

Religion and Reform

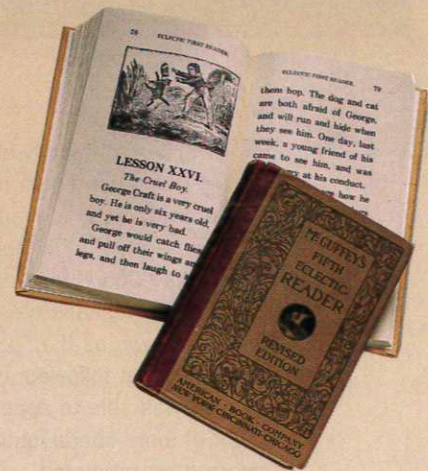
(1815–1855)

- SECTION 1 Reforming Society
- SECTION 2 The Antislavery Movement
- SECTION 3 The Movement for Women's Rights
- SECTION 4 Growing Divisions

Utopian community in New Harmony, Indiana



McGuffey's Reader, a popular schoolbook



1837

Reformer Horace Mann becomes the first secretary of the Massachusetts Board of Education.

1833

William Lloyd Garrison founds the American Anti-Slavery Society.

1832

Charles Grandison Finney begins popular religious revival meetings in New York City.

1821

The nation's first public high school opens in Massachusetts.

American Events

Presidential Terms: J. Monroe 1817–1825 | John Quincy Adams 1825–1829 | Andrew Jackson 1829–1837

1820

World Events

1825

The African colony of Liberia is created for free blacks and freed slaves.

1830

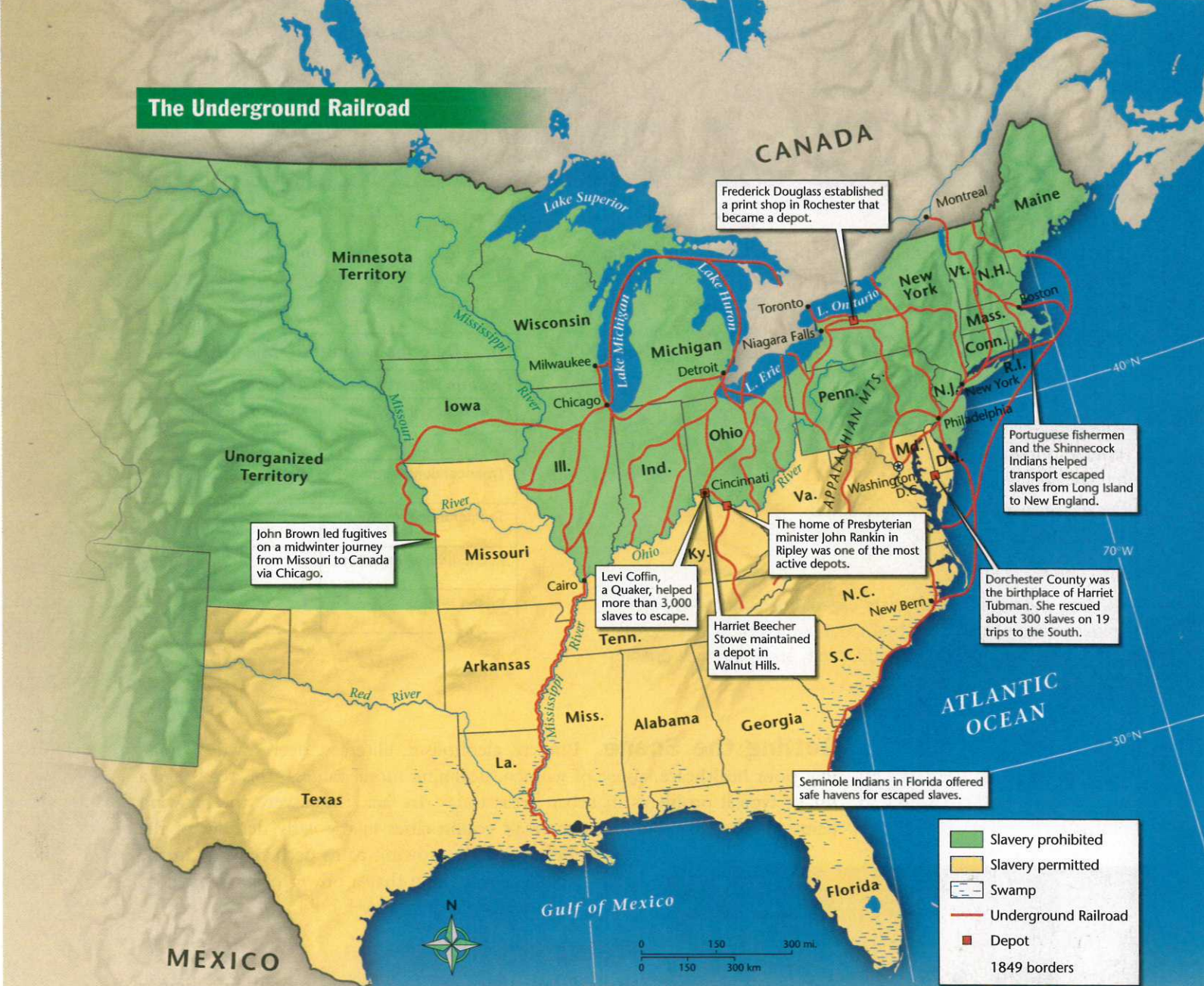
1835

Boers (whites of Dutch descent) defeat Zulus in southern Africa.

1822

1838

The Underground Railroad



- Slavery prohibited
- Slavery permitted
- Swamp
- Underground Railroad
- Depot
- 1849 borders

<p>1839 Opium War between Britain and China begins.</p>	<p>1841 Dorothea Dix visits a Massachusetts jail, triggering her prison reform crusade.</p>	<p>1843 Freed slave Sojourner Truth joins the abolitionist movement.</p>	<p>1845 Irish potato famine begins.</p>	<p>1847 Escaped slave Frederick Douglass co-founds an abolitionist newspaper, the <i>North Star</i>.</p>	<p>1848 The first U.S. women's rights convention is held in Seneca Falls, New York. A wave of German immigration begins.</p>	<p>1850 Escaped slave Harriet Tubman begins to lead others to freedom on the Underground Railroad.</p>	<p>1854 Transcendentalist Henry David Thoreau writes <i>Walden</i>.</p>	<p>1855 Russia battles Britain, France, and Turkey in the Crimean War.</p>					
M. Van Buren 1837-1841		W. Harrison 1841		John Tyler 1841-1845		James K. Polk 1845-1849		Z. Taylor 1849-50		M. Fillmore 1850-1853		F. Pierce 1853-1857	

Reforming Society

READING FOCUS

- What message did Protestant revivalists preach?
- Who were the transcendentalists?
- Why did reformers launch a temperance movement?
- Why did Horace Mann and others work to reform public education?
- How did Dorothea Dix go about trying to improve conditions in prisons?
- Why did many reformers work to establish utopian communities?

MAIN IDEA

Revivalists and transcendentalists urged Americans to improve themselves and society. Reformers set out to battle social problems such as alcoholism, poor education, and inhumane prisons.

KEY TERMS

transcendentalism
temperance movement
abstinence
segregate
utopian community

TAKING NOTES

Copy the chart below. As you read, fill in the blanks with descriptions of the actions taken by various reform movements.

Reforms During the Mid-1800s	
Reform Effort	Actions
Protestant revivalists	<ul style="list-style-type: none"> • Urged people to reform themselves •
Transcendentalists	<ul style="list-style-type: none"> • •
Temperance movement	<ul style="list-style-type: none"> • •
Public education reform	<ul style="list-style-type: none"> • •
Prison reform	<ul style="list-style-type: none"> • •

Setting the Scene Poverty, alcoholism, illiteracy, overcrowded housing, poor healthcare, abuse of women, declining moral values—this reads like a list of typical problems in urban areas today. In fact, these were the growing pains that began to plague America’s young cities in the early decades of the 1800s. Because these growing pains occurred first in the urban North, it was there that a powerful movement to reform American society first took hold.



In *The Bible and Temperance* (circa 1840), illustrator Nathaniel Currier depicts an idle husband sleeping the day away, his job and reputation ruined by alcoholism, while his wife and daughter, in “want and extreme wretchedness,” are consoled by a minister reading from the Bible.

Protestant Revivalists

The reform movement was largely rooted in religious faith. Most reformers based their arguments on Protestant principles, whether they preached fiery sermons at camp meetings, risked their lives to help slaves escape, or made speeches to hostile crowds to demand women’s right to vote. Their faith gave them purpose and courage.

The democratic principles of the Second Great Awakening stirred the reform movements of the 1830s and 1840s. Reformers generally rejected the Puritan belief

that God predetermined people’s lives and placed them in rigid social ranks. They believed that God was all-powerful but that God allowed people to make their own destinies.

Charles Grandison Finney This message reached Americans through the preaching of several popular revivalists. The central figure in the revivalist movement was Charles Grandison Finney. A lawyer in Adams, New York, Finney became a Presbyterian minister following a powerful conversion experience in 1821. He addressed his audiences as he had pleaded with juries, with passion and fire.

Finney sparked revivals in upstate New York before moving to New York City in 1832, where he drew enormous crowds. His common-sense sermons emphasized individuals' power to reform themselves.

Lyman Beecher Another major revivalist came from New England but later set out to evangelize the West. Lyman Beecher, son of a blacksmith, attended Yale University and became a popular preacher in Boston. In 1832, he moved to Cincinnati to become president of the Lane Theological Seminary, a religion college.

America, Beecher warned, was threatened by “the vast extent of territory, our numerous and increasing population, . . . diversity of local interests, the power of selfishness, and the fury of sectional jealousy and hate.” He taught in simple terms that good people would make a good country.

Living up to his own teachings, Beecher himself raised a flock of 13 children, many of whom became major figures in various reform movements. The most famous were the preacher and lecturer Henry Ward Beecher, the writer and antislavery activist Harriet Beecher Stowe, and Catharine Beecher, a key figure in women's education.

The Transcendentalists

The conditions that produced the reform movement also influenced a group of philosophers and writers who rejected traditional religion. The group, centered in Concord, Massachusetts, founded a philosophical movement known as **transcendentalism**. (To *transcend* means to “rise above.”) Transcendentalism taught that the process of spiritual discovery and insight would lead a person to truths more profound than he or she could reach through reason.

In writings and lectures from about 1830 to 1855, transcendentalists declared that humans are naturally good. They rejected outward rituals and group worship in favor of private, inward searching. They urged people to be self-reliant and to have the courage to act on their own beliefs. In this way, people could lead moral, meaningful lives. To many, a moral life involved helping to reform society.

Ralph Waldo Emerson The leader of the transcendental movement was Ralph Waldo Emerson (1803–1882), a Boston-area lecturer and writer who became one of America's greatest thinkers. Following the family tradition passed down from his Puritan ancestors, Emerson entered the ministry, becoming pastor of a Unitarian church in Boston in 1829.

When his young wife died of tuberculosis in 1831, the grieving Emerson began to question his beliefs. He resigned his ministry the following year. He then pursued his growing conviction that people can transcend the material world and become conscious of the spirit that is in all of nature.

In 1834, Emerson settled in Concord, where he started a writing career that would help launch what historians call an “American renaissance” in literature. He gathered his public lectures into two volumes called *Essays*, which gained him worldwide fame. In 1846, Emerson published his first collection of poems. He is now recognized as a major American poet.

Like other transcendentalists, Emerson supported various reform causes and urged others to do so. “What is man born for,” Emerson wrote, “but to be a Reformer, a Remaker of what man has made; a renouncer of lies; a restorer of truth and good . . . ?”

Focus on CULTURE

Words of Wisdom Emerson's poetry and philosophy are often quoted. They reflect the Transcendentalist spirit of improvement, a deep humanity, and plain good sense. For example:

“What is the hardest task in the world? To think. . . .”

“That which we persist in doing becomes easier for us to do. . . .”

“The reward of a thing well done, is to have done it.”

“All life is an experiment. The more experiments you make the better.”

“Finish each day and be done with it. You have done what you could; some blunders and absurdities have crept in; forget them as soon as you can. Tomorrow is a new day. . . .”

“Make yourself necessary to someone.”

“For what avail the [plow] or sail, Or land or life, if freedom fail?”



Sounds of an Era

Listen to excerpts from Emerson's essay “Self-Reliance” and other sounds from the era of reform.



VIEWING HISTORY After a string of personal tragedies, including a failed engagement in 1840 and the loss of his brother in 1842, Henry David Thoreau sought a quieter life at Walden Pond (below) in Massachusetts. **Drawing Inferences** From what you know about economic and social trends taking place in the Northeast during this time, how might Thoreau's life at Walden Pond have represented a contrast from those trends?

Emerson's work attracted a generation of young thinkers and writers. Among them was a neighbor of Emerson's from Concord, Henry David Thoreau.

Henry David Thoreau Just down the road from the town of Concord is a pine forest surrounding a small pond. This serene setting produced one of the best-known works of American literature—*Walden, or Life in the Woods*, by Henry David Thoreau (1817–1862). A friend and admirer of Emerson's, Thoreau would become an equally renowned figure among New England transcendentalists.

Like Emerson, Thoreau suffered tragedy in his life. An early attempt at teaching failed miserably. A wedding engagement fell through in 1840, and two years later Thoreau's brother died. After trying to break into the literary trade in New York City, Thoreau, unhappy with city life, returned to Concord in 1843.

In 1845, Thoreau began his famous stay at Walden Pond (below), which was located on land owned by Emerson. Thoreau built a small cabin for himself and spent the next two years in a mostly solitary life of thinking, reading, writing, and observing nature. Published in 1854, *Walden* contains 18 essays that describe his experiment in living simply. Among his themes, Thoreau explores the value of leisure and the benefits of living closely with nature:

“Why should we be in such desperate haste to succeed, and in such desperate enterprises? If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away.”

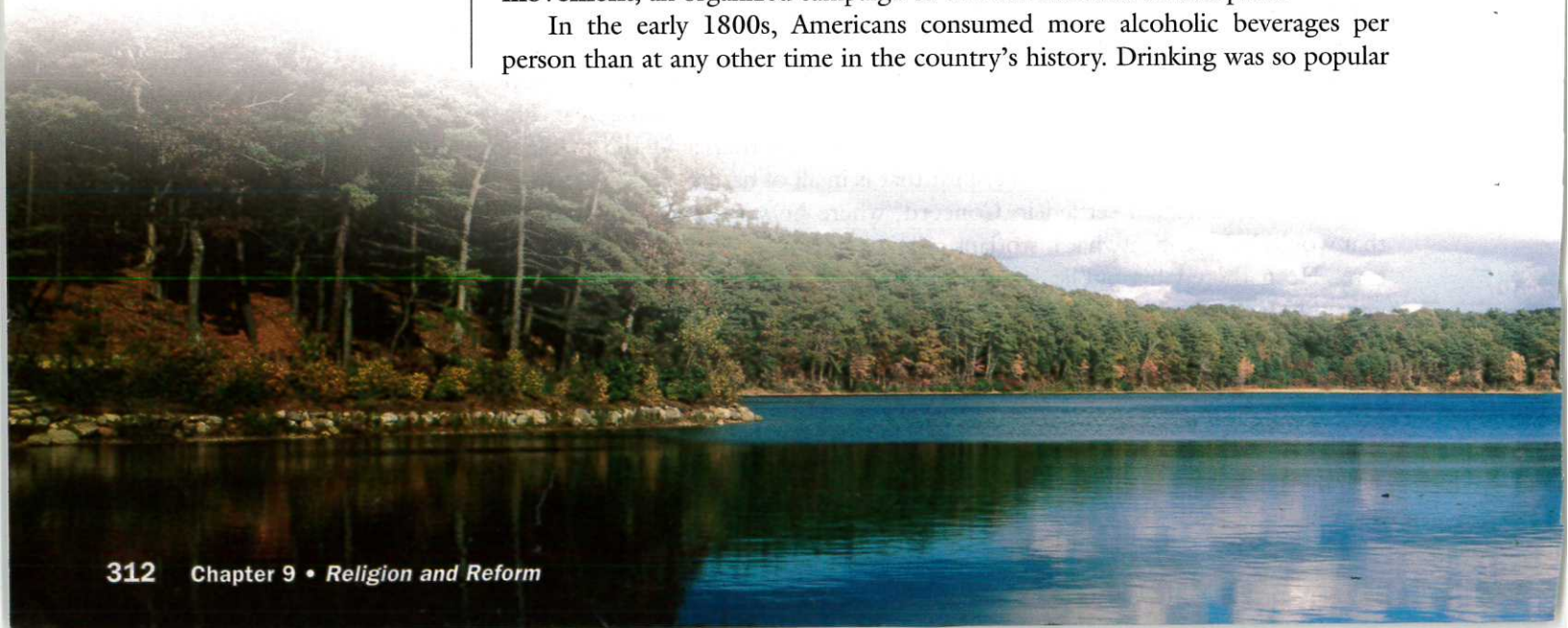
—Henry David Thoreau, *Walden*, 1854

A strong opponent of the Mexican War, Thoreau, true to his beliefs, protested in 1846 by refusing to pay his taxes. He was jailed for this act of conscience and later described the episode in his most famous essay, *Civil Disobedience*. In his later years, Thoreau devoted much of his time to the anti-slavery movement, personally helping escaped slaves to flee northward.

The Temperance Movement

American reformers went to work on numerous social problems in the early 1800s. The first and most widespread of these reform efforts was the **temperance movement**, an organized campaign to eliminate alcohol consumption.

In the early 1800s, Americans consumed more alcoholic beverages per person than at any other time in the country's history. Drinking was so popular



that the Greene and Delaware Moral Society warned in 1815 that the United States was “actually threatened with becoming a nation of drunkards.”

Valuing self-control and self-discipline, reformers opposed alcohol consumption because it tended to make people lose control. Women reformers in particular saw drinking as a threat to family life. All too often wives and children suffered abuse at the hands of drunken men.

The Reform Effort Between 1815 and about 1840, thousands of local temperance societies were formed. By 1834, the American Temperance Society boasted about 7,000 local organizations with well over a million members.

Members urged people to take pledges not to drink alcohol. The practice is called **abstinence**, which means to refrain from doing something. Temperance societies also established alcohol-free hotels and passenger boats, encouraged employers to require their workers to sign abstinence pledges, and worked for political candidates who promised to ban the sale of alcohol. Reformers promoted the moral, social, and health benefits of alcohol abstinence as well as its economic benefits (because it reduced employee absenteeism).

Speaking in 1842 in Springfield, Illinois, 33-year-old lawyer Abraham Lincoln equated the temperance revolution with the American Revolution. Lincoln looked forward to the “happy day, when . . . the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth.”

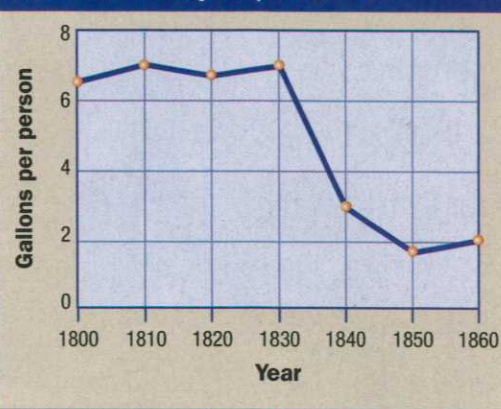
Impact of the Temperance Movement In 1851, Maine became the first state to ban the manufacture and sale of all alcoholic beverages. Although other states passed similar laws, the protests of brewers, distillers, and others soon led to the repeal or lax enforcement of most of these laws.

Nevertheless, the temperance movement did have a significant impact on Americans’ drinking habits. Between the 1830s and the 1860s, alcohol consumption in the United States dropped dramatically, as the graph above shows.

Public Education

Although reformers stressed the need for self-improvement, they sought to reform America’s social institutions as well. Of particular concern was the lack of public education in the nation. Even in New England, where colonial laws had required towns to provide elementary schools, support for public education had declined. Many school buildings were old, textbooks and other materials were scarce, and the quality of teaching was often inadequate.

Alcohol Consumption, 1800–1860



INTERPRETING GRAPHS

Temperance societies relied primarily on persuasion to discourage drinking. **Analyzing Visual Information** Based on the information in this graph, how successful was the temperance movement? Explain.



VIEWING HISTORY

This 1857 photograph at top shows a class at a school in Massachusetts, a pioneer in public education. The book above is one of the *McGuffey's Readers*, a series of popular schoolbooks. **Making Comparisons** How does this classroom scene differ from your classrooms today?



The geography of the mid-Atlantic and southern states further discouraged the building of schools. People in these regions lived on isolated farms separated by poor roads.

Horace Mann Leads Reforms Beginning in the 1820s, many working-class and middle-class citizens began demanding tax-supported public schools. They argued that a democracy could not survive without literate, informed voters and morally upright citizens.

This demand ran into strong opposition. Taxpayers with no children, or those with children who attended private schools, objected to supporting public schools. Many parents did not want to entrust their children's education to the government. Also, many parents relied on their children's labor for their families' survival. They opposed any measures that would keep their children in school until a certain age.

Still, the movement for educational reform gained strength in the 1830s. It owed much of its eventual success to a tireless reformer from Massachusetts named Horace Mann.

Mann grew up in poverty and eventually educated himself at his hometown library. He later earned a law degree and practiced law before winning a seat in the Massachusetts legislature. In 1837, he became that state's first secretary of the Board of Education.

Mann believed in "the absolute right to an education of every human being that comes into the world." He supported the raising of taxes to provide for free public education. Under his leadership, Massachusetts pioneered school reform. Mann began a system in which schools were divided into grade levels. He established consistent curricula and teacher training.

Mann's accomplishments encouraged reformers in other states to establish public schools. By the 1850s, most northern states had free public elementary schools. Massachusetts established the nation's first public high school in 1821. By 1860, the number of public high schools in the United States had risen to 300.

In 1848, Mann took over the seat of John Quincy Adams in the United States House of Representatives and became a fierce opponent of slavery. Later, as president of Antioch College in Ohio, he delivered this advice to his students:

"I beseech you to treasure up in your hearts these my parting words: Be ashamed to die until you have won some victory for humanity."

—Horace Mann, speech to graduating class of Antioch College, Yellow Springs, Ohio, June 1859

Two months later Horace Mann died. Presumably he was, indeed, unashamed.

Moral Education Like other middle-class reformers of his time, Horace Mann had a particular kind of education in mind, an education that promoted self-discipline and good citizenship. In Mann's day, public schools taught students how to behave, stand in line and wait their turn, deal with each other politely, and respect authority.

READING CHECK

What motivated education reform, and why did some people oppose it?

Students learned many of these skills through a series of popular textbooks called the *McGuffey's Readers*. Their creator, William Holmes McGuffey, largely educated himself as a boy and became a teacher in Ohio's frontier schools at age 13. McGuffey became a respected educator and published his first series of *McGuffey's Readers* in 1836. Like other textbooks of the day, McGuffey's books promoted evangelical Protestant values. Besides teaching children to read, the books taught moral values such as thrift, obedience, honesty, and temperance.

The Limits of Reform Not all parts of the country moved toward free public education at the same pace. Schools were more common in the North than in the South, and they were more common in urban areas than in rural areas.

Where schools did exist, girls often were discouraged from attending or were denied any further education beyond learning to read and write. Schools frequently excluded free black students. In places where African Americans could enroll, such as Boston and New York City, students often were **segregated**, or separated according to race, and African Americans were placed in inferior schools. Opportunities for women and African Americans in higher education were even more limited.

Several private colleges, such as Oberlin, Amherst, and Dartmouth, did open their doors to a small number of African American students. Three black colleges—Avery, Lincoln, and Wilberforce—were founded during this period. In addition, Oberlin, Grinnell, and several other private colleges were coeducational. For the most part, however, white males were the only students welcome at public universities.

Reforming Prisons

In the early 1800s, many states built prisons to house those who had committed crimes. Rather than punish criminals by branding them or putting them on display in public stocks, the states isolated them in institutions for a period of years. The hope was that prisoners would use their time in jail to lead regular, disciplined lives, reflect on their sins, and perhaps become law-abiding citizens.

By the time a Boston schoolteacher named Dorothea Dix visited a Massachusetts jail in 1841, that idealism had given way to a nightmare. Dix discovered men and women, young and old, sane and insane, first-time offenders and hardened criminals, all crowded together in shocking conditions. Many of the inmates were dressed in rags, poorly fed, and chained together in unheated cells.

Dix spent the next two years visiting every prison in Massachusetts. She then submitted a vividly detailed report on her findings to the Massachusetts legislature. Treating the mentally ill as criminals rather than patients “is to condemn them to mental death,” she stated. Her powerful testimony convinced the state to improve prison conditions and create separate institutions for the mentally ill. Dix's efforts led 15 other states to build hospitals for the mentally ill.

Utopian Communities

While most reformers worked to improve society at large, some formed **utopian communities**, small societies dedicated to perfection in social and political conditions.

The idea of a utopia had appeared in literature centuries earlier. The term *utopia* described a fictional place where human greed, sin, and egotism did not exist, and where people lived in prosperity as equals. Utopian reformers, disturbed by the ill effects of urban and industrial growth, believed that it was



Prison reformer Dorothea Dix



VIEWING HISTORY Brook Farm, shown in the 1844 painting at top, was once a thriving utopian community that attracted prominent intellectuals. Now, the property has fallen into disuse (right).

Analyzing Visual Information

(a) What feelings does the painting evoke? (b) Why did most utopias fail?



truly possible to create a place that was free from these troubles.

In the first half of the 1800s, utopian communities arose across the United States. Among the most famous was New Harmony, Indiana, founded in 1825 by Scottish industrialist and social reformer Robert Owen. Owen envisioned a town in which well-educated, hardworking people would share property in common and live in harmony. Like most of the utopias, however, New Harmony fell victim to laziness, selfishness, and quarreling.

Brook Farm, a utopian community near Boston, attracted some of the country's top intellectuals and writers, including transcendentalists from nearby Concord. Its supporters included Bronson Alcott (father of author Louisa May Alcott) and the novelist Nathaniel Hawthorne. Founded in 1841, Brook Farm won considerable fame before dissolving six years later.

Most utopian communities were religiously oriented. Examples include the Ephrata Cloister in Pennsylvania, founded in 1732, and others established in the 1800s: the Oneida community in Putney,

Vermont; the Zoar community in Ohio; and the Amana Colony in Iowa.

Far more numerous were the Shakers, an offshoot of the Quakers, who established their first community at New Lebanon, New York, in 1787. The Shakers strived to lead lives of productive labor, moral perfection, and equality among women and men. They are best known today for their simply styled, well-crafted furniture. The Shaker population peaked at about 6,000 in 1840. A few members remain in the twenty-first century.

Section

1

Assessment

READING COMPREHENSION

1. What idea did Protestant revivalist Charles Grandison Finney emphasize in his sermons?
2. What social conditions contributed to the growth of **transcendentalism**, the **temperance movement**, and **utopian communities**?
3. Why did Horace Mann favor free public education?
4. What impact did Dorothea Dix have on prison reform during the mid-1800s?

CRITICAL THINKING AND WRITING

5. **Summarizing Information** Choose a reformer mentioned in this section and outline his or her motives, specific goals, and any successes or failures.
6. **Writing to Inform** Write the outline and introduction for an essay in which you compare the temperance movement of the mid-1800s to specific organizations working today to end alcohol abuse and drunken driving.

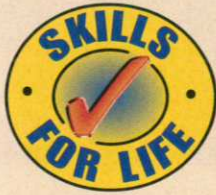


Take It to the NET

Activity: Writing an Essay

Examine documents and sources from the temperance movement of the early 1800s. Write an essay evaluating the factors that helped the movement grow and the challenges the movement faced. Use the links provided in the *America: Pathways to the Present* area of the following Web site for help in completing this activity.

www.phschool.com



Using the Internet for Research

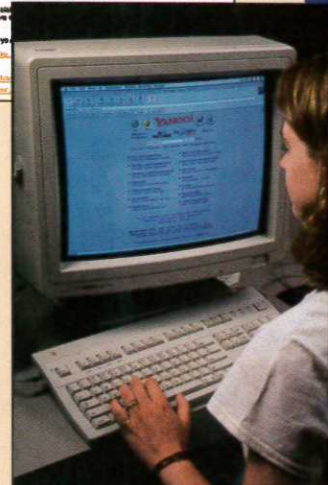
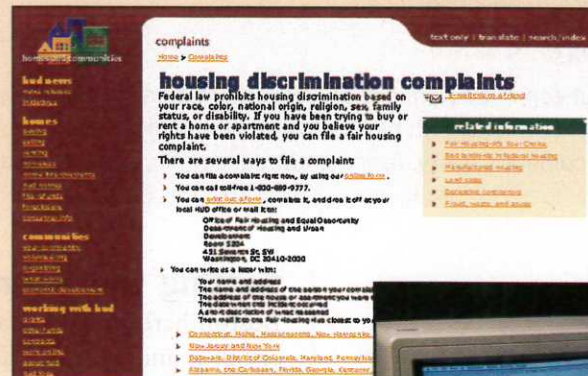
The Internet is a network of computers that links governments, organizations, and individuals around the world. The World Wide Web is one part of the Internet. Because the Internet has no central organization, finding the information you need can be difficult. To focus your search, you can use search engines—programs that gather and report information located on thousands of Web pages by subject.

Several reform movements flourished in the 1800s. Some of these movements focused on the rights of women, African Americans, immigrant groups, and prisoners—topics still in the headlines today. The United States Department of Justice is just one arm of the government that provides information about these topics through the Internet.

LEARN THE SKILL

Use the following steps when you use the Internet for research:

- 1. Plan the scope of your search.** Searching for a very broad subject can yield more results than you could possibly sift through. A vague topic may yield inappropriate listings. Try to state your research topic as a specific question. Then think of search terms that are likely to lead to answers to your question.
- 2. Refine your search after you get your first set of results.** Many search engines offer an advanced search option that allows you to narrow your search. For example, you might make your search terms more specific: "housing discrimination" AND "United States."
- 3. Navigate the sites.** Bookmark promising sites so that you can easily find them again. Once you find a site that meets your needs, explore its home page to determine how to find the specific information you need. Evaluate the site for reliability.



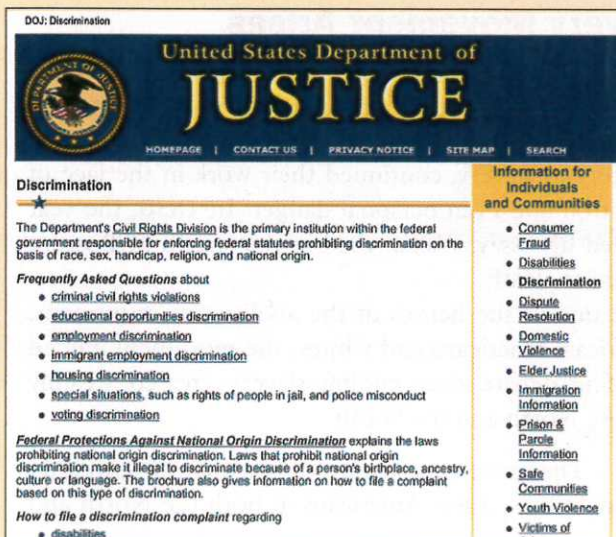
PRACTICE THE SKILL

Answer the following questions:

- (a) Would a search for "discrimination" be likely to yield good results? Explain. (b) How might you narrow this topic? (c) How might you phrase it as a question?
- (a) If your search engine directed you to the Department of Justice home page, do you think you could use it to find information on housing discrimination? Explain. (b) Does the site have its own search tool to help you narrow your search—for example, to *housing discrimination AND immigrants AND the name of a specific state or city*?
- (a) Assuming you return to this site, will it provide links to other Web sites that might help you, such as the Department of Housing and Urban Development? (b) To whom does this site belong? (c) Do you think it is a reliable source? Explain.

APPLY THE SKILL

See the Chapter Review and Assessment for another opportunity to apply this skill.



The Antislavery Movement

READING FOCUS

- How did the antislavery movement arise and grow?
- What contributions did Frederick Douglass make to the antislavery movement?
- What caused divisions to arise among abolitionists?
- How did the Underground Railroad operate?
- How did some Americans demonstrate resistance to abolitionism?

MAIN IDEA

A small but committed antislavery movement arose in the early- to mid-1800s. Leaders, both blacks and whites, used a variety of tactics to combat slavery, facing great dangers in their struggle.

KEY TERMS

abolitionist movement
emancipation
Underground Railroad
gag rule

TAKING NOTES

Copy the chart below. As you read, fill in the blanks with information on the antislavery movement.

Characteristics	Antislavery Movement
Key leaders	<ul style="list-style-type: none"> • William Garrison • •
Tactics	<ul style="list-style-type: none"> • • •
Divisions	<ul style="list-style-type: none"> • • •
Resistance	<ul style="list-style-type: none"> • • •

Setting the Scene From his modest secondhand clothing store near Boston harbor, a 44-year-old free black man named David Walker fought slavery in a unique way. He bought clothes from sailors returning to port. In the pockets of the pants and jackets, he placed copies of his 1829 antislavery pamphlet, *Appeal to the Colored Citizens of the World*. Then he resold the garments to other sailors departing for southern ports.

Walker's message began to circulate: White people should cooperate so that all Americans could "live in peace and happiness together." But if they would not listen, he warned, then "We must and shall be free . . . in spite of [white people]. . . . [F]or America is as much our country, as it is yours."

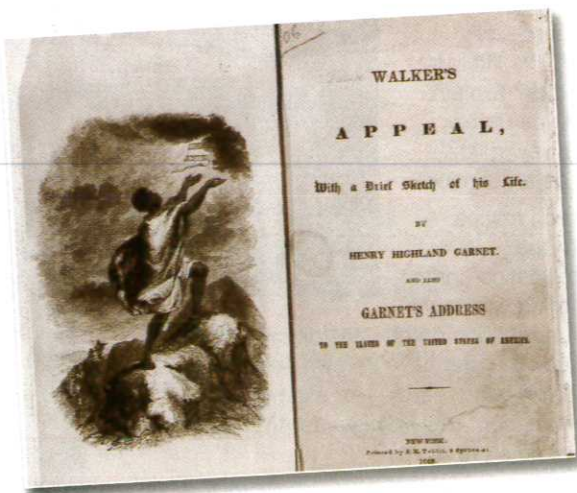
An Antislavery Movement Arises

In response to this and other antislavery activities, enraged southern states banned antislavery publications and made it illegal to teach slaves to read. Yet fighters in the **abolitionist movement**, the movement to end slavery, continued their work in the face of southern opposition and even personal danger. In 1830, the year after he published his essay, Walker died in the streets of Boston, possibly poisoned to death.

Walker became one of the heroes of the abolitionist movement.

Started by a group of free African Americans and whites, the movement gained momentum in the 1830s. The debate over ending slavery created steadily increasing tensions between the North and the South.

The Roots of Abolitionism The movement against slavery did not spring up overnight. Even during colonial times, a few Americans in both the North and



David Walker slipped this pamphlet into the pockets of clothing he sold in Boston to sailors, thus spreading his antislavery message far and wide.

the South had spoken out against slavery. In addition, some slaves had petitioned colonial legislatures for their freedom—mostly without success.

The earliest known antislavery protest came from the Mennonites, a Christian sect of German immigrants, who declared in 1688:

“ There is a saying, that we should do to all men like as we will be done ourselves; making no difference of what generation, descent, or colour they are. And those who steal or rob men, and those who buy or purchase them, are they not all alike?”

—Resolutions of Germantown Mennonites, 1688

During the late 1700s, several antislavery societies formed in the North, while abolitionist newspapers appeared in both the North and the South. From 1777 to 1807, every state north of Maryland passed laws that gradually abolished slavery. The legal importing of slaves to the United States also ended in 1808.

At first, most antislavery activists favored a moderate approach. One of the most important of these early abolitionists was a Quaker named Benjamin Lundy. In 1821, Lundy founded an antislavery newspaper in Ohio called *The Genius of Universal Emancipation*. The newspaper called for a gradual program for the **emancipation**, or freeing, of enslaved persons. He favored stopping the spread of slavery to new states and ending the slave trade within the United States as first steps toward full emancipation.

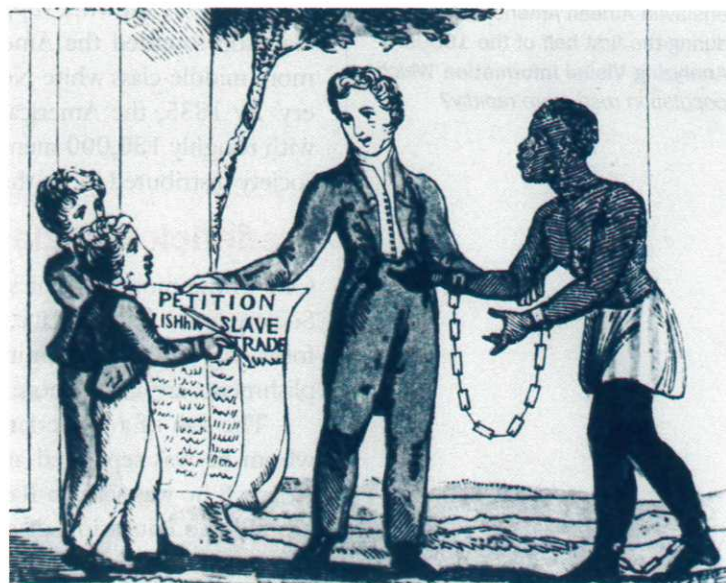
Free blacks had actively opposed slavery long before white reformers became involved in the abolitionist movement. By the end of the 1820s, nearly 50 African American antislavery groups had formed throughout the nation.

The Colonization of Liberia In the early 1800s, some abolitionists favored colonization, a program to send free blacks and emancipated slaves to Africa. Convinced that African Americans would never receive equal treatment in American society, these antislavery advocates founded the American Colonization Society in 1817. To pursue their plan of colonization, the society established the West African country of Liberia (its name taken from *liberty*) in 1822. A white American, Jehudi Ashmun, founded the new refuge. In six years, Ashmun created a trading state with a government and a set of laws. Liberia’s first black governor was Joseph Jenkins Roberts, a free black man born in Virginia in 1809.

White supporters of colonization did not all believe in racial equality. Many were eager to rid the United States of both slavery and African Americans. Some southern planters backed colonization as a way to eliminate the threat of free blacks who might encourage slaves to revolt.

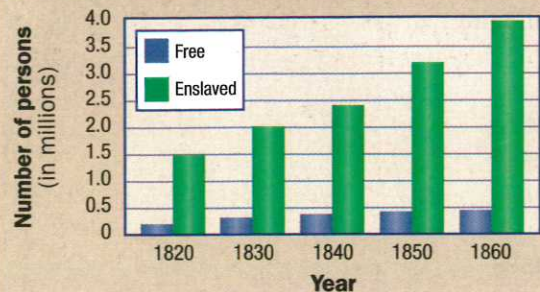
The colonization plan offended most African Americans. They considered themselves and their children to be as American as any white people. They wanted to improve their lives in their homeland, not on a faraway continent they had never seen.

Such opposition doomed colonization to failure. By 1831, only about 1,400 free blacks and former slaves had migrated to Liberia. By that time, both



In this illustration, two white children hand an antislavery petition to a gentleman standing beside a pleading slave in chains.

Free and Enslaved Black Population, 1820–1860



SOURCE: *Historical Statistics of the United States, Colonial Times to 1970*

black and white abolitionists were adopting a more aggressive tone in their fight against slavery.

Radical Abolitionism One of the most famous of the radical abolitionists was a white Bostonian named William Lloyd Garrison. In 1831, Garrison began publishing *The Liberator*, an antislavery newspaper supported largely by free African Americans. Garrison denounced moderation in the fight against slavery:

“I do not wish to think, or speak, or write, with moderation. . . . I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD.”

—William Lloyd Garrison, in the first issue of *The Liberator*, 1831

INTERPRETING GRAPHS

The population of both free and enslaved African Americans rose during the first half of the 1800s.

Analyzing Visual Information Which population rose more rapidly?

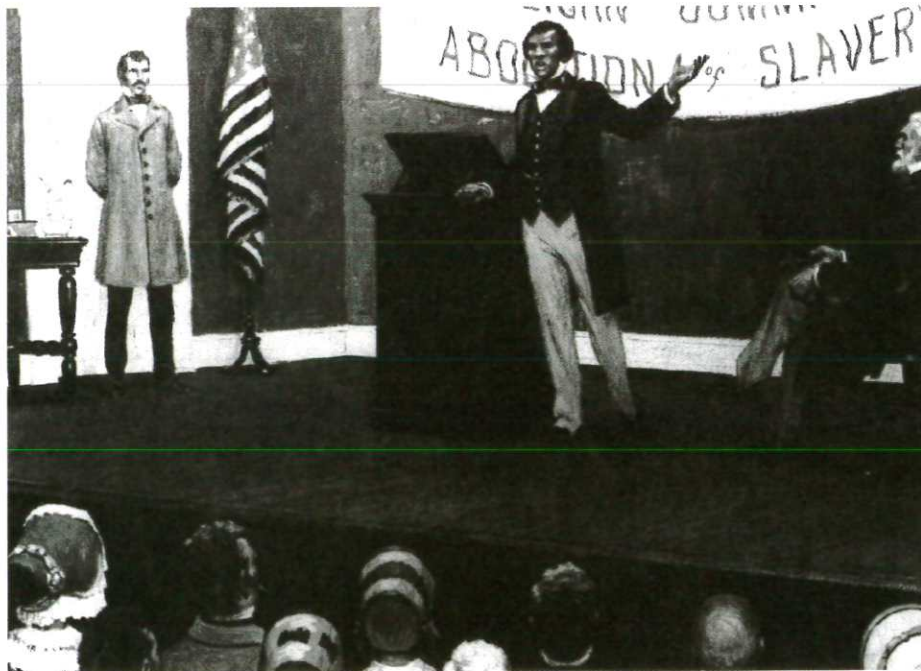
In 1833, with the support of both white and African American abolitionists, Garrison founded the American Anti-Slavery Society. As the decade progressed, more middle-class white Northerners began to support the immediate end of slavery. By 1835, the American Anti-Slavery Society had some 1,000 local chapters with roughly 150,000 members. With agents traveling throughout the North, the society distributed more than one million antislavery pamphlets a year.

Frederick Douglass

One of the most popular speakers and a key leader of the American Anti-Slavery Society was a former slave, Frederick Douglass. (See American Biography on the following page.) A prominent publisher and brilliant writer, Douglass’s accomplishments are all the more impressive considering how he obtained his education.

The son of a white father whom he did not know and a slave mother from whom he was separated as an infant, Douglass was raised by his grandmother. At age 8 he was sent to Baltimore as a house slave. Although Maryland law prohibited the education of slaves, his new owner’s wife disregarded the law and

VIEWING HISTORY Abolitionist Frederick Douglass is shown here speaking at an antislavery meeting. **Formulating Questions** Write down four or five questions you might have wanted to ask Douglass if you had attended this meeting.



tutored the intelligent young boy. After the owner forbade his wife to teach Douglass, he taught himself, getting help from white children.

Cruel experiences under slavery toughened Douglass's will and would later make him the nation's most influential African American abolitionist. At 17, he was considered unruly, so he was sent to a "slave breaker," a man skilled in punishing slaves to make them passive and cooperative. Subjected to whippings and backbreaking labor for endless hours and days, Douglass did indeed become broken in body and spirit. But after one particularly brutal beating, Douglass reached what he called a "turning point" in his life. He fought back, attacking the slave-breaker with such ferocity that the man never again laid a whip to him. This, Douglass said later, was the story of "how a man became a slave and a slave became a man."

In 1838, the 21-year-old Douglass, working in a shipyard, disguised himself as a sailor and escaped to New Bedford, Massachusetts. Asked to describe his experiences as a slave to an antislavery convention in 1841, Douglass spoke, unprepared, with passion and eloquence. The event launched Douglass's career with the American Anti-Slavery Society. He wrote and spoke publicly, enduring verbal and physical threats from opponents of abolition.

Douglass also faced skeptics who refused to believe that a slave could be such an articulate spokesperson. This skepticism prompted Douglass to publish his autobiography, *Life and Times of Frederick Douglass*. The book named his former master, so to avoid capture, Douglass went to Europe to continue raising support for the abolitionist movement.

While abroad, Douglass also raised the money to purchase his freedom. He then started an abolitionist newspaper, the *North Star*, which he published from 1847 to 1860. Although Douglass opposed the use of violence, he also believed that slavery should be fought with deeds as well as words:

“ They who profess to favor freedom, and yet deprecate [criticize] agitation, are men who want crops without plowing up the ground, they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters.”

—Frederick Douglass

Divisions Among Abolitionists

While abolitionists shared a common goal, they came from diverse backgrounds and favored a variety of tactics. It is not surprising, therefore, that divisions appeared within the antislavery movement.

Divisions over women's participation One of the first splits occurred over women's participation in the American Anti-Slavery Society. At the time, Americans in general did not approve of women's involvement in political gatherings. When Garrison insisted that female abolitionists be allowed to speak at antislavery meetings, some members resigned in protest.

Two of the most prominent women speakers were Sarah and Angelina Grimké, white sisters from South Carolina who moved north, became Quakers, and devoted their lives to abolitionism. In 1836, Angelina's pamphlet, *An Appeal to the Christian Women of the South*, and Sarah's *Epistle to the Clergy of*

American BIOGRAPHY

Frederick Douglass • 1817–1895

The brilliant abolitionist writer and speaker Frederick Douglass was born Frederick Augustus Washington Bailey in Maryland, a slave state, in 1817.

First a house slave and then a field hand, Douglass endured abuse that steeled his determination to escape his servitude. In 1838, at age 21, Douglass fled to New Bedford, Massachusetts, where he changed his name from Bailey to Douglass to avoid capture. He soon began lifelong work as an agent of the American

Anti-Slavery Society. His autobiography, *Life and Times of Frederick Douglass*, sold thousands of copies.

During the Civil War, Douglass served as an advisor to President Abraham Lincoln. After the war, he fought for the rights of freed slaves, the poor, and women until he died in 1895.





William Lloyd Garrison, an uncompromising abolitionist, grew increasingly stern in his statements. In 1844 he proposed the peaceful secession of the North from the slaveholding states of the South.

the Southern States prompted southern officials to ban and burn the publications.

In the 1840s, a powerful crusader joined the abolitionist cause: Sojourner Truth. Truth was born Isabella Baumfree in Ulster County, New York, in 1797. Freed from slavery in 1827, she found work as a domestic servant in New York City and soon became involved in various religious and reform movements. In 1843, she took the name Sojourner Truth because she believed her life's mission was to sojourn, or "travel up and down the land," preaching the truth about God at revival meetings. That same year she visited a utopian community in Northampton, Massachusetts, where she learned of the abolition movement and took up the cause.

Divisions over race Racial tensions further divided the movement. For African Americans, the movement to end slavery had a personal dimension and an urgency that many white people could never fully understand. In addition, some black reformers felt that white abolitionists regarded them as inferior.

This treatment insulted Martin Delany, an abolitionist who was also one of the first African American students to graduate from Harvard Medical School. In the 1840s, Delany founded a highly respected newspaper, the *Mystery*, and worked closely with Frederick Douglass. A supporter of colonization and a frequent critic of white abolitionists, Delany noted:

“ We find ourselves occupying the very same position in relation to our Anti-Slavery friends, as we do in relation to the pro-slavery part of the community—a mere secondary, underling position.**”**

—Dr. Martin Delany, African American abolitionist

Tensions such as these helped lead Frederick Douglass to break with Garrison in 1847 and found, with Delany, his antislavery newspaper, the *North Star*.

Divisions over tactics A third source of tension among abolitionists was political action. Garrison believed that the Constitution supported slavery. Thus, he reasoned, attempting to win emancipation by passing new laws would be pointless, since any such laws would be unconstitutional.

Abolitionists who disagreed, such as Arthur and Lewis Tappan, broke with Garrison to follow a course of political action. Together with former slaveowner and abolitionist James Birney, the Tappans formed the Liberty Party in 1840. The Liberty Party received only a fraction of the presidential vote in 1840 and in 1844. Yet it drew off enough support from the Whig Party in such key states as Ohio and New York to give the 1844 election to James K. Polk, a Democrat.

The Underground Railroad

Some abolitionists insisted on using only legal methods, such as protest and political action. But with tremendous human suffering going on, other people could not wait for long-term legal strategies to work. They attacked slavery in every way they could, legal and illegal.

A Dangerous Operation Risking arrest, and sometimes risking their lives, abolitionists created the **Underground Railroad**, a network of escape routes

that provided protection and transportation for slaves fleeing north to freedom. The term *railroad* referred to the paths that African Americans traveled, either on foot or in wagons, across the North-South border and finally into Canada, where slave-hunters could not go.

Underground meant that the operation was carried out in secret, usually on dark nights in deep woods. Men and women known as conductors acted as guides. They opened their homes to the fugitives and gave them money, supplies, and medical attention. Historians' estimates on the number of slaves rescued vary widely, from about 40,000 to 100,000.

A Courageous Leader: Harriet Tubman African Americans, some with friends and family still enslaved, made up the majority of the conductors. By far the most famous was a courageous former slave named Harriet Tubman.

Tubman herself escaped from a plantation in Maryland in 1849 and fled north on the Underground Railroad. Remarkably, she returned the next year to rescue family members and lead them to safety. Thereafter, she made frequent trips to the South, rescuing more than 300 slaves and gaining the nickname "the Black Moses." (The name refers to the Bible story of the prophet Moses leading Jewish slaves out of captivity in Egypt.)

The River Route On a map, the routes of the Underground Railroad look like a tangled clump of lines. (See the map on page 309.) One of those pathways came from the West, where the Mississippi River valley offered a natural escape route. Some slaves managed to get a ticket for riverboat passage northward. If they were lucky, they could reach the Underground Railroad routes that started in western Illinois.

The Mississippi River route was dangerous, however. Slave hunters, who often received generous payments for their work, stalked the riverboat towns and boarded the ships looking for slaves on the run.

Through the Eastern Swamps The East Coast, by contrast, had a physical feature that offered protection from human pursuers, but posed serious natural dangers. This feature was the string of low-lying swamps stretching along the Atlantic Coast from southern Georgia to southern Virginia. Fugitives who traveled north through the swamps could link up with one of the eastern Underground Railroad routes to Canada, shown on the map. The travelers faced hazards, however, such as poisonous snakes and disease-bearing mosquitoes.

The Mountain Route The physical feature that most influenced the choice of a route was the Appalachian Mountains. The mountain chain, extending from northern Georgia into Pennsylvania, has narrow, steep-sided valleys separated by forested ridges.

The Appalachians served as an escape route for two reasons. First, the forests and limestone caves sheltered fugitives as they avoided capture on their way north. Second, the Appalachians acted as a barrier for western runaways, leading them northward into a region of intense Underground Railroad activity.

A Refuge for Runaways The center of Underground Railroad activity included Ohio and parts of two states that border it, Indiana and Pennsylvania. This region shared a long boundary with two slave states, Virginia and Kentucky.

Focus on GEOGRAPHY

A Path to Freedom African Americans escaping slavery knew that freedom lay to the north, in the free northern states or in Canada. With no maps to guide them, they followed the North Star. More detailed instructions came in the form of a song passed secretly among some slaves, called "Follow the Drinking Gourd":

"When the sun comes back
and the first quail calls,
Follow the Drinking Gourd.
For the old man is waiting
for to carry you to freedom,
If you follow the Drinking Gourd. . . ."

The "Drinking Gourd" is the Big Dipper, which points to the North Star. The first line of the song tells slaves to leave in the winter, when the sun is higher in the sky and quail have migrated to the South. Departing in the winter would give them time to reach the Ohio River by the following winter and cross it on foot over the ice. The "old man" is a man named Peg Leg Joe, who taught slaves the escape route described in the song.



VIEWING HISTORY In this scene depicting the Underground Railroad, weary fugitive slaves disembark from boats and are whisked into waiting carriages for the next leg of their journey to freedom.

Analyzing Visual Information What impressions or feelings do you think this picture evokes?



Once the fugitives crossed into Ohio, they found themselves in a region with some measure of safety. Southern Ohio was home to Quakers and others who volunteered their houses as depots, or stations. There, too, lived free blacks as well as whites who had left the South because they opposed slavery. Some white people in the northern and eastern parts of Ohio were antislavery advocates who had resettled from New England. “It is evident,” wrote one slave owner, “that there exist some eighteen or nineteen thoroughly organized thoroughfares through the State of Ohio for the transportation of runaway and stolen slaves.” Nevertheless, most white Ohioans held deep hostility toward blacks.

Southern Illinois, on the other hand, was an even more dangerous region for fugitives. Settled largely by Southerners, this region remained proslavery. Abolitionists in that area often provided tickets for fugitives on a real railroad, the Illinois Central, for transit to Chicago. From there they continued on toward Canada, often on foot, following the North Star as it marked their route to freedom. (See Focus on Geography, page 323.)

Meanwhile, enraged slave owners offered a \$40,000 reward for the capture of Harriet Tubman. Yet she continued. Armed with devout faith—and a handy revolver—she required strict discipline among her escapees, even threatening those who wavered. Tubman later boasted: “I never run my train off the track, and I never lost a passenger.”

Resistance to Abolitionism

The activities of the Underground Railroad generated a great deal of publicity and sympathy. Yet the abolition movement as a whole did not receive widespread support. In fact, it provoked intense opposition in both the North and the South.

Opposition in the North In the decades before the Civil War, most white Americans viewed abolitionism as a radical idea, even in the North. Northern merchants, for example, worried that the antislavery movement would further sour relations between the North and South, harming trade between the two regions. White workers and labor leaders feared competition from escaped slaves willing to work for lower wages. Most Northerners, including some who opposed slavery, did not want African Americans living in their communities. They viewed blacks as socially inferior to whites.

READING CHECK

How did the Underground Railroad operate?

Opposition to the abolitionists eventually boiled over into violence. At public events on abolition, people hurled stones and rotten eggs at the speakers or tried to drown them out with horns and drums. In 1835, an angry Boston mob assaulted William Lloyd Garrison and paraded him around the city with a rope around his neck. A new hall built by abolitionists in Philadelphia was burned down, as were homes of black residents.

The most brutal act occurred in Alton, Illinois, where Elijah P. Lovejoy edited the *St. Louis Observer*, a weekly Presbyterian newspaper. In his editorials, Lovejoy denounced slavery and called for gradual emancipation. Opponents repeatedly destroyed his printing presses, but each time Lovejoy resumed publication. On the night of November 7, 1837, rioters again attacked the building. Lovejoy, trying to defend it, was shot and killed.

Opposition in the South Most Southerners were outraged by the criticisms that the antislavery movement leveled at slavery. Attacks by northern abolitionists such as Garrison, together with Nat Turner's 1831 slave rebellion, made many Southerners even more determined to defend slavery. During the 1830s, it became increasingly dangerous and rare for Southerners to speak out in favor of freeing the slaves.

Public officials in the South also joined in the battle against abolitionism. Southern postmasters, for example, refused to deliver abolitionist literature. In 1836, moreover, Southerners in Congress succeeded in passing what Northerners called the **gag rule**. It prohibited antislavery petitions from being read or acted upon in the House for the next eight years. Abolitionists pointed to the gag rule as proof that slavery threatened the rights of all Americans, white as well as black.



VIEWING HISTORY A white mob destroys the printing press of abolitionist Elijah Lovejoy in Alton, Illinois, on November 7, 1837.

Recognizing Bias Why did many whites in the North oppose the abolitionist movement?

Section

2

Assessment

READING COMPREHENSION

1. What tactics did the **abolitionist movement** use to achieve the **emancipation** of slaves?
2. Name four abolitionist leaders and describe their contributions to the movement.
3. Why did divisions emerge within the abolitionist movement?
4. What groups resisted the efforts of abolitionists, and what types of resistance did they carry out?

CRITICAL THINKING AND WRITING

5. **Identifying Central Issues** Explain why the passage of the gag rule was an extraordinary and historically significant act by Congress.
6. **Writing to Inform** Describe how geography (a) affected the course of the Underground Railroad and (b) presented challenges to travelers along the routes.



Take It to the NET

Activity: Recreating History

Find out what escaping slaves took with them on the Underground Railroad. Prepare a list of items you would have taken on that journey. Remember, you could only take what you could carry long distances. Use the links provided in the *America: Pathways to the Present* area of the following Web site for help in completing this activity.

www.phschool.com

The Movement for Women's Rights

READING FOCUS

- What private roles were women expected to fulfill in the early 1800s?
- What public roles did some women gradually adopt?
- What is the significance of the Seneca Falls Convention?

MAIN IDEA

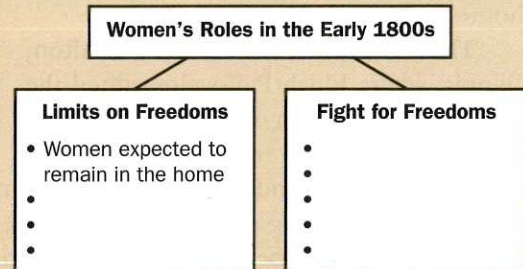
Although women were expected to devote their energies to home and family in the early 1800s, some women organized a women's rights movement in the 1840s.

KEY TERMS

Seneca Falls Convention
suffrage

TAKING NOTES

Copy the chart below. As you read, fill in information about restrictions women faced and how they began to challenge those limits.



Setting the Scene Catharine Beecher had the spirit of reform in her blood. Daughter of the revivalist Lyman Beecher, Catharine, like her talented siblings, identified a need in society and set about fulfilling it. Like Emerson and Thoreau, Beecher overcame personal tragedy to lead a productive life. In 1822, her fiancé drowned at sea. Beecher never married. Instead she dedicated herself to teaching, writing, and helping.



A mother and son pose for an 1834 portrait. Writer Catharine Beecher spoke for most of society when she declared that women should stay at home and raise their children to be well-educated, moral citizens.

Private Roles for Women

In the new age of urbanization and industrialization, Beecher was one of many reformers to examine the role of women in American society. Like other reformers, she believed that women were central to the success of a strong, democratic nation. However, while other women of her time were beginning to demand new rights and freedoms, Catharine Beecher took a traditional stand. She advised American women on how to reform society from within their roles in the home.

Cultural and Legal Limits on Women As industrialization and urbanization took hold in the United States, women, especially in the North, felt the impact. Many poorer women took jobs in factories. Women in more comfortable households, however, were freed from chores such as growing their own food and making clothes, as more timesaving products appeared on store shelves.

How, then, should these women spend their energies? Most people believed that women should remain in the home. Middle-class women were expected to raise and educate their children, entertain guests, serve their husbands, do community service, and engage in at-home activities such as needlework and quilting.

In this division of labor, men engaged in public activities such as politics, law, and public speaking. Most people, traditionally minded or not, would have

been shocked at the idea of American women doing these things. A lady simply did not behave in this way. Even Dorothea Dix, the champion of prison reform, did not personally present her research on prison conditions to state legislatures. She had to rely on men to make these public presentations.

Although some women defied these cultural limits, they still faced strict legal restrictions. For example, federal and state laws did not give women the right to vote. In most states, married women could not own property or make a will. Despite the increasing number of women working outside the home, women generally were not allowed to keep the money they earned. Instead they had to turn it over to a husband or father.

Reform at Home Catharine Beecher sought reform within the rules of her time and culture. She tried to win respect for women's contributions as wives, mothers, and teachers.

Just a year after her fiancé died, Catharine and her sister Mary Beecher established the Hartford Female Seminary. Teaching was considered a proper occupation for a young woman because it was an extension of the role of mother.

While teaching, Catharine Beecher also started writing about and lobbying for the education of women. She published several books that earned her a national reputation.

Beecher's most popular and important work was *A Treatise on Domestic Economy*. It offered practical advice and household tips and inspired women to help build a strong American society.

"The success of democratic institutions . . .," she wrote, "depends upon the intellectual and moral character of the mass of the people." In particular, "the formation of the moral and intellectual character of the young is committed mainly to the female hand." Here, then, was the reason why women were so critically important to the nation's welfare:

"The mother forms the character of the future man; . . . the wife sways the heart, whose energies may turn for good or for evil the destinies of a nation. Let the women of a country be made virtuous and intelligent, and the men will certainly be the same. The proper education of a man decides the welfare of an individual; but educate a woman, and the interests of a whole family are secured."

—Catharine Beecher, *A Treatise on Domestic Economy*, 1841

Public Roles for Women

Even as Beecher instructed women in their private roles, a restlessness was stirring among a small number of American women. As more women became educated, they grew eager to apply their knowledge and skills beyond the home. Some also became increasingly dissatisfied with the laws and attitudes that prohibited them from doing so.

Fighting for Reform The religious revivals and reform movements of the early 1800s heightened women's sense of their potential and power. For some, participation in a reform movement was a first, satisfying taste of the world outside the family. Women played a prominent role in nearly every avenue of reform, from temperance to abolition. They marched in parades to support their causes. They participated in economic boycotts. Some even gave lectures at public assemblies.



Reformist writer Catharine Beecher

READING CHECK

Why did Catharine Beecher want women to get an education?



This anti-slavery emblem made many white abolitionist women begin thinking about women's rights.

Through these activities, many northern middle-class women became more conscious of their inferior position in American society. At the same time, they formed strong intellectual and emotional ties with other women in similar positions.

Fighting for Abolition The battle to end slavery was the primary means by which women entered the public world of politics. By the 1840s, some women were protesting their second-class position within both the antislavery movement and society in general.

Women who participated in the abolition movement saw parallels between the plight of enslaved African Americans and the status of women. Neither group could vote or hold office, for instance, and both were denied the full rights of American citizens.

The fight to end slavery also provided women with a political platform from which they could assert power over public opinion. For example, one famous abolitionist and writer, South Carolina-born Angelina Grimké, demanded that the women of the South fight slavery:

“If you really suppose you can do nothing to overthrow slavery, you are greatly mistaken. . . . You can read. . . . You can pray. . . . You can speak. . . . You can act.”

—Abolitionist Angelina Grimké, 1836

Black women such as Sojourner Truth and white women such as the Grimké sisters began to attend meetings, gather petitions, give public talks, and write pamphlets and books. Abolitionist Lydia Child served on the executive committee of the American Anti-Slavery Society. In 1841, she became editor of the group's publication, the *National Anti-Slavery Standard*.

Female writers had an enormous influence on public opinion about slavery. Harriet Beecher Stowe, Catharine Beecher's sister, opened the eyes of many Northerners with her 1852 abolitionist novel *Uncle Tom's Cabin*. Harriet Ann Jacobs authored the 1861 book *Incidents in the Life of a Slave Girl*. Sojourner Truth could not read or write, but she dictated her experiences to an author to produce *The Narrative of Sojourner Truth*. In 1869, *Scenes in the Life of Harriet Tubman* detailed Tubman's dangerous activities with the Underground Railroad.

VIEWING HISTORY In this watercolor from the early 1800s, students learn geography at a seminary for young women. More such institutions for women began to appear by mid-century. **Synthesizing Information** What opposition do you think women faced when they wanted to get an education?



Men's Opposition Many male abolitionists were horrified rather than pleased with women's role in the movement. Some men found it distasteful for women to take part in public meetings. Although many people believed that women were more virtuous than men, they felt that women should use their influence only within their families.

A Women's Rights Movement In 1840, many American abolitionists attended the first World Anti-Slavery Convention in London, England. The attendees included female delegates from the American Anti-Slavery Society. Despite American women's achievements and devotion to the cause, the convention, after much debate, voted to prohibit women from participating. The action angered and humiliated the women. Two of the American delegates later turned their anger into action.

Born in 1793, Lucretia Mott started teaching at age 15, earning only half the wages of a male teacher. Mott became a Quaker minister in 1821. She and her husband became abolitionists and sheltered fugitive slaves in their home.

Elizabeth Cady Stanton was the daughter of a United States congressman who later became a judge on the New York Supreme Court. She studied law in her father's office and became aware of the legal limitations placed on women. She later married an abolitionist lawyer.

Mott and Stanton both attended the 1840 antislavery convention and resented being prevented from speaking at it. Eight years later, the women organized a convention on women's rights.

The Seneca Falls Convention

The women's rights meeting took place in Stanton's hometown of Seneca Falls, New York, in July 1848. The **Seneca Falls Convention** was the first women's rights convention in United States history.



Fast Forward
to Today

Women's Rights

The organizers of the Seneca Falls Convention knew they were making history. But they could not have envisioned the legacy they would pass on to future generations of women.

1848 First women's rights convention is held at Seneca Falls, N.Y.

1869 Wyoming Territory grants women full suffrage.

1879 Belva Lockwood becomes the first woman to practice law before the United States Supreme Court.

1920 On August 18, the Nineteenth Amendment is ratified, giving women the right to vote.

1972 Congress passes the Equal Rights Amendment, but the ratification effort fails.

1981 Sandra Day O'Connor is the first woman to become a member of the Supreme Court.

2001 Condoleezza Rice (left) is the first woman to become National Security Advisor. She is a member of the President's inner circle and holds one of the nation's most influential positions.



What was the legacy of the Seneca Falls Convention?





Resolutions

Resolved, That all laws which prevent women from occupying such a station in society as her conscience shall dictate, or which place her in a position inferior to that of man, are contrary to the great precept of nature, and therefore of no force or authority.

Resolved, That woman is man's equal—was intended to be so by the Creator, and the highest good of the race demands that she should be recognized as such...

Resolved, That it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise

Resolved, That the speedy success of our cause depends upon the zealous and untiring efforts of both men and women for the overthrow of monopoly of the pulpit and for the securing to women an equal participation with men in the various trades, professions and commerce.

Resolved, therefore, That, being invested by the Creator with the same capabilities and the same consciousness of responsibility for their exercise, demonstrably the right and duty of women, equally with men, to promote every righteous cause by every righteous means; and especially in to the great subjects of morals and religion, it is self-evidently her right to participate with her brother in teaching them, both in private and his, by writing and by speaking, by any instrumentalities proper to be used, and in any assemblies proper to be held; and this being a self-evident growing out of the divinely implanted principles of human nature, any custom or authority adverse to it, whether modern or wearing the hoary tunic of antiquity, is to be regarded as a self-evident falsehood, and at war with mankind.

VIEWING HISTORY Elizabeth Cady Stanton (above) wrote the Declaration of Sentiments, part of which is shown in the photograph at top right. **Drawing Conclusions** Do you think it was wise of Stanton to insist on a controversial suffrage resolution at such a young stage in the movement? Why or why not?

At the convention, Stanton herself wrote and presented a historic set of resolutions called a Declaration of Sentiments. The document echoed the language of the Declaration of Independence:

KEY DOCUMENTS

“ The history of mankind is a history of repeated injuries and usurpations [seizure of power] on the part of man toward woman, . . . [to establish] absolute tyranny over her. . . . [B]ecause women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.”

—Elizabeth Cady Stanton, Declaration of Sentiments, 1848

Focus on GOVERNMENT

Suffrage Suffrage refers to the right to vote.

The Historical Context The Seneca Falls Declaration of Sentiments of 1848 included a resolution calling on women to fight for “their sacred right to the elective franchise,” or right to vote. Under the Constitution, each state set its own voting requirements and thus could deny suffrage to any group it chose, such as women or African Americans.

The Concept Today Suffrage in the United States has steadily broadened. Constitutional amendments have guaranteed the vote to African Americans (Fifteenth Amendment, ratified 1870), women (Nineteenth Amendment, ratified 1920), and citizens age 18 or older (Twenty-sixth Amendment, ratified 1971).

The convention passed 12 resolutions altogether. Signed by 68 women and 32 men, the resolutions protested the lack of legal and political rights for women. They urged women to demand these rights.

The ninth resolution proved to be controversial. It called for women’s **suffrage**, or the right to vote. (See Focus on Government, at left.) At Stanton’s insistence, the convention passed the resolution. Mott, however, disapproved of the suffrage demand, and so did others at the convention, many of whom withdrew their support for the movement. The resolution also subjected the convention to considerable public criticism.

Slow Progress for Women’s Rights The convention did not trigger an avalanche of support for women’s rights. Most Americans still shared Catharine Beecher’s view that women should influence public affairs indirectly, through their work in the home. Yet the convention marked the beginning of the organized movement for women’s rights, including women’s suffrage, in the United States.

Whereas no college in the United States admitted women in 1820, thousands of women were graduating from American colleges and universities by 1890. Educated women began appearing in professions from which they once had been excluded.

After becoming the first American woman to earn a medical diploma, Elizabeth Blackwell began practicing medicine in New York City in 1851. Later she founded the first school of nursing in the United States.

Maria Mitchell made history by becoming the nation's first female astronomer. Mitchell discovered a new comet in 1847, and in 1848, she became the first woman elected to the American Academy of Arts and Sciences.

In 1845, Margaret Fuller, the editor of an important philosophical journal, also wrote a book, *Woman in the Nineteenth Century*, in which she criticized cultural traditions that restricted women's roles in society. As editor of the popular magazine *Godsey's Lady's Book*, Sarah Josepha Hale published articles about women's issues for almost 50 years.

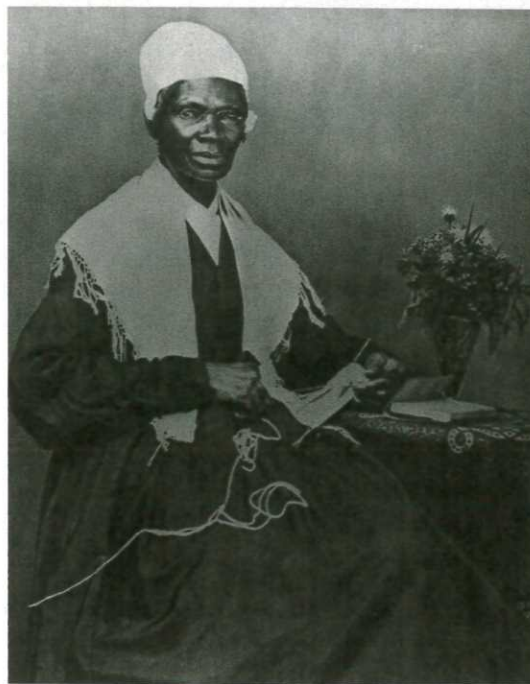
The Role of African American Women No African American women attended the Seneca Falls Convention, and only a handful came to most other women's rights conventions. For most African American women, the abolition of slavery was a more pressing issue.

A frequent participant in such meetings, however, was former slave Sojourner Truth, who joined the abolitionist movement in 1843. She reminded white women that African American women also had a place in the movement for women's rights. Truth became one of a small number of black women in the 1840s and 1850s who were active in the movement for women's rights.

In 1851, the 54-year-old Truth walked into a convention of white women in Akron, Ohio. Over the objections of many delegates, convention president Frances Dana Gage allowed Truth to speak. Truth walked slowly to the front and addressed the group:

“I am a woman's rights. I have as much muscle as any man, and can do as much work as any man. . . . I can carry as much as any man, and can eat as much too . . . I have heard the Bible and have learned that Eve caused man to sin. Well, if woman upset the world, do give her a chance to set it right side up again.”

—Speech by Sojourner Truth, 1851



VIEWING HISTORY Sojourner Truth's commanding presence and powerful speaking style captured people's attention at many anti-slavery and women's rights meetings. **Recognizing Bias** Why was women's participation in the abolitionist movement controversial?

Section

3

Assessment

READING COMPREHENSION

1. What private roles did women carry out within the home?
2. What were the results of the **Seneca Falls Convention**?
3. Why did the issue of **suffrage** cause controversy?
4. How did the roles and rights of women change in the mid-1800s, and in what ways did they not change?

CRITICAL THINKING AND WRITING

5. **Recognizing Ideologies** Compare Catharine Beecher's views on women and reform with those of Elizabeth Cady Stanton.
6. **Writing to Explain** How did the various reform movements lead to a greater public role for women?



Take It to the NET

Activity: Writing an Editorial

Read the Declaration of Sentiments from the Seneca Falls Convention. Write a newspaper editorial that might have appeared after the convention, responding to the demands of the signatories. Use the links provided in the *America: Pathways to the Present* area of the following Web site for help in completing this activity.

www.phschool.com

Growing Divisions

READING FOCUS

- What were the causes of the huge rise in immigration to the United States in the 1830s and 1840s?
- Why did reform movements heighten tensions between the North and the South?

MAIN IDEA

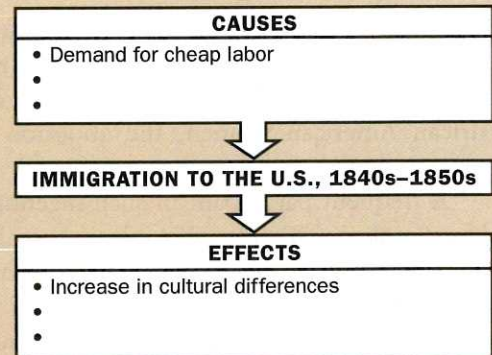
The United States grew increasingly diverse due to the arrival of new groups of immigrants and the growing cultural differences between the North and South.

KEY TERMS

Irish Potato Famine
naturalize
discrimination

TAKING NOTES

Copy the chart below. As you read, complete the chart with information regarding the causes and effects of immigration during the 1840s and 1850s.



INTERPRETING CARTOONS

This cartoon depicts a floating poorhouse filled with starving immigrants from the city of Galway, Ireland, fleeing to America.

Recognizing Bias What is the message of the cartoon?

Setting the Scene People do not always want to hear advice, no matter how sincerely it is offered. Reformers of the early 1800s found this out. From revivalism to temperance to abolition to women's rights, reform movements often did as much to divide American society as to improve it.

One reason was that the nation was becoming more culturally diverse. The North and the South were becoming more distinct. Differences between working people and the middle class were widening. In addition, the young, prosperous nation was attracting immigrants from a variety of European cultures.

Some segments of this diverse population did not share the reformers' vision of America.

Rising Immigration

The economic changes of the early 1800s created a growing demand for cheap labor in factories and in the building of canals and railroad lines. These jobs attracted immigrants, most of whom arrived hungry, penniless, and eager to work.

In the entire decade of the 1820s, only about 143,000 immigrants arrived in the United States. During the 1830s, however, the number of new immigrants rose to about 600,000, and in the 1850s, the figure skyrocketed to nearly 2.6 million. Nearly all of these new arrivals settled in the North and the West because the use of slave labor in the South offered few job opportunities in that region.

Almost all of the immigrants to the United States from 1820 to 1860 came from northern Europe. While some immigrated from Scandinavia and England, most were from Ireland and Germany.

The Irish Irish immigration soared in the mid-1840s when Ireland suffered a horrible disaster known as the **Irish Potato Famine**. The famine, which lasted from 1845 to 1849, caused hundreds of thousands of Irish people to flee to the

United States. Most settled in northeastern cities such as Boston and New York.

Like other immigrant groups, after settling in the United States the Irish became **naturalized**. That is, they applied for and were granted American citizenship. Irish men filled manual labor jobs in factories or on canals or railroads. Once established, the newcomers sent for relatives to join them. Irish communities in northern cities grew steadily.

As their numbers grew, Irish Americans became a political force. Most were Jacksonian Democrats. The Democratic Party had reached out to these potential new voters when they first arrived, and the tactic paid off. In 1855, for example, 34 percent of all New York City voters were first-generation Irish immigrants.

The Germans Many Germans came to America seeking political freedom after a series of failed rebellions across Europe in 1848. The majority of the German immigrants were peasants who bought large tracts of farmland in the Midwest, especially in Wisconsin and Missouri. Many also settled in Texas and, by 1850, made up about 5 percent of the state's population. German artisans and intellectuals tended to settle in northern cities such as New York, Chicago, and Milwaukee.

New Cultures These immigrants brought new cultural traditions to the United States. Most of the Irish and many of the Germans were Roman Catholic. Like Catholics in other countries, they respected the authority of the Pope in Rome as the head of the Church. They looked to Church laws for guidance. Their celebrations followed Church traditions and those of their home country.

Like other laborers, the new immigrants worked long hours in tedious jobs. After work the men gathered in taverns, often the social centers of the neighborhood. Boxing matches, horse races, and new team sports such as baseball were inexpensive diversions from the grind of daily life.

Immigrants Face Hostility Irish and German immigrants often faced **discrimination**, the unequal treatment of a group of people because of their nationality, race, sex, or religion. Discrimination came from Americans who felt threatened by the presence of the newcomers or who disapproved of their culture.

One source of tension was economics. The Irish immigrants, for example, arrived just as new, struggling labor unions were launching strikes to obtain higher wages and better working conditions. Because the Irish would work for lower wages, companies used them as strike breakers. Many of the New England mill girls lost their jobs to Irish men in the 1830s and 1840s.

A second source of tension was religion. Many Protestants disapproved of the Catholic religion. They believed that Catholicism's emphasis on rituals and on the Pope's authority discouraged individual thinking.

Catholics protested when their children in public schools were forced to read the Protestant version of the Bible (the King James version). Textbooks of the time also required students to learn Protestant values. Catholics fought efforts by reformers to enact laws restricting drinking, gambling, and sports, which they did not view as immoral when practiced in moderation.

Focus on WORLD EVENTS

The Irish Potato Famine The causes of the Irish Potato Famine are the subject of scholarly debate today. In the 1840s, under British rule, three quarters of Irish farmland produced crops to be sold to England. When a fungus from North America destroyed much of Ireland's potato crop—a staple food, especially for the poor—famine spread across the country.

The British government provided some aid to Ireland. Yet British landowners in Ireland refused to put more land into production of other food, such as wheat or oats, for the starving people. Meanwhile, the Irish continued to export food to Britain that they could not afford to buy for themselves. More than one million Irish people died from starvation and related diseases. Up to 1.5 million more Irish people emigrated to places such as the United States or Britain. Many settled in Boston, New York,

and other northeastern cities. Ireland's population dropped from 8.4 million in 1844 to 6.6 million by 1851.



READING CHECK

Why did some immigrants face discrimination when they came to America?

COMPARING PRIMARY SOURCES

Working Women, North and South

In the excerpts below, writers compare the work done by poor women in the North and the South with work done by slaves.

Analyzing Viewpoints Compare the main arguments made by the two writers.

Southern Women

"Poor white girls never hired [themselves] out to do servants' work, but they would come and help another white woman [with] her sewing or quilting, and take wages for it. . . . That their condition is not as unfortunate by any means as that of negroes, however, is most obvious, since among them, men may sometimes elevate themselves to positions and habits of usefulness and respectability."

—Frederick Law Olmsted,
A Journey in the Seaboard Slave States, 1856

Northern Women

"Thirteen hours per day of monotonous labor are exacted from these young women. So fatigued are the girls that they go to bed soon after their evening meal. It would be a poor bargain from the industrial point of view to own these workers. . . . The greater number of fortunes accumulated by people in the North in comparison with the South shows that hired labor is more profitable than slave labor."

—*Report on a visit to the Lowell, Massachusetts, textile mills, published in The Harbinger, 1836*

In 1843, anti-immigrant citizens formed the American Republican Party. The party pushed unsuccessfully for a new naturalization law requiring immigrants to live in the United States for 21 years before being eligible for citizenship. When the Philadelphia school board allowed Catholic students to use the Catholic (Douay) version of the Bible and to be excused from religious activities, the American Republicans protested.

In 1844, Irish Catholics attacked American Republicans who were attempting to vote in Philadelphia's Irish districts. The attacks led to riots in the city in May 1844, in which armed mobs burned down Irish homes and churches, and 30 people were killed.

North-South Tensions

Reform movements produced conflict not only in the North. They increased ill will between the North and the South as well. Southerners bitterly resented abolitionists' efforts to prevent the spread of slavery and to shelter escaped slaves. They felt stung by the charge that slaveholders were immoral.

Divided Churches For southern churches, slavery presented a painful dilemma. As southern revivalists began claiming that the Bible supported slavery, their audiences began to grow. On the other hand, Catholic and Episcopal churches in the South were largely silent on the issue.

As the abolition movement intensified, it produced deep rifts in the Methodist and Baptist churches. In 1842, the Methodist Church demanded that one of its southern bishops free his slaves. That action snapped the bonds that had unified northern and southern members for decades. Churches in the slaveholding states left the national organization. They then formed the Methodist Episcopal Church South, which endorsed slavery.

The national membership of the Baptist Church had worked closely together for many years. But it, too, finally splintered, as about 300 churches withdrew in 1845 to form the Southern Baptist Convention.

South Holds on to Traditions Reformers' calls for public schools and equal rights for women further offended many white Southerners. These southern

men saw these “reforms” as suggestions that they did not properly care for their families. In the South, where personal honor was particularly important, such suggestions provoked offense and outrage.

Most of the South remained untouched by the social turmoil that came with urbanization and industrialization in the North. Thus, Southerners saw no need to reform their society. Families held fast to their traditional family relationships and roles. From small farmers to wealthy planters, for example, southern men had authority over not only their farms and businesses, but their households as well. The master of the plantation was also master of his wife and children.

A few southern white women saw parallels between their role and that of slaves. A South Carolina woman, Mary Boykin Chesnut, confided to her diary that her husband was “master of the house.” “To hear is to obey. . . .” she wrote. “All the comfort of my life depends upon his being in good humor.” At times Chesnut was sure that “there is no slave . . . like a wife.”

Southern women had important roles to play. The wives of small farmers often worked with their husbands in the fields. The wives of plantation owners supervised large households and sometimes helped manage the plantation. Many of these women, rich and poor, oversaw their children’s education.

Because farms and plantations were often miles apart, however, opportunities to participate in public organizations and community meetings were rare. The message of reformers such as Elizabeth Cady Stanton and Sojourner Truth did not reach the ears of many southern women, who generally played a less public role than their northern counterparts.

Clearly, the bonds that had united Americans were slipping. As emotions intensified, the North and the South found it increasingly difficult to resolve differences through negotiation and compromise.



VIEWING HISTORY This painting portrays the traditional character of southern plantation life.

Demonstrating Reasoned Judgment
What details in the painting suggest a traditional family structure?

Section

4

Assessment

READING COMPREHENSION

1. What impact did growing numbers of **naturalized** immigrants have on the political system in the United States?
2. List some of the factors that contributed to **discrimination** against Irish and German immigrants.
3. Why did reform movements offend many Southerners?

CRITICAL THINKING AND WRITING

4. **Expressing Problems Clearly**
Summarize how reform movements deepened hostilities between the North and South.
5. **Writing to Persuade** Write a newspaper column from the 1840s that identifies a problem that divides Americans and proposes constructive solutions.



Take It to the NET

Activity: Recreating History

Read firsthand accounts and other historic documents about the Irish fleeing the potato famine. Use your research to write an authentic diary entry from the viewpoint of an Irish emigrant. Use the links provided in the *America: Pathways to the Present* area of the following Web site for help in completing this activity.

www.phschool.com

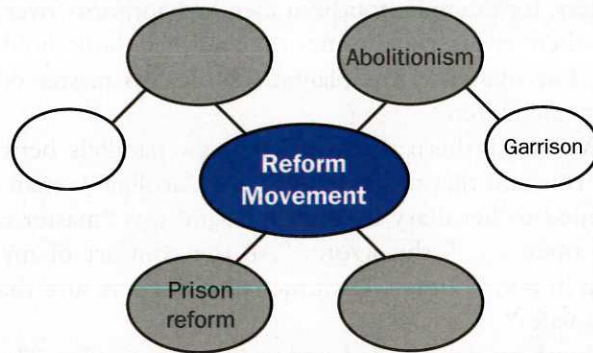
Review and Assessment

creating a CHAPTER SUMMARY

Copy this web diagram (right) on a piece of paper and complete it by adding additional ovals and filling in information about reform movements during the mid-1800s.



For additional review and enrichment activities, see the interactive version of *America: Pathways to the Present*, available on the Web and on CD-ROM.

★ **Reviewing Key Terms**

For each of the terms below, write a sentence explaining how it relates to religion and reform in the United States during the mid-1800s.

- | | |
|--------------------------|----------------------------|
| 1. temperance movement | 7. gag rule |
| 2. segregate | 8. Seneca Falls Convention |
| 3. utopian community | 9. suffrage |
| 4. abolitionist movement | 10. naturalize |
| 5. emancipation | 11. discrimination |
| 6. Underground Railroad | |

★ **Reviewing Main Ideas**

- Name two major transcendentalists and summarize their beliefs. (Section 1)
- Describe the contributions of Horace Mann and Dorothea Dix. (Section 1)
- Name three important abolitionists and describe the tactics they used to combat slavery. (Section 2)
- Describe several effects of the abolitionist movement. (Section 2)
- What was Catharine Beecher's main message to women? (Section 3)
- Why was the Seneca Falls Convention important? (Section 3)
- Why did immigration to the United States increase after the 1820s? (Section 4)

- Why did German and Irish immigrants sometimes face hostility and discrimination? (Section 4)
- In what ways were the North and the South growing apart in the mid-1800s? (Section 4)

★ **Critical Thinking**

- Making Comparisons** How did the goals of the abolitionist movement and the women's movement differ?
- Recognizing Bias** What issues led to tensions between different ethnic groups during the mid-1800s?
- Recognizing Ideologies** Why do you think some abolitionists insisted on using only legal methods to attack slavery while others used both legal and illegal methods?
- Drawing Conclusions** If you had lived during the time of the reform movements covered in this chapter, what movement might you have been interesting in joining? Why?
- Recognizing Ideologies** (a) What social or personal conditions might have encouraged people to start or to join utopian communities? (b) Do you find the concept appealing? Why or why not?
- Distinguishing Fact From Opinion** Reread the quotation from Catharine Beecher in Section 3. Which statements, if any, are opinions, and which, if any, are facts? Explain.

★ Skills Assessment

Analyzing Political Cartoons ▶

27. Analyze the message of this temperance movement cartoon.
- (a) What is the title of the cartoon? (b) Characterize the people shown in Steps 1–3. (c) Characterize the people shown on Steps 4–5. (d) Characterize the people shown on Steps 6–9.
28. How does this cartoon help explain why members of the temperance movement were opposed to all alcohol consumption?
29. (a) Who are the figures under the steps? (b) What additional message do they provide?

Interpreting Data

Refer to the chart titled “Free and Enslaved Black Population, 1820–1860” in Section 2 to answer the following questions:

30. About how many more enslaved African Americans were there in 1860 than in 1820?
- A** 4 million
B 1 million
C 1.5 million
D 2.5 million
31. In 1860, the number of enslaved African Americans was about how many times larger than that of free African Americans?
- F** 2 times
G 3 times
H 8 times
J 11 times

Applying the Chapter Skill: Using the Internet for Research

32. Use the steps outlined on the Skills for Life page in this chapter to conduct Internet research on one of the utopian communities mentioned in Section 1. Write a brief report about the community, including information about where the community was located, who founded it, and when and why it was established.



ACTIVITIES

Writing to LEARN

Essay Writing

Choose a reform discussed in this chapter and write an essay on the impact of that reform on American society today. Include answers to these questions: (a) What successes did the reform achieve? (b) How has the reform affected you or someone you know? (c) What work still needs to be done to improve conditions?

Primary Source CD-ROM

Working With Primary Sources Find additional information about life in the United States during the mid-1800s on the *Exploring Primary Sources in U.S. History CD-ROM* and use the selection(s) provided to complete the Chapter 9 primary source activity located in the *America: Pathways to the Present* area at the following Web site.

www.phschool.com

Take It to the NET

Chapter Self-Test As a review activity, take the Chapter 9 Self-Test in the *America: Pathways to the Present* area at the Web site listed below. The questions are designed to test your understanding of the chapter content.

www.phschool.com

by WILLIAM M. DORR

The Underground Railroad

In addition to “conductors” like Harriet Tubman, who led escaped slaves out of the South, the Underground Railroad also depended on people who fed and sheltered escaped slaves on their journey north to freedom. In this selection, William M. Dorr explains how he, as a boy, learned of his own family’s secret involvement in the Underground Railroad.



Secret rooms, like this one located behind a cabinet, were used to hide escaped slaves.

THE EARLY 1930s were not good to my grandmother. About all she had left were her memories of her childhood at the old home place. In Grandmother’s case the old home place was a



farm outside of Glasgow, Kentucky. This was the center of her universe and now, in 1937, we were all going on vacation there for a visit.

People today accept a vacation as a God-given right, but in the Depression a vacation was a major event to be planned, discussed, and saved for. Those going were my grandmother, my mother, myself, and our boarder. Mother and Father had divorced, and the boarder had been with us for the past seven or eight years and was considered one of the family. He would do most of the driving and pay for the gasoline.

As I counted off the days, Grandma made the wait even longer by telling me that when we reached Glasgow I would see a big secret. I’d ask, “What secret?” but she would only say that I would have to wait.

This painting shows escaped slaves arriving at a station on the Underground Railroad.

I'd like to say that the trip down to Glasgow from Louisville was all fun and excitement, but that would be far from the truth. Less than twenty miles out of Louisville, the family found out that I had car sickness.

By the time we reached Glasgow I was a hot, sick, and irritable little boy who was making life miserable for all around him. Then the second blow fell: I saw the old home place. I had expected it to look like a Georgia plantation with high columns and wide verandahs. But the house was none of this. Its current owners had not been able to spare a lot of money for upkeep, and to a city boy used to urban newness, it seemed shabby and rundown.

THE SECRET REVEALED But there was a cold pitcher of lemonade and an electric fan in the living room. Grandma asked if I would like to see the bedroom. I didn't really want to see a bedroom, but I was pushed upstairs and into a chamber dominated by a large bed and little else. The headboard of the bed stood solid into the rear wall, and my grandmother told me I was to push against the top left of it. After one missed push, I made part of the headboard slide back into the wall.

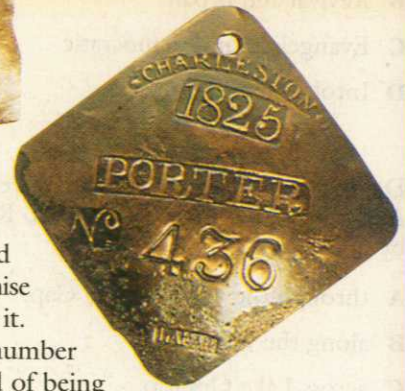
The owner of the house came upstairs with a flashlight, and I looked into my first secret panel. I was told I could go in, but all I could see was cobwebs, and I decided I could see all I wanted from the bed. As I shone the light in, Grandma told me that this passage went around the chimney and was three feet wide by three and a half feet tall. The only way in or out was by way of the bed.

Grandma explained that after thinking hard on the subject, her granddaddy had decided that slavery was wrong. Being a man who acted on his beliefs, he had built this room and become part of the Underground Railroad, helping runaway slaves to freedom.

Then Grandma gave a warning. Although the Civil War (or rather the War between the States) had been over for more than seventy years, feelings for the lost cause still ran high. If the purpose of the secret passage were known, we might no



Symbols of the hated institution of slavery, these tags were worn by slaves to identify their owners.



longer be socially accepted in Glasgow. I had to promise never to say a word about it.

That night and for a number of nights after, I dreamed of being Great-Great-Granddaddy's helper taking those slaves toward freedom. Mother and Grandma promised that we could come back again to see more of the farm's secrets; but it was not to be.

The 1930s kept us too poor for another vacation, and then came Pearl Harbor. The boarder was drafted and later came home to marry my mother. Grandma did not get back to Glasgow until the late 1940s. By then the owners had sold the property, and the house had been torn down for an industrial plant. Granddaddy's secret passage was gone forever.

I never knew my grandmother's granddaddy, or any of the blacks he helped to spirit North; but occasionally in dreams I still go back to Glasgow to help Great-Great-Granddaddy.

Source: *American Heritage* magazine, September 1993.

Understanding Primary Sources

1. What warning did Dorr's grandmother give to him?
2. What does this warning tell you about racial attitudes in the South in 1937?

American Heritage[®]
MY BRUSH WITH HISTORY™



Videotapes

For more information about slavery and the Underground Railroad, view "The Underground Railroad."