

CHAPTER 10

AP® FOCUS & ANNOTATED CHAPTER OUTLINE

AP® FOCUS

Period 4: 1800–1848

Period 5: 1844–1877

AP U.S. History Key Concepts

- 4.1 World's first modern mass democracy developed in the United States; emergence of a new national culture; and struggles to define the nation's democratic ideals and reform its institutions.
 - Americans struggled with how to match political ideals to social realities.
 - While Americans embraced a new national culture, various groups developed distinctive cultures of their own.
 - 5.1 An expansionist foreign policy connected the United States to the world and made it a destination for migration.
 - Westward expansion, increased migration, and the end of slavery shaped boundaries and led to conflicts.
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ANNOTATED CHAPTER OUTLINE

The following annotated chapter outline will help you review the major topics covered in this chapter.

I. Spiritual Awakenings

- A. In the years that followed the American Revolution, the combined pressure of Enlightenment principles and religious dissent eliminated most state support for religion and allowed voluntary church membership.
- B. The Second Great Awakening
 - 1. Southern white men grew angry when women became more assertive and blacks joined evangelical congregations.
 - 2. To retain white men in their churches, Methodist and Baptist preachers gradually adapted their religious message to justify the authority of yeomen patriarchs and slave-owning planters.
 - 3. Black Christianity
 - a. Before the Second Great Awakening, many African-born men and women maintained religious practices from their homelands.
 - b. Evangelists also encouraged planters to spread Protestant Christianity among slaves; Baptists and Methodists converted hundreds of African Americans.
 - c. Southern blacks adapted the teachings of the Protestant churches to their own needs. Black Christianity celebrated God as a liberator and encouraged slaves to prepare for spiritual emancipation in the Promised Land.
 - 4. The Second Great Awakening in the North
 - a. Many whites also rejected Calvinists' emphasis on human depravity and celebrated reason and free will.
 - b. The Second Great Awakening, unlike the first, fostered cooperation among denominations.
 - c. Between 1815 and 1826, religious leaders founded five interdenominational societies: the American Education Society, Bible Society, Sunday School Union, Tract Society, and Home Missionary Society. Based in northeastern cities, these societies dispatched hundreds of missionaries to the West and distributed thousands of Bibles and religious pamphlets.
 - d. One of the Awakening's most successful leaders was Presbyterian minister Charles Grandison Finney whose central message was that "God has made man a moral free agent" who could choose salvation.
 - e. This doctrine of free will was particularly attractive to members of the new middle class, who emphasized self-discipline, sought to improve their material condition, and welcomed Finney's assurance that heaven was also in their grasp.

- f. Finney's initiatives to create a harmonious community of morally disciplined Christians were not altogether effective; skilled workers argued for higher wages and better schools more than sermons and prayers, and his revival seldom attracted poor people, especially Irish Catholics.
 - g. Revivalists from New England to the Midwest copied Finney's evangelical message and techniques, and the movement swept through Pennsylvania, North Carolina, Tennessee, and Indiana.
5. The Benevolent Empire
- a. During the 1820s, Congregational and Presbyterian ministers joined with middle-class men and women to launch a program of social reform and regulation.
 - b. The Benevolent Empire targeted drunkenness and other social ills, but it also set out to institutionalize charity and combat evil in a systematic fashion.
 - c. The benevolent groups encouraged people to live well-disciplined lives, and they established institutions to assist those in need and to control people who were threats to society.
 - d. Upper-class women were an important part of the Benevolent Empire through sponsorship of charitable organizations.
 - e. Some reformers believed that one of the greatest threats to morality was the decline of the traditional Sabbath.
 - f. Popular resistance or indifference limited the success of the Benevolent Empire.
- C. Ralph Waldo Emerson and Transcendentalism
1. Emerson's vision influenced thousands of Americans and a generation of important artists and sparked the American Renaissance, a movement characterized by an outpouring of first-class novels, poetry, and essays.
 2. English romantics and Unitarian radicals believed in an ideal world; to reach this deeper reality, people had to transcend the rational ways in which they normally comprehended the world.
 3. Emerson's Individualism
 - a. Emerson launched the intellectual movement of transcendentalism by arguing that people needed to discard inherited customs and institutions and discover their "original relation with Nature," in order to enter a mystical union with the "currents of Universal Being."
 - b. Emerson's message reached hundreds of thousands of people through writings and lectures on the lyceum circuit.
 - c. Emerson's individualistic ethos spoke to the experiences of many middle-class Americans, who had left family farms to make their way in the urban world.
 4. Thoreau, Fuller, and Whitman
 - a. Henry David Thoreau heeded Emerson's call and turned to nature for inspiration. In 1854, he published *Walden, or Life in the Woods*.
 - b. Thoreau became an advocate for social nonconformity and civil disobedience against unjust laws, both of which he practiced.
 - c. Margaret Fuller, also a writer, began a transcendental discussion group for elite Boston women and published *Woman in the Nineteenth Century*, which proclaimed that a "new era" was coming in the relations between men and women.
 - d. Fuller believed that women, like men, had a mystical relationship with God and that every woman deserved psychological and social independence.
 - e. In 1855, Walt Whitman—a teacher, journalist, and publicist for the Democratic Party—published the first edition of *Leaves of Grass*, which recorded his attempts to pass a number of "invisible boundaries."
 - f. Whitman did not seek isolation but rather perfect communion with others; he celebrated democracy as well as himself, arguing that a poet could claim a profoundly intimate, mystical relationship with a mass audience.
 5. Limits of Transcendentalism
 - a. Although transcendentalists were in general optimistic, several also expressed pessimistic worldviews. Nathaniel Hawthorne warned in *The Scarlet Letter* (1850) that excessive individualism could result in a profound sense of guilt and society's condemnation.
 - b. Herman Melville asserts in *Moby Dick* (1851) that individuals who lack discipline and responsibility will not achieve transcendence but death.

- c. Of all of these writers, American readers preferred the more modest examples of individualism offered by Emerson, who made personal improvement through spiritual awareness and self-discipline seem possible.

D. Utopian Experiments

1. In rural northeastern and midwestern states, communalists established utopias as protests to social conformity and economic change.
2. Mother Ann and the Shakers
 - a. Led by “Mother” Ann Lee Stanley, the Shakers were the first successful American communal movement.
 - b. The Shakers accepted the common ownership of property and a strict government by the church and pledged to abstain from alcohol, tobacco, politics, and war.
 - c. Shakers believed that God was both male and female, but they eliminated marriage and were committed to a life of celibacy.
 - d. Beginning in 1787, the Shakers founded twenty communities, mostly in New England, New York, and Ohio.
 - e. Shaker communities attracted more than 3,000 converts during the 1830s and they welcomed blacks as well as whites.
 - f. Because Shakers had no children of their own, they relied on conversion or adoption of orphans to replenish their numbers.
 - g. The Shakers had virtually disappeared by the end of the nineteenth century.
3. Albert Brisbane and Fourierism
 - a. Charles Fourier, a French utopian reformer, devised an eight-stage theory of social evolution and predicted the decline of individualism and capitalism.
 - b. Albert Brisbane, Fourier’s disciple, argued that Fourierist socialism would liberate workers from low wages and servitude to capitalist employers.
 - c. Fourierists called for “associated households” in which both sexes shared domestic labor, emancipating women from “slavish domestic duties.”
 - d. In the 1840s, Brisbane and his followers started nearly 100 cooperative communities, but they quickly collapsed because of internal disputes over work responsibilities and social policies.
4. John Humphrey Noyes and Oneida
 - a. The minister John Humphrey Noyes set about creating a community that defined sexuality and gender roles in radically new ways.
 - b. Noyes, who was inspired by the preaching of Charles Finney, was expelled from his Congregational church and became a leader of perfectionism.
 - c. Perfectionists believed that the Second Coming of Christ had already occurred and that people could therefore aspire to perfection in their earthly lives.
 - d. Noyes and his followers embraced complex marriage—all the members of the community being married to one another.
 - e. Noyes sought to free women from being regarded as their husbands’ property and to free them from endless childbearing and child rearing.
 - f. Opposition to complex marriage in Noyes’s hometown of Putney, Vermont, prompted him to move to Oneida, New York, in the mid-1840s.
 - g. The Oneida community became financially self-sufficient when one of its members invented a steel animal trap, and others turned to silver manufacturing; the silver-making business survived into the twentieth century.
5. The historical significance of the Shakers, the Fourierists, and Noyes and his followers stems from their radical questioning of traditional sexual norms and of the capitalist values and class divisions of the emerging market society. Their utopian communities stood as countercultural blueprints for a more egalitarian social and economic order.
6. Joseph Smith and Mormonism
 - a. Mormonism emerged from the religious fervor in New England during the Second Great Awakening.

- b. Founder Joseph Smith believed God had singled him out to receive a special revelation of divine truth—*The Book of Mormon*.
- c. Smith organized the Church of Jesus Christ of Latter-day Saints; affirmed traditional patriarchal authority; encouraged hard work, saving of earnings, and entrepreneurship; and started a church-directed community intended to inspire moral perfection.
- d. The Mormons eventually settled in Nauvoo, Illinois, and became the largest utopian community in America.
- e. Resentment toward the Mormons turned to overt hostility when Smith refused to abide by some Illinois laws. He asked that Nauvoo be turned into a separate federal territory, and then declared himself a candidate for president.
- f. In secret, Smith preached a new revelation justifying polygamy, the practice of a man having multiple wives. Smith pointed to biblical precedent for this practice of patriarchal or plural marriage.
- g. In 1844, Illinois officials arrested Smith and charged him with treason for allegedly conspiring to create a Mormon colony in Mexican territory. An anti-Mormon mob stormed the jail in Carthage, Illinois, where Smith and his brother Hyrum were being held and murdered them both.
- h. Some Mormons who rejected polygamy remained in the Midwest, led by Smith's son, Joseph Smith III. About 6,500 Mormons, however, fled the United States under the guidance of Brigham Young, Smith's leading disciple.

II. Urban Cultures and Conflicts

- A. As utopian reformers organized new communities on the land, rural migrants and foreign immigrants created a new culture in the cities.
- B. Between 1800 and 1840, America experienced a high rate of urban growth. By 1860, New York numbered over one million residents.
- C. Sex in the City
 - 1. Urban growth generated a new urban culture as young men and women adjusted to a life of hard work.
 - 2. Young working-class laborers, domestic servants, and factory operatives engaged in commercialized sex.
 - 3. Men formed homoerotic relationships; as early as 1800, the homosexual "fop" was an acknowledged character in Philadelphia.
 - 4. Middle-class youth strolled Broadway in the latest fashions: elaborate bonnets and silk dresses for young women; flowing capes, leather boots, and silver-plated walking sticks for young men.
 - 5. The "B'hoi," as he was called, walked along with a "Bowery Gal" in a bright dress and shawl. To some shocked observers, however, such couples represented disorder and disrespect for middle-class values of respectability and piety.
- D. Popular Fiction and the Penny Press
 - 1. By 1850 the United States had over six hundred magazines in publication.
 - 2. Print culture helped Americans navigate the chaotic, unstable world of the market economy.
 - 3. In New York, by the 1830s, four major penny papers had a combined circulation of 50,000, reaching many more readers as copies passed from hand to hand in tenements, workshops, and saloons.
 - 4. Within two years of its first issue in 1835, the *New York Herald* was selling 11,500 copies a day, the largest circulation of any American newspaper.
 - 5. The *Herald's* editor was colorful and controversial James Gordon Bennett, a brilliant businessman adept at attracting advertising revenue. By the time of the Civil War, Bennett built the *Herald* into a political force that exerted national influence.
- E. Urban Entertainments
 - 1. Urban workingmen sought entertainment in traditional rural blood sports or in billiard and bowling saloons.
 - 2. More appropriate forms of entertainment for the middling classes and women included theaters, lectures, and circuses.
 - 3. The most popular theatrical entertainments were minstrel shows, a complex blend of racist caricature and social criticism in which white men masqueraded as African Americans.
 - 4. The shows reinforced white supremacy, nativism, and class criticism of elite control of industry and politics.

III. African Americans and the Struggle for Freedom

- A. By the 1830s, African Americans began to work with white allies, who like other reformers drew on the religious enthusiasm of the Second Great Awakening.
- B. Free Black Communities, North and South
 - 1. The free black population in the slave states lived primarily in coastal cities—Mobile, Memphis, New Orleans—and in the Upper South.
 - 2. Seeking opportunity and protection, some free blacks distanced themselves from plantation slaves and assimilated white culture and values.
 - 3. Almost half of free blacks in the United States in 1840 (about 170,000) lived in the free states of the North. However, few enjoyed absolute freedom.
 - 4. Throughout the North, African Americans founded mutual-benefit organizations, and fellowship groups, often called Free African Societies.
 - 5. African Americans formed their own congregations and a new religious denomination—the African Methodist Episcopal Church. Founded in 1816, it spread across the Northeast and Midwest and even founded a few congregations in the slave states of Missouri, Kentucky, Louisiana, and South Carolina.
 - 6. Leading African Americans in the North advocated a strategy of social uplift, encouraging free blacks to “elevate” themselves through education, temperance, and hard work. To promote that goal, black businessmen and ministers founded an array of churches, schools, and self-help associations.
- C. The Rise of Abolitionism
 - 1. White mobs motivated by racial contempt terrorized black communities. White workers in northern towns laid waste African American taverns, churches, temperance halls, and orphanages.
 - 2. In 1829, David Walker’s *An Appeal . . . to the Colored Citizens of the World* justified slave rebellion, warning of a slave revolt if their freedom was delayed.
 - 3. Nat Turner’s Revolt
 - a. As Walker called for a violent black rebellion in Boston, Nat Turner staged a bloody revolt in Southampton County, Virginia.
 - b. Turner, a slave, believed that he was chosen to carry Christ’s burden of suffering in a race war.
 - c. Turner’s men killed nearly sixty whites in 1831. He hoped other slaves would rally to his cause, but few did, and they were dispersed by a white militia. Turner was captured and hanged.
 - d. Shaken by Turner’s Rebellion, the Virginia legislature debated a bill for emancipation and colonization, but the bill was rejected and the possibility that southern planters would legislate an end to slavery faded.
 - e. Southern states toughened their slave codes and prohibited anyone from teaching a slave to read.
 - 4. The American Anti-Slavery Society
 - a. A dedicated cadre of northern and midwestern evangelical whites launched a moral crusade to abolish slavery by pacifist means.
 - b. William Lloyd Garrison, an abolitionist leader, founded *The Liberator* in 1831 and spearheaded the formation of the New England Anti-Slavery Society.
 - c. Garrison condemned the American Colonization Society, attacked the U.S. Constitution for its implicit acceptance of racial bondage, and demanded the immediate abolition of slavery.
 - d. In 1833, Garrison, Theodore Weld, and Arthur and Lewis Tappan, along with others, established the American Anti-Slavery Society. Women joined the movement and founded the Philadelphia Female Anti-Slavery Society and the Anti-Slavery Conventions of American Women.
 - e. In 1837, Weld’s publication, *The Bible Against Slavery*, cited passages from Christianity’s holiest book to discredit slavery.
 - f. Weld and Angelina and Sarah Grimké provided the abolitionist movement with a mass of evidence in *American Slavery as It Is: Testimony of a Thousand Witnesses* (1839), which depicted the actual condition of slavery in the United States.
 - g. The development of the steam-powered press allowed the Anti-Slavery Society to use mass communication to sway public opinion.
 - h. The abolitionist leaders also assisted blacks who fled from slavery via the Underground Railroad.

- i. A free African American sailor loaned his identification papers to future abolitionist Frederick Douglass, who used them to escape to New York. Harriet Tubman and other runaways risked re-enslavement or death by returning repeatedly to the South to help others escape.
 - j. Members of the Anti-Slavery Society flooded Congress with petitions demanding abolition of slavery in the District of Columbia, an end to the interstate slave trade, and a ban on admitting any new slave states.
 - k. Thousands of men and women were drawn to the abolitionist movement, including Ralph Waldo Emerson and Henry David Thoreau.
5. Hostility to Abolitionism
- a. Americans feared that abolitionist agitation would contribute to sectional rift, destruction of property rights, empowerment of women, declining wages, increased competition for jobs, loss of profits, and, most importantly, racial mixing.
 - b. Northern opponents of abolitionism often turned to violence and thus demonstrated the extent of racial prejudice and heightened race consciousness in that region.
 - c. In the South, racial solidarity increased and whites banned all abolitionist writings, sermons, or lectures. Georgia's legislature offered a \$5,000 reward to anyone who would kidnap Garrison and bring him to the South to be tried (or lynched) for inciting rebellion.
 - d. In 1835, Andrew Jackson asked Congress to restrict the use of the mails by abolitionist groups; Congress did not comply, but the House adopted the notorious gag rule that automatically tabled any legislation about slavery.
 - e. Abolitionists were divided among themselves over issues of gender; Garrison not only broadened his reform agenda to include pacifism and the abolition of prisons, but also to women's rights when he demanded that the society "emancipate" women from their servile positions and make them equal with men.
 - f. Garrison's opponents founded the American and Foreign Anti-Slavery Society.
 - g. Some abolitionists turned to politics, establishing the Liberty Party and nominating James G. Birney for president in 1840; he won few votes.

IV. The Women's Rights Movement

- A. The post-Revolutionary ideal of republican motherhood recognized a limited civic role for women. By the 1830s and 1840s, republican motherhood was shaped by religious revivals and rapid expansion of the middle class.
- B. A set of ideals known as domesticity, emerged among middle-class and elite families in the Northeast. Advocates of domesticity hailed "Woman's Sphere of Influence," celebrating women's special role as mothers and homemakers.
- C. Origins of the Women's Rights Movement
 - 1. Many middle-class women transcended these rigid boundaries by joining in the Second Great Awakening, through which they gained authority and influence over many areas of family life, including the timing of pregnancies.
 - 2. Domesticity and Education
 - a. Religious activism advanced female education, as churches sponsored academies for girls from the middling classes.
 - b. The intellectual leader of the new women educators was Catharine Beecher, whose *Treatise on Domestic Economy* in 1841 advised women on how to make their homes examples of middle-class efficiency and domesticity.
 - c. Though Beecher largely upheld woman's "separate sphere," she made an exception for teaching, arguing that "energetic and benevolent women" were better qualified than men to instruct the young.
 - d. By the 1820s, women educated in the nation's growing female seminaries and academies participated in a remarkable expansion of public education.
 - e. Northern women supported the movement led by Horace Mann to increase the number of public elementary schools and improve their quality.
 - 3. Moral Reform
 - a. Some women used their newfound religious authority to increase their involvement outside the home, beginning with moral reform.

- b. The Female Moral Reform Society, founded in 1834 and led by Lydia Finney, had as its goals ending prostitution, redeeming fallen women, and protecting single women from moral corruption.
- c. Dorothea Dix served as a vanguard in women's efforts to reform social institutions by setting up schools for disadvantaged children.
- d. Dix's discovery that insane women lingered in prisons alongside male criminals inspired her to campaign for the establishment of state asylums and public hospitals.

D. From Antislavery to Women's Rights

1. Women were crucial participants in the antislavery movement because they understood the sexual abuse female slaves experienced during their lifetime. Harriet Jacobs's *Incidents in the Life of a Slave Girl* and Harriet Beecher Stowe's *Uncle Tom's Cabin* graphically described the horrors of slavery for women.
2. Maria W. Stewart, a Garrisonian abolitionist and an African American, lectured to mixed audiences in the early 1830s; white women also began to deliver abolitionist lectures.
3. A few women began to challenge the subordinate status of their sex; the most famous were Angelina and Sarah Grimké, who used Christian and Enlightenment principles to claim equal civic rights for women.
4. During the 1840s, women's rights activists, often with support from affluent men, tried to strengthen the legal rights of married women; three states enacted married women's property laws between 1839 and 1845, and an 1848 New York statute gave a woman full legal control over the property she brought to a marriage, which became the model for similar laws in fourteen other states.
5. Elizabeth Cady Stanton and Lucretia Mott organized a gathering in Seneca Falls, New York, that outlined a coherent statement of women's equality.
6. The Seneca Falls activists relied on the Declaration of Independence to establish the Declaration of Sentiments, which repudiated the idea that the assignment of separate spheres for men and women was the natural order of society.
7. Although most men and many women rejected the activists and their message, in 1850, the first national women's rights convention began to hammer out a reform program and began a concerted campaign for more legal rights and to win the vote for women.
8. Susan B. Anthony joined the women's rights movement and created a network of female political "captains" who lobbied state legislatures for women's rights.
9. In 1860, New York granted women the right to collect and spend their own wages, to bring suit in court, to control property, and to serve as guardians of their children in the event they became widows.