

## Identifies Period 4: 1800-1848

AMSCO Chapter 10, [American Yawp](#) Chapter 10

1. Second Great Awakening
2. Second Great Awakening: burned over district
3. *Primary Source: Methodist Revival Meeting*
4. Second Great Awakening: Millennialism
5. Second Great Awakening: Mormons
6. The Transcendentalists: Ralph Walde Emerson, Henry David Thoreau, “On Civil Disobedience,” Brook Farm
7. Communal Experiments: Shakers; Robert Owen, New Harmony; Oneida community
8. Hudson River School
9. *Primary Source: The Voyage of Life: Youth*
10. Reforming Society: Temperance; American Temperance Society
11. Reforming Society: Movement for Public Asylums: Dorothea Dix
12. Reforming Society: Public Education: Horace Mann
13. *Primary Source: Speech to the Massachusetts Legislature*
14. Cult of domesticity
15. Seneca Falls Convention
16. *Primary Source: Declaration of Sentiments (excerpt)*
17. Antislavery Movement: American Colonization Society
18. Antislavery Movement: Abolitionism; William Lloyd Garrison, The Liberator; Liberty Party; Frederick Douglass, The North Star
19. *Primary Source: To The Public (excerpt)*
20. *Primary Source: Slavery a Positive Good (excerpt)*
21. *Primary Source: What To the Slave is the Fourth of July? (excerpt)*
22. Antislavery Movement: Violent abolitionism: Nat Turner

## Primary Sources

Methodist Revival Meeting, 1839



**The Voyage of Life: Youth, Thomas Cole, 1842** \*You can visit Thomas Cole's home! It's about an hour north of Beacon. Check it out [here](#).



**Excerpt from Speech to the Massachusetts Legislature, Horace Mann, 1846**

Source: Horace Mann to the Massachusetts Legislature, 1846

I believe in the existence of a great, immortal, immutable principle of natural law...which proves the absolute right to an education of every human being that comes into the world; and which, of course, proves the correlative duty of every government to see that the means of that education are provided for all....

Massachusetts is parental in her government. More and more, as year after year rolls by, she seeks to substitute prevention for remedy, and rewards for penalties. She strives to make industry the antidote to poverty, and to counterwork the progress of vice and crime by the diffusion of knowledge and the culture of virtuous principles.

### **Declaration of Sentiments, Elizabeth Cady Stanton, 1848**

Source: "Declaration of Sentiments and Resolutions," Seneca Falls, New York (1848)

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. . . .

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world. . . .

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master—the law giving him power to deprive her of her liberty, and to administer chastisement.

### **To The Public, William Lloyd Garrison, 1831**

"On the subject of slavery . . . I will be as harsh as truth, and as uncompromising as justice. . . . On this subject, 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, first issue of abolitionist newspaper *The Liberator*, January 1831

**Excerpt from Slavery A Positive Good, John C. Calhoun, 1837**

However sound the great body of the non-slaveholding States are at present, in the course of a few years they will be succeeded by those who will have been taught to hate the people and institutions of nearly one-half of this Union, with a hatred more deadly than one hostile nation ever entertained towards another. It is easy to see the end. By the necessary course of events, if left to themselves, we must become, finally, two people. It is impossible under the deadly hatred which must spring up between the two great nations, if the present causes are permitted to operate unchecked, that we should continue under the same political system. The conflicting elements would burst the Union asunder, powerful as are the links which hold it together. Abolition and the Union cannot coexist. As the friend of the Union I openly proclaim it—and the sooner it is known the better. The former may now be controlled, but in a short time it will be beyond the power of man to arrest the course of events. We of the South will not, cannot, surrender our institutions. To maintain the existing relations between the two races, inhabiting that section of the Union, is indispensable to the peace and happiness of both. It cannot be subverted without drenching the country in blood, and extirpating one or the other of the races. Be it good or bad, [slavery] has grown up with our society and institutions, and is so interwoven with them that to destroy it would be to destroy us as a people. But let me not be understood as admitting, even by implication, that the existing relations between the two races in the slaveholding States is an evil:—far otherwise; I hold it to be a good, as it has thus far proved itself to be to both, and will continue to prove so if not disturbed by the fell spirit of abolition. I appeal to facts. Never before has the black race of Central Africa, from the dawn of history to the present day, attained a condition so civilized and so improved, not only physically, but morally and intellectually.

**Excerpt from “What To the Slave is the Fourth of July?” Frederick Douglass, 1852** \*Read the whole text [here](#)

“Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of Liberty which is fettered, in the name of the constitution and Bible, which are disregarded and trampled upon, dare to call in question and denounce ... slavery ‘the great sin and shame of America!’”

— Frederick Douglass, speech titled “The Meaning of July Fourth for the Negro,” 1852