Social Studies Extravaganza!
2015

THE MOVERS AND THE SHAKERS
An Investigation Into the Second Great Awakening
Agenda

- Welcome!
- Goals and Expectations
- Curricular Connections
- “The Grain of America” - Team Read and React
- Religion in the United States - Now - Visual Analysis
- Quick Overview - The Role of Religion in the United States - Placard Pass
- The Beginning and Spread of the 2nd Great Awakening
- Prominent People of the Movement - Living Statues
- Adventists - Reformers - Community Developers
- Effects of the Second Great Awakening - Scan It
<table>
<thead>
<tr>
<th>Grade Level</th>
<th>Standard</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>2b</td>
<td>evaluate the social, political, economic, and cultural contributions of individuals and groups from various societies, past and present</td>
</tr>
<tr>
<td>6</td>
<td>17a</td>
<td>identify and describe how culture traits such as trade, travel, and war spread</td>
</tr>
<tr>
<td>6</td>
<td>17d</td>
<td>identify and define the impact of cultural diffusion on individuals and world societies</td>
</tr>
<tr>
<td>6</td>
<td>17e</td>
<td>identify examples of positive and negative effects of cultural diffusion</td>
</tr>
<tr>
<td>6</td>
<td>18b</td>
<td>relate ways in which contemporary expressions of culture have been influenced by the past</td>
</tr>
<tr>
<td>6</td>
<td>18d</td>
<td>identify examples of art, music, and literature that have transcended the boundaries of societies and convey universal themes such as religion, justice, and the passage of time</td>
</tr>
<tr>
<td>6</td>
<td>19a</td>
<td>explain the relationship among religious ideas, philosophical ideas, and cultures</td>
</tr>
<tr>
<td>8</td>
<td>1a</td>
<td>identify the major eras and events in U.S. history through 1877, including ... religious revivals such as the Second Great Awakening... and describe their causes and effects</td>
</tr>
<tr>
<td>8</td>
<td>23a</td>
<td>identify selected racial, ethnic, and religious groups that settled in the United States and explain their reasons for immigration</td>
</tr>
<tr>
<td>8</td>
<td>23b</td>
<td>explain the relationship between urbanization and conflicts resulting from differences in religion, social class, and political beliefs</td>
</tr>
<tr>
<td>8</td>
<td>23c</td>
<td>identify ways conflicts between people from various racial, ethnic, and religious groups were resolved</td>
</tr>
<tr>
<td>8</td>
<td>23d</td>
<td>analyze the contributions of people of various racial, ethnic, and religious groups to our national identity</td>
</tr>
<tr>
<td>8</td>
<td>23e</td>
<td>identify the political, social, and economic contributions of women to American society</td>
</tr>
<tr>
<td>8</td>
<td>24a</td>
<td>describe the historical development of the abolitionist movement</td>
</tr>
<tr>
<td>8</td>
<td>24b</td>
<td>evaluate the impact of reform movements, including educational reform, temperance, the women's rights movement, prison reform, abolition, the labor reform movement, and care of the disabled.</td>
</tr>
<tr>
<td>8</td>
<td>25a</td>
<td>trace the development of religious freedom in the United States</td>
</tr>
<tr>
<td>8</td>
<td>25b</td>
<td>describe religious motivation for immigration and influence on social movements, including the impact of the second Great Awakening(s)</td>
</tr>
<tr>
<td>WH</td>
<td>23a</td>
<td>describe the historical origins, central ideas, and spread of major religious and philosophical traditions, including Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, Sikhism, and the development of monotheism</td>
</tr>
<tr>
<td>WH</td>
<td>23b</td>
<td>identify examples of religious influence on various events referenced in the major eras of world history.</td>
</tr>
<tr>
<td>WH</td>
<td>25c</td>
<td>explain the relationship among Christianity, individualism, and growing secularism that began with the Renaissance and how the relationship influenced subsequent political developments</td>
</tr>
<tr>
<td>WG</td>
<td>1a</td>
<td>analyze the effects of physical and human geographic patterns and processes on the past and describe their impact on the present, including significant physical features and environmental conditions that influenced migration patterns and shaped the distribution of culture groups today</td>
</tr>
</tbody>
</table>
### Curricular Connections - the Second Great Awakening

<table>
<thead>
<tr>
<th>Grade Level</th>
<th>Standard</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>WG</td>
<td>7b</td>
<td>explain how political, economic, social, and environmental push and pull factors and physical geography affect the routes and flows of human migration</td>
</tr>
<tr>
<td>WG</td>
<td>9a</td>
<td>identify physical and/or human factors such as climate, vegetation, language, trade networks, political units, river systems, and religion that constitute a region</td>
</tr>
<tr>
<td>WG</td>
<td>9b</td>
<td>describe different types of regions, including formal, functional, and perceptual regions</td>
</tr>
<tr>
<td>WG</td>
<td>16a</td>
<td>describe distinctive cultural patterns and landscapes associated with different places in Texas, the United States, and other regions of the world and how these patterns influenced the processes of innovation and diffusion</td>
</tr>
<tr>
<td>WG</td>
<td>16b</td>
<td>describe elements of culture, including language, religion, beliefs and customs, institutions, and technologies</td>
</tr>
<tr>
<td>WG</td>
<td>17b</td>
<td>describe major world religions, including animism, Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism, and their spatial distribution</td>
</tr>
</tbody>
</table>

**IN THE TEKS, THE THEME OF BELIEF SYSTEMS/RELIGION...**

- **Is introduced in kindergarten and continues through the senior level**
- **Is specifically mentioned or inferred in over 100 student expectations K-12 including people, places, events, and trends**
- **Focuses on the foundation, characteristics, diffusion, and location of many different faiths**
- **Provides a foundation for developing understanding and toleration in our students**

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But these men were, at the outset, as high a mould as ever settled a state. “God sifted a whole nation,” said [William] Stoughton [a Puritan minister from Massachusetts Bay], “that He might send choice grain over into this wilderness”...

Percentage of state populations that identify with a religion rather than "no religion"

Church or synagogue attendance by state
Survey Question: How Important is Religion to You?

% Identified as Being “Very Religious”

50% - 59%
40% - 49%
30% - 39%
20% - 29%

Poll: How Important is Religion To You?

What are the Major Faiths in the U.S.?

Protestant 37%
Catholic 26%
Mormon 10%
Other Christian 2%
Jewish 2%
Other 23%

*Other includes people who did not identify themselves with a faith or did not answer.
### 300+ of the Largest Faiths in the United States (2001)

<table>
<thead>
<tr>
<th>#</th>
<th>Name</th>
<th>Established</th>
<th>Theism</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-35</td>
<td>Christianity</td>
<td>1st century A.D.</td>
<td>Monotheistic</td>
<td>159,030,000</td>
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<tr>
<td>36</td>
<td>Judaism</td>
<td>2nd Millenium B.C.</td>
<td>Monotheistic</td>
<td>2,831,000</td>
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<tr>
<td>37</td>
<td>Islam</td>
<td>7th century</td>
<td>Monotheistic</td>
<td>1,104,000</td>
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<tr>
<td>38</td>
<td>Buddhism</td>
<td>6th century B.C.</td>
<td>Undefined</td>
<td>1,082,000</td>
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<tr>
<td>39</td>
<td>Hinduism</td>
<td>2nd millenium B.C.</td>
<td>Henotheistic</td>
<td>766,000</td>
</tr>
<tr>
<td>40</td>
<td>Unitarian Universalism</td>
<td>16th century</td>
<td>Undefined</td>
<td>629,000</td>
</tr>
<tr>
<td>41-165</td>
<td>Other unclassified</td>
<td>N/A</td>
<td>N/A</td>
<td>386,000</td>
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<tr>
<td>166</td>
<td>Neo-Paganism</td>
<td>Unknown</td>
<td>Polytheistic</td>
<td>140,000</td>
</tr>
<tr>
<td>167</td>
<td>Wiccan</td>
<td>16th century</td>
<td>Polytheistic</td>
<td>116,000</td>
</tr>
<tr>
<td>168</td>
<td>Spiritualism</td>
<td>19th century</td>
<td>Undefined</td>
<td>116,000</td>
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<tr>
<td>169</td>
<td>Native American</td>
<td>30,000 to 60,000 years ago</td>
<td>Undefined</td>
<td>103,000</td>
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<tr>
<td>170</td>
<td>Bahaism</td>
<td>19th century</td>
<td>Monotheistic</td>
<td>84,000</td>
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<tr>
<td>171-298</td>
<td>New Age</td>
<td>1960s</td>
<td>Undefined</td>
<td>68,000</td>
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<tr>
<td>299</td>
<td>Sikhism</td>
<td>1500</td>
<td>Monotheistic</td>
<td>57,000</td>
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<td>300</td>
<td>Scientology</td>
<td>1953</td>
<td>Undefined</td>
<td>55,000</td>
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<tr>
<td>301</td>
<td>Humanism</td>
<td>Unknown</td>
<td>Undefined</td>
<td>49,000</td>
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<tr>
<td>302</td>
<td>Deism</td>
<td>17th century</td>
<td>Monotheistic</td>
<td>49,000</td>
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<tr>
<td>303</td>
<td>Taoism</td>
<td>6th century B.C.</td>
<td>Undefined</td>
<td>40,000</td>
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<tr>
<td>304</td>
<td>Druidism</td>
<td>Unknown</td>
<td>Polytheistic</td>
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<tr>
<td>305</td>
<td>Zoroastrianism</td>
<td>6th century B.C.</td>
<td>Monotheistic</td>
<td>30,000</td>
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<tr>
<td>306</td>
<td>Eckankar</td>
<td>1965</td>
<td>Undefined</td>
<td>26,000</td>
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<tr>
<td>307</td>
<td>Cao Daism</td>
<td>1926</td>
<td>Monotheistic</td>
<td>25,000</td>
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<tr>
<td>308</td>
<td>Santeria</td>
<td>18th century</td>
<td>Polytheistic</td>
<td>22,000</td>
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<tr>
<td>309</td>
<td>Rastafarianism</td>
<td>1930s</td>
<td>Monotheistic</td>
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<td>310</td>
<td>Shintoism</td>
<td>Unknown</td>
<td>Polytheistic</td>
<td>6,000</td>
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<tr>
<td>311</td>
<td>The Druze</td>
<td>9th Century</td>
<td>Monotheistic</td>
<td>5,000</td>
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<tr>
<td>312</td>
<td>Ethical Culture</td>
<td>1876</td>
<td>Undefined</td>
<td>4,000</td>
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<tr>
<td>313</td>
<td>Sant Mat</td>
<td>13th century</td>
<td>Undefined</td>
<td>2,700</td>
</tr>
<tr>
<td>#</td>
<td>Name</td>
<td>Members over Age of 18</td>
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<td>------------------------------------------------</td>
<td>------------------------</td>
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<tr>
<td>1</td>
<td>Catholic</td>
<td>50,873,000</td>
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<td>2</td>
<td>Baptist</td>
<td>33,830,000</td>
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<tr>
<td>3</td>
<td>Christian - (Unnamed)</td>
<td>14,190,000</td>
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<tr>
<td>4</td>
<td>Methodist / Wesleyan</td>
<td>14,150,000</td>
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<tr>
<td>5</td>
<td>Lutheran</td>
<td>9,580,000</td>
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<td>6</td>
<td>Presbyterian</td>
<td>5,596,000</td>
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<td>7</td>
<td>Protestant</td>
<td>4,647,000</td>
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<td>8</td>
<td>Pentecostal / Charismatic</td>
<td>4,407,000</td>
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<td>9</td>
<td>Episcopalian / Anglican</td>
<td>3,451,000</td>
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<tr>
<td>10</td>
<td>Mormon / Latter-Day Saints</td>
<td>2,787,000</td>
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<td>11</td>
<td>Churches of Christ</td>
<td>2,503,000</td>
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<tr>
<td>12</td>
<td>Nondenominational</td>
<td>2,489,000</td>
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<tr>
<td>13</td>
<td>Congregational / United Church of Christ</td>
<td>1,378,000</td>
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<tr>
<td>14</td>
<td>Jehovah's Witness</td>
<td>1,331,000</td>
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<tr>
<td>15</td>
<td>Assemblies of God</td>
<td>1,106,000</td>
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<tr>
<td>16</td>
<td>Evangelical</td>
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<td>17</td>
<td>Church of God</td>
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<td>18</td>
<td>Seventh-Day Adventist</td>
<td>724,000</td>
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<tr>
<td>19</td>
<td>Orthodox (Eastern)</td>
<td>645,000</td>
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<tr>
<td>20</td>
<td>Holiness / Holy</td>
<td>569,000</td>
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<td>21</td>
<td>Church of the Nazarene</td>
<td>544,000</td>
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<td>22</td>
<td>Disciples of Christ</td>
<td>492,000</td>
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<td>23</td>
<td>Church of the Brethren</td>
<td>358,000</td>
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<td>24</td>
<td>Mennonite</td>
<td>346,000</td>
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<tr>
<td>25</td>
<td>Reformed / Dutch Reform</td>
<td>289,000</td>
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<tr>
<td>26</td>
<td>Apostolic / New Apostolic</td>
<td>254,000</td>
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<td>27</td>
<td>Quaker</td>
<td>217,000</td>
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<td>28</td>
<td>Christian Science</td>
<td>194,000</td>
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<td>29</td>
<td>Full Gospel</td>
<td>168,000</td>
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<td>30</td>
<td>Christian Reform</td>
<td>79,000</td>
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<tr>
<td>31</td>
<td>Independent Christian Church</td>
<td>71,000</td>
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<tr>
<td>32</td>
<td>Foursquare Gospel</td>
<td>70,000</td>
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<tr>
<td>33</td>
<td>Fundamentalist</td>
<td>61,000</td>
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<tr>
<td>34</td>
<td>Born Again</td>
<td>56,000</td>
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</tr>
<tr>
<td>35</td>
<td>Salvation Army</td>
<td>25,000</td>
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</table>
Big Idea - Shifts In Beliefs

Patterns

Liberalism
- Modernity

Conservatism
- Traditional

Conservatism
- Traditional

Liberalism
- Modernity
Big Idea - Shifts In Beliefs

Patterns

Liberalism
- Modernity
Conservatism
- Traditional

The Enlightenment → First Great Awakening
Age of Revolution → Second Great Awakening
Roaring Twenties → Scopes Trial
“Hippie Revolution” → Conservative Resurgence
Quick Overview - The Role of Religion in the United States

America: Religious Refuge

In the 17th century, thousands of Europeans packed their belongings, left everything familiar, endured a difficult voyage across the Atlantic Ocean, and started new lives in the American wilderness. Many died on the way; others survived only a short time once they arrived. Still, they came by the thousands.

What explains this desire to reach America? Adventure? Opportunity? Yes, but the strongest motive was religious freedom. Said one New Englander, “God hath sifted a Nation that he might send Choice Grain into this Wilderness.” Europeans left civilized society to escape religious persecution in their home countries and to secure religious freedom in a new land.

A small group of Pilgrims started the trend. Their desire to separate from the Church of England took them all the way from England to Plymouth, Massachusetts in 1620. They were followed by tens of thousands of Puritans in the following decades, by French Huguenots, by Quakers, and by Catholics. Each group sought the same thing, a society where they could worship in their own way without being persecuted for their beliefs.

Quick Overview - The Role of Religion in the United States

Religious Intolerance Gives Way to Religious Freedom

Ironically, the religious squabbles that existed in Europe arrived with the newcomers as they reached America’s shores. Groups of people intent on gaining religious freedom in the new lands denied it to others seeking the same goal. Puritans in Massachusetts treated the Quakers very harshly. Catholics were hated in just about every colony except Maryland.

Strange that the same people who desired religious freedom for themselves would deny it to others. However, as time passed, the new nation would achieve an extraordinary goal: religious differences and religious tolerance. During the colonial period, some churches were supported by tax dollars. Because of this, some churches were considered more equal than others. But the spirit of 1776 changed that thinking with its drumbeat of equality. If all men are created equal, why should some churches be given special treatment? Tax support for religious institutions began to disappear.

Founders such as John Adams and Thomas Jefferson called for a complete separation of church and state, not because they hated religion but because they hated religious intolerance. They believed that religious freedom could only be achieved in a nation where the government did not have religious favorites. To that end, Jefferson pushed for the passage of the Virginia Statute for Religious Freedom in 1786. The act separated church and state in Virginia. It also inspired members of the Constitutional Convention to include the idea in the Constitution. This ensured that different denominations and religious faiths would have equal protection before the law. As a result, the people of the United States have what the Pilgrims had hoped for in 1620—religious freedom.

Quick Overview - The Role of Religion in the United States

Religion Influences American History

Religious belief has played a major role in shaping events in American history. A recent poll revealed that 90% of Americans believe in God. Religious belief has always been strong in the United States. Between 1700 and 1740, about 75% of all Americans went to church each week.

In the 1730s and 1740s religious revival swept across America, England, Scotland, and Wales. The revival, led by powerful preachers like Jonathan Edwards and George Whitfield, is called the First Great Awakening. Some say it energized Americans during the American Revolution.

Ministers helped lead the American Revolution. Ministers served as military chaplains, as writers supporting the Revolution, in state legislatures, and in the Continental Congress. Some even led troops into battle to defeat the British in what they said was a “righteous cause.” One minister said that resistance to tyrants like King George III was a “glorious” Christian duty.

In the early 1800s, another revival swept across the country. It is called the Second Great Awakening. This time preachers, such as Charles Finney, whipped the country into a state of religious frenzy. The revival swept across the wilderness through camp meetings where as many as 25,000 people gathered to “get religion.” Like the First Great Awakening this second season of revival made people more aware of moral issues, of right and wrong. The revival is credited with inspiring a period of reform that resulted in prison improvements, the drive to eliminate drinking, the women’s movement, and the crusade to end slavery.

Timeline - Overview: The First and Second Great Awakenings

**1st Great Awakening**
- **c. 1731 - 1755**
  - Had the greatest impact on the Presbyterian, Dutch Reformed, German Reformed, Baptist, and Methodist Anglican Churches
  - Conflict between ritual and doctrine (traditional) and the importance of emotional involvement (revivalists)
  - Began in New England
  - Spread to Middle and Southern Colonies
- **George Whitefield**
- **Jonathan Edwards**

**2nd Great Awakening**
- **c. 1790 - 1840**
  - Had the greatest impact on the Presbyterian, Methodist, and Baptist Churches. New American denominations were also established
  - Focused on the spiritual equality of men and the Second Coming of Christ. Furthermore, it stressed resolving societal ills
  - Began in New England, New York and the Western Frontier (Tennessee and Kentucky)
- **Barton Stone**
- **Charles Finney**

**Did You Know?**
The United States, according to certain groups of historians, has experienced a 3rd and 4th Great Awakening. The 3rd was from 1850-1900 and the 4th was from 1960-1988.
The Beginning and Spread of the 2nd Great Awakening

When did the Second Great Awakening begin?
The Second Great Awakening began around the 1790s and would end right before the Civil War. It has its roots in New England, New York, Kentucky, and Tennessee.

Why did the Second Great Awakening begin?
The Second Great Awakening was spurred on by falling interest in religion when people were excited about the innovations of the Industrial Revolution. It was also caused by the rapid expansion of U.S. territories. People did not have the time or the inclination for worship. The decline in membership and attendance in churches inspired several ministers to travel in order to, “bring America back to church” through spiritual revivals.

How was this different from the First Great Awakening?
The First Great Awakening was more about converting people to Christianity and traditional evangelism (public preaching). The Second Great Awakening was about recruiting people who were already Christians into different denominations through revivals. In other words, the First Great Awakening was about conversion and the second was about reviving faith.

Another unique characteristic of the Second Great Awakening was the inclusion and growth of Presbyterians, Methodists, and Baptists. Finally, the Second Great Awakening saw the beginning of faiths that had their origins in the United States instead of Europe.

How was the Second Great Awakening sectionalized?
North: The movement stressed on the creation of other movements to reform (change) American society along with the religious message. One change that grew in strength was the abolitionist movement.

South: Revivals used excerpts from the Bible to support the use of slaves.
Characteristics of the Second Great Awakening

- Growth in religious affiliations/memberships
- Stress of Moral Issues in political rhetoric
- Reform - Politics/Beliefs
- The End-times are Close at Hand
- New Religious Groups
The Beginning and Spread of the 2nd Great Awakening

On the American Frontier, evangelical denominations sent missionary preachers and exhorters out to the people in the backcountry, which supported the growth of membership among Methodists and Baptists. Revivalists' techniques were based on the camp meeting, with its Scottish Presbyterian roots. Most of the Scots-Irish immigrants before the American Revolutionary War settled in the backcountry of Pennsylvania and down the spine of the Appalachian Mountains.

These denominations were based on an interpretation of man's spiritual equality before God, which led them to recruit members and preachers from a wide range of classes and all races. Baptists and Methodist revivals were successful in some parts of the Tidewater in the South, where an increasing number of common planters, plain folk, and slaves were converted.
The burned-over district refers to the western and central regions of New York in the early 19th century, where religious revivals and the formation of new religious movements of the Second Great Awakening took place.

The term was coined by Charles Grandison Finney, who in his 1876 book *Autobiography of Charles G. Finney*, referred to a "burnt district" to denote an area in central and western New York State during the Second Great Awakening. He felt that the area had been so heavily evangelized as to have no "fuel" (unconverted population) left over to "burn" (convert).
The Beginning and Spread of the 2nd Great Awakening

In the newly settled frontier regions, the revival was implemented through camp meetings. These often provided the first encounter for some settlers with organized religion, and they were important as social venues. The camp meeting was a religious service of several days' length with preachers. Settlers in thinly populated areas gathered at the camp meeting for fellowship as well as worship.

The sheer exhilaration of participating in a religious revival with crowds of hundreds and perhaps thousands of people inspired the dancing, shouting, and singing associated with these events. The revivals followed an arc of great emotional power, with an emphasis of the individual's sins and need to turn to Christ, restored by a sense of personal salvation. Upon their return home, most converts joined or created small local churches, which grew rapidly.
The idea of restoring a "primitive" form of Christianity grew in popularity in the U.S. after the American Revolution. This desire to restore a purer form of Christianity without an elaborate hierarchy contributed to the development of many groups during the Second Great Awakening, including the Mormons, Baptists and Shakers. Several factors made the restoration sentiment particularly appealing during this time period:

- To immigrants in the early 19th century, the land in the United States seemed pristine, edenic and undefiled - "the perfect place to recover pure, uncorrupted and original Christianity" - and the tradition-bound European churches seemed out of place in this new setting.
- A primitive faith based on the Bible alone promised a way to sidestep the competing claims of the many denominations available and for congregations to find assurance of being right without the security of an established national church.
Richard Allen was a minister, educator, writer, and one of America's most active and influential black leaders. In 1794 he founded the African Methodist Episcopal Church (AME), the first independent black denomination in the United States. Rev. Allen focused on organizing a denomination where free blacks could worship without racial oppression and where slaves could find a measure of dignity. He worked to upgrade the social status of the black community, organizing Sabbath schools to teach literacy and promoting national organizations to develop political strategies. In September 1830, black representatives from seven states convened in Philadelphia at the Bethel AME Church for the first Negro Convention. A civic meeting, it was the first on such a scale organized by African-American leaders. Allen presided over the meeting, which addressed both regional and national topics.
Francis Asbury (1745-1816) was one of the first two bishops of the Methodist Episcopal Church in the United States. As a young man in October 1771, the Englishman traveled to America and, during his 45 years there, he devoted his life to ministry, traveling on horseback and by carriage thousands of miles to those living on the frontier.

Asbury spread Methodism in America, as part of the Second Great Awakening. In 1780, he met the freedman "Black Harry" Hosier, a meeting Asbury considered "providentially arranged". Hosier served as his driver and guide, though illiterate, memorized long passages of the Bible while Asbury read them aloud. He also founded several schools during his lifetime, although his own formal education was limited. His journal is valuable to scholars for its account of frontier society.
HENRY WARD BEECHER (1813-1887)

Henry Ward Beecher (June 24, 1813 – March 8, 1887) was an American Congregationalist clergyman, social reformer, and speaker, known for his support of the abolition of slavery.

In 1847, Beecher became the first pastor of the Plymouth Church in Brooklyn, New York. He soon acquired fame on the lecture circuit for his novel oratorical style, in which he employed humor, dialect, and slang. Over the course of his ministry, Beecher developed a theology emphasizing God's love above all else. He also grew interested in social reform, particularly the abolitionist movement. In the years leading up to the Civil War, he raised money to purchase slaves from captivity and to send rifles—nicknamed "Beecher's Bibles"—to abolitionists fighting in Kansas and Nebraska.
Antoinette Louisa Brown, later Antoinette Brown Blackwell was the first woman to be ordained as a minister in the United States. Before becoming ordained, she wrote for Frederick Douglass' abolitionist paper, The North Star. She spoke in 1850 at the first National Women's Rights Convention, giving a speech that was well received and served as the beginning of a speaking tour in which she would address issues such as abolition, temperance, and women's rights. Brown continued her career until domestic responsibilities combined with her disagreement with many aspects of the women's rights movement and caused her to discontinue lecturing. Writing became her new outlet for initiation positive change for women; in her works she encouraged women to seek out masculine professions, and asked men to share in household duties.
Alexander Campbell (1788-1866)

Scots-Irish immigrant who became an ordained minister in the United States and joined his father Thomas Campbell as a leader of a reform effort that is historically known as the Restoration Movement. In 1832, the group of reformers led by the Campbells merged with a similar effort that began under the leadership of Barton W. Stone in Kentucky. Their congregations identified as Disciples of Christ or Christian churches. Several American church groups have historical roots in the Campbells' efforts, including the Churches of Christ, the Christian churches and churches of Christ, Evangelical Christian Church in Canada, and the Christian Church (Disciples of Christ). Alexander Campbell founded Bethany College in Bethany, West Virginia.
Peter Cartwright (1785-1872)

Peter Cartwright was an American Methodist revivalist in the Midwest, as well as twice an elected legislator in Illinois. Cartwright, a Methodist missionary, helped start the Second Great Awakening, personally baptizing twelve thousand converts.

As a Methodist circuit rider, Cartwright rode circuits in Kentucky and Illinois, as well as Tennessee, Indiana, and Ohio. Cartwright called himself "God's Plowman." As a circuit rider, he explained in his autobiography, "My district was four hundred miles long, and covered all the west side of the Grand Prairie, fully two-thirds of the geographical boundaries of the state."
Charles Grandison Finney was an American Presbyterian minister and leader in the Second Great Awakening in the United States. He has been called the Father of Modern Revivalism. Finney was best known as an innovative revivalist during the period 1825-1835 in upstate New York and Manhattan, an opponent of Old School Presbyterian theology, an advocate of Christian perfectionism, and a religious writer. Together with several other evangelical leaders, his religious views led him to promote social reforms, such as abolition of slavery and equal education for women and African Americans. From 1835 he taught at Oberlin College of Ohio, which accepted both genders and all races. He served as its second president from 1851 to 1866, during which its faculty and students were activists for abolition, the Underground Railroad, and universal education.
Harry Hosier, was a black Methodist preacher during the Second Great Awakening in the early United States. Dr. Benjamin Rush said that, "Making allowances for his illiteracy, he was the greatest orator in America." As with most early Methodist preachers, he was a circuit-rider and traveled from South Carolina, to Massachusetts. Having grown used to the relative freedom of Philadelphia, Pennsylvania, he was at first unwilling to return south to Virginia and the Carolinas. Asbury was generally anxious to have him come, though, as Hosier's reputation preceded him and news of his coming would draw larger crowds than the bishop alone. His style was widely influential but he was never formally ordained by the Methodist Episcopal Church or the Rev. Richard Allen's separate African Methodist Episcopal Church in Philadelphia.
Jarena Lee was a 19th-century African-American woman who left behind an eloquent account of her religious experience. She was also the first woman authorized to preach by Richard Allen, founder of the African Methodist Episcopal Church in 1819. Despite Allen's blessing, Lee continued to face hostility to her ministry because she was black and a woman. She became a traveling minister, traveling thousands of miles on foot. In one year alone, she "travelled two thousand three hundred and twenty-five miles, and preached one hundred and seventy-eight sermons."
Barton W. Stone (1772-1844)

Barton W. Stone was an American preacher during the early 19th-century in the United States. First ordained a Presbyterian minister, he and four other ministers of the Washington Presbytery resigned after biblically examining various doctrines and practices of Calvinism and the Presbyterian tradition. This was in 1803, after Stone had helped lead the mammoth Cane Ridge, Kentucky revival of 1801, a several-day "communion season" attended by nearly 20,000 persons of various denominations. Stone and several others who were independently seeking a return to original Christianity became part of what is now historically known as the Restoration Movement.
NATHANIEL WILLIAM TAYLOR (1786-1858) was an influential Protestant theologian of the early 19th century, whose major contribution to the Second Great Awakening is known as the New Haven Theology or Taylorism. After Taylor had been appointed Professor of Didactic Theology at Yale in 1822, he used his influence to publicly support the Revivalist movement and defend its beliefs and practices against opponents. The result of this was that Taylor repudiated Calvinistic determinism - the idea that the works of God alone are responsible for all activities in the universe. He did this to preserve the ideal of human freedom, mainly because he believed that determinism contradicted freedom and was thus immoral. Since God could not be immoral, then determinism could not be possible for a loving, perfect deity.
ELLEN G. WHITE (1827-1915)

Ellen Gould White was a prolific author and an American Christian pioneer. She, along with other Sabbatarian Adventist leaders, such as Joseph Bates and her husband James White, formed what is now known as the Seventh-day Adventist Church. Ellen White reported to her fellow believers her visionary experiences. James White, and others of the Adventist pioneers, viewed these experiences as the Biblical gift of prophecy as outlined in Revelation 12:17 and Revelation 19:10 which describe the testimony of Jesus as the "Spirit of prophecy." Her Conflict of the Ages series of writings endeavor to showcase the hand of God in Biblical and Christian church history. This cosmic conflict, referred to as the "Great Controversy Theme", is foundational to the development of Seventh-day Adventist theology.
Adventism began as an inter-denominational movement. Its most vocal leader was William Miller. Between 50,000 and 100,000 people in the United States supported Miller’s predictions of Christ’s return. Miller believed the "2,300 days" referred to 2,300 years and that the countdown began in 457 BC. He concluded that the "cleansing of the sanctuary" (interpreted as the Second Coming) would occur sometime between March 21, 1843 and March 21, 1844.

When these dates passed, Samuel Snow, a follower of Miller, interpreted the "tarrying time" referred to in Habakkuk 2:3 as equal to 7 months and 10 days, thus delaying the end time to October 22, 1844. After the "Great Disappointment" of October 22, 1844 many people in the movement gave up on Adventism. Of those remaining Adventist, the majority gave up believing in any prophetic (biblical) significance for the October 22 date, yet they remained expectant of the near Advent (second coming of Jesus).

Of those who retained the October 22 date, many maintained that Jesus had come not literally but "spiritually", and consequently were known as "spiritualizers". Further Bible study led to the belief that Jesus in that year had entered into the Most Holy Place of the heavenly sanctuary, and began an "investigative judgment" of the world: a process through which there is an examination of the heavenly records to "determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement" after which time Jesus will return to earth. According to the church’s teaching, the return of Christ may occur very soon, though nobody knows the exact date of that event. This viewpoint later emerged and crystallized with the Seventh-day Adventist Church, the largest remaining body today.

The Albany Conference in 1845, attended by 61 delegates, was called to attempt to determine the future course and meaning of the Millerite movement. Following this meeting, the "Millerites" then became known as "Adventists" or "Second Adventists". However, the delegates disagreed on several theological points. Four groups emerged from the conference: The Evangelical Adventists, The Life and Advent Union, the Advent Christian Church, and the Seventh-day Adventist Church. In 1929, a new sect was fed by Victor Houteff, whose beliefs differed from mainline Adventist teachings. The sect was called the Davidian Seventh-day Adventists. This group further subdivided into other groups that included the Students of the Seven Seals, popularly known as the Branch Davidians.
American Originals - Millerism (Adventism)
American Originals - Stone-Campbell Movement

The Restoration Movement (also known as the American Restoration Movement or the Stone-Campbell Movement) is a Christian movement that began on the American frontier during the Second Great Awakening of the early 19th century. The pioneers of this movement did not see themselves as establishing new denominations; rather, they sought to reform the church from within, seeking to restore the church and "the unification of all Christians in a single body patterned after the church of the New Testament." It has been described as the oldest non-denominational movement in America.

The Restoration Movement developed from several independent efforts to return to apostolic Christianity, but two groups, which independently developed similar approaches to the Christian faith, were particularly important. The first, led by Barton W. Stone, began at Cane Ridge, Kentucky and called themselves simply "Christians". The second began in western Pennsylvania and Virginia (now West Virginia) and was led by Thomas Campbell and his son, Alexander Campbell; they used the name "Disciples of Christ". Both groups sought to restore the whole Christian church on the pattern set forth in the New Testament, and both believed that creeds kept Christianity divided. In 1832 they joined in fellowship with a handshake.

Among other things, they were united in the belief that Jesus is the Christ, the Son of God; that Christians should celebrate the Lord's Supper on the first day of each week; and that baptism of adult believers by immersion in water is a necessary condition for salvation. Because the founders wanted to abandon all denominational labels, they used the biblical names for the followers of Jesus. Both groups promoted a return to the purposes of the 1st-century churches as described in the New Testament. One historian of the movement has argued that it was primarily a unity movement, with the restoration motif playing a subordinate role.

The Restoration Movement has since divided into multiple separate groups. There are three main branches in the United States: the Churches of Christ, the Christian churches and churches of Christ, and the Christian Church (Disciples of Christ).

<table>
<thead>
<tr>
<th>Relative Size of Restoration Movement Groups in 2000</th>
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<tr>
<td>Congregations</td>
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<tr>
<td>Christian Church (Disciples of Christ)</td>
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<td>Christian Churches and Churches of Christ</td>
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<td>Churches of Christ</td>
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<td>International Churches of Christ</td>
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The 9 Declarations of the Christian Association of Washington

I. That we form ourselves into a religious association under the denomination of the Christian Association of Washington, for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men.

II. That each member, according to ability, cheerfully and liberally subscribe a certain specified sum, to be paid half yearly, for the purpose of raising a fund to support a pure Gospel ministry, that shall reduce to practice that whole form of doctrine, worship, discipline, and government, expressly revealed and enjoined in the word of God. And, also, for supplying the poor with the holy Scriptures.

III. That this Society consider it a duty, and shall use all proper means in its power, to encourage the formation of similar associations; and shall for this purpose hold itself in readiness, upon application, to correspond with, and render all possible assistance to, such as may desire to associate for the same desirable and important purposes.

IV. That this Society by no means considers itself a Church, nor does at all assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation; nor as at all associated for the peculiar purposes of Church association; but merely as voluntary advocates for Church reformation; and, as possessing the powers common to all individuals, who may please to associate in a peaceable and orderly manner, for any lawful purpose, namely, the disposal of their time, counsel and property, as they may see cause.

V. That this Society, formed for the sole purpose of promoting simple evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard in conversation and doctrine, in zeal and diligence; only such as reduce to practice that simple original form of Christianity, expressly exhibited upon the sacred page; without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship, of the Christian Church, or anything as matter of Christian faith or duty, for which there can not be expressly produce a "Thus saith the Lord, either in express terms, or by approved precedent."
VI. That a Standing Committee of twenty-one members of unexceptionable moral character, inclusive of the secretary and treasurer, be chosen annually to superintend the interests, and transact the business of the Society. And that said Committee be invested with full powers to act and do, in the name, and behalf of their constituents, whatever the Society had previously determined, for the purpose of carrying into effect the entire object of its institution, and that in case of any emergency, unprovided for in the existing determinations of the Society, said Committee be empowered to call a special meeting for that purpose.

VII. That this Society meet at least twice a year, viz.: on the first Thursday of May, and of November, and that the collectors appointed to receive the half-yearly quotas of the promised subscriptions, be in readiness, at or before each meeting, to make their returns to the treasurer, that he may be able to report upon the state of the funds. The next meeting to be held at Washington on the first Thursday of November next.

VIII. That each meeting of the Society be opened with a sermon, the constitution and address read, and a collection lifted for the benefit of the Society; and that all communications of a public nature be laid before the Society at its half-yearly meetings.

IX. That this Society, relying upon the all-sufficiency of the Church’s Head; and, through his grace, looking with an eye of confidence to the generous liberality of the sincere friends of genuine Christianity; holds itself engaged to afford a competent support to such ministers as the Lord may graciously dispose to assist, at the request, and by invitation of the Society, in promoting a pure evangelical reformation, by the simple preaching of the everlasting Gospel, and the administration of its ordinances in an exact conformity to the Divine standard as aforesaid; and that, therefore, whatever the friends of the institution shall please to contribute toward the support of ministers in connection with this Society, who may be sent forth to preach at considerable distances, the same shall be gratefully received and acknowledged as a donation to its funds.
During the Second Great Awakening, communities began to form that were based either for religious reasons or utopian reasons. Utopian societies are communities that attempt to create a “perfect” society based on religious principles.

While many of the utopian communities no longer exist today as functioning townships, their influence can still be seen in the United States.
François Marie Charles Fourier (7 April 1772 - 10 October 1837) was a French philosopher and an important early socialist thinker later associated with "utopian socialism".

An influential thinker, some of Fourier's social and moral views, held to be radical in his lifetime, have become mainstream thinking in modern society. Fourier is, for instance, credited with having originated the word feminism in 1837.

Fourier's social views and proposals inspired a whole movement of intentional communities and among those include the founding of the community of Utopia, Ohio; La Reunion near present-day Dallas, Texas; the North American Phalanx in Red Bank, New Jersey; Brook Farm in West Roxbury, Massachusetts (where Nathaniel Hawthorne was one of the founders); the Community Place and Sodus Bay Phalanx in New York State, and several other communities in the United States. Later Fourier inspired a diverse array of revolutionary thinkers and writers.

Fourier declared that concern and cooperation were the secrets of social success. He believed that a society that cooperated would see an immense improvement in their productivity levels. Workers would be recompensed for their labors according to their contribution. Fourier saw such cooperation occurring in communities he called "phalanxes," based around structures called Phalanstères or "grand hotels."

These buildings were four-level apartment complexes where the richest had the uppermost apartments and the poorest enjoyed a ground-floor residence. Wealth was determined by one's job; jobs were assigned based on the interests and desires of the individual. There were incentives: jobs people might not enjoy doing would receive higher pay. Fourier considered trade, which he associated with Jews, to be the "source of all evil" and advocated that Jews be forced to perform farm work in the phalansteries.
Utopian Communities - Fourier (Fourierite/Fourierism)

Charles Fourier

Liberty, unless enjoyed by all, is unreal and illusory. . .to secure liberty a Social Order is necessary which shall:

1) Discover and organize a system of industry
2) Guarantee to every individual the equivalent of their natural rights; and
3) Associate the interests of rich and poor.

It is only on these conditions the masses can be secured a minimum of comfortable subsistence and enjoyment of all social pleasures.

Man has seven natural rights:

1) Gathering of Natural Products
2) Pasturage
3) Fishing
4) Hunting
5) Interior Federation (association with others)
6) Freedom from care
7) External marauding (to pillage others).

Fourier’s 5 Dominate Traits in Children:

1) Rummaging or inclination to handle everything, examine everything, look through everything, to constantly change occupations.
2) Industrial commotion, taste for noisy occupations.
3) Aping or imitative mania.
4) Industrial miniature, a taste for miniature workshops.
5) Progressive attraction of the weak toward the strong.
North American Fourierite building in New Jersey

Perspective view of Fourier's Phalanstery
Utopian Communities - Fourier (Fourierite/Fourierism)
[1] Utopia, Ohio - Utopia was founded in 1844 by the followers of Charles Fourier, after the failure of an earlier Fourierist phalanstère called the Clermont Phalanx. Fourier’s writings inspired his readers to create their own utopian society — hence the name "Utopia." Within three years, the community broke up. It was soon reorganized by Josiah Warren, who founded the town as a means of a small cooperative community that could still carry out functions like the outside world. For instance, the town existed with a market economy and the belief in owning private property.

[2] La Réunion, Texas - La Réunion was a socialist utopian community formed in 1855 by French, Belgian, and Swiss colonists near the forks of the Trinity River in Texas. The founders of the community were inspired by the utopian thought of the French philosopher François Marie Charles Fourier. The general area surrounding the three forks of the Trinity River had about 400 inhabitants at the time. The addition of the French colonists nearly doubled the population. The new arrivals spoke a different language from the settlers, believed in a different system of government and Catholic faith, and brought with them skills that the existing farmers did not possess. The watchmaking, weaving, brewing and storekeeping skills of the new colonists were ill-suited to the establishment of a colony, because they lacked the ability to produce food for themselves. In 1860 the declining colony was incorporated into the expanding city of Dallas. The modern-day Reunion Tower in downtown Dallas is about three miles east of the colony site.

[3] The North American Phalanx (NAP) was a secular Utopian community located in Colts Neck Township, in Monmouth County, New Jersey. The NAP was based on the ideas of Charles Fourier, and lasted from 1843 to 1855–1856. The original site consisted of two farmhouses. In 1847, a three-story addition was built between the two houses to form a single structure. The farmhouses were converted into a kitchen and eating area while the addition was used for living quarters and social areas. The community also included “a stream mill, stables, cow and wagon sheds, forges, carpenter shops, a packing house, a school, a day nursery for working mothers, guest cottages, landscaped gardens and paths, and an artificial pond for bathing, boating and ice harvesting in the winter.” The community faced a split in 1853 over the women’s rights and abolitionist movements and a controversial plan to add a religious affiliation to the community. Many members left over this dispute. A fire swept through on September 10, 1854. The fire destroyed mills and several workshops. The community’s insurance company went bankrupt, and the NAP could not deal with the $10,000 in damages. The community voted to sell its estate in June 1855. Operations ceased in early 1856 and the NAP was legally dissolved on January 1, 1857.

The Phalanx building stood until November 1972 when it was destroyed in another fire. At present, two structures from the original Phalanx property survive. Both are private homes. One of them, constructed circa 1851, was the cottage of Marcus Spring, a Brooklyn, New York merchant and supporter of the Phalanx. Mr. Spring and his family used the cottage as their summer home. Although Mr. Spring was not a resident member of the Phalanx, he was one of its largest shareholders. Mr. Spring and his New York colleagues invested over $50,000 in the Phalanx.
[4] Brook Farm, also called the Brook Farm Institute of Agriculture and Education or the Brook Farm Association for Industry and Education, was a utopian experiment in communal living in the United States in the 1840s. It was founded by former Unitarian minister George Ripley and his wife Sophia Ripley at the Ellis Farm in West Roxbury, Massachusetts (9 miles outside of downtown Boston) in 1841 and was inspired in part by the ideals of Transcendentalism, a religious and cultural philosophy based in New England. Founded as a joint stock company, it promised its participants a portion of the profits from the farm in exchange for performing an equal share of the work. Brook Farmers believed that by sharing the workload, ample time would be available for leisure activities and intellectual pursuits.

Life on Brook Farm was based on balancing labor and leisure while working together for the benefit of the greater community. Each member could choose to do whatever work they found most appealing and all were paid equally, including women. Revenue for the community came from farming and from selling handmade products like clothing as well as through fees paid by the many visitors to Brook Farm. The main source of income was the school, which was overseen by Mrs. Ripley. A pre-school, primary school, and a college preparatory school attracted children internationally and each child was charged for his or her education. Adult education was also offered.

The community was never financially stable and had difficulty profiting from its agricultural pursuits. By 1844, the Brook Farmers adopted a societal model based on the socialist concepts of Charles Fourier and began publishing The Harbinger as an unofficial journal promoting Fourierism. Following his vision, the community members began building an ambitious structure called the Phalanstery. When the uninsured building was destroyed in a fire, the community was financially devastated and never recovered. It was fully closed by 1847.

[5] The utopian Skaneateles Community in 1843 acquired and successfully operated a large farm and developed small industries, but ultimately failed because of internal difficulties, as well as external concern about its unorthodox social practices. Locally it was sometimes called "No God," because of the atheistic views of members. The Skaneateles Community published a newspaper, the "Comunitist" [sic] between 1844 and 1846, when the community dissolved. Buildings are extant, known as "Community Place," now serving a bed-and-breakfast function.

[6] Alasa Farms, also known as the Sodus Bay Shaker Tract and Sodus Bay Phalanx, is a historic farm complex located near Alton in Wayne County, New York. The farm complex was originally built and occupied by the Sodus Bay Shakers, an official branch of the United Society of Believers in Christ's Second Appearing, starting in 1833 to 1844. Between 1844 and 1846, the property was home to the Sodus Bay Phalanx of the Fourier Society; a group devoted to establishing utopian communities based on communal living. After 1846, the property lay vacant until 1868. It became a large scale, "model farm" in the early-20th century, being named Alasa Farms in 1924, by its owner Alvah Griffin Strong, grandson of Henry A. Strong.
Utopian Communities - Owen (Owenite/Owenism)

Owenism is based on the philosophy of social reformer Robert Owen and those who followed him. In 1824, Owen came to the United States to invest the bulk of his fortune in an experimental 1,000-member colony on the banks of Indiana's Wabash River. He called his new colony New Harmony. Due to his struggles of building his other community, New Lanark, Owen decided to buy a town that was already built.

New Harmony was to be a utopian, or ideal/perfect, society. Owen's utopian community would create a "superior social, intellectual and physical environment" based on his ideals of social reform. Owen began to recruit new residents and he did interest many who wanted to make real change. However, his colony also attracted those who did not believe in Owenism.

Under the preliminary constitution of the colony, members would provide their own household goods and invest their capital at interest in an enterprise. Members would give services to the community in exchange for credit at the town's store. Those who did not want to work could purchase credit at the store with cash payments made in advance.

New Harmony began to fall apart mainly due to three activities:

1. Owen actively attacked established religion regardless of the constitutional guarantees of religious freedom and the separations of church and state of the colony's host country. Such activities had the effect of driving away even the most liberal potential business partners.
2. Owen's attachment to the principles of the rationalist Age of Enlightenment which drove away many of the Jeffersonian farmers Owen tried to attract.
3. Owen consistently appealed to the upper class in order to gain donations but found that the strategy was not as effective as it had been in Europe.

The colony was dissolved in 1829, but the town lived on. Today, New Harmony is about .65 sq.mi. in size and has a population of 789.
New Harmony, a utopian attempt; as proposed by Robert Owen

”New-Harmony on the Wabash” (circa 1832)
Utopian Communities - Owen (Owenite/Owenism)
Utopian Communities - Owen (Owenite/Owenism)

[1] Established by the Harmony Society in 1814, the town was originally known as Harmony (also called Harmonie, or New Harmony). Here, the Harmonists built a new town in the wilderness, but in 1824 they decided to sell their property and return to Pennsylvania. Robert Owen, a Welsh industrialist and social reformer, purchased the town in 1825 with the intention of creating a new utopian community and renamed it New Harmony. While the Owenite social experiment was an economic failure just two years after it began, the community made some important contributions to American society.

New Harmony became known as a center for advances in education and scientific research. New Harmony's residents established the first free library, a civic drama club, and a public school system open to men and women. Its prominent citizens included Owen's sons, Indiana congressman and social reformer Robert Dale Owen, who sponsored legislation to create the Smithsonian Institution; David Dale Owen, a noted state and federal geologist; William Owen; and Richard Owen, state geologist, Indiana University professor, and first president of Purdue University. The town served as the second headquarters of the U.S. Geological Survey.

[2] Yellow Springs, Ohio - In 1825, the village was founded by William Mills and approximately 100 families, followers of Robert Owen, who wanted to emulate the utopian community at New Harmony, Indiana. The communitarian efforts dissolved due to internal conflicts. The Little Miami Railroad was completed in 1846 and brought increased commerce, inhabitants, and tourism. The village was incorporated in 1856.

Yellow Springs was one of the final stops on the Underground Railroad, due in large part to the abolitionist reputation of Horace Mann. The Conway Colony, a group of 30 freed slaves who were transported by Moncure D. Conway, the abolitionist son of their former owner, settled in the village in 1862.

[3] Nashoba Commune was an experimental project of Fanny Wright, initiated in 1825 to educate and emancipate slaves. It was located in a 2,000-acre (8 km²) woodland on the side of present-day Germantown, Tennessee, a Memphis suburb, along the Wolf River. It was a small-scale test of her full-compensation emancipation plan in which no slaveholders would lose money for emancipating slaves. Instead, Wright proposed that, through a system of unified labor, the slaves would buy their freedom and then be transported to the independent settlements of Liberia and Haiti.

The commune was to create a demonstration of Wright's emancipation plan: to create a place to educate slaves and prepare them for freedom and colonization in Haiti or Liberia. Wright was strongly influenced by Robert Owen and his utopian community, New Harmony, Indiana. Surviving for three years, Nashoba outlasted New Harmony.
### Utopian Communities - Owen (Owenite/Owenism)

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<tr>
<th><strong>[4]</strong> Forestville Commonwealth, New York</th>
<th>One of three Owenite experiments that were located in New York. The community existed from 1826-1827.</th>
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<tbody>
<tr>
<td><strong>[5]</strong> Kendal, Ohio (Friendly Association for Mutual Interest at Kendal)</td>
<td>1826 a Owenite society purchased:</td>
</tr>
</tbody>
</table>

> "2103 acres of land and 50 lots in the town of Kendal which included sawmill, woollen factory and one unimproved mill seat of 7 feet fall, a good brick house, buildings for a pottery establishment, one two-story house in Kendal more 150 acres improved near 100 more grubed and one good frame house and barn, two cabin houses, one small frame house"

Unfortunately, due to debt and discord, the Association disbanded in 1829 and all assets were sold off.
Utopian Communities - Noyesian

Noyesian is based on the philosophies of John H. Noyes. At the core of Noyesism is the belief that Christ’s second coming had taken place in 70 AD. Therefore “mankind was now living in a new age.” Noyes developed the concept of Perfectionism or if you surrender your heart to god - all of your choices will be divine.

While in his second year at Yale Noyes made what he considered a major theological discovery, Perfectionism. His theory centered around the idea that the fact that man had an independent will was because of God, and that this independent will came from God, therefore rendering it divine.

As a result Noyes started acting on impulses from his intuition rather than giving thought to the actions or consequences. On February 20, 1834, he declared himself perfect and free from sin. This declaration caused an outrage at his college, and his newly earned license to preach was revoked.

In 1836 Noyes founded the Putney Bible School. It became a formal communal organization in 1844. In 1847, Noyes, who had legally married Harriet Holton in 1838, was arrested. Upon receiving word that arrest warrants had been issued for several of his loyal followers, the group left Vermont for Oneida, New York, where Noyes knew some friendly Perfectionists with land.

The Oneida Community, as it came to be known, survived until 1881. It grew to have a membership of over 300, with branch communities in Brooklyn, New York; Wallingford, Connecticut; Newark, New Jersey; Cambridge, Vermont; and Putney, Vermont. The Community had many successful industries. They manufactured animal traps and silk thread, and raised and canned fruits and vegetables. Smaller industries included the manufacture of leather travel bags and palm-leaf hats. Their most successful trade, however, was that of silverware.
The Oneida Community was a religious commune founded by John Humphrey Noyes in 1848 in Oneida, New York. The community believed that Jesus had already returned in AD 70, making it possible for them to bring about Jesus's millennial kingdom themselves, and be free of sin and perfect in this world, not just Heaven (a belief called Perfectionism). The Oneida Community practiced Communalism (in the sense of communal property and possessions), Complex Marriage, Mutual Criticism and Ascending Fellowship.

The community's original 87 members grew to 172 by February 1850, 208 by 1852, and 306 by 1878. The branches were closed in 1854 except for the Wallingford branch, which operated until devastated by a tornado in 1878. The Oneida Community dissolved in 1881, and eventually became the giant silverware company Oneida Limited.
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Religious Communities - The Shakers

The United Society of Believers in Christ's Second Appearing, known as the Shakers, was a religious sect founded in the 18th century in England, having branched off from a Quaker community. They were known as "Shaking Quakers" because of their ecstatic behavior during worship services. In 1747 women assumed leadership roles within the sect, notably Jane Wardley and Mother Ann Lee. Shakers settled in colonial America, with initial settlements in New Lebanon, New York, then Mount Lebanon, and what is now Watervliet.

Ann Lee joined the Shakers by 1758 and then became the leader of the small community. "Mother Ann," as her followers later called her, claimed numerous revelations regarding the fall of Adam and Eve and its relationship to the “original sin”. A powerful preacher, she called her followers to confess their sins, give up all their worldly goods, and take up the cross of celibacy and forsake marriage.

Due to Ann Lee's missionary tradition, Shaker missionaries spoke at revivals, not only in New England and New York, but also farther west. Missionaries such as Issachar Bates and Benjamin Seth Youngs, gathered hundreds of converts into the faith. Shaker missionaries entered Kentucky and Ohio after the Cane Ridge, Kentucky revival of 1801-1803.

From 1805 to 1807, Shaker societies in Ohio and Kentucky were founded. In 1824, the Whitewater Shaker settlement was established in southwestern Ohio. The westernmost Shaker community was located in Indiana.
Religious Communities - The Shakers

The Shaker movement was at its height between 1820 and 1860. It was at this time that the movement had its most members, and the period was considered its "golden age". It had expanded from New England to the Midwestern states of Indiana, Kentucky and Ohio. It was during this period that it became known for its furniture design and craftsmanship. The Shakers also embrace the equality of the sexes as well as modern conveniences.

“I saw in vision the Lord Jesus in his kingdom and glory. He revealed to me the depth of man’s loss, what it was, and the way of redemption therefrom. Then I was able to bear an open testimony against the sin that is the root of all evil; and I felt the power of God flow into my soul like a fountain of living water. From that day I have been able to take up a full cross against all the doleful works of the flesh”

The Revelation of Mother Ann Lee
Religious Communities - The Shakers

Basic Philosophies of the Shakers

**Dualism**

Shaker belief is based on the idea of the dualism of God as male and female. "So God created him; male and female he created them" (Genesis 1:27). This passage was interpreted as showing the dual nature of the Creator.

**First and Second Coming**

Shakers believed that Jesus, born of a woman, the son of a Jewish carpenter, was the male manifestation of Christ and the first Christian Church. They also believed Mother Ann, daughter of an English blacksmith, was the female manifestation of Christ and the second Christian Church, which the Shakers believed themselves to be. She was seen as the Bride made ready for the Bridegroom, and in her, the promises of the Second Coming were fulfilled.

**Celibacy and Children**

Adam's sin was understood as sexual impurity; therefore, marriage was done away with. The four highest Shaker virtues were virgin purity; communalism; confession of sin—without which one could not become a Believer; and separation from the world. Shakers were celibate; procreation was forbidden after they joined the society (except for women who were already pregnant at admission).

Children were added to their communities through indenture, adoption, or conversion. Occasionally a foundling was anonymously left on a Shaker doorstep. They welcomed all, often taking in orphans and the homeless. For children, Shaker life was structured, safe, and predictable, with no shortage of adults who cared about their young charges.

When Shaker youngsters, girls and boys, reached the age of 21, they were free to leave or to remain with the Shakers. Unwilling to remain celibate, many chose to leave; today there are thousands of descendants of Shaker-raised seceders.

**Roles of Men and Women**

Shaker religion valued women and men equally in religious leadership. The church was hierarchical, and at each level women and men shared authority. This was reflective of the Shaker belief that God was both female and male. They believed men and women were equal in the sight of God, and should be treated equally on earth, too.

In their temporal labor, Shakers followed traditional gender work-related roles. Their homes were segregated by sex, as were women and men's work areas. Women worked indoors spinning, weaving, cooking, sewing, cleaning, washing, and making or packaging goods for sale. In good weather, groups of Shaker women were outdoors, gardening and gathering wild herbs for sale or home consumption. Men worked in the fields doing farm work and in their shops at crafts and trades. Shakers thus simultaneously valued women’s status in society and realized the importance and difficulty of women's work, not following traditional prejudices that would consider women a "weaker sex" simply to elevate the male, as it was unnecessary in their egalitarian social structure to do so. This also allowed the continuation of church leadership when there was a shortage of men.
Religious Communities - The Shakers

Worship

Shakers worshipped in meetinghouses painted white and without decorations. Pulpits and decorations were considered worldly things and therefore, were not used. In their worship meetings, Shakers marched, sang, danced, and sometimes turned, twitched, or shouted. Shakers developed precisely choreographed dances and orderly marches accompanied by symbolic gestures.

Communities

The Shakers created more than 20 Shaker communities in the United States. Women and men shared leadership of the Shaker communities. Thriving on the religious enthusiasm of the first and second Great Awakenings, the Shakers declared their messages on the belief of the Second Coming. The Shakers represent a small but important Utopian response to the gospel. Preaching in their communities knew no boundaries of gender, social class, or education.

Economics

The communality of the Believers was an economic success. All Shaker villages ran farms, using the latest scientific methods in agriculture. They raised most of their own food, so farming, and preserving the produce required to feed them through the winter, had to be priorities. Shakers ran a variety of businesses to support their communities. Many Shaker villages had their own tanneries, sold baskets, brushes, bonnets, brooms, fancy goods, furniture, and homespun fabric. Shakers were also known for their medicinal herbs, garden seeds, apple-sauce, and knitted garments.

Architecture and Furnishings

The Shakers' dedication to hard work and perfection has resulted in a unique range of architecture, furniture, and handicraft styles. They designed their furniture with care, believing that making something well was in itself, "an act of prayer." Before the late 19th century, they rarely fashioned items with elaborate details or extra decoration, but only made things for their intended uses. The ladder-back chair was a popular piece of furniture. Shaker craftsmen made most things out of pine or other inexpensive woods and hence their furniture was light in color and weight.

Education System

The Shaker educational system was advanced in comparison to public systems. The educational subjects included reading, spelling, oration, arithmetic, and manners. The boys would attend class during the winter and the girls in the summer. Parents outside of the community often took advantage of schooling that the Shaker villages provided. Parents would drop their child off at the village to be educated, only to return several years later to pick up the children.

Loss of Members and Modern Communities

Turnover was high; the group reached maximum size of about 5,000 full members in 1840, and/or 6,000 believers at the peak of the Shaker movement. There were only 12 Shaker communities left by 1920. The Shaker communities continued to lose members, partly through attrition, since believers did not give birth to children, and also due to economics; hand-made products by Shakers weren't as competitive as mass-produced products and individuals moved to the cities for better livelihoods. The only remaining active Shaker community in the United States is Sabbathday Lake Shaker Village in Maine, which as of 2012 had only three members.
Religious Societies - The Shakers
### Restoration/Religious Communities - The Latter Day Saints

<table>
<thead>
<tr>
<th>Time Period</th>
<th>Years</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td>- 1823 - The discovery of the golden plates.</td>
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<td>- 1827 - Joseph Smith Jr. marries Emma Hale.</td>
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<td></td>
<td></td>
<td>- 1827 - Joseph Smith Jr. recovers the golden plates and begins translating them with the help of Emma, Martin Harris, and Oliver Cowdery. Smith uses his seer stones (Urim and Thummim) to translate the text on the plates.</td>
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<td></td>
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<td>- 1830 - The <em>Book of Mormon</em> (Sometimes referred to the Another Testament of Jesus Christ) is published. The book’s narrative focuses on the writings of ancient prophets that migrated from ancient Jerusalem to the North American continent.</td>
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<td>- 1830 - The Church of Jesus Christ Latter Day Saints (LDS) is established in western New York.</td>
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<td>- 1831 - The church moves from New York to Kirkland, Ohio.</td>
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<td>- 1831 - The church establishes an outpost in Jackson County, Missouri.</td>
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<td>- 1833 - The LDS Church is expelled from Missouri after a violent clash with non-Mormons.</td>
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<td>- 1833 - The first Mormon Temple is built in Kirtland, Ohio.</td>
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<td>- 1836 - The Far West Settlement founded in Missouri.</td>
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<td>- 1838 - Mormons leave Kirtland due to a financial scandal.</td>
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<td>- 1838 - The governor of Missouri calls out 2,500 state militiamen to either “exterminate” or drive out the LDS church from Missouri. Smith and other members were put on trial for treason, but not convicted. The main body of the Mormons were then forced to sign over their property in Far West and Caldwell County in order to pay for the militia muster. They were then told to leave the state</td>
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<td>- 1839 - Swampland in Illinois is converted to the new Mormon settlement and is renamed to Nauvoo. Joseph Smith and other leaders are released from Missourian custody.</td>
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<td>- 1841 - Construction on the Nauvoo Temple begins.</td>
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<td>- 1841- 1844 - New practices are introduced including baptismal for the dead, rebaptism, plural marriages, and second anointing.</td>
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<td></td>
<td>- 1844 - Joseph Smith Jr. is arrested by Illinois authorities for declaring the Expositor a “public nuisance” and ordering the destruction of its printing press. While awaiting trial for treason, the jail where Smith, his brother, and several others were being held was stormed by a mob of about 200 men. Smith, his brother, and others were killed by the mob. Five were put on trial for the murder of Smith and his followers, all were acquitted.</td>
</tr>
<tr>
<td>Pioneer</td>
<td>1844-1896</td>
<td>- 1844 - The Succession Crisis of 1844 to determine who would be the next leader of the church:</td>
</tr>
<tr>
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<td></td>
<td>- Sidney Rigdon - Last remaining member of the highest executive council in the church.</td>
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<tr>
<td></td>
<td></td>
<td>- William Marks - Leader of the Presiding High Council of Nauvoo.</td>
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<tr>
<td></td>
<td></td>
<td>- Brigham Young - Leader of the Quorum of the Twelve Apostles</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- 1844 - Brigham Young elected as the next leader of the LDS church. Rigdon leaves the church to establish the Church of Jesus Christ of the Children of Zion.</td>
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<td>- 1845 - Illinois Legislature repeals the Nauvoo charter, dissolving the legal structure of the settlement.</td>
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<td>- 1845-1846 - Sometimes called the “Mormon War” between settlers in Nauvoo and non-Mormons in Illinois. Mormon leaders organize a truce in the conflict.</td>
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<td></td>
<td>- 1846 - 1869 - Mass migration from Missouri and Illinois to the Utah Territory (Often referred to as the Mormon Exodus). 70,000 people would travel to Utah along the Mormon Trail.</td>
</tr>
</tbody>
</table>
## Restoration/Religious Communities - The Latter Day Saints

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<td>1844-1896</td>
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</table>
  - 1857-1858 - The Utah War breaks out between the Mormon Militia and the United States Army - The conflict began when President replaced Brigham Young with Alfred Cumming as governor over the Utah Territory.  
  - 1878 - The United States Supreme Court, in *Reynolds v. United States*, decreed that "religious duty" to engage in plural marriage was not a valid defense to prosecutions for violating state laws against polygamy.  
  - 1890 - The U.S. Congress disincorporated the LDS church and seized most of its money and property.  
  - 1890 - The LDS Church suspended the practice of polygamy.  
  - 1896 - Utah becomes a state. |
Nauvoo, IL at the time of the exodus
The Utah War

"... one of the most fearful calamities that has befallen this country, from its inception to the present moment. I deprecate it as an intolerable evil. I am satisfied that the Executive has not had the information he ought to have had on this subject before making such a movement as he has directed to be made."

Texas Senator Sam Houston - 1858

"...this war is a war of the Administration; and I desire that the responsibility of it shall be on the Administration. I have no faith in their ability to conduct it; and I believe that before a year has passed over it will be evident to every citizen of the country that they have committed a great blunder…"

Pennsylvania Senator Simon Cameron - 1858

"PROCLAMATION ON THE REBELLION IN UTAH"

"...Now, therefore I, James Buchanan, President of the United States of America, have thought proper to issue this, my Proclamation, enjoining upon all public officers in the Territory of Utah to be diligent and faithful, to the full extent of the power, in the execution of the laws; commanding all citizens of the United States in the said Territory to aid and assist the officers in the performance of their duties; offering the inhabitants of Utah, who shall submit to the laws, a free pardon for seditions and treasons heretofore by them committed; warning those who shall persist, after notice of this proclamation, in the present rebellion against the United States, that they must expect no further leniency, but look to be rigorously dealt with according to their desserts; and declaring that the military forces now in Utah, and hereafter to be sent there, will not be withdrawn until the inhabitants of that Territory shall manifest a proper sense of the duty which they owe to this government”.

James Buchanan April 6, 1858.
Religious Societies - The Latter Day Saints
### Restoration/Religious Communities - The Latter Day Saints

<table>
<thead>
<tr>
<th>Number</th>
<th>Location</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>[3]</td>
<td>Harmony Township, Pennsylvania</td>
<td>(1827-1831) Translation of the Book of Plates until the Book of Mormon was published in 1830. Formation of the Church of Christ which would eventually become the Church of Jesus Christ of Latter Day Saints.</td>
</tr>
<tr>
<td>[4]</td>
<td>Kirtland, Ohio</td>
<td>(1831-1838) Decides to build the City of Zion in Independence, MO. Conflict occurred due to the resistance against the rapid growth of the Church. Smith raised about 200 men to combat the violence in Zion. Missouri legislature approves granting the new county of Caldwell for Mormon settlement. The first Mormon temple is built in Kirtland.</td>
</tr>
<tr>
<td>[5]</td>
<td>Independence, Missouri</td>
<td>(1838-1839) Mass migration of LDS members into Missouri causes the outbreak of violence. Clashes between the Mormons and Missouri State Troops commonly known as the Mormon Wars of 1838. By spring of 1839, a large majority of the Mormon community had left the state.</td>
</tr>
<tr>
<td>[6]</td>
<td>Nauvoo, Illinois</td>
<td>(1839-1846) Joseph Smith was murdered by a mob while waiting trial for treason. Brigham Young takes over leadership.</td>
</tr>
<tr>
<td>[7]</td>
<td>Salt Lake City, Utah</td>
<td>(1847-Now) Brigham Young leads the first settlers to Salt Lake City.</td>
</tr>
</tbody>
</table>
Effects of the Second Great Awakening

- Transcendentalism
- New Faiths in the U.S.
- Second Great Awakening
  - Antebellum Reform
    - Working Conditions
    - Women's Rights
    - Raising Children
    - Abolitionism
    - Temperance
    - Prison Reform
    - Expansion of Public Schools
    - Anti-Poverty
**ISSUES**

**UNSANITARY**

**LACK SAFETY STANDARDS & TRAINING**

**CHILD LABOR**

**FATALITY RATE**

**VERY LOW WAGES (NO SAVINGS, NO INVESTING, RENT ONLY)**

**LONG HOURS (~13 HRS DAILY)**

**FACED USUAL UNEMPLOYMENT DURING SLOW PERIODS**

**WOMEN, MEN, AND CHILDREN WORKED THE FACTORIES**

**UNEQUAL PAY FOR WOMEN, ESPECIALLY CHILDREN**

**NO COMPULSORY PUBLIC SCHOOL, KIDS WORKED**

**TRIANGLE FACTORY FIRE, 1911**

**HOMESTEAD MILL STRIKE MASSACRE, 1892**

---

**LEADERS**

**KNIGHTS OF LABOR**

**AMERICAN FEDERATION OF LABOR (AFL)**

**CONGRESS OF INDUSTRIAL ORGANIZATIONS (CIO)**

**AFL-CIO**

**US AIRLINE PILOTS ASSOCIATION**

**INTERNATIONAL ASSOCIATION OF MACHINISTS**

---

**LABOR REFORM MOVEMENT GREW OUT OF THE NEED TO SAFEGUARD AMERICAN FACTORY LABOR FROM EXPLOITATIVE PRACTICES. THIS MOVEMENT SUCCEEDED IN PROVIDING: A 10 HOUR THEN 8 HOUR WORK DAY, SAFETY TRAINING AND PROCEDURES, WORKMAN'S COMPENSATION, DISABILITY INSURANCE, BARGAINING RIGHTS, FAIRER AND MORE EQUAL PAY. WORKERS FORMED UNIONS TO DEMAND FAIRNESS, DIGNITY, AND RESPECT WITH THEIR INDUSTRIAL EMPLOYERS.**

---

**REFORM**
ISSUES

ALTHOUGH COUNTED AS CITIZENS, WOMEN DID NOT SHARE THE SAME RIGHTS AND PRIVILEGES AS MEN INCLUDING:

- THE RIGHT TO VOTE
- THE RIGHT TO OWN/HOLD PROPERTY (IN SOME STATES)
- THE ABILITY TO SIGN CONTRACTS
- THE RIGHT TO SERVE ON A JURY
- PROTECTION FROM ABUSE
- ATTENDING INSTITUTIONS OF HIGHER EDUCATION

LEADERS:
LUCRETIA MOTT
ELIZABETH Cady STANTON
SUSAN B. ANTHONY

REFORMS / CHANGES

INDIVIDUAL STATES (SUCH AS NEW YORK AND PENNSYLVANIA) BEGAN TO PASS LEGISLATION PROTECTING THE PROPERTY RIGHTS OF WOMEN.

FULL SUFFRAGE RIGHTS FOR WOMEN WOULD NOT OCCUR UNTIL THE 20TH CENTURY
**Issues**

- Excessive alcohol consumption
- Family disturbances
- Drinking on the job = unsafe!
- Crime and excessive consumption was related
- Churches discourage or forbid alcohol
- Guards regularly beat prisoners for minor infractions

**Leaders**

- Women, usually mothers
- American Temperance Society
- Anti-Saloon League
- Woman's Christian Temperance Union
- Pioneer Total Abstinence Association

Temperance grew out of the Second Awakening with an emphasis on family life and increased morality. Mothers, with a spiritual charge, felt they must defend the family from the excess drinking of the father. Mothers and churches came together to advocate for the reduction or elimination of alcohol. In 1920, this led to the ephemeral prohibition era.
Leaders:
William Lloyd Garrison
Frederick Douglass
Theodore Weld
Robert Pervis
Angelina and Sarah Grimké
Lucretia Mott
Harriet Tubman

Reforms / Changes
While abolitionists were able to bring the topic of slavery to the forefront, slavery itself did not end until after the Civil War with the 13th Amendment.

Issues
Slavery was considered an institution in the United States since the late 1690s.

Slavery was a divisive moral, political, and economic issue in the United States.
ISSUES

UNSANITARY, BAD FOOD
EXECUTED THIEVES AND ROBBERS
PRISONERS SHARE ONE LARGE ROOM
IMPRISONED DEBTORS WITH VIOLENT OFFENDERS
NO CHANCE, OR NO BELIEF IN REHABILITATION
GUARDS REGULARLY BEAT PRISONERS FOR MINOR INFRACTIONS
REPRESSIVE TREATMENT - STRICT SILENCE, NO SOCIAL OUTLETS, NO LEARNING, NO JOB TRAINING
GUARDS GAGGED, RESTRAINED, OR WHIPPED PRISONERS
PEONAGE
LITTLE OR NO MEDICAL HELP IF A PRISONER BECAME ILL

LEADERS

THOMAS MOTT OSBORNE
AMERICAN CORRECTIONAL ASSOCIATION
UNITED NATIONS STANDARD MINIMUM RULES FOR THE TREATMENT OF PRISONERS
BROWN V. PLATA

CHANGES CAME TO STATE AND FEDERAL PRISON SYSTEM BY SHIFTING THEIR FOCUS FROM PUNITIVE PUNISHMENT TO REHABILITATIVE PRACTICES AND UPHOLDING PRISONER WELFARE AND HEALTHCARE.

CHANGES ALSO INCLUDED THE ADDITION OF PROVIDING EDUCATIONAL OPPORTUNITIES TO PRISONERS, RECREATION, AND SOCIALIZATION.
ISSUES

DURING THE 1830S, NO STATE HAD A SYSTEM OF UNIVERSAL PUBLIC EDUCATION.

IN SOME REGIONS, MANY TEACHERS WERE ALMOST ILLITERATE.

IN THE WEST, WHERE THE POPULATION WASN'T AS CONCENTRATED, MANY CHILDREN HAD NO ACCESS TO SCHOOLS.

IN THE SOUTH, BLACKS WERE EXCLUDED FROM THE SCHOOL SYSTEM.

THE MAJORITY OF NATIVE AMERICANS WERE NOT ABLE TO RECEIVE AN EDUCATION, EITHER BY CIRCUMSTANCE OR BY CHOICE.

LEADERS:

HORACE MANN

REFORMS / CHANGES

CONNECTICUT AND RHODE ISLAND CREATED NEW EDUCATION SYSTEMS.

PENNSYLVANIA PASSED A LAW IN ORDER FOR STATE FUNDS TO SUPPORT UNIVERSAL EDUCATION.

ALL STATES BY THE 1850'S HAD TAX-SUPPORTED ELEMENTARY SCHOOLS.
ISSUES
Lack of food, shelter, healthcare, education
Lack medical or mental healthcare
Lack of opportunity to improve one's life
Lack of debt relief or assistance/advice
Economic & social inequity

SCAN AND WATCH LBJ ANNOUNCE HIS "WAR ON POVERTY"

LEADERS
Charitable Organizations
Millions of Churches
Salvation Army
Habitat for Humanity
Poor People's Economic Human Rights Campaign
Active & Service Oriented Citizens

INCREASED ADULT EDUCATION
Increased programs to enable people to become self-sufficient and wealth creators

Government and private services to address the medical, educational, shelter, food & clothing needs
Debt Relief

REFORM
**Issues**

With the Industrial Revolution in full swing, many children were used in the labor force, especially in the northern factories.

Children were accused of a crime were automatically placed on trial as an adult.

Children were often orphaned or traded to pay bills.

Now laws existed to prosecute for child abuse. (See the case of Mary Ellen and how her abuser was prosecuted was to use laws protecting animals from cruelty.)

**Leaders:**

Dorothea Dix

Charles Loring Brace

**Reforms / Changes**

1836 - Massachusetts creates the first state child labor law where children under 15 working in factories have to attend school for at least 3 months per year.

Massachusetts limits children to working 10 hours per day. Several states follow suit, but do not consistently enforce their laws.

The first juvenile court was established in 1899.

Legislation outlawing child labor and protecting the rights of the child did not occur nationally until the early 1900s.