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American Passages

**A History of
the United States**

Volume Two

Ayers Gould
Oshinsk Soderlund

AMERICAN PASSAGES

A HISTORY OF THE UNITED STATES

EDWARD L. AYERS

University of Virginia

LEWIS L. GOULD

University of Texas at Austin

DAVID M. OSHINSKY

Rutgers University

JEAN R. SODERLUND

Lehigh University

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ABOUT THE AUTHORS



EDWARD L. AYERS Edward Ayers is the Hugh P. Kelly Professor of History at the University of Virginia. He was educated at the University of Tennessee and Yale University, where he received his Ph.D. in American Studies. He has written and edited five books. *The Promise of the New South: Life After Reconstruction* (1992) won prizes for the best book on the history of American race relations and on the history of the American South. It was a finalist for both the National Book Award and the Pulitzer Prize. He is the co-editor of *The Oxford Book of the American South* (1997) and *All Over the Map: Rethinking American Regions* (1996). Ayers has won a number of teaching awards, including the Outstanding Faculty Award from the State Council of Higher Education and the Distinguished Young Teacher Award from the Alumni Board of Trustees.

Ayers' current work is "The Valley of the Shadow: Two Communities in the American Civil War." The World Wide Web version of the project has been ranked as one of the top forty education sites in the world by the *Encyclopedia Britannica* and named as the best Civil War site by Yahoo! Ayers is Executive Director of the Center for Digital History, an institute at the University of Virginia dedicated to crafting and teaching history in new media. Ayers is the author of Chapters 9–15.



LEWIS L. GOULD Lewis Gould is the Eugene C. Barker Centennial Professor Emeritus at the University of Texas at Austin. After receiving his Ph.D. from Yale University, he began a teaching career in which he had more than ten thousand students. He was recognized for outstanding undergraduate teaching in large lecture sections of the American History survey and for his excellent graduate teaching. He remains active in teaching correspondence and distance learning courses at The University of Texas at Austin in Texas History, Women's History, and American Diplomatic History.

Gould is a nationally recognized authority on First Ladies and the presidency. His comments have appeared in numerous press accounts about presidential wives, including *The New York Times*, *The Washington Post*, and *The Los Angeles Times*. He has appeared on C-Span, The CBS Morning News, Nightline, the ABC Evening News, and a large number of nationally syndicated radio programs. He also participated in the PBS program on Lyndon Johnson and the A&E biography of Lady Bird Johnson. Among his important publications are *American First Ladies: Their Lives and Their Legacy* (1996); *1968: The Election That Changed America* (1993); *The Presidency of Theodore Roosevelt* (1991); *Lady Bird Johnson and the Environment* (1988); and *The Presidency of William McKinley* (1980). Gould is the author of Chapters 16–24, 31, and 32.



DAVID M. OSHINSKY David Oshinsky received his undergraduate degree from Cornell University and his doctorate from Brandeis. He has taught history for the past 26 years at Rutgers University, where he holds the Board of Governors Chair and is presently chairman of the History Department. Oshinsky is the author of four books, including *A Conspiracy So Immense: The World of Joe McCarthy* (1983), which was voted one of the year's "best books" by the "New York Sunday Times Book Review," and won the Hardeman Prize for the best work about the U.S. Congress. His latest book, *Worse than Slavery: Parchman Farm and the Ordeal of Jim Crow Justice* (1996), won both the Robert Kennedy Book Award for the year's most distinguished contribution to the field of human rights, and the American Bar Association's Scribes Award for distinguished legal writing.

Oshinsky is a regular contributor to scholarly journals, to the "Washington Post Book World," "New York Sunday Times Book Review," "New York Times Op-Ed Page," and "New York Times Sunday Magazine." He has been awarded a senior fellowship by the National Endowment for the Humanities and will spend 1999–2000 as a Phi Beta Kappa Visiting Scholar. Oshinsky is the author of Chapters 25–30.



JEAN R. SODERLUND Jean Soderlund is Professor and Chair of the Department of History at Lehigh University and Co-Director of the Lawrence Henry Gipson Institute for Eighteenth-Century Studies. She received her Ph.D. from Temple University and was a post-doctoral fellow at the Philadelphia Center for Early American Studies at the University of Pennsylvania. Her book, *Quakers and Slavery: A Divided Spirit*, won the Alfred E. Driscoll Publication Prize of the New Jersey Historical Commission. Soderlund was an editor of three volumes of the Papers of William Penn (1981–1983) and co-authored *Freedom by Degrees: Emancipation in Pennsylvania and Its Aftermath* (1991).

She has written articles and chapters in books on the history of women, African Americans, Native Americans, Quakers, and the development of abolition in the British North American colonies and early United States. She is currently working on a study of race and cultural identity in early New Jersey and Pennsylvania. She is a council member of the Philadelphia Center for Early American Studies, the Pennsylvania Historical Association, and the David Library of the American Revolution, and served as a committee chair for the American Historical Association. Soderlund is the author of Chapters 1–8.



IT'S ABOUT TIME

Everyone who writes about history faces the same problem: how do we get the past to stay still long enough to see it clearly? Textbooks on the history of the United States typically pursue one topic at a time. They devote chapters to a particular part of the country, such as the slave South or the Old West, or focus on broad topics such as immigration, urbanization, or industrialization. They place certain groups or individuals in special boxes or on specially colored pages. They set aside politics or diplomacy for long periods while they describe social or cultural life. Such ways of organizing textbooks have obvious costs—loss of continuity, context, and narrative force—but these strategies have seemed necessary bargains with the complexity of the past.

This book follows a different strategy. Rather than isolating people and topics it integrates them into the flow of time. Rather than sorting topics into tidily organized chapters, we show the complicated and subtle ways that strands of history interact. Each chapter is devoted to a particular sequence of years, carefully following the contours of events, weaving politics, economics, and culture into an interrelated pattern. As a result, foreign policy and domestic life connect and influence one another. The history of blacks and whites, men and women, emerge as parts of the same stories. Authors and artists speak of their particular times. Political battles continually punctuate the story. Depressions and panics disrupt the lives of people in every class. Technological innovations do not merely happen but emerge as solutions to felt problems.

Students who read *American Passages* come to understand that history is often about the unexpected. No one, after all, could have predicted figures such as Thomas Paine, Harriet Beecher Stowe, Henry Ford, or Martin Luther King, Jr. Nor could Americans have foreseen events such as Bacon's Rebellion, John Brown's Raid, the Haymarket Riot, or the Watergate break-in. While long-term processes are fully treated in this book, it also strives to show that history often turns around unique events, unintended outcomes, and singular individuals. *American Passages* calls our attention to the twists and turns of history, to the way various facets of history are connected.

Not only does the thoroughly chronological organization of this book make for a good story, we believe, but it helps history make sense. In our own lives, after all, things happen simultaneously. Every newspaper and news show reminds us of the way that events abroad touch on events at home, the way that politics and economics entangle, the pervasiveness of a particular book or film in a certain season. We are used to the idea that our lives are defined by a mixture of major and minor events, by the interplay between the momentary and the momentous. The past was like that as well.

American Passages offers several tools to help us see the past as a whole. Its timelines and "Passages" sections provide broad overviews that connect across chapters. Its illustrations and graphs are tightly woven into the narrative. Its rich Web site amplifies the themes and materials of the book, offering hundreds of documents, maps, illustrations, and multimedia selections carefully attuned to the time in which they were produced. We hope that such a story will help convey the excitement, drama, and importance of this nation's past.

ANCILLARY ITEMS

Test Manual, Volume I: To 1877;

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Marlette Rebhorn, Austin Community College

This test manual provides the instructor with a variety of question styles which emphasize critical thinking skills for the student. In addition to multiple choice questions, there are identification questions, essay questions, and book report questions. This item is free to instructors.

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This innovative *American Passages* Web site provides access to many online resources for both instructors and students. On this site can be found the following:

- Chapters: All items are organized according to the same thirty-two chapters contained in the *American Passages* text. Within each chapter, the primary source materials are presented in modules organized around a particular event, place, time, or theme within the chapter's chronological structure.
- Exercises: Study questions, with answers, encourage students to think more deeply about the primary source materials, the issues and themes to which they connect, and the relevant parts of *American Passages* to which they relate. The exercises follow a variety of strategies: some focus on a particular document; others concentrate on several documents within one chapter, still others address themes and issues which connect items in different chapters and across time periods.
- Links: An annotated list of links directs students outside the *American Passages* Web site to especially useful and relevant content-rich sites on the Internet. The list is organized by chapter and is designed to complement material presented both in the Web site and in the text.
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***American Passages* Web site Manual**

It's about time . . . for an American history textbook and its Web site to be fully integrated; for the narrative of the text and the primary materials of the Web site to work together to heighten students' understanding of the past; and for both components to be organized chronologically so as to remain true to the flow of history.

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This Student Resource Guide is organized to assist the student in his or her comprehension of the material found in each chapter. It contains not only a thorough chapter outline, but also includes essay questions, identification questions, and objective questions which provide

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This electronic archive is intended to enhance lectures by providing historical photos, cartoons, posters, maps, charts and graphs as well as lecture outlines, which can be used as framework for the material. The 1642 slides (including 669 photos and 143 maps) are organized in chronological units. The professor has flexibility to edit, add, delete, and rearrange slides into customized presentations. The CD-ROM includes separate indexes of the images, maps, and charts/graphs for ease in locating specific illustrations, as well as PowerPoint viewers for both Mac and PC platforms.

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JEAN R. SODERLUND

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Chapter 8

THE NEW REPUBLIC FACES A NEW CENTURY, 1800–1814

AMERICANS CONFRONTED THE nineteenth century with a variety of fears. For the Federalists, the growing Republican opposition warned that the evils of democracy and anarchy stood on the doorstep, ready to take control after the election of 1800. For the Republicans, the Alien and Sedition acts and Federalist repression of the whiskey rebels and John Fries underscored the need for change. Both parties, still members of the Revolutionary generation, thought in terms of the ideals for which they had fought against the British. They also measured events against what was transpiring elsewhere in the world. By 1800, the radical, then reactionary, phases of the French Revolution and Napoleon Bonaparte's rise to power dismayed Americans. The never-ending European war threatened to involve the United States for twenty years, and finally did in 1812. The revolt by slaves in the French West Indies horrified southern slave owners.

Though Thomas Jefferson's presidency proved to be less revolutionary than many Federalists expected, the new century brought indelible changes to American politics and society. The Federalist party shriveled and died, the Louisiana Purchase expanded the nation's territory to the Rocky Mountains and beyond, slavery became more firmly embedded in the southern economy, and the republic fought once more against Great

Britain. The Second Great Awakening, the series of religious revivals that had begun in the late 1790s but gained steam after the turn of the century, influenced the ways in which many people interpreted these events.

RELIGION IN AMERICAN SOCIETY

Politics took a back seat in the lives of most Americans during the first decade of the nineteenth century. In many respects, that was the promise of Jefferson's government: low taxes, a small bureaucracy, minimal intrusion by government into the affairs of citizens, peace, religious freedom. In particular, religion absorbed the energies of many different groups: frontier settlers and Native Americans caught up in revivals, organizations to provide welfare relief in towns and cities, new sects like the Shakers, and free African Americans who built separate churches as the cornerstone of their communities. Many people believed that renewed emphasis on religion would transform the nation through individual faith and communal action.

CHRONOLOGY

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| <p>1800 Washington, D.C., becomes national capital</p> <p>Gabriel's Rebellion</p> <p>Convention of 1800 with France</p> <p>Jefferson's election as president</p> <p>Rise of Handsome Lake as a Seneca prophet</p> <p>1801 Adams's "midnight appointments"</p> <p>John Marshall becomes chief justice</p> <p>Tripolitan War</p> <p>Cane Ridge, Kentucky, camp meeting</p> <p>1802 Judiciary Act of 1801 repealed</p> <p>1803 <i>Marbury v. Madison</i> case</p> <p>Great Britain and France resume war</p> <p>Louisiana Purchase</p> <p>1804 Lewis and Clark expedition departs from St. Louis</p> <p>Aaron Burr kills Alexander Hamilton</p> <p>Twelfth Amendment ratified</p> <p>Haiti founded</p> <p>Reelection of Jefferson as president</p> <p>1805 <i>Essex</i> decision in Britain</p> <p>1806 Non-Importation Act</p> <p>1807 Burr tried for treason</p> <p><i>Leopard-Chesapeake</i> Affair</p> | <p>Embargo Act</p> <p>1808 Federal ban on importation of slaves</p> <p>Madison elected as president</p> <p>1809 Giles's Enforcement Act</p> <p>Embargo repealed; replaced with Non-Intercourse Act</p> <p>Treaty of Fort Wayne</p> <p>1810 Annexation of West Florida</p> <p>1811 Charter of national bank expires</p> <p>Tecumseh organizes pan-Indian resistance to land cessions</p> <p>Battle of Tippecanoe</p> <p>1812 U.S. declares war on Great Britain</p> <p>Hull surrenders Detroit</p> <p>Madison elected to second term</p> <p>1813 Perry defeats British navy on Lake Erie</p> <p>Battle of the Thames</p> <p>1814 Battle of Horseshoe Bend</p> <p>British burn public buildings in Washington, D.C.</p> <p>Americans repel invasion on Lake Champlain</p> <p>Hartford Convention</p> <p>Treaty of Ghent</p> |
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The Second Great Awakening

As the century began, people throughout the country sought spiritual renewal. Among New England Congregationalists, the revivals spread from one town to another between 1797 and 1801. The national Methodist conference of 1800 held in Baltimore witnessed an outpouring of religious fervor. These flames heralded a series of revivals—the Second Great Awakening—which lasted into the 1830s. Women and

men of various denominations started voluntary associations to support missionaries, encourage moral behavior, and provide charity. Many followed the lead of young Quaker women in Philadelphia, who in 1795 had established the first female society to provide food, firewood, and clothing to impoverished city folk. Similar groups soon sprang up throughout the middle states, New England, and parts of the South. In accepting the message of revival, large numbers of Americans embraced evangelicalism—the belief that they

must take their message of salvation to others. They expected to create a more godly nation through conversion and good works.

In particular, eastern clergy worried that people on the frontier, with few churches, would let sin take control of their lives. As Americans streamed west across the Appalachians, by 1810, Ohio had 230,000 settlers, Kentucky and Tennessee had 668,000, and the Mississippi and Louisiana territories had 117,000. New Englanders moved to western New York State and the Midwest, while southerners carved out new plantations in the southern trans-Appalachian region. Evangelical ministers feared for the nation because so many westerners were unchurched. The clerics expressed their dread in terms of millennialism, the belief that the millennium—Christ's second coming—was at hand, as foretold in Revelation, the last book of the Bible. Pastors urged their congregations to prepare for the millennium by supporting missionary efforts in the west. They believed the kingdom of God could extend to the Pacific Ocean and beyond, but Americans throughout the country must embrace Christianity and convert Native Americans and the people of other lands.

Circuit preachers and missionaries traveled throughout the frontier; the churches they started were often the first social organizations in new communities. The great western revivals of 1800–1815, which built upon this work, began when several Presbyterians summoned the first camp meeting, a religious gathering held outside over the course of several days. People came together, miles from their homes, to hear revivalist preachers. The most famous of the early camp meetings took place in August 1801 at Cane Ridge, Kentucky, where Presbyterian, Methodist, and Baptist clergy preached for about a week to a throng numbering about 20,000. From wagons and crude tents, the crowds listened to the spiritual message that Jesus Christ could save everyone from their sins. The wicked could escape eternal damnation. People reacted emotionally and physically to this message, some jerking their heads or entire bodies, others falling to the ground in a faint.

Reminiscent of the Great Awakening in the South during the 1750s and 1760s (see Chapter 4), the camp meetings spread through Kentucky, Tennessee, and southern Ohio, gathering new congregations. The Methodist and Baptist churches, which placed less importance on the fine points of religious doctrine and a well-educated clergy than the Presbyterians, benefited

most from the revivals. The Methodists and Baptists saw extraordinary growth among ordinary people, especially in the South, including African Americans and whites. As one minister wrote, "the illiterate Methodist preachers actually set the world on fire, (the American world at least,) while [pastors of other denominations] were lighting their matches!"

Religion was important to black Americans, whether they remained enslaved or had achieved freedom. In the South, where the expansion of cotton culture ended hopes for the abolition of slavery as tobacco declined, African Americans responded enthusiastically to revivalist preachers. The Methodists and Baptists welcomed free and enslaved blacks into their congregations as equals in spirit though not in governing the church. In hostile northern cities, free black communities depended upon separate churches for leadership and communal fellowship.

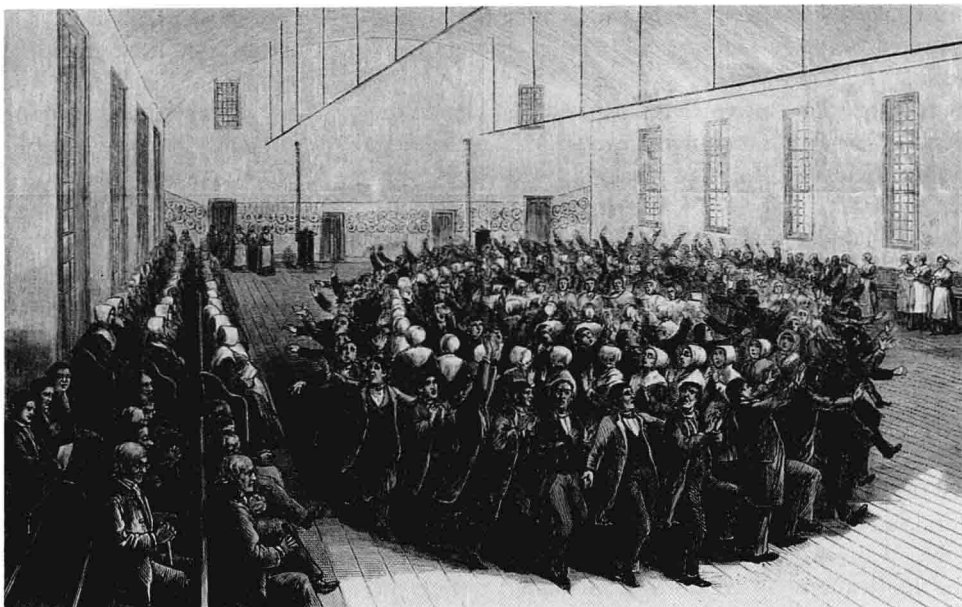
Growth of Sects

The period around 1800 witnessed the expansion of several dissenting sects: the Shakers, the Society of the Public Universal Friend, and the Universalists. They are called sects, rather than denominations, because they were new and fairly small in number of adherents. These sectarians held distinctive beliefs that set them apart from mainstream religions, yet had a significant influence on intellectual and social movements of their times.

The Shakers, whose official name was the United Society of Believers in Christ's Second Coming (the Millennial church), came to America in 1774, when Mother Ann Lee arrived from Britain with eight disciples. They left England to escape mob attacks and imprisonment. The group grew slowly at first, but expanded after Lee's death in 1784, as they reaped followers from revivals, especially Baptists. The Shakers even converted the three Presbyterians who had organized the Cane Ridge, Kentucky, camp meeting. The sect offered an avenue for people who had been spiritually reborn in the Awakening and sought a distinctive way to represent that rebirth in their lives.

From visions, Mother Lee believed that she embodied Christ's Second Coming, that the millennium had already arrived. As Christ had appeared as a man, and Lee (called Mother of the New Creation) came as a woman, God had both male and female elements. The

The Shakers of New Lebanon—Religious Exercises in the Dining Room. In religious worship, Shakers abandoned their strict, sex-segregated discipline.



Shakers considered themselves a vanguard to lead everyone to the kingdom of God. They believed in salvation by confession of sin, equality regardless of sex or race, opposition to slavery and war, and assistance to the poor. They abstained from sexual relations. In Shaker communities, which by 1809 existed from Maine to Kentucky, men and women ate, slept, and worked separately. They followed a strict discipline and aspired to economic self-sufficiency. Shakers sat on straight-backed chairs, cut their food into square pieces, and walked along paths laid out in right angles. But in religious worship, they abandoned this right-angle order. In a large open space without pulpit or pews, worshippers danced, shouted, and sang. The Shaker communitarian lifestyle, which yielded plentiful food, a comfortable standard of living, and beautifully designed furnishings, influenced other groups to organize communal, utopian experiments during the years after 1815.

A similar but smaller sect was the Society of the Public Universal Friend, founded by Jemima Wilkinson of Rhode Island. Disowned by Quakers in 1776 for joining the Baptists, Wilkinson became ill, believed that she died, and then returned to life as the Public Universal Friend. Her mission was to convince others to repent their sins and prepare for the millennium. Like Mother Lee, Wilkinson preached celibacy, peace,

and opposition to slavery. She traveled sidesaddle on horseback, attracting a coterie of believers in New England and Pennsylvania. As one convert said, Wilkinson was “the Messenger of Peace . . . Traveling far & wide to spread the glad tidings & news of Salvation to a lost and perishing & dying World who have all gone astray like Lost Sheep.” In 1788, upon gathering over 200 Universal Friends, she organized a community called Jerusalem in western New York. They established the first white settlement at Lake Seneca, then later moved to Keuka Lake. The Universal Friends neither organized a communal economy like the Shakers nor continued to seek new members. Nevertheless, the community survived well past Wilkinson’s death in 1819.

Another sect, the Universalists, rejected the Calvinist belief that only a minority of people, the elect, could attain salvation. They preached that “it is the purpose of God, through the grace revealed in our Lord Jesus Christ, to save every member of the human race from sin.” The American Universalist Church, established in 1779 by an Englishman, John Murray, found a sympathetic audience among ordinary people caught up in the Second Great Awakening in New England and on the frontier. Its message of universal salvation had wide influence, though the Universalist Church itself remained small.