Standard 8.48 Lesson

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8.48 Analyze the 19th century reforms influenced by the 2nd Great Awakening such as the Temperance Movement, Prison Reform, Mental Health Reform, and education, including tent meetings, establishment of new churches, Horace Mann, Dorothea Dix, and temperance societies.

The Emergence of "Women's Sphere"

(Pictured Above: The 19th century American woman was expected to cook, clean, and take care of other household duties.)

Women in the 19th Century by John Green
https://www.youtube.com/watch?v=fM1czS_VYDI
Chaos seemed to reign in the early 1800s. Cities swelled with immigrants and farmers’ sons and daughters seeking their fortunes. Disease, poverty, and crime were rampant. Factory cities were being built almost overnight and the frontier was reaching to the Pacific Coast. The public institutions — schools, hospitals, orphanages, almshouses, and prisons — were expected to handle these problems, but were overwhelmed. Somewhere there must be safe haven from the hubbub and confusion of business and industry, a private refuge. That place was the home.

Money equaled status, and increased status opened more doors of opportunity for the upwardly mobile. The home was the perfect location to display the wealth. The husband had to be out in the public sphere creating the wealth, but his wife was free to manage the private sphere, the "women’s sphere." Together, a successful husband and wife created a picture of perfect harmony. As he developed skills for business, she cultivated a complementary role. This recipe for success was so popular that all who could adopted it. In short order the newly created roles for men and women were thought to reflect their true nature. A true man was concerned about success and moving up the social ladder. He was aggressive, competitive, rational, and channeled all of his time and energy into his work. A true woman, on the other hand, was virtuous. Her four chief characteristics were piety, purity, submissiveness and domesticity. She was the great civilizer who created order in the home in return for her husband’s protection, financial security and social status.

( Pictured Above: The Godey’s Lady’s book provided guidelines for the acceptable roles of a "proper" Victorian woman.)

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

Without ignoring accomplishments, or casting a slur upon any of the graces which serve to adorn society, we must look deeper for the acquirements which serve to form our ideal of a perfect woman. The companion of man should be able thoroughly to sympathize with him — her intellect should be as well developed as his. We do not believe in the mental inequality of the sexes; we believe that the man and the woman have each a work to do, for which they are specially qualified, and in which they are called to excel. Though the work is not the same, it is equally noble, and demands an equal exercise of capacity.”

- From Godey’s Lady’s Book, Vol. LIII, July to December, 1856.

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

( Pictured Above: While women often stayed at home during the years preceding the Industrial Revolution, the advent of factories made many of her duties around the home obsolete as manufactured products replaced goods produced in the home.)

It was a fragile existence for a woman. One indiscretion, trivial by today’s standards, would be her downfall, and there was no place in polite society for a fallen woman. But a fallen woman was not alone. The great majority of women never met the rigorous standard of “TRUE WOMANHOOD” set by the Victorian middle class, nor could they ever hope to. Sojourner Truth drove that point home in 1851. “That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! AND AIN’T I A WOMAN?” Only white women of European descent, and very few of them, could be “True Women.” For immigrant women, the wives and daughters of farmers, and the women who followed their husbands to the frontier, the necessities of daily life overshadowed the niceties. Nevertheless, the ideal of True Womanhood affected every facet of American culture in the 19th century.

Temperance movement/temperance societies

Temperance Movement - https://www.youtube.com/watch?v=8u4QDr8WjdU

The temperance movement, a movement to encourage people not to drink alcohol, swept the nation in the 1830s and 1840s. As new immigrants from Europe moved the United States, especially Germans, the brewing industry increased. Whiskey was a cheap drink and could be safer than water. Drinking alcohol was seen as evil. Many Protestant churches supported the movement too. Women were especially supportive of this movement because many were affected by the husbands and fathers who drank too much and left families destitute.
Many women joined the temperance movement because many women and children suffered because their husbands or fathers drank too much. New societies such as the American Temperance Society handed out pamphlets and held rallies to warn against "strong drink."

Many reformers called for moderation with drinking alcohol while others wanted a total ban, or prohibition, of alcohol. In the 1850s, nine states had passed laws to ban the sale of alcohol.

**Link to the temperance movement**  [http://www.u-s-history.com/pages/h1054.html](http://www.u-s-history.com/pages/h1054.html)


### Prison Reform

Social reformers of this era were involved in reforming and improving the prison system. Prisons were traditionally built to "make people want to stay out" and the conditions within the prisons was very harsh. They were poorly heated, provided little food for the inmates and were very crowded. Many prisoners were criminals - instead they were people who could pay their debts. Often they would be locked up for years. Social reformers, such as Dorothea Dix, worked to raise awareness of the need of prison reform. She worked tirelessly to convince state leaders to build new, larger and more sanitary and humane prisons. Conditions did improve and because of the efforts of reformers, like Dix, debtors were no longer sent to jail.

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

After several bad starts, America finally enjoyed about a decade of real reform. Idealism, plus hope in the perfectibility of institutions, spurred a new generation of leaders including Francis Lieber, Samuel Gridley Howe and the peerless Dix. Their goals were prison libraries, basic literacy (for Bible reading), reduction of whipping and
beating, commutation of sentences, and separation of women, children and the sick.

By 1835, America was considered to have two of the "best" prisons in the world in Pennsylvania. Astonishingly, reformers from Europe looked to the new nation as a model for building, utilizing and improving their own systems. Advocates for prisoners believed that deviants could change and that a prison stay could have a positive effect. It was a revolutionary idea in the beginning of the 19th century that society rather than individuals had the responsibility for criminal activity and had the duty to treat neglected children and rehabilitate alcoholics.

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


Prison/Mental Health Reform/Dorothea Dix

Dorothea Dix and Reform for the Mentally Ill  https://www.youtube.com/watch?v=NEZ9bYigmTQ
Dorothea Dix, a tireless crusader for the treatment of the mentally ill, was made the Superintendent of Nurses for the Union Army during the Civil War. After the war, she retired to an apartment in the first hospital that she had founded, in Trenton, New Jersey.)

The year 1841 also marked the beginning of the superintendence of Dr. John Galt at Eastern Lunatic Asylum, in Williamsburg, Virginia, the first publicly supported psychiatric hospital in America. Warehousing of the sick was primary; their care was not. Dr. Galt had many revolutionary ideas about treating the insane, based on his conviction that they had dignity. Among his enlightened approaches were the use of drugs, the introduction of "talk therapy" and advocating outplacement rather than lifelong stays.

In addition to the problems in asylums, prisons were filled to overflowing with everyone who gave offense to society from committing murder to spitting on the street. Men, women, children were thrown together in the most atrocious conditions. Something needed to be done — but what?
The pretty woman who stood before the all-male audience seemed unlikely to provoke controversy. Tiny and timid, she rose to the platform of the Massachusetts Legislature to speak. Those who had underestimated the determination and dedication of DOROTHEA DIX, however, were brought to attention when they heard her say that the sick and insane were “confined in this Commonwealth in cages, closets, cellars, stalls, pens! Chained, beaten with rods, lashed into obedience.” Thus, her crusade for humane hospitals for the insane, which she began in 1841, was reaching a climax. After touring prisons, workhouses, almshouses, and private homes to gather evidence of appalling abuses, she made her case for state-supported care. She took her efforts to other states and urged state and city leaders to build institutions called asylums that could offer treatment rather than punishment. Ultimately, she not only helped establish five hospitals in America, but also went to Europe where she successfully pleaded for human rights to Queen Victoria and the Pope.

Making Their Voices Heard  [Link to the article]
Historically, from the founding of the New England colonies, education was an important to Americans. In the Puritan villages and settlements, laws were passed that everyone should be able to read the Bible. Massachusetts set up the first public schools - or free schools that were supported by tax dollars.

By the early 1800s, Massachusetts was the only state that required public schools. The wealthy hired private tutors, but the poor received no formal education outside of their homes. Because of this, many Americans could not read or write.

During the reforms of the Jackson Era, having informed voters was a concern. These reformers knew that a good education was necessary to make sure that voters were educated and informed. With the rise of immigration, it was believed that schools would help immigrant children become a part of American culture.

Horace Mann was a reformer of education. He was appointed to the Massachusetts board of education, where he worked for public financing of public education. He was instrumental in getting raises for teachers, training teachers and extending the school year. Northern states begin to improve their schools while the south it would be many years before they would follow suit.
2nd Great Awakening

Religious Transformation and the Second Great Awakening

( Pictured Above: Both blacks and women began to participate in evangelical revivals associated with the Second Great Awakening at the end of the 18th century. From these revivals grew the roots of the both the feminist and abolitionist movements.)

The Second Great Awakening - https://www.youtube.com/watch?v=Sjt392m36yo

The American Revolution had largely been a secular affair. The Founding Fathers clearly demonstrated their opposition to the intermingling of politics and religion by establishing the separation of church and state in the first amendment to the Constitution.

In part because religion was separated from the control of political leaders, a series of religious REVIVALS swept the United States from the 1790s and into the 1830s that transformed the religious landscape of the country. Known today as the SECOND GREAT AWAKENING, this spiritual resurgence fundamentally altered the character of American religion. At the start of the Revolution the largest denominations were Congregationalists (the 18th-century descendants of Puritan churches), Anglicans (known after the Revolution as Episcopalians), and Quakers. But by 1800, Evangelical Methodism and Baptists, were becoming the fastest-growing religions in the nation.

The Second Great Awakening is best known for its large CAMP MEETINGS that led extraordinary numbers of people to convert through an enthusiastic style of preaching and audience participation. A young man who attended the famous 20,000-person revival at Cane Ridge, Kentucky, in 1802, captures the spirit of these camp meetings activity:

“The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers, all preaching at one time, some on stumps, others on wagons ... Some of the people were singing, others praying, some crying for mercy. A peculiarly strange sensation came over me. My heart beat tumultuously, my knees trembled, my lips quivered, and I felt as though I must fall to the ground.”

This young man was so moved that he went on to become a Methodist minister. As this quotation suggests, evangelical ministers reached their audience at an emotional level that powerfully moved large crowds.

( Pictured Above: In 1839, J. Maze Burbank presented this image to the Royal Society in London with the caption: "A camp meeting, or religious revival in America, from a sketch taken on the spot.")

The evangelical impulse at the heart of the Second Great Awakening shared some of the egalitarian thrust of Revolutionary ideals. Evangelical churches generally had a populist orientation that favored ordinary people over
elites. For instance, individual piety was seen as more important for salvation than the formal university training required for ministers in traditional Christian churches.

The immense success of the Second Great Awakening was also furthered by evangelical churches innovative organizational techniques. These were well suited to the frontier conditions of newly settled territories. Most evangelical churches relied on itinerant preachers to reach large areas without an established minister and also included important places for lay people who took on major religious and administrative roles within evangelical congregations.

( Pictured Above: Religion was a central theme of the 1830s; American Protestants branched off into many different denominations, holding in common the need for meetings and revivals.)

The Second Great Awakening marked a fundamental transition in American religious life. Many early American religious groups in the CALVINIST tradition had emphasized the deep depravity of human beings and believed they could only be saved through the grace of God. The new evangelical movement, however, placed greater emphasis on humans’ ability to change their situation for the better. By stressing that individuals could assert their "FREE WILL" in choosing to be saved and by suggesting that salvation was open to all human beings, the Second Great Awakening embraced a more optimistic view of the human condition. The repeated and varied revivals of these several decades helped make the United States a much more deeply Protestant nation than it had been before.

Finally, the Second Great Awakening also included greater public roles for white women and much higher African-American participation in Christianity than ever before.

Religious Revival

( Pictured Above: Charles Grandison Finney was one of the most famous and most controversial travelling preachers during the Second Great Awakening. His work is still commended and criticized by a number of groups.)

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

His flock was duly astounded. This was a unique and welcome message coming from the mouths of Reverend Finney and other American evangelists who began spreading the news of the SECOND GREAT AWAKENING from New England to the West from approximately 1795 to 1835. This was a message of hope and opportunity. Religion was not only revived it was being transformed. Gone were the warnings that man was totally depraved; that he was "predestined" to salvation or damnation; that God was angry and full of vengeance. The amazing assurance that life on earth had its own rewards and was not just a way station on the road to heaven (or hell) touched people’s hearts. And they rushed to hear it.

Thus, the revolt against Jonathan Edwards’ strict Calvinism produced many new sects. The area around central New York and along the Erie Canal was a fertile ground for Pentecostal fervor and conversion so intense it was referred
to as the "burned over district." William Miller founded the Adventist sect based on the notion that he could pinpoint the exact day when the Messiah would return to earth.

( Pictured Above: Revival meetings like the one illustrated here were filled with exuberant outbursts of religious fervor.)

After having a series of religious visions, JOSEPH SMITH, a young man from Palmyra, New York published the BOOK OF MORMON and established the CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS in 1830. The church was plagued with persecution from the very beginning because of its evangelizing, its separation from surrounding communities, and its radical ideas, including polygamy. Its members, commonly referred to as Mormons, were constantly on the move to avoid harassment. After Joseph Smith and his brother Hyrum were killed by an angry mob in Nauvoo, Illinois in 1844, the church members headed West under the leadership of Brigham Young. After a long, difficult trek, 140,000 Mormons settled in Salt Lake City, Utah.

Ultimately, many of these groups as well as established Protestant churches like Baptists, Methodists, and Congregationalists moved to the West, carrying their message of revival and redemption with them. Since danger and uncertainty abounded on the frontier, evangelists discovered that the promise of salvation could be delivered with even more zeal. James McCready made his name preaching "HELLFIRE AND BRIMSTONE." PETER CARTWRIGHT traveled across the frontier and brought religious services to countless remote Americans as one of the premier Methodist circuit riders. Sin and repentance dominated the camp meeting, a gathering that often lasted for days and attracted thousands of shrieking, sobbing, fainting converts. The message was simple: Repent your vices and God will forgive you!

( Pictured Above: With the exception of the Society of Friends (the Quakers), no church in the nation took a public stance against slavery. Northern churches, like the African Methodist Episcopal Church in Philadelphia, were segregated.)

The movement was perfectly in tune with Jacksonian America. Methodists and Baptists made the greatest gains in numbers of members. With a less formal clergy and the notion that anyone could be saved, these groups meshed nicely with Jacksonian Democracy. Women became more involved than men, and preachers soon used the revival to promote "women’s sphere." Soon reform movements designed to improve the worst evils of industrial emerged from the churches America.

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