

## Remote Learning Packet

*NB: Please keep all work produced this week. Details regarding how to turn in this work will be forthcoming.*

**April 6-10, 2020**

**Course:** U.S. History to 1877

**Teacher(s):** Mrs. Jimenez (margaret.cousino@greatheartsirving.org)

### Weekly Plan:

Monday, April 6

- Read Lesson on Industrial Revolution & Social Reform Movements
- Read textbook Chapter 16 Lesson 1 (pgs.451-457) on Social Reform
- Make an outline of the chapter in your notes
- Answer questions on Lessons (worksheet)
- Optional: Watch Youtube videos on Industrial Revolution, Railways, and Factories

Tuesday, April 7

- Read Lesson on Transcendentalism
- Read Lesson on Education Reform
- Answer questions on readings (worksheet)
- Optional: Watch Youtube videos on Hudson River School

Wednesday, April 8

- Read textbook Chapter 16 Lesson 3 (pgs. 465-469) on the Women's Movement
- Make an outline of the chapter in your notes
- Answer questions on Lesson (worksheet)
- Complete and check U.S. Expansion Map

Thursday, April 9

- Read Seneca Falls Declaration of Sentiments
- Answer questions on Reading (worksheet)

Friday, April 10

- No School!

### Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

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Student Signature

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Parent Signature

## Monday, April 6

*Note from Mrs. Jimenez:* My dear students, I am heartbroken to not be able to teach you all this fascinating history in person! In an attempt to make up for this, I will write little “lectures” for you to read to elaborate or summarize a specific topic, as well as provide articles, primary sources, and videos in order to flesh out the textbook readings. Feel free to email me with any questions. Enjoy your learning!

1. Read the lesson on the Industrial Revolution and Social Reform Movements
2. Read the assigned pages (451-457)
3. Make an outline of the lesson for your notes just like last week. Follow these guidelines, striving to imitate the way we have been organizing our class notes all year:
  - a. The title for all your notes this week will be the title of Chapter 16: “The Spirit of Reform (1820-1860)”
  - b. Each day’s notes should be titled for the Lesson
  - c. Each of the red section titles in the textbook will be your main bullet points
  - d. Under each section bullet point, write 2-3 bullet points in your own words, summarizing the main ideas of each paragraph/section in the textbook
  - e. Be sure to include **dates** and **names** in your bullet points, along with the main idea(s) of each section
  - f. **Note: We will be covering Lessons 1 & 3 of Chapter 16 this week; we will cover Lesson 2 next week.**
4. Answer the questions on these readings in this week’s worksheet for Monday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the chapter/lesson/questions numbers.
5. Optional Videos:  
Industrial Revolution: <https://safeYouTube.net/w/API3>  
Railways: <https://safeYouTube.net/w/ZPI3>  
Factories (child labor): <https://safeYouTube.net/w/kQI3>

## Tuesday, April 7

1. Read the Lesson on Transcendentalism
2. Read the Lesson on Education Reform
3. Answer the questions on these readings in this week’s worksheet for Tuesday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the chapter/lesson/questions numbers.
4. Optional video on *Hudson River School*: <https://safeYouTube.net/w/WXI3>
5. If you are interested in looking at more art and learning about the Hudson River School artists: [https://www.metmuseum.org/toah/hd/hurs/hd\\_hurs.htm](https://www.metmuseum.org/toah/hd/hurs/hd_hurs.htm)

## **Wednesday, April 8**

1. Read the assigned pages (465-469)
2. Make an outline of the lesson for your notes. Follow the guidelines from Monday 4/6, striving to imitate the way we have been organizing our class notes all year.
3. Answer the questions on these readings in this week's worksheet for Wednesday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the chapter/lesson/questions numbers.
4. Complete the U.S. Expansion Map. Do it on your own, then check your answers with your map or the map on pg. 396.

## **Thursday, April 9**

1. Read the Declaration of Sentiments from the Seneca Falls Conference .
2. Answer the questions on the reading in this week's worksheet for Thursday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the chapter/lesson/questions numbers.

Name/Section:  
U.S. History  
Mrs. Jimenez  
April 6-10, 2020

### Chapter 16 Reading Questions

*Restate the question and respond in complete sentences.*

#### Monday: Social Reform Movements Lesson & Lesson 1 (451-457)

1. Explain these three terms and their connection with the period of social reform: *revival, utopia, temperance.*

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2. What was the relationship between the Second Great Awakening and the reform movements of the early 1800s?

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#### Tuesday: Transcendentalism and Educational Reform

1. What characterized the Transcendentalist movement?

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2. Summarize the contributions Gallaudet, Howe, and Dix made to education in America.

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**Wednesday: Lesson 3 (465-469)**

1. Explain ways that *suffrage* and *coeducation* could offer women in the 1800s new ways to participate in society.

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2. What contributions did Susan B. Anthony and Elizabeth Cady Stanton make to American society?

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3. How did the rights of married women improve in the 1800s?

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## Monday's Lesson: Industrial Revolution and Social Reform Movements

As you read about last week, the Industrial Revolution continued throughout the 1800s, filling the United States with new inventions and advanced technology for producing manufactured goods, farming, transportation, medicine, and communication. This continuous surge of new technology changed the U.S. economy and the way people lived.

### Lowell Factory System

I want to highlight the importance of the factory system that was developed in the 1800s in England and the United States. Francis Cabot Lowell is responsible for instituting the modern factory in the U.S. Inspired by a trip to England, he formed the Boston Manufacturing Company in Waltham, MA which brought together all the processes of making cotton cloth into one factory for the first time. We take this idea for granted nowadays, but before Lowell, factories just focused on one aspect of the process of manufacturing a good, rather housing all processes, machines, and workers in the same place. He had another novel idea: he employed primarily young women in his factory and provided them with boarding houses to live in and an opportunity to be educated. However, the girls had to work from about 5am to 7pm six days a week and received half the pay men did for the same work. The mill girls typically worked in the factory for a few years before they got married, giving them some personal and financial independence or the opportunity to help support their families. Unfortunately, conditions in the factories got worse as the owners became more intent on increasing their profits. They often employed whole families, with children starting to work at the age of 7. These factory workers were “**wage slaves**” because they were entirely and immediately dependent on the few dollars they made each week for survival.

### Second Great Awakening and Social Reform

Although technology had many positive effects on human life, many people suffered from the systems that developed because of technology--mostly the poor factory workers, miners, and slaves on plantations who enjoyed little to no legal or human rights. This week, we will be learning about several social reform movements started in response to the ill-treatment of workers during the Industrial Revolution or people who proposed an alternative way of living than the one the industrial, consumer economy had to offer. Most of these movements were sparked by a religious revival at the time known as the Second Great Awakening. This new spirit of reform can be seen in religion, education, and literature.

The Second Great Awakening (ca. 1790-1840) was a **Protestant** religious revival movement which focused on a personal encounter with God and membership in a Christian church. Charismatic religious leaders would hold **camp meetings** which people would flock to to hear the preaching, to sing and pray. Unlike the First Great Awakening (1730s-1750s) which was fueled by emotionally charged conversions to Christianity, this Second Awakening was characterized by social reform and “salvation by institutions.” New institutions sprang up in response to people’s religious awakenings, including new churches--such as the Methodists, Mormons, Unitarians, Shakers, and Baptists--colleges, seminaries, missionary societies, and schools for the poor, disabled, or imprisoned. The faithful’s belief in Christianity expanded beyond church attendance on Sundays to their efforts to reform and improve society.

### Utopian Societies

Some groups formed utopian societies. **Utopias** are imagined places or states of things in which everything is perfect, although these utopian societies hoped to create these perfect places in reality. “Utopia” is a word coined by Thomas More in 1516, from the Greek words “ou-” (meaning *not*) or “eu-” (meaning *good*) and “topos” (meaning *place*). U + topia = utopia; More was playing with the ambiguity of the prefix “u”, so it could mean either (or both) “good place” and “no place”, implying that perfect

societies cannot actually exist. Nevertheless, these societies in the 19th century thought they could succeed.

The Shakers are one example of a religious utopian society. Shakers practiced celibacy and communal ownership of goods, along with a strict separation of the sexes in both work and life. Membership dwindled in the early 20th century, eventually leading to the consolidation of more than a dozen communities into just a few. One small cluster still persists in their unique way of life in a small community in rural Maine. Another group were the Oneida colonists in upstate New York who considered themselves all to be married to each other in a practice they called “complex marriage.” Monogamy was thoroughly rejected, and all decisions about childbearing and procreation were handled by committee. Mothers were only given the care of their offspring for the first few years of life, while the community at large assumed responsibility for older children.

### **Temperance Movement**

**Temperance** was another important movement inspired by the Great Awakening. Prior to the 19th century, the word temperance connoted moderation and restraint in appetites and behavior, but this movement meant temperance specifically regarding alcohol consumption. By 1830, the average American over 15 years old consumed nearly seven gallons of pure alcohol a year! Among urban factory workers, this level of intoxication created unreliability in the labor force. At home, women and children often suffered, for they had few legal rights and were utterly dependent on husbands and fathers for support. During the first half of the 19th century, as drunkenness and its social consequences increased, temperance societies formed in Great Britain and the United States. These societies were typically religious groups that sponsored lectures and marches, sang songs, and published tracts that warned about the destructive consequences of alcohol. Eventually these temperance societies began to promote the virtues of abstinence or “teetotalism.” By the 1830s and 1840s many societies in the United States began asking people to sign “pledges” promising to abstain from all intoxicating beverages.

This is just a taste of the reform movements in 19th century America. Tomorrow we will learn about the Transcendentalists and reforms in education.

### **Vocabulary**

**Wage slave:** a person wholly dependent on income from employment, typically employment of an arduous or menial nature.

**Protestant:** a member or follower of any of the Western Christian churches that are separate from the Roman Catholic Church and follow the principles of the Reformation.

**Camp meeting:** a religious meeting held in the open air or in a tent, often lasting several days.

**Utopia:** a community based on a vision of the perfect society.

**Temperance:** abstinence from alcoholic drink.

### **Fun fact!**

>>> Louisa May Alcott, author of *Little Women*, lived in a utopian society, Fruitlands, for seven months in her childhood. It was co-founded by her father, Bronson Alcott, and Charles Lane, but very short lived.

### *Sources:*

Boorstin, Daniel J. and Brooks Mather Kelley. *A History of the United States*. Prentice Hall Classics.

Campbell, A. (2017). *The temperance movement*. *Social Welfare History Project*. Retrieved from

<http://socialwelfare.library.vcu.edu/religious/the-temperance-movement/temperance-movement/>

“Religious Transformation and the Second Great Awakening.” <https://www.ushistory.org/us/22c.asp>

5 19th Century Utopian Communities. <https://www.history.com/news/5-19th-century-utopian-communities-in-the-united-states>



## Tuesday's Lesson: Transcendentalism

One small group of intellectuals in the 19th century had an influence all out of proportion to their numbers. They called themselves “Transcendentalists.” They believed that the most important truths of life could not be summed up in a clear and simple theology but actually “transcended” (went beyond) human understanding and brought together all people--high or low, rich or poor, educated or ignorant. For them God was an “oversoul” who was present showing everybody what was good or evil; they turned from Christian beliefs and thought God was one, not a Trinity. They believed that human beings were essentially good and so, in time, the whole world would become perfect and have no need for government. The Transcendentalists were characterized by a respect for nature, a romanticist outlook, and the desire for self-sufficiency. They embraced idealism, focusing on nature and opposing materialism and consumerism. By the 1830s, literature began to appear that bound the Transcendentalist ideas together in a cohesive way and marked the beginnings of a more organized movement. Writers Ralph Waldo Emerson, Henry David Thoreau, and Margaret Fuller are some of the most famous Transcendentalists.

### Henry David Thoreau

Henry David Thoreau sought his lonely way to the good life by living in a solitary cabin on the shores of Walden Pond near Concord, MA for two years. He earned his living by making pencils and only went to town for groceries. He protested against the policies of the government which he believed to be evil. He refused to pay taxes during the Mexican-American War because he thought the purpose of the war was to expand slavery. He spent a night in jail for not paying in 1846, but his aunt paid the taxes to get him out. He explained the purpose of his protest in *Essay on the Duty of Civil Disobedience* (1849), which has since inspired others to practice civil disobedience to bring about peaceful change in society, including Mahatma Gandhi.

### Brook Farm

Inspired by different utopian groups like the Shakers, members of the Transcendental Club were interested in forming a utopian commune to put their ideas to the test. In 1841, a small group of them, including author Nathaniel Hawthorne, moved to a property named Brook Farm in West Roxbury, Massachusetts. The venture was an idyllic one that involved farm work by day and creative work by candlelight at night. The farm was run by members buying shares for life-long membership, guaranteeing an annual return on their investment, and allowing members who could not afford a share to compensate with work. Although success at first with over 100 members, financial challenges and personal problems led to the end of the experiment by 1847.

“The Oxbow” By Thomas Cole, 1836 - Founder of the Hudson River School

### Hudson River School

Inspired by similar ideas expressed in Transcendentalist writing, painters in the Hudson River School focused on painting **idyllic** landscapes which focused on the beauty of Nature rather than on human beings or life in cities. Hudson River School paintings reflect three themes of America in the 19th century: discovery, exploration, and settlement. They also depict the American landscape as a pastoral setting, where human beings and nature coexist peacefully. Hudson River School landscapes are



characterized by their realistic, detailed, and sometimes idealized portrayal of nature, often juxtaposing peaceful agriculture and the remaining wilderness which was fast disappearing from the Hudson Valley just as it was coming to be appreciated for its qualities of ruggedness and sublimity. In general, Hudson River School artists believed that nature in the form of the American landscape was a reflection of God, though they varied in the depth of their religious conviction. Above is the first painting by Thomas Cole in 1836 which started the Hudson River School.

### **Examples of Transcendentalist Writing**

Excerpt from Henry David Thoreu's *Walden Pond*:

"I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms..."

Ralph Waldo Emerson's poem "Experience":

The Lords of life, the lords of life,--  
I saw them pass  
In there own guise,  
Like and unlike,  
Portly and grim,--  
Use and Surprise,  
Surface and Dream,  
Succession swift and spectral Wrong,  
Temperament without a tongue,  
And the inventor of the game  
Omnipresent without a name;--  
Some to see, some to be guessed,  
They marched from east to west;  
Little man, least of all,  
Among the legs of his guardians tall,  
Walked about with puzzled look.  
Him by the hand Nature took,  
Dearest Nature, strong and kind,  
Whispered, "Darling, never mind!"  
To-morrow they will wear another face,  
The founder thou; these are thy race!

### **Vocabulary:**

**Idyllic:** (especially of a time or place) like an idyll; extremely happy, peaceful, or picturesque.

Sources:

*History.com*

*Boorstin, Daniel J. and Brooks Mather Kelley. A History of the United States. Prentice Hall Classics.*

*Wikipedia.org*

## Tuesday's Lesson: Reforms in Education

### Thomas Gallaudet (1787-1851)

Thomas Hopkins Gallaudet was an acclaimed American pioneer in the education of the deaf. He founded and served as principal of the first institution for the education of the deaf in the United States. Opened in 1817, it is now known as the American School for the Deaf. Gallaudet was also instrumental in the creation of American Sign Language, which was later recognized as a true language, not just a code representing English words.

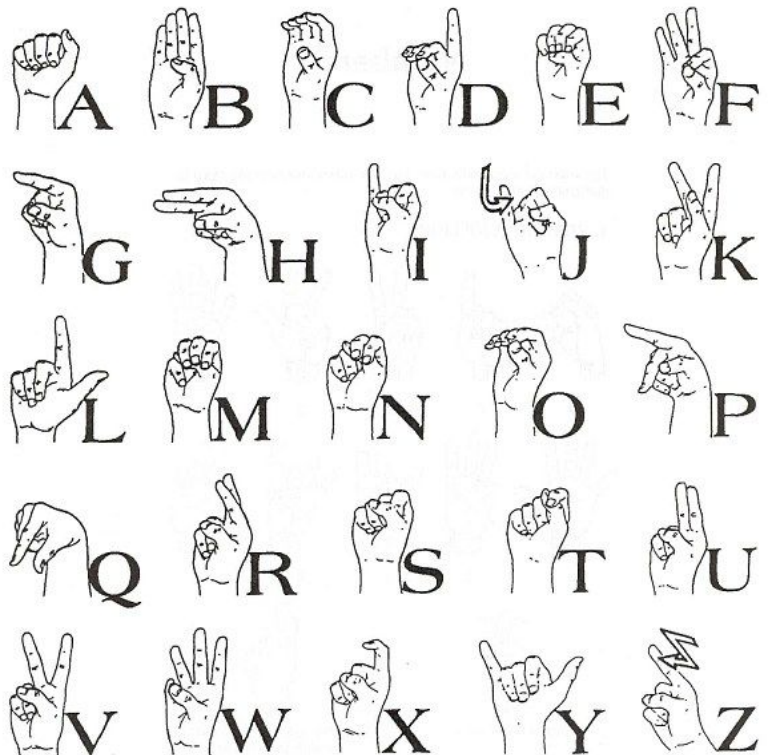
From a young age, Gallaudet had aspired to become a Congregationalist preacher, but he put this wish aside when he met Alice Cogswell, the nine-year-old deaf daughter of a neighbor, Mason Cogswell. He taught her many words by writing them with a stick in the dirt. Then Cogswell asked Gallaudet to travel to Europe to study methods for teaching deaf students. While in Great Britain, Gallaudet met Abbé Sicard, head of the Institution Nationale des Sourds-Muets in Paris, and two of its deaf faculty members, Laurent Clerc and Jean Massieu. Sicard invited Gallaudet to Paris to study the school's method of teaching the deaf using manual communication. Impressed with the manual method, Gallaudet studied teaching methodology under Sicard, learning sign language from Massieu and Clerc, who were both highly educated deaf graduates of the school.

While at the school in Paris, Clerc offered to accompany him back to the United States and teach with Gallaudet, and the two sailed to America. The two men toured New England and successfully raised private and public funds to found a school for deaf students in Hartford, which later became known as the American School for the Deaf. Young Alice was one of the first seven students in the United States.

Gallaudet served as principal of the school from its opening to 1830, when he retired due to health problems. During most of his time as principal he also taught a daily class. By the time he retired the school had 140 students and was widely recognized throughout the United States.

Gallaudet was offered other teaching leadership positions at special schools and universities, but declined these offers so he could write children's books and advance education. At this time there were very few children's books published in America, and Gallaudet felt a strong desire to assist in the training of children in this way. He also took to caring for those with mental illness and served as chaplain of both an insane asylum and a county jail.

[https://www.newworldencyclopedia.org/entry/Thomas\\_Hopkins\\_Gallaudet](https://www.newworldencyclopedia.org/entry/Thomas_Hopkins_Gallaudet)



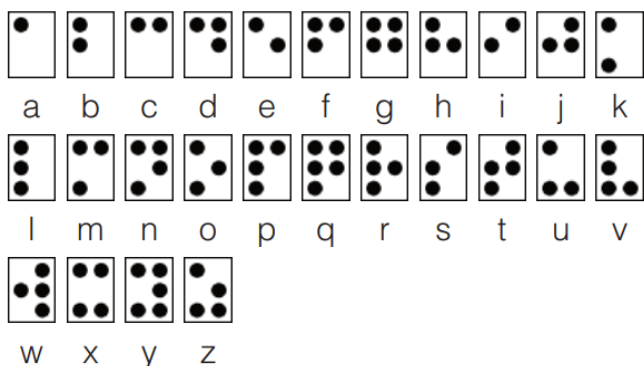
American Sign Language (ASL) alphabet

## Samuel Gridley Howe (1801-1876)

Samuel Gridley Howe was an American physician, educator, and abolitionist as well as the founding director of the New-England Institution for the Education of the Blind and the Massachusetts School for Idiotic and Feeble-Minded Youth. He also championed the improvement of publicly funded schools, prison reform, humane treatment for mentally ill people, oral communication and lipreading for the deaf, and antislavery efforts.

In 1831, the trustees of the New-England Institution for the Education of the Blind appointed Howe as their director. At the time, Howe knew little about either blindness or the education of the blind, so he sailed to Europe to observe schools for the blind. He returned to the United States in 1832 to open the new school in Boston, and soon thereafter the school gained national fame through newspaper and magazine reports and through public exhibitions of the pupils' skills in reading and music. In 1837, at age seven, Laura Bridgman joined the school; she had lost the ability to see, hear, taste, and smell five years earlier. Under Howe's direction, Bridgman learned to use her sense of touch to recognize letters of the alphabet and English words and to receive and express communication.

During the 1830s and '40s, Howe developed the Perkins School for the Blind from a state to a regional institution. He traveled with his blind pupils beyond New England, venturing west to Ohio and Kentucky and as far south as Georgia and Louisiana.



In state after state, Howe's lectures—along with exhibitions of his students' skills in reading, writing, oratory, and musical performance—encouraged state legislators to establish public facilities for the education of the blind. Twice during that period, his pupils showed their talents before the U.S. Congress. Howe urged Congress to appropriate funds for a national library for the blind, but his aspiration for such a library was never realized in his lifetime.

<https://www.britannica.com/biography/Samuel-Gridley-Howe>

*Braille alphabet*

## Dorothea Dix (1802-1887)

For centuries people who were mentally ill had been treated like criminals and stigmatized as “insane.” They were feared, imprisoned, and tortured. But American reformers felt pity for them and took up their cause. Their heroic champion was Dorothea Dix, a young Boston schoolteacher who taught a Sunday school class in the women's department of a local prison. There she found people, whose only “crime” was their mental illness, being confined and punished.

In 1843, after two years spent investigating the jails and poorhouses in Massachusetts, she submitted her epoch-making report to the state legislature. She had seen the innocent insane confined “in cages, closets, cellars, stalls, pens! Chained, naked, beaten with rods, and lashed into obedience.” She asked the legislature and all her fellow citizens to share her outrage. But old ways of thought and old fears were strong. Many would not believe the shocking truth, and others accused her of being soft-hearted. She stood her ground.

Finally Dorothea Dix succeeded in persuading the Massachusetts legislature to enlarge the state mental hospital. She began a new crusade--which lasts into our time--to treat the mentally ill with compassion and medical aid. She traveled in America and Europe pleading her humane cause. Seldom has a reform owed so much to one person.

*Boorstin, Daniel J. and Brooks Mather Kelley. A History of the United States. Prentice Hall Classics.*

Name/Section:  
U.S. History  
Mrs. Jimenez

### U.S. Expansion Map

*Label this map with the follow territories the U.S. gained. Answer on your own, then check and correct your work with the map we completed in class or pg. 396 in your textbook.*



1. Thirteen Original States (1787)
2. Oregon Country (1846)
3. Mexican Cession (1848)
4. Land from Webster- Ashburton Treaty (1828)\*
5. Louisiana Purchase (1803)
6. Gadsden Purchase (1853)
7. Convention of 1818
8. Florida Cession (1821)
9. Texas Annexation (1845)
10. United States (Treaty of Paris 1783).

\*Not marked on map; draw it in.

## Thursday's Reading: Declaration of Sentiments, Seneca Falls Conference, 1848

*Introduction: Elizabeth Cady Stanton and Lucretia Mott, two American activists in the movement to abolish slavery called together the first conference to address Women's rights and issues in Seneca Falls, New York, in 1848. Part of the reason for doing so had been that Mott had been refused permission to speak at the world anti-slavery convention in London, even though she had been an official delegate. Applying the analysis of human freedom developed in the Abolitionist movement, Stanton and others began the public career of modern feminist analysis*

### The Declaration of Sentiments

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; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and **usurpations**, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled. 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 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, he 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 allows her in church, as well as state, but a subordinate position, claiming apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral **delinquencies** which exclude women from society, are not only tolerated, but deemed of little account in man.

He has usurped the **prerogative** of **Jehovah** himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

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 **object** 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.

Elizabeth Cady Stanton, *A History of Woman Suffrage*, vol. 1 (Rochester, N.Y.: Fowler and Wells, 1889), pages 70-71.

**Hitherto**: until now or until the point in time under discussion.

**Candid**: truthful and straightforward; frank.

**Usurpation**: an act of usurping; wrongful or illegal encroachment, infringement, or seizure.

**Elective franchise**: The right of voting at public elections.

**Fraudulently**: in a way that involves deception

**Impunity**: exemption from punishment or freedom from the injurious consequences of an action.

**Remuneration**: money paid for work or a service.

**Delinquencies**: minor crime, neglect of one's duties

**Prerogative**: a right or privilege exclusive to a particular individual or class.

**Jehovah**: a form of the Hebrew name of God used in some translations of the Bible.

**Object**: (of a person or their behavior) completely without pride or dignity; self-abasing.

**Disenfranchisement**: the state of being deprived of a right or privilege, especially the right to vote.