Name ______________________________ Date ______________

CHAPTER 8
Section 1

GUIDED READING *Religion Sparks Reform*

A. As you read about reform movements, answer the questions below.

Late 1700s: New religious and philosophical movements emerge during the Second Great Awakening.

What ideas and practices did each of the following promote?
1. Revivalism
2. Unitarian movement
3. African Methodist Episcopal church
4. Transcendentalism

Mid-1800s: By this time, Americans from numerous religious and philosophical movements joined together to fight the social ills that were troubling the nation.

5. What did the movement to reform education accomplish?
6. What were the accomplishments of the movement to reform asylums and prisons?
7. What was the purpose of utopian communities?

B. On the back of this paper, briefly describe the relationship of each of the following to the reform movements of the 1880s.

Charles G. Finney **Ralph Waldo Emerson** **Henry David Thoreau**
Dorothea Dix **Brook Farm**

Name ______________________________ Date ______________

CHAPTER 8

Section 2

GUIDED READING *Slavery and Abolition*

A. As you read, fill out the chart below.

By the 1820s, slavery had once again become a hotly debated issue, even among those who opposed it.

Describe the plan of action for the abolition of slavery favored by each of the following abolitionists.		
1. William Lloyd Garrison	2. David Walker	3. Frederick Douglass

By the 1820s, most African Americans living in America had been born here. Their experiences varied widely, depending on where they lived and whether they were free.

Describe the lives of people in each of the following groups of African Americans.		
4. Rural slaves	5. Urban slaves	6. Free blacks

In 1831, Nat Turner led slaves in a bloody rebellion. A frightened and outraged South cracked down on African Americans, both slave and free.

7. What new restrictions were placed on African Americans?	8. What new arguments were made to support slavery?	9. What was done in Congress to prevent debate on slavery?

B. On the back of this paper, briefly explain each of the following:

emancipation **antebellum** **gag rule**

Name ____________________ Date ____________

CHAPTER 8
Section 3

GUIDED READING *Women and Reform*

A. As you read, fill out the chart below, summarizing the early developments and identifying the leaders of the women's rights movement.

Discriminated against at the 1840 World's Anti-Slavery Convention, Elizabeth Cady Stanton and Lucretia Mott vowed "to hold a convention . . . and form a society to advocate the rights of women."

1. In what ways were women's options limited in the early 19th century?

Despite such limitations, women participated in all the important reform movements of the 19th century.

Movement	Key Women	Efforts Made on Behalf of the Movement
2. Abolitionism		
3. Temperance		
4. Women's education		
5. Health reform for women		
6. Women's rights		

B. On the back of this paper, briefly identify or describe each of the following:

cult of domesticity **Sojourner Truth** **Seneca Falls convention**

Name ______________________ Date ______________

CHAPTER 8
Section 4

GUIDED READING *The Changing Workplace*

A. As you read about changes in the workplace, supply the missing causes or effects.

Causes	Effects
	1. The putting-out system declines and dies.
2. The Industrial Revolution sparks the rapid spread of factory production.	
3. The Industrial Revolution brings about the use of production processes dependent on new machines and interchangeable parts.	
	4. Young farm girls and women flock to Lowell and other mill towns.
	5. Workers strike at Lowell in 1834 and 1836.
6. The company threatens to recruit local women to fill strikers' jobs; strikers are criticized by the local press and clergy; strike leaders are fired.	
	7. Male artisans and unskilled workers also strike in the 1830s and 1840s.
8. Unskilled workers become easily replaceable by immigrants eager for work.	
9. Poor wages; poor working conditions; long work-days; ease of breaking strikes pointed to need for unity among laborers.	
10. The Supreme Court hands down its decision in *Commonwealth* v. *Hunt.*	

B. On the back of this paper, briefly describe the relationship among the following.

master **journeyman** **apprentice**

Name ______________________________ Date ______________

CHAPTER 8
Section 3

SKILLBUILDER PRACTICE *Identifying Problems*

Women faced many problems in the early 1800s, not the least of which was getting the public to accept the need for change. Read the passage, then complete the chart below. First, list three problems faced by the women; then say whether the problem was stated directly or implied by people's actions; finally, list clues that helped you identify each problem. (See Skillbuilder Handbook, p. 1038.)

The campaign for women's rights had less impact on the public than other reform issues did. The causes of temperance and school reform were much more popular, and abolitionism stirred up more people. Although they called for voting rights as early as 1848, women did not obtain the right to vote until 1920, 72 years later.

One reason for the slow progress toward women's rights was that small gains in a few places satisfied many women. For example, by the time of the Civil War, several states had given married women the right to own property. Women who otherwise might have worked for equal rights felt that progress had already been made and no more action was needed.

Another reason was the close association of women's rights to the abolition of slavery. In the first part of the 1800s, abolition was an unpopular movement in American society. Much of the general public scorned reform in both areas. Ironically, however, slavery was abolished 55 years before women were granted the right to vote.

The campaign for full equality for women also suffered as energy and attention were directed at temperance and educational reforms. Drunkenness contributed to a breakdown in family life and changes were needed in the ways children were educated in the country. Many women who might otherwise have worked on behalf of women's rights found that they could easily work for temperance and educational reforms and still be seen as taking care of their families, rather than as going against the popular ideal of women's place being in the home.

Problem	Directly stated or implied?	Clue words and phrases
1.		
2.		
3.		

Name ____________________ Date ____________

CHAPTER 8
Section 4

GEOGRAPHY APPLICATION: MOVEMENT

The Dramatic Rise of Immigration

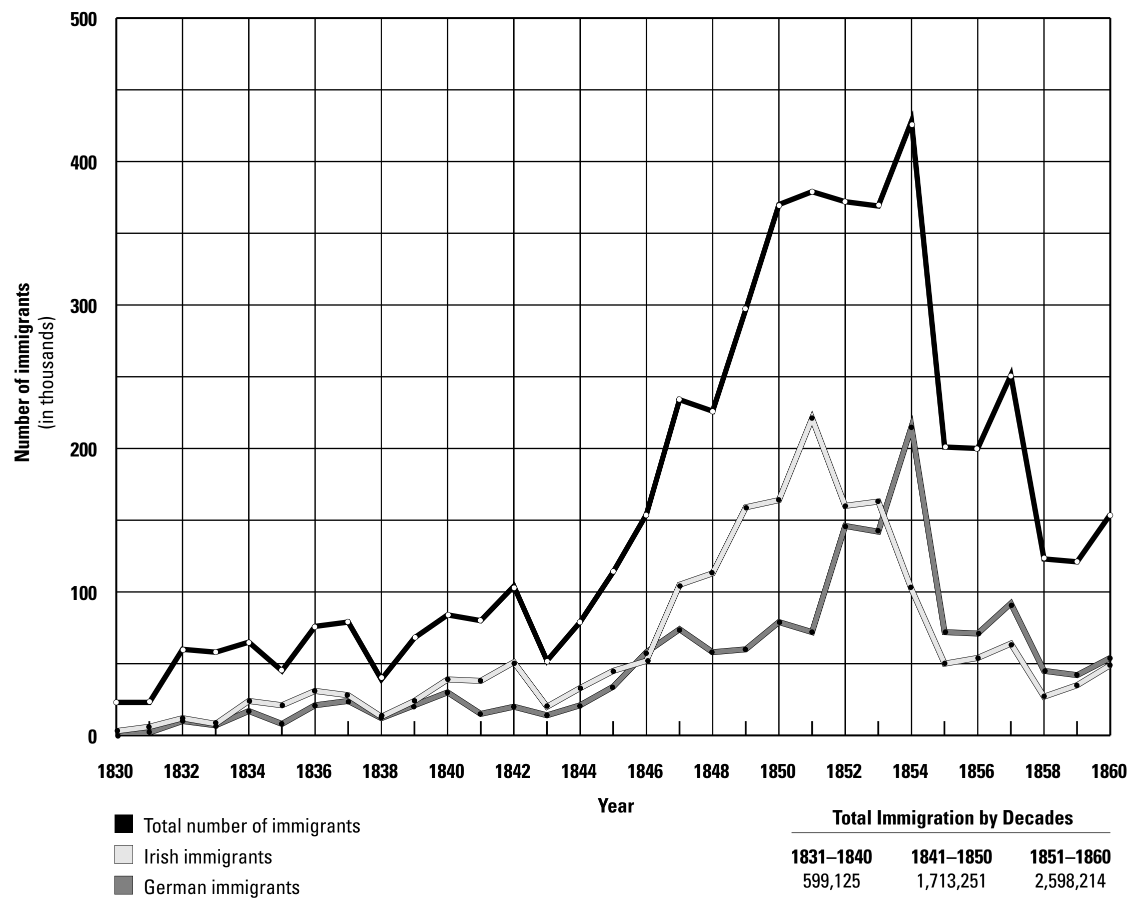
Directions: Read the paragraphs below and study the line graph carefully. Then answer the questions that follow.

It is estimated that between 1781 and 1820 about 250,000 people—excluding slaves—immigrated to the United States, an average of less than 63,000 a decade. Then, in the decade 1821–1830, that figure more than doubled, as nearly 144,000 immigrants arrived.

Immigration continued to increase dramatically during the 1830s, 1840s, and 1850s. Many Europeans, particularly people from Ireland and Germany, were driven to the United States by famine or political unrest and oppression.

German immigrants often came with enough money to be able to journey to western regions of the United States before settling down in a variety of professions. The Irish immigrants, though, often arrived poverty stricken and stayed in the larger port cities of the East Coast where they first landed. They more readily accepted low-wage work. Eventually, however, they became active in unions and sought to better their conditions

U.S. Immigration, 1830 –1860



Total Immigration by Decades

1831–1840	1841–1850	1851–1860
599,125	1,713,251	2,598,214

Interpreting Text and Visuals

1. Which year on the graph had the highest immigration total? ______________

   How many immigrants arrived in the United States that year? ______________

   Which group—German or Irish—contributed more to that total? ______________

2. About how many times larger was the immigration of the decade of 1831–1840 than that of the previous decade? ______________

   About how many times larger was the immigration of the decade of 1841–1850 than that of the previous decade? ______________

3. What was the total immigration up to 1830? ______________

   In which single year from 1831–1860 did immigration almost equal the total of all immigration up to 1830? ______________

   What single year surpassed that total? ______________

4. Prior to 1854, what is the only year that German immigration surpassed that of the Irish?

   ____

5. How did the immigration total for the decade of 1851–1860 compare with the decades of 1831–1840 and 1841–1850? ______________

6. How did the German immigrants differ from the Irish immigrants before and after arriving in the United States? ______________

   ____

   ____

   ____

   ____

7. Look carefully at the line graph. What years would you estimate were the major years of the deadly potato famine in Ireland? ______________

   What were most likely the years of major turmoil in Germany? ______________

Name ______________________ Date ______________

CHAPTER 8

Section 1

PRIMARY SOURCE

from Dorothea Dix's Plea on Behalf of the Mentally Ill

In March 1841 Dorothea Dix visited a Massachusetts jail where she found mentally ill people being kept in a frigid cell. Appalled by these conditions, Dix further investigated asylums, jails, and almshouses throughout the state. In 1843, she submitted a report to the legislature—an excerpt of which is reprinted here.

I come to present the strong claims of suffering humanity. I come to place before the Legislature of Massachusetts the condition of the miserable, the desolate, the outcast. I come as the advocate of helpless, forgotten, insane, and idiotic men and women; of beings sunk to a condition from which the most unconcerned would start with real horror; of beings wretched in our prisons, and more wretched in our almshouses. . . .

In illustration of my subject, I offer the following extracts from my Note-book and Journal:—

Springfield. In the jail, one lunatic woman, furiously mad, a State pauper, improperly situated, both in regard to the prisoners, the keepers, and herself. . . .

Lincoln. A woman in a cage. *Medford.* One idiotic subject chained, and one in a close stall for seventeen years. *Pepperell.* One often doubly chained, hand and foot; another violent; several peaceable now. *Brookfield.* One man caged, comfortable. *Granville.* One often closely confined; now losing the use of his limbs from want of exercise. *Charlemont.* One man caged. *Savoy.* One man caged. *Lenox.* Two in the jail, against whose unfit condition there the jailer protests. . . .

Danvers. November. Visited the almshouse. A large building, much out of repair. Understand a new one is in contemplation. Here are from fifty-six to sixty inmates, one idiotic, three insane; one of the latter in close confinement at all times.

Long before reaching the house, wild shouts, snatches of rude songs, imprecations and obscene language, fell upon the ear, proceeding from the occupant of a low building, rather remote from the principal building to which my course was directed. Found the mistress, and was conducted to the place which was called "the home" of the *forlorn* maniac, a young woman, exhibiting a condition of neglect and misery blotting out the faintest idea of comfort, and outraging every sentiment of decency. She had been, I learnt, "a respectable person, industrious and worthy. Disappointments and trials shook her mind, and, finally, laid prostrate reason and self-control. She became a maniac for life. She had been at Worcester Hospital for a considerable time, and had been returned as incurable." The mistress told me she understood that, "while there, she was comfortable and decent." Alas, what a change was here exhibited! She had passed from one degree of violence to another, in swift progress. There she stood, clinging to or beating upon the bars of her caged apartment, the contracted size of which afforded space only for increasing accumulations of filth, a *foul* spectacle. There she stood with naked arms and dishevelled hair, the unwashed frame invested with fragments of unclean garments, the air so extremely offensive, though ventilation was afforded on all sides save one, that it was not possible to remain beyond a few moments without retreating for recovery to the outward air. Irritation of body, produced by utter filth and exposure, incited her to the horrid process of tearing off her skin by inches. Her face, neck, and person were thus disfigured to hideousness. She held up a fragment just rent off. To my exclamation of horror, the mistress replied: "Oh, we can't help it. Half the skin is off sometimes. . . ."

Gentlemen, I commit you to this sacred cause. Your action upon this subject will affect the present and future condition of hundreds and of thousands. In this legislation, as in all things, may you exercise that "wisdom which is the breath of the power of God."

from Dorothea Dix, "Memorial to the Legislature of Massachusetts," *Old South Leaflet,* No. 148 (Boston: Old South Meetinghouse, 1843).

Discussion Questions

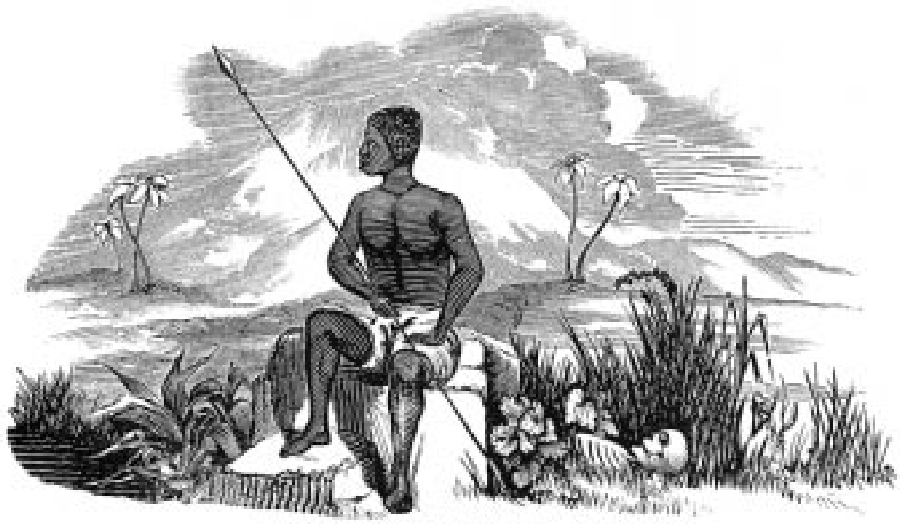
1. According to Dix's report, how were the mentally ill forced to live?
2. Why do you think Dix took her findings to the Massachusetts Legislature?
3. Do you think the examples of abuse drawn from Dix's notebook and journal strengthened or weakened her case? Explain your response.

Name ______________________ Date ______________

CHAPTER 8
Section 2

PRIMARY SOURCE # Propaganda Images

***Proslavery advocates used the Bible to defend slavery and promoted the idea that enslaved Africans had an improved standard of living. To find out how proslavery advocates illustrated the benefits of slavery, study the following before-and-after pictures from a proslavery pamphlet entitled* Bible Defense of Slavery.**



THE NEGRO IN HIS OWN COUNTRY.

THE NEGRO IN AMERICA.

Courtesy of the Chicago Historical Society

Discussion Questions

1. According to the "before" picture, what were the drawbacks of living in Africa?
2. What were the benefits of slavery according to the "after" picture?
3. What before-and-after images do you think a 19th-century abolitionist could have used to counteract the arguments of proslavery advocates and to illustrate the horrors of slavery?

Name ________________________________ Date ____________

CHAPTER 8

Section 2

PRIMARY SOURCE *from Appeal to the Christian Women of the South*

Angelina Grimké Weld (1805–1879), the daughter of a wealthy South Carolina slaveholder, was an avid abolitionist. As you read this excerpt from an antislavery pamphlet that Weld wrote, think about why she aims her appeal at Southern women.

It is because I feel a deep and tender interest in your present and eternal welfare that I am willing thus publicly to address you. Some of you have loved me as a relative, and some have felt bound to me in Christian sympathy, and Gospel fellowship; and even when compelled by a strong sense of duty, to break those outward bonds of union which bound us together as members of the same community, and members of the same religious denomination, you were generous enough to give me credit, for sincerity as a Christian, though you believed I had been most strangely deceived. I thanked you then for your kindness, and I ask you now, for the sake of former confidence, and former friendship, to read the following pages in the spirit of calm investigation and fervent prayer. It is because you have known me, that I write thus unto you. . . .

I appeal to you, my friends, as mothers; Are you willing to enslave *your* children? You start back with horror and indignation at such a question. But why, if slavery is *no wrong* to those upon whom it is imposed? why, if as has often been said, slaves are happier than their masters, free from the cares and perplexities of providing for themselves and their families? why not place *your children* in the way of being supported without your having the trouble to provide for them, or they for themselves? Do you not perceive that as soon as this golden rule of action is applied to *yourselves* that you involuntarily shrink from the test; as soon as your actions are weighed in this balance of the sanctuary that *you are found wanting?* Try yourselves by another of the Divine precepts, "Thou shalt love thy neighbor as thyself." Can we love a man *as* we love *ourselves* if we do, and continue to do unto him, what we would not wish any one to do to us?. . .

But perhaps you will be ready to query, why appeal to *women* on this subject? We do not make the laws which perpetuate slavery. *No* legislative power is vested in *us; we* can do nothing to overthrow the system, even if we wished to do so. To this I reply, I know you do not make the laws, but I also know that *you are the wives and mothers, the sisters and daughters of those who do;* and if you really suppose *you* can do nothing to overthrow slavery, you are greatly mistaken. You can do much in every way: four things I will name. 1st. You can read on this subject. 2d. You can pray over this subject. 3d. You can speak on this subject. 4th. You can *act* on this subject. . . .

The women of the South can overthrow this horrible system of oppression and cruelty, licentiousness and wrong. Such appeals to your legislatures would be irresistible, for there is something in the heart of man which *will bend under moral suasion.* There is a swift witness for truth in his bosom, which *will respond to truth* when it is uttered with calmness and dignity. If you could obtain but six signatures to such a petition in only one state, I would say, send up that petition, and be not in the least discouraged by the scoffs and jeers of the heartless, or the resolution of the house to lay it on the table. It will be a great thing if the subject can be introduced into your legislatures in any way, even by *women,* and *they* will be the most likely to introduce it there in the best possible manner, as a matter of *morals and religion,* not of expediency or politics. . . .

from Angelina Grimké Weld, "Appeal to the Christian Women of the South" (New York, 1836). Reprinted in Gail Parker, ed., *The Oven Birds: American Women on Womanhood, 1820–1920* (New York: Anchor Books, 1972), 105–143.

Research Options

1. Find out more about Angelina Grimké Weld. Then write a biographical sketch and share it with classmates.
2. Weld published a pamphlet addressed to Southern women to promote the cause of abolition. Research other methods that abolitionists used to fight against slavery. Then compare these methods with methods used by political activists today.

Name ______________________ Date ______________

CHAPTER 8

Section 3

PRIMARY SOURCE *from* The Seneca Falls "Declaration of Sentiments"

At the first women's rights convention, Elizabeth Cady Stanton and Lucretia Mott issued this statement modeled on the Declaration of Independence. What grievances did the women express in this portion of their Declaration?

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

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. . . .

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 never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

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

He has taken away 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.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women—the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single, and the owner of property, has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her. . . .

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect and to make her willing to lead a dependent and abject life.

Now, in view of this entire disenfranchisement of one-half the people of this country, their social and religious degradation—in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States. . . .

from Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joslyn Gage, eds., *History of Woman Suffrage,* Vol. I (1881).

Activity Options

1. Working with a partner, analyze the declaration and list the rights women have gained since 1848.
2. Write a paragraph in which you compare the purpose and language of the "Declaration of Sentiments" and the Declaration of Independence.

Name ______________________ Date ______________

CHAPTER 8

Section 2

LITERATURE SELECTION *from* *The Confessions of Nat Turner* by William Styron

Nat Turner believed he had a divine mission to rise up against whites. As you read this excerpt from Styron's Pulitzer Prize-winning novel, notice how Turner feels before the rebellion begins.

We were ready. I knew that the exodus of many of the Baptists of the county to their camp meeting down in Carolina would commence on Thursday the eighteenth of August, and they would not return until the following Wednesday. And so for close on to a week Southampton would be deprived of a large portion of its white population, and the armed enemy would be considerably fewer both in Jerusalem and the outlying countryside. I hit upon Sunday night as the time to begin my assault, largely on the advice of Nelson, who pointed out with his usual shrewdness that Sunday nights were habitually the nights when Negroes went hunting for coon or possum, at least during the leisurely month of August; those evenings always resounded until dawn with a great commotion in the woods—hoots and shouts and the yapping of dogs—and so our own disturbance would be less likely to attract notice. Furthermore, it would be simply easier to assemble on Sunday, normally the Negroes' free day. Seizing an early advantage by slaying all at Travis's, equipping ourselves with his several guns and two horses, we should then be able to proceed along the lower loop of the great "S" I had laid out on the map and (after invading the properties in between and slaughtering all therein) arrive sometime the next day at the middle of the "S" and thus at what I had long since termed my "early objective"—Mrs. Whitehead's home with its rich store of horses, guns, and ammunition. I would have by then a goodly body of troops. Including the Negroes I had "spotted" at the intervening houses (plus two of Miss Caty's boys, Tom and Andrew; them I had easily recruited during my final stay), I calculated that upon leaving Mrs. Whitehead's our force should number more than a score, apart from another four or five whom out of instinct I had not trusted enough to take into my earliest confidence but who I expected would join us when we appeared. Provided that we took the most extreme care to prevent anyone from escaping and raising an alarm, we should be able to sweep the rest of the country and arrive, triumphant, in Jerusalem by noon of the second day, our force swollen into the many hundreds.

Late that Sunday morning my four inmost followers gathered themselves for a final barbecue in the dense woodland ravine beyond my sanctuary. At the last moment, the night before, I had sent Hark up the road to the Reese farm with instructions for him to tell one of the Reese Negroes, Jack, to join the barbecue and so become a member of our initial striking force. I had felt the need for a strong arm to augment our first blow, and Jack fitted the requisite details—weighing well over two hundred pounds and by luck boiling at a high pitch of resentment and wrath: only one week before, Jack's woman, a butter-skinned, almond-eyed beauty, had been sold to a Tennessee trader. . . .

After Nelson had gone back through the trees, leaving me to chew on a piece of pork they have saved for me from their feast, a mood of anxiety began to steal over me, announcing itself with a faint numbness in my extremities, an urgent heartbeat, pain all around the bottom of my stomach. I started to sweat, and I laid the joint of pork aside, uneaten. I had many times prayed to the Lord to spare me this fear, but now it was plain that, unheeding, He was going to allow me to suffer anyway this griping sickness, this clammy apprehension. The waning summer day was humid and still. I could hear nothing except for the gnats' feverish insensate humming around my ears and a muffled snatch of talk from the Negroes in the ravine. I wondered suddenly if the Lord had also

We should be able to sweep the rest of the country and arrive, triumphant, in Jerusalem by noon of the second day, our force swollen into the many hundreds.

permitted Saul and Gideon and David to endure this fear before their day of warfare: did they too know this demoralizing terror, this tremor in the bones, this whiff of imminent, hovering death? Did they too taste the mouth go dry at the thought of the coming slaughter, sense a shiver of despair fly through their restless flesh as they conjured up images of bloodied heads and limbs, gouged-out eyes, the strangled faces of men they had known, enemy and friend, jaws agape in yawns of eternal slumber? Did Saul and Gideon and David, armed and waiting on the eve of the battle, feel their blood change to water in everlasting fright and then long to sheath their swords and turn their backs upon the strife? For an instant panic seized me. I arose as if to flee headlong through the pines, to find some refuge in the distant woods where I would be hid forever beyond the affairs of God and men. *Cease the war, cease the war,* my heart howled. *Run, run,* cried my soul. At that moment my fear was so great that I felt that I was even beyond reach or counsel of the Lord. Then from the ravine I heard Hark's laugh, and my terror subsided. I was trembling like a willow branch. I sat down on the ground and addressed myself to further prayer and contemplation as the shades of evening drew glimmering in . . .

An hour or so after nightfall—at around ten o'clock—I rejoined my men in the ravine. A full moon had risen to the east, something I had anticipated for months and was in keeping with my plans. Since I was confident that we would be on the offensive throughout all the first night (and with good fortune the second night too), the moon would favor us rather than the enemy. For added illumination I had torches made of lightwood stakes and rags soaked in a gallon cask of camphene—turpentine mixed with grain alcohol—that Hark had stolen from the wheel shop. These torches would be used indoors and with care on the march, whenever the moonlight failed us. Our initial weapons were few and simple: three broadaxes and two hatchets, all carefully honed on Travis's grindstone. As I made it clear to Nelson, for purposes of stealth and surprise I wished to avoid gunfire at least until the first daylight, when our assault would have gained a safe momentum. As for the rest of the weapons—guns and swords—the houses along the way would keep us supplied until we reached Mrs. Whitehead's and her gun room, a veritable arsenal. Our enemy had supplied us with all the instruments of his own destruction: now in the ravine Sam lit one torch with a lucifer match from a handful he had stolen from Nathaniel Francis. A ruddy light washed across the grave black faces of the men, flickered out at my command as I raised my hand and pronounced a final word of damnation upon the enemy: *"Let the angel of the Lord chase them, let them be as chaff before the wind."* Then in the moonlight their faces receded into shadow and I said: "All right. Now. We commence the battle."

Then in the moonlight their faces receded into shadow and I said: "All right. Now. We commence the battle."

In silence and in single file—Nelson leading, I close at his heels—we came out of the woods and into the cotton patch behind Travis's wheel shop. One of the men coughed in the darkness behind me and at that instant two of Travis's cur dogs set up a yapping and howling in the barnyard. I whispered for quiet and we stood stock-still. Then (having foreseen this too) I motioned for Hark to go ahead before us and hush up the dogs: he was on good terms with them and could put them at ease. We waited as Hark stalked across the moonlit field and into the barnyard, waited until the dogs gave a friendly whimper and fell silent. The moon in an opalescent hush came down like dust, like dim daylight, exfoliating from the shop and the barn and sheds elongated shadows—black sharp silhouettes of gable, cornice, roofbeam, door. It was hot and still. There was no sound from the woods save for the katydids' high-pitched *cheercheer-cheercheer* and the peeping of crickets among the weeds. In the flat blazing yellow of the moonlight Travis's house slumbered, dark within and still as the halls of death. Nelson suddenly laid a hand on my arm and whispered: *"Look dar."* Then I saw Hark's huge outline detach itself from the shadow of the barn, and still another, angular and tall: this would be Austin, the last member to join my striking force. Twenty-five or so, he had nothing against his present owner, Henry Bryant, who had treated him amiably, but felt nothing for him either and had sworn that he would gladly kill him. He had, however, once gotten into a vicious fight with Sam over a yellow girl in Jerusalem and I only hoped that their enmity would not flare up now again.

I signaled for the other men to follow me and we proceeded in Indian file across the cotton patch, clambered quietly over a stile, and met Hark and Austin in the lee of the wheel shop, out of sight of the house. We were now eight. As I gave my keys to Nelson and whispered instructions to him and Sam, I could hear Travis's hogs grunting sleepily in their pen. Now while Sam and Nelson stole into the shop for a ladder, I told Austin to go to the stable and saddle up Travis's horses, bidding him to work as silently as he could. He was a tall, lanky field hand with a mean black skull-shaped face, agile and quick despite his height, and very powerful. On the way over through the woods from Bryant's his horse had flushed a skunk and he stank to heaven. No sooner had he gone off to the stable than Sam and Nelson returned with the ladder. I joined them in walking across the yard to the side of the house while the other four moved noiselessly ahead in front of us to their station in the shrubbery around the front porch. The skunk stench lingered, hot in the nostrils. The two cur dogs ambled along with us beneath the ladder; their bony flanks were outlined in sharp moonlit relief, and one dragged a game leg. A faint breeze sprang up and the skunk odor was obliterated. The air was filled with the rank fragrance of mimosa. I caught my breath for an instant, thinking of the time so long ago when I had played with a boy named Wash in a mimosa-sweet glade at Turner's Mill. The brief reverie burst like splintered glass. I heard the ladder make a faint *taptapping* as they set it against the side of the house and quickly I tested it for balance, gripping it tight by a chest-high rung, then without a word began my climb up the side of the house, past the newly whitewashed clapboard timbers that hurt my eyes in a calcimine lunar glare. Even as I reached the open upper hallway window with its fluttering curtains I heard from the main bedroom a stertorous rasping sound, deep-throated, half-strangled, and recognized it as Travis's snore. (I remembered Miss Sarah's "Land sakes alive, Mister Joe does make a racket but you jus' do learn to live with it after a bit.") I heaved myself silently over the sill into the dark hallway, into the very bosom of the cavernous snoring noise that muffled the sound of my feet as they struck the creaking floor. I was all aslime with sweat beneath my shirt, my mouth had the dry bitter taste of a walnut shell. It's not I who's doing this, I thought abruptly, it is someone else. I tried to spit but my tongue scraped at the roof of my mouth as if against plaster or sand. I found the stairs.

It's not I who's doing this, I thought abruptly, it is someone else.

Down on the first floor at the foot of the stairs I lit a candle with a lucifer match, meeting as I did the black wonder-struck face of the servant boy Moses, who had been aroused from his tiny cupboard beneath the stairway by the sound of my feet. His eyes rolled white with alarm. He was stark naked. "What you doin', Nat?" he whispered.

"Just never you mind," I whispered in return. "Go back to sleep."

"What time hit?" he whined.

"Hush up," I replied. "Go to bed."

I removed two rifles and a sword from their rack at my elbow and then crossed to the front door, where I unhooked the inside latch and let the others enter, one by one, from the front porch. Will was last. I put a restraining hand against his chest. "You stay here at the door," I told him, "Be on the lookout if anybody comes. Or tries to get out this way." Then I turned to the others and said in a low voice: "Nelson and Hark and Jack up to the attic and at them two boys. Sam and Henry stay with me." The six of us mounted the stairs.

Discussion Questions

1. In your own words, describe Nat Turner's plan to attack whites in Southampton County.
2. What emotions does Turner have before the slaves' revolt?
3. Why do you think Turner compares himself to the Biblical heroes Saul, Gideon, and David?
4. Based on your reading of this excerpt, what different elements do you think led to the initial success of Turner's rebellion?

Name ______________________________ Date ______________

CHAPTER 8

Section 2

AMERICAN LIVES

Frederick Douglass

Advocate of Freedom and Equality

"We solemnly dedicate the North Star to the cause of our long oppressed and plundered fellow countrymen. . . . It shall fearlessly assert your rights, faithfully proclaim your wrongs, and earnestly demand for you instant and even-handed justice. Giving no quarter to slavery at the South, it will hold no truce with oppressors at the North."—Frederick Douglass, first edition of the* North Star *(1847)

Born into slavery, Frederick Douglass became an eloquent advocate for African-Americans' rights. Determined to end slavery, he was equally devoted to winning full equality for blacks.

As a child, Douglass (1817–1895) was sent to Baltimore to become a house slave. Unusually for the time, his mistress taught him to read and write. Soon he was back on the plantation as a field hand. He led six others in an attempt to escape, but they were captured. Back in Baltimore, he began to work on ships, where he met a free black sailor. Borrowing the sailor's papers, Douglass escaped by train to the north in 1838. Reflecting later on his escape, Douglass wrote that he "had been . . . dragging a heavy chain which no strength of mine could break. . . . [now the] chains were broken, and the victory brought me unspeakable joy." Named Frederick Bailey when born, he took the name Frederick Douglass on gaining his freedom.

He married and settled in Massachusetts. In 1841, Douglass went to a meeting of the Massachusetts Anti-Slavery Society. While speaking to a crowd of African Americans outside the hall, he was invited inside to address the society. His new career was born. He began to speak across the North in the abolitionist crusade. A listener wrote that he wrote "with the power of a mighty intellect" and used an ability to act and "a voice of terrific power" to move his audience.

Some critics doubted his story that he had escaped slavery, and Douglass decided to write his autobiography. Friends warned against it: to publish his story would invite arrest as a fugitive slave. Douglass did so anyway, and in 1845 the *Narrative of the Life of Frederick Douglass* was issued. He prudently left the country for the British Isles, where he lived for two years speaking and writing on behalf of abolition. Douglass thrived in British society, where he was treated as an equal.

He returned to the United States with enough money to buy his freedom, ending the threat of arrest. He returned, too, with a determination to win not just the abolition of slavery, but full social equality for African Americans. He began editing and publishing a new journal, the *North Star,* and in its first edition declared his twin goals: ending slavery and ending discrimination against blacks. He vowed to describe the evils of slavery in the South and injustice in the North.

In the next decades, Douglass threw himself into achieving these goals. He lectured, wrote, lobbied, and argued, urging abolition and equality. When the Civil War broke out, he pushed Abraham Lincoln to declare the ending of slavery an aim of the war. He campaigned for the use of African-American troops and enlisted two of his sons in the Massachusetts 54th, the first unit of black soldiers.

When the North won the war, Douglass joined the chorus of abolitionists who protested President Andrew Johnson's easy plan for Reconstruction. He called the first new Southern state governments—led by former Confederates—"illegitimate, one-sided . . . shams" and urged that the Southern states be required to create new governments. He demanded giving African Americans the right to vote. Years later, Douglass commented on why Reconstruction had failed: "When you turned us loose, you gave us no acres. You turned us loose to the sky, to the storms, to the whirlwind, and, worst of all, you turned us loose to the wrath of our infuriated masters."

Questions

1. Why was it unusual that Douglass was taught to read and write?
2. What made Douglass a particularly effective writer and speaker for the cause of abolition?
3. Rephrase Douglass's comments on why Reconstruction failed

Name ______________________________ Date ______________

CHAPTER 8

Section 3

AMERICAN LIVES

Elizabeth Cady Stanton

Pioneer for Women's Rights

"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." —Elizabeth Cady Stanton, The Seneca Falls "Declaration of Sentiments" (1848)

That women suffered as second-class citizens became clear to Elizabeth Cady as a girl. She listened as married women told her father, a lawyer, how the law denied them property rights or rights over their children. She suffered more directly when she was 11 and her brother died. "Oh, my daughter," her father lamented, "I wish you were a boy!" She combined her sense of women's oppression with her education, unusually strong for a woman of her time, to become a tireless advocate of women's rights.

In her twenties, Elizabeth Cady (1815–1902) attended abolitionist meetings, where she met Henry Stanton, a reformer. She married him in 1840, refusing to vow to "obey" her husband. Some years later, she made known that she would rather not be called "Mrs. Henry Stanton"; Elizabeth Cady Stanton was preferable.

Immediately after the wedding, the Stantons attended a world meeting of abolitionists. A fight arose when some women abolitionists were denied the right to speak. Stanton and Lucretia Mott vowed to hold a meeting to promote women's rights. It took eight years to happen. Meanwhile, Stanton worked for abolition and for reforms to state laws affecting women. Partly through her efforts, New York's legislature gave married women the right to own property.

In 1848, the first women's rights convention was held at Seneca Falls, New York. Stanton drafted a "Declaration of Sentiments" modeled on the Declaration of Independence and making the case that women were oppressed and exploited. "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," she wrote. At her insistence—and over Mott's objections—the convention demanded the right to vote for women. Aided by a persuasive speech from Frederick Douglass, the resolution passed.

For the next 54 years, Stanton wrote, lectured, and campaigned for women's rights. For many of those years, she worked closely with Susan B. Anthony, an ideal partner. Stanton—who had charm and eloquence—was the writer and speaker. Anthony—who had administrative ability—was the organizer. Stanton was the more radical. She kept the demand for suffrage at the forefront. She also pushed for easier divorce laws, arguing that drunkenness should be grounds for divorce. She criticized organized religion for aiding in suppressing women. She worked with little rest. For more than a decade, she lectured eight months every year. She served for 21 years as president of the National Woman Suffrage Association, and each year staged the annual convention for women's rights.

Stanton achieved some successes. When invited, she made a speech to the New York assembly urging it to give married women the rights to their earnings and to guardianship of their children. In 1860, such a law was passed. In the debate over the Fifteenth Amendment, Stanton demanded that women, as well as African Americans, be given suffrage. She lost that battle, and a proposed Sixteenth Amendment extending the vote to women failed ratification. In 1878, Stanton again persuaded a senator to introduce a woman's suffrage amendment. It was introduced in every session of Congress until it finally passed in 1919 and was ratified the next year—18 years after Stanton's death.

Questions

1. What common practices did Stanton break in her marriage?
2. Why would Stanton model her 1848 Declaration on the Declaration of Independence?
3. What are some of the women's issues Stanton fought for besides the right to vote?

Name ______________________ Date ______________

CHAPTER 8 Project

LIVING HISTORY *Creating a Pictorial Essay*

CHOOSING IMAGES A pictorial essay is a combination of images and captions that can be very powerful in expressing a point of view. In order to expose an injustice visually, you need forceful images that create a strong impact on the viewer. You also want to present a complete picture of the injustice—its causes, its effects, its seriousness, etc.—so you need images that show different aspects of the situation.

Look for striking visual images in a variety of sources—books, newspapers, magazines, the Internet. You might also take your own photos. Use the chart like the one below to help you classify and ultimately choose your images.

Title of image	Source	Aspect of injustice	Impact	
			Strong	Weak

ORGANIZING YOUR IMAGES The organization of your images is an important way to reinforce your message. Here are some tips:

- Carefully choose your first and last images for the overall impact they make and the strong message they convey.
- Consider whether you want to organize your images in chronological order (for example, to show the problem worsening over time), in contrasting situations (to show justice and injustice being done), in comparable situations (to show the same injustice locally, nationally, or around the world), or in some other way.

WRITING CAPTIONS You will need to write captions for your images to explain how each image exposes the injustice you're trying to reform. Here are some questions to ask yourself:

- Is your message strong and clear? (Your audience should see exactly what problem you're indentifying as an injustice.)
- Do all your images work together to illustrate the injustice?
- Do your captions and images communicate an urgent need for reform?

Name ______________________________ Date ______________

CHAPTER 8 Project

LIVING HISTORY

Standards for Evaluating a Pictorial Essay

IDEAS AND CONTENT	Exceptional	Acceptable	Poor
1. Maintains focus on a single injustice			
2. Includes a thorough coverage of the injustice			
3. Contains a clear, strong message about that injustice			
4. Includes forceful images that support the message			
5. Reinforces the message through the organization of images			
INDIVIDUAL PERFORMANCE			
6. Shows sound judgment in choice of images			
7. Reveals a thorough understanding of the injustice			
8. Demonstrates sincere attitude and consistent effort			

Comments ______________________________

____

____

____

Overall rating ______________________________