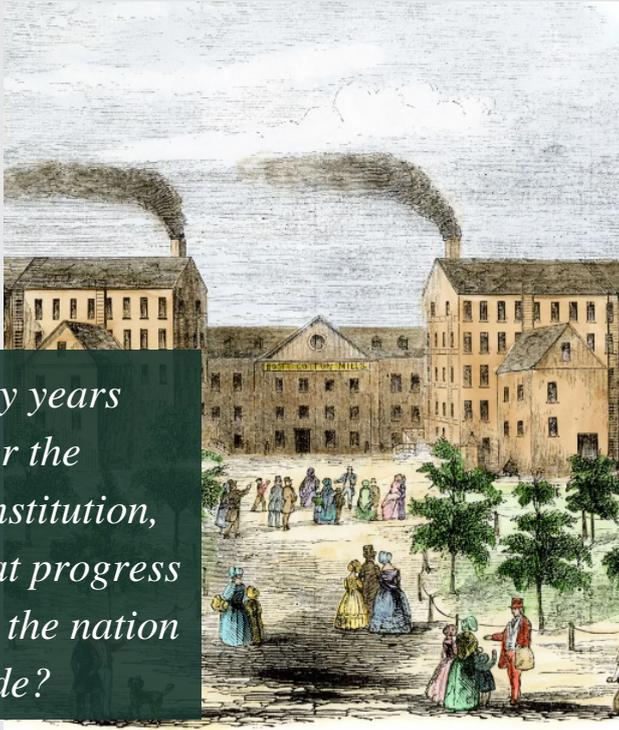


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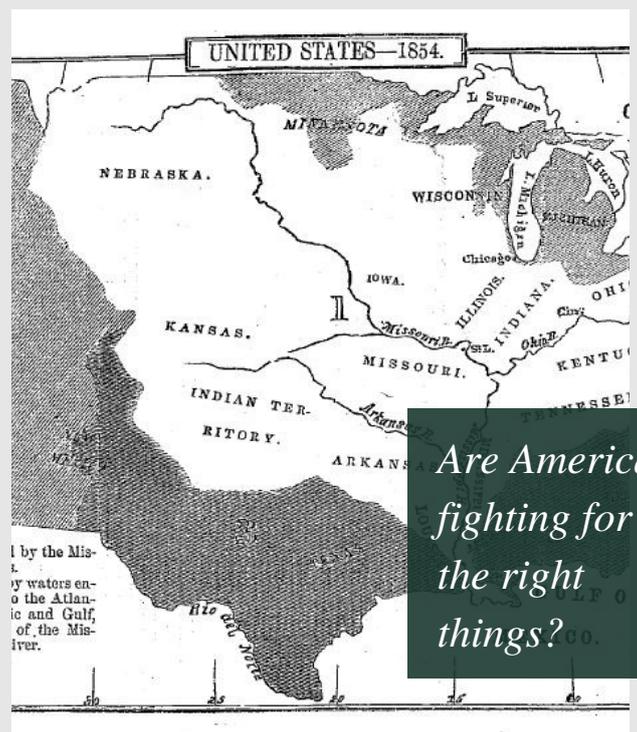
The United States began as an idea that became a reality. Driven by the idea that we could be *citizens*, not just subjects, our forefathers created a new nation. They envisioned a future that promised something better than the world they had long known.

But every generation must play a part in building this great nation. America is changing, and her people face many challenges. Today, activists across the country work together to fight for change. They build on our founders' ideals to improve our nation.

WE DO NOT REST ON THE PAST BUT BUILD A FUTURE WITH OUR IDEALS

In the pages that follow you will read about some of the most important activists working to realize our nation's ideals.

You will meet abolitionists fighting for the end of slavery, reformers focused on educational change, and temperance activists dedicated to eliminating vice and alcohol. You will learn about the many utopian communities developing in our lands, and meet the leading women's rights activists of our time.



Are Americans fighting for the right things?

11 NOVEMBER 1853



Life, Slavery, and The Pursuit of Freedom
Portrait of a Self-Freed Slave by Harriet Tubman

I never really knew who I was, starting from birth. I didn't know when I was born(somewhere around 1820), but the one thing I knew was nothing but oppression as a child. My sisters was taken away from my family, and I dreamt of the screams of mothers having their children taken away from them. As terrible as it may seem, it was a normal thing to happen. My mother never wanted that. So, she hid Moses, my brother, from my master, Mr. Brodess, who wanted to sell him. I had first seen that it was really possible for us to revolt, to resist, to claim our rights and liberty.

It took a while for me to get that message. Initially, I worked for multiple people in Dorchester County, Maryland. I started as young as six, so I was sent away to work for a planter, where I did what I was told, but had longed for my mother.

Alas, I didn't have any freedom to go back to her. Instead, I was then brought to a vile, cruel, vicious woman by the name of Ms. Susan. Me, a child, who had done everything for her, was thrashed for a film of dust settled on furniture. I tried, and tried, and tried, but I was whipped, and whipped and whipped. I cried out of pain, but also out of sadness, as I felt I should have been with my own comforting mother rather than being forced to work for a vicious beast.

The punishments got worse as she became a mother and whipped me when her baby cried. Those scars of fear and pain were both mental and physical. But I refused to buckle under the pain and hardship, for it was unjust. I hoped that one day those who were like me could finally have their freedom. From that moment I knew if I wanted that liberation, I was going to have to take matters into my own hands.

My moment of resistance came when I was told to restrict a poor, oppressed man. He looked well built and strong, but I could see his expression of defeat and his slouched position. I immediately refused, as it was not right for someone to receive oppression on top of already being enslaved. I hoped the man knew that I too wanted our liberation, to show that we were never property.

That was when the punishment came, supposedly, as I received a two pound weight to the head, nearly killing me. I could barely read or write, and I started having seizures. I thought my life was over. I was worth nothing now. But from that moment, something had clicked. I felt suddenly religious, as if God had awakened inside of me. I was weak, but I knew that one day, I'd be strong enough to claim my right of Liberty using any means necessary.



Harriet Tubman With Freed Slaves, , Circa 1853



Writer:
Harriet Tubman
Underground Railroad Conductor

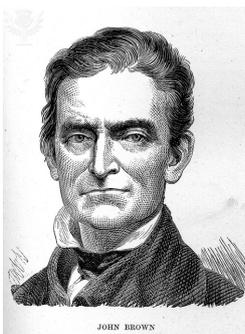
Harriet Tubman was born Araminta Ross in 1820 in Dorchester County, Maryland, and went through many hardships as a slave, including getting horribly injured by her masters. After escaping at the age of 27 to Pennsylvania, she stayed there meeting other abolitionists and planning journeys through the Underground Railroad to free her family as well as other slaves. She used various methods, such as carrying a gun for protection, going in the night of winter, getting paid help, codes, disguising herself, and living off the land in order to make treacherous journeys from Maryland to the North where it was free. There were some journeys that were unsuccessful however, as Harriet could not bring her sister Rachel since she wanted to be with her children. One of her most famous journeys was when she went to save her parents. Before this, she was warned that her father was accused of participating in a jailbreak that happened in Dover. When she got to Maryland to save her mother and father, she carried them in a buggy wagon she built with a footrest all the way to Wilmington so that they could be free. She has saved around 70 slaves so far, and it looks like she is not done yet. Recently, she gave a speech about her life as a slave and the efforts she has made to end the cruel practice. Currently, she is hiding in Pennsylvania discussing matters with other abolitionists, and possibly cooking up another plan to slowly break apart the cruel bonds holding slavery together by providing liberty and freedom to oppressed.

11 NOVEMBER 1853



I worked hard in the fields, gaining my strength as I was ready for what God had in mind for me. I handled the oxen, lifted barrels, pulled boats, and did whatever it took to prepare for my mission to gain freedom. I was tired of being said no to freedom, forced to work for devils, and bear punishments for my imperfections. Even my own husband, a freeman, did not believe that I could escape and gain freedom. My own two brothers, who wanted freedom as much as I did, refused to believe that they too could get their liberation. I went without them all, and I got what I had yearned for. I proved that me and my fellow brothers and sisters were strong and brave enough to liberate ourselves from oppression.

However, I regret that I was the only one fighting, and hadn't got anybody on my side yet, including my own family. In fact, I was deeply saddened when my own husband refused to come with me because he had remarried. If our liberation was to be gained, I needed a lot of help. Fortunately, I was joined by people who believed in the same cause. During my journey, I had learned of the brave men and women serving in the Underground Railroad, whom I continued to communicate with. I was able to maintain a secure network which allowed me to carry out the operations that many people seem to hear about.



John Brown: Fellow Abolitionist

After I had escaped to Philadelphia, I met a sweet woman by the name of Lucretia Mott and I were very similar. We both believed that God had something planned for us, that this was the path that the divine had meant us to follow. Later, I received a very nice letter that was sent to me commending my efforts was written by none other than Frederick Douglass, a fellow abolitionist. Then I met John Brown, who was said to be an extremist but was willing to give up his life for the cause of liberty. Finally, I was not alone. I was joined by my allies, my bravery, and by God to fight for freedom.

So why do I say all this? Well, its about time that I let people know about the life of the oppressed. That I let those know that freedom is a right ready to be claimed by us. That I let an entire, cruel institution, know that its death is coming, and I'll be holding the scythe.

I am Harriet Tubman: A free woman, a child of God, a defender of liberty, and a giver of freedom.

Try and stop me. We'll see how far you get.

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A NATURAL REMEDY.

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CHEST, WIND-PIPE AND LUNGS;

ALSO, FOR THE CURE OF

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BURNS AND SCALDS,

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BITES, BEAUFESS, CERVICIC SORE EYES, ERYSIPELAS,

Falls in the Bones and Joints, and all that class of Diseases, in which ALTERNATIVE OR PURIFYING MEDICINES are indicated.

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 SUPERB ILLUSTRATED EDITION, IN 1 Vol., WITH 152 ENGRAVINGS,
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The Greatest Book of the Age.

11 NOVEMBER 1853



Destruction by Fire of Pennsylvania Hall,
On the night of the 17th May, 1838

A Special Message to the Women of the Nation

The system of American slavery is a failure. For the past few decades, we have found that the continual bondage of fellow human beings to be in contradiction to the very values that hold this country together. With the arrival in 1619 of Africans on this continent, the suffering and pain inflicted upon them by their white captors has been devastating. It is quite evident to all that these years of trials and tribulations must end, both for the White and African members of our society. Not only is our obligation to the constitution, we also have an obligation to God and our own morality. It is our responsibility to rid this country of its moral inferiority and establish a strong and robust path of righteousness across this great continent. For centuries to come, our offspring and their descendants will live under the guise of liberty and equality, and it is our duty to them to ensure that our country is the standard bearer of freedom for all. Our goal is to promote and provide guidance on the path of abolition for all of our friends and allies in this great movement. It is with this thought that we invite all of you to hear one of our lectures when in a locality nearest to you.

Throughout our series, our lectures have worked to provide our listeners and fellow abolitionists with a strategy and message useful to changing the minds of other citizens. Our speeches are designed to encourage others to spread the word and message of the necessity of the abolitionist movement, and our goal is ultimately to change minds and hearts in favor of the ethical and moral end to the question of slavery. Our mission of promoting thoughtful and necessary change through the enlightenment of the mind has allowed us to reach many thousands of northern residents, both male and female, helping craft an image of the horrible realities of the tragedy called slavery.

We encourage all members of society, but especially women, to educate themselves on the issue of slavery, as without knowledge, we are powerless. Once you have properly educated yourself on the moral deficiencies of slavery, you must pray for change, and pray for it earnestly. Through God's help, our nation may find salvation. While you continue to pray for change, you must begin to speak and act out against the system of slavery. Through your positions as mothers, sisters, daughters and wives, you must convince loved ones to speak out and change this horrid system of dangerous oppression. Speak for emancipation, use your voice and your pen, and encourage all that you know to join in the crusade for moral righteousness. You must act against the wrongful treatment of others in this society, protesting against the ill-treatment of others. If you own slaves, set them free, educate them, or pay them, all in the name of liberty. It is your responsibility to let freedom ring across this land.

During our lifetimes, we have seen both success and failure in our strive for liberty, and quite often, we have been quieted by those angry forces who work against us. As we first began our quest for freedom, we joined with the kind members of the Quaker community, who shared our beliefs on the moral failures of slavery and quietly lived out God's word and mission. In 1835, we humbly wrote praising our friend Mr. Garrison of *The Liberator* on his mission to spread word of abolition, who very kindly published our exchange in his fine paper. During our lifetimes, we have seen both success and failure in our strive for liberty, and quite often, we have been quieted by those angry forces who work against us. As we first began our quest for freedom, we joined with the kind members of the Quaker community, who shared our beliefs on the moral failures of slavery and quietly lived out God's word and mission. In 1835, we humbly wrote praising our friend Mr. Garrison of *The Liberator* on his mission to spread word of abolition, who very kindly published our exchange in his fine paper.



Writers:

Sarah Grimke and Angelina Grimke Weld

Sarah Grimke and her sister Angelina Grimke Weld are natives of South Carolina. Sarah was born in 1792 to her father, John, and her mother, Mary. She was raised more in similarity towards her brothers than towards her sister, although she wasn't allowed a proper education. Angelina was born in 1805, and lived a quieter childhood. In her 20s, Sarah accompanied her father to Philadelphia, where she first encountered the abolitionist and Quaker movements. Returning home, she took in her charge her goddaughter, Angelina, and returned to Philadelphia. For the next few years, they became members of the Quaker community, nurturing their abolitionism. By 1835, however, they decided to take a more active role in the community, and began to give speeches to both women and men. They faced much criticism and controversy as a result of this decision, but remained determined to continue lecturing. The sisters are currently completing their lecture circuit throughout New England, and plan to settle down in New Jersey with Angelina's new husband Theodore.

11 NOVEMBER 1853

ANTI-SLAVERY MASS MEETING!

Agreeably to a call, signed by about 50 persons, and published in the Lawrence Republican, a Mass Meeting of the friends of Freedom will be held at Miller's Hall, at 2 o'clock P. M., on Friday, Dec. 2d the day on which

CAPT. JOHN BROWN IS TO BE EXECUTED,
To testify against the iniquitous SLAVE POWER that rules this Nation, and take steps to

Continued...

However, the Quakers were unhappy with our decision to so publicly display our beliefs, so unfortunately, we left their community, devoting our full energies on the emancipation of those in bondage. We began to speak to mostly fellow women, encouraging them to act out against the horrible system, and as we gained prominence, we began to speak to men as well. However, our speaking to both sexes brought great scandal upon us from many who viewed our position in the movement as suspect, primarily because we were female. It was believed that we shouldn't be allowed to speak out, given our gender, and it took much convincing to continue in the movement. Angelina published a defense against the criticisms and controversies that developed out of our speaking, which only proved more controversial. However, we firmly believe in our justification in support of the abolitionist movement and the necessity of women to be involved. Precisely because of our outspokenness, we find it necessary to encourage other fellow women to follow our lead. Our beliefs are deeply rooted in the scripture, which we believe guides this country and its citizens towards the ultimate moral destiny.

We have found that all peoples benefit from the freedom of slaves, and thus we believe that it is imperative for liberty to be immediate. Not only are there constitutional and moral reasons, there are also practical reasons. Slaves, in nearly every case, are related one way or another to their masters or their ancestors. masters. Thus, they are quite similar in virtue to their fellow whites, and have proven their ability to work hard and contribute towards societal gain. Thus, it is in the interest of all that freedom is achieved in the most earnest and honest way possible.

While we have not earned the respect of all fellow abolitionists, we have been recognized by many, and it is quite an honor to be so well-liked by the vast majority of our peers. We have been able, on multiple occasions, to speak in front of large and distinguished bodies, such as in front of the Massachusetts State Legislature. Furthermore, we have been able to encourage and provide support for countless fellow abolition-minded women across the entirety of the North. We have been able, through our lectures and writings, to provide a voice for the abolitionist, and especially the female abolitionist community. We have been quite fortunate to have the honor of working alongside many of our colleagues, such as the noted Mr. Lloyd Garrison.

In our parting words, we would like to remind our Northern readers about the realities of life in the Southern world. Growing up on a plantation in South Carolina, a young girl was subjected to face the horrors of sexism and slavery. Her father, a well respected local figure, believed in the importance of education, except for women. She further experienced trauma from a young age, after accidentally viewed the cruel whipping of a slave. Day after day, she experienced the dual biases of racism and sexism, and overtime, she became determined to destroy both. That little girl grew up to become an abolitionist, an ardent opponent of cruelty against all. That little girl was Sarah.

HOGS!
CASH!
Will be paid by the undersigned, for a few thousand head of **CORN-FED HOGS**, if delivered early in the Season, at their Packing-House, **IN ALTON.**

They also give notice, that, having provided themselves with the most extensive **PACKING HOUSE** in the place, they will be prepared to appropriate one half of the House for a **COMMISSION BUSINESS.** They would further remark, that, one of the Firm has been engaged in the Packing Business on the Ohio River, upwards of Twenty Years; which has established him a high reputation in the Southern and Eastern Markets, and whose **BRAND** is extensively known, and in high repute. With these considerations, they flatter themselves that they can hold out inducements which will secure to them a liberal patronage.

The House is also prepared to make liberal **CASH ADVANCES,** To the Farmers and Drivers, for their Pork,—and will pack and ship the same on Commission, to their House in New Orleans, to be sold on account of the owners; only charging a reasonable commission for said advances.

HIBBARD, ECHOLS, & CO.
Alton, Oct. 28, 1843.
Printed at the "TELEGRAPH" office—Alton.

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Charges to suit the times.

Georgetown, March 19, 1849.
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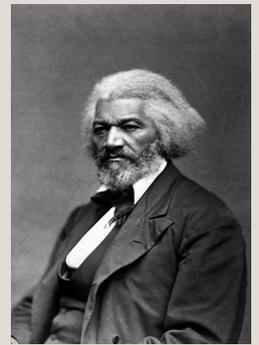
OLD GOODS! OLD GOODS!
COME AND GET THEM AT YOUR PRICES!

Having sold off my Stock of good Goods, and being about to commence another business, I will open on Saturday, the 6th instant, at the store formerly occupied by Walter Harper & Co., between 12th and 13th streets, Pennsylvania Avenue, decidedly the oldest and most soiled Lot of Goods ever seen in this country. This lot of trash consists principally of old and soiled Kid Gloves, for Ladies and Gentlemen, (some of them very good;) Faces and Edgings, of every description; Muslin and Cambric Edgings and Insertings, (in bad order;) Flowers and Bonnet Caps, (some very good among them;) Bonnet and Cap Ribbons, (very bad looking;) Cotton and Silk Gloves and Mitts, (in a very bad state;) Netts, Gimps and Fringes, &c., &c., &c.; all of which I am determined to sell, give, or throw away during the coming week. There are certainly some good Bargains to be had in this combination of trash. Please remember the place, between 12th and 13th streets, Pennsylvania Avenue.
Washington, Dec. 5, 1847. J. B. BRAGDON.

11 NOVEMBER 1853



Fredrick Douglass: A Life in Four Words (Exclusive Interview)



Oppression-----Documentation----Influence-----Abolitionist

Fredrick Douglass, a slave who escaped slavery and spread his influence across the United States, has been becoming more and more of a key figure in the abolitionist movement. We would like to present an exclusive interview with the abolitionist, who will explain his life in four stages, each detailing the many accomplishments, challenges, failures, and turning points that have occurred throughout.

Q: Hello Fredrick, It is a great pleasure to see you again. I have recently attended one of your speeches, specifically your speech at Corinthian Hall in Rochester, New York. To quote your first words, „This Fourth of July is yours, not mine, you may rejoice, I must mourn.“ Before we continue with your interview, I'd just like you to go through the thought process you had when writing that line.

Fredrick Douglass: Thank you for having me. To answer your question, America still has a long way to go when it comes to the refinement of society; slavery is still widely apparent, women's rights are not completely accounted for, and education is not available to all free, African American citizens. At this point in our history, we are not---should not be rejoicing for our country; instead, we should be trying to refine it. We must refine it in a way where freedom of speech, freedom of press, and freedom in general is present in our everyday lives.

Q: Thank you Mr. Douglass, you may continue with your passage.

Fredrick Douglass: Thank you. I have prepared a small peek into my life story as a feature today, and have separated this „peek“ into four stages, starting with oppression.

OPPRESSION: My everyday life is full of oppression and struggle, but the majority of this struggle sprouted from the early years of his life. Throughout my childhood, I was constantly being moved to different plantations, different owners, and different oppression. Labor was intensive, and wages were extremely low, sometimes absent. Though the hardships that I had to endure only amplified my ideas and opinions that evolved later in my life. Through my struggle, I taught myself how to read and write, unlike any of my fellow slaves at my plantation. The oppression that I had to endure early in my life set the seeds for my rebellion, and gave me ideas for speeches, later in life. This hardship caused me to attempt to escape the oppression that surrounded my childhood, to create a new, more rebellious life for myself. It is important to recognize this time of oppression because it drove me to advocating, supporting, and aiding the abolitionist movement later.

DOCUMENTATION: After my escape from slavery, with rebellion and abolishment of slavery centered in my mind, I developed the beginning of my major beliefs and criticisms of American Society. To convey his beliefs and criticism, he started using methods of communication to get these across to his audience. After escaping to New York, then moving to Massachusetts, I started to attend abolitionist events and was introduced to the writings of William Lloyd Garrison, which inspired me, and taught me that the pre-existing stereotypes regarding women, slaves, and free African Americans had to be abolished in order to reform society. Because I had taught myself how to read and write, I was able to document the oppression I faced as a slave. I used this unique skill to good use, creating my first autobiography: The Narrative Life of Frederick Douglass. I wrote this biography along with the speeches he was giving at the time. In order to spread my ideals regarding American life and how to improve it, I used autobiographies and speeches to convey my message to the public. The documentation of his oppression gave my listeners and readers a real-life experience to view while thinking about the ideas I was explaining. Although the oppression I faced wasn't positive; in fact, it was completely negative, it helped me get my point across while orating and writing. It was these methods that helped me convey his ideas and criticisms.

Fredrick Douglass: Abolitionist

Frederick Douglass was born into slavery in 1818, Maryland, and moved to his first labor plantation when he was six years old. He was an intelligent youngster, and he observed other white children read and write, and gradually taught himself to read and write (later after gaining his freedom he converted to Christianity). He was constantly moving to different slave owners throughout the early years of his life. When around 15, Douglass tried to escape from his slave owner but failed, and was beaten for his actions, though later escaped at 20 to New York and met his soon-to-be wife, Anna Murray Douglass. He married her and became a preacher, then moved from New York to Massachusetts, where he was introduced to abolitionist writers and journalists. This inspired him to spread his beliefs, which caused him to write his first autobiography: Narrative of the Life of Frederick Douglass. Fearing capture, he ventured to Great Britain, where he continued preaching. When he returned, he made further contributions to the abolitionist movement and strived for ideological refinement within society. He spread his ideals through speeches, books (specifically autobiographies). He is now one of the most famous abolitionists in America, known for his speeches regarding slavery, women's rights, emancipation, and suffrage. He has spread his ideas and criticism of American society (slavery, revocation of certain women's rights, revocation of free African American's right to education) throughout his life and conveyed those important ideals through speeches and autobiographies. He helped the abolitionist movement gain even more traction, which has made him one of the many key figures that strived to abolish slavery, create equal rights, and end suffrage. Now, he continues to advocate for his cause by writing and speaking across the country.

INFLUENCE: The promotion of reform was foremost in my mind throughout my life, and although oppression was still present even after my enslavement as a child, I had great success while promoting reform and spreading influence. Although, along with success, came the backlash against my movement anti-abolitionists amplified with their protest. Though freedom of speech, and freedom of the press is essential to fight for freedom. It's the only way abolitionists like myself will be able to spread influence. Influence is constantly restricted by American qualities including, most importantly, slavery, but also women's right to vote and freedom of education for slaves. My self-taught education helped me build my own personal identity and grow my own ideas. To bring that quality to even more slaves seeking or gained freedom would boost influence for abolitionist events and movements.

ABOLITIONIST: To say that I wasn't a true abolitionist until the late 1850s is completely incorrect; although, at that time, more people knew about my influence, I was an abolitionist throughout my life. My ideas were not recognized widely until my first autobiography, *The Narrative of Fredrick Douglass*, which caused so much controversy that I had to flee to the United Kingdom for a few years. But the backlash that you are going to receive is just a part of an abolitionist's life. It's natural. When touring the country, speaking about women's rights, slavery, and other core ideals of mine, with my fellow abolitionists, a brutal attack occurred where a radical spectator broke my hand. It has not healed to this day. Whenever I look down at my hand, it reminds me of the sacrifice and struggle that it takes to create a change in society, whether it be regarding slavery, women's rights, lack of education for free slaves, etc. It's the permanent scar carved into the core of America's society that keeps change from occurring, and keeping the traditional way alive, which is not acceptable if we want to have a free, truly democratic society.

Q: Thank you, Mr. Douglass. Two last thoughts: We are aware of your outstanding work in your speeches and autobiographies, are there any other forms of medium you will use to convey your message? And also, do you believe that your promotion of reform will succeed?

Frederick Douglass: Great questions...Great questions...Although I have been encouraged to pursue a different way of conveying my ideas, I have always believed that speaking one-on-one to an audience can generate the most emotional impact and writing has always been a strong suit of mine, ever since I taught myself during my childhood. To answer your second question, if enough people support the ideas that us abolitionists are putting out there, I do not have one doubt in my mind that America will soon be reformed and create a fair, free, and prosperous society, without the shackles of slavery and other types of oppression.

Q: Thank you for responding today, Mr. Douglass.

Frederick Douglass: My pleasure.

Q: Tomorrow Evening, Douglass will speech at the national hall regarding the affairs' of the nation. Be sure to make it, and join the abolitionist movement that is expanding across our nation.

NATIONAL HALL!
FRED'K DOUGLASS
 Will LECTURE before the
ALUMNI ASSOCIATION
 Of the INSTITUTE FOR COLORED YOUTH,
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To the large and commodious store adjoining his former place of business. He has just returned from the North, where he has selected, with special care, a most select assortment of MUSICAL INSTRUMENTS, such as PIANOS, GUITARS, VIOLINS, FLUTES, ACCORDEONS, &c. &c. and has also made such arrangements with the Publishers as will insure him a weekly supply of the very

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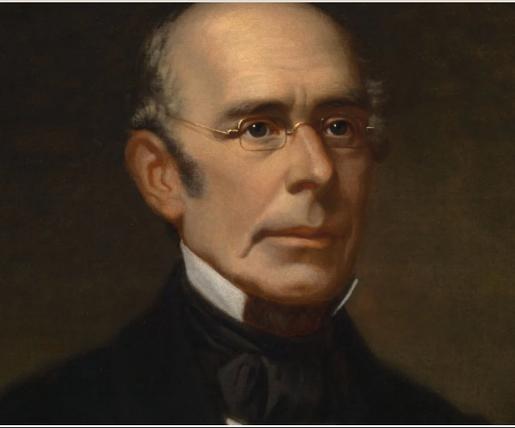
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Lyon's copper lightning conductor! The subscriber, having secured the exclusive right for the sale of Lyon's Copper lightning conductor!

11 NOVEMBER 1853



William Lloyd Garrison:
Life of an Abolitionist

Ever since my youth, I have experienced sentiments of antislavery. Growing up in Massachusetts, I didn't grow up around slaves or escape like many other members of the movement, but I did experience a large antislavery community. My father, a sea merchant, abandoned my family shortly after I was born, and because of this I was forced to work from a young age. The need to work from a young age caused me to see a lot about abolition and a dislike for slavery. One of these jobs was working at a local newspaper office, and the amount of abolitionist ideas I was exposed to helped to form my ideas.

As I grew up, I grew to have an interest in newspapers. My master that taught me the ropes of newspaper printing was named Ephraim W. Allen, and he helped me to find my passion. He taught me skills needed to start my own paper, as well as the experience allowed me to see different things and learn from what I saw in the papers. Later in life, I became an editor for many different newspapers, such as the Genius of Universal Emancipation. In this paper, I criticized the slave trade in the United States. This continued into my newspaper that gave me my fame and my most known paper, The Liberator. This paper allowed me to establish myself as a powerful abolitionist who can captivate the people. I established myself as a predominant abolitionist that inspired many through my paper, such as the Grimke Sisters and Fredrick Douglass. Because of my newspapers, I was able to start the regional New-England Anti-Slavery Society, and help start the national American Anti-Slavery Society. It spread to much of the Northern US, and many people heard my message. My most famous issue of The Liberator was its inaugural issue, where I stated that "I do not wish to think, or speak, or write, with moderation.... I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD."

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This set the foundation of my stance on slavery, and my urgency of the situation. While this message spread as intended, it also created the image in people's minds that I was a radical, uncompromising abolitionist. I had bounties over my head from southern state government and different pro-slavery plantation owners in hopes to stop my writing but I continued. Because of my radical thoughts, I started to create splits in the American Anti-Slave Society, and eventually many people left the society to form new organizations. While I only had a few society followers, I had thousands of followers through my papers, and I continue to spread my message in my issues. Eventually I hope to rebuild the society with more loyal members that share my thoughts about slavery. I plan to dissolve the now small society, but if that fails I will just leave the society instead.

Through my messages in my newspapers, I hope to be able to put pressure on the government to do something about the issue of slavery and to raise awareness among the everyday folk. I believe that slavery as a system should be abolished, and that slaves should be returned back to their homes in Africa. I believe that we should have immediate emancipation of all enslaved people, and through the fame of The Liberator can spread awareness and call for the abolition of slavery. I also believe that women should have more rights, and along with abolition I fight for women's rights in my newspapers. I feel that these things are needed to make our country better, and that with these in place our country can prosper.



William Lloyd Garrison
Abolitionist Newspaper Editor

William Lloyd Garrison was born on December 10th, 1805 in Newburyport, Massachusetts to an abandoned father and his mother. His passion for newspapers started after working for a local paper as a boy, and sparked his interest to write them. As he worked in newspaper offices, he was taught very well and he also picked a few things up from seeing how things were done. He was the editor of many papers before starting his current and most popular paper, The Liberator. His paper spreads the messages of abolition and women's rights to the hundreds of paid subscribers, and the thousands more who know his message. He is currently the head of the American Anti-Slavery Society that he helped create in 1833. It is expected that Garrison will continue his work as an abolitionist by writing new issues for The Liberator until the system of slavery is abolished in the United States.

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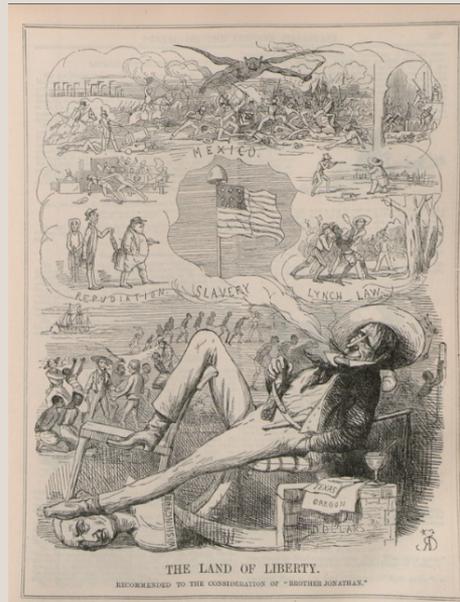
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11 NOVEMBER 1854



First and foremost...

Garrison: Hello. I am the editor of the Liberator newspaper and I would like to ask you some questions.

Sarah: Thank you for having us Mr. Garrison
 Angelina: It's a pleasure to be here.

Garrison: We'll get started with the questions. Where did abolitionist sentiment begin?

Sarah: Well Mr. Garrison it truly began as a little girl growing on the big plantation in South Carolina. Upset by the horrors I viewed there, I tired to escape north where slavery did not exist. I wonder, Mr. Garrison, how did you get your start in the movement?

Garrison: For me, growing up in Massachusetts, I was exposed to the ideas of antislavery all my childhood. I started just against colonization and wanting to slaves to be returned to Africa, but I quickly got involved in abolitionism of slavery in the United States. So, what are your views of the abolitionist movement, and how do you think it would benefit the country?

Angelina: We believe that the abolitionist movement is a focused, effective approach towards the issue of slavery.

We think that the ability of these dedicated fellows in the abolitionist movement is quite lofty, we are confident in their collective abilities to convince the majority of the public of the horrors of the system of slavery. I believe that The benefits to the country of this movement cannot be overstated. Millions of citizens will be free, as our country will live up to the goals and ideals set forth in our great constitution. Throughout the course of our great nations. history, the suffering of Africans has greatly endangered the success of our nation. By freeing the bonds that hold our society back, we can ensure the success and supremacy of our nation in the future. How Do you feel about the success of our movement?

Garrison: I think that the movement so far is a success. The north is majority abolitionist with slavery being banned in many states, and working toward combating the south. Some abolitionist political parties are starting to rival the democrats and I see a good future for the country. I also think that the abolitionist movement is a great thing for our country because the system of slavery is a terrible international image. We are seen as a beacon of hope or the embodiment of freedom, yet we also enslave millions against their will, becoming others property. So to rephrase, I think that the movement is a thing that our country needs it. How do you think the readers should feel about abolition, and what Can they help?

Sarah: Well, we believe that the readers have a great moral obligation to protect the rights of all men and women, and to defend liberty for all citizens of this country.

One way that they may do this is through supporting emancipation for all citizens. If you own slaves or live in slave-holding states, you can either free your slaves or convince others to free their slaves. If you live in a Northern city, you can vote for and encourage through your voice and power candidates who support freedom for all. Finally, if action does not happen, it is your duty as a citizen to vote out our current government and use your rights as a citizen to protect liberty for all. Hopefully together we can end this abomination known as slavery.

Garrison: God Willing.

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Wheat, Oats, Beans, Flour,
 DRY or GREEN HIDES, FURS of all kinds,
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HATS!—Made to order.

I have a first rate Hatter employed, who will give general satisfaction in HATS. The public are solicited to CALL and EXAMINE, before purchasing elsewhere.

Curtisville, Aug. 14, 1840. **A. S. WALKER.**

Printed at the TELEGRAPH Office—Alton.

SLAUGHTERING

**SAM'L WORK;
 ON HIS OWN HOOK.**

ALTON, ILL'S.

THE Subscriber has erected a large and convenient **HOUSE and PENS**, in the city of Alton, near Shields' Branch, for the purpose of carrying on the

**SLAUGHTERING AND DRESSING
 Of Beef, Hogs,**

And other Stock, for Packing. His Pens are made of **10-PLANK**, high, and close, so as to render it impossible for any kind of stock to break out or escape; and are situated high, dry, and on better ground than any other establishment in the country.

His Houses are more spacious than any in the City; and from the fact of his being by profession a Butcher, and having had an experience of many years in the city of Cincinnati, and the last four years in the city of Alton, engaged in the above business, he assures all those who may favor him with their killing and dressing, that it shall be done with dispatch, and in the very best manner.

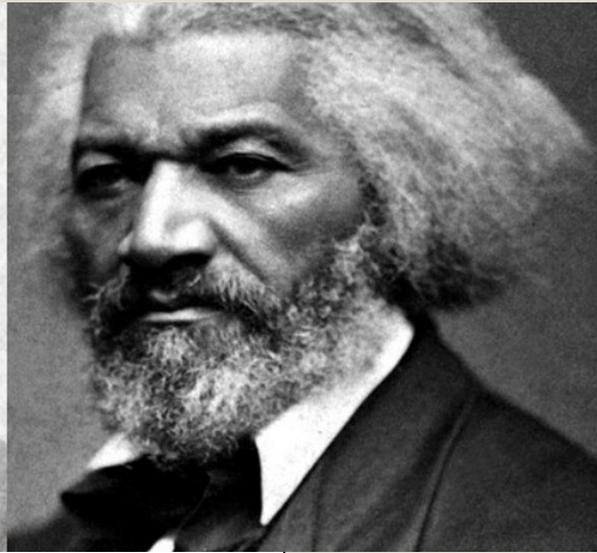
He has also made arrangements, and will have at all times plenty of **GRAIN and PROVENDER**, to feed stock at the Pens, at the market prices.

**Call and try WORK once,
 AND YOUR WORK SHALL BE WELL DONE.**

Plenty of **TEAMS** engaged to do the hauling, with dispatch, to any Packing House in the City.

Alton, Oct. 22, 1840. **SAMUEL WORK, Proprietor.**

Printed at the TELEGRAPH Office—Alton.



Letters from Fredrick Douglass and Harriet Tubman: Abolitionist Leaders

Dear Harriet,

I have written this letter in support of the work you are doing to aid the slave population. I have extreme appreciation of the sacrifices I believe you have made; although, I do not know in depth what these sacrifices are. Even though you do not have to expose these sacrifices, I have heard that your impact of the freedom of slaves is expansive. Freedom from slavery was an idea I hoped for, and later strived for throughout my life, and though I do not know how you help slaves gain their freedom, I undoubtedly appreciate your addition to our struggle. I was shackled to the life of harsh labor for twenty years, constantly being sent to different plantations, sometimes to verbally and physically abusive owners. I didn't even know when I was born, but through research I predict I was born in 1813; after the 20 years I spent on my plantation I fell in love and attempted to escape though the attempt was unsuccessful. A few months later my escape attempt was successful, and I set out to New York. When I gained my freedom for the first time, I was speechless, and to quote my biography, with my, "Freedom now appeared, to disappear no more forever. It was heard in every sound and seen in every thing." It was a beautiful and meaningful experience that set my life in a whole new direction, into the fight for freedom and inspired me to orate speeches and write my first biography. I appreciate that you are giving other slaves the same experience.

We both are impactful abolitionists that have dedicated our lives to the struggle of abolishing slavery, although I praise you for your different approach. I chose a more public pathway, publishing autobiographies and orating speeches. Though you took a more private, secretive approach, which I admire for your bravery. Both approaches pailed the same impact, but my more public approach caused more people to know about my work, even the president of the United States, Abraham Lincoln, called me to the White House. I reference my life because I believe your sacrifice and bravery is something that should be known and celebrated, but your influence is based around secrecy, which limits that recognition.

As a fellow abolistnost and supporter, I am grateful that you are doing the same for others. I have heard great things about your contribution to America.s struggle, and I praise you for your incredible sacrifice and secrecy. I beg you to continue contributing, public or private, to the injustice that is present in America. Continue to fight against slavery, even if you are argued with, disagreed with, or fought against. If we are going to end the shackles of slavery and the horrible impact those shackles have on our country, we have to continue fighting. Never stop fighting, and we will receive the reward that we have been waiting for; the reward that we have been fighting for all our lives, in order to improve the lives of further generations to come.

Sincerely, Frederick Douglass

FARM LANDS FOR SALE.
THE ILLINOIS CENTRAL RAILROAD COMPANY
 Is now prepared to sell
OVER TWO MILLIONS OF ACRES
PRAIRIE FARM LANDS.
 In Tracts of 40 Acres and upward,
ON LONG CREDITS AND AT LOW RATES OF INTEREST!

The lands are situated in the best sections of the State, and are well adapted for the raising of grain, stock raising, and other agricultural purposes. The lands are well watered, and are in the best of cultivation. The lands are well adapted for the raising of grain, stock raising, and other agricultural purposes. The lands are well watered, and are in the best of cultivation. The lands are well adapted for the raising of grain, stock raising, and other agricultural purposes. The lands are well watered, and are in the best of cultivation.

PRICE AND TERMS OF PAYMENT.
 The price will vary from \$10 to \$20, according to location, quality, and condition. The lands are sold on long credits, and at low rates of interest. The lands are well adapted for the raising of grain, stock raising, and other agricultural purposes. The lands are well watered, and are in the best of cultivation.

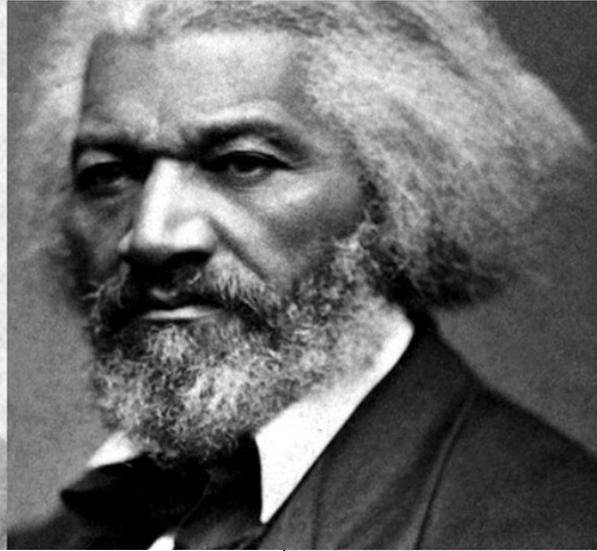
INTEREST WILL BE CHARGED AT ONLY TWO PER CENT PER ANNUM.
 An opportunity for the purchase of the lands is now open. The lands are well adapted for the raising of grain, stock raising, and other agricultural purposes. The lands are well watered, and are in the best of cultivation.

READY-FRAMED PRAIRIE DWELLINGS, WHICH CAN BE SET UP IN A FEW DAYS.
 They will be sold by the lot, and are well adapted for the raising of grain, stock raising, and other agricultural purposes. The dwellings are well watered, and are in the best of cultivation.

WHAT CAN BE DONE.
 The lands are well adapted for the raising of grain, stock raising, and other agricultural purposes. The lands are well watered, and are in the best of cultivation.

Post, Masters, Please Post this Conspicuously in your Office.

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Letters from Fredrick Douglass and Harriet Tubman: Abolitionist Leaders

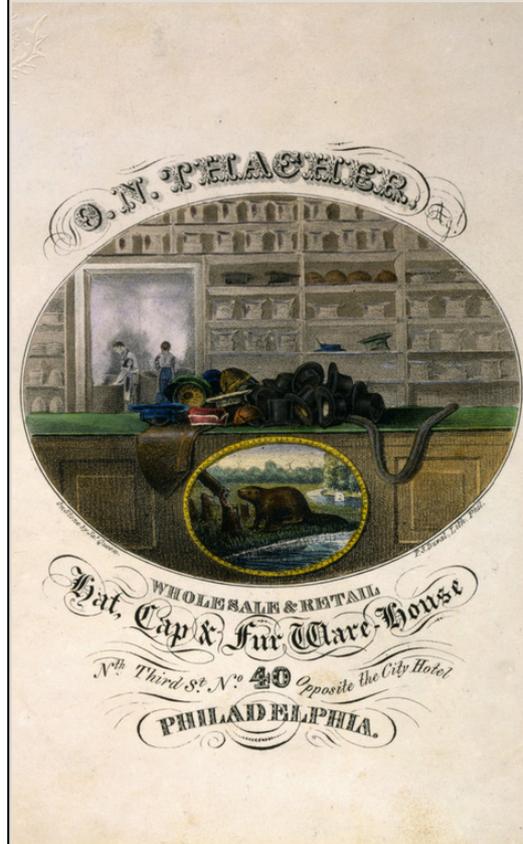
Dear Frederick,

I am sorry for taking this long to respond to your wonderful letter praising my efforts. I have just recently gone back to Maryland to conduct another liberation mission to rescue my brothers and sisters who are in bondage. It may be my last one, as it seems more slave hunters are on the patrol. My methods of going in the night and in the winter seem to be more predictable. I still am able to keep connections with my friends on the Underground Railroad, but it seems the situation is dire for them as well. Encoded messages have stopped working, and I seem to have run out of disguises. I am currently in New York, thanks to a generous offer by the Senator who has given me a house for me and my family to live in. Funding has decreased quite a bit, so my ability to conduct more missions has seemed to drop quite a bit. I have been able to give out quite a lot of speeches about my life and mission, helping fund my family and the poor fugitives who I rescued. I was able to organize a fund called the Fugitive Aid Society of St. Catharines, giving money to those in need. Luckily, the organization seems to have a good amount of donors, supporters, and is very well staffed.

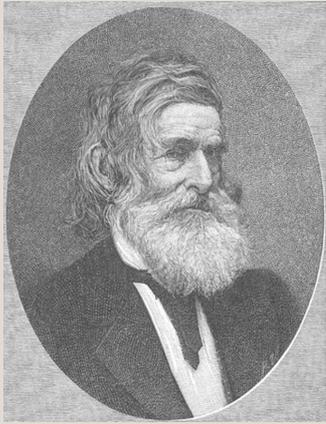
I have been able, however, to keep in good touch with the rest of our abolitionist friends. I have met with John Brown quite a bit since he is planning to raid an arsenal at Harpers Ferry. He seems to reflect the most qualities in me, as he takes whatever action necessary at the expense of his own life. This could make or break our cause, Frederick, and it is in our best interests to support this mission. I do hope you will come and support him, as you seem to think that his mission may fail. We must keep our hopes up and pray that this institution will end using whatever means necessary. You and I have that fundamental belief in common, as we both experienced the cruelty that is this institution. I have heard your speeches and read your books while I lay dormant. They inspire me to no end. I feel that I should be, or that I could be doing more for this cause. There are still many other enslaved people left to save, around 4 million, including my sister and her children who I failed to free. It has gotten harder to speak out as politics has seemed to split the country in half. Neither side can agree on the fundamental beliefs of slavery, and neither side wants to fight over it. This, my dear friend, is what you call a powder keg waiting to explode. I find that this may be our opportunity to end the cruelty, the oppression, and the injustice once and for all. I do, however, question if that will mean anything when our country seems to be on the brink of extinction.

Do not let this thought fail your ability to inspire. Keep writing, keep speaking, keep dreaming, and keep advocating. Every step we take has a meaning. Even as the world falls apart around us, we must keep ourselves together so we can claim liberation.

Sincerely,
Harriet Tubman



ABOUT THE AUTHORS



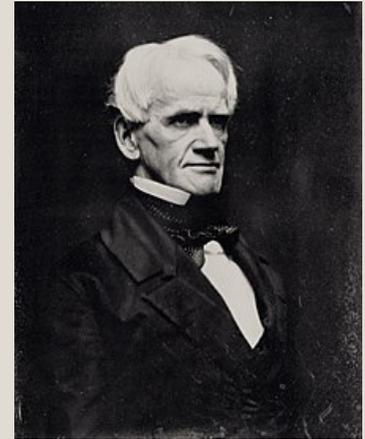
Samuel Gridley Howe:
Educator, Activist

Samuel Gridley Howe was born November 10, 1801 in Boston, Massachusetts. He attended Brown University, and attended Harvard Medical College, which he graduated from in 1824. Shortly after he graduated, he left the United States for Greece, where he joined the Greek Army in their war against the Ottoman Empire as a surgeon. After his return from Greece, in 1831 he was appointed director of the New-England Institution for the Education of the Blind. He created the Boston Line Letter, an embossed form of lettering which became the early version of what is now known as braille. In 1843, Howe is married to Julia Ward, who was also an activist, and together they have six children. .



Amos Bronson Alcott
Educator, Author, Philosopher

Amos Bronson Alcott was born on November 29, 1799 in Wolcott, Connecticut. Educated by his uncle, Alcott went on to get his teaching degree at 17. Throughout his life he has been an active educator, writer, philosopher, and an activist for women's rights. He married Abby May, his friends sister, and had four daughters. Alcott established multiple progressive schools, still continuing to inspire his students to create their own ideas instead of sticking to textbook learning. He currently teaches at the Temple School in west Connecticut.



Horace Mann
Education Activist, Politician

Horace Mann was a 19th-century American education reformer committed to promoting public education. He was a U.S. House of Representatives member from Massachusetts's 8th district. Horace grew up in a poor Massachusetts family household and spent many of his days working as a child helping on the farm, only going to school six weeks a year. He was self-taught from the first public library and got into Brown University, where he studied law and became interested in politics and reforms, especially pushing for public education reforms. Mann also was a slavery abolitionist and a Whig politician.

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Reprinted Letter from Samuel Gridley Howe, to Mrs Julia Ward Howe:

Dear Julia,
 I'm writing this today from the inn where I am currently staying in Washington DC. My trip with my students is coming to a close, as we are at our last stop, the US Congress. Throughout our journey, we have visited many states, including Louisiana, Kentucky, even Georgia. Many of which I would love to bring the children to one day. I have spoken with dozens of government officials across the states, attempting to convince them to fund schools for the blind just like Perkins. Today, we had our final visit, and maybe the most important on this trip, meeting with the US Congress. There are no words to describe the pride that I feel not only for me, but for my students for the incredible work that they have done. Today, they showcased their reading skills, by reading from some of the raised print books I brought with us, writing, and some even showcased their musical talents, and put on performances in front of the officials. Our journey has been long, and tiresome, but so incredibly worth it. I am proud of the awareness that we have spread, and hope to give blind children across the country an opportunity to go to school, and learn in a unique style that has never been offered to them before. You may recall my idea of opening a national library for the blind, filled with hundreds of raised print books that will be accessible for all. Throughout our journey, not only have I been encouraging other states to fund schools for the blind, but I have been asking for the funds to open this library. Today, I was able to converse with members of Congress about my idea. I spoke with them about my time in Paris, studying other schools for the blind, and the success I saw with their access to raised print books, and how that inspired me to become so involved in the idea of blind-education.

I spoke about my own lettering, the Boston Line Letter, and showed them examples of what this looks like. I have put my heart and soul into this trip, and hope to accomplish this dream of opening a library specifically for the blind so that not just blind children, but all blind people can have the same opportunities as those not visually impaired. The thought that there are so many children out there that don't have access to a quality education just because they are blind sickens me. I think of our children, and empathize with the parents of the children that can't get an education because of their blindness. I know that if that was you and I, we would be heartbroken. After speaking with Congress, I was told that it would be considered, so we can only hope that this dream ends up becoming a reality. I think of you and the children often during my travels, and only hope that one day when I am no longer able to, our children will continue on my legacy. The work that I am doing here, and back home at Perkins, fuels me, and gives me a sense of purpose in this world. Although it saddens me to be away from home, and the children, it is well worth it, because I know that with the work I do, I am able to change the world little by little. I have included an image that I found in my case today of my student Laura Bridgman and I, in the middle of a lesson. This image has inspired me even more, and I hope that it will help you understand how much this means to me. Thank you for caring for the children while I am away, I will see you soon.

With love,
 Sam

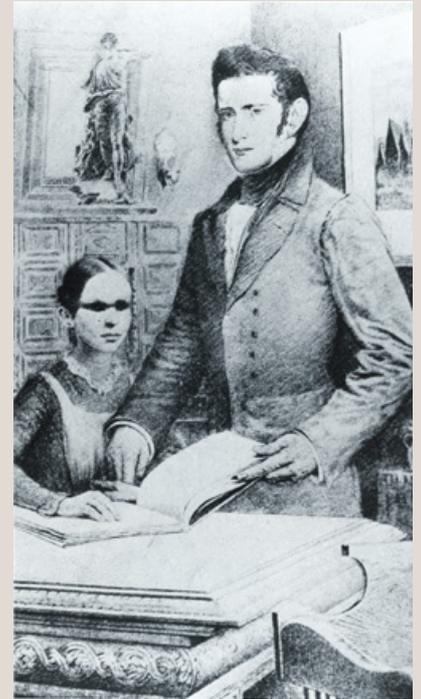
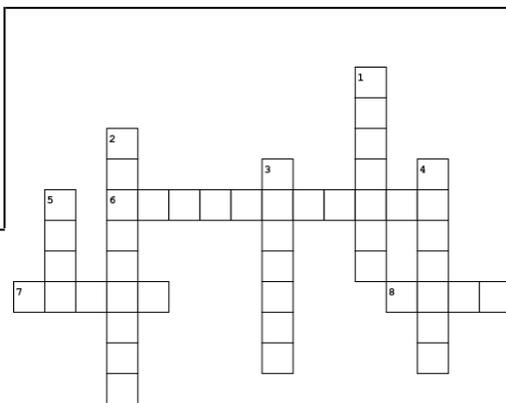


Image included in letter: Samuel Gridley Howe with deaf-blind student Laura Bridgman

This letter was sent from Washington DC by Dr. Samuel Gridley Howe to his wife, Mrs Julia Ward Howe. Throughout his career Howe has spent a lot of time advocating for education for the blind. As he mentions in his letter, he has travelled to many states trying to convince government officials to fund schools for the blind. He discusses how passionate he is about his work, and how although he misses his family, the travelling is worth it for the work that he's doing, and lives he is changing.



Across

- 6. Famous book written by Alcott's daughter
- 7. University that both Howe and Mann attended
- 8. Fought in Greek Revolution

Down

- 1. Wife of Bronson Alcott
- 2. Wife of Samuel Gridley Howe
- 3. School for the blind that Howe directed
- 4. Mann was the president of this university
- 5. Number of Alcott's daughters

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Reforming Education

Written By: Amos Bronson Alcott

Throughout my life, my goal has always been to influence the younger generations to be leaders and reform the wrongs within the social construct of our nation. As an educator, my goal is a wish. As a father, my goal is a duty. A duty to my daughters that they can grow up in a country where young women are given the respect they deserve and are allowed to receive a proper education. A duty to my future grandchildren, that they can, someday, be uninfluenced by congressional greed and immoral standards, and continue building a humanitarian world where brothers and sisters look out for each other.

My approaches to a teaching have been ridiculed, boycotted, and protested by others who aspire to keep traditional punishments stop the progression of rights. So no, I will not hit my students with rulers for answering a question wrong. And yes, I will inspire them to think their own thoughts instead of relying on the government approved textbook. No matter what gets thrown at me, I will continue to offer public education to my students despite my enemies finding it too "radical" that I include all genders and races as my students.

I am aware that my influence on the younger generations I have had the greatest privilege of teaching will not be immediate, but I also am aware that it will outlive me when I am gone. My success will be measured in what these miraculous minds do in their future, not mine or yours. Growing up, my parents always told me and my siblings to have courage and show kindness to all.

Our country is growing everyday; economically, socially, geographically; and with these growths come more struggles and more challenges I hope the future generations will be able to parry with great confidence and civility.

Our nation is more divided than it is united, and I worry that we are heading down a dark path full of discrimination and sectionalism that will set up future generations for failure. Our children are our hope on continuing our great country, and I firmly believe that we should teach them to be independent, confident, and kind human beings that are able to resolve conflicts morally and with the respect that each person, no matter their status, deserves. We must not hope that these things become reality, we must make it happen. As citizens of this country, we must push it forward in all factions, not hold it back.

I am lucky enough to have four highly intelligent daughters who I, along with my darling wife, encourage to use their minds for good within our community. I have pity for the people that believe women and people of color must be held back from expressing their curiosity and views within society. Everyone has the right to be an active and prominent citizen in our land of the free and opportunity. To keep these constrained to white men would be a disgrace. Therefore, I believe that to improve the education system, we, the people, must continue to assure our children, and the children of our brothers and sisters, a openminded education that nourishes their curiosity, not drains it.



Pears Soap would like to take this opportunity to announce that they are releasing a new line of scented soaps. Selling at only .18 cents, these soaps are loved by all. So come on down to our shops and grab one for the family or even for yourself. These are limited edition, so hurry while you can.

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Reformation: an Excerpt from a Horace Mann speech during a Whig Party Political Meeting

Something that has always bothered me about our "independent" American society today is that we want disciplined, well-spoken citizens who can think for themselves and progress in American society, but the masses are taught to absorb sectarian ideals like sponges in this excuse for what we call a public education system. How can we expect our future generations to progress society when they are being exploited as just another church-goer by these sectarian schools that we see for just weeks each year anyway?

In my youth I had always wanted a real education, but in my meager days of schooling I was just fed useless and biased information about religion by the school who had a sectarian agenda. I had awful teachers, and school virtually provided me no assistance in my goals for achieving an education. I had to nearly entirely rely on self-study and the United States' first public library, the Franklin Public Library, to educate myself and pursue my career path in law. Without this valuable state-provided resource, I would have never made it into Brown University and graduate as valedictorian, which revealed to me how flawed our education system was and the reforms it needed.

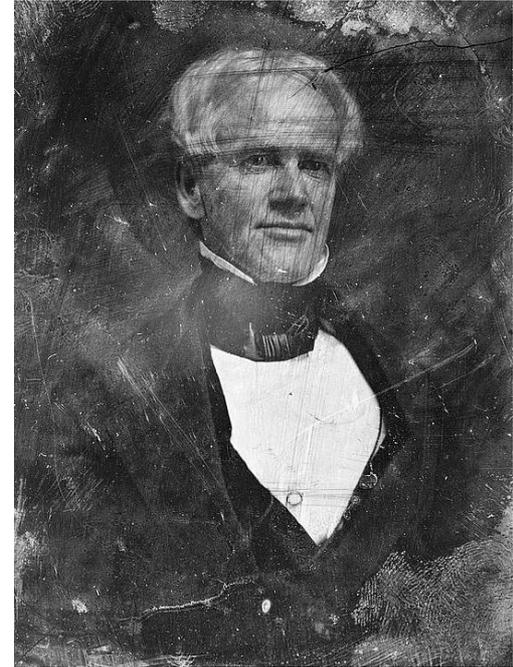
As secretary of the new Massachusetts board of education, I want to create a new, true educational system that will ensure the future success of our nation, ensuring that our children will be educated the proper way: through a non-sectarian system that will be available to all and embrace American virtues that will progress society by producing well-educated, free-thinking citizens with good character.

I am happy to inform that I have already begun the process to reform our education system. Your support has allowed me to gain enough taxpayer dollars to reform the Common Schools system through my Common Schools movement that will have professional teachers who teach our children right. I will obtain these professional teachers for my public schools through my Normal Schools system. Normal Schools will train and teach teachers how to properly educate our youth, and will serve as our raised standard of what a normal education is in America.

This quality education will not be reserved for the rich, but will instead be available to everyone tuition-free. It would be impossible to create social efficiency in our society and develop our overall character as a nation when only the rich minority are educated and the poor are taught sectarian ideals rather than American ideals.

I will not only be providing all of our youth with a proper education, but I will also be supplying our growing population of women with jobs, as I will be accepting mostly women into my Normal Schools. Women are natural teachers and I would love to utilize that in my common school system; I will feminize the teaching force.

For as long as I am on the Massachusetts board of education, America's future will be set for success with my new system, and you all shall see for yourselves soon.



Daguerreotype of Horace Mann, from Mathew Brady's studio, 1849



Now Hiring ... WOMEN!

Would you like to teach our next generation?
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INTERVIEW WITH EDUCATION REFORMERS BY: REGINALD "REGGIE" OCTAVIOUS DANTE

AREAS OF AGREEMENT

Do you think slavery is right? What actions do you plan to take with this issue? Education for women: What exactly does "education for all" mean to you? Does this include women? slaves?

Amos Bronson Alcott: I have always believed that education is not a privilege but a right. Everyone should have the access to education and the ability to do so without premeditated judgment based on gender or race. As for slavery, the very thought of it disgusts and revolts me. Our country is heading down a dark and divided path and if there is a war I know for certainty which side I am on: the land of the free for all.

Horace Mann: Absolutely not. I have explicitly attested against the ideas surrounding slavery numerous times throughout my political career. In one of my recent letters I specifically wrote "A belief in the existence of a just Governor of the Universe, includes a belief in the final and utter abolition of slavery." There is so much hypocrisy in America's sectarianism; one moment we say God created all men equal, the next we see our fellow men not treating man as man. As a politician, I have had to deal with outrageous suggestions and plans which I have heard being discussed, such as the idea to export American-born free slaves away from their places of birth and residence, which is utterly unjust and evil. As for women, I believe they are better suited for teaching than being taught, so I have created a "normal schools" system which will teach them to become professional teachers for my reformed common school system.

Samuel Gridley Howe: Similarly to what Bronson said, I too have always believed that education is a right to all, no matter one's gender or race. In my travels to other states, I have always encouraged education for all, including women. I personally have taught many young girls including Laura Bridgman, the first ever young girl who is blind, and deaf to ever have an education. Personally, I think that slavery is wrong. I myself have founded an anti-slavery newspaper called the Boston Daily Commonwealth, to help protect slaves.

AREAS OF DISAGREEMENT

Do you plan to include sectarian agendas in your school systems? What about the teachings of the Bible? Do you believe that religion should be enforced in schools?

Amos Bronson Alcott: Absolutely not. My schools have always been based on respect for all people, no matter their beliefs or religion. I believe that there are so many beliefs that get created and shared throughout humanity that to keep it sectionalized to one single belief is illogical. There are more things in heaven and earth ratio than dreamt of in any one philosophy.

Horace Mann: Sectarian agendas are the very thing I am working on tirelessly to expunge from American society. They are the greatest threat to our future success as a nation because they inhibit our youth's education. As for religion, I believe it should be universally used only to teach basics in life, but with great moderation.

Samuel Gridley Howe: I have never included religion or religious beliefs in my teaching. I make the subject a priority, and in my case that is teaching visually impaired students how to read, and write. So no, I do not incorporate sectarian agendas into my school curriculum. Although I have used verses from the bible in my teachings, like I said, the focus is more on teaching the skills, rather than content.

CONTRIBUTIONS TO THE NATION

You are all known for your strong opinions on how America's education system should be changed, but what have you three actually done to change america?

Amos Bronson Alcott: Unlike Horace and Samuel's current political and social impacts, my impacts have been more local versus national. I have established multiple schools on the premise of independence and kindness between the classmates. I think that my impact will be shown through my students and daughters; what they do with their lives will be my legacy.

Horace Mann: I have completely reformed the common schools system in Massachusetts, and it has caused rippling effects throughout the nation as I see other states mimic my common school system and even my "normal school" system where I train professional teachers. America has begun its transition from teaching sectarian ideals to teaching American ideals in free public schools. I am delighted to see my system succeed not just on a local, but national level. I like to think that I have lead an educational revolution of sorts for the betterment of America.

Samuel Gridley Howe: Together, Horace and I created a system for public education that focuses on teachers being more encouraging and thoughtful, rather than punitive and mean. Personally, I have traveled to many different states encouraging officials to open more schools for the blind, and also spoke with Congress about opening a national library for the blind.

WHY SHOULD WE CARE?

Knowing all of these ambitious intentions for America's education, why should the American people care about the direction education is heading and what action should they take?

Amos Bronson Alcott: Everyone in this country were children once. What they were taught impacted every aspect of their being. How they react to conflict, how they problem solve, how they treat people, you name it. We need to take charge of teaching the younger generations of our country to treat people with respect and kindness, along with openness to other opinions and ideas.

Horace Mann: Asking why America should care about their education system is the same as asking why Americans should want to preserve their way of life in future generations before undisciplined children undo everything we have worked for. If we do not teach the American way of life, how are we going to tame not only our undisciplined children, but also the rising wave of immigration that will be bound to take over our way of life if we do not cement it into our culture through proper education?

Samuel Gridley Howe: As not only an educator, but as a parent, it is a top priority for me to provide my children with the opportunity of an education. I am lucky enough to be able to give my children this opportunity, and provide this opportunity for blind children in my school, but I can only imagine how painful it is for other parents to not be able to give their children this same opportunity. This is why I fight every day to give all children the same opportunities for education.

TEMPTING THE WORLD WITH TEMPERANCE

AN INTERVIEW TRANSCRIPT OF THREE OF THE GREATEST TEMPERANCE ACTIVISTS

Moderator: How do you define the Temperance movement?

DOW: I would describe it as the belief that alcohol consumption is immoral, and should be eliminated in its entirety.

BEECHER: Personally, I would define the movement as a general shift in society that will lead to a general decrease in the use of alcohol with a more moderate consumption of the drink.

GRAHAM: Beecher, I must respectfully disregard your viewpoint. While I agree with your stance Dow on eliminating alcohol, the assumption that temperance only pertains to the abstinence from alcohol, is very much false. It must extend to temperance to all substances negatively impacting our bodies!

DOW: I understand your point, but I think that alcohol is more of a vice than other temptations. Its effect on society is the most dangerous.

GRAHAM: Then you clearly are blind to reality. Men and women alike daily face the consequences from gluttony and an excess of grime and filth. Insanity and diseases thrive in our community. Even if alcohol is removed from the situation, are these negative effects not just as threatening to an individual's health?

What is the best way to make this happen?

DOW: I have found that motivational speaking may attract more people to your following, but in reality numbers can only do so much. The most effective method is to go straight to the government, promoting potential laws and regulations. My personal project, the Maine Law, is still in effect, isn't it?

BEECHER: Dow, what you have done in the legislature is truly impressive. I am sure it will have lasting effects on future generations; however, there are certainly alternative methods.

GRAHAM: Can it not be said that if you say something enough, it will eventually stick in someone's head. Much of my activism is based on my lectures and writings and I even have a following, the Grahamites.

BEECHER: I find writings to be the best way for me to convey my ideas. For instance, I use sermons as a good way to encourage people not to drink alcohol. The bible and other related pieces of literature provide great ways on how one should live their life and improve their community.

GRAHAM: Beecher, no offense intended, but while your sermons are detailed and exquisite, there aren't many other contributions of yours that have been given the notice they might deserve.

DOW: Exactly! Graham, I agree your following is large, but lectures can not be the sole thing you have done for temperance. You literally made the Graham Cracker!

Why is alcohol so bad? Why should readers support the Temperance movement?

BEECHER: I see alcohol as a corruption that does not benefit people as its large consumption and use is more of a hindrance than helpful. In my region of New England I see drunks roaming the streets causing problems. Even members of the clergy are tainted by alcohol leading them to stray further and further from the light of god.

DOW: I too support this notion. Drunkards cannot perform their jobs properly, which affects everyone depending on their outputs. Factories do not produce as many quality products, leaving less for the people to live off of.

GRAHAM: Clearly, alcohol corrupts the mind and body; therefore, it has the evident probability of corrupting our newly democratic nation. The problems in our workforce are evidence enough.

DOW: Actually, I think the consequences reach further than just that. Women and children fall victim to the alcohol-induced abuse from their husbands and fathers.

GRAHAM: It corrupts people's perceptions and only limits our country's success. Exactly, alcohol has no right in our society.

BEECHER: I disagree. I believe that you can still drink occasionally as long as you stay under the light of god.

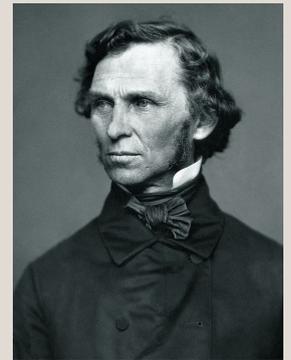
GRAHAM: Beecher, as a fellow Presbyterian I agree with your understanding of God, but in no way does consuming alcohol allow for the best life. Anything that negatively affects your health must be extracted. Americans are frightened by the notion of death, why would they seek to expedite it?

Interviewees:

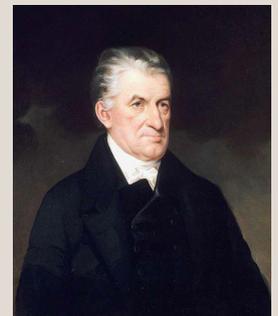
Neal DOW

Lyman BEECHER

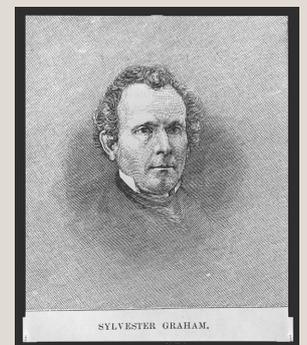
Sylvester GRAHAM



Neal Dow



Lyman Beecher



Sylvester Graham



TEMPTING THE WORLD WITH TEMPERANCE

CONTINUED INTERVIEW OF THREE OF THE GREATEST TEMPERANCE ACTIVISTS

Is this an all or nothing endeavor? Is compromise possible?

DOW: As much as I would like alcohol to disappear completely, I understand that this change will not be immediate. For now, I am willing to compromise. For example, I instituted a license to sell alcohol in Portland to limit the presence of liquor.

BEECHER: I agree to a certain extent, but for different reasons. I don't think complete abolition is necessary. People need to learn how to use moderate restraint. People can still enjoy alcohol without it necessarily being bad.

GRAHAM: I think full abstinence is needed because of the way our society behaves. The people are not responsible enough to understand that the overuse causes their health to rapidly decline. Why should individuals forgo moderation and be okay with the repercussions?

DOW: Graham, I agree that complete elimination is needed. People cannot restrain themselves from temptation, and a world in which moderation is practiced is unrealistic.

In the meantime I can accept limitations, but know that I am eager to make the devil substance go away completely.

Do you think you've made a significant impact on the movement in America?

DOW: I do, actually. Like I mentioned before, the Maine Law is still in effect and it continues to ban the possession of alcohol in Portland.

BEECHER: Similar to Neal, my sermons and speeches have rallied people across the region to our cause. The number of Temperance supporters had grown significantly in the past few years.

GRAHAM: But do you have the reputation that I do? Can you call yourself the 'Father of Vegetarianism'? Do your followers name themselves after you? I recognize your contributions to the movement, but I believe that my personal impact is much greater.

BEECHER: I see your point. My name lives on just as much, although not as prominently. Sermons, published under my name, are reprinted in the area still. Think of how many people have seen my name!

Thank you again to our professionals who so graciously gave their time for their entries. Hopefully this helps any interested readers!

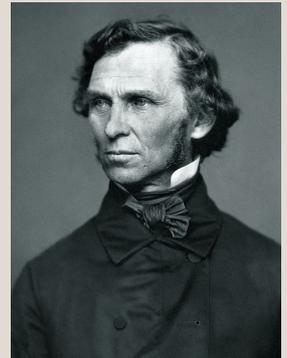


Interviewees:

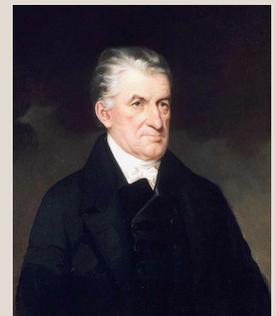
Neal Dow

Lyman Beecher

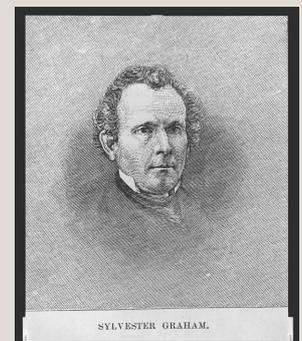
Sylvester Graham



Neal Dow



Lyman Beecher



Sylvester Graham

ANSWER THE CALL

NEAL DOW'S PERSONAL PLEA TO THE CITIZENS OF THE U.S.

Attention citizens! Your time to answer the call is now! Are you sick and tired of the devil substance which wreaks havoc on our nation? Is it not sickening how many people can say that the fools who choose to drink alcohol negatively impact everyone's lives through the consequences of their actions? I think the people of America agree with me when I say it's time for a change. Are you ready to fight like I am?

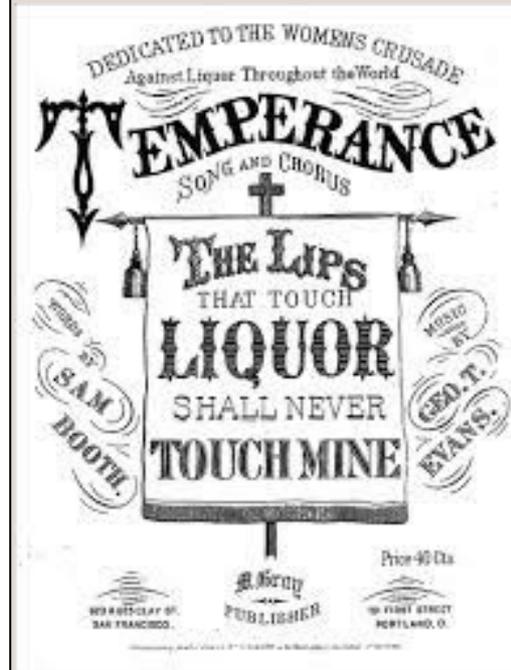
My name is Neal DOW, a prolific Temperance activist from Portland, Maine, and I hate the way alcohol controls our society. This normalized overuse of alcohol has created a vicious cycle in which constant drunkenness is perfectly acceptable. Factories cannot function properly with intoxicated workers. How is it acceptable for them to take time off from work during the day for regulated drinking breaks? Their precious time wasted leaves the rest of us needing more than what is produced. Violence runs rampant on the streets, and more so in the homes. No wife or child deserve the physical abuse they receive, all because the man cannot control his alcohol intake, nor his behavior. This society needs to be rescued from the hellscape it's becoming. There begins my quest to save the world from addiction.

To put the dangers of temptation into perspective, I will frame the problem in a much simpler context. When I was a child, I was enchanted by the beauty and wonder of my father's expensive silver watch. I was held captive by my primal need to bring the beautiful thing closer to me. I hoisted myself onto a kitchen chair only to find that it lay just beyond my reach. However, my frail, skinny legs could not support themselves nearly as well as they can now. I lost my balance, resulting in myself and the watch crashing DOWN to the floor. My father rushed in to scold me, but even at that age I saw the truth in the situation. It was not my fault the watch broke; it was my father's since he left it in plain view for me to be tempted by.

Viewing the world through this same logic, alcohol is undeniably seen as the underlying root of the problem in our society, not the people. It is human nature to give into temptation. Did Eve not eat the forbidden apple in Eden? Men cannot restrain themselves. We do not know when to stop and practice drinking in moderation. The temptation is too strong. That leaves us with the solution: eliminate the issue at its root, the instigator.

(Continued on page 3)

**NO MORE
ALCOHOL!
SAVE THE
CHILDREN!**



ANSWER THE CALL

NEAL DOW'S PERSONAL PLEA TO THE CITIZENS OF THE UNITED STATES.

I know of other activists, such as my partners in the Q&A Sylvester Graham and Lyman Beecher, who utilized motivational speaking to rally the masses of people behind our cause. I have seen personal success through speeches. I traveled over 200 miles in the New England region, putting on public lectures to inform crowds of people on the dangers of alcohol. Doing so resulted in an increase in active Temperance supporters in the area. However, talking can only produce so much progress. Not everyone will be convinced of the truth.

Legislature is the only sure way to root out alcohol entirely. This is the only method which targets everyone, not just those who choose to see through the guise of alcohol. I have taken it upon myself to propose bills and laws to the local government about the control of alcohol. Initially, I compromised by successfully pushing for license requirements to sell alcohol in Portland. This wouldn't solve the problem, but it would limit the severity of it. But now? With the continuing abuse of alcohol, it was clear that this is an all-or-nothing issue. There were a couple abolition bills I presented which failed to do their job. One passed, but was not capable of the power to hold Portland citizens accountable for their crimes. In response, I crafted the other, stronger, bill. It almost came into being, however, it was one vote short of passing.

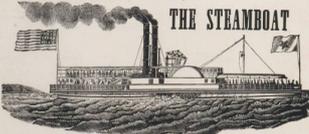
At last, my efforts became fruitful. The passing and successful execution of my Maine Law in 1851, banning alcohol in Portland, made it clear that legislature is the only way to completely eliminate the presence of alcohol.

Although evidence of my efforts can only be seen in a small fraction of our great nation, my work will serve as a blueprint for other Temperance activists to follow. It is up to you, dear readers, to continue my work. I can only do so much, and it is not enough to save our country. Sign my petition to create a similar Temperance law to be enacted throughout the rest of the country. Tell your neighbors to join in the fight, hang up flyers, whatever you have to do. Only through your support and effort can we together save the United States from alcohol.

**TEMPERANCE
CONVENTION.**

WITH Banner and with Badge we come,
An Army true and strong,
To Fight against the hosts of Rum,
And this shall be our Song.

THE STEAMBOAT



GREENFIELD

CAPT. D. W. REED, will leave HARTFORD, from
the foot of Talcott-st., to-morrow morning,

WEDNESDAY,

October 27th, at 7 1-2 o'clock, for the purpose of
conveying Delegates to the MASS CONVENTION, to assemble
at MIDDLEBURY, at 10 o'clock of the same day—
returning in the afternoon.

Fare each way, 25 Cents. — Children half price.

Mess. HAWKINS, POLLARD, WRIGHT, DWIGHT
and other great apostles of Temperance are expected to
be present and address the meeting. It is earnestly hoped
that the Washington and Young Men's Temperance
Societies of Hartford will be represented by a host of
willing hearts and ready hands, upon this occasion.

Strike! 'till the last armed foe expires!
Strike! for the green graves of your sires,
God, and your native land!

JOIN THE MOVEMENT!

Ways to Get
Involved:
Flyers
Lectures
Meetings
Petitions!

GRAHAMITES UNITE!

TAKE A LOOK AT GRAHAM RELATED PRODUCTS AND RESOURCES FOR EVERYONE APART OF THE TEMPERANCE MOVEMENT!

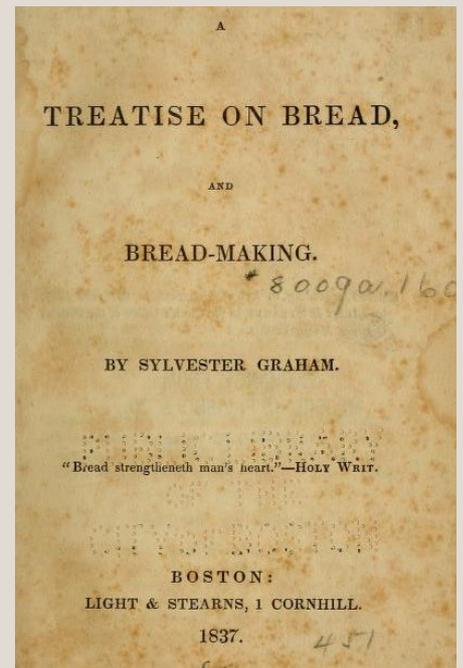
NEW TOP-RATED GRAHAMISM BOOK!

NOTE FROM THE AUTHOR HIMSELF: SYLVESTER GRAHAM

I did not grow up with a stable, healthy lifestyle. My father was already growing gray hair by the time I was born. His death when I was only the tender age of two left me with only my mother and siblings. However, my mother suffered from the sicknesses of the mind; therefore, I spent most of my childhood in the homes of relatives. One of the most distinct places I remember living and working in was a tavern. This consisted of hoards of drunkards all mindless and bickering over the smallest disagreements: I distinctly remember one man breaking a chair over a quarrel with his invisible enemy. This was where my distaste for alcohol began, and my movement for temperance developed. However, I soon came down with a long-term illness, even though I remained free from intoxicating substances. I soon realized that health and prosperity was more than just abstinence from intoxicating drinks. It was cleanliness in diet and in daily life.

However, many Americans do not realize the importance of temperance, the severity of consequences without it. Our young democracy has the ability to flourish, but not with the threat of corruption by alcohol and our diminishing overall health as a nation. Many individuals blame illnesses and diseases on mental weaknesses or natural causes.

However, they are actually controlled by us, our diets. Still, people stuff themselves with harmful substances. I have worked tirelessly to share alternatives to prove more purity in diet and life is warranted and possible. This is why I began developing GRAHAM flours, crackers, etc. because they are all better alternatives to what many people supply their bodies with nowadays. I said to myself one day, why should temperance be limited to alcohol? Doesn't an excess of a multitude of things negatively impact our health? The answer is yes. Temperance is not just a movement against alcohol, but a movement for the abstinence from anything that negatively affects our bodies. This includes meat, white flour, alcohol, bad hygiene, and even sexual desires. All of these in excess create a disorderly society. The consequences of intemperance are endless: irritated nervous system, lack of morality and judgment, insanity, and a loss of true perception of the world. For example, a drunk man is ruled by his false emotions; therefore, he is labeled as insane. How can we expect intemperate individuals, subject to these qualities, to guide our country forward? The simple solution to this is to only supply the body with what is necessary to its health, not what is desired.



ANNOUNCEMENTS:

Look out for your staple Graham products! Don't forget to stay healthy and clean by using Graham flour, bread, and an all time favorite **Graham Crackers!**

Want to learn more about Graham's Temperance? Review his Lectures!

A Lecture to Young Men on Chastity: Intended Also for the Serious Consideration of Parents and Guardians

Lectures on the Science of Human Life

GRAHAMITES UNITE!

TAKE A LOOK AT GRAHAM RELATED PRODUCTS AND RESOURCES FOR EVERYONE APART OF THE TEMPERANCE MOVEMENT!

SYLVESTER GRAHAM CONTINUED

I am proud to say that many of these beliefs have been successfully implemented into the temperance movement. However, one is not established as the "Father of Vegetarianism" overnight. As my name and my ideals have become more and more known, Grahamism, my movement, has skyrocketed. The positive effects a regulated program can have on your body is the very reason my beliefs are seen as an alternative to traditional medicine. If you are looking to further accept the Graham lifestyle, there are even Grahamism based boarding houses following a strict diet (vegetarian, graham products, no alcohol), chastity, and hygiene routines, all present in large cities such as New York. If you are wanting to sample some foods using approved ingredients, feel free to stop by some of the restaurants promoting them. Regardless, the amount of resources available to potential grahamites is abundant. I encourage everyone reading this to continue getting involved in the movement, to utilize these better ingredients, to continue fighting for temperance.

I will admit that my beliefs on reform have not always been reciprocated, maybe that is in part due to my rigid mindset. I do not think many individuals can say they were attacked by a mob of butchers and bakers, or that they caused a riot of grocers (that is a story for another time). However, no matter the setbacks, I knew our country needed this reform. The meat and refined, chemical laden flour butchers and bakers use is simply not in the best interest of Americans' health. I understand my ideals are progressive, strict, and go against items many people depend on in their daily lives.

However, there are ways to adapt these temperate values that allow our bodies to be more stable and robust. In an adapting society, shouldn't individuals adjust with it based on what is best for them?

I invented products such as Graham Crackers and Graham Bread for everyone. My book, Treatise on Bread and Bread Making explains and utilizes these products for the good of everybody. I did not want to limit my success in life to just myself; I wanted to spread it to the citizens of America, individuals such as you. In the various lectures I have written in my lifetime, all of this overwhelming evidence against intemperance is portrayed. The testimonials I have compiled over this issue all lead back to diet, hygiene, modesty and connect it to a person's wellbeing. These inventions of mine are all in tangent to diets withdrawn from meats, chemicals, and alcohol. I have made it my prerogative to recommend programs individuals may follow that result in a healthier lifestyle. I hope everyone may read my cookbook and utilize Graham based products so that they may too see the benefits of temperance on a healthier, more prosperous lifestyle.

TEMPERANCE
MOVEMENT
GENERAL
ANNOUNCEMENTS:

**TEMPERANCE
CAMP MEETING!**

THE EVANSVILLE TEMPERANCE UNION
Invites all the friends of Temperance in Vanderburgh and the adjoining counties, to meet at the
CUMBERLAND PRESBYTERIAN CAMP GROUND, NEAR MECHANICSVILLE,
On **SATURDAY**, the 14th day of September next, to organize a
County Temperance Union.

and transact such other business as may be calculated to advance the cause. A variety of Temperance Songs, will be sung, and appropriate addresses will be delivered.

THE SONS, DAUGHTERS & CADETS OF TEMPERANCE,
the Fathers and Mothers, the Brothers and Sisters, all are invited. The friends and supporters of the liquor trade, the unfortunate Drunkards and the moderate drinkers, are invited. The sober hard working

TAX PAYERS
who are taxed to support the paupers, punish the crimes, bury the dead, and pay for liquors caused by drunkenness, are especially solicited to be present.

The exercises will begin at 9 o'clock, A. M., and continue, with suitable intermissions, until about 4 o'clock.

The Evansville Brass Band
will discourse some of their best music on the occasion. Bring your dinners and your water cups and buckets with you.

The following persons have been designated as the Committee of Arrangements:

Daniel Chute, James Rilly, Wm. H. Woodson, Charles Dittus, Dr. Cook, John Eagle Sr., Dr. John Emdaley, Wm. Achway, Dr. Akeley, Samuel Barker,	B. Moss, Wm. G. McDowell, William Grummett, Corydon Gossett
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Evansville, Aug. 15, 1850.

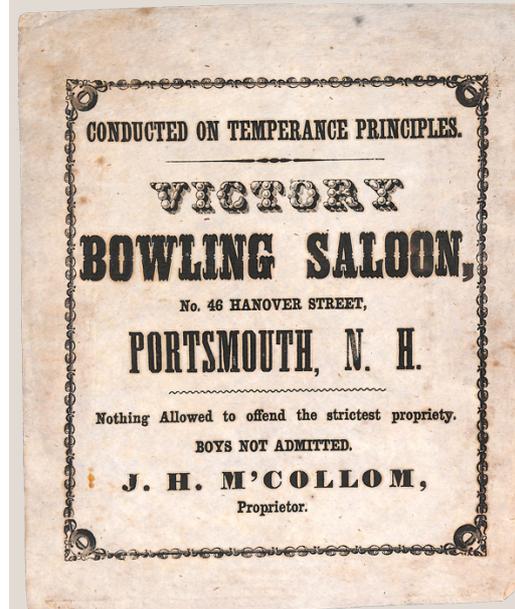
RALLY FOR A CAUSE: BY LYMAN BEECHER

Attention citizens of New England, do you see the common problem that connects all of us big and small with its ever growing prevalence in society. That's right, it's alcohol, drink surrounded by misery, failed opportunities and death. The average person going on the street nowadays is harassed by drunkards and other such fools who instead of working and improving their lives are constantly surrounding themselves with the devilous temptation known as alcohol. And when these men do go home what do they do, interact with their family, go to bed and then go to work again the next day. No, they don't instead they beat their wives and children on a daily basis causing even more problems for everybody. I have even seen men of the clergy enchanted with the devil's drink which ultimately strays them further and further away from the evershining light of god. So now here you are probably wondering how are we going to fix and to the average person it sounds pretty unfixable but I propose a solution that is universal to all, from the common factory worker to a priest ordained by god. I shall decry the problem of alcohol using sermons in my church. Open to all people who are currently opposed to alcohol as a mere concept or are just interested you can listen to me speak the 6 sermons on intemperance and why it is such a problem. While right now I can only rely on the people attending my church to spread the word of intemperance by speaking to others or encouraging others to come and visit.

I have also heard rumors that some local and national newspapers plan on publishing articles about my speeches and some of them will be publishing a transcription of them so those all across the country can listen to my words on this prevalent issue.

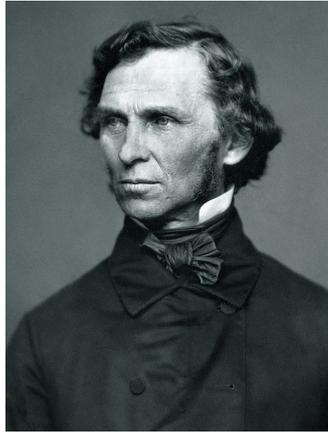
Though it may seem from my previous words that I seem content to just get rid of and ban alcohol in its entirety I must confess that is not my interest. Instead my only desire is to see a general decreased use of the vile drink as I believe it to be a plague that slowly rots the foundations of society. My problem with the drink is that it causes people to slowly lose faith in good while also not improving society as they do not spend their time working and instead beat their wife and kids.

Over the years I have spent my time devising and creating sermons meant to improve the lives of the everyday person while also having them follow the word of god that is specifically defined in the bible. I do this in order to further what my interpretation of the bible is as I am of the belief of its goal to promote peace and prosperity amongst people of all groups and classes. In doing this I hope to inspire others and my own children to challenge the current social order in general to improve the lives and conditions of all people.



ABOUT THE AUTHORS

Neal Dow's hatred of alcohol was inspired by his family and the religion he was born into. His mother and father were faithful members of the Quakers, a religious group in which abstinence from alcohol is encouraged. Combined with a personal hatred of the effects of alcohol, it soon became his life mission to instill the benefits of abstinence in everyone. From an early age, Neal Dow loved to learn and educate himself. His political affinities came from his family, where his parents were keen to talk about matters with him. He quickly learned about his love for public matters, and began to combine his passion for temperance with it. Throughout his life, he has drafted and proposed legislation as well as delivering public speeches on the dangers of alcohol. Large numbers of people have rallied to his cause after hearing his argument. Long-term effects of his efforts include the license laws for selling alcohol in Portland, and later the full abolition.



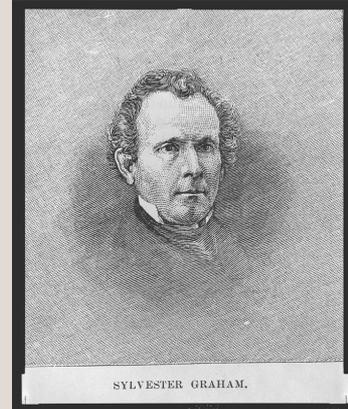
Neal Dow

Beecher was born in New Haven and went to Yale College. Beecher started as a preacher in New Haven and married my first wife. Beecher found the salary was not enough to support my ever growing family so he moved to Litchfield, Connecticut and did sermons for Calvinism for 16 years. In the 1820s, Beecher delivered his 6 famous sermons on intemperance and were sent throughout the United States and across the world. Beecher then began working as the president of the Lane seminary and was there during the critical anti catholic and anti slavery debates that nearly destroyed my school. Beecher was then put on trial for promoting ideas of evangelicalism but was acquitted on such charges.



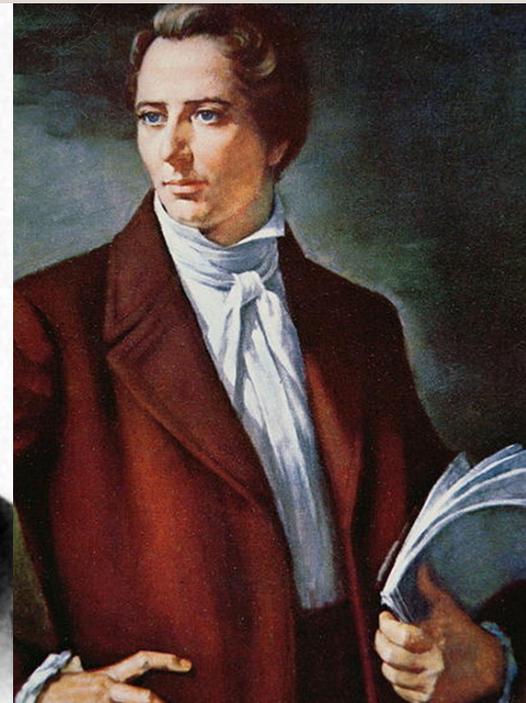
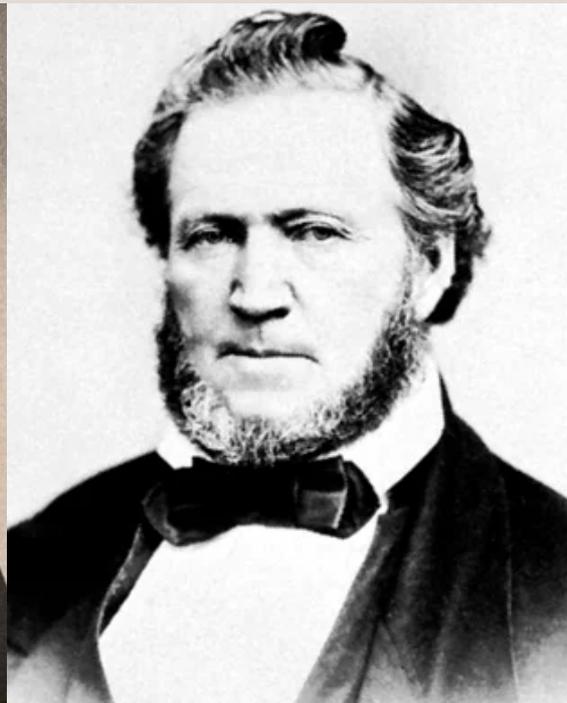
Lyman Beecher

Sylvester Graham was born in West Suffield, Connecticut in 1794. He's married to Sara Earl. Graham grew up with a complicated family: His father died when he was very young, and his mother suffered from mental illnesses. In 1826, he became a Presbyterian minister; therefore, many of his beliefs are founded in Christianity. Graham is an avid activist for temperance; however, his definition is broader than only abstinence from alcohol. Graham believes that temperance should apply to anything that negatively affects people's health. In 1830, he joined the Philadelphia Temperance society which focused on the negative health effects of alcohol. He began to develop lectures and writings for the temperance movement using his knowledge of physiology. Some of the most prominent ones were A Lecture to Young Men on Chastity: Intended Also for the Serious Consideration of Parents and Guardians written in 1837 and Lectures on the Science of Human Life written in 1839. Graham's activism developed into a movement called Grahamism, where his followers continued his legacy. Overall, Graham is a prominent activist against alcohol, and influential in the American health reform.



Sylvester Graham

5TH DECEMBER 1859 | THOMAS, HUNTER, AND LOEB



John Humphrey Noyes (pictured above) was born on the 3rd of September, 1811, to John Noyes who was a U.S representative and Polly Noyes who was aunt to Rutherford B. Hayes the 19th president of the United States, in Brattleboro Vermont. In 1831, John was inspired by the preaching of Charles Grandison Finney and decided to leave Dartmouth College and join the Andover Theological Seminary where he later left for Yale Theological Seminary. He got into trouble in Yale after preaching Christian Perfectionism which was highly frowned on at the time for going against the principles of the dominant Calvinist Orthodoxy. He was expelled from Yale with his license to minister and preach revoked from him. This did not stop him and he moved to Putney, Vermont and set up a utopian society.

John Humphrey Noyes became famous for his utopian societies. His first one was in Putney, Vermont which lasted from 1836- 1848 ,whereupon the discovery of the community practicing “complex marriages” where every woman was married to every man and vice versa, the community was shut down due to John being charged with adultery. He then moved and set up the Oneida community in New York which preached Christian Perfectionism, Male Continence, complex marriage, and stirpicultural.

Brigham Young was brought up in New England where he lived in poverty and on the east coast. He was a craftsman and factory worker. He searched for the correct interpretation of God and joined several churches before being introduced to the Book of Mormon which, he'll admit, did not initially believe. Eventually, though, he joined the Jesus Christ Church of Latter Day Saints and quickly found a leadership role. He helped move the congregation to Missouri, Illinois, and finally Utah, where he founded Salt Lake City and became the first governor. Young values education and instituted several academies in Utah. Young support polygamy and has 56 wives and 57 children. Young aims to share The Jesus Christ Church of Latter Day Saints teachings.

Excerpt from a 1843 Newspaper:

In 1805, Joseph Smith Jr. was born. His parents raised him and his 10 siblings in a little town in Vermont. In 1817, the family moved to New York. By the time Smith was older, he had developed a very strong relationship with religion. When he was a young adult, Smith received several visions that showed how the true Church of Jesus Christ should be run. From those visions, he published the Book of Mormon and started the first Church of Jesus Christ of Latter-day Saints. Smith continues spreading the ideas of Mormonism throughout parts of the country, stopping in places like Missouri, Ohio, and Illinois. In fact, he is mayor of a big city in Illinois named Nauvoo. Joseph Smith's entire objective is to restore the proper church on Earth, the one Jesus Christ intended there to be.

1844

1844

Blast from the Past

A Perfect Discussion in an Imperfect Place: A Conversation from Jail with Joseph Smith, Brigham Young, and John Humphrey Noyes

John Humphrey Noyes to Joseph and Brigham: How should one be saved from going to hell?

Brigham: The Book of Mormon and faith in God. This is the only obvious way to be saved from hell. Practicing in the Jesus Christ Church of Latter-Day Saints is also essential to avoiding hell.

Joseph: To practice what God intended. To join The Church of Latter-day Saints and preach the Lord's words.

John: I partially agree with you two but I fully believe that the only way you can be saved is through the practice of Christian Perfectionism, Male Continenence, not being married to one person but having everyone to each other in a "complex marriage". Only then can you be saved

Brigham to all: What made you realize that humanity had to be saved?

John: When I realized that Jesus was already amongst our brethren and we were all sinners and I had to cleanse myself of my sins and had the moral obligation to help save humanity.

Joseph: Well actually the only way to be saved is through preaching God by using the Book of Mormon and joining our cause.

Brigham: I second Joseph's thought even though I did not believe it myself at first.

Joseph Smith to Brigham Young: Which one of your wives was your favorite?

Brigham: Emeline of course. I love her so much in fact I also married her sister. She bore me 6 children and I married her in Iowa.

John to all: What is a core belief that you have?

Joseph: First and foremost, it is faith in Jesus Christ. To spread the teachings of His true church.

Brigham: I consider myself an advocate for education. The future is in the hands of the next generation which is why I established several different academies in Utah and promote education for all of my children

John: That by cleansing ourselves and living our best lives according to God's will and Christian Perfectionism we shall all go to heaven.

John to all: Where did you set up your perfect society?

Joseph: I set up my society in Nauvoo, Illinois, but my concept of the perfect city was named the City of Zion.

Brigham: Salt Lake City, Utah was the final location for my permanent settlement in 1847. Initially, we were in Missouri and Illinois with thousands of followers, but I decided to pioneer to Mexico with a select group of Mormons. We eventually landed in Salt Lake where I declared this a place of permanent settlement.

John: I set my first one up in Putney, VT but the Satan worshippers accused me of adultery so my current society is in Oneida, NY.

Joseph to all: How does the public see you all?

Brigham: I hope that the public views me as the successful individual that I am. I am a self made man, and I hope to spread the message that hard work and dedication to an ideal will pay off in the long run. This all starts with education and the spreading of the Book of Mormon.

John: Everyone loves me because of my preaching the Lord's words; however, the Satanists who tried to imprison me are corrupting the innocent souls who would join my flock.

Joseph: I know of people who don't support me and hate what I preach. I focus on the many who support me.

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1844

1844

Blast from the Past

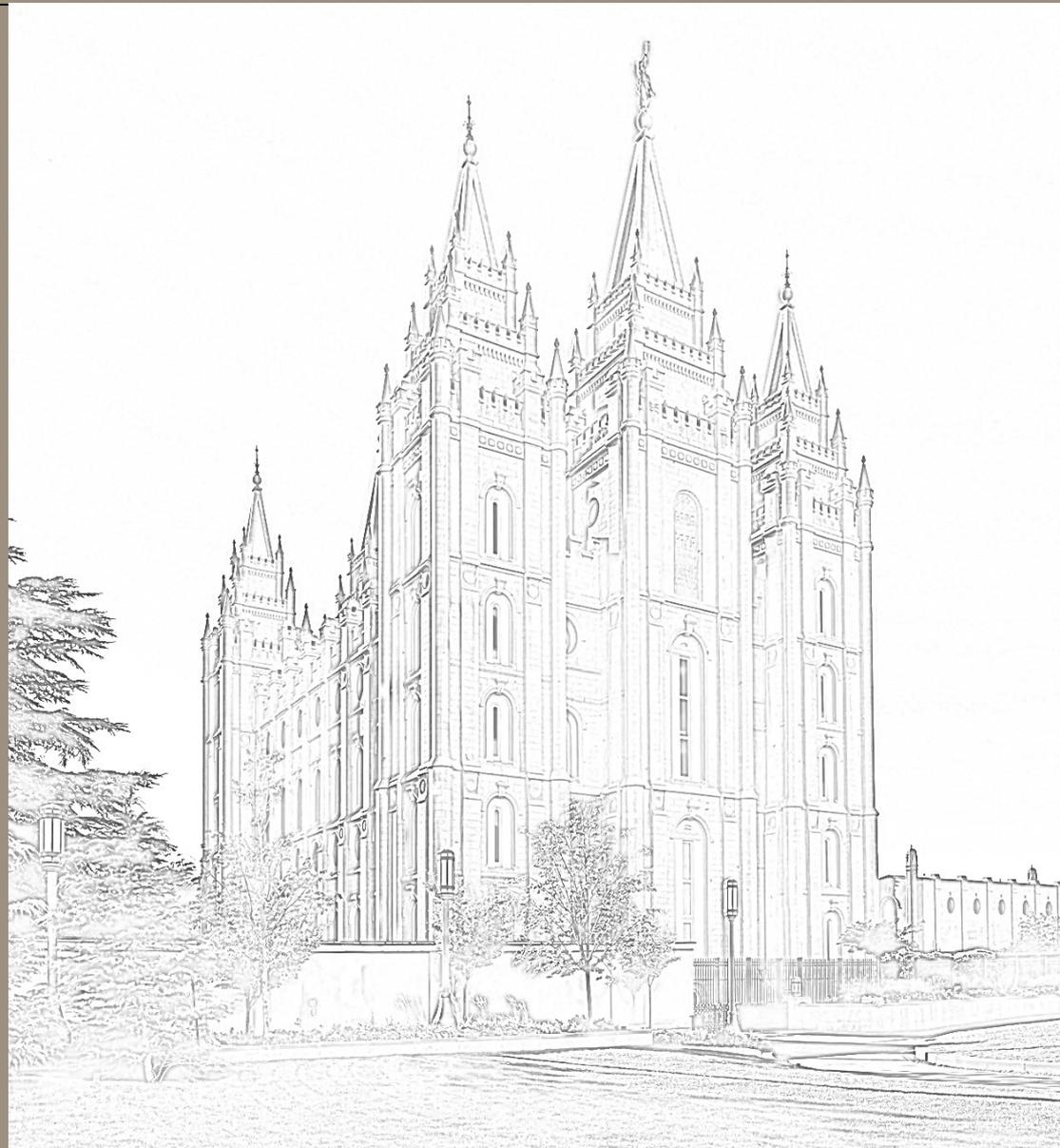
A Perfect Discussion in an Imperfect Place: A Conversation
from Jail with Joseph Smith, Brigham Young, and John
Humphrey Noyes

John to all: With tensions rising, do you think Slavery should be abolished?

Joseph: No, I am in no way an abolitionist. In my newspaper *Messenger and Advocate*, I have specifically stated that slavery is God's will.

Brigham: Absolutely not, not only should African Americans not be permitted to practice in the Jesus Christ Church of Latter Day Saints, they should also maintain their inferior position in society. This is why I am so vocal about adding Utah into the United States as a slave state.

John: It is immoral and wrong to think of fellow Christians being enslaved. God lives in all of his children so by enslaving fellow Christians we are enslaving God.



Jesus Christ Church of Latter Day Saint's Coloring Page

5TH DECEMBER 1859 | THOMAS, HUNTER, AND LOEB | 123-456-7890

Books of Mormon For Sale

Experience God's Love and Be Saved for 50% Off This Week Only!

Where? The Mansion of the Rich and Famous Brigham Young
Why? Mr. Young wishes for accessibility to salvation to be able to be affordable for everyone, so he has generously offered to pay for half of any book purchased.

How? Simply cut out this section from this newspaper and give it to your cashier at checkout!



An Update From Salt Lake Brigham Young

I officially founded my city – Salt Lake City – on July 24, 1847. My intentions in doing so were to create and foster a perfect community for the individuals in the Jesus Christ Church of Latter Day Saints. I believe that we are getting closer and closer to this community everyday. I am proud to be a part of this group of Pioneers, as we were the first group of non indians to settle in this beautiful area. My philosophy behind the Utah territory was a Theocracy where the values outlined with the Jesus Christ Church of Latter Day Saints would act above the law and would determine societal structure-specifically African Americans inability to participate in the Church.

I value education and faith greatly, and so I have began construction on several temples around the city and began multiple schools for members of the community to attend and send their children too. I advise every bishop

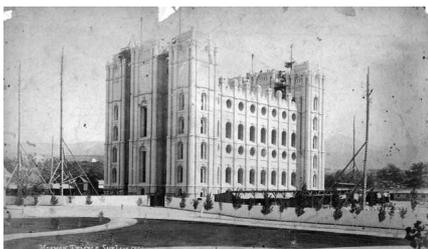
to start a grade school that would encourage the spiritual and intellectual growth of its students. I believe that the education of the next generation is of the utmost importance to developing a sustainable future of Utah. I advocated for the creation of Brigham Young Academy in Provo, Utah which provided efficient education to Mormon's in this area. In addition to education, we are building several temples in the Salt Lake Valley. Many have wondered and feared that they would not have a place to worship in the meantime, However, we have constructed a temporary temple called the Endowment House. This house will provide a space to Mormon's in the Salt Lake Valley until the construction of the Kirtland and Nauvoo Temples is complete. A brief four days after founding Salt Lake City, I had already determined the spot in which I want the Salt Lake Temple to be built. I have plans for several other temples to be constructed in this area during my lifetime in the future. Through education and availability to places of worship I aim to strengthen the overall community of The Jesus Christ Church of Latter Day Saints.

While yes, many have criticized me for my belief in plural wives, I stand true to this system. My 56 wives and I live in my mansion where I have even built a store for them to get what they need to provide for their families. Additionally, I make all of my wives work because they must be examples of a good person for the rest of Utah. I work therefore they



should as well. My wives are aware that I do not love them all equally and do have my favorites. Emiline is my favorite, and so I, like explained in my conversation, married her sister. I wholeheartedly believe that sex should be confined to marriage, but I do not believe that marriage should be limited.

I am a firm believer that hard work and dedication to a craft will result in inevitable success. I personally worked hard and was self-sufficient, and I died the wealthiest man in Utah. I am a testament to the success of this motto. If I were giving advice to individuals looking to be successful, I would advise them to find the Jesus Christ Church of Latter Day Saints, and to educate themselves in my schools. Education drives success and the adoption of the Book of Mormon will enable an individual to live successfully.



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5TH DECEMBER 1859 | THOMAS, HUNTER, AND LOEB | 123-456-7890

The letter below was recently shown to our newspaper by Brigham Young, Joseph Smith's successor and right hand man. This is one of the last letters Smith ever wrote to his parents.

A Letter To My Parents, Lucy Smith and Joseph Smith Sr.
January 6, 1835
Kirtland, Ohio

Dearest Mother and Father,

I hope this letter finds you well. I can finally say that there are a very good number of converts moving to the town. Right now, there are around 1500 Mormons in our area. Hopefully, that number will rise; I estimate that by the summer we will have 300 more. In the 15 or so years I have been surrounded by these ideas, it has been extremely rewarding to see the amount of lives Jesus has allowed me to impact.

I am writing this because I have been thinking much about the past. As you know, the reason my visions came to me on those days in 1820 and 1823 were because I couldn't find a church to pray in. The two churches I could choose between had differing ways of practicing religion. Jesus Christ then told me what to do. He told me to restore his true church on this Earth, to put back what he truly stood for. As you know, I have a job, an important one. I have influenced 1500 people and I can influence more. Since creating the Church, Mormonism has been spreading. However, multiple things have been troubling me. I have been successful, but at a price. Do you remember the time in 1832 when Sidney Rigdon, my very good friend at the time, and I traveled to Missouri to prevent the rebellion against the church? That time we ran into the mob that beat us, that left me near unconscious? It reminds me that in some ways I have failed. I have not always succeeded in stopping non-Mormons from interfering with our lives. At the same time, I am proud of leading as I do. I continue to treat my followers fairly. All of them are extremely worthful. It upsets me that people who don't follow the religion hate me, but I don't let it get in the way of what I preach.

American society is extremely imperfect, it is shocking. I do not support the loss of religion that has occurred in this once-amazing country. I have tried implementing more methods to improve the country as a whole. The Church of Jesus Christ of Latter-day Saints is doing very well. I plan to convince more people to convert to this wonderful religion and I am proud of how the missionary work we are doing is going.

Sometimes I still hear backtalk on some of my beliefs. Despite what people may say, I believe in baptism. I believe that eternal marriage is a part of being a Latter-day Saint. Chastity is important for women. For me, polygamy is extremely, extremely crucial. I know some other folks don't believe it to be true. But I do. And I will stick by it.



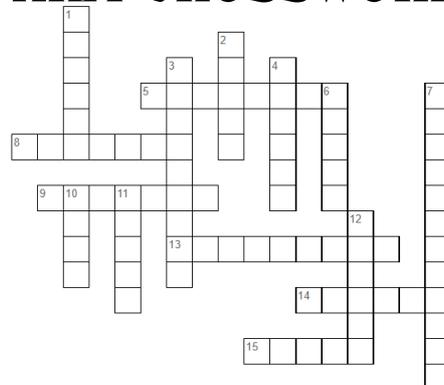
An illustration of Joseph Smith

As my parents, I thank you for supporting me even when others don't. I think Mormonism will change peoples' lives forever. People who come after me will continue to preach God's message. Who knows, it might even change the whole world.

Always, your son,
Joseph

P.S: Thank you for the kind letter I received a few days ago. It's not everyday I turn 29, is it? I am looking to visit the two of you sometime soon.

DAILY CROSSWORD



Across

- 5 Big Mormon belief
- 8 B of BYU
- 9 Smith's birthplace
- 13 Youngs relation to Smith
- 14 City in New York
- 15 Black ____, one who forges metal

Down

- 1 Angel of a vision
- 2 Founder of Putney community
- 3 A religion
- 4 Town in Illinois
- 6 Y of BYU
- 7 The source of the Book of Mormon
- 10 Smith's wife
- 11 Smith received a 'revelation of ____'
- 12 15 across' first name

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To Damnation: The Ignorance of the Majority

By John Humphrey Noyes

I have tried and tried to save everyone from damnation. However, the Calvinists refute me and banish me from preaching. They influence the judge and jury to arrest me in Putney, VT for adultery. Stripping me of something protected by the Constitution. Hear me dear reader as I plead to you to be saved from damnation like all the Calvinists. First, they attack me for differing religious views and strip away my right to preach and then wrongly try to imprison me. They broke the First Amendment, the Sixth Amendment who knows what they will try to strip away from us next. Now, if you dear reader have heeded my words and want to join me in God's Temple then come to me in Oneida, NY, where I will bestow upon you **Perfectionism** as was bestowed upon me by Charles Grandison Finney. It is stated in the Bible, Isaiah 4:1 And seven women shall take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach". The Bible preaches polygamy and that is what is happening in Oneida. For does God only have one wife? By having everyone in some sort of "complex marriage" we keep everyone happy and in perfect unity with one another. Now we have also started a revolution and new tactic which will help you achieve divinity, Male Continence. This helps us keep the complex marriage going without causing an outbreak of pregnancies so we can stay in tune with God. So come dear reader. Join us and be saved for Jesus walks amongst us and **WILL** send you to hell for your sins if you do not.

[5TH JUNE 1850]EQUALITY FOR ALL|

About the Authors: Biographies

Elizabeth Cady Stanton



Elizabeth Cady Stanton is one of the most well known women's rights activists. She was born in 1815 in New York to her mother, an activist, and her father, a lawyer, judge, and Congressman. She has eleven siblings, and was raised in a very wealthy family and she had an exceptional education. She married Henry Brewster Stanton, an abolitionist, in 1840, and has seven children. Her husband, like all family members and friends of hers, supports her in her work. The education she received, along with her parents who encouraged her to do what was right and to fix the wrongs in the world, led her to become an activist. While Elizabeth advocates for many things, such as the abolition of slavery, she is most known for her work as a women's rights activist. She was one of the main forces behind the Seneca Falls Convention in 1848, and is helping women throughout the country develop their own ideas about equal rights. She has planned and organized multiple events during the 19th century. She continues to organize events and make an impact on the United States and equality as a whole.



Dorothea Dix

Dorothea Dix was a mental health activist, a women's rights advocate and an important instrument to the medical industry. It is believed that Dix lived in a struggling household which forced her to move to her grandmother's home, but most of her childhood still remains a mystery. She became an author and a teacher at a young age. By 1831, Dix had opened up her own all girls school in her home. In 1836, She traveled to Europe seeking medical help, and met with fellow reformers. When she returned to the United States she began to visit prisons. During her visits, she saw the inhumane treatment of mentally ill women. This influenced her

and led her to improve conditions for the mentally ill. As a woman, Dix was barred from politics, so she submitted a "memorial" in 1843 to the legislatures, which forced them to allow her to participate in politics. Her "memorial" was accepted in congress and she was able to achieve better conditions for patients in hospitals and prisons. Dix is currently working to try and open the first psychiatric hospital.

Margaret Fuller

Margaret Fuller (1810-1850), was an accomplished teacher, journalist, and editor. Within her first three years, her father taught her how to read but when her formal education began she studied similar classics to what she had already been taught and found an interest in the European ideals within them. When her father died she vowed to take care of her family. In the start of her career, Fuller was known for her translation of German literature, though her dream was to become a journalist. Soon this dream was fulfilled and she started her journalism at *The Dial*. There she started as writer but quickly switched to editing becoming the first female editor there. Though her pay check was not good so when Ralph Waldo Emerson offered her a position at *The New York Tribune*, she accepted. She worked in state for a while before deciding that she wanted to move to Europe because of the strong enlightenment ideals there. Emerson encouraged the her new beliefs specifically Transcendentalism which she infused within many of her works. In Europe, she still wrote for the *The New York Tribune* but she found herself meeting her husband and having a baby as well. On the way back to America, the ship crashed and Margaret and her family were killed in the accident. Her legacy has a lasting impact on literature today.

(Margaret Fuller)



Lucretia Mott

Lucretia Mott is a prominent women's rights activist and abolitionist. She has dedicated her life to speaking out against inequality and injustice. Lucretia was born in Nantucket, Massachusetts in 1793. She is the second oldest child and her cousin is Benjamin Franklin. Lucretia was raised in a Quaker family and when she was 13 she was sent to a Quaker boarding school where she eventually became a teacher after her graduation. Her father died in 1815 leaving Lucretia and her mother with quite a bit of debt. As a teacher she met her current husband, James Mott, whom she married in 1811 and has 6 children with. Lucretia's religion, Quakerism, and her parents have greatly influenced her. She started to speak at religious meetings in 1818 and now she is a Quaker minister. She is currently living in Philadelphia with her husband and children.



[5TH JUNE 1850|EQUALITY FOR ALL|

One for All and All for One

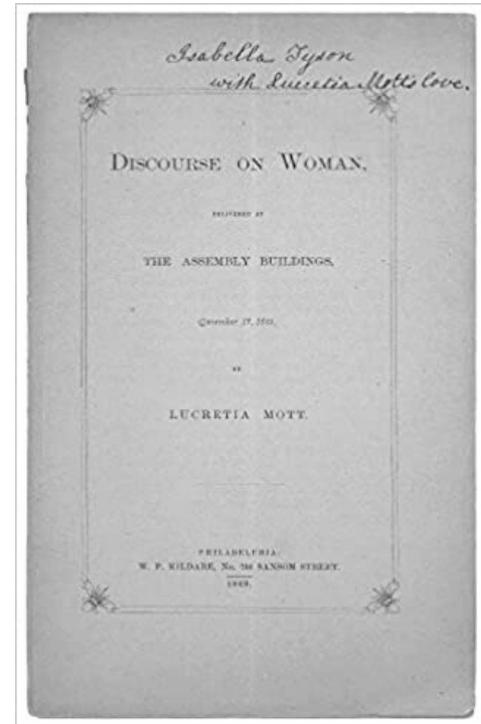
By Lucretia Mott

My family believes in Quakerism, a religion that emphasizes the importance of equality of all under God. My religion is a strong influence in my life and is one of the main reasons I became an abolitionist and women's rights activist. I realized I could not just stand by and allow injustices to continue when equality was such an important tenet in my life. As a result, I have devoted my life to fighting for equality for all. From a young age, I was surrounded by this ideal of equality, especially between men and women, a stark contrast from our current society. I was raised by parents who strongly adhered to the Quaker faith and this was reflected in my home life. My father worked in the whaling industry and instilled in my siblings and I a strong sense of purpose in life, and my mother runs a small store. Although I grew up being treated as equal to a man, as I grew older I experienced many instances of discrimination, and these experiences have greatly influenced my path in life. When I was working as a teacher at a Quaker boarding school, the same school that I graduated from, I discovered I was being paid less than the male teachers simply because I was a woman.

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I was angry, after all equality is one of my most important beliefs and being discriminated against simply because I am a woman, especially at my Quaker school, infuriated me. This is where my interest in women's rights started to take shape. Even though this is where I started to take an interest in women's rights, the turning point for me was the World's Anti-Slavery Convention in London 1840. My husband, James Mott, and I were selected as delegates for the Convention; however, I was prevented from participating because I was a woman. The male delegates believed that if the issue of women's rights was present that it would take away from the abolitionist movement. I was furious that I was barred from taking part in a Convention about abolishing slavery, a cause that I spent years fighting for. This was the final push that led me into the fight for women's rights. However, one good thing did come out of the convention, I met Elizabeth Cady Stanton, a strong and prominent women's rights activist, who is now my good friend and partner. Because we were blocked from engaging in the proceedings at the convention, we decided to hold a women's rights convention when we returned home. Eight years later, we held the Seneca Falls Convention in 1848, the first woman's rights convention in the USA. Elizabeth and I planned the convention together, and we wrote the Declaration of Sentiments. Elizabeth presented the Declaration of Sentiments at the convention. The Declaration demands equal rights for women and includes a list of rights women are currently denied, such as the right to divorce and the right to vote.



From the discussion about a woman's right to vote, arose the women's suffrage movement. Hundreds of people attended the convention and 100 people signed the Declaration, including myself- 62 women and 38 men. After the convention, I continued to fight for women's rights. I am a Quaker minister, so I travel and lecture about injustices, inequality, and women's rights. I have also begun to speak at every annual convention following the Seneca Falls Convention. I published the *Discourse on Women*, a historical account of the oppression of women. I have devoted my life to the fight for equality and I will not stop until I achieve my goal. I am one of the first public speakers to address slavery and women's rights, and I am one of few female lecturers. I hope that I have been able to change people's perspectives on women and equality. There is more awareness about women's rights now than ever before and we must keep fighting to achieve our goal of equality for women everywhere.

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SENECA FALLS, NEW YORK

|5th June 1850|Equality for all|

Women's Rights Rally

This Saturday at 3pm

Tell Your Friends & Join Us For A Day Of Discussion & Protesting Equality for All

The Fight for Equality

By Elizabeth Cady Stanton

Women's rights are often disagreed on, yet we keep fighting for what is right. I have been a women's rights activist for many, many years now, and I believe that together, we can change our country and change society's perception of a woman and her place in this vast world. From a very young age, I was exposed to inequality and the justice system by my father. My father was arguably the strongest influence in my life when it came to equality and individual rights. He was a lawyer, judge, and Congressman, and through him, I learned about individual rights and how women were excluded from that concept altogether. Not only did he open my eyes, but he constantly encouraged me to make the world a better place and to make my place in the world by helping others and fighting for equality for all. Through my father and other special individuals in my life, I have a few main beliefs that I believe are central to any functioning and equal society. First, I believe that women are equal to men, and therefore deserve the same rights and opportunities. Second, I believe in abolishing slavery completely because I am a firm believer in equality for all. Last, I believe that every woman is entitled to a good education. Also, women should be able to own property and have access to birth control if they wish. Women also deserve the opportunity to choose how they live their life and I think we as a society should accept that.

However, the amount of criticism I have received both in person and in newspapers is ridiculous. Many people say that I am "controversial" and "radical". I am constantly ridiculed, made fun of, and thought of as lesser than my male counterparts. This just inspires me, my friends, and other women's rights activists to work harder to achieve what we should already have, and what we deserve, equality. As one of the main women's rights advocates in America, I often organize different rallies and events to show support for the cause and to teach others about it. The most important, crucial event I have ever organized would be the Seneca Falls Convention, which took place in 1848. My dear friend and mentor Lucretia Mott helped me immensely as we planned and collaborated on this major event. I have had the privilege of working with many talented people over the years for a number of different causes, and I owe much to them. I would consider myself influential, and I hope I will continue to remain an influence in America for many years to come. I strongly believe that I changed many people's views and opinions on the matter of women's rights, and I also believe that I help people think for themselves on this matter. More and more Americans are becoming concerned about women's lack of individual rights, and I am proud to say that is something that I helped with. I can't say it's always been an easy road, or it will get easier, but if we keep fighting for what is right, that would be the biggest success of all.

[5TH JUNE 1850]EQUALITY FOR ALL|

The First Advocate for America's Mental Health

By Dorothea Lynde Dix



The power of equal treatment and rights is a topic I heavily believe is important in our current society. All people not just men but also women deserve to be treated fairly and just. In my years of life and of youth, women have not and are not receiving the rights, education, or treatment they deserve. American society is struggling with these egotistical ideologies of only a man has a right to a life, and the rest of the population can live with little to no rights. Our nation is not maintaining the rights towards equality for all citizens in our country. To deny a woman the right to vote, property, family, and freedom is similar to take away her life. Now for an entire nation to deny the right for a woman to treat one's health is a cruel and unjustified response towards the health of our nation's growing population. This young country needs to strive to give the utmost respect and integrity towards all citizens of any gender, not just when it is convenient.

Throughout my life I have experienced hardship and trials as I was lacking the education that only men in society have the "privilege" to receive. I was angered and frustrated since young girls in American life would not be able to enlighten their minds with American politics, or the importance of the sciences. I was eager to educate the young minds of our country when I decided to open a small school for young girls in my home. I wanted to make a small difference in my community to better the conditions for the young girls.

For the sake of my own well being and health I traveled to Europe and met with fellow reformers. These fellow advocates encouragement was an inspiration as I came back to the United States and immersed myself in women's rights. I wanted to help bring more medical care for all those who were in desperate need for treatment. I toured and taught classes to female convicts in jail who were struggling with their health. I wanted to advocate and help these women who were imprisoned as their own communities believed they were "insane" rather than ill and needed medical attention. These included all people such as the mentally ill, the blind, and deaf, and other abused inmates. They were living in horrid conditions. I traveled around the United States proposing the idea of opening a psychiatric hospital to better the conditions for all but especially female convicts who were imprisoned because there were no treatments to help their health.

During my journey towards opening a psychiatric hospital, I was denied by many state legislatures, and I even headed to congress hoping that someone would support my cause. For a female to enter into the political spectrum was for a woman to enter an "all man's world". Men were scared that I would lose my feminine status due to entering into politics that was primarily male dominated. There was wide disapproval for a female to enter into politics but I firmly believe in bringing awareness of the horrid conditions females and other inmates were receiving. Due to the wide approval for my cause, I was able to maintain my status quo and get approval to open a psychiatric hospital. It was difficult to find states that would give and fund hospitals as most citizens did not believe in the care for one's well being. Without the support of a state legislatures and the funds to maintain the proposition, it was difficult to help those in need.

I am an advocate and a strong believer in one's right to medical care, and treatment, but women especially as they are degraded and disregarded completely. For one to step up and take care of half of our society, will better our nation in its entirety. These young women deserve to receive the same rights that all men in American society upkeep. Women are our nation's future, in all aspects of our young country's life. I believe that our nation needs to unite and help our men and women to become one mind and work towards equality for one another.

In my life, I have seen the progress our country has made and will continue to make as we will begin to construct our first psychiatric hospitals. We are also now constructing all girl schools, and are now offering jobs to young women around the nation. For our imprisonment system, the memorial I sent to the state legislatures will now better the treatment to not just women but to all the mentally ill to receive the care and healthcare needed. Without the help of other advocates and reformers, our nation would continue to struggle with bettering the health for others

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Psychiatric Hospital
Est: North Carolina**



[5TH JUNE 1850|EQUALITY FOR ALL|

The Education Half Lack

By Margaret Fuller

The education of women has been a topic that none would like to agree upon. A woman inherently is feminine and any masculinity shown is associated with the strength only men can possess. A woman with a strong mind can only be seen as masculine: undesirable. Men would argue that the education of women would promote this undesirable effect they loath in its entirety. For me, education is the greatest honor and femininity a woman can acquire. Reliance in the context of literacy and knowledge can be achieved by the woman with the use of her common ability. It is to say that even the most ordinary can achieve something that would otherwise contend with their simple ideas. The industrialization of America has only brought on this thinking capable of men and the fact that they value this supreme femininity of the lack of education. As well, uneducated groups are consistently discriminated against within politics needed in order to run a true and civil democracy. America is thought to be the highest democracy though the masculinity of politics is the reason that women have limited say within society.

In my experience, the spreading of new expectations for women in society through journalism might be the only possible solution to this corrupt issue within our great nation. The news seems to appear everywhere we turn: in newspapers, overheard conversations held between strangers, everywhere. By implementing ideas of self initiation of women and education into these common outlets, America as a whole could become a nation in which we see eye to eye. The greatest threat to this however, is men of power. The system in which America is currently standing, allows only for the gain of power to occur within the men of society. And not all men in fact, simply the ones that can afford to maintain their influential status, those of wealth. The lower-class majority is not accounted for in these instances but there is a way alteration can be preformed. The common people of the states bound together to overrule this outlandish form of government in order to have a say in our own politics. The transformation of the corrupt system can only occur through the proliferation within society.

I have found throughout my career that I can be disregarded at even the slightest misstep simply because I am a woman.

The most common name I find myself being called is "short-tempered" or "emotional". My work is often discredited because of this however it is not a testament to my beliefs themselves. Not only did I become the first female editor at The Dial, but I excelled with journalism greatly. Though in spite of this, my works have inspired many and caused the empowerment of women throughout America. Not only have I been called short-tempered but also the most read woman of the time.

I do believe that it was my early learned literacy and the death of my father that led to the creation of my strong individual beliefs. I was taught from the early age of three that education was is a top priority, with the inclusion of women. Because my father taught me to read and write, I have always known it as a part of my life. I feel that every woman should have the same opportunities that had gained access to. His death struck me deep but it caused be to become the leader within my family. I achieved this sense of leadership which translated into my career. This helped me to accomplish being the first female editor at The New York Tribune and the most read woman of the time. If not for this, I would never have become the leader that everyone perceives me to be.

MARY INSTITUTE PREPATORY SCHOOL FOR GIFTED YOUNG LADIES (flip to see application)



Mary Institute

[5TH JUNE 1850|EQUALITY FOR ALL|

The Correspondence of Dorothea Lynde Dix and Margaret Fuller

Letters sent between August 11, 1842 to April 23, 1843

August 11, 1842

Dear Ms. Margaret Fuller,

I am Dorothea Lynde Dix, an advocate for mental health and am currently promoting the treatment for all mental health treatments. It is a pleasure to ask of you of this substantial favor. I have been looking for someone to write a paper in a section of The Dial about my cause. I was previously traveling for quite some time around the United States advocating for all but especially women to treatments for one's well being. It has been difficult to find support and others who support my cause, and strive towards the care the mentally ill deserve. I have read plenty of your papers and it would be an honor to work with you.

Best wishes,
Dorothea Lynde Dix

September 27, 1842

Dear Ms. Dorothea Dix,

I found myself reading over your letter greatly. I can see your initiative for your movement within the mental health community; however, it seems that this could damage my works by citizens attaining the wrong beliefs you try to impose on me. And by no means am I disagreeing with your project on mental health but I do believe this could be perceived in support of criminals. I agree with your statement but I am unsure if it is fit for The Dial and my journal. The executive director of The Dial might disapprove this article you ask of me which makes me inclined to politely turn this offer down. Thank you for your interest in my writing, I wish you the best,
Margaret Fuller

November 15, 1842

Dear Ms. Margaret Fuller,

I know you are a strong advocate for women's education and I do believe that this cause would appear regardless of my project. As you are so worried about the perception others have about you, I believe that by you turning down my cause would severely damage your reputation. As females in an all "male" society, I believe that my proposition would benefit you and your article as women around our nation would be able to help all those who need medical treatments. I too believe in the power of educating the young minds of women. In my childhood, I helped open an all girls school in my home, and have helped many young minds find advocates that support women entering the political spectrum. If you are worried about the costs, I will compensate you for your work.

I hope you take my letter into consideration,
Dorothea Dix

January 4, 1843

Dear Ms. Dix,

I do believe you make good arguments which is why I have decided to change my previous answer. I will write this under the condition that I may make the topic of the article centered around women's education and not as focused on the prison injustice system. I also ask your advice on a topic entirely unrelated. The Dial has asked me to continue my work in journalism while stationed in Europe. I do believe that this is an opportunity I must accept, specifically because of the certain enlightenment ideals they agree with across the Atlantic. I ask of you to share of your prior experiences while in European Nations. I hope to hear from you soon,
Margaret Fuller

February 19, 1843

Greetings Ms. Margaret,

I am pleased that you have agreed to write about my proposition on women's health. I have read some of your work and am interested to hear more about your journalism. I am currently working towards opening psychiatric hospitals to better the conditions of women imprisoned due to their health. I am grateful for your support, and hope that we can continue further progress. As for my previous travels to Europe, I have spent some time in England meeting with fellow reformers who helped me greatly. England was beautiful and I thoroughly enjoyed my time in Europe.

Best wishes to you,
Dorothea Dix

April 23, 1843

Hello Ms. Dix,

It is lovely to hear from you. The progress of the article going swimmingly. I have written around a quarter of it because my research has been slow lately. I will certainly have it published by June so look for it in The Dial around then. I have enjoyed our correspondence greatly, and I thank you for your insight on Europe. Thank you Dorothea,

Margaret Fuller

[5TH JUNE 1850]EQUALITY FOR ALL]

Transcript of an Interview with Lucretia Mott and Elizabeth Cady Stanton

Interviewer: Hello, my name is Charlotte Miller! I am an aspiring journalist and I look up to both of you. I would like to applaud the two of you for your efforts to achieve equality between men and women. Could I interview you two about your lives and involvement in the fight for women's rights?

Lucretia Mott: Of course. We would love to talk about our work and the movement for women's rights.

C: Thank you! Please quickly introduce yourselves and tell me a little about your background and what led the two of you to become involved in the fight for Women's Rights?

Elizabeth Cady Stanton: Sure, my name is Elizabeth Cady Stanton, and I was born in New York in 1815. In 1840, I married abolitionist and lawyer Henry Brewster Stanton, who supports me in my beliefs. My father was a lawyer, judge, and Congressman; he strongly influenced me and how I became an activist. I was not allowed to participate in or be recognized at the World's Anti-Slavery Convention, just because I am a woman. This, along with the way I was brought up, shaped my beliefs and led to me becoming an activist.

L: My name is Lucretia Mott. I was born in Nantucket, Massachusetts in 1793. I am a Quaker and I went to a Quaker school. I was a teacher for some time at my school, but I discovered that I was getting paid half of the salary of a man just because I am a woman. I was also prevented from participating in the World's Anti-Slavery Convention because I was a woman. These two events, along with my religion, had a significant impact on me and were what led me to become a Women's Rights activist.

C: How did you two meet?

L: We met in London in 1840 at the World's Anti-Slavery Convention. My husband and I were selected as Pennsylvania delegates for the convention.

E: Henry, my husband, and I traveled to the Convention during our Honeymoon because we are both devoted abolitionists. I had heard of Lucretia before and was inspired by her efforts as an abolitionist.

L: As women, Elizabeth and I were barred from participating in the convention. The men believed that if women's rights were addressed or talked about at the convention it would take away from the abolitionist cause.

E: After the convention, we became close friends, and we decided to organize a convention for women's rights in Seneca Falls, where I lived at the time.

C: The Seneca Falls Convention was a milestone for women's rights. It was the first Convention for women's rights. Could you tell me more about the Seneca Falls Convention?

L: Sure. We held the Convention in 1848 and hundreds of people attended, including some prominent abolitionists. The purpose of the Convention was to address the inequalities between men and women and create a plan to take action against these injustices.

E: A major topic that arose during the convention was the fact that women are not allowed to vote, and from this, arose the women's suffrage movement.

L: Elizabeth and I wrote the Declaration of Sentiments together and she presented it at the convention.

E: The Declaration of Sentiments calls for equality between men and women and it included a list of rights that women are denied in our current society such as the right to vote, the right to own property, and the right to divorce. I based the first sentence off of the Declaration of Independence. At the convention, we also discussed that women should be allowed to participate in politics.

L: I did not think that modeling the Declaration of Sentiments off of the Declaration of Independence was the best choice because I disagree with the way Thomas Jefferson phrased his "we hold these truths to be self evident". Instead I believe in the simpler values of justice, liberty, and humanity. Additionally, I am a Quaker abolitionist and so I do not believe in participating in electoral politics.

C: I'm sensing some disagreement and maybe some conflict here. I know that oftentimes within a movement there are conflicting ideals. Have you two felt this divide? Have you experienced many disagreements between each other over how the movement was run or the actions taken by the other person?

E: We have different mindsets when it comes to the women's rights movement. I strongly believe that we should just focus on women's rights and not any other issues, especially at events such as Seneca Falls.

L: I am the opposite. I believe that women's rights go hand in hand with other reform movements such as the abolition of slavery. I want to focus on equality overall because I believe that all issues of inequality are connected. Elizabeth has a bit of tunnel vision when it comes to this. She only wants to focus on women's rights and this is a topic we disagree on, especially when we are planning events for the women's rights movement.

E: Some conflict also arose over the participation of men and who should lead the movement. However, we have been able to put our differences aside to focus on the greater goal of achieving equality for women.

C: It's incredible that you two have been able to set aside your differences in order to fight for a common goal. How are you each contributing to the women's rights movement?

E: I organize different events & rallies, like the Seneca Falls Convention. As we said before, I also wrote the Declaration of Sentiments with Lucretia.

L: As mentioned previously, Elizabeth and I organized the Seneca Falls Convention together, the first convention for women's rights in America. Following Seneca Falls, I have devoted my life to fighting for equality. I travel and lecture about injustices, and equality, and I have spoken at every annual convention after Seneca Falls. I also wrote a Discourse on Woman, published in 1850, an account of the oppression women have experienced throughout history.

C: That's wonderful. I'm sure that there has not just been positive reactions from your efforts. How has the public reacted to your ideas and the movement itself?

L: Unfortunately, I am often ridiculed in newspapers and criticized for not 'acting like a proper woman'. Additionally, I am one of few female public speakers and women's public speaking is not widely accepted.

E: As Lucretia mentioned, we are constantly made fun of. We are also thought of as inferior because we are women and because of the cause we are fighting for.

C: That is truly unfortunate. I hope that one day people will finally see how wrong it is to assign an inferior status to women. Finally, would you mind telling me a little bit about why readers should support the women's rights movement?

Both: Equality and individual rights are supposed to be fundamental in America, and yet, here we are. We must constantly protest to be treated as humans and equals to our male counterparts. If you believe in equality and what is just and right, you will support the movement and, in doing so, support women all over America.

End of Interview Transcript