw cotton into thread, then into cloth, and finally into finished products such as clothing.



CANALS, ROADS RAILROADS & BUSINESSES

Erie Canal: Canal that connected the Hudson River to the Great Lakes across New York State. It was completed in 1825 and helped establish New York City as the financial capital of nation and allowed New Englanders to easily settle the Midwest.

Cumberland Road: A federally-funded road that connected Maryland and Illinois. It was a project built as part of Henry Clay's American system in the early 1800s.

Chesapeake and Ohio Canal: Canal connecting Washington, DC and Ohio. It was a project funded in part of Henry Clay's American system in the early 1800s.

Baltimore and Ohio Railroad: First major railroad company in the United States.

Western Union: Major American telegraph company.



PEOPLE AND GROUPS

Dewitt Clinton: Entrepreneur who built the Erie Canal.

Robert Fulton: Entrepreneur who built the first commercially successful steamboat. His ship, the Clermont, sailed between New York City and Albany along the Hudson River.

Cyrus McCormick: Inventor of a horse-drawn reaper. His company became a major producer of farm equipment.

John Deere: Inventor of a riding plow that allowed farmers to turn thick prairie soil into profitable farmland.

Samuel Morse: Inventor of the telegraph and the code that bears his name.

Charles Goodyear: Inventor of vulcanization, a chemical process that for treating rubber so that it could be used in both hot and cold conditions.

Eli Whitney: Inventor who pioneered the use of interchangeable parts and invented the cotton gin.

Elias Howe: Inventor of a sewing machine in 1846.

Samuel Slater: Entrepreneur who opened the first factory in America. He learned the textile industry in England and replicated it in the United States.

Frances Cabot Lowell: Entrepreneur of the early Industrial Revolution. He opened the Boston Manufacturing Company and integrated all steps of the textile industry.

Mill Girls: Unmarried young women who worked in the Lowell Mills in Massachusetts. They were paid well and lived in a company town, but had strict limitations on behavior.

Known Nothing Party: Political party that was active in the 1850s. They promoted nativist policies in response to increased immigration, especially by Catholic Irish and Germans. They were renamed the American Party.

Henry Clay: American statesman who served as Secretary of State and Speaker of the House of Representatives. He was the leading Whig politician of the early 1800s, championed the needs of the West, and was the organizer of a series of political compromises that kept the nation together before the Civil War. His economic ideas were dubbed the American System.



LAWS & POLICIES

American System: Henry Clay's economic proposals. These included a protective tariff, a national bank, and federally-funded internal improvements such as canals and railroads.

Tariff of Abominations: Tariff passed in 1828 under John Quincy Adams. It was part of Henry Clay's American System but disproportionately favored northern manufacturers and hurt southern consumers.



EVENTS

Industrial Revolution: A long, gradual change in both Europe and America away from small-scale production based on human and horsepower toward the use of machines, factories, and steam/coal power.

Market Revolution: A shift in the way Americans produced and consumed products. Over the course of the early 1800s, improvements in transportation and communication made it possible to originate a produce in one place and then move it far away to sell. This was a major shift away from subsistence farming.

Great Irish Potato Famine: A massive famine in Ireland between 1845 and 1849 that drove waves of immigration of impoverished Irish to America.

2

S E C O N D Q U E S T I O N DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

Which was more
REVOLUTIONARY,
the 1770s, or
THE EARLY 1800S?

INTRODUCTION

Ideas are the things that make humans different from the rest of the animal kingdom. We dream, invent, philosophize, design, write and sing. We express ourselves, and take in the ideas of those around us.

People of the past were no different, and in the first half of the 1800s, new ideas blossomed in philosophy, religion, literature, art and experiments with social engineering. But, were these expressions due to new ideas, or perhaps authors wrote books that changed people's ideas.

This is a question that applies just as well to the Age of Jackson as it does to modern times. Do our ideas drive our arts and beliefs, or do our beliefs give rise to new expressions?

What do you think? Do our beliefs change our world, or reflect our world?

ROMANTICISM

Styles of thinking change over time, and these changes are reflected in a society's art, architecture and literature. During the founding of the United States in the late 1700s, Europe and America were in a phase we now call the Neoclassical Era. Neoclassical thinkers emphasized reason, order, logic and looked to the Greeks and Romans for inspiration. The Enlightenment philosophers like John Locke were neoclassical in their thinking and sought to examine government and the world rationally. Benjamin Franklin flew a kite in a thunderstorm to examine the true nature of lightning. Empirical science was being born. The Constitution that was crafted under the careful hand of James Madison is a testament to the importance of logic and order of the time. The White House, Capitol and so many other government buildings in America look like Greek temples because Plato, Aristotle and Socrates were an inspiration for the Founding Fathers.

In the 1800s, neoclassicism was replaced by something entirely different: **romanticism**. Begun in Europe, the Romantic Movement emphasized individualism, the discovery of the self, an emphasis on intuitive rather than empirical reasoning, and the assumption that the natural world was inherently good while human society was filled with corruption. The romantics looked to emotion before logic and saw human experiences reflected in nature. While the neoclassical generation saw the world in black and white, the romantics saw every shade and every color.

Romanticism became popular in American politics, philosophy, and art. The movement appealed to the revolutionary spirit of America as well as to those longing to break free of the strict religious traditions of earlier times. The Romantics rejected rationalism and religious intellect. They appealed especially to opponents of Calvinism who taught that the destiny of each individual is preordained by God.

The Romantic movement in America was widely popular and manifested itself in art, philosophy and especially in literature. Novels, short stories, and poems replaced the sermons and manifestos of earlier days. Romantic literature was personal and intense. It portrayed more emotion than was seen in neoclassical literature.

America's preoccupation with freedom became a great source of motivation for Romantic writers, as many were delighted in free expression and emotion without fear of ridicule and controversy. They also put more effort into the psychological development of their characters, and the main characters typically displayed extremes of sensitivity and excitement. The works of the Romantic Era also differed from preceding works in that they spoke to a wider audience, partly reflecting the greater distribution of books as costs came down and literacy rose during the period. The Romantic period also saw an increase in female authors and readers.



Romanticism: Movement in the early 1800s in art, literature, music and philosophy that emphasized emotion, individualism, discovery of the self and connections to the natural world.

2 DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

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American Romantic literature made an early appearance with **Washington Irving's** 1810 and 1820 stories *Rip Van Winkle* and *The Legend of Sleepy Hollow*, followed from 1823 onwards by the *Leatherstocking Tales* of **James Fenimore Cooper**. In his popular novel *Last of the Mohicans*, Cooper expressed romantic ideals about the relationship between men and nature. These works had an emphasis on heroic simplicity and fervent landscape descriptions of an already-exotic mythicized frontier peopled by "noble savages." **Edgar Allan Poe's** tales of the macabre and his balladic poetry were more influential in France than at home, but the romantic American novel developed fully with the atmosphere and melodrama of **Nathaniel Hawthorne's** 1850 novel *The Scarlet Letter*.

 **Washington Irving:** Romantic author of *Rip Van Winkle* and *The Legend of Sleepy Hollow*.

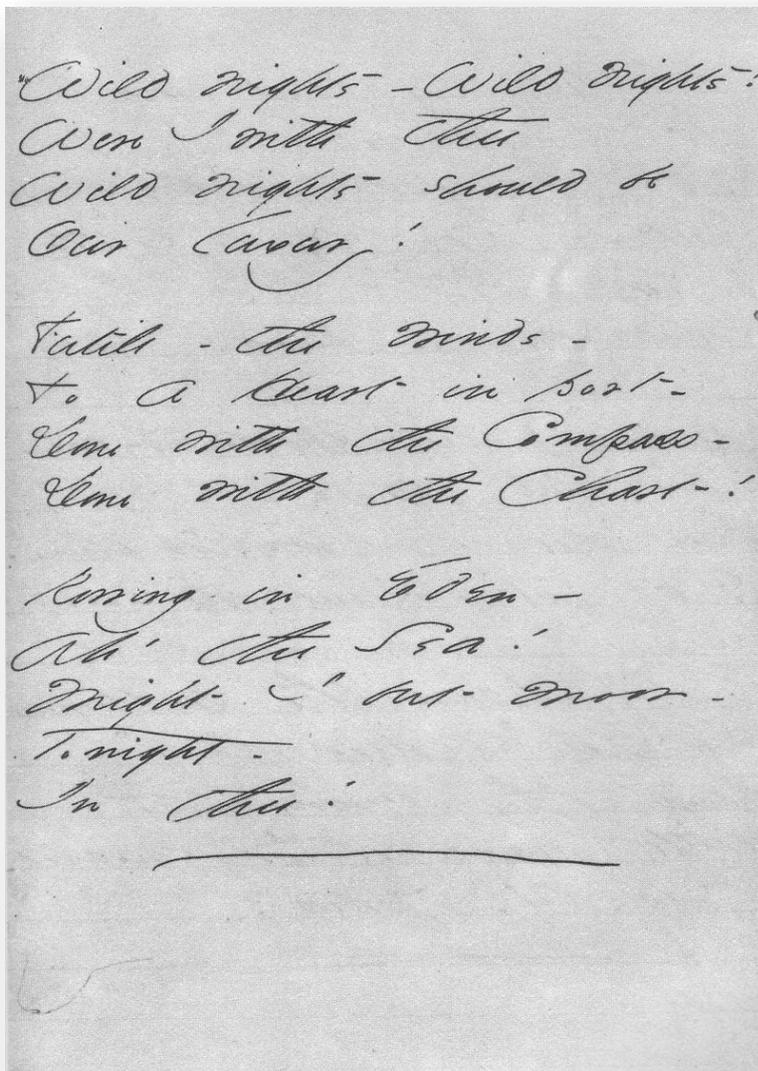
 **James Fenimore Cooper:** Romantic author of the *Leatherstocking Tales*, including *Last of the Mohicans*.

 **Edgar Allan Poe:** American romantic author and poet. His dark stories and poetry are examples of the romanticism's use of nature as a reflection of human experience.

 **Nathaniel Hawthorne:** Romantic author of *The Scarlet Letter*.

Primary Source: Manuscript

The original manuscript of Emily Dickinson's poem "Wild Nights."



"Wild nights - Wild nights!
Were I with thee
Wild nights should be
Our luxury!

Futile - the winds -
To a Heart in port -
Come with the Compass -
Come with the Chart -

Ringing in Eden -
Ah! the Sea!
Drought - 'till - even -
Tonight -
In thee!

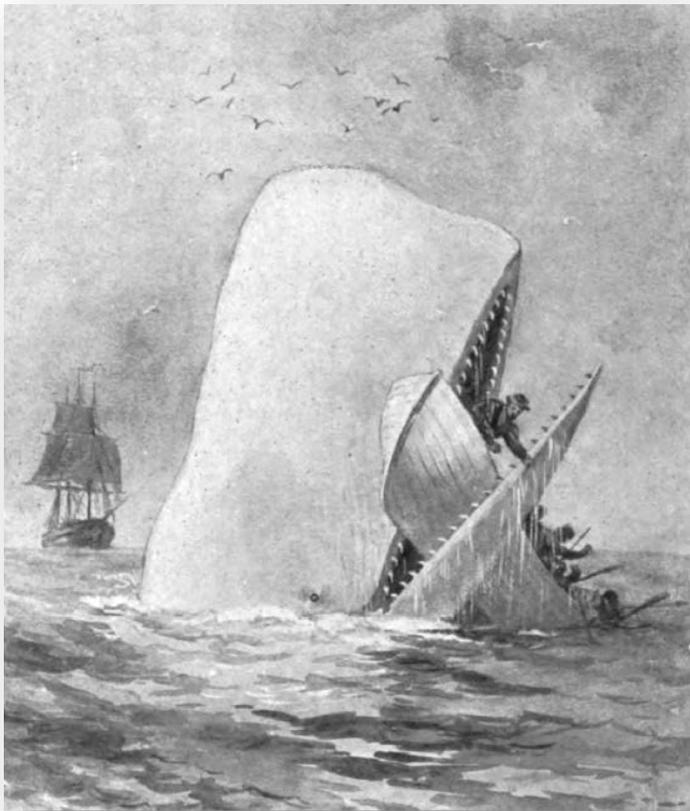
2 DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

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The greatest of all the romantic writers, however were Emily Dickinson and Herman Melville. The poetry of **Emily Dickinson**, nearly unread in her own time, often incorporates descriptions of natural phenomena as a metaphor for human experience, as in this poem:

*“Hope” is the thing with feathers -
That perches in the soul -
And sings the tune without the words -
And never stops - at all -
And sweetest - in the Gale - is heard -
And sore must be the storm -
That could abash the little Bird
That kept so many warm -
I’ve heard it in the chillest land -
And on the strangest Sea -
Yet - never - in Extremity,
It asked a crumb - of me.*

In his novel **Moby-dick**, **Herman Melville** uses the quest to kill a whale as a stand in for a variety of human struggles and emotions.



Emily Dickinson: Romantic poet. Mostly reclusive, she is widely regarded as one of the premiere authors of the first half of the 1800s.



Moby-dick: Novel by Herman Melville. It is a classic of the Romantic Era in which human flaws such as hate, revenge, arrogance and personified in the hunt for a whale.



Herman Melville: Romantic author of the classic Moby-dick.

Secondary Source: Illustration

An illustration that appeared in one edition of Moby-dick showing the white whale attacking a boat of whalers.

2 DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

Which was more
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THE HUDSON RIVER SCHOOL

Literature was not the only art form in which romantic ideas found an outlet. A group of painters known as the **Hudson River School**, so named because many of the early artists of the style worked in and painted scenes of the Hudson River Valley, brought human experiences to life through landscape painting.

The founder of this new movement was **Thomas Cole**. Cole had no formal training as an artist. He could not draw a likeness, or any real figure for that matter. But he understood something his peers did not. While artists had been painting Americans for over a century, no one had painted America before — the mountains, streams, vistas, valleys, or the limitless frontier. Nature itself became the subject of his work as America’s national myth and new identity developed. Cole became the spiritual father of the wilderness landscape artists. His early subjects were the mountains, valleys, waterfalls, and primal mists of upper New York state.



Other landscape painters **Frederick Edwin Church** and **Albert Bierstadt** put on canvas not just the areas around upper New York State but also the diversity of beauty found in the far West, the Sierra Mountains, the Rockies, Latin America, and Mexico. They tried to express a love of nature and a feeling for man’s place in it.

The casual observer might look at the work of Cole, Church or Bierstadt and see a farmer in a mountain valley with rain clouds in the distance, but to a romantic, the painting is an allegory for man’s quest to overcome great difficulties and find peace in the world.



Hudson River School: A group of artists of the Romantic Era who painted landscapes.



Thomas Cole: Founder of the Hudson River School. He pioneered the use of landscape painting in the Romantic Era.

Primary Source: Painting

“View from Mount Holyoke, Northampton, Massachusetts, after a Thunderstorm—The Oxbow” is a classic example of the Hudson River style. Painted in 1836 by Thomas Cole, is juxtaposes dark and light, man-affected order and natural wilderness and places humans as players in the natural world.



Frederick Edwin Church: Along with Albert Bierstadt and Thomas Cole, one of the great artists of the Hudson River School.



Albert Bierstadt: Along with Frederick Edwin Church and Thomas Cole, one of the great artists of the Hudson River School.

2 DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

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The artists of the Hudson River School benefited from a change in the way Americans were consuming art. High culture was becoming the province of all people not just the wealthy elite. For the first time, art museums opened and fine works were accessible to everyone, not just the wealthy few who could afford to commission paintings of themselves or their relatives.

THE SECOND GREAT AWAKENING

Standing on a hilltop in upstate New York, with the breeze blowing lightly through his hair, the Reverend **Charles Grandison Finney** surveyed his audience. He was about to say something startling. In his grand baritone, he began by exhorting them to listen carefully as he was about to change their lives. "Salvation is the beginning of a life of good works here on earth! Man can, therefore, achieve his own salvation. God is not angry! God is merciful and loving. Therefore, go forth, and do as well as believe!"

His flock was duly astounded. This was a unique and welcome message coming from the mouths of Reverend Finney and other American evangelists who began spreading the news of the **Second Great Awakening** from New England to the West.

Central to the teachings of the leaders of the Second Great Awakening was the idea that each person, both men and women, held within themselves a **spark of divinity**, and that everyone could, individually make a connection with god. Not formal church was required, only a willingness to believe. This idea is now known as **Pentecostalism**.

This was a message of hope and opportunity. Religion was not only revived it was being transformed. Gone were the warnings that man was depraved, that he was predestined to salvation or damnation, that God was angry and full of vengeance. The amazing assurance that life on earth had its own rewards and was not just a way station on the road to heaven or hell touched people's hearts, and they rushed to hear it.

Rather than rushing to church, Americans rushed to **camp meetings**. These often provided the first encounter for some settlers with organized religion, and they were important as social venues. The camp meeting was a religious service that lasted several days. Like a travelling show, preachers came to town, set up a podium and the people of the area come for the event. Settlers in thinly populated areas gathered at the camp meeting for fellowship as well as worship. The sheer exhilaration of participating in a religious revival with crowds of hundreds and perhaps thousands of people inspired dancing, shouting, and singing that characterized the events. The revivals followed an arc of great emotional power, with an emphasis of the individual's sins and need to turn to Christ, restored by a sense of personal salvation. Upon their return home, most converts joined or created small local churches, which grew rapidly. The Second Great Awakening marked a religious transition in society in America. The area around central New York and along the Erie Canal was visited by so many travelling preachers and was



Charles Grandison Finney: Minister who initiated the Second Great Awakening.



Second Great Awakening: Religious movement in the first half of the 1800s that emphasizes individual connection to god, spark of divinity, Pentecostalism, postmillennialism and was driven by travelling ministers who preached at camp meetings. It was most strong in New York, but spread throughout the nation, except in the South.



Spark of Divinity: The idea from the Second Great Awakening that everyone could make an individual connection to god.



Pentecostalism: A movement within Protestant Christianity that places special emphasis on a direct personal experience of God through baptism with the Holy Spirit. It is an outgrowth of the Second Great Awakening.



Camp Meetings: Multi-day religious community events during the Second Great Awakening.



Burned Over District: Area in up-state New York that was home to particularly fervent religious excitement during the Second Great Awakening.

2 DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

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such fertile ground for Pentecostal fervor and conversion that it was referred to as the **Burned Over District**.



Primary Source: Illustration

An artist's rendition of a camp meeting during the Second Great Awakening.

A key teaching of many of the Second Great Awakening ministers was **postmillennialism**, the idea that Jesus Christ established his kingdom on earth through his preaching in the First Century and that he would return, after a period in which faith, righteousness, peace, and prosperity prevailed in the affairs of men and of nations. After such a period, Jesus Christ would return visibly, bodily, and gloriously to end history with the final judgment after which the eternal order would follow. In other words, if humans could create pure, Eden or heaven-like conditions on Earth, Jesus would soon follow to save the righteous. During the Second Great Awakening, some Americans expected this moment was just a few years away and it became an important motivator for social reformers. They wanted to clean up society in the same way a host cleans a house before the guests arrive. William Miller founded the **Seventh-day Adventist Church** based on the belief that he could pinpoint the exact day when the Messiah would return to earth.

The Seventh-day Adventists were not the only new religious group formed during the Second Great Awakening. After having a series of religious visions, **Joseph Smith**, a young man from Palmyra, New York published the **Book of Mormon** and established the **Church of Jesus Christ of Latter Day Saints** in 1830. The church was plagued with persecution from the very beginning because of its evangelizing, its separation from surrounding communities, and its non-traditional ideas, including polygamy. Its members, commonly referred to as Mormons, fled New York to avoid harassment. After Joseph Smith and his brother Hyrum were killed by an angry mob in Nauvoo, Illinois in 1844, the church members headed west



Postmillennialism: The idea that Jesus Christ established his kingdom on earth through his preaching in the First Century and that he would return, after a period in which faith, righteousness, peace, and prosperity prevailed in the affairs of men and of nations.



Seventh-day Adventist Church: A religious group established during the Second Great Awakening based on the idea that they could pinpoint the exact day that Jesus would return to earth.



Joseph Smith: Founder of the Mormon Church.



Book of Mormon: Book written by Joseph Smith. Mormons consider it to be a holy text alongside the Bible.



Church of Jesus Christ of Latter Day Saints: Full name for the Mormon Church.

2 DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

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under the leadership of **Brigham Young**. After a long, difficult trek along what is known now as the **Mormon Trail**, 140,000 Mormons settled in Salt Lake City, Utah.



Brigham Young: Leader of the Mormons after the murder of Joseph Smith. He led them along their trek to Utah.



Mormon Trail: The movement of the Mormons from Illinois to Utah in 1844.

Primary Source: Photograph

A group of Mormons in Colorado during their migration to Utah.

As members of both new and established protestant churches like Baptists, Methodists, and Congregationalists moved to the West, they carried with them their message of revival and redemption. Since danger and uncertainty abounded on the frontier, evangelists discovered that the promise of salvation could be delivered with even more zeal. James Macready made his name preaching **hellfire and brimstone**, a style that emphasized the urgency of repentance before the arrival of the judgement day. Peter Cartwright traveled across the frontier and brought religious services to countless remote Americans as one of the premier Methodist circuit riders. Sin and repentance dominated the camp meeting, and the sermons and songs used imagery rural Americans could understand. God was coming, the preachers told them and would judge the righteous and the sinners like a farmer judges the crops at the end of the summer. Those who repented and accepted Christ would be saved, and those who chose a life of sin would be burned the like weeds of the fields.

The movement was perfectly in tune with sentiments of the time. Romantic ideas about individualism and man's connection with nature dovetailed into the circuit riders' messages. Methodists and Baptists made the greatest gains in numbers of members. With a less formal clergy and the notion that anyone could be saved, these groups meshed nicely with America's emerging middle class.

Revivalist ministers did not confine themselves to American audiences. It was during the Second Great Awakening that missionary work first became popular. Catholic missionaries from France and Spain had long ago tried to convert Native Americans, but in the early 1800s, a new breed of zealous protestant missionaries headed overseas to spread their message. It was at this time that Christian missionaries first arrived in Hawaii.

With the Second Great Awakening's emphasis on the individual, women were finally given a chance to participate more equally in religious practice.



Hellfire and Brimstone: A style of preaching popularized during the Second Great Awakening that emphasized the urgency of repenting sins and joining the Church before the imminent return of Jesus and the arrival of the judgement day.

2 DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

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Women helped plan, promote and run the camp meetings, and middle class women especially promoted the distribution of bibles. They were critical to the success of the new **American Bible Society**.

At the same time the Second Awakening was freeing men and women in the North and West, churches in the South began adopting a more authoritarian, paternalistic tone and did not encourage thinking about or questioning of social institutions, since such probing might have an undesired effect. The idea that all men have a spark of divinity and are therefore to be treated equally and benevolently did not mesh well with the existence of slavery. But everywhere else in America, the church and the clergy became, at least in spirit, a champion for the common man, his individual dignity and salvation, and the betterment of his condition.

TRANSCENDENTALISM

Transcendentalism is a very formal word that describes a very simple idea. People, men and women equally, have knowledge about themselves and the world around them that transcends, or goes beyond what they can see, hear, taste, touch or feel. This knowledge comes through intuition and imagination not through logic or the senses. People can trust themselves to be their own authority on what is right. By rising above the routines and distractions of everyday life, a transcendentalist can understand and accept these ideas not as religious beliefs but as a way of understanding the true nature of the world.

The individuals most closely associated with this new way of thinking were connected loosely through a group known as **The Transcendental Club**, which met in the Boston home of George Ripley. Their chief publication was a periodical called *The Dial*, edited by **Margaret Fuller**, a political radical and feminist whose book *Women of the Nineteenth Century* was among the most famous of its time. The club had many extraordinary thinkers, but accorded the leadership position to **Ralph Waldo Emerson**.

Emerson was a Harvard-educated essayist and lecturer and is often recognized as the first truly American thinker. In his most famous essay, **The American Scholar**, he urged Americans to stop looking to Europe for inspiration and imitation and be themselves. He believed that people were naturally good and that everyone's potential was limitless. He inspired his colleagues to look into themselves, into nature, into art, and through work for answers to life's most perplexing questions. His intellectual contributions to the philosophy of transcendentalism inspired a uniquely American idealism and spirit of reform.

The Transcendental Club was associated with colorful members between 1836 and 1860. Among these were literary figures Nathaniel Hawthorne, **Henry Wadsworth Longfellow**, and **Walt Whitman**. But the most interesting character by far was **Henry David Thoreau**, who tried to put transcendentalism into practice. A great admirer of Emerson, Thoreau



American Bible Society: Organization founded during the Second Great Awakening to publish Bibles. Women were especially active in this group.



Transcendentalism: A philosophical movement that originated in the first half of the 1800s among intellectuals in New England. It taught that humans and nature were inherently good and that by rejecting traditional ways of living and thinking people could rise above the distractions of modern life and find happiness and understanding.



The Transcendental Club: Group of transcendentalists. Their publication *The Dial*, was edited by Margaret Fuller.



Margaret Fuller: Feminist author of *Women of the Nineteenth Century* and editor of *The Transcendentalists Club's* periodical *The Dial*.



Ralph Waldo Emerson: Founder of the Transcendentalism and president of The Transcendentalist Club. His book *Nature*, defined the movement.



The American Scholar: Essay by Ralph Waldo Emerson in which he urged Americans to stop looking to Europe for examples to imitate.



Henry Wadsworth Longfellow: American poet and transcendentalist. Among his poems many famous poems is Paul Revere's Ride.



Walt Whitman: American poet and transcendentalist. His most celebrated work is the collection of poetry *Leaves of Grass*.

2 DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

Which was more
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nevertheless was his own man, described variously as strange, gentle, fanatic, selfish, a dreamer and a stubborn individualist. For two years, Thoreau carried out the most famous experiment in self-reliance when he went to Walden Pond, built a hut, and tried to live self-sufficiently without the trappings or interference of society. Later, when he wrote about the simplicity and unity of all things in nature, his faith in humanity, and his sturdy individualism, Thoreau reminded everyone that life is wasted pursuing wealth and following social customs. Nature can show that “all good things are wild and free” were central themes of his book **Walden**. His work captures exquisitely the transcendental view of the world:

“Still we live meanly, like ants... Our life is frittered away by detail. An honest man has hardly need to count more than his ten fingers, or in extreme cases he may add his ten toes, and lump the rest. Simplicity, simplicity, simplicity! I say, let your affairs be as two or three, and not a hundred or a thousand; instead of a million count half a dozen, and keep your accounts on your thumb-nail. In the midst of this chopping sea of civilized life, such are the clouds and storms and quicksands and thousand-and-one items to be allowed for, that a man has to live, if he would not founder and go to the bottom and not make his port at all, by dead reckoning, and he must be a great calculator indeed who succeeds. Simplify, simplify.”



As a group, the transcendentalists led the celebration of the American experiment as one of individualism and self-reliance. They took progressive stands on women’s rights, abolition, reform, and education. They criticized government, organized religion, laws, social institutions, and creeping industrialization. They created an American state of mind in which imagination was better than reason, creativity was better than theory, and action was better than contemplation. Moreover, they had faith that all



Henry David Thoreau: Most famous of all the transcendentalists, he lived for a year alone at Walden Pond.



Walden: Book by Henry David Thoreau recounting his experience living alone in the woods.

Secondary Source: Photograph

Walden Pond as it appeared in 2010. The land around the pond has been protected as a park in order to preserve the atmosphere Thoreau experienced during his stay. Today, the entire area is encompassed by Metropolitan Boston.

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would be well because humans could transcend limits and accomplish astonishing things.

At a time when inventors were churning out new and ever more amazing ideas, traveling ministers were encouraging individual divinity, and artists were highlighting the natural world, transcendentalism had a ready audience.

EXPERIMENTS WITH UTOPIA

As 19th Century America grew larger, richer, and more diverse, it was also trying to achieve a culture that was distinct and not a replica of Europe. The thirst for individual improvement had local communities creating debating clubs, library societies, and literary associations for the purpose of sharing interesting and provocative ideas. Maybe, people speculated, if any society were completely reorganized, it could be regenerated and, ultimately, perfected. **Utopia**, originally a Greek word for an imaginary place where everyone and everything is perfect, became a goal as in America as some daring leaders and confident followers created model communities within the greater society.

Most of the original utopias were formed by religious groups. One of the earliest was devised by George Rapp, a German zealot, who took 600 followers to western Pennsylvania in 1804. Using shared funds to purchase land, the Rappites created a commune where they isolated themselves from others while waiting for the Revelation. Because of their extreme views on sex and marriage, and their strict, literal interpretation of the Bible, they failed to spread goodwill or gain converts.

More hospitable to their neighbors and able to attract about 6,000 members by the 1830s, twenty successful **Shaker** communities flourished. They followed the principles of simplicity, celibacy, common property, equal labor and reward espoused by their founder **Mother Ann Lee**.

Gradually, utopian communities came to reflect social perfectibility rather than religious purity. Robert Owen, for example, believed in economic and political equality. Those principles, plus the absence of a particular religious creed, were the 1825 founding principles of his **New Harmony**, Indiana, cooperative that lasted for only two years before economic failure.

John Humphrey Noyes designed the **Oneida Community** in upstate New York. Oneidans refusing to allow members to form lasting romantic relationships, never married, practiced communal child rearing, group discipline, and attempted to improve the genetic composition of their offspring. Their community flourished and they supported themselves by manufacturing silverware. They were able to maintain their unique lifestyle for more than 30 years before eventually abandoning Noyes' more unconventional teachings and reintegrating with the surrounding



Utopia: A perfect place. In the early 1800s, various groups of social reformers tried to create new communities to create such a place.



Shakers: A Christian group the flourished in the early 1800s. They promoted equality of the sexes and celibacy. They founded in the United States was Mother Ann Lee.



Mother Ann Lee: Founder of the American Shaker movement.



New Harmony: Utopian community in Indiana founded in 1825 by Robert Owen.



Oneida Community: Utopian community in New York founded by John Humphrey Noyes. They rejected traditional marriage practices and encouraged communal childrearing. They were economically successful manufacturing cutlery and flatware.

2 DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

Which was more
REVOLUTIONARY,
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community. Their legacy remains, however, as their company continues to be one of the largest producers of cutlery and flatware in the world.

Self-reliance, optimism, individualism and a disregard for external authority and tradition characterized one of the most famous of all the American communal experiments. **Brook Farm**, near Roxbury, Massachusetts, was founded to promote human culture and brotherly cooperation. It was supposed to bestow the highest benefits of intellectual, physical, and moral education to all its members. Through hard work and simplicity, those who joined the fellowship of George Ripley's farm were supposed to understand and live in social harmony, free of government, free to perfect themselves. However, Nathaniel Hawthorne, who wrote about his stay here in *The Blithedale Romance*, left this utopia disillusioned.

Finally, it was romantic thinker and strict vegetarian Bronson Alcott, father of author Louisa May Alcott, who devoted himself to tilling the soil at **Fruitlands** from June 1844 to January 1845 in the hope that love, education, and mutual labor would bring him and his small following peace. He was later ridiculed as "a man bent on saving the world by a return to acorns."

The 1840s marked the height of the utopian trials. The belief that man was naturally good and that human institutions were perfectible had raised tremendous expectations about the possibilities of reform and renewal. These experiments ultimately disintegrated under the strain of human fallibility, but, for a while, their idealistic members tried to create places where a brotherhood of followers shared equally in the goods of their labor and lived in peace. It seemed that within the great American experiment, searching for utopia required only the commitment of people who found it easy to believe that nothing was impossible.

CONCLUSION

The early 1800s must have been an exciting time. New works of art were being created and view by middle class Americans for the first time. New ideas about the relationship between humans, nature and emotion were common. Religious revivals were spreading and new religious beliefs were become widely accepted. Authors wrote strikingly different books than had been common just a few decades before, and if you were particularly daring, you might leave home to join one of the experimental utopian communities springing up across the Northeast and Midwest.

But what made all of this happen? Were there new ways of thinking that were being expressing in art, philosophy, social engineering and religion? Or were people changing their minds based on the things they saw and read?

What do you think? Do our beliefs change, or reflect our world?



Brook Farm: Utopian community in Massachusetts founded by transcendentalists.



Fruitlands: Utopian community founded by Bronson Alcott.

2 DO OUR BELIEFS CHANGE OUR WORLD, OR REFLECT OUR WORLD?

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SUMMARY

Romanticism was a new way of thinking about art, music and literature. It emphasized emotion rather than rational thinking. Begun in Europe, Americans embraced Romanticism. Authors wrote stories such as *The Legend of Sleepy Hollow*, novels like *Moby Dick*, and poems such as *The Raven* that used the natural world to reveal human experience and emotion. Artists of the Hudson River School painted beautiful pictures of landscapes that followed this same theme.

During the first half of the 1800s a religious revival swept through England and America. Travelling preachers promised listeners that God would soon be returning and the best way to bring about the second coming was to purify themselves and the world. In essence, people could bring God back by making Earth more God-like. They taught that every human had a spark of divinity and should make a personal connection with God.

This movement led to the development of many new religious groups, including the Mormons who eventually moved to Utah to escape persecution. The movement also brought more equality for women in religion since it emphasized individuals over church structure and leadership.

A unique American philosophy developed in the early 1800s called Transcendentalism. Founded by scholars in New England, this movement promoted the idea that people were inherently good and that by rejecting traditional ways of living and thinking people could rise above the distractions of modern life and find happiness and understanding. Thoreau lived in the woods by Walden Pond for a year to test this hypothesis.

Some social reformers believed they could create a perfect society from scratch. Multiple such experiments briefly flourished. Shakers believed in equality between the sexes and celibacy. The Oneida Community rejected marriage. Transcendentalists built Brook Farm. All the utopian communities failed eventually. It turned out that humans are not as perfect as dreamers hoped.



KEY CONCEPTS

Romanticism: Movement in the early 1800s in art, literature, music and philosophy that emphasized emotion, individualism, discovery of the self and connections to the natural world.

Spark of Divinity: The idea from the Second Great Awakening that everyone could make an individual connection to god.

Pentecostalism: A movement within Protestant Christianity that places special emphasis on a direct personal experience of God through baptism with the Holy Spirit. It is an outgrowth of the Second Great Awakening.

Postmillennialism: The idea that Jesus Christ established his kingdom on earth through his preaching in the First Century and that he would return, after a period in which faith, righteousness, peace, and prosperity prevailed in the affairs of men and of nations.

Hellfire and Brimstone: A style of preaching popularized during the Second Great Awakening that emphasized the urgency of repenting sins and joining the Church before the imminent return of Jesus and the arrival of the judgement day.

Transcendentalism: A philosophical movement that originated in the first half of the 1800s among intellectuals in New England. It taught that humans and nature were inherently good and that by rejecting traditional ways of living and thinking people could rise above the distractions of modern life and find happiness and understanding.

Utopia: A perfect place. In the early 1800s, various groups of social reformers tried to create new communities to create such a place.



EVENTS

Second Great Awakening: Religious movement in the first half of the 1800s that emphasizes individual connection to god, spark of divinity, Pentecostalism, postmillennialism and was driven by travelling ministers who preached at camp meetings. It was most strong in New York, but spread throughout the nation, except in the South.

Camp Meetings: Multi-day religious community events during the Second Great Awakening.

Mormon Trail: The movement of the Mormons from Illinois to Utah in 1844.



PEOPLE AND GROUPS

Washington Irving: Romantic author of Rip Van Winkle and The Legend of Sleepy Hollow.

James Fenimore Cooper: Romantic author of the Letherstocking Tales, including the Last of the Mohicans.

Edgar Allan Poe: American romantic author and poet. His dark stories and poetry are examples of the romanticism's use of nature as a reflection of human experience.

Nathaniel Hawthorne: Romantic author of The Scarlet Letter.

Emily Dickinson: Romantic poet. Mostly reclusive, she is widely regarded as one of the premiere authors of the first half of the 1800s.

Herman Melville: Romantic author of the classic Moby-dick.

Hudson River School: A group of artists of the Romantic Era who painted landscapes.

Thomas Cole: Founder of the Hudson River School. He pioneered the use of landscape painting in the Romantic Era.

Frederick Edwin Church: Along with Albert Bierstadt and Thomas Cole, one of the great artists of the Hudson River School.

Albert Bierstadt: Along with Frederick Edwin Church and Thomas Cole, one of the great artists of the Hudson River School.

Charles Grandison Finney: Minister who initiated the Second Great Awakening.

Seventh-day Adventist Church: A religious group established during the Second Great Awakening based on the idea that they could pinpoint the exact day that Jesus would return to earthy.

Joseph Smith: Founder of the Mormon Church.

Church of Jesus Christ of Latter Day Saints: Full name for the Mormon Church.

Brigham Young: Leader of the Mormons after the murder of Joseph Smith. He led them along their trek to Utah.

American Bible Society: Organization founded during the Second Great Awakening to publish Bibles. Women were especially active in this group.

The Transcendental Club: Group of transcendentalists. Their publication The Dial, was edited by Margaret Fuller.

Margaret Fuller: Feminist author of Women of the Nineteenth Century and editor of The Transcendentalists Club's periodical The Dial.

Ralph Waldo Emerson: Founder of the Transcendentalism and president of The Transcendentalist Club. His book Nature, defined the movement.

Henry Wadsworth Longfellow: American poet and transcendentalist. Among his poems many famous poems is Paul Revere's Ride.

Walt Whitman: American poet and transcendentalist. His most celebrated work is the collection of poetry Leaves of Grass.

Henry David Thoreau: Most famous of all the transcendentalists, he lived for a year alone at Walden Pond.

Shakers: A Christian group that flourished in the early 1800s. They promoted equality of the sexes and celibacy. Their founded in the United States was Mother Ann Lee.

Mother Ann Lee: Founder of the American Shaker movement.



LOCATIONS

Burned Over District: Area in up-state New York that was home to particularly fervent religious excitement during the Second Great Awakening.

New Harmony: Utopian community in Indiana founded in 1825 by Robert Owen.

Oneida Community: Utopian community in New York founded by John Humphrey Noyes. They rejected traditional marriage practices and encouraged communal childrearing. They were economically successful manufacturing cutlery and flatware.

Brook Farm: Utopian community in Massachusetts founded by transcendentalists.

Fruitlands: Utopian community founded by Bronson Alcott.



BOOKS & ESSAYS

Moby-dick: Novel by Herman Melville. It is a classic of the Romantic Era in which human flaws such as hate, revenge, arrogance and personified in the hunt for a whale.

Book of Mormon: Book written by Joseph Smith. Mormons consider it to be a holy text alongside the Bible.

The American Scholar: Essay by Ralph Waldo Emerson in which he urged Americans to stop looking to Europe for examples to imitate.

Walden: Book by Henry David Thoreau recounting his experience living alone in the woods.

3

T H I R D Q U E S T I O N

IS IT POSSIBLE TO PURIFY HUMANITY?

Which was more
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INTRODUCTION

What did it mean to think like an American? Once the colonists had thrown off the burdens and controls of England, the possibilities for political, social and artistic creativity and experimentation seemed limitless. People felt optimistic and determined that a new order would be brought to bear, not just on government but on all institutions of social interaction. Opportunity, heightened by political freedom and a surge of nationalism, caused most citizens to believe that the experiment might actually work.

Women began to explore the possibility of individual rights and equality with men. Their agenda was quite vast and included not only the right to vote but also such diverse problems as prohibition and world peace. Reformers, sure that the dire human conditions in prisons, workhouses and asylums were the result of bad institutions and not bad people, made gallant efforts to alleviate pain and suffering. Hopes were high that cures for social disorders in America caused by rapid expansion, population growth, and industrialization could work.

The nation was a peace. The Second Great Awakening's emphasis on postmillennialism had provided a tremendous motivator for reformers and enthusiasm for change pulsating through America. If ever there was a time to make right the wrongs of the world, it was the early 1800s.

Obviously, we live in a world with a multitude of problems, so we know that our forbearers did not achieve all their goals, but that was not for lack of trying.

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THE WOMEN'S SPHERE

Chaos seemed to reign in the early 1800s. Cities swelled with immigrants and farmers' sons and daughters seeking their fortunes. Disease, poverty, and crime were rampant. Factory cities were being built almost overnight and the frontier was reaching to the Pacific Coast. The public institutions — schools, hospitals, orphanages, almshouses, and prisons — were expected to handle these problems, but were overwhelmed. Somewhere there must be safe haven from the hubbub and confusion of business and industry, a private refuge. That place was the home.

Together, a successful husband and wife created a picture of perfect harmony. As he developed skills for business, she cultivated a complementary role. This recipe for success was so popular that all who could adopted it. In short order, the newly created roles for men and women were thought to reflect their true nature. A true man was concerned about success and moving up the social ladder. He was aggressive, competitive, rational, and channeled all of his time and energy into his work. A true woman, on the other hand, was virtuous. Her four chief characteristics were piety, purity, submissiveness and domesticity. She was the great civilizer who created order in the home in return for her husband's protection, financial security and social status.

Money equaled status, and increased status opened more doors of opportunity for the upwardly mobile. The husband had to be out in the public sphere creating the wealth, but his wife was free to manage the private sphere, the **Women's Sphere**. This idea would later be dubbed by historians the **Cult of Domesticity**.

Women's virtue was as much a hallmark of Victorian society as materialism. As long as women functioned flawlessly within the domestic sphere and never ventured from it, women were held in reverence by their husbands and general society. However, this was carried to ridiculous extremes. To protect women's purity, certain words could not be spoken in their presence. Undergarments were "unmentionables." A leg or an arm was called a "limb." Even tables had limbs, and in one especially delicate household, the "limbs" of a piano were covered in little trousers!

The cult of true womanhood was not simply fostered by men. In fact, the promotion of women's sphere was a female obsession as well. Writers like Sarah Hale published magazines that detailed the behaviors of a proper lady. Godey's Lady's Book sold 150,000 copies annually. Catherine Beecher advocated taking women's sphere to the classroom. Women as teachers, she said, could instill the proper moral code into future generations.

It was a fragile existence for a woman. One indiscretion, trivial by today's standards, would be her downfall, and there was no place in polite society for a fallen woman. But a fallen woman was not alone. The great majority of women never met the rigorous standard of true womanhood set by the



Women's Sphere: Idea popularized in the early 1800s with the onset of the Industrial Revolution that certain tasks and issues were appropriate for women. These did not include work outside the home or politics. This has also been called the Cult of Domesticity.



Cult of Domesticity: Idea popularized in the early 1800s with the onset of the Industrial Revolution that certain tasks and issues were appropriate for women. These did not include work outside the home or politics. This has also been called the Women's Sphere.

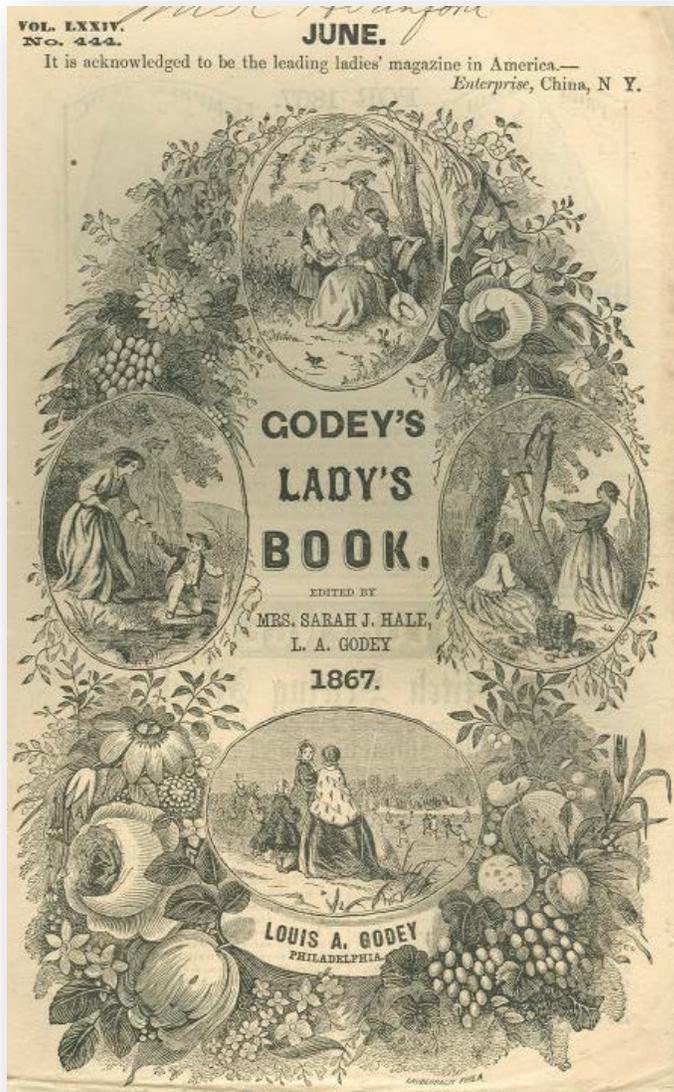
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Victorian middle class, nor could they ever hope to. Sojourner Truth drove that point home in 1851. “That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain’t I a woman?” Only white women of European descent, and very few of them, could be true women. For immigrant women, the wives and daughters of farmers, and the women who followed their husbands to the frontier, the necessities of daily life overshadowed the niceties. Nevertheless, the ideal of true womanhood affected every facet of American culture in the 19th century.

Primary Source: Book Cover

A copy of the Godey’s Lady’s Book from 1867. This and other books gave advice to middle and upper class women. They serve as a definition of social expectations for women and help historians define the Women’s Sphere.



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WOMEN'S RIGHTS

Although women had many moral obligations and duties in the home, church and community, they had few political and legal rights in the new republic. When **Abigail Adams** reminded her husband John during the Constitutional Convention to “**remember the ladies!**” her warning went unheeded. Women were pushed to the sidelines as dependents of men, without the power to bring suit, make contracts, own property, or vote. During the era of the Cult of Domesticity, a woman was seen merely as a way of enhancing the social status of her husband. By the 1830s and 1840s, however, the climate began to change when a number of bold, outspoken women championed reforms to address such social ills as prostitution, capital punishment, overcrowded prisons, war, alcoholism, and, most significantly, slavery.

Activists began to question women's subservience to men and called for rallying around the abolitionist movement as a way of calling attention to all human rights. Two influential Southern sisters, **Angelina and Sarah Grimke**, called for women to “participate in the freeing and educating of slaves.”

Harriet Wilson became the first African-American to publish a novel sounding the theme of racism. The heart and voice of the movement, nevertheless, was in New England. **Lucretia Mott**, an educated Bostonian, was one of the most powerful advocates of reform, who acted as a bridge between the feminist and the abolitionist movement and endured fierce criticism wherever she spoke. Margaret Fuller wrote *Women in the Nineteenth Century*, the first mature consideration of **feminism** and edited *The Dial for the Transcendental Club*.

Around 1840, the abolitionist movement was split over the acceptance of female speakers and officers. Ultimately snubbed as a delegate to a World Anti-Slavery Convention in London, **Elizabeth Cady Stanton** returned to America in 1848 and organized the first convention for women's rights in America, the **Seneca Falls Convention**, in New York. Under the leadership of Stanton, Mott, and **Susan B. Anthony**, the convention demanded improved laws regarding child custody, divorce, and property rights. They argued that women deserved equal wages and career opportunities in law, medicine, education and the ministry. First and foremost among their demands was **suffrage**, the right to vote.

The women's rights movement in America had begun in earnest. **Amelia Bloomer** began publishing *The Lily*, which also advocated for “the emancipation of women from temperance, intemperance, injustice, prejudice, and bigotry.” She also advocated the wearing of wide pants for women that would allow for greater mobility than the expected Victorian dresses. These garments were given her name, and were known as **bloomers**.



Abigail Adams: Wife of the second president. She is remembered as an early champion for women's rights.



“Remember the Ladies!” Quote from one of Abigail Adams' letters to John Adams during the debate over the Declaration of Independence in which she urged him to consider women's rights in the establishment of the nation.



Angelina and Sarah Grimke: Sisters from the South in the early 1800s who promoted women's rights and the abolition of slavery.



Harriet Wilson: African-American female novelist of the early 1800s.



Lucretia Mott: Boston reformer and champion of women's rights in the early 1800s. Along with Stanton and Anthony, she helped organize the Seneca Falls Convention.



Feminism: Political movement to establish equal status for women.



Elizabeth Cady Stanton: Champion of women's rights in the early 1800s. Along with Mott and Anthony, she helped organize the Seneca Falls Convention.



Seneca Falls Convention: The first major meeting of women's rights advocates in America, which occurred in New York in 1848.



Susan B. Anthony: Champion of women's rights in the early 1800s. Along with Mott and Stanton, she helped organize the Seneca Falls Convention.



Suffrage: The right to vote.



Amelia Bloomer: Women's rights advocate in the 1800s and publisher of *The Lily*. She tried to make wearing pants socially acceptable for women.



Bloomers: Wide pants worn by women in the 1800s.

3 IS IT POSSIBLE TO PURIFY HUMANITY?

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The seeds of the quest for women’s rights were sown in the Declaration of Independence, claiming that “all men are created equal.” That language was mirrored in the **Declaration of Sentiments** created at the Seneca Falls Convention. It opens, “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... We hold these truths to be self-evident: that all men and women are created equal...”

Thus, in this era of reform and renewal women realized that if they were going to push for equality, they needed to ignore criticism and what was then considered acceptable social behavior. The new republic’s experiment in government was needed all of its citizens to have “every path laid open” to them.



Declaration of Sentiments: Statement adopted at the Seneca Falls Convention arguing for acceptance of more rights for women, including the right to vote.



Secondary Source: Engraving

Susan B. Anthony was one of the leaders of the feminist movement of the 1800s. Her work was memorialized on a \$1 coin which was minted in the 1970s.

PRISON AND ASYLUM REFORM

The pretty woman who stood before the all-male audience seemed unlikely to provoke controversy. Tiny and timid, she rose to the platform of the Massachusetts Legislature to speak. Those who had underestimated the determination and dedication of **Dorothea Dix**, however, were brought to attention when they heard her say that the sick and insane were “confined in this Commonwealth in cages, closets, cellars, stalls, pens! Chained, beaten



Dorothea Dix: Social reformer of the 1800s who worked especially to improve the conditions of jails and mental asylums.

3 IS IT POSSIBLE TO PURIFY HUMANITY?

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with rods, lashed into obedience.” Thus, her crusade for humane hospitals for the insane, which she began in 1841, was reaching a climax.

After touring prisons, workhouses, almshouses, and private homes to gather evidence of appalling abuses, she made her case for state-supported care. Ultimately, she not only helped establish five hospitals in America, but also went to Europe where she successfully pleaded for human rights to Queen Victoria and the Pope.

In addition to the problems in asylums, prisons were filled to overflowing with everyone who gave offense to society from committing murder to spitting on the street. Men, women, children were thrown together in the most atrocious conditions. Something needed to be done.

After the War of 1812, reformers from Boston and New York began a crusade to remove children from jails into juvenile detention centers. But the larger controversy continued over the purpose of prison. Was it for punishment or penitence? In 1821, a disaster occurred in Auburn Prison that shocked even the governor into pardoning hardened criminals. After being locked down in solitary, many of the 80 men committed suicide or had mental breakdowns. Auburn reverted to a strict disciplinary approach. The champion of discipline and first national figure in prison reform was **Louis Dwight**. founder of the Boston Prison Discipline Society, he spread the reformed Auburn system throughout America’s jails and added Salvation and Sabbath School to further penitence.



Louis Dwight: Founder of the Boston Prison Discipline Society. Along with Dorothea Dix, he helped reform prisons in the 1800s.

America enjoyed a brief period of real reform. Idealism, plus hope in the perfectibility of institutions, spurred a new generation of leaders led by the peerless Dorothea Dix. Their goals were prison libraries, basic literacy (for Bible reading), reduction of whipping and beating, commutation of sentences, and separation of women, children and the sick. By 1835, America was considered to have two of the best prisons in the world in Pennsylvania. In an unusual turn of events, reformers from Europe looked to America as a model for building, utilizing and improving their own systems. Advocates for prisoners believed that deviants could change and that a prison stay could have a positive effect. It was a revolutionary idea in the beginning of the 19th Century that society rather than individuals had the responsibility for criminal activity and had the duty to treat neglected children and rehabilitate alcoholics.

In reality it became clear that, despite intervention by outsiders, prisoners were often no better off, and often worse off, after their incarceration. Yet, in keeping with the optimistic spirit of the era, these early reformers had only begun a crusade to alleviate human suffering that continues today.

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TEMPERANCE

In the late 1700s, the early **temperance** movement sparked to life with Benjamin Rush's 1784 tract, *An Inquiry Into the Effects of Ardent Spirits Upon the Human Body and Mind*, which judged the excessive use of alcohol as injurious to physical and psychological health. Influenced by this inquiry, about 200 farmers in a Connecticut community formed a temperance association in 1789 to ban the making of whiskey. Similar associations formed in Virginia in 1800 and New York in 1808.

Over the next decade, other temperance organizations formed in eight states. Economic change and urbanization in the early 1800s was accompanied by increasing poverty that, along with various other factors, contributed to a widespread increase in alcohol use. Advocates for temperance argued that such alcohol use went hand in hand with spousal abuse, family neglect, and chronic unemployment. Americans were increasingly drinking more strong, cheap alcoholic beverages such as rum and whiskey, and pressure for inexpensive and plentiful alcohol led to relaxed ordinances on alcohol sales, which temperance advocates sought to reverse.

The movement advocated temperance, or levelness, rather than abstinence. Many leaders of the movement expanded their activities and took positions on observance of the Sabbath and other moral issues. The reform movements met with resistance from brewers and distillers. These same business owners also opposed efforts to grant women suffrage, as they fear that women would vote for temperance.

Some leaders persevered in pressing their cause forward. Americans such as **Lyman Beecher**, a Connecticut minister, had started to lecture fellow citizens against all use of liquor in 1825. The **American Temperance Society** was formed in 1826 and benefited from a renewed interest in religion and morality. Within 12 years, it claimed more than 8,000 local groups and more than 1,500,000 members. By 1839, 18 temperance journals were being published. Simultaneously, some Protestant and Catholic Church leaders were beginning to promote temperance.

The movement split along two lines in the late 1830s between moderates, who allowed some drinking, and radicals, who demanded total abstinence. A split also formed between voluntarists, who relied on moral persuasion alone, and prohibitionists, who promoted laws to restrict or ban alcohol. Radicals and prohibitionists dominated many of the largest temperance organizations after the 1830s, and temperance eventually became synonymous with prohibition.

One of the most colorful reformers of the temperance movement was **Carrie Nation**. She described herself as "a bulldog running along at the feet of Jesus, barking at what He doesn't like," and claimed a divine ordination to promote temperance by destroying bars. Sometimes accompanied by



Temperance: Movement to reduce the use of alcohol, and eventually to ban alcohol entirely.



Lyman Beecher: Connecticut minister in the 1800s who co-founded the American Temperance Society.



American Temperance Society: Organization founded in 1826 to encourage limiting or banning of alcohol.



Carrie Nation: Temperance advocate of the late 1800s who famously entered bars to preach while chopping the bars to pieces with a hatchet.

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hymn-singing women, but most often alone, she would march into a bar and sing and pray while smashing bar fixtures and stock with a hatchet. Between 1900 and 1910, she was arrested some 30 times for “hatchetations,” as she came to call them. Nation paid her jail fines from lecture-tour fees and sales of souvenir hatchets.

While successful in tapping into a growing enthusiasm for social reform, the American Temperance Society failed to achieve legislative success until well into the next century when alcohol was prohibited with the ratification of 18th Amendment.



Primary Source: Photograph

Bible in one hand and hatchet in the other, Carrie Nation was a striking, if controversial, figure of the temperance movement.

EDUCATION REFORM

Education opportunities in the 13 colonies during the 1600s and 1700s varied considerably depending on one’s location, race, gender, and social class. Basic education in literacy and arithmetic was widely available, especially to white males residing in the Northern and Middle Colonies, and the literacy rate was relatively high among these people. Educational opportunities were much sparser for women, minorities, and poor Whites in the rural South.

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Education in the United States had long been a local affair, with schools governed by locally elected school boards. Public education was common in New England where literacy had been prized since the first arrival of the Puritans, although it was often class-based with the working class receiving few benefits. Instruction and curriculum were all locally determined, and teachers were expected to meet rigorous demands of strict moral behavior. Schools taught religious values and applied Calvinist philosophies of discipline, which included corporal punishment and public humiliation for students found to be lacking.

The public education system was less organized in the South. Public schools were rare, and most education took place in the home with the family acting as instructors. The wealthier planter families were able to bring in tutors for instruction in the classics, but many yeoman farming families had little access to education.

The education reform movement began in Massachusetts when **Horace Mann** started the **common school movement**. He is often called “the father of American public education.” Arguing that **universal public education** was the best way to turn the nation’s unruly children into disciplined, judicious republican citizens, Mann won widespread approval from modernizers, especially in his Whig Party, for building public schools. Most states adopted one version or another of the system he established in Massachusetts, especially the program for **normal schools** to train professional teachers.

A **common school** was a public, often one-roomed school in the United States or Canada in the 1800s. Students often went to the common school from ages six to fourteen, or roughly until what we would call eighth grade. The duration of the school year was often dictated by the agricultural needs of the community, with children on vacation from school when they needed to work on the family farm. Common schools were funded by local taxes, did not charge tuition, and were open to all White children.

Mann advocated a statewide curriculum and instituted school financing through local property taxes. Mann also fought protracted battles against the Calvinist influence on discipline, preferring positive reinforcement to physical punishment.

Private academies that served students after eighth grade flourished in towns across the country. Change was slow, but by the close of the 1800s, public high schools began to outnumber private ones. However, in rural areas where most people lived, there were few secondary schools before the 1900s.

Other reforms included kindergartens introduced by German immigrants, while New England orators sponsored the lyceum movement that provided open lectures for hundreds of towns and small cities. Mann advocated the Prussian model of schooling, which included the technique separating the school into levels by age. Students were assigned by age to different grades



Horace Mann: Champion of education reform during the 1800s. He is remembered as the founder of public education.



Common School Movement: Movement in the 1800s founded by Horace Mann to establish public schools.



Universal Public Education: The idea that all children should have the opportunity to attend schools for free that are funded by tax dollars. It was a key idea promoted by Horace Mann in the 1800s.



Normal Schools: Colleges designed to prepare future teachers. They were championed by Horace Mann in the 1800s.



Common Schools: Free public schools in the 1800s that taught students up to the eighth grade.

3 IS IT POSSIBLE TO PURIFY HUMANITY?

Which was more
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and progressed through them. Some students progressed with their grade and completed all courses the secondary school had to offer. These students were graduated, and awarded a certificate of completion.

Colleges also began to change in the mid-1800s. At the onset of the Industrial Revolution, the nation's many small colleges helped young men make the transition from rural farms to complex urban occupations. These colleges prepared ministers and provided towns across the country with a core of community leaders. The more elite colleges became increasingly exclusive and contributed relatively little toward upward social mobility. By concentrating on the offspring of wealthy families, ministers, and a few others, prestigious eastern colleges, especially Harvard, played an important role in the formation of a northeastern elite with great power.



Secondary Source: Map

A map showing all of the land grant colleges and universities in the United States. Clearly the Morrill Acts were an enormous boost for the availability of American postsecondary education.

This began to change with the passage of the **Morrill Land-Grant Acts**, a set of laws signed by President Abraham Lincoln that allowed for the creation of **land-grant colleges**. Under the act, each eligible state received a total of 30,000 acres of federal land for each member of Congress held by the state. This land, or the proceeds from its sale, was to be used for establishing and funding educational institutions. The land-grant college system produced the system of public state universities ubiquitous in America today and helped make the United States a world leader in post-secondary education.

CONCLUSION

Reformers in the early 1800s took up the causes of education, women's rights, prison reform, mental healthcare, and temperance. The sought out

Morrill Land-Grant Acts: A collection of laws signed by Abraham Lincoln in the 1860s setting aside land for states to establish universities. They created the system of state universities that is familiar today.

Land-Grant Colleges: State universities created under the Morrill Acts in the 1860s.

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evil, confronted it, and tried to banish it from American life (sometimes even with hatchets).

They certainly left their mark. The millions of Americans who have degrees from state universities or all of you who simply attended a high school can thank the reformers of that era. We can scarcely imagine a world in which women cannot vote, students pay for school, the mentally ill and convicts alike are housed in decrepit prisons and alcoholism is commonplace rather than stigmatized.

But for all they tried, the pioneering reformers of the first half of the 19th Century were not able to purify humanity. We still have dangerous prisons, expensive colleges, high school dropouts, restrictions on voting, homeless alcoholics, and gender inequality.

Is the goal of purifying humanity possible? What do you think?

3 IS IT POSSIBLE TO PURIFY HUMANITY?

Which was more
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SUMMARY

Some serious social reform movements developed in the early 1800s. Women began organizing and advocating for equal rights. This was in part due to the rise of the idea that the Woman's Sphere was in the home. An outgrowth of the industrial revolution, this idea is still prevalent in American society. The suffrage movement began when reformers met at Seneca Falls, New York to organize. Their Declaration of Sentiments marks an important beginning for the effort by women to win the right to vote.

Dorothea Dix and Louis Dwight worked to improve conditions in mental asylums and jails.

A temperance movement developed to work toward a ban on alcohol consumption. Most members of the movement were practical, but Carrie Nation made headlines by attacking bars with her hatchet and Bible.

Horace Mann worked to reform schools. In the North, common schools were built to use taxpayer dollars to provide basic education for all children through eighth grade. Mann build normal schools to train teachers. Congress allocated funding for land to build universities in each state, the beginning of the public university system.

Much of the spirit of reform at this time was inspired by the Second Great Awakening's teaching that a pure society full of perfected people would hasten the return of God.



KEY CONCEPTS

Women’s Sphere: Idea popularized in the early 1800s with the onset of the Industrial Revolution that certain tasks and issues were appropriate for women. These did not include work outside the home or politics. This has also been called the Cult of Domesticity.

Cult of Domesticity: Idea popularized in the early 1800s with the onset of the Industrial Revolution that certain tasks and issues were appropriate for women. These did not include work outside the home or politics. This has also been called the Women’s Sphere.

Feminism: Political movement to establish equal status for women.

Suffrage: The right to vote.

Universal Public Education: The idea that all children should have the opportunity to attend schools for free that are funded by tax dollars. It was a key idea promoted by Horace Mann in the 1800s.



LOCATIONS

Normal Schools: Colleges designed to prepare future teachers. They were championed by Horace Mann in the 1800s.

Common Schools: Free public schools in the 1800s that taught students up to the eighth grade.

Land-Grant Colleges: State universities created under the Morrill Acts in the 1860s.



LAWS

Morrill Land-Grant Acts: A collection of laws signed by Abraham Lincoln in the 1860s setting aside land for states to establish universities. They created the system of state universities that is familiar today.



PEOPLE AND GROUPS

Abigail Adams: Wife of the second president. She is remembered as an early champion for women’s rights.

Angelina and Sarah Grimke: Sisters from the South in the early 1800s who promoted women’s rights and the abolition of slavery.

Harriet Wilson: African-American female novelist of the early 1800s.

Lucretia Mott: Boston reformer and champion of women’s rights in the early 1800s. Along with Stanton and Anthony, she helped organize the Seneca Falls Convention.

Elizabeth Cady Stanton: Champion of women’s rights in the early 1800s. Along with Mott and Anthony, she helped organize the Seneca Falls Convention.

Susan B. Anthony: Champion of women’s rights in the early 1800s. Along with Mott and Stanton, she helped organize the Seneca Falls Convention.

Amelia Bloomer: Women’s rights advocate in the 1800s and publisher of *The Lily*. She tried to make wearing pants socially acceptable for women.

Dorothea Dix: Social reformer of the 1800s who worked especially to improve the conditions of jails and mental asylums.

Louis Dwight: Founder of the Boston Prison Discipline Society. Along with Dorothea Dix, he helped reform prisons in the 1800s.

Lyman Beecher: Connecticut minister in the 1800s who co-founded the American Temperance Society.

American Temperance Society: Organization founded in 1826 to encourage limiting or banning of alcohol.

Carrie Nation: Temperance advocate of the late 1800s who famously entered bars to preach while chopping the bars to pieces with a hatchet.

Horace Mann: Champion of education reform during the 1800s. He is remembered as the founder of public education.



EVENTS

Seneca Falls Convention: The first major meeting of women’s rights advocates in America, which occurred in New York in 1848.

Temperance: Movement to reduce the use of alcohol, and eventually to ban alcohol entirely.

Common School Movement: Movement in the 1800s founded by Horace Mann to establish public schools.



DOCUMENTS

“Remember the Ladies!” Quote from one of Abigail Adams’ letters to John Adams during the debate over the Declaration of Independence in which she urged him to consider women’s rights in the establishment of the nation.

Declaration of Sentiments: Statement adopted at the Seneca Falls Convention arguing for acceptance of more rights for women, including the right to vote.



FASHION

Bloomers: Wide pants worn by women in the 1800s.

4

F O U R T H Q U E S T I O N WHY ISN'T AMERICA AN OLIGARCHY?

Which was more
REVOLUTIONARY,
the 1770s, or
THE EARLY 1800S?

INTRODUCTION

Oligarchy is a form of government in which a small group of powerful elite rule. It is a common form in many nations, even those that purport to be democracies. In fact, the United States after the Revolution could accurately be described as an oligarchy. A small group of wealthy, landed white men created a government that supported their interests and was designed to ensure the election of members of their own class to high office. For the first half century of its existence, the only presidents were Virginia planters or wealthy New Englanders.

Although critics might argue that our current politics still give little room for anyone other than the wealthy and well connected, presidents who grew up poor are no longer unheard of. Some of our most celebrated leaders are celebrated in part because they had no connection to the ruling class. Abraham Lincoln famously grew up in a log cabin. Jimmy Carter was a peanut farmer, and Bill Clinton was the “man from Hope,” a tiny rural town in Arkansas.

How did this happen? How did America’s government stop being ruled by a tiny class of the wealthy few, and become a land ruled by the many? In a nation whose Constitution begins with “We the People,” when did the people actually begin to guide the affairs of state?

What do you think? Why isn’t America an oligarchy?

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REPUBLICANISM VS. THE PEOPLE

The social forces that reshaped the United States in its first half century were profound. Western expansion, growing racial conflict, unprecedented economic changes linked to the early Industrial Revolution, and the development of a stronger American Protestantism in the Second Great Awakening all overlapped with one another in ways that were both complementary and contradictory. These changes all had a direct impact on American political culture that attempted to make sense of how these varied impulses had transformed the country.

The changing character of American politics can be divided into two time periods separated by the War of 1812. In the early republic that preceded the war, **republicanism** had been the guiding political value. Although an unquestioned assault on the aristocratic ideal of the Colonial Era, republicanism also included a deep fear of the threat to public order posed by the decline of traditional values of hierarchy and inequality. Republicanism prioritized the stability of the Republic over the will of the people.

While it seems surprising today, at the start of the early republic many people, and almost all public leaders, associated democracy with anarchy. Although the Constitution begins with the famous phrase “We the People”, in reality the Founding Fathers built many protections against the rule of the people into their plan for government. The people did not elect senators. They were chosen by state legislatures, and most famously, presidents were chosen by a college of electors rather than by the people directly. In this way, the Founders thought that they could insulate the government from the capricious will of the people.

Things began to change in the early national period following the War of 1812. Democracy began to be championed as an unqualified key to improving the country. By the time the nation was 30 years old, widespread fear of democracy was held only by small and increasingly isolated groups.

Although a belief in democratic principles remains at the center of American life today, the growth of democracy in the early national period was not obvious, easy, or without negative consequences. The economic boom of the early Industrial Revolution distributed wealth in shockingly unequal ways that threatened the independence of working-class Americans. Similarly, western expansion drove increased attacks on Native American communities as well as the massive expansion of slavery.

Finally, even within white households, the promise of Jacksonian Democracy could only be fully attained by husbands and sons. The changes American society underwent in the early national period, including many of its troubling problems, created a framework of modern American life that we can still recognize today.



Republicanism: Political idea of the late 1700s that emphasized the stability of the nation above participation. The Founding Fathers held this belief and wrote the Constitution in order to limit the power of the people, rather than extend democracy to all.

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THE ERA OF GOOD FEELINGS

The War of 1812 closed with the Federalist Party all but destroyed. The 1816 presidential election was the last one when the Federalists' ran a candidate, and he lost resoundingly.

The 1818 Congressional election brought another landslide victory for Democratic-Republicans who controlled 85% of the seats in Congress. **James Monroe**, yet another Virginian, followed Madison in the Presidency for two terms from 1817 to 1825. Although this period has often been called the **Era of Good Feelings** due to its one-party dominance, in fact, Democratic-Republicans were deeply divided internally and a new political system was about to be created.

Although Democratic-Republicans were the only active national party, its leaders incorporated major economic policies that had been favored by Federalists since the time of Alexander Hamilton. President Monroe continued the policies begun by Madison at the end of his presidency to build Henry Clay's American System of national economic development: a national bank, protective tariffs to support American manufactures, and federally funded internal improvements.

The first two elements received strong support after the War of 1812. The chartering of the Second Bank of the United States in 1816, once again headquartered in Philadelphia, indicates how much of the old Federalist economic agenda the Democratic-Republicans had adopted. Whereas Jefferson had seen a national bank as a threat to ordinary farmers, the leaders of his party in 1816 had come to a new understanding of the need for a strong federal role in creating the basic infrastructure of the nation.

The cooperation among national politicians that marked the one-party Era of Good Feelings lasted less than a decade. A new style of American politics took shape in the 1820s and 1830s whose key qualities have remained central to American politics up to the present. In this new system, political parties played the crucial role building broad and lasting coalitions among diverse groups in the American public. Furthermore, these parties represented more than the distinct interests of a single region or economic class. Most importantly, modern parties broke decisively from a political tradition favoring personal loyalty and patronage. Although long-lasting parties were totally unpredicted in the 1780s, by the 1830s they had become central to American politics.

The New York politician **Martin Van Buren** played a key role in the development of the Second Party System. He rose to lead a new **Democratic Party** by breaking from the more traditional leadership of the Democratic-Republican party. He achieved this in New York by 1821 and helped create the system on a national scale while serving in Washington as a senator and later as president.



James Monroe: Fifth president during a time after the War of 1812 called the Era of Good Feelings.



Era of Good Feelings: Time period after the War of 1812 in which James Monroe served as president. So called because there was only one functioning political party.



Martin Van Buren: New York politician who founded the Democratic Party and later became the eighth president. He was nicknamed the "Little Magician" due to his political talents.



Democratic Party: Political party founded by Martin Van Buren in the 1820s. Andrew Jackson was the first president to serve from this party.

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Van Buren perceptively responded to the growing democratization of American life in the first decades of the 19th century by embracing mass public opinion. As he explained, “Those who have wrought great changes in the world never succeeded by gaining over chiefs; but always by exciting the multitude. The first is the resource of intrigue and produces only secondary results, the second is the resort of genius and transforms the face of the universe.” Rather than follow a model of elite political leadership like that of the Founding Fathers, Van Buren saw “genius” in reaching out to the “multitude” of the general public.

Like other new party leaders of the period, Van Buren made careful use of newspapers to spread the word about party positions and to ensure close discipline among party members. In fact, the growth of newspapers in the new nation was closely linked to the rise of a competitive party system. In 1775, there had been just 31 newspapers in the colonies, but by 1835 the number of papers in the nation had soared to 1200. Rather than make any claim to objective reporting, newspapers existed as propaganda vehicles for the political parties that they supported. Newspapers were especially important to the new party system because they spread information about the **party platform**, a carefully crafted list of policy commitments that aimed to appeal to a broad public.



Party Platform: The set of priorities and beliefs promoted by a political party.

UNIVERSAL WHITE MANHOOD SUFFRAGE

Immediately after the Revolution, most states retained some property requirements that prevented poor people from voting. Following republican logic, citizens were believed to need an economic stake in society in order to be trusted to vote wisely. If a voter lacked economic independence, then it seemed that those who controlled his livelihood could easily manipulate his vote.

As the Industrial Revolution began creating dependent laborers on a large new scale, the older republican commitment to propertied voters fell out of favor. As property requirements for voting were abolished, economic status disappeared as a foundation for citizenship. By 1840, more than 90% of adult white men possessed the right to vote.

Not only that, voters could now cast their opinion for more offices. Previously, governors and presidential electors had usually been selected by state legislatures as part of a strategy that limited the threat of direct democratic control over the highest political offices. The growing democratic temper of the first decades of the 19th Century changed this as a growing number of officials were chosen by direct vote. The United States was the world leader in allowing popular participation in elections. This triumph of American politics built upon, but also expanded, the egalitarian ideals of the American Revolution.

This democratic triumph, however, also had sharp limitations that today seem quite shocking. At the same time that state legislatures opened

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suffrage to all white men, they simultaneously closed the door firmly on white women and free African Americans. This movement was especially disappointing since it represented a retreat from a broader sense of political rights that had been included in some early state constitutions.

For example, New Jersey revised its state constitution to abolish property requirements in 1807, but at the same time prevented all women from voting. Even wealthy women had been allowed to vote there since 1776, as well as all free blacks. New York acted similarly in 1821 when its legislature extended the franchise to almost all white men, but simultaneously created high property requirements for free blacks. As a result, only 68 of the 13,000 free African Americans in New York City could vote in 1825. When Pennsylvania likewise denied free blacks the right to vote in the late 1830s, a state legislator explained that, "The people of this state are for continuing this commonwealth, what it has always been, a political community of white persons." While he was correct about the prevailing racist sentiment among white voters, free blacks with property had not been excluded from the franchise by the earlier Revolutionary state constitution.

Tragically, the democratization of American politics to include nearly **universal white manhood suffrage** also intensified discrimination by race and gender. The idea of total democracy remained too radical for full implementation.



Universal White Manhood Suffrage:
All White men can vote. This was established in the early 1800s.

Primary Source: Painting



"The County Election," completed in 1854 by George Caleb Bingham captures the free-for-all mood of American politics and the full range of citizens come to vote (except, women and minorities).

THE CORRUPT BARGAIN

The 1824 presidential election marked the final collapse of the Republican-Federalist political framework. For the first time no candidate ran as a

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Federalist, while five significant candidates competed as Democratic-Republicans. The official candidate of the Democratic-Republicans to replace Monroe was William H. Crawford, the secretary of the treasury. A caucus of Democratic-Republicans in Congress had selected him, but this backing by party insiders turned out to be a liability as other candidates called for a more open process for selecting candidates.

The outcome of the very close election surprised political leaders. The winner in the all-important Electoral College was **Andrew Jackson**, the hero of the War of 1812, with ninety-nine votes. He was followed by **John Quincy Adams**, the son of the second president and Monroe's secretary of state, who secured eighty-four votes. Meanwhile Crawford trailed well behind with just forty-one votes. Although Jackson seemed to have won a narrow victory, receiving 43% of the popular vote versus just 30% for Adams. Because nobody had received a majority of votes in the electoral college however, the Constitution stated that the House of Representatives had to choose between the top two candidates.

Henry Clay, the speaker of the House of Representatives, now held a decisive position. As a presidential candidate himself in 1824, he finished fourth in the electoral college, Clay had led some of the strongest attacks against Jackson. Rather than see the nation's top office go to a man he detested, the Kentuckian Clay forged an Ohio Valley and New England coalition that secured the White House for John Quincy Adams. Using his influence as Speaker of the House, he convinced his supporters to cast their votes for Adams. In return, Adams named Clay as his secretary of state, a position that had been the stepping-stone to the presidency for the previous four executives.

This arrangement, however, hardly proved beneficial for either Adams or Clay. Denounced immediately as a **corrupt bargain** by supporters of Jackson, the antagonistic presidential race of 1828 began practically before Adams even took office. To Jacksonians the Adams-Clay alliance symbolized a corrupt system where elite insiders pursued their own interests without heeding the will of the people.

The Jacksonians, of course, overstated their case. After all, Jackson fell far short of a majority in the general vote in 1824. Nevertheless, when the Adams administration continued to favor a strong federal role in economic development, Jacksonians denounced their political enemies as using government favors to reward their friends and economic elites. By contrast, Jackson presented himself as a champion of the common man and by doing so furthered the democratization of American politics.

JOHN QUINCY ADAMS

Like his father who was also a one-term president, John Quincy Adams was an intelligent statesman whose strong commitment to certain principles proved to be liabilities as president. For instance, Adams favored a bold

 **Andrew Jackson:** Seventh president. Hero of the Battle of New Orleans. First democratic president and champion of the common man.

 **John Quincy Adams:** Sixth president and son of John Adams.

 **Corrupt Bargain:** Agreement in the 1828 election in which Henry Clay asked his supporters in the House of Representatives to vote for John Quincy Adams in exchange for the position as Secretary of State. Andrew Jackson and his supporters believed the presidency had been stolen from them because they had received the plurality, although not majority, of votes.

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economic role for the national government that was far ahead of public opinion. Like the Democratic-Republicans who preceded him in the Era of Good Feelings, Adams supported a federal role in economic development through the American System that was chiefly associated with Henry Clay. Adams' vision of federal leadership was especially creative and included proposals for a publicly-funded national university and government investment in scientific research and exploration.

Few of Adams' ideas were put into action. He hurt his own case by publicly expressing old republican concerns about the potential dangers of democracy. When politicians in Congress refused to act decisively for fear of displeasing the voters, Adams chided them that they seemed to "proclaim to the world that we are palsied by the will of our constituents."

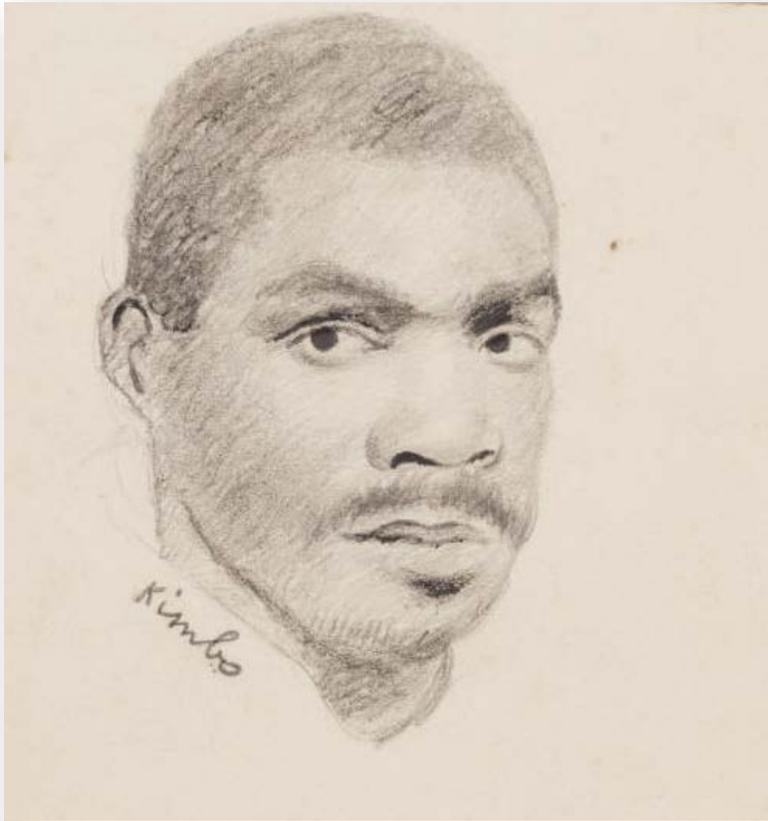
Although he astutely identified a problem faced by leaders in a democracy, to many Americans he seemed to call into question a central tenet of the new nation. In many respects, Adams was a man from the earlier political era. For example, he steadfastly refused to campaign for his own re-election because he felt that political office should be a matter of service and not a popularity contest. Although his ideals were surely honorable, when he said that, "if the country wants my services, she must ask for them," he came across as an elitist who disdained contact with ordinary people rather than as a noble statesman like the presidents of his father's generation.

John Quincy Adams' public dedication to unpopular principles helped assure his defeat in the presidential election of 1828. They also led him to take on causes that today seem impressive. For example, Adams overturned a treaty signed by the Creek Nation in 1825 that ceded its remaining land to the state of Georgia because he believed that it had been fraudulently obtained through coercive methods. Georgia's governor was outraged, but Adams believed that the matter clearly fell under federal jurisdiction. Although Adams' support of the Creeks did not prevent their removal to the West, he lost political backing from Americans who widely believed that Whites deserved access to all Native lands.

Adams continued this course of following principle rather than popularity when he later served as a member House of Representatives, the only former president ever to hold elected office after leaving the presidency. Although not a radical opponent of slavery himself, he was an early leader against congressional rules that prevented anti-slavery petitions from being presented to Congress. He also successfully defended enslaved Africans before the Supreme Court in the celebrated **Amistad case**.



Amistad Case: 1841 Supreme Court case in which a group of slaves who had mutinied while being transported to America won their freedom. Former president John Quincy Adams argued their case.



Primary Source: Drawing

Kimbo, one of the slaves on the Amistad. The slaves killed their Spanish captors at sea, but unable to pilot the ship, they eventually ran aground in New York. They were declared free by the United States Supreme Court in the case *United States v. Amistad*. John Quincy Adams argued the case on behalf of the slaves.

JACKSONIAN DEMOCRACY

The presidential election of 1828 brought a great victory for Andrew Jackson. Not only did he get almost 70% of the votes cast in the electoral college, popular participation in the election soared to an unheard of 60%. This more than doubled the turnout in 1824. Jackson clearly headed a sweeping political movement. His central message remained largely the same from the previous election, but had grown in intensity. Jackson warned that the nation had been corrupted by “special privilege,” characterized especially by the policies of the Second Bank of the United States. The proper road to reform, according to Jackson, lay in an absolute acceptance of majority rule as expressed through the democratic process. Beyond these general principles, however, Jackson’s campaign was notably vague about specific policies. Instead, it stressed Jackson’s life story as a man who had risen from modest origins to become a successful Tennessee planter. Jackson’s claim to distinction lay in a military career that included service as a young man in the Revolutionary War, several anti-Indian campaigns, and, of course, his crowning moment in the Battle of New Orleans at the end of the War of 1812.

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Jackson's election marked a new direction in American politics. He was the first Westerner elected president, indeed, the first president from a state other than Virginia or Massachusetts. He boldly proclaimed himself to be the "Champion of the Common Man" and believed that their interests were ignored by the aggressive national economic plans of Clay and Adams. More than this, however, when Martin Van Buren followed Jackson as president, it indicated that the Jacksonian movement had long-term significance that would outlast his own charismatic leadership.

Van Buren, perhaps even more than Jackson, helped to create the new Democratic Party that centered upon three chief qualities closely linked to **Jacksonian Democracy**. First, it declared itself the party of ordinary farmers and workers. Second, it opposed the special privileges of economic elites. Third, to offer affordable western land to ordinary white Americans, Native Americans needed to be forced further westward.

The **Whig Party** soon formed to challenge the Democrats with a different policy platform and vision for the nation. Whigs favored active government support for economic improvement as the best route to sustained prosperity. Thus, the Whig vs. Democrat political contest was in large part a disagreement about the early Industrial Revolution. Whigs defended economic development's broad benefits, while Democrats stressed the new forms of dependence that it created. The fiercely partisan campaigns waged between these parties lasted into the 1850s and are known as the Second Party System, a modern framework of political competition that reached ordinary voters as never before, with both sides organizing tirelessly to carry their message directly to the American people.

A new era of American politics began with Jackson's election in 1828, but it also completed a grand social experiment begun by the American Revolution. Although the Founding Fathers would have been astounded by the new shape of the nation during Jackson's presidency, just as Jackson himself had served in the American Revolution, its values helped form his sense of the world.

The ideals of the Revolution had, of course, been altered by the new conditions of the early 1800s and would continue to be reworked over time. Economic, religious, and geographic changes had all reshaped the nation in fundamental ways and pointed toward still greater opportunities and pitfalls in the future. Nevertheless, Jacksonian Democracy represented a provocative blending of the best and worst qualities of American society. On one hand it was an authentic democratic movement that contained a principled egalitarian thrust, but this powerful social critique was always cast for the benefit of white men. This tragic mix of egalitarianism, masculine privilege, and racial prejudice remains a central quality of American life and to explore their relationship in the past may help suggest ways of overcoming their haunting limitations in the future. Hundreds of bearded,



Jacksonian Democracy: A movement to expand political participation to the common man and to promote the issues of everyday Americans ahead of the concerns of the financial class.



Whig Party: Political party formed in the early 1800s to counter Andrew Jackson and the Democrats. They were led by Henry Clay and fought for Clay's American System.

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buckskin-clad frontiersmen trashed the White House while celebrating the election of one of their own to the Presidency.

Jackson's inauguration in 1828 serves as a symbolic representation of this shift. Jackson rode to the White House followed by a swarm of well-wishers who were invited in. Muddy hob-nailed boots trod over new carpets, glassware and crockery were smashed, and chaos generally reigned. After a time, Jackson ordered the punch bowls moved outside to the White House lawn, and the crowd followed. Naturally, Jackson's critics were quick to point to the party as the beginning of the "reign of King Mob."

CONCLUSION

The common man always held a special place in America. Thomas Jefferson had celebrated the yeoman farmer as the ideal American, but it was Andrew Jackson, who rose to the top of the American political power system with the support of the everyday American.

Growth, expansion and social change rapidly followed the end of the War of 1812. Many an enterprising American pushed westward. In the new western states, there was a greater level of equality among the masses than in the former English colonies. Land was readily available. Frontier life required hard work. There was little tolerance for aristocrats afraid to get their hands dirty.

In the campaign of 1828, Jackson triumphed over the aristocratic, reclusive and unpopular incumbent President John Quincy Adams. The first six presidents had all been from the same mold: wealthy, educated, and from the East. This oligarchy of wealthy, educated men from the East was broken by Jackson, a self-made man who declared education an unnecessary requirement for political leadership. Indeed, Jackson launched the era when politicians would desperately try to show how poor they had been in an effort to win the trust of the common man.

It is easy to look back and celebrate Jackson as the man who made this change happen. On the other hand, it might just as well be that they shift away from rule by a few educated elites toward democracy had been in progress and Jackson simply came along at the right time to take up the mantle of the common man's champion.

What do you think? Why isn't America an oligarchy?

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SUMMARY

After the War of 1812, that nation experienced a short period in which there was only one viable national political party. Called the Era of Good Feeling, it lasted only one decade before the old Democratic-Republican Party split into the Democratic and Whig Parties.

It was at this same time that democracy expanded in the United States so that all White men could vote, regardless of wealth or property ownership. This was partially a result of the fact that many more people lived in cities and worked in factories. For them, owning land and farming was not a reality. Jefferson's dream of a nation of yeomen farmers died.

The election of 1828 featured John Quincy Adams, Henry Clay and Andrew Jackson. After a close vote in which no one won a majority, backroom wrangling led Clay to tell his supporters to vote for Adams, who won the presidency. Jackson's supporters called it the Corrupt Bargain and four years later he roared back and won election outright.

Jackson ushered in the first Democratic administration. His supporters included farmers and workers. He championed the common man. The Whigs were the party of the Eastern elites, the wealthy, and favored small government over Jackson's expansive use of power.



KEY CONCEPTS

Republicanism: Political idea of the late 1700s that emphasized the stability of the nation above participation. The Founding Fathers held this belief and wrote the Constitution in order to limit the power of the people, rather than extend democracy to all.

Party Platform: The set of priorities and beliefs promoted by a political party.

Universal White Manhood Suffrage: All White men can vote. This was established in the early 1800s.

Jacksonian Democracy: A movement to expand political participation to the common man and to promote the issues of everyday Americans ahead of the concerns of the financial class.



EVENTS

Era of Good Feelings: Time period after the War of 1812 in which James Monroe served as president. So called because there was only one functioning political party.

Corrupt Bargain: Agreement in the 1828 election in which Henry Clay asked his supporters in the House of Representatives to vote for John Quincy Adams in exchange for the position as Secretary of State. Andrew Jackson and his supporters believed the presidency had been stolen from them because they had received the plurality, although not majority, of votes.



PEOPLE AND GROUPS

James Monroe: Fifth president during a time after the War of 1812 called the Era of Good Feelings.

Martin Van Buren: New York politician who founded the Democratic Party and later became the eighth president. He was nicknamed the “Little Magician” due to his political talents.

Democratic Party: Political party founded by Martin Van Buren in the 1820s. Andrew Jackson was the first president to serve from this party.

Andrew Jackson: Seventh president. Hero of the Battle of New Orleans. First democratic president and champion of the common man.

John Quincy Adams: Sixth president and son of John Adams.

Whig Party: Political party formed in the early 1800s to counter Andrew Jackson and the Democrats. They were led by Henry Clay and fought for Clay’s American System.



COURT CASES

Amistad Case: 1841 Supreme Court case in which a group of slaves who had mutinied while being transported to America won their freedom. Former president John Quincy Adams argued their case.

5

F I F T H Q U E S T I O N DOES JACKSON BELONG ON THE \$20 BILL?

Which was more
REVOLUTIONARY,
the 1770s, or
THE EARLY 1800S?

INTRODUCTION

Historian John Meacham titled his acclaimed biography of Andrew Jackson “American Lion.” Indeed, Jackson was like a lion. He was fierce, determined in a political fight and unrelenting in pursuing his goals. He dominated over all other politicians in his time. He reshaped the presidency and Americans’ view of the relationship between politicians, voters and economic power.

From a modern perspective, Jackson’s achievements are equally his failures. He cleared land in the South for White settlers, but did so by illegally evicting entire nations of Native Americans. He destroyed the Second Bank of the United States in order to limit the power of elite Eastern bankers and in doing brought about an economic crisis that harmed both rich and poor. He successfully defeated a threat by southern leaders to secede and held the Union together and at the same time caused those leaders to be ever more determined to protect slavery as an economic system.

Second only to Washington, Jackson was the most influential president before the Civil War. Like Washington, he shaped the job, and like Washington he inspired a cult of personality. Also like Washington, he shaped a political party since, as much as Washington guided Federalist ideas in government, Jackson brought the ideas of the new Democratic Party to the capital.

Certainly in a list of all presidents based on their impact on American history, Jackson could place in the top 10, possibly the top 5. But is importance a qualifier for inclusion on our currency? Jackson first appeared on the \$20 bill in 1928 when he replaced Grover Cleveland. As the centennial of women’s suffrage approached in the 2010s, a campaign to replace Jackson with a woman was launch and in a poll Harriet Tubman won out over Eleanor Roosevelt and Rosa Parks as the favored candidate. However, when Donald Trump succeed Barack Obama as president, plans to redesign the \$20 banknote were put on hold and Jackson retained his spot.

Regardless of who might replace him, does Jackson belong on our money?

5 DOES JACKSON BELONG ON THE \$20 BILL?

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JACKSON UPENDS WASHINGTON

After his election, Jackson removed almost 50% of appointed civil officers, which allowed him to handpick their replacements. This replacement of appointed federal officials is common today. Each new president appoints well over 1,000 supporters to top positions across the government. Under Jackson, this process happened for the first time. Lucrative posts, such as postmaster and deputy postmaster, went to party loyalists, especially in places where Jackson's support had been weakest, such as New England. Some Democratic newspaper editors who had supported Jackson during the campaign also gained public jobs. Jackson's opponents were angered and took to calling the practice the **spoils system**.

The rewarding of party loyalists with government jobs resulted in spectacular instances of corruption. Perhaps the most notorious occurred in New York City, where a Jackson appointee made off with over \$1 million. Such examples seemed proof positive that the Democrats were disregarding merit, education, and respectability in decisions about the governing of the nation.

In addition to dealing with rancor over implementation of the spoils system, the Jackson administration became embroiled in a personal scandal known as the **Petticoat Affair**. This incident exacerbated the division between the president's team and the insider class in the nation's capital, who found the new arrivals from Tennessee lacking in decorum and propriety. At the center of the storm was Margaret "Peggy" O'Neal, a well-known socialite in Washington. O'Neal cut a striking figure and had connections to the republic's most powerful men. She married John Timberlake, a naval officer, and they had three children. Rumors abounded, however, about her involvement with John Eaton, a senator from Tennessee who had come to Washington in 1818. Timberlake committed suicide in 1828, setting off a flurry of rumors that he had been distraught over his wife's reputed infidelities. Eaton and Mrs. Timberlake married soon after, with the full approval of President Jackson.

The so-called Petticoat Affair divided Washington society. Many Washington socialites snubbed the new Mrs. Eaton as a woman of low moral character. Among those who would have nothing to do with her was Vice President John C. Calhoun's wife, Floride. Jackson defended Peggy Eaton and derided those who would not socialize with her, declaring she was "as chaste as a virgin." Jackson had personal reasons for defending Eaton. He drew a parallel between Eaton's treatment and that of his late wife Rachel.

Although Jackson and John Quincy Adams removed themselves from the mudslinging of the 1828, their parties waged a dirty campaign. Jackson's wife, Rachel Donelson, became the target of vicious attacks. She had been unhappily married and moved away with Jackson thinking her first husband had secured a divorce. They found out two years later that the divorce had



Spoils System: System in which an incoming president appoints supporters to top government posts. It was established by Andrew Jackson.



Petticoat Affair: Political scandal during the Andrew Jackson Administration involving Margaret O'Neal. It resulted in a clash between Jackson and the DC social elites and highlights Jackson's contempt for the upper classes.

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never been finalized. Although she divorced her former husband and remarried Jackson, his opponents labeling her an adulteress. Shortly after the campaign and just before he took the oath of office Rachel passed away. Understandably, Jackson blamed his political enemies for her death.

Martin Van Buren, who defended both Jackson and the Eatons organized social gatherings with them, became close to Jackson, who came to rely on a group of informal advisers that included Van Buren and was dubbed the **Kitchen Cabinet**. This select group of presidential supporters highlights the importance of party loyalty to Jackson and the Democratic Party.



Kitchen Cabinet: Nickname for the unofficial group of advisors Andrew Jackson consulted during his presidency.

Primary Source: Cigar Box Cover

An artist's design of a cigar box exploits Peggy Eaton's fame and beauty, showing President Jackson introduced to Peggy O'Neal on the left and two lovers fighting a duel over her on the right.



THE NULLIFICATION CRISIS

By the late 1820s, the North was becoming increasingly industrialized, and the South was remaining predominately agricultural.

In 1828, Congress passed a high protective tariff as part of Henry Clay's American System. The tariff infuriated the southern states because they felt it only benefited the industrialized North. For example, a high tariff on imports increased the cost of British textiles. This tariff benefited American producers of cloth, mostly in the North. However, it shrunk English demand for raw cotton from the South and increased the final cost of finished goods for American buyers. The Southerners looked to Vice President **John C. Calhoun** from South Carolina for leadership against what they labeled the Tariff of Abominations.

Calhoun had supported the Tariff of 1816, but he realized that if he were to have a political future in South Carolina, he would need to rethink his



John C. Calhoun: South Carolina Senator and champion of states' rights, nullification, and the concerns of slave owners in the early 1800s.

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position. Some felt that this issue was reason enough for dissolution of the Union. Calhoun argued for a less drastic solution, the doctrine of **nullification**. According to Calhoun, the federal government only existed at the will of the states. Therefore, if a state found a federal law unconstitutional and detrimental to its interests, it would have the right to nullify that law within its borders. Calhoun advanced the position that a state could declare a national law void. This idea was not entirely new. Thomas Jefferson and James Madison had promoted this line of reasoning in 1798 and 1799 in their Virginia and Kentucky Resolves when they disagreed with the Federalist congress's Alien and Sedition Acts.

The **South Carolina Ordinance of Nullification** was enacted into law on November 24, 1832 by the South Carolina legislature. As far as South Carolina was concerned, there was no tariff. A line had been drawn. Would President Jackson dare to cross it?

Jackson rightly regarded this states-rights challenge as so serious that he asked Congress to enact legislation permitting him to use federal troops to enforce federal laws in the face of nullification. Fortunately, an armed confrontation was avoided when Congress, led by the efforts of Henry Clay, revised the tariff with a compromise bill. This permitted the South Carolinians to back down without losing face. In retrospect, Jackson's strong, decisive support for the Union was one of the great moments of his Presidency. If nullification had been successful, could secession have been far behind? Perhaps not, since any state would have been free to nullify any federal law they disagreed with. Nullification undermined the doctrine of federal authority established in the *Gibbons v. Ogden* decision by the Marshall Court and would have driven the nation back to the days of the Articles of Confederation when states, not the federal government, reigned supreme.

THE BANK WAR

The **Second Bank of the United States** was chartered in 1816 for a term of 20 years. The time limitation reflected the concerns of many in Congress about the concentration of financial power in a private corporation. The Bank was a depository for federal funds and paid national debts, but it was answerable only to its directors and stockholders and not to the electorate.

The supporters of a central bank were the same as those who had supported Alexander Hamilton's first bank in the 1790s. They were involved in industrial and commercial ventures and wanted a strong currency and central control of the economy. The opponents, principally agrarians, were distrustful of the federal government. The critical question in the 1830s was, with whom would President Jackson side?

At the time Jackson became President in 1828, the Bank of the United States was ably run by **Nicholas Biddle**, a Philadelphian. Biddle was an astute businessman but not an adept politician. His underestimation of the power



Nullification: The idea that states can ignore federal laws. This was promoted first by Thomas Jefferson and James Madison in their Kentucky and Virginia Resolves and was later used by the South when they seceded at the start of the Civil War.



South Carolina Ordinance of Nullification: Law passed by South Carolina in 1832 in which the state refused to recognize the federal government's tariff law. President Jackson forced South Carolina to follow federal law. The episode had come to be known as the nullification crisis.



Second Bank of the United States: Bank chartered in 1816 that was the subject of the Bank War and was killed off by Andrew Jackson.



Nicholas Biddle: President of the Second Bank of the United States who lost the political battle known as the Bank War to Andrew Jackson.

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of a strong and popular President caused his downfall and the demise of the financial institution he commanded.



Primary Source: Editorial Cartoon

This pro-Jackson cartoon depicts him slaying the many headed monster of the moneyed interests of the Eastern elite.

Jackson had been financially damaged by speculation earlier in his life and would seem to be a natural supporter of the bank. However, he distrusted elitist eastern institutions. Furthermore, his supporters in the West wanted access to easy funding that would be produced by banks that could print their own currency.

In January 1832, Biddle's supporters in Congress, principally Daniel Webster and Henry Clay, introduced Bank recharter legislation. Even though the charter was not due to expire for four more years, they felt that the members of the current Congress would recharter the Bank and that Jackson would not risk losing votes in Pennsylvania and other commercial states by vetoing it. Jackson reacted by saying, "The Bank is trying to kill me, Sir, but I shall kill it!"

Jackson's opposition to the Bank became almost an obsession. Accompanied by strong attacks against the Bank in the press, Jackson vetoed the Bank Recharter Bill. Jackson also ordered the federal government's deposits removed from the Bank of the United States and placed in smaller banks owned by his supports. These **pet banks**, as Jackson's critics called them, benefited from the sudden influx of deposits. Business interests hated Jackson for destroying the bank, but the people were with him, and he was overwhelmingly elected to a second term. Biddle retaliated by making it more difficult for businesses and others to get the money they needed, but he had already lost the political fight and the bank charter expired in 1836.



Pet Banks: Regional banks owned by supporters of Andrew Jackson that received deposits of federal funds after Jackson vetoed that Second Bank of the United States.

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The Bank War gave Jackson a chance to display one of his most memorable qualities: he was not afraid to use the power the Constitution granted him to lead the nation from the White House. He did not see himself and Congress as co-equal branches of government. Although he understood that the Constitution limited his power, he did not defer to Congress as other presidents had. When they passed legislation he did not like, he would not hesitate to veto it. The Constitution clearly grants this power to presidents, but Jackson used the veto power, or the threat of his veto, to coerce Congress. His critics derided him as “**King Andrew the First**,” which was a fitting title in some cases, but not in his use of his veto power.



King Andrew the First: Nickname given to Andrew Jackson by his opponents deriding him for his use of veto power.

Primary Source: Editorial Cartoon

This cartoon was created by Jackson’s critics deriding his use of the veto.



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JACKSON , CLAY AND CALHOUN

Henry Clay was viewed by Jackson as politically untrustworthy, an opportunistic, ambitious and self-aggrandizing man. He believed that Clay would compromise the essentials of American republican democracy to advance his own self-serving objectives. Jackson also developed a political rivalry with his Vice-President, John C. Calhoun. Throughout his term, Jackson waged political and personal war with these men, defeating Clay in the Presidential election of 1832 and leading Calhoun to resign as Vice-President.

Jackson's personal animosity towards Clay seems to have originated in 1819, when Clay denounced Jackson for his unauthorized invasion of Spanish West Florida in the previous year. Clay was also instrumental in John Quincy Adams's winning the Presidency from Jackson in 1824, when neither man had a majority and the election was thrown into the House of Representatives. Adams' appointment of Clay as Secretary of State confirmed Jackson's opinion that the Presidential election has been thrown to Adams as part of a corrupt and unprincipled bargain.

Clay was called **The Great Compromiser**, and served in the Congress starting in 1806. As part of his American System, Clay was unswerving in his support for internal improvements, which primarily meant federally funded roads and canals. Jackson believed the American System to be unconstitutional. No where in the Constitution did it say that federal funds be used to build roads. He vetoed the Maysville Road Bill, Clay's attempt to fund internal improvements. His veto of the Bank Recharter Bill drove the two further apart.

Jackson's personal animosity for Calhoun seems to have had its origin in the Washington social scene of the time. Jackson's feelings were inflamed by the Mrs. Calhoun's treatment of Peggy, wife of Jackson's Secretary of War, John Eaton. Mrs. Calhoun and other wives and daughters of several cabinet officers refused to attend social gatherings and state dinners to which Mrs. Eaton had been invited because they considered her of a lower social station and gossiped about her private life. Jackson, reminded of how rudely his own wife Rachel was treated, defended Mrs. Eaton.

Perhaps no political issue separated Jackson from Calhoun more than states rights. Hoping for sympathy from President Jackson, Calhoun and the other states-rights party members sought to trap Jackson into a pro-states-rights public pronouncement at a Jefferson birthday celebration in April 1832. Some of the guests gave toasts that sought to establish a connection between a states-rights view of government and nullification. Finally, Jackson's turn to give a toast came, and he rose and challenged those present, "our federal union — it must be preserved." Calhoun then rose and stated, "The Union — next to our liberty, the most dear!" Jackson had humiliated Calhoun in public. The nullification crisis that would follow served

 **The Great Compromiser:** Nickname for Henry Clay, due to his ability to craft agreements between competing sides, especially related to slavery in the decades before the Civil War.

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as the last straw. Jackson proved that he was unafraid to stare down his enemies, no matter what position they might hold.



Primary Source: Painting

Tuko-See-Mathla, one of the leaders of the Seminole Nation in Florida who, like the Cherokee, Creeks, Choctaw and other Southeastern tribes resisted and were eventually defeated by Jackson on both the battlefield and the political arena.

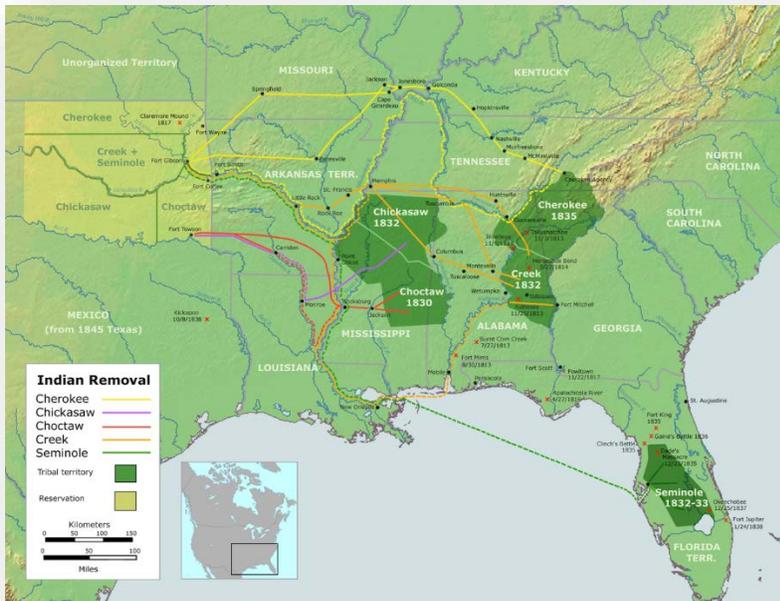
THE TRAIL OF TEARS

Not everyone was included in the new Jacksonian Democracy. There was no initiative from Jacksonian Democrats to include women in political life or to combat slavery. However, it was Native Americans who suffered most from Andrew Jackson's vision of America. Jackson, both as a military leader and as President, pursued a policy of removing Native American tribes from their ancestral lands. This relocation would make room for Whites and often for speculators who made large profits from purchasing tracts of unsettled land and then reselling them in portions to individual settlers moving west.

5 DOES JACKSON BELONG ON THE \$20 BILL?

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His policy toward Native Americans caused Jackson little political trouble because his primary supporters were from the South and West where Whites generally favored a plan to remove all the tribes to lands west of the Mississippi River. While Jackson and other politicians put a positive and favorable spin on Indian removal in their speeches, the removals were in fact often brutal. There was little the Indians could do to defend themselves. In 1832, a group of about a thousand Sac and Fox led by Chief **Black Hawk** returned to Illinois, but militia members drove them back across the Mississippi. The Seminole resistance in Florida was more formidable, resulting in a war that began under **Chief Osceola** that lasted into the 1840s.



The **Cherokee** of Georgia, on the other hand, used legal action to resist. The Cherokee people were by no means frontier savages. By the 1830s, **Sequoia**, one of their own had developed a written version of their written language. They printed newspapers and elected leaders to representative government. When the government of Georgia refused to recognize their autonomy and threatened to seize their lands, the Cherokee took their case to the Supreme Court and won a favorable decision. John Marshall's opinion for the Court majority in **Cherokee Nation v. Georgia** was essentially that Georgia had no jurisdiction over the Cherokees and no claim to their lands. Georgia officials simply ignored the decision, and President Jackson refused to enforce it. Jackson was furious and personally affronted by the Marshall ruling, stating, "Mr. Marshall has made his decision. Now let him enforce it!"

Finally, federal troops came to Georgia to remove the tribes forcibly. As early as 1831, the army began to push the Choctaws off their lands to march to Oklahoma. In 1835, some Cherokee leaders agreed to accept western land

Black Hawk: Leader of the Sac and Fox Native American tribes in the early 1800s who attempted to resettle his people in Illinois but was defeated by local militia.

Chief Osceola: Leader of the Seminole tribe in Florida who fought against removal in the early 1800s.

Secondary Source: Map

A map of the route of the Cherokee Trail of Tears as well as the removal routes of other Southeastern Tribes. Their destination was "Indian Territory," which later became the state of Oklahoma.

Cherokee: Major Native American nation in Georgia that adopted many European practices in an attempt to perpetuate their land claims but were eventually sent to Oklahoma on the Trail of Tears by Andrew Jackson.

Sequoia: Cherokee intellectual who created a written alphabet for his people.

Cherokee Nation v. Georgia: 1831 Supreme court Case in which the Marshall Court decided that the government had to honor treaties made with Native Americans. Andrew Jackson ignored the Court and forced the Cherokee along the Trail of Tears.

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and payment in exchange for relocation. With this agreement, the **Treaty of New Echota**, Jackson had the green light to order Cherokee removal. Other Cherokees, under the leadership of Chief **John Ross**, resisted until the bitter end. About 20,000 Cherokees were marched westward at gunpoint on the infamous **Trail of Tears**. Nearly a quarter perished on the way, with the remainder left to seek survival in a completely foreign land. The tribe became hopelessly divided as the followers of Ross murdered those who had signed the Treaty of New Echota.

Unlike the Bank War or his use of veto power, Indian Removal was not particularly controversial among Whites in his own time, but from our perspective, nearly 200 years later, Jackson's disregard for a decision of the Supreme Court is appalling.

CONCLUSION

Andrew Jackson is an easy target for 21st Century students. He disregarded the Supreme Court and initiated the abominable Trail of Tears. He shamelessly favored his friends, even at the cost of producing an economic downturn. He was arrogant and hard to work with.

However, we must consider the times in which the people of the past lived. We hardly stop to condemn Washington or Jefferson for owning slaves. We understand that they were men of wealth in Virginia and applaud them for their enlightened thinking, even if that enlightenment did not extend as far as freeing any of their slaves during their own lifetime.

Why is it then that we are so hesitant to pardon Jackson for offences that were popular in his own time? When the Cherokee were banished from their homeland, White America supported Jackson, not the John Marshall's Court. If we recoil whenever we have to pay with a \$20 bill because of the man honored there, why don't we have the same reaction to the dollar? Shouldn't we give Jackson credit for his successes? Shouldn't we honor him for all he did for his supporters and recognize his political prowess and skill?

Or, is our money an expression of modern ideas, and not a place to be mindful of historical norms and values? What do you think? Does Jackson belong on the \$20 bill?



Treaty of New Echota: Treaty signed by some Cherokee leaders in 1835 in which they agreed to relocate to the West in exchange for land. John Ross and other rejected the treaty.



John Ross: Leader of the Cherokee who rejected the Treaty of New Echota and fought to stay on traditional lands in Georgia.



Trail of Tears: Tragic forced removal of the Cherokee Nation from Georgia to Oklahoma in 1838.

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SUMMARY

Andrew Jackson changed the presidency in many ways. First, he rewarded his political supporters by giving them jobs in the government, thus creating the spoils system we are accustomed to today. He was hated by the Washington social class. They saw him as crude and he hated them back. He believed his wife had died of shame because of their personal attacks.

Jackson reaffirmed the power of the federal government over the states. During his time in office, Senator Calhoun of South Carolina tried to promote the idea that states could nullify laws passed by Congress. In this case, they wanted to nullify the tariff they hated. Jackson won the political argument and Calhoun backed down.

Jackson hated the Bank of the United States, which he viewed as a tool of the elites to control the masses. He used his veto power to destroy the bank, depositing federal funds in banks run by his friends. As critics had warned, Jackson's action caused a severe recession in the economy, but by then he was out of office and it was Martin Van Buren, Jackson's protégé who suffered the political fallout.

Sometimes called King Andrew by his critics, Jackson found both legal and illegal ways to get what he wanted. He used his constitutional veto power, such as in the case of the Bank, but also simply ignored the other branches of government when it suited him.

The most egregious case was when he disregarded a Supreme Court decision that had granted the Cherokee Tribe the right to keep its land and sent the army to move them to Oklahoma. The resulting Trail of Tears is rightly remembered as both a human tragedy and a gross violation of presidential power.



KEY CONCEPTS

Spoils System: System in which an incoming president appoints supporters to top government posts. It was established by Andrew Jackson.

Nullification: The idea that states can ignore federal laws. This was promoted first by Thomas Jefferson and James Madison in their Kentucky and Virginia Resolves and was later used by the South when they seceded at the start of the Civil War.



EVENTS

Petticoat Affair: Political scandal during the Andrew Jackson Administration involving Margaret O'Neil. It resulted in a clash between Jackson and the DC social elites and highlights Jackson's contempt for the upper classes.

Trail of Tears: Tragic forced removal of the Cherokee Nation from Georgia to Oklahoma in 1838.



COURT CASES

Cherokee Nation v. Georgia: 1831 Supreme court Case in which the Marshall Court decided that the government had to honor treaties made with Native Americans. Andrew Jackson ignored the Court and forced the Cherokee along the Trail of Tears.



PEOPLE AND GROUPS

Kitchen Cabinet: Nickname for the unofficial group of advisors Andrew Jackson consulted during his presidency.

John C. Calhoun: South Carolina Senator and champion of states' rights, nullification, and the concerns of slave owners in the early 1800s.

Nicholas Biddle: President of the Second Bank of the United States who lost the political battle known as the Bank War to Andrew Jackson.

King Andrew the First: Nickname given to Andrew Jackson by his opponents deriding him for his use of veto power.

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BANKS

Second Bank of the United States: Bank chartered in 1816 that was the subject of the Bank War and was killed off by Andrew Jackson.

Pet Banks: Regional banks owned by supporters of Andrew Jackson that received deposits of federal funds after Jackson vetoed that Second Bank of the United States.

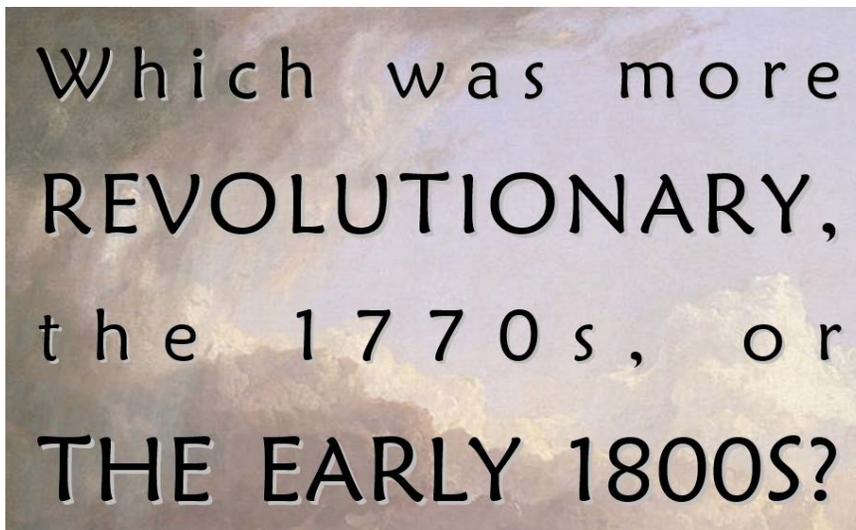


TREATIES & LAWS

South Carolina Ordinance of Nullification: Law passed by South Carolina in 1832 in which the state refused to recognize the federal government's tariff law. President Jackson forced South Carolina to follow federal law. The episode had come to be known as the nullification crisis.

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Q U E S T I O N S I X



Which was more REVOLUTIONARY, the 1770s, or THE EARLY 1800S?

On July 4, 1826, less than two years before Jackson took the oath of office, the New Englander John Adams and the aristocratic Virginian Thomas Jefferson both passed away. It was 50 years after the signing of the Declaration of Independence and America's Revolutionary generation was gone. With them went the last vestiges of the Federalist and Democratic-Republican Parties. This helped to bring about a new balance of political power, and with it two new political parties. The 1828 election was portrayed by Jackson's Democrats as proof of the common people's right to pick a president. No longer were Virginia Presidents and northern moneymen calling the shots. Class systems were breaking down and established political traditions crumbled as Jackson and his followers implemented the spoils system.

With the passing of past political ideas, also came the passing of old ideas about society. Women advocated for suffrage and temperance societies emerged. Education changed, as did industry, transportation, communication, commerce and the face of America as waves of new Irish and German immigrants arrived in Northeastern and Midwestern cities.

Religious revivals and Transcendentalist philosophers gave Americans new ways of thinking about life, and a few brave utopianists struck out to perfect society.

The Jacksonian Era was nothing short of another revolution. The Revolution of the 1770s produced a new nation and gave us high-minded documents espousing Enlightenment ideals, but produced few changes for most Americans. Women, slaves, and the poor saw little, if any change.

What do you think? Were the early 1800s more revolutionary than the Revolution?



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