

Texas Teachers Teaching **American History** T3AH

Revolutions in American History **Boston Study Trip 2013**

June 9-15, 2013

The goals of this study trip for HISD teachers are to increase the experiential and content based knowledge about this critical topic in American history and to explore ways to transfer this learning into HISD classrooms.



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REVOLUTIONS IN AMERICAN HISTORY: BOSTON STUDY TRIP

2013

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PLYMOUTH

IAN OLMSTEAD, EDITOR

INTRODUCTION

Plymouth colony was an early English settlement in North America. It was not the first settlement or the largest one. It was, however, a very unique and immensely important colony with lasting impacts in American history. What makes Plymouth special, authentic, revolutionary? Its inhabitants were not the normal entrepreneurs that one would find in early English settlements. Its formation, government, and organization was a first in its own right. Even their interaction with the native population was different. What follows is an exploration of these ideas and more, through a historical overview of Plymouth's rich history, biographies of its important people, a collection of visuals, primary sources and websites.

SUMMARY OF *ESPN* "SETTLEMENT" REVOLUTIONS: PLIMOTH PLANTATION AND EARLY COLONIAL LIFE.

BY ANNE AYDINIAN

Long before the Pilgrims made landfall in New England, the Reformation as well as the political and economic climate of England and Europe allowed the unique preconditions for the colonization of New England. The individualism and adventurism displayed and encouraged by religion and finance gave Separatists and Puritans alike the vehicle for setting upon their unique path to the creation of communities centered on God and revelation through the Word.

One of the key beliefs of the Reformation, that God reveals his will through the Word to individuals, created many sects of Protestantism based around individual interpretations of the Bible. In England groups called for the reform of the Church of England, believing that the institution did not separate itself enough from the Roman Catholic Church after its creation. While the Puritans aimed to "purify" the Church of England by shedding all remaining trappings of Catholicism and embracing Calvinism, the Separatist movement believed their differences with the Church to be irreconcilable and that their worship should be independently organized. Two of these groups settled in current-day Massachusetts—the Separatists in Plymouth Colony and the Puritans in the Massachusetts Bay Colony.

On November 11, 1620, the *Mayflower* landed in the New World miles north of the lands granted the Separatists in the Virginia Colony. The initial cold winter, aided by a lack of supplies, adequate shelter, and disease, killed half of the settlers. While this turn of events is not unique to British colonization, the aid administered to the settlement by the neighboring Indians was. Through interaction with Samoset and Squanto, Plymouth Colony was able to adapt to its new environment and develop good relations with the Wampanoag nation.

Ten years later, Puritans arrived in Massachusetts Bay to settle lands in present-day Massachusetts, New Hampshire, Vermont, Maine, and upstate New York. The lands inhabited by the Puritans around present-day Boston were clear of Indians due to an epidemic from ten years previous, a rare start for any settlement during colonization in the New World. While 200 members of the colony died the first year, over 20,000 new colonists arrived in the Massachusetts Bay Colony over the next ten years, settling on the rivers in the area.

While the Chesapeake colonies focused on the agriculture of tobacco, the climate and rocky soil of New England was not conducive to raising this lucrative export crop. As both Plymouth and Massachusetts Bay Colonies were funded by a new financial venture, the joint stock company, the colonies were required to pay back the initial investment with labor and exports of both raw materials and manufactured products from the settlements. With the short growing season eliminating agriculture as an option, the colonies turned to logging and trapping in the dense forests of New England for timber and furs to send back to England. As these resources became more overworked and scarce, the settlements turned to the one natural resource that would define the region—the sea. The success of cod fishing and its export to the West Indies and southern Europe launched the shipbuilding industry and revitalized trade.

The social composition of these two colonies was drastically different from Virginia. Having been founded by a religious community rather than entrepreneurs and soldiers, both Plymouth and the Massachusetts Bay Colonies were mostly composed of families. The percentage of unfree labor in New England was also in stark contrast to that of the Chesapeake region—only one-fifth of immigrants were indentured servants, while most settlers were farmers and tradesmen. Unique in the British colonies, membership in the church rather than wealth determined voting rights for free men in Massachusetts Bay. Colder weather that prevented certain

diseases, families averaging eight to nine children, and longer life expectancies enabled the population of New England to double every 20 years without the influence of immigration. As a result, the population of the colonies grew faster than church membership after 1640.

The management of the community was also different from those in colonies elsewhere. New England communities enforced religious and social conformity, aiming to create an ideal society where members truly lived their faith. Holidays were regulated, dress codes enforced, and livelier entertainment banned in an effort to create a model community such as those that would be seen during the Industrial Revolution. As John Winthrop stated to members of Plymouth Colony, "We must consider that we shall be as a city upon a hill. The eyes of all people are upon us."

The most revolutionary aspect of the New England settlement however was the construction of its political character and its lasting impact today. Upon realizing their landing site was not located in the Virginia Colony, the Separatists created the Mayflower Compact upon arrival to legitimize the settlement. This document established a government that would be ruled by a social contract among the members of the community.

The contract of the Massachusetts Bay Colony went one step further in allowing the government of the colony to be based in the colony rather than in England. This self-rule with royal approval led to the formation of representative government in the Massachusetts Bay Colony, as the colony's General Court ruled in 1631 that freemen had to be male church members and only those freemen were allowed to vote for government officials and representatives to the legislature. "Town meetings," the forerunner to town hall meetings today, were called for town inhabitants and freemen to choose local officials. The business of church and state was also separated to ensure the independent and moral direction of the church. Puritan ministers were not allowed to hold a government post.

New England also had a distinctive process for creating new towns. The General Court would only allow settlers to inhabit the land granted by the government after Indians relinquished all claims to the area. However, intrusion on Indian lands resulted in a war with the Wampanoags in 1675. The result of King Philip's War was the destruction of Settler-Indian relations and the end of self-rule in New England.

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BIOGRAPHIES



WILLIAM BRADFORD

Bradford was the second governor of Plymouth Plantation. Born in England in 1620, he later moved to Holland as a part of the Separatist movement. There he helped organize the expedition that ultimately wound up in what is today Massachusetts. While the original charter granted to the Separatists was in the Virginia colony, the Mayflower was blown off course, though some scholars question whether or not the Separatists planned to be of course all along. Bradford is credited for having first designating the Puritans as “pilgrims.” He is a signatory of the Mayflower Compact. While early leaders in Plymouth imposed a semi-military regime on the colony, Bradford is credited for reforming the system by ending communal labor policies and redistributing land to families, making “all hands very industrious” and putting a place a system which would serve as a precursor for the development of the early capitalist system.

SQUANTO

Squanto was a Wampanoag Indian from the village of Patuxet, Massachusetts. He aided the early Pilgrims as he scouted out the rough Massachusetts terrain and assisted with their acclimation to the New World environment. Squanto was stolen as a young boy and taken first to Spain where he was sold into slavery. He eventually escaped and made his way to England where he spent nine years working and learning English. Eventually he attempted to work his way back to his homeland, though by the time that he arrived back in North America, his village had been decimated by disease. Because of his familiarity with both the region and English, Squanto was a natural ally to the early Puritans. In 1691, William Bradford writes of his encounter with Squanto, of the nature of their encounters, and how Squanto assisted the Puritans in their farming of the region.



KING PHILIP

Metacomet received his English name, King Philip, after his father, Wampanoag chief Massasoit, presented him to the governor of the Massachusetts Bay Colony. The governor was named as his godfather and in return, gave both Metacomet and his brother the names of Philip and Alexander, respectively. Metacomet became leader of his tribe in 1662, when he maintained peaceful relations with the English for nine years despite his hesitations towards them. Relations deteriorated by 1671 after the leader was summoned to Rhode Island and forced to pay a fine for an action that the English had deemed hostile. Tensions escalated as the English continued to try to apply their laws to the neighboring tribes and Metacomet began to ally with surrounding tribes. He encouraged resistance to the English, a policy that culminated in the 1675 King Philip's War. King Philip was eventually shot and killed in Rhode Island in 1765. (Simpson)



JOHN WINTHROP

Winthrop is one of the most prominent figures of early Massachusetts history. His “City on a Hill” speech defined Puritanism in the New World and continues to serve as a foundational text of not only American history but society. Prior to his migration he had been a lawyer. As the atmosphere in England grew more and more hostile for the Puritan religion, and with the early successes of other initial colonizers, Winthrop made the decision to emigrate in 1630. By 1631, Winthrop had settled in Boston near the Mystic River. Winthrop was first elected governor in 1633, as prescribed in the colony's charter. He went on to serve as governor for 15 years total. Winthrop is also known as the persecutor of Anne Hutchinson, an early dissenter in Puritan New England who challenged orthodox gender roles and was eventually banished from the colony.



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PRIMARY SOURCES

BY *MINTHA BROWN*

MAYFLOWER COMPACT : 1620

Agreement Between the Settlers at New Plymouth : 1620

"IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King James, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid:....."

http://avalon.law.yale.edu/17th_century/mayflower.asp

Yale Law School, Lillian Goldman Law Library, The Avalon Project

JOHN WINTHROP'S SERMON, 1630

...Wee shall finde that the God of Israell is among us, when ten of us shall be able to resist a thousand of our enemies; when hee shall make us a prayse and glory that men shall say of succeeding plantations, "the Lord make it like that of New England." For wee must consider that wee shall be as a citty upon a hill. The eies of all people are upon us. Soe that if wee shall deale falsely with our God in this worke wee have undertaken, and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world. Wee shall open the mouthes of enemies to speake evill of the ways of God, and all professors for God's sake....

This excerpt is reprinted from Collections of the Massachusetts Historical Society, series 3, vol. 7 (Boston: Charles C. Little and James Brown, 1838), 46–48. The volume with the complete sermon can be found on Google Books.

<http://www.gilderlehrman.org/history-by-era/early-settlements/resources/city-upon-hill-common-core-unit>

MASSACHUSETTS BAY COLONY: A BRIEF HISTORY

"In 1628, the foundation was laid for another colony in New England, by the name of the Colony of Massachusetts Bay. Several enterprising men at that time purchasing from the Council of Plymouth a tract of land for the purpose of settling it. During the same year, the purchasers sent one Mr. John Endicott, with one hundred colonists, to begin a settlement, which they effected at Salem, previously called by the Indians Naumkeak.

The settlement of Massachusetts Bay, like the Colony of Plymouth, was commenced by non-conformists, for the purpose of enjoying greater religious liberty in matters of worship....In the autumn of 1635, Roger Williams was banished from the colony, for publishing novel opinions, which were deemed seditions and heretical, both by ministers and magistrates....

<http://www.celebrateboston.com/history/massachusetts.htm>

PLYMOUTH COLONY

William Bradford, *Of Plymouth Plantation*. This is the first and foremost work concerning the history and early settlers of the colony. Since 1856 it has been published in many editions with varying titles. In 1896 a photographic facsimile of the manuscript was published with an introduction by J. A. Doyle, *History of the Plimoth Plantation* (Boston: Houghton, Mifflin and Company, 1896). Perhaps the definitive scholarly edition was published in two volumes, edited by Worthington Chauncey Ford, *History of Plymouth Plantation 1620-1647* (Boston: Massachusetts Historical Society, 1812). A very readable, but sometimes criticized, edition was edited by Samuel Eliot Morison, *Of Plymouth Plantation 1620-1647* (New York: Alfred A. Knopf, 1952). A recent edition was edited by Mayflower scholar and author Caleb Johnson, *Of Plymouth Plantation* (Hardcover and softcover, Philadelphia: Xlibris Corp., 2006).

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<http://plymouthcolony.net/plymouthcounty/books.html#colony>



On December 11, 1620, O.S., the Puritans landing on the continent. This is the day, now the 22d, N.S., celebrated ever afterward in the history of New England for the landing of the Pilgrims. The rock on which they first planted their feet, known as "Forefather's Rock," is now visited with devotion by their grateful descendants. The town which they built here, was named Plymouth, in memory of the last English port from which they sailed. The settlement was immediately begun by building house. This territory having been found without the limits of their patent, as their original destination was the country about Hudson river, they formed a voluntary government before landing, upon purely democratic principles. John Carver was chosen governor. Their building went on slowly; cold weather, snow and rain, hindered their labors and subjected them to great sufferings. By a fortunate chance they had saved for seed the corn first discovered; otherwise, their agriculture for the first season would hardly have kept them from

staving. Sickness diminished their numbers, and a fire consumed their storehouse. By March, 1621, only fifty-five remained of their whole number, yet they were not discouraged.

Early Massachusetts Settlement

Puritans Going to Church, From: *A Brief History of the United States*, Copyright 1871, 1879, 1880, 1885

A. S. Barnes & Company, New York and Chicago

Text passages and other images are from :

A Pictorial History of America; Embracing Both the Northern and Southern Portions of The New World

ILLUSTRATED WITH MORE THAN THREE HUNDRED ENGRAVINGS.

by S. G. Goodrich; Hartford: Published by House & Brown, 1848

Note: To the best of my knowledge, the material has not been republished since 1848, and as such, resides in the public domain. Interested readers are welcome to download the file, in it's entirety, for personal use only. Transcribed and submitted by Ellen Pack

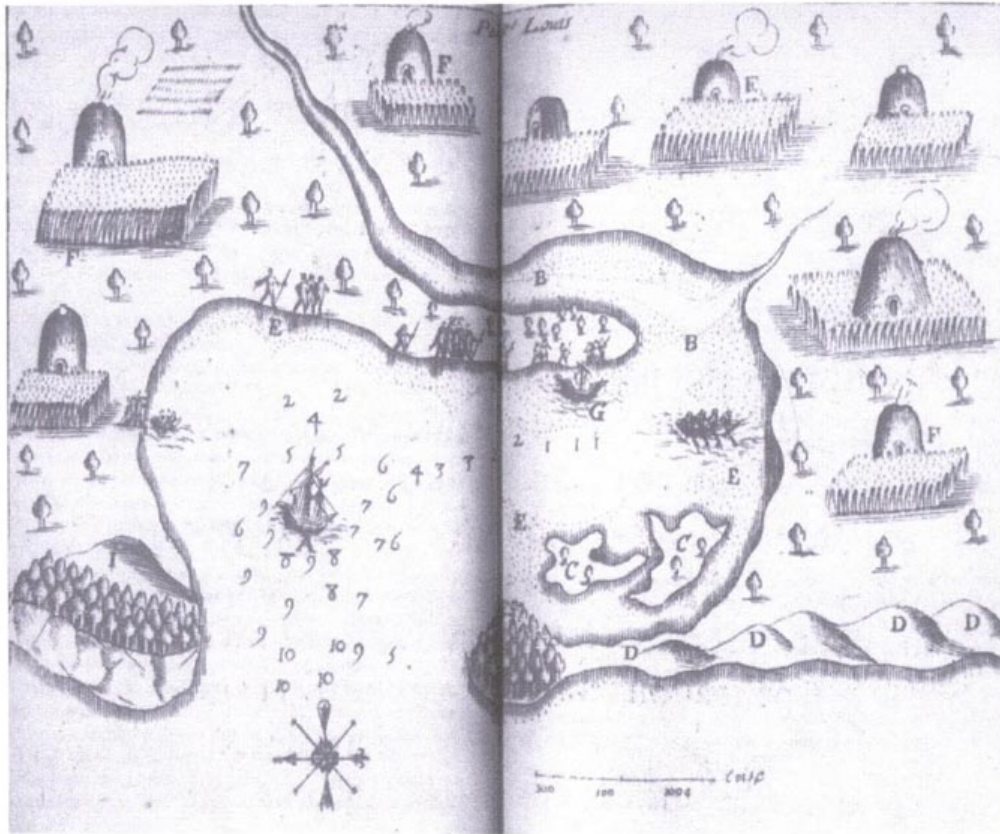
Chapters XXXVIII & XXXIX

http://www.rootsweb.ancestry.com/~mahampde/mass_set.htm

VISUALS OF PLYMOUTH PLANTATION

BY KRISTEN DAVIS

MAPS

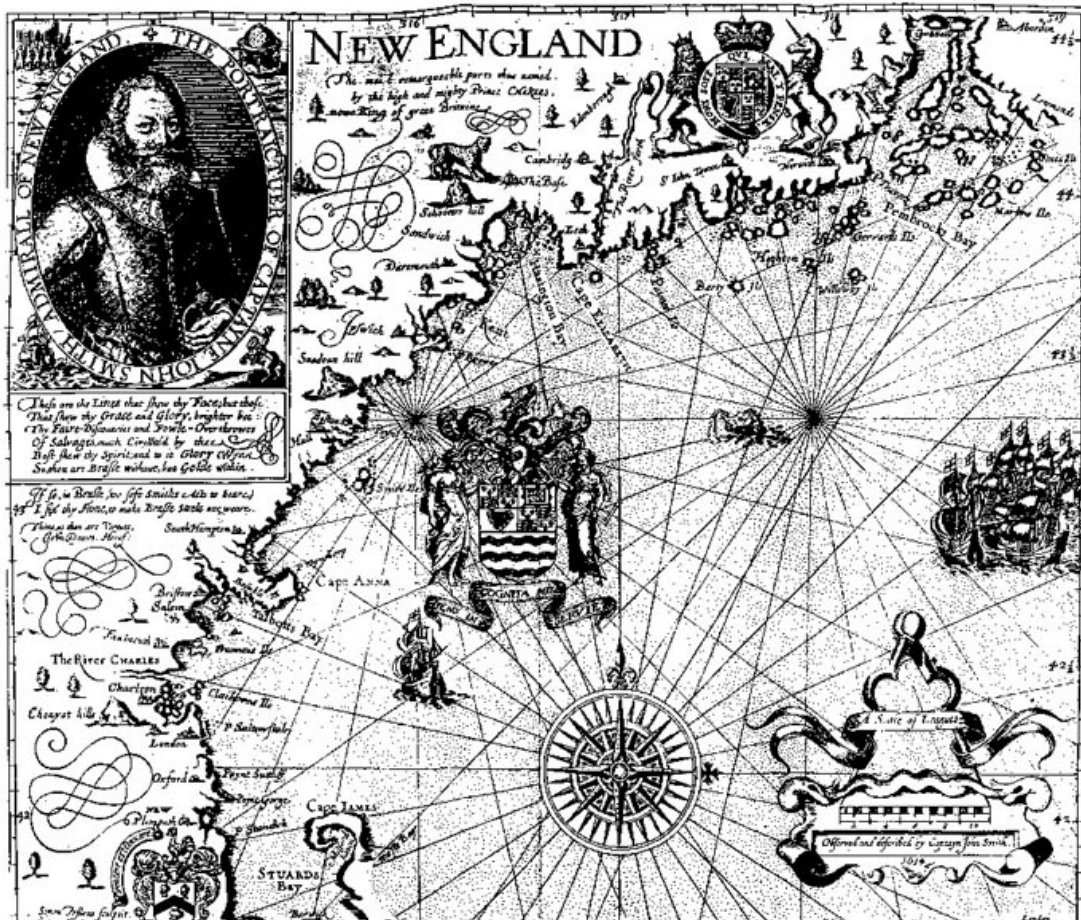


Samuel Champlain's Chart of Port Saint Louis (Plymouth) From *Les Voyages* (1613)

<http://www.histarch.illinois.edu/plymouth/images/champmap2.jpg>

Champlain's Key

- A. "Anchorage," with his pinnace (small sailing ship).
- B. "The Channel" (to the inner harbor).
- C. "Two Islands" (Clark Island, where members of the third exploration party spent their first night ashore in 1620, and Sasquish Head).
- D. "Sand Dunes" (stretching along Duxbury Beach to the Gurnet).
- E. "Mud Flats" and a much foreshortened Duxbury Bay.
- F. "Cabins where the savages till the soil."
- G. "Spot where our pinnace ran aground" (Brown's Bank, adjacent to Long Beach).
- H. The Gurnet.



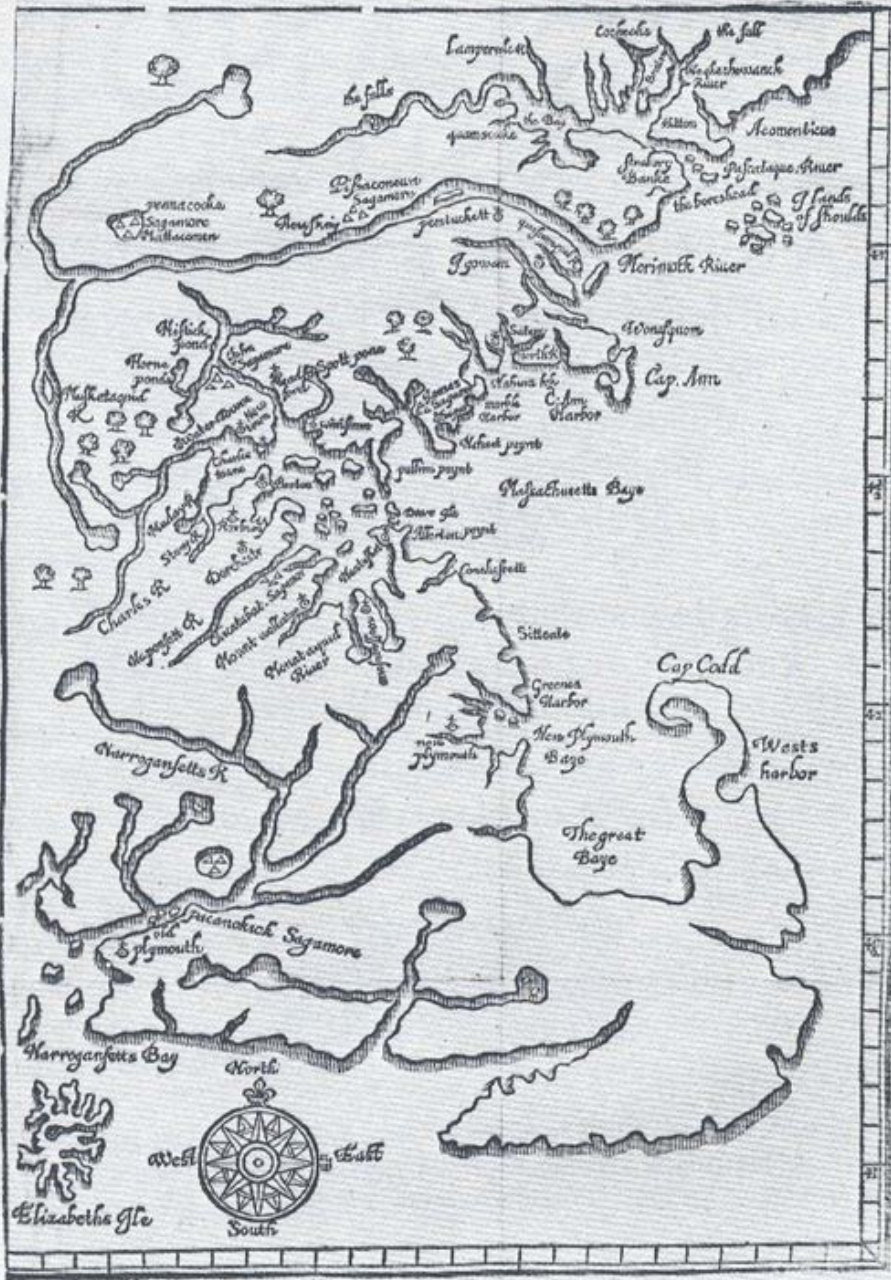
John Smith's map of New England

<http://www.histarch.illinois.edu/plymouth/images/smithmap2.jpg>

John Smith's map of New England was probably drawn by Simon van der Passe, the son of a Dutch engraver, based on one drawn by Smith. The English colonists who settled in Plymouth in 1620 almost certainly had access to this map.

Although the settlers at Plymouth may have felt they were isolated in a new land, they were in fact part of an incredibly complex and inter-connected European network.

The South part of Nevv-England, as it is Planted this year, 1634.

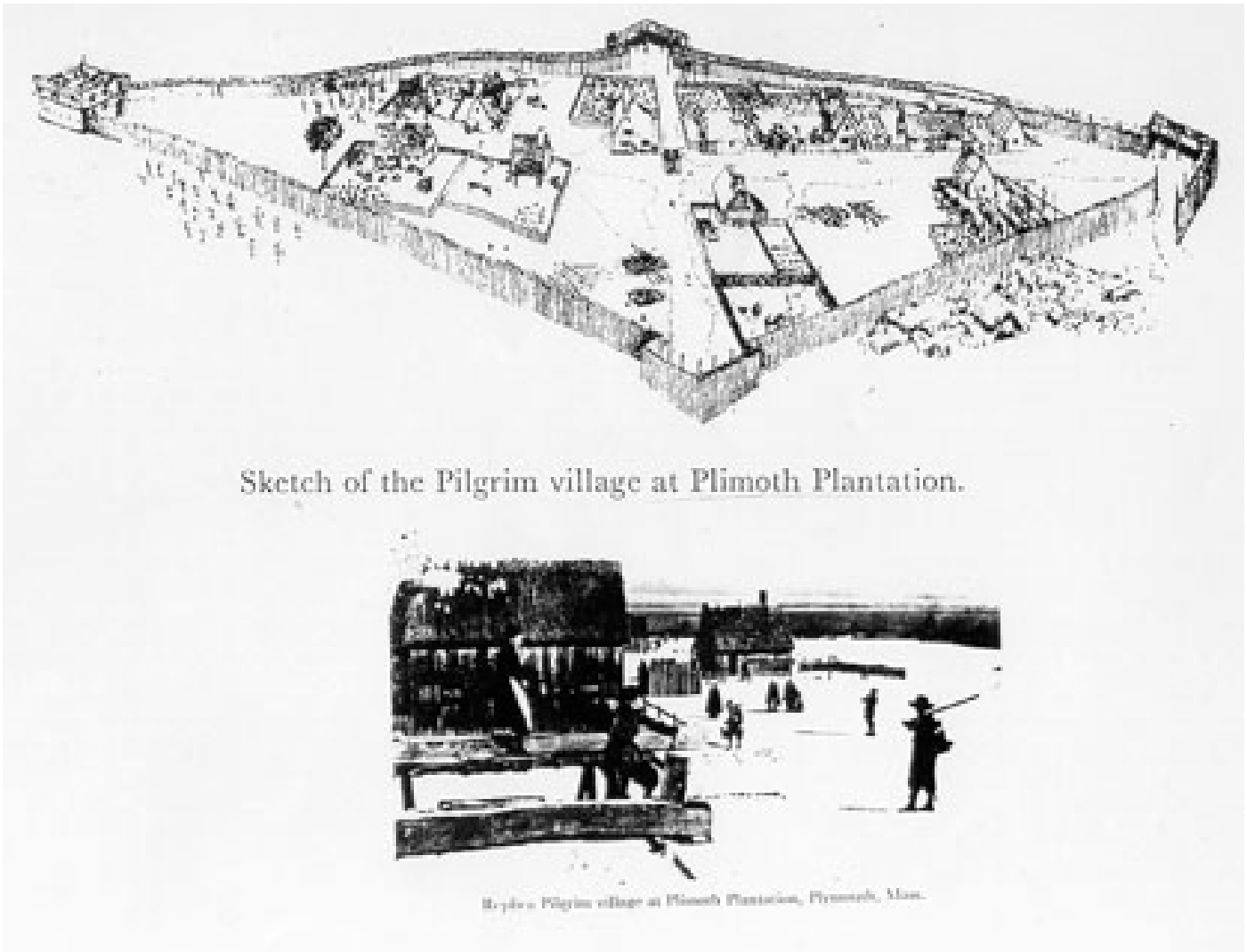


William Wood's Map of "The South Part of New England, as it is Planted this year, 1634"

<http://www.histarch.illinois.edu/plymouth/images/1634map2.jpg>

William Wood's Map of "The South Part of New England, as it is Planted this year, 1634" was published in his *New England's Prospect*, in London. This map is considered generally accurate, and it provides the location of Greene's Harbor, which was the original name given to what finally became Marshfield. New Plymouth and Greene's Harbor appear on this map to the west of "Cay Codd".

IMAGES



<http://www.histarch.illinois.edu/plymouth/images/Boroughs10.jpg>

This sketch, copies of which are available from the Plimoth Plantation Museum, is a historical reconstruction based on documentary accounts. Jason Boroughs' thesis, *A New Insight into the Early Settlement of Plymouth Plantation*, in this Plymouth Colony Archive, provides the following observations concerning this sketch:

The previous first person accounts were used to create a working model of the town of New Plymouth by the living history museum known as Plimoth Plantation. The depiction is of a diamond shaped, palisaded town with houses lined up on either side of a main street. Garden plots are located behind the houses and continue to the extent of the palisade wall. At the center of the town is the intersection with the "square stockade upon which four patereros are mounted" identified by de Rasieres. Of the four points of the diamond shaped palisade wall, three are quadrangular bastions with entrance gates and the fourth is a square blockhouse and watch tower complete with ordnance.



<http://i157.photobucket.com/albums/t45/maggie6138/plymouthwomen.jpg>

When the ship *Mayflower* sailed from Plymouth, England, in September 1620 on her voyage into history, she carried 102 passengers, of which nearly half were women and children. Eighteen of the passengers were wives accompanying their husbands to the New World; with them, they brought thirty-one children ranging in age from a nursing infant to teenagers. In addition, at least three of the women were pregnant during the voyage. ~ Alicia Crane Williams from "Women and Children First: The *Mayflower* Pilgrims"

Unlike previous expeditions and colonies that were primarily founded on mercantile/capitalist interests; the new colony at Plymouth set out from the beginning to create a community. Full families and wedded couples arrived, prepared to make a new life in the Americas. The result was a far more developed social hierarchy, a sense of community buy-in, and a settlement created for permanence.

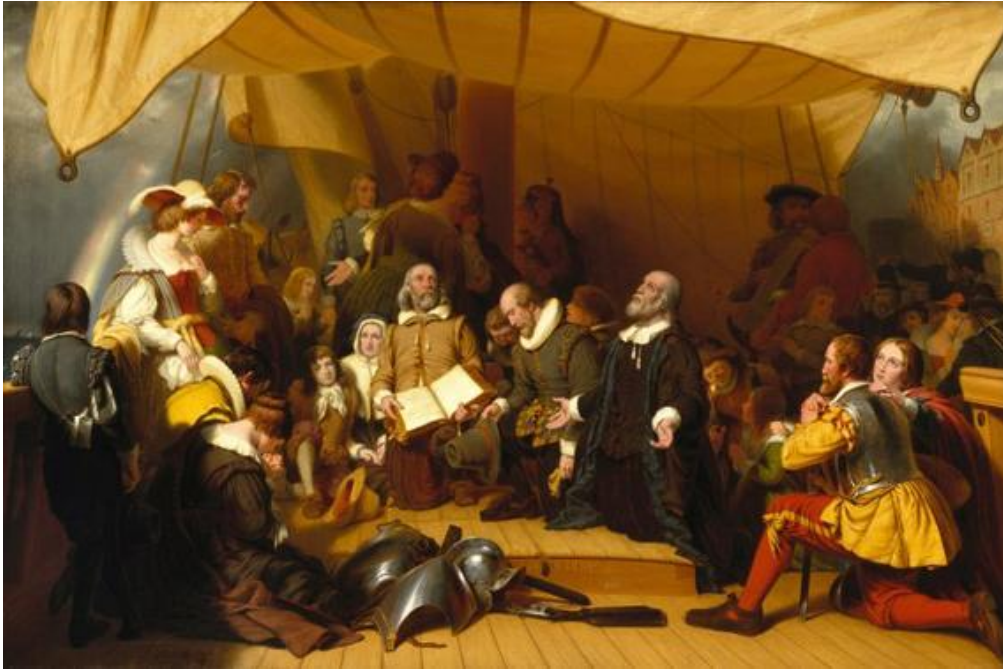
Artist renderings of scenes from William Bradford's "*Of Plymouth Plantation*"



<http://www.robinsonlibrary.com/america/uslocal/newengland/massachusetts/history/graphics/compact.jpg>

This painting by Jean Leon Gerome Ferris depicts the signing of the *Mayflower* Compact in a cabin aboard the *Mayflower*. John

Carver, Myles Standish, and William Bradford are included in the scene, along with other Pilgrims.



<http://blogsensebybarb.files.wordpress.com/2011/10/of-plymouth-plantation.jpg>

The vast majority of art depicting the Plymouth settlers show a group of blended gender and age. Inspired by Bradford's work, many artistic representations include symbols or imagery of divine leadership or inspiration, an element not present in artistic depictions of other colonies. In the painting above, the men are somberly dressed, in penitent postures, and being shone upon by divine light.



http://wwwdelivery.superstock.com/WI/223/995/PreviewComp/SuperStock_995-139.jpg

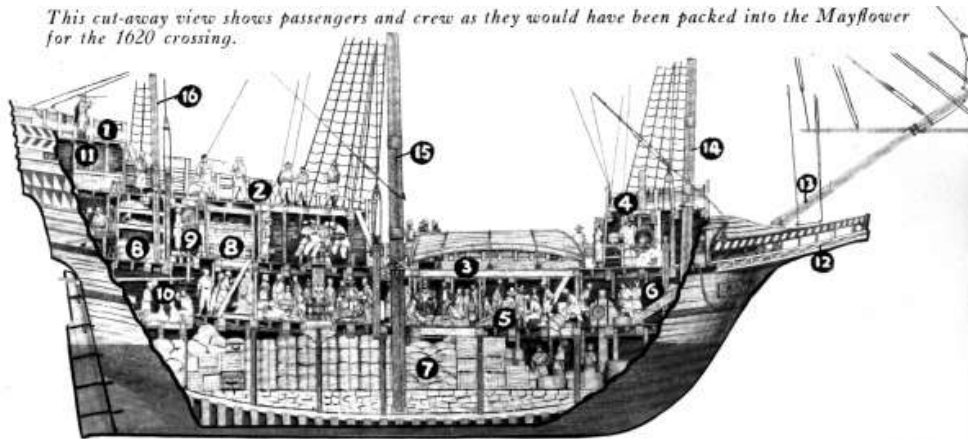


<http://www.issuesandalibis.org/massasoit.gif>

An ambassador and interpreter, Samoset (c. 1590–c. 1653) of the Abenaki people was the first Native American to greet the English Pilgrims at Plymouth and to introduce them to the Wampanoag chief Massasoit. The Abenaki chief Samoset from what is today Maine learned to speak English from fishermen who visited his coastal territory. So it was a surprise to the Pilgrims of Plymouth Plantation when he entered their settlement and announced, "Welcome, Englishmen!" The first Indian to greet the Pilgrims, Samoset fostered goodwill and trade with the Europeans. He introduced the white men to Squanto, an emissary of the great Wampanoag chief, Massasoit, who facilitated the long-term peace between the Pilgrims and Massasoit. In later years, Samoset signed the first land sale transaction to the colonists.

The relationship between the European settlers and the Native Americans inspired our modern perception of Thanksgiving. The idealist/ethno-centric view of native peoples, which was incorporated in the writings of those living in Plymouth colony, had a widespread effect on readers in the mother country. With their religious piety, unified community, and seeming tolerance/integration of native peoples, colonists appeared to have created a utopia that their brothers in the mother country could only hope to achieve.

This cut-away view shows passengers and crew as they would have been packed into the Mayflower for the 1620 crossing.



KEY TO DRAWING

- | | | |
|--|--|----------------------|
| 1. Poop deck. | 6. Crew's quarters. | 11. Captain's cabin. |
| 2. Half deck. | 7. Large hold. | 12. Beak. |
| 3. Upper deck. | 8. Special cabins. | 13. Bowsprit. |
| 4. Forecastle. | 9. Helmsman with whipstaff controlling the tiller. | 14. Foremast. |
| 5. Main deck where most of the Pilgrims were housed. | 10. Tiller room. | 15. Mainmast. |
| | | 16. Mizzen mast. |

http://www.alden.org/images/pilgrim_lore/mfdiagram.jpg

Though the Mayflower was a ship like many others on the sea at the time, its name has become sacrosanct in the American lexicon due to the agreement signed onboard before its passengers disembarked. Through the writings of settlers like William Bradford, Plymouth Colony inspired philosophers throughout England and set the foundation for many of the colonies that would be established later.

PRESENT CONNECTIONS

BY MELODIE JORDAN

Plymouth Colony is an area that truly depends on its historic roots to support its local economy. This town is rich with history on every street and corner, and it definitely uses that to its advantage. The town itself continues to be a very small, tight knit community, with only 7,694 residents according to the 2010 US Census. With the development of more advanced transportation in the latter 20th century, Plymouth’s surroundings area grew in size because of it’s accessibility to Boston.

According to the 2010 US Census, economically Plymouth is not a “booming” business area. The number of businesses in the area are listed as “Fewer than 100 Firms”, which falls extremely below the Massachusetts average. This area relies heavily on tourism to its many historic locales to boost the local economy. Attractions include Plimouth Plantation, Plymouth Rock, Mayflower II, as well as several other parks and recreational activities. Census figures also show that Plymouth falls below the state average in many aspects, which is to be expected in a town the size of Plymouth. (Please see diagram below for economic data.)

UNITED STATES CENSUS BUREAU-ECONOMIC DATA

Housing units, 2010	3,622	2,808,254
Homeownership rate, 2007-2011	48.5%	63.6%
Housing units in multi-unit structures, percent, 2007-2011	53.1%	41.8%
Median value of owner-occupied housing units, 2007-2011	\$339,000	\$343,500
Households, 2007-2011	3,177	2,522,409
Persons per household, 2007-2011	2.06	2.49
Per capita money income in the past 12 months (2011 dollars), 2007-2011	\$34,997	\$35,051
Median household income, 2007-2011	\$51,463	\$65,981
Persons below poverty level, percent, 2007-2011	9.1%	10.7%

(United States. United States Census Bureau. US Department of Commerce. State and County QuickFacts - Plymouth CDP, Massachusetts. United States Census Bureau, n.d. Web. 26 Mar. 2013.)

Although the Plymouth area depends heavily on tourism to support its local tourism, it also has other economic activities in the area. The Plymouth Chamber of Commerce website lists several cranberry farms in the area, as well as other produce farms. These working farms not only provide produce for the area, but most offer family events during harvest season allowing for an increase in tourism as well. Aside from tourism and agriculture, Plymouth County employs many people in education, healthcare, and small businesses. The top employers in Plymouth include Jordan Hospital, Sleepy’s Mattress, Entergy Nuclear Operations, Pilgrim Nuclear Station, and the Plymouth Sheriff’s Office.

(United States. Labor and Workforce Development. Executive Office of Labor and Workforce Development.)

Socially, this area continues to be very racially homogenous, without a very diverse population. (See data table below - the first column represents Plymouth data and the second is the state average for Massachusetts.) The area is dominated by an overwhelming population of whites, followed by a small percentage of African-American and Hispanic citizens. Also, although the region was founded by Protestant Separatists, present-day religion in Plymouth is very diverse. There are a number of Catholic parishes, a Jewish synagogue, and even a Buddhist center in addition to the many protestant congregations. These diverse religions and denominations reflect the burgeoning population of Plymouth, and its proximity to the urbanized, and more diverse, areas of Massachusetts.

UNITED STATES CENSUS BUREAU-DEMOGRAPHIC DATA

White persons, percent, 2010 (a)	91.2%	80.4%
Black persons, percent, 2010 (a)	1.9%	6.6%
American Indian and Alaska Native persons, percent, 2010 (a)	0.3%	0.3%
Asian persons, percent, 2010 (a)	1.4%	5.3%
Native Hawaiian and Other Pacific Islander, percent, 2010 (a)	0.1%	0.0%
Persons reporting two or more races, percent, 2010	3.0%	2.6%
Persons of Hispanic or Latino origin, percent, 2010 (b)	1.7%	9.6%
White persons not Hispanic, percent, 2010	89.9%	76.1%

(United States. United States Census Bureau. US Department of Commerce. *State and County QuickFacts - Plymouth CDP, Massachusetts*. United States Census Bureau, n.d. Web. 26 Mar. 2013.)

The Plymouth area has experienced quite a revolution in transportation and experienced a substantial population growth since the 1970's. While other areas in New England experienced a decline in population in the latter part of the 20th and early in the 21st centuries, the Plymouth area boomed. The combination of improved transportation to the metropolitan areas of Massachusetts, low cost of land and low tax rates in this area has led to the resettlement of people to this coastal area. Plymouth also "bucks the trend" of most local city governments in the United States; instead of being run by a Mayor, the Plymouth city government is run by a board of "selectmen." This board operates the day to day business of the city, rather than the mayor with a city council.

Most recently, the Plymouth area has seen a vast residential/commercial construction project go underway that is one of the nation's best examples of "thoughtful community planning." The Pinehills, set to be completed in 2014, is a community that is home to almost 2,000 families, and contains homes, commercial office space, retail, as well as recreational areas such as two golf courses. The Pinehills has brought a revolutionary way of living to the people of the Plymouth area by utilizing the history of the area and combining it with modern technology and urbanization. ("The Pinehills." *The Pinehills*. The Pinehills, n.d. Web. 11 Apr. 2013.)

Plymouth's humble roots as a colony designed to allow a group to escape religious persecution and saw itself as a group with a "divine path" shows correlation to another more modern settlement in American history – Salt Lake City. Salt Lake was founded as an escape from religious persecution for people of the Mormon faith. Early leaders of the Mormon church, such as Joseph Smith and Brigham Young, led their followers west to escape from the persecution their church members suffered for beliefs and practices, such as polygamy. Once Brigham Young took over the church after the murder of Joseph Smith in Illinois, the Mormons settled the territory "Deseret", that later became the state of Utah. Salt Lake City became the religious center, and a city of sanctuary for these people who had suffered persecution for decades. Plymouth was seen as a place of refuge for these Separatists who had suffered persecution for centuries across England, and even across the European continent.

The similarities between the two cities are abundant, but the main difference lies in the current demographics and activities of the cities. While Plymouth was founded as a religious safe haven, it does not serve that purpose today. The area has it's own economic activities and it is not seen as a religious center for protestant religious groups. It is more focused on the history of the region as a whole and how it related to early United States colonization. Salt Lake, on the other hand, is seen as the "capital" of the Mormon religion. The majority of it's tourism is based on the Mormon religion, and religious leaders influence the local economy, state laws, and even social norms. Salt Lake City has grown to be the largest city in Utah, and has a booming economy based on government, trade, transportation, utilities, and professional/business services. Tourism is a major source of income, but the area does not depend on it like Plymouth. Plymouth remains a major focal point in American history, but it has strayed from it's beginnings as a sacred refuge for Separatists who were escaping persecution by a government and a people who were against everything the Pilgrims stood for.

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5. United States. Labor and Workforce Development. Executive Office of Labor and Workforce Development. *Largest 200 Employers in Plymouth Country*. Executive Office of Labor and Workforce Development, n.d. Web. 26 Mar. 2013.

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ANNOTATED BIBLIOGRAPHIES: ESPN “SETTLEMENT” REVOLUTIONS: PLIMOTH PLANTATION AND EARLY COLONIAL LIFE

BY KRISTAL SCOTT

PLIMOTH PLANTATION

PlimothPlantation.org. Smithsonian Institution Affiliates Program.2003. 2 Feb. 2013. <http://www.plimoth.org/what-see-do/17th-century-english-village>

This website, affiliated with the Smithsonian is an excellent source that details life in Plymouth. It includes previews of films in their cinema, blogs, museum programs for schools, and a multimedia reference library. Within the What to see and Do tab there is access to 17th century English Village, Wampanoag Home site, and Mayflower II. I found this to be the most informative portion of the site because it contains frequently asked questions which give insight into these 3 topics.

BRADFORDS’S HISTORY OF THE PLYMOUTH SETTLEMENT, 1608-1650

New York: E.P. Dutton &, 1920. Print.

This is William Bradford’s documentation of events surrounding Plymouth. His first-hand accounts include the separatist interpretation of the reformation in England, departure, difficulties, causes of removal, relations with the natives, and the colony’s growth. Although it is an excellent primary source, the teacher will have to select specific excerpts out of the book for students to analyze.

COLONIAL HOUSE

PBS, 2004. Web. 2 Feb. 2013.

<http://www.pbs.org/wnet/colonialhouse/plantation.html>

A great resource to recommend because of the wealth of information related to Plymouth. It includes a map of the colony, laws, photos, and clips of daily life in the colony. The audio is of colonists discussing frustrations, triumphs, and more. Interactive History features Fantastic Voyage, the fate of the colony lies in the student’s hands as the governor, and educational interactivities where students can challenge their knowledge of colonial life.

RELIGION AND THE FOUNDING OF AMERICAN REPUBLIC

Library of Congress. 2010. 16 Mar. 2013.

<http://www.loc.gov/exhibits/religion>

As part of a special exhibit by the Library of Congress, this site provides a collection of images, primary text, and background information on the role of religion in the European settlement of America. America as a Religious Refuge: The 17th Century looks at religious persecution in Europe that drove so many to North America where settlers often established colonies focused on religious convictions. Religion in 18th-Century America concentrates on the nation's first major religious revival, the Great Awakening.

MAYFLOWER HISTORY

Caleb Johnson. 2002. 2 Feb. 2013.

<http://www.mayflowerhistory.com>

This site contains important primary source documents related to the ship's voyage, a history of the Mayflower and Pilgrims, representations of the ship, a research library, and Mayflower genealogy. It can be helpful in the classroom because it is fairly easy to navigate.

THE PILGRIMS AND PLYMOUTH COLONY, 1620

Ancestry.com, Duane Cline. 2006. 16 Mar. 2013.

<http://www.roots.web.ancestry.com/~mosmd/index.htm>

This is a detailed study guide for use by teachers, students, and enthusiasts. You can use the "Search this Site" field that will look for

any topic within the 75 options. Also, clicking on the "Site Map" will produce an interactive map that allows for selection of any of the individual web pages. Duane Cline, the creator of the site, has written two books: *Navigation in the Age of Discovery: an Introduction* and *Centennial History: General Society of Mayflower Descendants* and has twice been invited to serve as a Guest Curator at Pilgrim Hall in Plymouth, Massachusetts.

PILGRIM HALL MUSEUM

Pilgrim Hall Museum. 2013. 16 Mar. 2013.

<http://www.pilgrimhallmuseum.org>

Through its exhibition of Pilgrim possessions and Native American artifacts, Pilgrim Hall tells the stories of America's founding and traditions. The museum features an online tour of artifacts owned by Pilgrims. "The Pilgrim Story" combines artifacts with historical information to illuminate the Pilgrim and Native American story to 1692, when Plymouth Colony as an independent entity came to an end. "Beyond the Pilgrim Story" gives additional information about particular aspects of the Pilgrim story that have been of interest to visitors.

THE PLYMOUTH COLONY ARCHIVE PROJECT

2011. 16 March 2013.

<http://www.histarch.illinois.edu/plymouth/index.html>

This site focuses on Plymouth from 1620 to 1691 and has been selected as one of the best humanities sites on the web by the National Endowment for the Humanities. Includes fully searchable texts of early laws, court records, wills, and probates; analyses of the colony legal structure, domestic relations, early settlement, criminal records, and interactions of the Wampanoag people and the colonists; biographical and social network profiles of members of the colony; a study of social and legal relationships between indentured servants and masters; and archaeological analyses of house plans and material culture.

PLYMOUTH COLONY

HippoCampus.org. The Regents of the University of California, 2007. Web. 3 Mar. 2013.

<http://www.hippocampus.org/HippoCampus/History & Government>

I love this site because it contains videos on the subjects we are covering in class and it has one on the Plymouth Colony. The video of Plymouth discusses the reasons why the Pilgrims left England and what they did when they reached the New World. Students can watch the video at home and take notes (ex. Cornell notes) or the teacher can show it in class to have a discussion. For the students who would rather read or do not have Internet access, there is text of the video that can be printed out. In addition to the great videos, there are links to other sources and a blog for teachers, you can also create playlists and customize the site to your subject and textbook.

THE AMERICAN REVOLUTION

INTRODUCTION

BY SAMUEL BROWER, EDITOR

The American Revolution is considered the birth of the American Republic, which is apropos considering the Revolution is a struggle of a loosely connected group of colonies to become a nation. The struggle of unification and sectionalism continues to this day. That struggle is not unique to our country and the continuous revolutions around the world provide an opportunity to place the American Revolution in a globalized context. Furthermore, as we will see on our trip, the Revolution was just the one of many revolutions that the colonists who would soon be known as Americans would face.

This section focuses on the Revolution as it relates to Boston. You will read about some familiar figures as well as some often overlooked individuals who had a profound impact on the course of our nation. You will have the opportunity to investigate eyewitness accounts of events that led to the Revolution as well as examine imagery depicting the war. Finally, this section will close with a discussion on the Revolution's connections to contemporary geopolitical events.

SUMMARY OF BOSTON: AMERICAN REVOLUTION

BY DANIEL SUKALA

In 1630, the Puritans settled Boston. They wanted to escape religious persecution in Great Britain. Boston had a history of self-governance and Bostonians viewed themselves as responsible citizens. Over the years, they began to believe Great Britain did not have the right to rule over them without direct representation. In the 1770s, Boston, Massachusetts became the hotspot of the New England region. It was the political, commercial, financial, religious, and educational center of the region because of its location as a port city. Soon, Boston would become the first stage to the American Revolution.

Boston was home to many outspoken American revolutionaries. One of the most famous was Samuel Adams. He was an advocate against the British and the idea of "no taxation without representation." Colonists believed they were being mistreated with unfair taxes by the British government as well as other unwanted laws such as the quartering of British soldiers.

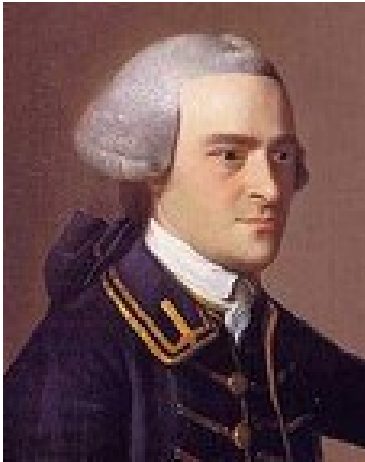
In 1770, tension was growing between the colonists and British soldiers. In March, a mob of citizens approached British soldiers with concerns about their occupation of the city. With snowballs and rocks being thrown at them, British soldiers fired into the group of protesting citizens, killing five of the. This event became known as the "Boston Massacre" and was used as a rallying cry by the Sons of Liberty.

In December of 1773, the Sons of Liberty protested against taxes through the "Boston Tea Party." This protest was in response to the increase of taxes on British goods being imported to the colonies. Great Britain sent more soldiers to Boston and, in turn, increased tension between colonists and the British government. Great Britain's deployment of more soldiers to the colonies increased colonial animosity towards the Crown.

Boston was home to many political leaders, respected farmers, newspaper owners, and merchants. These men believed in bringing awareness to issues and principals they believed in. These events like unwanted taxes led to a growing sentiment towards independence creating disparity between the colonies and Great Britain. This led to the formation of the First Continental Congress and the battle of Lexington and Concord; the first battle of the American Revolution.

BIOGRAPHIES

BY PAMELA KENNARD



JOHN HANCOCK

1737-1793

We have all heard the expression, “just put your John Hancock here,” when signing a document. That expression comes from John Hancock, one of our country’s finest Founding Fathers, when he wrote his impressive signature on the *Declaration of Independence*. Initially, Hancock and Charles Thomson were the only two delegates at the Continental Congress to reveal their identities on the *Declaration of Independence*. Other delegates did not disclose their identities until months later for fear of being charged with treason.

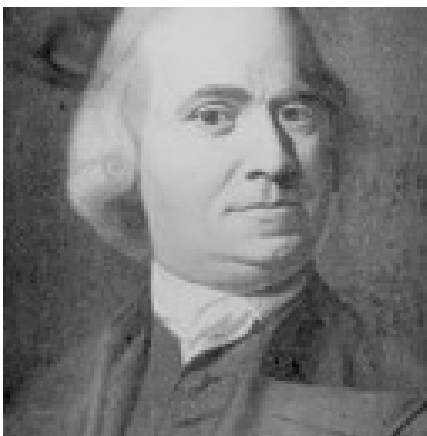
A native Bostonian, Hancock spent many of his early adult years in England forming business associations with prospective customers of his uncle’s business. Hancock would inherit his uncle’s mercantile business and become one of the most prosperous men in the colonies who had a taste for opulence and lavishness. Hancock’s wealth would enable him to fund many colonial boycotts resulting from Britain’s taxation attempts.

Once again, the crown’s attempts to pay off debt from the French and Indian war caused a great deal of rebelliousness from the colonists. Britain assumed taxation would be a sure way to get out of debt but the colonists proved them wrong. The Sugar Act of 1764 would stir sentiments of taxation without representation in Parliament. Hancock would soon become politically active as he criticized the tax for economic, not constitutional reasons. Immediately following his critical statements against the Crown, Hancock was elected to the Massachusetts House of Representatives in 1766.

With the passing of the Townsend Acts, duties on imports, the American Customs Board’s ability to enforce taxation was strengthened. The Board targeted Hancock, harassed him and tried to find “smuggled items” aboard his boat, *Lydia*. Hancock refused the Board’s request to search his boat and was later charged with smuggling. Upon further review, charges were dropped. Many Bostonians “would call this the first act of physical resistance to British authority in the colonies and credit Hancock with initiating the American Revolution”. Hancock would later be implicated in another incident charging him with smuggling wine in the *Liberty* affair. Hancock’s boat was seized, which many historians believed to be an, “attempt to assert British authority over one of the colonies’ most outspoken dissidents”. John Adams served as Hancock’s lawyer and charges were dropped; however, many people alleged that Hancock was indeed a smuggler.

As Hancock’s health failed he held the position of “honorary” governor for Massachusetts. Hancock died October 8, 1793 and was given an extravagant funeral, one reserved for the highest dignitaries.

1 Wolkins, George G. “The Seizure of John Hancock’s Sloop Liberty”. Proceedings of the Massachusetts Historical Society 55 (1923).



SAMUEL ADAMS

1722- 1803

The citizens of Boston whose unimaginable determination to free themselves from the tyrannical British king led them to organize themselves and become revolutionaries. One

such rebellious citizen who demanded autonomy for the colonies was Samuel Adams, one of the leaders of the “Sons of Liberty”.

Adams was born in Boston and was the great grandson of Henry Adams who left England in the 1600’s because of religious persecution. Samuel and John Adams are second cousins both of which were active in the founding of a nation, signers of the *Declaration of Independence*, and supporters of the *U.S. Constitution*.

Samuel Adams was a Harvard graduate who studied law in Boston. He was elected to the Massachusetts House of Representatives and later the First Continental Congress. During Adams’ early years, he worked in the family malting business but no success was ever found there. He did ironically become a tax collector. Despite failing at both careers, Adams was able to make acquaintances with people who soon became supporters of his driving force behind the “Sons of Liberty” or the “Boston Mob” as they were sometimes known.

Adams was a zealous advocate for property rights and political autonomy. “Concerns over property rights rapidly led Adams to a position of opposing British imperial policies, and turning him into a fiery radical and rabble-rouser”. Adams soon became effective in propaganda supporting the colonists against the British.

Much of the Sons of Liberty’s rebelliousness was in the form of pranks, while others were more violent. In particular, after the Stamp Act was passed in 1765, Commissioner Oliver’s residence was damaged and ravaged by the Son’s of Liberty. This group overwhelmingly intimidated Commissioner Oliver. Fearful for his life and his family’s safety, Oliver resigned his position as Stamp Commissioner for the colonies. The Sons of Liberty remained active until Independence was declared. They too were an influential force behind the Boston Massacre of 1770 and the Boston Tea Party of 1773. Samuel Adams and the Sons of Liberty proved that rioting, looting and violence could be effective “Revolutionary tools”.

Upon independence, Samuel dedicated his time to area legislation and later voiced his opinion regarding a strong national government. He did not like the notion of concentrated power. Samuel Adams was an Anti-Federalist and facilitated the foundation for the *Bill of Rights*.

Regardless of his impressive resume’ and contributions to the independence of the original colonies, Samuel Adams was most commonly known only as John Adams’ cousin.

Langguth, A.J. *Patriots: The Men Who Started the American Revolution* (New York: Simon and Schuster, 1988).



JOHN ADAMS

1735-1826

A cousin to Samuel Adams, born in Boston, a lawyer, and a diplomat, John Adams proved to be instrumental in the country’s fight for independence. Unlike Samuel’s political and vigilante style of mutiny, John was more intellectually unruly.

John Adams attended Harvard and was instructed in math and science by John Winthrop. John Adams considered being a medical doctor but was told he “had ‘some faculty’ for public speaking and would make a good lawyer”. John was elected to the Massachusetts House of Representatives

and represented Massachusetts in the First Continental Congress. Adams firmly believed, “American freedoms were not ideas still to be obtained, but rights long and firmly established by British law and by the courage and sacrifices of generations of Americans”.

After the Boston Massacre, John Adams prepared for a somewhat controversial legal case. Adams would be legally defending the soldiers and captain involved in the carnage of the massacre. His decision was not favored by the townspeople; despite the pessimistic attitudes, the case was not harmful for Adams’ political career.

John Adams counseled Thomas Jefferson in the writing of the *Declaration of Independence*. After Adams signed the innovative document, he would function in a diplomatic position in Europe and would be successful with winning terms of peace with Britain. Adams designed the Massachusetts Constitution in 1780 with a resilient republican government similar to one favored by the Federalists and John Adams.

After the U.S. Constitution was approved, Adams served as vice- president under George Washington’s two-term administration. Adams was later elected as the second President of the United States in 1796. He served one term after being defeated for the second term by Thomas Jefferson. After his defeat, Adams retired to his farm where he died July 4, 1826, fifty years after the signing

of the *Declaration of Independence*. Ironically, Thomas Jefferson, author of the essential document, died the same day, hours earlier. Adams' son, John Quincy Adams would serve as President of the United States from 1825-1829.¹

1 Source: David McCullough, *John Adams* (New York: Simon and Schuster, 2001)



THOMAS PAINE

1737-1809

With a pen as his weapon of choice, Thomas Paine was one revolutionary that failed at every venture he attempted apart from writing propaganda and being the voice of the common man.

Paine was forced to leave school at an early age to be an apprentice for his father, who was a corset maker. This work was undesirable to Paine who later served as an excise man in Lincolnshire as well as a schoolteacher in London. Paine was married twice but both brought him no happiness. During his assortment of jobs, Paine was active in community affairs, such as town council and debate club. Paine was a failure in his employment but proved successful in voicing his and his fellow mans' opinions regarding governmental affairs.

With the help of Benjamin Franklin, Paine immigrated to America where he became a journalist in Philadelphia. In 1776, Paine published a short pamphlet, *Common Sense*, which immediately "established his reputation as a revolutionary propagandist."² At this time, Paine devoted himself to the cause of American sovereignty. Paine agreed that the colonies needed to immediately become self-sufficient and establish an improved and advanced political system.

Paine continued to support opposition of the British and demonstrated support for Washington's Continental Army. Paine continued to stir controversy and firmly believed that the British would soon concede the colonies as independent. After the Revolution, Paine played no part in the creation of the new land. He would now occupy his time tinkering and trying to invent a smokeless candle and an iron bridge.

Monetary support for Paine's endeavors proved futile and Paine departed for Europe where he would return to writing propaganda. It was at this time the Paine would compose his most famous work, the *Rights of Man* in 1791. Paine was forced to leave Britain and relocated in France where he was made a citizen. He was not a beloved in France as he let down many revolutionaries by opposing the execution of Louis XVI. After a stint in prison, Paine returned to America in 1802 where Thomas Jefferson acknowledged him.

This revolutionary propagandist in poor health would die an outcast in society and buried at his small farm in New Rochelle, New York. Even though Paine was one of the colonists' most passionate supporters of independence who encouraged resistance against the British, at his death, his greatest political influence would be in England. His greatest work, *Rights of Man*, would be a bestselling "radical political tract,"³ in 18th century England.

EBENEZER MACKINTOSH

1737- 1774

Not much is known about Ebenezer Mackintosh's early days; however in his early adult life it is rumored that he seemed to be just as unruly as his father. Ebenezer's father was forewarned to leave Boston and Wrentham, Massachusetts because of his failure to care for his family. Ebenezer's mother died when he was 14, leaving him alone. There is very little known about Mackintosh other than his supporting role in the following revolutionary events:

Prior to the Stamp Act of 1765, a young member of working society Ebenezer Mackintosh, a shoemaker, was the leader of a group of men known as the South End gang in Boston. Each year on Pope Day, November 5, originally known as Guy Fawkes Day in Britain, Mackintosh and his group would fight a rival gang while pulling a horse cart containing a statue of the Pope through town. This festival began in Britain as a result of the Gunpowder Plot of 1605. The plot was an attempt to assassinate King James I and replace him with a Catholic leader. The scheme failed and the British joyously commemorate the 5th of November yearly.

¹ Source: David McCullough, *John Adams* (New York: Simon and Schuster, 2001)

² Powell, Jim. "Thomas Paine, Passionate Pamphleteer for Liberty" *Freeman* (1996)

³ Littau, Stephen. "Thomas Paine: More Harm Than Good?" Web log post. *Liberty Papers*. 13 Feb. 2007. Web 13 Mar. 2013.

In preparation for the Stamp Act to be enacted, Boston's Loyal Nine, a group of businessmen trying to establish some sort of plan to deal with the new taxes, were intrigued by Mackintosh's "rough-and-tumble gang"⁴ and his ability to coerce and manage deeds of rebelliousness. Upon the Loyal Nines request, Mackintosh corralled his group of rebels around the Liberty Tree and strung an effigy of Andrew Oliver, the designated stamp distributor of the city, in an attempt to demonstrate the repugnance of the tax. During this riot, Macintosh and his band of rioters also destroyed property owned by Lt. Governor / Royal Court Justice Thomas Hutchinson.

Mackintosh would be an admired leader during the many rebellions against the British throne. Macintosh was pivotal in the protest against the Stamp Act in 1765. Mackintosh and his gang began to hassle anyone considering the purchase or use of stamped paper or paper products. The persecution of potential customers paid off. Soon, the Parliament rescinded the Stamp Act only to impress taxes again upon the colonies.

Continuing his obligations to the colonies and the disregard for British imposed taxation, Mackintosh was an active accomplice in the Boston Tea Party of 1773. Mackintosh's mutinous character also served under General Gage in the Battle of Fort Ticonderoga during the French and Indian War. Soon after, Mackintosh left for New Hampshire to live a peaceful, quiet life. Instead he spent time in debtors' prison and later died.

PRIMARY SOURCE RESEARCHER

BY TANYA DAVIS

THE BOSTON MASSACRE, 1770: THE BRITISH PERSPECTIVE

On the evening of March 5, 1770, a group of Boston residents gathered at the local customs house to demonstrate their anger over the various taxes Parliament had recently imposed upon the colonies. Tensions between the Royal soldiers that protected the customs house and the locals had been increasing since the troops had been dispatched to Boston two years earlier.

As the fury of the crowd mounted, a young man hurled an insult at the sentry on duty. The sentry responded by smashing his tormentor's head with his rifle butt. The victim gave a shout and ran from the scene only to return shortly with a group of his friends who joined in the taunting.

Church bells summoned townspeople to the scene. Soon, a crowd of as many as 400 howling, wailing citizens confronted the thirteen-man squad of British soldiers sent to defend the Customs House. Standing before the mob with fixed-bayonets, the soldiers were pelted with angry epithets, stones, and snowballs. The crowd advanced to within inches of the besieged soldiers, daring them to fire their muskets. Suddenly, a member of the squad fired, prompting his colleagues to fire as well. The crowd fell back in panic revealing three of their number dead on the ground and another two mortally wounded.

The entire altercation lasted approximately twenty minutes. However, these twenty minutes would have a significant impact on history. Within three days of the event, craftsman Paul Revere produced an engraving depicting the confrontation that was distributed widely throughout the colonies. Its inaccurate portrayal of a well-organized squad of soldiers simultaneously opening fire on a defenseless crowd of citizens helped galvanize colonial opinion against the British and opened the pathway that led to independence six years later.

Captain Thomas Preston was commander of the British squad that evening. He, along with the other members of the squad, was tried for murder in a Boston Court. In the following trial testimony, Captain Peterson describes the events of that evening.

"On Monday night about 8 o'clock two soldiers were attacked and beat. But the party of the townspeople in order to carry matters to the utmost length, broke into two meeting houses and rang the alarm bells, which I supposed was for fire as usual, but was soon undeceived.

About 9 some of the guard came to and informed me the town inhabitants were assembling to attack the troops, and that the bells were ringing as the signal for that purpose and not for fire, and the beacon intended to be fired to bring in the distant people of the country. This, as I was captain of the day, occasioned my repairing immediately to the main guard.

⁴ Anderson, George P., "Ebenezer Mackintosh: Stamp Act Rioter and Patriot," Publications of the Colonial Society of Massachusetts, Volume XXVI, Transactions 1924-1926.

In my way there I saw the people in great commotion, and heard them use the most cruel and horrid threats against the troops. In a few minutes after I reached the guard, about 100 people passed it, and went towards the custom house where the King's money is lodged.

They immediately surrounded the sentry posted there, and with clubs and other weapons threatened to execute their vengeance on him. I was soon informed by a townsman their intention was to carry off the soldier from his post and probably murder him: on which I desired him to return for further intelligence, and he soon came back and assured me he heard the mob declare they would murder him. This I feared might be a prelude to their plundering the King's chest.

I immediately sent a non-commissioned officer and 12 men to protect both the sentry and the King's money, and very soon followed myself to prevent, if possible, all disorder, fearing lest the officer and soldiers, by the insults and provocations of the rioters, should be thrown off their guard and commit some rash act.

They soon rushed through the people, and by charging their bayonets in half-circles, kept them at a little distance. Nay, so far was I from intending the death of any person that I suffered the troops to go to the spot where the unhappy affair took place without any loading in their pieces; nor did I ever give orders for loading them. This remiss conduct in me perhaps merits censure; yet it is evidence, resulting from the nature of things, which is the best and surest that can be offered, that my intention was not to act offensively, but the contrary part, and that not without compulsion.

The mob still increased and were more outrageous, striking their clubs or bludgeons one against another, and calling out, 'Come on you rascals, you bloody backs, you lobster scoundrels, fire if you dare, G-d damn you, fire and be damned, we know you dare not,' and much more such language was used. At this time I was between the soldiers and the mob, parleying with, and endeavoring all in my power to persuade them to retire peaceably, but to no purpose.

They advanced to the points of the bayonets, struck some of them and even the muzzles of the pieces, and seemed to be endeavoring to close with the soldiers. On which some well behaved persons asked me if the guns were charged. I replied yes. They then asked me if I intended to order the men to fire. I answered no, by no means, observing to them that I was advanced before the muzzles of the men's pieces, and must fall a sacrifice if they fired; that the soldiers were upon the half cock and charged bayonets, and my giving the word fire under those circumstances would prove me to be no officer.

While I was thus speaking, one of the soldiers having received a severe blow with a stick, stepped a little on one side and instantly fired, on which turning to and asking him why he fired without orders, I was struck with a club on my arm, which for some time deprived me of the use of it, which blow had it been placed on my head most probably would have de-stroyed me. On this a general attack was made on the men by a great number of heavy clubs and snowballs being thrown at them, by which all our lives were in imminent danger, some persons at the same time from behind calling out, 'damn your bloods-why don't you fire.' Instantly three or four of the soldiers fired, one after another, and directly after three more in the same confusion and hurry. The mob then ran away, except three unhappy men who instantly expired. . . one more is since dead, three others are dangerously, and four slightly wounded. The whole of this melancholy affair was transacted in almost 20 minutes.

On my asking the soldiers why they fired without orders, they said they heard the word fire and supposed it came from me. This might be the case as many of the mob called out fire, fire, but I assured the men that I gave no such order; that my words were, don't fire, stop your firing. In short, it was scarcely possible for the soldiers to know who said fire, or don't fire, or stop your firing.

On the people's assembling again to take away the dead bodies, the soldiers supposing them coming to attack them, were making ready to fire again, which I pre-vented by striking up their firelocks with my hand.

Immediately after a townsman came and told me that 4 or 5000 people were assembled in the next street, and had sworn to take my life with every man's with me. On which I judged it unsafe to remain there any longer, and therefore sent the party and sentry to the main guard, where the street is narrow and short, there telling them off into street firings, divided and planted them at each end of the street to secure their rear, momentarily expecting an attack, as there was a constant cry of the inhabitants 'to arms, to arms, turn out with your guns;' and the town

drums beating to arms, I ordered my drums to beat to arms, and being soon after joined by the different companies of the 29th regiment, I formed them as the guard into street firings."

References:

This eyewitness account appears in: Charles-Edwards, T. and B. Richardson, They Saw it Happen, An Anthology of Eyewitness's Accounts of Events in British History 1689-1897 (1958); Hansen, Harry, The Boston Massacre; an episode of dissent and violence (1970).

"The Boston Massacre, The British View, 1770," EyeWitness to History, <http://www.eyewitnesstohistory.com> (2009).

THE BOSTON TEA PARTY, 1773

Victory in the French and Indian War was costly for the British. At the war's conclusion in 1763, King George III and his government looked to taxing the American colonies as a way of recouping their war costs. They were also looking for ways to reestablish control over the colonial governments that had become increasingly independent while the Crown was distracted by the war. Royal ineptitude compounded the problem. A series of actions including the Stamp Act (1765), the Townsend Acts (1767) and the Boston Massacre (1770) agitated the colonists, straining relations with the mother country. But it was the Crown's attempt to tax tea that spurred the colonists to action and laid the groundwork for the American Revolution.

The colonies refused to pay the levies required by the Townsend Acts claiming they had no obligation to pay taxes imposed by a Parliament in which they had no representation. In response, Parliament retracted the taxes with the exception of a duty on tea - a demonstration of Parliament's ability and right to tax the colonies. In May of 1773 Parliament concocted a clever plan. They gave the struggling East India Company a monopoly on the importation of tea to America. Additionally, Parliament reduced the duty the colonies would have to pay for the imported tea. The Americans would now get their tea at a cheaper price than ever before. However, if the colonies paid the duty tax on the imported tea they would be acknowledging Parliament's right to tax them. Tea was a staple of colonial life - it was assumed that the colonists would rather pay the tax than deny themselves the pleasure of a cup of tea.

The colonists were not fooled by Parliament's ploy. When the East India Company sent shipments of tea to Philadelphia and New York the ships were not allowed to land. In Charleston the tea-laden ships were permitted to dock but their cargo was consigned to a warehouse where it remained for three years until it was sold by patriots in order to help finance the revolution.

In Boston, the arrival of three tea ships ignited a furious reaction. The crisis came to a head on December 16, 1773 when as many as 7,000 agitated locals milled about the wharf where the ships were docked. A mass meeting at the Old South Meeting House that morning resolved that the tea ships should leave the harbor without payment of any duty. A committee was selected to take this message to the Customs House to force release of the ships out of the harbor. The Collector of Customs refused to allow the ships to leave without payment of the duty. Stalemate. The committee reported back to the mass meeting and a howl erupted from the meeting hall. It was now early evening and a group of about 200 men, some disguised as Indians, assembled on a near-by hill. Whopping war chants, the crowd marched two-by-two to the wharf, descended upon the three ships and dumped their offending cargos of tea into the harbor waters.

Most colonists applauded the action while the reaction in London was swift and vehement. In March 1774 Parliament passed the Intolerable Acts which among other measures closed the Port of Boston. The fuse that led directly to the explosion of American independence was lit.

George Hewes was a member of the band of "Indians" that boarded the tea ships that evening. His recollection of the event was published some years later. We join his story as the group makes its way to the tea-laden ships:

"It was now evening, and I immediately dressed myself in the costume of an Indian, equipped with a small hatchet, which I and my associates denominated the tomahawk, with which, and a club, after having painted my face and hands with coal dust in the shop of a blacksmith, I repaired to Griffin's wharf, where the ships lay that contained the tea. When I first appeared in the street after being thus disguised, I fell in with many who were dressed, equipped and painted as I was, and who fell in with me and marched in order to the place of our destination.

When we arrived at the wharf, there were three of our number who assumed an authority to direct our operations, to which we readily submitted. They divided us into three parties, for the purpose of boarding the three ships which contained the tea at the same time. The name of him who commanded the division to which I was assigned was Leonard Pitt. The names of the other commanders I never knew. We were immediately ordered by the respective commanders to board all the ships at the same time, which we promptly obeyed. The commander of the division to which I belonged, as soon as we were on board the ship, appointed me boatswain, and ordered me to go to the captain and demand of him the keys to the hatches and a dozen candles. I made the demand accordingly, and the

captain promptly replied, and delivered the articles; but requested me at the same time to do no damage to the ship or rigging. We then were ordered by our commander to open the hatches and take out all the chests of tea and throw them overboard, and we immediately proceeded to execute his orders, first cutting and splitting the chests with our tomahawks, so as thoroughly to expose them to the effects of the water.

In about three hours from the time we went on board, we had thus broken and thrown overboard every tea chest to be found in the ship, while those in the other ships were disposing of the tea in the same way, at the same time. We were surrounded by British armed ships, but no attempt was made to resist us.

...The next morning, after we had cleared the ships of the tea, it was discovered that very considerable quantities of it were floating upon the surface of the water; and to prevent the possibility of any of its being saved for use, a number of small boats were manned by sailors and citizens, who rowed them into those parts of the harbor wherever the tea was visible, and by beating it with oars and paddles so thoroughly drenched it as to render its entire destruction inevitable."

References:

Hawkes, James A, Retrospect of the Boston Tea-Party, with a Memoir of George R. T. Hewes... (1834) reprinted in Commager, Henry Steele, Morris Richard B., The Spirit of 'Seventy-Six vol I (1958); Labaree, Benjamin Woods, The Boston Tea Party (1964).

"The Boston Tea Party, 1773," EyeWitness to History, <http://www.eyewitnesstohistory.com> (2002).

ROMANTICISM VS. HISTORICAL ACCURACY

The adage, "A picture is worth a thousand words," may hold some truth for this very famous painting by Emmanuel Leutz. Most would probably agree that history is a contemporary interpretation of past events by those who for one reason or another have an agenda. Could it be to emphasize a point, demonstrate bravery or strength in a character, express the artists' feelings of freedom of expression, or simply change the significance of a period in history? This portrait of George Washington crossing the Delaware River on, December 25, for a surprise attack on Trenton, New Jersey, is a classic example of one person's point of view. The real question is how accurate is it or should we simply credit this artist for capturing an image to remind us of a patriotic deed. Students will think critically about their interpretations of the events in an image, and write about those ideas as it relates to a romanticized interpretation versus the historical accuracy for that event.

Washington Crossing the Delaware, 1776 - Painting by Emmanuel Leutz (American, SchwäbischGmünd, 1816–1868 Washington, D.C.)

Source: <http://www.metmuseum.org/Collections/search-the-collections/20011777>



QUOTES OF REVOLUTIONARY AMERICANS

Words allow us to be creative in our own right. They evoke energy and spirit that can make you think about the world we live in, the people in it and how we react to situations in our daily lives. For the most part, many of us read daily meditations, quotes, and affirmations. These somewhat short, simple, but thought provoking pieces of information are profound in every sense of the word, but how we interpret them can impact our thinking. Making a connection to historical quotes from Revolutionary Americans can provide insight about a particular time and place. In addition, we get to know the character's state of mind in that moment. Allow your students to become literary critics of Revolutionary heroes. What figurative devices did you find within the quote and how did it make an impact on the actual event that took place? What do you think the author's feelings and emotions were at the time he made the statement? Considering the current state of our country, do these same statements hold true?

<http://library.thinkquest.org/TQ0312848/quotes.htm>

Everyday Life: Revolutionary War with Cross-Curricular Activities in Each Chapter, Walter A. Hazen, Good Year Books, 2000

Scott Foresman Social Studies Grade 5 Teacher S Edition Volume 2 United States (ISBN 10: 0328018910 / ISBN 13: 9780328018918)

INTERPRET FAMOUS QUOTES

1. "I only regret that I have but one life to lose for my country."
(Nathan Hale, 21yr old teacher, before being hanged, he said this to his British captors, September 22, 1776)
2. "These are the times that try men's souls."
(Thomas Paine on December 23, 1776, before the Battle of Trenton)
3. "Don't fire until you see the whites of their eyes."
(Colonel Prescott's last second advice to his men at the Battle of Bunker Hill, June 16, 1775.)
4. "I know not what course others may take, but as for me, give me liberty or give me death!"
(Patrick Henry, in a speech at the Virginia Convention, March 23, 1775.)
5. "The happiness of society is the end of government."
(John Adams, in Thought on Government, 1776.)
6. "We must all hang together; or assuredly we shall all hang separately."
(Benjamin Franklin, at the signing of the Declaration of Independence, July 4, 1776.)
7. "I will raise one thousand men...and march myself at their head for the relief of Boston."
(George Washington makes a promise at the Continental Congress of September 1774.)

8. "It is like destroying our house in winter ...before we have got another shelter."
 (John Dickinson of Pennsylvania, one of the members of Congress who refuse to sign the Declaration of Independence. He later enlisted in the Continental Army and fought for his country, but lost his popularity.)

DEBATE HISTORICAL EVENTS

On the night of March 5, 1770, British troops fire into a colonial mob and shot five colonists, causing the Boston Massacre. Even though British soldiers were put on trial for murder in Boston, the court ruled that they were not guilty. In today's court, would the outcome have been the same? An analysis of the details from the Summary of the Boston Massacre Trial will allow for student interpretation and perspective on key events leading to the American Revolution.

Additional source: <http://www.bostonmassacre.net/trial/trial-summary2.htm>

Scott Foresman Social Studies Grade 5 Teacher S Edition Volume 2 United States (ISBN 10: 0328018910 / ISBN 13: 9780328018918)

<http://www.metmuseum.org/Collections/search-the-collections/90036129>

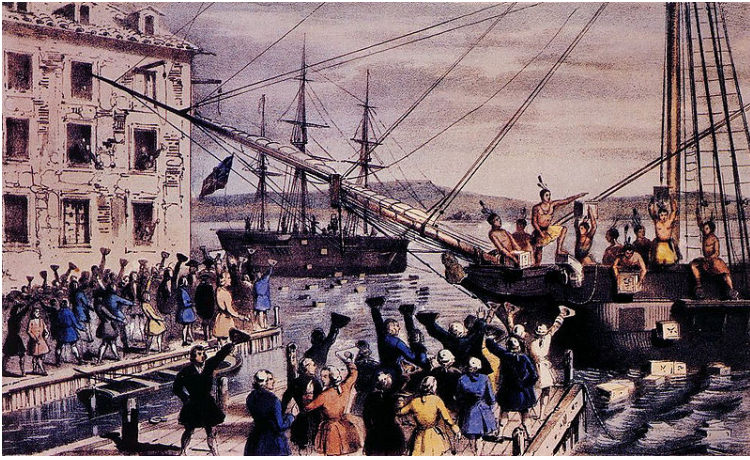


<http://www.gutenberg.org/files/22567/22567-h/22567-h.htm>

A REBEL'S CAUSE TO AN EFFECT

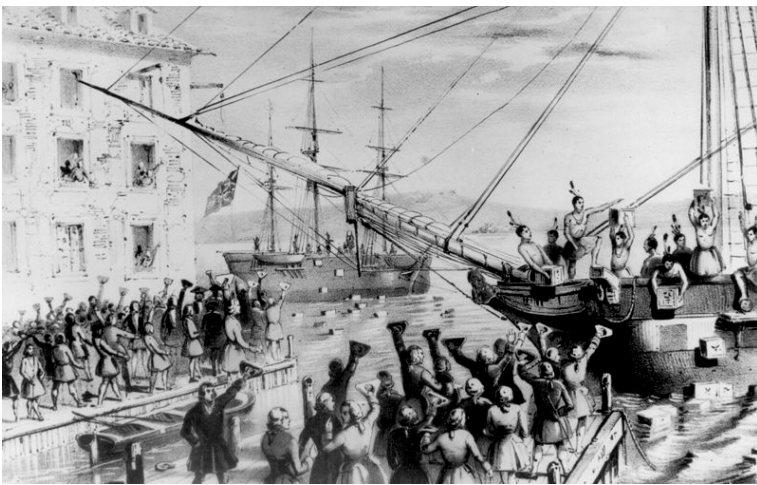
One action on the part of the British Parliament caused a response to that action on the part of the American colonists. This cause-effect series of events began because of the French and Indian War and the Proclamation of 1763. Parliament passed the Tea Act to force the colonists to pay a tariff on tea. In addition, the colonists were only permitted to purchase tea from the East India Company. The American colonists disagreed and would not allow British ships to unload tea at any colonial ports. On December 16, 1773, colonists disguised themselves as Mohawk Indians and boarded British ships. They dumped several hundred chests of tea into the Boston Harbor. Were Parliament's policies a cause for American discontent?

<http://www.octc.kctcs.edu/mmaltby/his108/Boston%20Tea%20Party.jpg>



"The Destruction of Tea at Boston Harbor", colored engraving depicting the Boston Tea Party, 1846, Nathaniel Currier

<http://www.octc.kctcs.edu/mmaltby/his108/Boston%20Tea%20Party.jpg>



Author: Nathaniel Currier

http://commons.wikimedia.org/wiki/File:Boston_tea_party.jpg

This media is available in the holdings of the National Archives and Records Administration, cataloged under the ARC Identifier (National Archives Identifier) 53289

MAPPING THE COLONIES (1775)



<http://www.in.gov/history/images/83claims.gif> View Larger Image

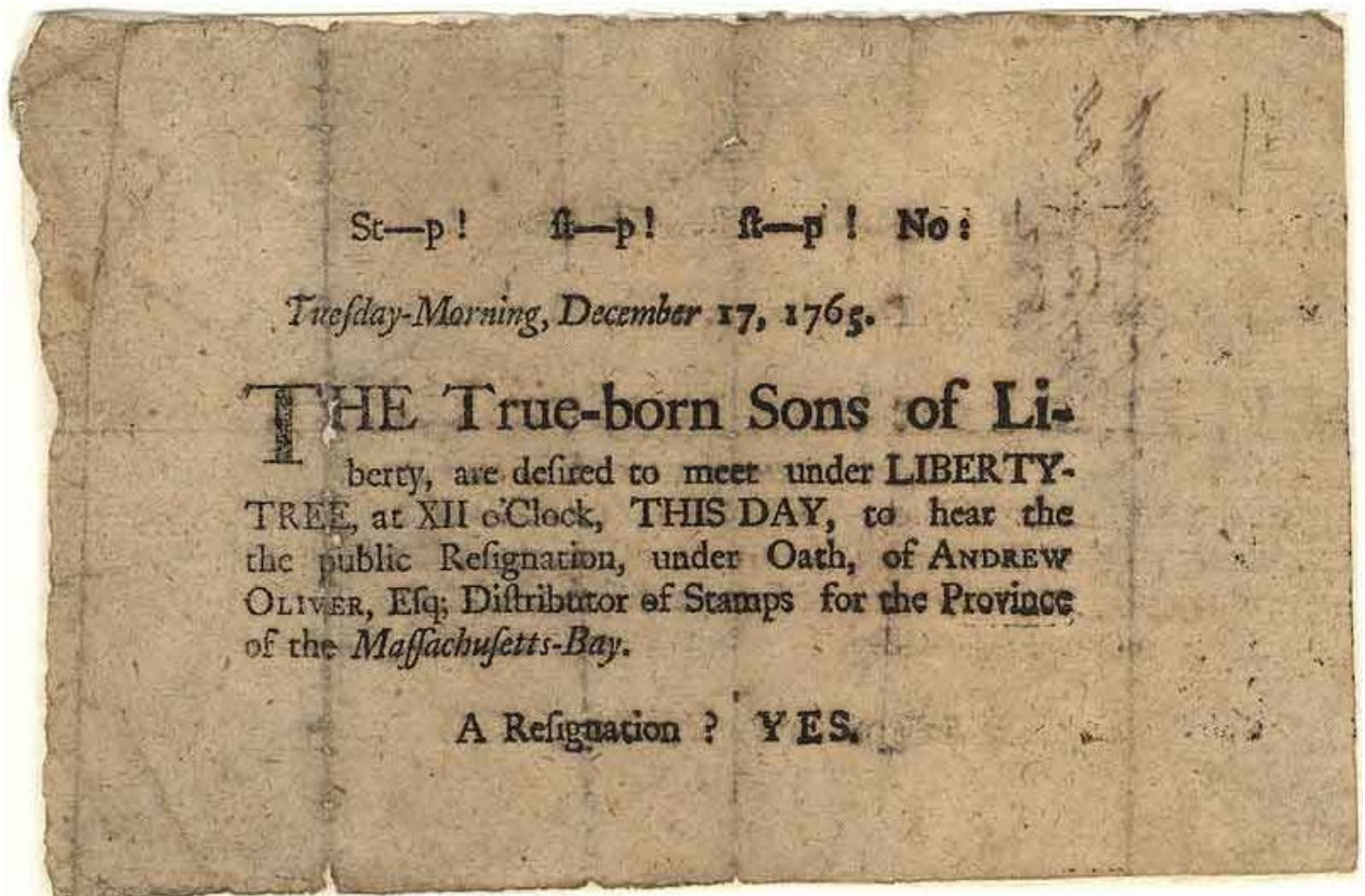
The 13 American Colonies that declared independence from Great Britain were located in the eastern region along the Atlantic Coast. In 1783, these colonies became the first thirteen states on the United States. The colonies can be divided into three distinct regions, the New England colonies, the Middle colonies, and the Southern colonies. The British, Spanish, and French controlled much of the rest of the continent. Native Americans also lived on a portion of the land.

Scott Foresman Social Studies Grade 5 Teacher 5 Edition Volume 2 United States (ISBN 10: 0328018910 / ISBN 13: 9780328018918)

VISUALS

BY TRUDY CABRERA

Announcement by the Sons of Liberty



This document is an invitation by the Sons of Liberty to the people of Massachusetts to witness the public, and force resignation of the tax collector Andrew Oliver, in 1776.

{{Information |Description=Sons of Liberty broadside |Source=Massachusetts Historical Society |Date=1765 |Author=Sons of Liberty |Permission={{PD-old}} |other_versions=http://www.masshist.org/revolution/doc-viewer.php?item_id=240&mode=nav }} [[Category:17

This image is in the public domain because its copyright has expired.

Illustration of a protest meeting under the Liberty Tree, Boston Massachusetts.



This illustration portrayed a meeting of discontented Boston citizens previous to The War of Independence. The Liberty Tree was a meeting place where people in Boston could voice their displeasure with the government.

www.americanlibertyassociation.com

This image may be subject to copyright.

Paul Revere House



This is a picture of Paul Revere house in the North End, Boston's oldest residential neighborhood. Paul Revere and his family occupied the house from 1770 to 1800. Today the house is a museum operated by the Paul Revere Memorial Association.

National Park Service www.nps.gov

This image may be subject to copyright

Illustration of the Boston Massacre, printed and sold by Paul Revere



The Boston Massacre was one of the events that led to the War of Independence. This illustration can be used to show the significance of this historical event, and also to evaluate the power of propaganda and the press.

History.com

Photo credit: Bettmann/CORBIS

Boston Massacre site today



A circle of cobblestones marks the site of the Boston massacre.

History.com

Photo credit: Kevin Fleming/CORBIS

Painting of the USS Constitution, war of 1812

Photo # KN-10953 USS Constitution vs HMS Guerriere. Painting attributed to Thomas Birch



This oil on canvas is depicting the USS Constitution during the war of 1812, and a British ship surrendering to the American.

History.navy.mil

Reproductions may be available through the National Archives.

USS Constitution commemorates The Battle of Midway



The USS Constitution at Boston Harbor, a symbol of America independence.

Strategypage.com

U.S. Navy photo by Chief Mass Communication Specialist James Devine

CONNECTING THE AMERICAN REVOLUTION TO THE PRESENT

BY CRISTINA BAGOS

Political revolutions are often initiated because of an oppressive government, and usually mark a turning point in the country's history resulting in some type of alteration to the government. Modern-day political revolutions have similar roots as the American Revolution despite almost 240 years of separation. The outcomes of political revolutions can yield both positive and negative results. In some cases, the government may become more responsive in meeting the needs of the people, while in other cases a totalitarian regime may emerge.

Contemporary revolutions in the Arab Spring originated in a similar manner as the American Revolution. Revolutions in Tunisia, Yemen, and Egypt commenced amid protests against a repressive government and economic troubles, but the protesters ultimately demanded the resignation of their leaders. As British colonists first initiated boycotts and protests against King George III for increased taxation and limited government representation, these events culminated in the American Revolution and a new democratic system of government. Events in Tunisia and Egypt triggered demonstrations and protests in other Arab countries, comparable to the American Revolution prompting a series of revolutions in Europe and the Americas. Eventually these revolutions resulted in the formation of new governments replacing previous corrupt and oppressive regimes.

Other recent revolutions include the Libyan Civil War and the Syrian Civil War, which is still in progress. The Libyan Civil War, also referred to as the Libyan Revolution, began with protests that led to armed conflict when security forces fired on the crowds. Libyan rebels sought freedom from Muammar Gaddafi; however, Gaddafi retained loyalist forces. The American Revolution can similarly be viewed as a civil war between British colonists in favor of remaining a colony of England and colonists pursuing a country with self-rule. Libya's Civil War, like the American Revolution, initially began as popular protests that over time, escalated into an armed rebellion. Both revolutions eventually resulted in the creation of new democratic governments. Libya continues to face challenges as it attempts to smoothly transition to a democratic system of government. Syria's Civil War continues with no foreseeable end in sight, but it too, can be compared to the American Revolution because the rebels are similar to colonists interested in overthrowing an oppressive authoritarian leader. All three revolutions involved armed rebellion as a method of achieving freedom; however, the future of Syria and Libya remains to be seen.

ANNOTATED BIBLIOGRAPHY

BY NATHAN MERZ

Bailyn, Bernard. *The Ideological Origins of the American Revolution*.

Cambridge, MA: Belknap of Harvard UP, 1992. Print. This book is a great source for a teacher or student that wants to further their knowledge of the American Revolution. Bailyn's book discusses the origins of the ideologies that turned the colonies toward the Revolution. This book is quite in depth and some of the writings are complex, but it would allow the teacher to gain a greater understanding of the mindset of Revolutionary America. Students that read this book should be upper-level/AP to ensure they can comprehend the book's topics sufficiently.

"Boston Port Act." *Digital History*.

N.p., n.d. Web. 12 Mar. 2013. <http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=3>. This document would be great to use in the classroom as a primary source document to show how England clamped down on the colonies especially Boston after the Boston Tea Party. This document is rather long, but it is sectioned so the teacher can use just one section for classroom analysis.

The Bostonians Paying the Excise Man.

N.d. *Trouble Brewing : The Colonial Williamsburg Official History & Citizenship Site*. Web. 11 Mar. 2013.

<<http://www.history.org/foundation/journal/autumn11/tea.cfm>>. The 1774 print depicts the tarring and feathering of a British customs official in Boston as he spews out the tea poured into his mouth. The Boston Tea Party is shown in the background. This image would be great to use in the classroom for analysis to show how Britain viewed the actions of the colonists.

Dickinson, John. *The Liberty Song*.

N.d. *Coming of the American Revolution: Document Viewer*. Web. 11 Mar. 2013. <https://www.masshist.org/revolution/doc-viewer.php?item_id=257>. In 1768, a Boston newspaper printed "The Liberty Song" by John Dickinson. "The Liberty Song" sounded a bold attack on British oppression. This song document is a great example of how the feelings of "no taxation without representation" began to grow in the colonies in the mid 1700s. This source could be used in the classroom as an alternative text to show how the revolutionary mindset in the colonies was growing and becoming a major part of colonial life.

"Digital History." *Digital History*.

N.p., n.d. Web. 13 Mar. 2013. <<http://www.digitalhistory.uh.edu/era.cfm?eraID=3>>. This website is great for primary source documents. There are letters, documents, images, and music from the revolutionary period. In addition, there are links for teachers, multimedia, and quizzes. This website is superb for use of primary source documents and other primary sources in the classroom.

"Educational Videos, Lessons and Games for K-12 School Kids." *American Revolution*.

N.p., n.d. Web. 12 Apr. 2013. <<http://www.neok12.com/American-Revolution.htm>>. This is a good website to use for upper elementary students. There are many videos, activities, puzzles, quizzes, etc. that are geared toward the younger age groups. This site could also be useful to secondary teachers if they were looking for simple activities or extra credit assignments to supplement their lessons.

Hancock, John. "Bostonians Protest the Townshend Acts." *Digital History*.

N.p., n.d. Web. 12 Mar. 2013. <http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=3>. This document shows Bostonian merchants' reactions to the Townsend Acts, which placed duties on imported items such as glass, tea, lead, paint, and paper. This document shows that merchants decided upon a policy to no longer import these items in order to not pay the new taxes. This document can be used in the classroom to display another example of "no taxation without representation," because the boycott by the Boston merchants showed that the colonies felt the Townshend Acts were unfair.

The Patriot.

Dir. Roland Emmerich. Perf. Mel Gibson. 2000. DVD. This movie can be used in upper level history classes to give students an exceptional visual representation of colonial/revolutionary life. In addition, this movie portrays the American view of British brutality, and the reluctance of some colonials to initially fight in the Revolution. Finally, this film is good at showing a contemporary representation of the Revolution versus other sources or preconceived notions about this period.

Revere, Paul. *The Bloody Massacre Perpetrated in Kings Street Boston On March 5Th 1770 By a Party of the 29Th Regiment*.

N.d. *Digital History*. Web. 11 Mar. 2013. <http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=8>. This engraving by Paul Revere depicts the Boston Massacre of 1770. This image can be used in a classroom to show the colonists' viewpoint of the events of the Boston Massacre. It should be noted that this is not an accurate description of the event, but a revolutionary's rendering of the massacre to continue the revolutionary mindset that was beginning to take hold in the American colonies.

Rodney, Caesar. "A False Report of a British Attack on Boston." *Digital History*.

N.p., n.d. Web. 12 Mar. 2013. <http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=3>. In this letter, Caesar Rodney describes the rumors and paranoia following a false report of a British attack on Boston. He supports the claim of the Friends of Liberty that the rumor may have been started by loyalists to measure the support for the patriots in the countryside. This letter can be used in a classroom as a primary source document to view how the colonists were wary of the standing British army. In addition, this letter can be used to show that Britain was concerned with the waning loyalty to the Crown, and how they tried to measure the support of the patriots.

TRANSCENDENTALISM

JANE M. COOPER, EDITOR

INTRODUCTION

This piece outlines the major features of a uniquely American philosophy. The impact of Transcendentalism has had lasting impact upon the American intellectual, literary, educational and religious fields. This movement can be seen as revolutionary in the way that it opposes and struggles against the dominant strains of American religious dominance and Continental philosophy. Its emphasis on personal relationships to the divine as experienced individually in nature stands within the American tradition and fights it from within. The educational impact stands in the tradition of experience as advocated by Dewey. The aesthetics of transcendentalism created some of the most famous poets and authors of that time period.

The authors of this work hope that its historical roots, visual images, primary sources, annotated bibliography and future implications become a resource for teachers in the classroom. The content will briefly trace the overarching framework necessary to explicate the nature of the history. The resources will allow for further investigation for teachers while creating activities for students and for students to investigate on their own.

HISTORICAL OVERVIEW

BY KRISTEE BARBEE

Transcendentalism originated in the protest of Unitarian ministry students who dissented with their teachers about the role of miracles and moral teaching in Christ's ministry and legacy. They also argued that man has a spiritual center from which he understands the world and can then "transcend" worldly concerns, living by spiritual principles. Unitarians were the formal religion that sprang out of Deism. Deists not only held the belief that God, after creating the earth and its systems, benevolently watched as man created his own destiny, but they also struggled with the Puritan and Calvinist idea of man as a sinner from birth. Deists instead held that salvation was equally available to all men (still needed faith and works) and that knowledge was not contingent on revelations from God.

Influenced by Romanticism, the Transcendentalists combined this Unitarian/Deist theology with a bit of mysticism and the result was the belief that man had to look into his own spiritual being in order to find truth; truth transcended reason and logic. Like many of the religious outgrowths of the Second Great Awakening, the Transcendentalists saw men as being equal in their spiritual state and this idea certainly resonated with a young America that was just beginning to revere the Declaration of Independence ("all men are created equal") as a sacred text (see Pauline Maier, *American Scripture*). In this, there is a grand convergence of philosophical thought, nationalist spirit, and political ideology which leads to reform efforts, the ultimate goal of which appeared to be social and political equality for all.

Notable transcendentalists included Ralph Waldo Emerson, Henry David Thoreau, Margaret Fuller, Bronson Alcott, among others. One of the early leaders of the movement was George Ripley, who started Brook Farm, a utopian society that was designed to meet the needs of the poor. Ripley and Orestes Brownson, also an advocate of the poor, were socialist leaning and their primacy in the movement was eclipsed when Emerson (a one-time Divinity student at Harvard) delivered a speech at Harvard that blasted the university for uninspired teaching/preaching. Emerson was a writer and public speaker in the 1830s and 40s; he (and his protégé Thoreau whose significant writings were in the 40s and 50s) advocated for personal improvement over involvement in social reform. Despite this philosophical bent, both Emerson and Thoreau became ardent abolitionists. And while Emerson is still perhaps the best known of the transcendentalists, it is worth noting that his writings on self-reliance drew criticism – Elizabeth Peabody, for example questioned whether his philosophy might be setting himself up as a god.

Essentially, transcendentalists had two contrasting ideologies, Emerson's individualist approach and those that believed that society had to come together in cooperative efforts in order to improve. Many of these joined abolition and women's movements as well as other types of reforms in 19th century society. With the passage of the Fugitive Slave law in 1850, the various transcendental reformers turned their focus to abolition. After the Civil War, with slavery gone and a new emphasis on scientific method and the rise of big business – wealthy capitalists and Social Darwinism – transcendentalism faded out. Following the death of Emerson in 1882, only a remnant of the movement was perhaps evident in the Social Gospel (a movement to help the poor).

The social gospel and leanings and religious leveling of Transcendentalism influenced many moments of the time, including the way education was reformed during that same time period.

Education reform was part of the reform movements of the 1830's and like the other reform efforts, had its roots in the massive changes in society and politics that were occurring in the 1820's: increased immigration of non-protestant, non-English people, universal white male suffrage, the beginnings of industrialization, the growth of cities, and the rapid changes in transportation that brought the far flung parts of the nation closer together. As a result of these changes, there was an increase in poverty and working and living conditions of the poor were in decline and skilled craft work was rapidly disappearing.

Transcendental concerns for equalization and democratization influenced education reforms along with societal reforms in general. Concern for the potential deterioration of society and for raising generations of voters educated as good citizens of a republic as well as protestant Americans' concern for protecting their position in society led to many reform efforts, i.e. temperance, prisons and asylums, abolition and women's rights. Reforming education was part of the efforts to combat the degradation of society and it was a multi-pronged reform movement, which included improving education for the common man, women and free blacks and expanding higher education for women.

The US, until the 1830s, lacked any uniform public school. Horace Mann, the leading educational reformer of the era, advocated for public education and better facilities and curriculum with trained teachers. While his efforts did not improve education everywhere in the US, the northeastern states had improved education for boys and girls and had both primary and secondary schools paid for by the state. Expansion in opportunities for university education for women expanded as women were encouraged to enter the teaching profession (revolutionary motherhood gone public with a twist of the "cult of domesticity"), African American women gained access to college (Oberlin) and seminaries opened for women. Among the leaders pushing for higher education for women were Catherine Beecher, Emma Willard (Troy Seminary) and Mary Lyon (Mt. Holyoke). While the direct connection between Transcendentalism and reform movements of the time is not completely linear, the influence of the American movement has had and continues to have influence upon the ways that education is conceptualized.

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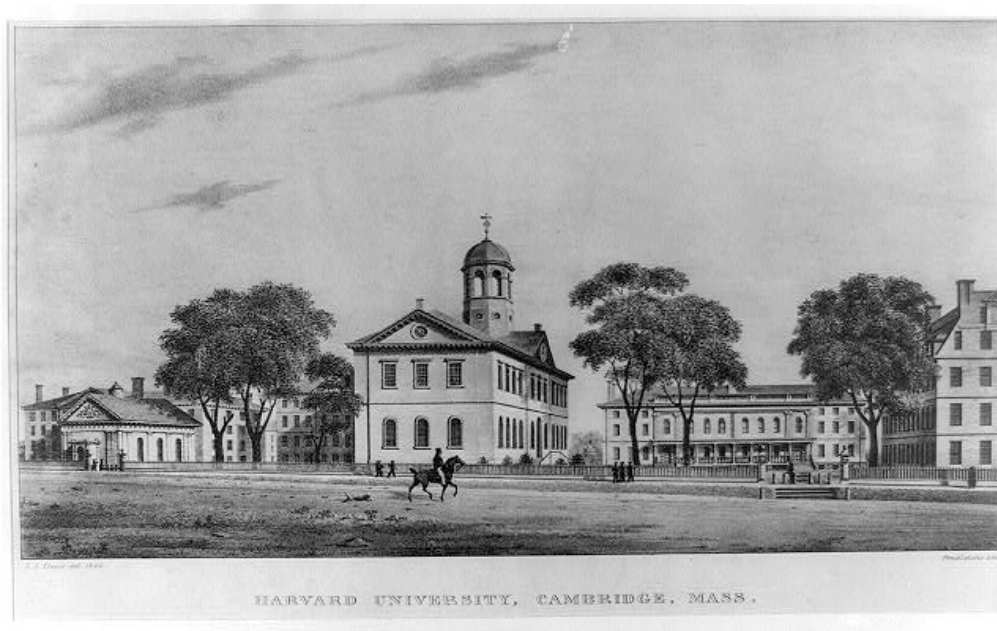
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VISUAL RESEARCH

BY FELICIA DELEON

HARVARD UNIVERSITY



Source: <http://www.loc.gov/pictures/resource/cph.3a08565/> and Library of Congress

Harvard is the first and oldest college established in the U.S. in 1636. It was here that young transcendentalists received a higher education and where Emerson challenged the Unitarians.

“THE OLD MANSE,” HOME OF RALPH WALDO EMERSON



Source: Library of Congress: <http://www.loc.gov/pictures/resource/det.4a29324/>

Ralph Waldo Emerson was the center of the Transcendentalist movement. He believed that people are their best when they are self-reliant and independent. Transcendentalist also believes in the goodness of people and nature. It was here that fellow philosophers would meet to discuss current events. Emerson wrote his famous essay “Nature”.

THE FIRST PUBLIC SCHOOL: BOSTON LATIN SCHOOL



Source: Library of Congress: <http://www.loc.gov/pictures/resource/det.4a23062/>

This was the first public school in the colonies. This school is the oldest school in the United States. Ralph Waldo Emerson as well as many other famous alumni graduated from here. Currently, it is ranked on of the top 10 high schools in the country. It is an open admissions public charter. Entry is based on test scores. Recently, admissions decisions have become a controversial subject of court cases due to preferential treatment for minority students.

THOREAU'S COVE, WALDEN POND



Source: Library of Congress: <http://www.loc.gov/pictures/item/det1994015952/PP>

Thoreau wrote *Life in the Woods* in a cabin near Walden Pond. This is where he would spend two years inspired by his transcendentalist philosophy.

LEXINGTON AND CONCORD, THE HOME OF TRANSCENDENTALISM



Source: Library of Congress: <http://www.loc.gov/pictures/resource/pga.00995/>

Lexington and Concord is the site of the beginning to the American Revolution. It was also the home of Emerson and Thoreau. The “Shot heard around the world” started the war for independence.

ANNOTATED BIBLIOGRAPHY

BY DEVRON MILLER

Bride, James, dir. ***New England Transcendentalists***.

Perf. James Bride. TMW MEDIA GROUP, 2009. DVD. 10 Apr 2013. <<http://tmwmedia.com/newtmw/productlisting/details/teaching-ralph-waldo-emerson-philosopher-writerintellectual>>.

To recognize the value of Thoreau and Emerson in a classroom setting, each of the Thoreau and Emerson Chapters listed below opens with specific, relevant and applicable interpretations for today’s student, regardless of age. By demystifying the numerous challenges for understanding Thoreau’s and Emerson’s essays, Professor Baker encourages individual responses to important issues, always aware of the difficulty in understanding Thoreau and Emerson on a first reading.

The Life & Writings of Henry David Thoreau.

Part 1 of a 3-part film set introduces students and teachers to writer and Intellect Thoreau’s life while living and working at Walden Pond in the summer and winter from 1845-1847.

Teaching Henry David Thoreau - Botanist, Environmentalist & Journalist.

Part 2 of a 3-part film set offers students and teachers an intimate walk around Walden Pond in the winter to experience what Thoreau would have seen and heard. Discover essential information about Thoreau’s seasonal active life while living in his cabin and travelling about Walden Pond and Concord, Massachusetts.

Teaching Ralph Waldo Emerson - Philosopher, Writer & Intellectual.

Part 3 of a 3-part film offers students and teachers a first of its kind introduction to Emerson’s life and his significant essays which will enhance a better understanding to this pillar of nineteenth century American literature.

Burkholder, Robert E. "Concord, Massachusetts." *American History Through Literature 1820-1870*.

Ed. Janet Gabler-Hover and Robert Sattelmeyer. Vol. 1. Detroit: Charles Scribner's Sons, 2006. 262-268. *Gale Virtual Reference Library*. Web. 10 Apr. 2013.

This article provides students with an in depth analysis on the role Concord, Massachusetts in the transcendentalism movement. Students will learn that residents of the town saw at close range the political revolution that founded the country and then the Cultural Revolution in the decades prior to and immediately following the Civil War that played a large role in defining the sort of country the United States would be. Concord—famous as the ultimate destination of Paul Revere on his midnight ride in April 1775 and as the geographical home of New England transcendentalism—is the ideal American town, more actual than Colonial Williamsburg or Disney's "Main Street, USA" but also subject to a similar sort of nostalgia about small-town life and the quaintness of America's rural past.

Earhart, Dr. "The American Transcendentalism Web." *Transcendentalism Resources*.

Texas A&M University, 01 Jan 2012. Web. 8 Mar 2013. <<http://transcendentalism.tamu.edu/resources>>.

This site allows students and teachers access to information about the Transcendentalist movement. Some of the material appears outdated and some of the links are defunct.

Lewis, Jone. "The Transcendentalists ." *Transcedentalism*.

Independent Webmasters Association, 01 Jan 2002. Web. 8 Mar 2013. <<http://www.transcendentalists.com>>.

Students will be immersed in original content and links to other material on the Internet for study of the Transcendentalists: Ralph Waldo Emerson, Henry David Thoreau, Margaret Fuller and others

Myerson, Joel. *Transcendentalism : A Reader*.

Cary, NC, USA : Oxford University Press , 2000. 751. Print.

This book will provide students with un-modernized, fully annotated texts of the writings by this diverse group of transcendentalists. This book provides 1st editions with complete texts, rather than presenting snippets that are more tantalizing than fulfilling.

Robinson, David M. "Transcendentalism." *American History Through Literature 1820-1870*.

Ed. Janet Gabler-Hover and Robert Sattelmeyer. Vol. 3. Detroit: Charles Scribner's Sons, 2006. 1171-1180. *Gale Virtual Reference Library*. Web. 10 Apr. 2013.

In this article, students will be provided with a summary of the major points about Transcendentalism. These major points will include the evolution of a new denomination; key figures and events; utopian ideals; and legacies of transcendentalism.

Tate , Linda, and Patricia Dwyer. "**American Transcendentalism: An Online Travel Guide.**" Shepherd College, 01 January 2003. Web. 10 Apr 2013. <<http://www.shepherd.edu/transweb/travelguide.htm>>.

This site offers a series of webquests that outline main themes within the transcendentalist movement. All listed below are part of this series.

WebQuest: Thinking Like a Transcendentalist. Shepherd College, 01 Jan 2003. Web. 8 Mar 2013.

Students explore the history of journaling in the United States. Walt Whitman and Anne Dillard's writings are exemplars that inspire student's work on their own practice of journaling and journalism.

WebQuest: The Transcendentalist Spirit. Shepherd College, 01 Jan 2003. Web. 8 Mar 2013.

Here students look at the revolutionary aspects of Transcendentalism. The context of 19th century represents reforms in women's rights, slavery, education, publication (and thus the reading population), and industry. The themes of change cuts across these explorations.

WebQuest: Henry David Thoreau and Nature Writing. Shepherd College, 01 Jan 2003. Web. 8 Mar 2013.

Nature and writing come to be central to Transcendentalism. Henry David Thoreau's writing reflects these trends within the movement. Nature becomes central to the American ethos through landscape and setting in the larger arts movement.

WebQuest: Walt Whitman and the Space and Place of Transcendentalism. Shepherd College, 01 Jan 2003. Web. 8 Mar 2013.

Walt Whitman's work and life is examined in the light of the transcendentalist movement. The emphasis on nature and the world takes precedence in this webquest.



WebQuest: Emily Dickinson. Shepherd College, 01 Jan 2003. Web. 8 Mar 2013.

In this Web Quest, students will explore Emily Dickinson's poetry and letters. Questions about ways that her poetry reflects the transcendental movement will be addressed. Her life and context will be extenuated through external links.

Thoreau, Henry David, 1817-1862. *Men of Concord And Some Others As Portrayed In the Journal of Henry David Thoreau.* Boston: Houghton Mifflin Company, 1936.

Students will look at the men of Concord during the Transcendental movement through the eyes of one of the leaders of the Transcendental movement, Henry David Thoreau. This book will serve as a great primary source document.

TRANSCENDENTALISM BIOGRAPHIES

BY DAWN KOTECKI

HENRY DAVID THOREAU

Henry David Thoreau was born in 1817 in Concord, Massachusetts. He was famous for his experiment in living close to nature as well as for his protesting of slavery and an unjust war. He was an author, poet, philosopher, abolitionist, naturalist, tax resister, development critic, leading transcendentalist surveyor, and historian.

As a philosopher and creative artist, he was fortunate enough to have Ralph Waldo Emerson as his mentor and friend. Other associates of Thoreau's include other important members of the transcendentalist movement like Margaret Fuller, Bronson Alcott, and Nathaniel Hawthorne, to name a few. Thoreau dedicated his life skills and classical learning to an Emersonian call for the creation of an original American literature and philosophy in an era when "writer" was not yet a specialized profession. Thoreau used Walden as his retreat. His move there was motivated by the urgent need to "live deep and suck out all the marrow of life."

Thoreau dedicated his life to the exploration of nature as a living, integrated system of which you and I are simply a part. He was a scientific organizer, a skilled engineer, surveyor and inventor. He created the pencil and was an expert on wildlife and botany. He also used the scientific method, and perfected the steps involved in it—observation and information gathering, development of a hypothesis, and the testing and verification of the hypothesis.

Thoreau was an activist, highly involved in the antislavery movement. In the 1850s he was a risk taker on the Underground Railroad. He was an outspoken defender to defeat proslavery in a divided America. He looked after the Underground Railroad's night passengers in Concord. He wrote many articles that addressed his thoughts on the injustices he saw in America, particularly the injustices associated with slavery.

Thoreau was a contributor to his community and his family. He was humorous, a lover of music, and got along well with children. He cared for his family by improving his family's pencil making and graphite processing business. He was also instrumental as an innovative teacher in Concord's one room schoolhouse and later at an alternative school he ran with his brother. He contributed to continuing education by booking lectures for people to attend at the public Lyceum. He filled a life-long journal with feelings and factual observations that were published in their entirety in the 20th Century. Thoreau died in Concord in 1862.

Source: <http://www.thoreau.eserver.org/whowhy.html>

RALPH WALDO EMERSON

Ralph Waldo Emerson was born in 1803 in Boston, Massachusetts. He was educated at Boston Latin School, Harvard College, Harvard University, and Harvard Divinity School. He began his career as a Unitarian minister in Boston and became famous worldwide as a lecturer and author of essays such as "Self-Reliance," "History," "The Over-Soul," and "Fate." He influenced many

generations of Americans such as Henry David Thoreau and John Dewey and Friedrich Nietzsche in Europe. His essays were about such things as power, fate, the use of poetry and history and the critique of Christianity. He was instrumental in criticizing the relocation of the Cherokee Indians by writing a letter of protest to President Martin Van Buren.

Emerson believed nature, books, and action educate a scholar. He believed that nature is the most important of the three. He said that books offer us the influence of the past and that people need to be creative readers, using books as a stimulus to gain their own insight. Books, when used well, Emerson believed, should inspire people.

Action is the source for what the scholar has to say. The scholar speaks from experience. His words are loaded with life. The scholar's education and self-expression is appropriate for everyone. "Only when we learn to walk on our own two feet and to speak our own minds will nations for the first time exist." The secret of education lies in respecting the student, Emerson believed. He thought it is for the student to explore and discover his own secret. He felt that finding the new power is each child's gift to the world.

Emerson was an essayist, lecturer, and poet who led the Transcendentalist movement. He worked to revolutionize education and Christianity. He believed God is in the present, not to be looked at in the past. He believed in the power of the individual and individuality. He felt the world is a process and a unity. He thought that people should travel as it adds to our own experiences.

Emerson died in 1882 in Concord, Massachusetts.

Source: <http://www.plato.stanford.edu/entries/emerson>

AMOS BRONSON ALCOTT

Bronson Alcott was born in 1799 in Wolcott. He was a teacher, writer, philosopher, reformer, and a dreamer. He pioneered new ways of interacting with children in classrooms, much to the chagrin of many of the parents whose students were taught in Alcott's schools. His methods focused on a conversational style and avoided traditional punishment.

Alcott taught himself to read by using charcoal on a wooden floor to form the letters. He was a leader in the New England Transcendentalist movement. He made his living as a farmer, a factory worker, and as a peddler in the American South as a youngster. He was very impractical, and was not sound financially.

As an educator, he believed that all knowledge came from inner sources and it is the job of the teacher to help those inner sources unfold. He introduced art, music, nature studies, and physical education into a curriculum where it never occurred before. He was the founder of several schools in Connecticut, Pennsylvania, and Massachusetts. More often than not, however, these schools failed because these methods were ahead of their time. Many parents felt these methods weren't sound, and withdrew their children from Alcott's schools. Because of this his schools closed and his family was forced to move over 20 times in 30 years. Alcott's daughter, famed author Louisa May Alcott, was one of his most faithful students. Almost all of Bronson Alcott's educational theories are now fully engrained in the mainstream educational system today.

Later in his life he became the superintendent of Concord Schools in Massachusetts and overhauled their curriculum. He also helped to spread the American Transcendentalist movement to the West and the Midwest. Because of his poor financial decisions, his daughter Louisa took over the responsibilities of the family's finances after her success as an author.

Bronson Alcott died in 1888 in Boston, Massachusetts.

ORESTES BROWNSON

Orestes A. Brownson was born in 1803 in Stockbridge, Vermont. He was given to live under the care of his neighbors after the death of his father; his mother realized that she was just unable to care for him on her own. Brownson was never formally educated; he grew up on a small farm. The physical labor he performed on the farm resulted in him becoming physically strong, while the reading he did on his in order to become self educated resulted in him strengthening his mind.

In 1822 Orestes Brownson became a Presbyterian but he wasn't always comfortable with the election and reprobation aspects of their teachings. Having heard about Universalism and how all men could be saved and that there was a loving God rather than a just God, he converted to Universalism in 1826 and became a minister in the Universalist Church. In 1827 Brownson married Sally Healy and began preaching in Vermont, New Hampshire, and upstate New York. He eventually began to have doubts about the Universalist Church, questioning the divinity of Jesus Christ, the authenticity of the Bible, and the idea of everlasting life. He then converted to Unitarianism because it was more open than Universalism. He became a Unitarian minister in 1832. By 1836 he had formed his own church in Boston.

Brownson worked with the urban poor in Boston and hoped to help them improve their condition. He founded the *Boston Quarterly Review* in 1838, angering many conservatives in New England, for he criticized their inherited wealth, the harsh criminal codes, and organized religion. He championed the cause of the poor and the Democratic Party.

Throughout this period, Bronson remained an individualist, and he quickly formed relationships with famed transcendentalists such as Ralph Waldo Emerson, Henry Thoreau, George Ripley, and William Ellery Channing. He was much of a supporter of the transcendentalist movement as their vague philosophy had little appeal for him. He did, however, respect their unconventional stance and joined with them in their social reform efforts. He even sent his son to the transcendentalist commune Brook Farm.

Suddenly, in 1844, Bronson converted to Catholicism, embracing his new faith with more fervor than any cradle Catholic. He wrote of his experience in converting in *The Convert* (1857). As a Catholic he became politically conservative. He “renounced the errors of his past, including Transcendentalism and liberalism.” He wrote in efforts to convert America to Catholicism. He criticized his former Transcendentalist friends, saying they would be damned if they didn’t convert to Catholicism as he had. He was able to convince George Ripley’s wife, Sophia, to convert. In his zeal for Catholicism he lost the respect of many of his colleagues and associates.

Bronson believed that Catholicism was the only religion that could “restrain the undisciplined American citizens and thus ensure the success of democracy.” He became a very lonely man due to his extreme views on Catholicism and liberalism. He died at the age of 75 in Detroit. He is entombed in the Basilica of the Sacred Heart at Notre Dame University. His personal papers are archived there as well.

Source: <http://www.catholiceducation.org/articles/politics/ps0101.html>

SARAH MARGARET FULLER

Margaret Fuller was America’s first true feminist. She was a transcendentalist, an editor, journalist, literary critic, political activist, and teacher. She was very close to the likes of Ralph Waldo Emerson, Henry Thoreau, The Alcotts, and the Peabody sisters, who all admired and even awed her.

Fuller was born in Cambridgeport, Massachusetts in 1810. She was educated by her father in her early years, having learned to read and write at the age of three and a half years old. She then won admission into Harvard’s Library, a school for males only. She read, did research, and studied languages such as German and French. After teaching for a period of time, Fuller became a part of the transcendentalist movement. Emerson invited her to visit him in Concord in 1836 and the two of them soon formed a fast friendship, which allowed Margaret access to other movers and shakers in the movement, such as Bronson Alcott. She was invited to replace Elizabeth Peabody at Alcott’s Temple School in Boston. After Alcott’s school failed, Fuller organized a series of seminars for women from 1839-1844. Her methods became extremely popular, using the Socratic seminar as her main vehicle for delivery. Each of her seminars was organized around a philosophical question, with Fuller engaging the participants in discussion before sharing her own views. During this same period she formed the *The Dial*, the transcendentalist journal, with Emerson. She served as editor for the first two years of its publication.

Fuller was invited by Horace Greeley, the owner and editor of the *New York Tribune*, to relocate to New York to serve as the literary and cultural critic for the paper. During this time, Fuller became increasingly aware of urban poverty, making her commitment to the issues that she concerned her most, even stronger: prison reform, Abolitionism, Women’s Suffrage, and educational and political equality for minorities. In 1846 she left for Europe as a foreign correspondent for the *Tribune*, settling in Rome in 1847. She was introduced to Giuseppe Mazzini, the leader of the Italian Unification Movement, and she began to champion the cause of Italian freedom. She also fell in love with Giovanni Ossoli. She and Ossoli had a son, Angelino, out of wedlock. The two of them played a very active part in the siege of Rome in 1849. Their revolt failed, and after this the couple married and decided to return to America as a family. On May 17, 1850, the three of them set sail from Livorno. When they reached the waters off the coast of Fire Island on June 19, the ship hit a sandbar and slowly sunk, resulting in the drowning deaths of Margaret Fuller, Giovanni Ossoli, and their son, Angelino.

Her friends mourned her and she received many tributes, a testament to her talents and skill in all of the endeavors she undertook. The most touching tribute came from fellow journalist Charles T. Congdon:

*“In American literature she will remain a
Remarkable biographic phenomenon,
While the tragic death of this Lucidas
of women, a most painful personal
story of shipwreck, was intensified by
so many melancholy incidents that
whoever, long years hence, may*

*read them, will wonder how the
gods could have been so pitiless,
and why the life of new happiness and
larger intellectual achievement which
was before her should so suddenly have
ended upon that savage and inhospitable
shore.”*

Sources: <http://www.margaretfuller.org> and <http://www.pbs.org/wnet/poet/fuller.html>

PRESENT CONNECTIONS: TRANSCENDENTALISM IN EDUCATION

BY ADELISSE TAVERAS.

Through the core beliefs of transcendentalism, that people had an inherent goodness, and the beliefs that organized society ruined a person's natural ability the creation of Montessori philosophy and holistic education branched out. The creators of both trace their philosophy to those of contributors of the transcendentalist movements like Ralph Waldo Emerson, Henry Thoreau and Amos Bronson Alcott. Within a more traditional educational system, where there are organized lessons and learning is structured through teacher-led instructions, this opposes the transcendentalist ideology of one being self-reliant and independent.

Maria Montessori began a new educational approach characterized by an emphasis on independence, freedom within limits, and respect for a child's natural psychological development. The Montessori education model has two basic elements; children and developing adults engage in psychological self-construction through interaction with their environments to encourage their development. In a Montessori classroom, it is believed that students should be given the liberty to choose and act freely within a classroom environment that will spark their interest in learning and developing. The class roster would include students of different ages and educational levels surrounded by various workstations with materials to aid their learning versus teacher led instruction. A teacher's role is more of a facilitator of learning, aiding students with activities of their choosing and working with smaller groups of students at a time.

The Montessori philosophy identified "human tendencies" that would drive an individual at every stage of development including self-preservation, exploration, purposeful activity, abstraction, and a "mathematical mind." With these tendencies in mind, the creation of a free classroom environment was designed to facilitate freedom of choice and an environment where learning would be nurtured. It is believed that through this theory, the development of world peace could be attained, as people developed according to their inner laws therefore not being influenced by organization. Maria Montessori believed that "Preventing conflicts is the work of politics; establishing peace is the work of education" <http://www.discovercece.org/the-montessori-philosophy>. Her beliefs and school contributed to the belief of a less structured approach to education.

The holistic education philosophy is based on the concept of the three basic R's: Relationship, Responsibility, and Reverence for all life. Holistic education values the perception that people naturally have a passionate love for learning and with more freedom within a classroom a student would be able to reach their full potential. The history of holistic education is difficult to pinpoint as the article, "The Putnam Pit" indicates that holistic education is "timeless and found in the sense of wholeness in humanity's religious impetus" http://www.pathsoflearning.net/articles_Holistic_Ed_Introduction.php.

The holistic education movement emerged during the 1970s during the time where the educational system across the country was becoming more structured and mandated through the government. The holistic movement epitomized the transcendentalist movement going against reforming the educational system as it moved towards more structured and constraining system. The holistic approach first focused on children learning about themselves, fostering self-respect and self-esteem. After a child learns about themselves the next step is learning about relationships with others including socialization. Next, a child learns resilience by overcoming challenges and learning how to ensure itself with long-term success. Lastly, a child learns about aesthetics seeing the beauty in life and nature. With the belief that people were born inherently good having a more structured government or educational system goes against a person innate abilities. In conclusion, both educational reforms of Montessori and holistic educations stemmed from the transcendentalist movement opposing structured and institutionalized classroom environment.

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TRANSCENDENTALISM PRIMARY SOURCE MATERIAL

BY JENNIFER CHASE

IMAGES



IMMANUEL KANT, GERMAN PHILOSOPHER

Kantian philosophy had a great effect on the Transcendentalists, especially Emerson and Fuller. Most of their knowledge of Kant came through fellow Harvard Divinity School pupil, Frederic Henry Hedge. Hedge translated and introduced Kant's "transcendental philosophy" (Hedge's own words). (Hedge also created the Transcendental Club along with Emerson to create a discussion group of other, "disaffected young Unitarian clergy.")

Kant, Immanuel, Photograph, from Encyclopedia Britannica, accessed March 17, 2013, <<http://school.eb.com/eb/art-95081>>.

Goodman, Russell, "Transcendentalism", The Stanford Encyclopedia of Philosophy (Spring 2011 Edition), Edward N. Zalta (ed.), <<http://plato.stanford.edu/archives/spr2011/entries/transcendentalism/>>.

The following photographs and daguerreotypes are all from the Concord Free Public Library's special collection most requested photograph site which can be accessed at:




<http://www.concordlibrary.org/scollect/Photos/index.html>

There are many other great images on this site, including maps of concord and Thoreau's surveys of Walden Pond.



RALPH WALDO EMERSON

Emerson became known as the father of transcendentalism. His reactionary address to Harvard's Divinity School formed the basis of the transcendentalist arguments against the prevailing Unitarian philosophies found at Harvard.

	<p>AMOS BRONSON ALCOTT ON STEPS OF CONCORD SCHOOL OF PHILOSOPHY</p> <p>Amos Alcott had many school failures in his life but the Concord School proved the exception. The Concord School was meant to be an adult institute of philosophy modeled after Plato's School of Athens. It was a great success, often drawing hundreds of people to its summer sessions to hear Emerson, Julia Ward Howe, Elizabeth Peabody and other notables in the Transcendentalist movement. The house still stands today. See Alcott's quote in the text session of this section.</p>
	<p>LOUISA MAY ALCOTT</p> <p>Alcott grew up under Transcendentalists parents (Amos Bronson Alcott) and became known as one the best American novelists. Alcott wrote the classic <i>Little Women</i>, which took place in Orchard House (the site of the Concord School of Philosophy).</p>
	<p>MARGARET FULLER</p> <p>Considered the first American Feminist, Fuller benefitted from extensive early education. She became one of the first women book reviewers and was a major contributor and editor of <i>The Dial</i>, the Transcendental movement's periodical.</p>

TEXT AND QUOTES

One of the most frequently used quotes from Emerson that describes major tenets of his transcendental philosophy is found in his Essays.

To believe your own thought, to believe that what is true for you in your private heart is true for all men,—that is genius. Speak your latent conviction, and it shall be the universal sense; for always the inmost becomes the outmost—and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what they thought. A man should learn to detect and watch that gleam of

light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

Ralph Waldo Emerson, *Essays* (New York: Hurst, 1885), pp. 63-64.

RALPH WALDO EMERSON'S DIVINITY SCHOOL ADDRESS

This address, given in 1838 to the Senior Class in Divinity College at Harvard, is often described as the watershed moment for the American Transcendental Movement. Shortly after this address, the group of influential transcendentalists began to organize their movement, creating *The Dial* (the magazine publication organized and edited by Emerson, Fuller, Alcott, and Thoreau) and meeting regularly at the Alcott and Emerson residences. The Divinity School address can be accessed in its entirety at the link below. These are the last two paragraphs in which Emerson discusses his dissatisfaction with the Unitarian teachings. The audacity of this address can not be ignored as he gave this speech, about the failings of Unitarian thinking, in the very place that educated new Unitarian ministers. The transcendentalist belief that one should disregard external authority in favor of one's own experience is evident here.

Delivered before the Senior Class in Divinity College, Cambridge, Sunday Evening, July 15, 1838

And now let us do what we can to rekindle the smouldering, nigh quenched fire on the altar. The evils of the church that now is are manifest. The question returns, What shall we do? I confess, all attempts to project and establish a Cultus with new rites and forms, seem to me vain. Faith makes us, and not we it, and faith makes its own forms. All attempts to contrive a system are as cold as the new worship introduced by the French to the goddess of Reason, — to-day, pasteboard and fillagree, and ending to-morrow in madness and murder. Rather let the breath of new life be breathed by you through the forms already existing. For, if once you are alive, you shall find they shall become plastic and new. The remedy to their deformity is, first, soul, and second, soul, and evermore, soul. A whole popedom of forms, one pulsation of virtue can uplift and vivify. Two inestimable advantages Christianity has given us; first; the Sabbath, the jubilee of the whole world; whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison cells, and everywhere suggests, even to the vile, the dignity of spiritual being. Let it stand forevermore, a temple, which new love, new faith, new sight shall restore to more than its first splendor to mankind. And secondly, the institution of preaching, — the speech of man to men, — essentially the most flexible of all organs, of all forms. What hinders that now, everywhere, in pulpits, in lecture-rooms, in houses, in fields, wherever the invitation of men or your own occasions lead you, you speak the very truth, as your life and conscience teach it, and cheer the waiting, fainting hearts of men with new hope and new revelation?

I look for the hour when that supreme Beauty, which ravished the souls of those eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek Scriptures contain immortal sentences, that have been bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new Teacher, that shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy.

Emerson, Ralph Waldo, "Address to the Harvard Divinity School", Emerson Central, accessed 17 March 2013, <<http://www.emersoncentral.com/divaddr.htm>>.

ALCOTT'S LAST JOURNAL ENTRY DESCRIBES THE SUCCESS AND POPULARITY OF THE CONCORD SCHOOL OF PHILOSOPHY

Our village is livelier by this incoming of attendants at the School of Philosophy. ... It is almost too much to credit my eyes as I gaze upon the spectacle. Here gather the best, the wisest persons of our time. From this humble beginning I know not what may spring and spread. Or should its present prospect fade and these walks be trodden no more by eager attendants, a creditable work will have been done on the spot for furthering good living and high thinking. The great and good things have a humble origin, and await their time, subject to reverses, but succeed over their seeming failures. Philosophy knows less of geographies than of the ideas that give place and time to all things.

Alcott, Amos Bronson. *Personal Journal*. 1882. accessed 4 April 2013.

<http://louisamayalcott.org/csp/index.html>.

MARGARET FULLER'S THE GREAT LAWSUIT, MAN VERSUS MEN, WOMAN VERSUS WOMEN (1843).

This first appeared in *The Dial*, and was later published as a stand alone work.

Male and female represent the two sides of the great radical dualism. But, in fact, they are perpetually passing into one another. Fluid hardens to solid, solid rushes to fluid.

There is no wholly masculine man, no purely feminine woman.

History jeers at the attempts of physiologists to bind great original laws by the forms which flow from them. They make a rule; they say from observation what can and cannot be. In vain! Nature provides exceptions to every rule. She sends women to battle, and sets Hercules spinning; she enables women to bear immense burdens, cold, and frost; she enables the man, who feels maternal love, to nourish his infant like a mother. Of late she plays still gayer pranks. Not only she deprives organizations, but organs, of a necessary end. She enables people to read with the top of the head, and see with the pit of the stomach. Presently she will make a female Newton, and a male Syren.

Fuller, Margaret. *The Great Lawsuit*. 1843. public domain, accessed via Norton.

www.wwnorton.com/college/english/naal7/The_Great_Lawsuit.pdf.

POETRY

Writing and poetry are integrally associated with the Transcendentalist movement.

HENRY DAVID THOREAU

MEN SAY THEY KNOW MANY THINGS

Men say they know many things;

But lo! they have taken wings, —

The arts and sciences,

And a thousand appliances;

The wind that blows

Is all that any body knows.

NATURE

*O Nature! I do not aspire
To be the highest in thy choir, -
To be a meteor in thy sky,
Or comet that may range on high;
Only a zephyr that may blow
Among the reeds by the river low;
Give me thy most privy place
Where to run my airy race.*

In some withdrawn, unpublic mead

*Let me sigh upon a reed,
Or in the woods, with leafy din,
Whisper the still evening in:
Some still work give me to do, -
Only - be it near to you!*

*For I'd rather be thy child
And pupil, in the forest wild,
Than be the king of men elsewhere,
And most sovereign slave of care;*

*To have one moment of thy dawn,
Than share the city's year forlorn.*

EMERSON
EACH AND ALL

*Little thinks, in the field, yon red-cloaked clown,
Of thee, from the hill-top looking down;
And the heifer, that lows in the upland farm,
Far-heard, lows not thine ear to charm;
The sexton tolling the bell at noon,
Dreams not that great Napoleon
Stops his horse, and lists with delight,
Whilst his files sweep round yon Alpine height;
Nor knowest thou what argument
Thy life to thy neighbor's creed has lent:
All are needed by each one,
Nothing is fair or good alone.*

*I thought the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home in his nest at even;—
He sings the song, but it pleases not now;
For I did not bring home the river and sky;
He sang to my ear; they sang to my eye.*

*The delicate shells lay on the shore;
The bubbles of the latest wave
Fresh pearls to their enamel gave;
And the bellowing of the savage sea
Greeted their safe escape to me;
I wiped away the weeds and foam,
And fetched my sea-born treasures home;
But the poor, unsightly, noisome things
Had left their beauty on the shore
With the sun, and the sand, and the wild uproar.*

*The lover watched his graceful maid
As 'mid the virgin train she strayed,
Nor knew her beauty's best attire
Was woven still by the snow-white quire;
At last she came to his hermitage,
Like the bird from the woodlands to the cage,—
The gay enchantment was undone,
A gentle wife, but fairy none.*

*Then I said, "I covet Truth;
Beauty is unripe childhood's cheat,—
I leave it behind with the games of youth."
As I spoke, beneath my feet
The ground-pine curled its pretty wreath,
Running over the club-moss burrs;
I inhaled the violet's breath;
Around me stood the oaks and firs;
Pine cones and acorns lay on the ground;
Above me soared the eternal sky,
Full of light and deity;*

*Again I saw, again I heard,
The rolling river, the morning bird;—
Beauty through my senses stole,
I yielded myself to the perfect whole.*

Emerson, Ralph Waldo, *Each and All*

Emerson Central, accessed 17 March 2013,

< http://www.emersoncentral.com/poems/each_and_all.htm >.

LOWELL

CHRISTINE BEAUDRY, EDITOR

INTRODUCTION

Lowell, Massachusetts is named for American businessman Francis Cabott Lowell, an American businessman who established the Boston Manufacturing Company that was instrumental in integrating the technologies of the Industrial Revolution in the American Northeast. Lowell is considered by many to be the classic model of a “factory town” in the United States and represents the height of 19th century technological innovation and industrial design in America at that time. However Lowell also reflects broader economic, social, political, and environmental revolutions that occurred in the United States and across the world as part of a transition from rural agrarian and cottage industries to more urban industrialization and commercial manufacturing. These revolutions encompassed changing lifestyles for both men and women, shifting patterns of immigration, labor and social reform movements, and environmental transformation. Many of these themes remain salient in its current affairs as Lowell attempts to balance the legacy of its past with recent concerns related to immigration and economic conditions.

This section explores the concept revolution as it relates to Lowell and focuses on its transformation from farming community to planned industrial center. It provides the opportunity to examine important figures, events, and issues through a variety of perspectives, and includes numerous resources, both primary and secondary, designed to facilitate teaching and learning about revolution and change through the lens of Lowell.

HISTORICAL OVERVIEW

BY JOSEPH OLAN

A “LOOMING” CHANGE

As we enjoy great advantages from the Inventions of others we should be glad of an opportunity to serve others by any Invention of ours, and this we should do freely and generously.

Benjamin Franklin autobiography, 1790

The birth and development of communities across the United States are full of rich stories which heighten the curiosity of even the most novice historian or student. In many cases a strong vision propelled some communities to the forefront of American ingenuity. This was to be true for Lowell, Massachusetts. A crossroads between a rich geographic landscape and a socio-economic venture, which would become in some people’s eyes the embodiment of the American industrial revolution. Lowell became the first large scale, planned, industrial city. This “perfect” mill town would be the vanguard for future technologically advanced manufacturing centers of the industrial age during the 1800’s.

Lowell, Massachusetts was a community named after Francis Cabot Lowell in 1812 who, after returning from a trip from England, envisioned a whole city dedicated to textile production. This vision had textile production being powered by new mechanical power looms which were run by the harnessed power of water. Engineers in the early 1800s learned how to control and use energy from falling water (mills). Francis Lowell, with the help of mechanic Paul Moody, created the first American power loom. However, in 1821 with the proven success of the “Waltham Experiment” (Boston investors who integrated the cotton textile mill under one roof) investors planned a city of engineering brilliance which would connect a system of factories to canals (for those mills not directly on the Merrimack River). According to Charles Parrot:

Lowell Massachusetts became America’s model industrial city during the first half of the 19th century. Lowell offered the hope that the country would profit socially as well as economically by adopting industrialism as a way of life...The early Lowell system was distinguished by its state-of-the-art technology, the engineers and inventors who worked on its canal system, its mill architecture, enormous production capabilities, natural city planning, and most of all, by its much-heralded workforce or Yankee “mill girls”

In the northeast corner of Massachusetts, 25 miles northwest of Boston, the Merrimack and Concord rivers converge at Pawtucket falls. The Merrimack River is 110 miles long, flowing south from New Hampshire. The river takes a 90 degree angle in the Merrimack

Valley and empties into the Atlantic Ocean at Newbury port. This river and its tributaries would be the “lifeline” to develop and sustain the mills of America’s “cathedral of industry” Lowell Massachusetts.

The first mills in Lowell opened in 1823. This textile manufacturing center would within 20 years, be the most complex “Industrial City” in Massachusetts. Within a decade the textile mills of Lowell and other “mill” towns in New England were producing millions of yards of cotton cloth each year. However, by the late 1830s demands for water power began growing and industrial growth was contingent on an increase of water supply. In the original planning of Lowell each mill’s site was located within or adjacent to the eastern half of an “irregularly shaped island formed by the Merrimack River” and Pawtucket Canal. Nevertheless, canals were being built which extended the Pawtucket Canal to mill sites parallel to the Merrimack River. In 1847 the Northern Canal was built which connected the Merrimack River to the Western Canal, creating greater productive capacity. “By the 1850s, Lowell had the largest industrial complex in the United States”; within a decade Lowell had more cotton spindles than “all eleven states combined that would form the Confederacy”. The Boott Cotton Mills, constructed in 1835 and located between the Merrimack Mills (1829) and the Massachusetts Mills (1840) was once regarded as one of the most architecturally momentous mill yards in the nation. The Boott millyard is an excellent example of how the American Industrial Revolution “paralleled the rise and decline of the northern textile industry”.

What made Lowell a manufacturing powerhouse? The greatest resource for the textile mills was water but the greatest resource the city of Lowell had was its people! Lowell had a population of 6,474 in 1830. However, by 1840 this population grew by 221% to 20,796 inhabitants. Then by 1850 the population rose again by 60% to 33,383. These dramatic population booms were in direct response to the ever increasing productive growth of the textile industry. Majority of these inhabitants were employed at one of the 11 textile mills in and around Lowell by 1850. A significant source of the labor force, were recruited daughters (young women) of New England farmers. These “Mill Girls” of Lowell as they would later be called kept large factories operational such as the Boott Cotton Mills.

“Mill Girls” began to fill the boarding houses of Lowell and were given strict schedules to follow at work and in the city of Lowell (i.e. curfew, behavior in public, etc...) Companies like Boott Cotton Mills began to be seen as an over regulatory corporation. Though these companies built and maintained public institutions throughout the city of Lowell the working conditions at the factories began to deteriorate. Hundreds of “Mill Girls” began to protest their long work day (13 plus hours) and unsafe working conditions by pressuring the government to regulate these companies’ business practices with their employees. In 1844, the “Girls” of Lowell organized the Lowell Female Labor Reform Association (LFLRA). This organization was the first of its kind for women in America. It gave women the ability to organize and collectively bargain in the workplace for improved working conditions. However, these protests were unsuccessful and hundreds of “Mill Girls” left Lowell. Though unsuccessful, LFLRA was a fundamental organization in the fight against gender inequality in the workplace. The seeds for change (gender equality) in the workplace had begun but would continue to be a highly contested topic in America for generations to come (many would argue gender inequality in the workplace is of great concern even today). (Lavender, pp.1-2)

I’m a Factory Girl Filled with Wishes

*I’m a factory girl everyday filled with fear
From breathing in the poison air wishing for windows!
I’m a factory girl tired from the 13 hours of work each day
And we have such low pay wishing for shorter work times!
I’m a factory girl never having enough time to neither eat nor rest my feet
Wishing for more free time! I’m a factory girl sick of all this harsh conditions
Making me want to sign a petition!
So do what I ask for because I am a factory girl and I’m hereby speaking for all the rest!*

(Cegielski, pp. 32)

The labor force in Lowell began to shift in the late 1840s from predominantly all young “Yankee” women to migrant and foreign-born workers. By the second half of the 1800s waves of Germans, French, Canadians, Portuguese, Swedes, and eastern European Jews began to create ethnic enclaves around Lowell while employed at the many mills around the city. By 1900 nearly half of all resident of Lowell were foreign-born. Currently, Lowell has the second highest percentage of Cambodians (10%) in the United States.

Lowell was revolutionary city developed by a revolutionary approach to mass production. John Green Leaf Whittier commented once at the beauty of Lowell as he went down the Merrimack River, “A city springing up...like the enchanted palaces of the Arabian

tales as it were in a single night-stretching far and wide its chaos of brick masonry". Lowell would later become the model in planning technologically advanced manufacturing centers throughout America!

Lowell Massachusetts was a "perfect" mill town due its geographic location, socio-economic development, and technologically advanced planning-construction. Lowell was simply an engineering marvel ahead of its time. The interconnected canals and sustainable use of the Merrimack River and its tributaries was the lifeline for this community in Northeast Massachusetts. This industrious city proved that human-environment interaction would be the foundation for the future of the American Industrial revolution.

Resources for Historical Overview

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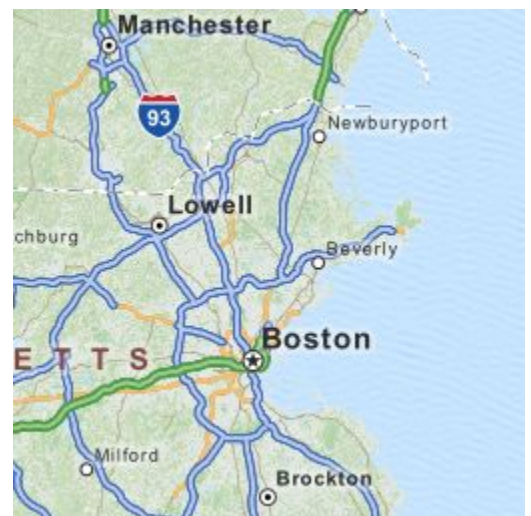
BIOGRAPHIES

BY HALEY CLARK

THE SITE OF THE CITY

The city was sited at the confluence of the Merrimack and Concord Rivers, at the Pawtucket Falls, a mile long set of rapids. The Merrimack then extends in a northeasterly direction before emptying into the Atlantic at Newburyport.

The area that became Lowell was a small collection of small farms. A dam was built at the top of the set of rapids, turning the upper Merrimack into a millpond which fed an extensive canal system built for the new city and by 1823, ten corporations built 32 mills. The "City of Spindles" was born.



THE BUILDERS

FRANCIS CABOT LOWELL



The most important individual in the development of Lowell was Francis Cabot Lowell. He was born in 1775 to an influential Massachusetts family. His father was a member of the Continental Congress and United States Judge for the district of Massachusetts. His mother, Susanna, was a member of the blue-blooded Cabot family of Boston.

Lowell was educated at Phillips Academy and Harvard. Like many in the moneyed and educated class, he traveled after graduation and toured France for during the third year of that country's extraordinary revolution. He returned to Boston and became a merchant/importer on Boston's Long Wharf. He later developed India Wharf with several investors and is responsible for the initial development of Broad Street, in downtown Boston, as a retail center. Adding to his fortune, Lowell purchased a rum distillery and imported sugar from the Caribbean. He

also speculated in real estate around Boston and this increased his already considerable fortune. Lowell married the former Hannah Jackson and they had four children.

Lowell believed the United States could not be fully independent until it cut its dependence on manufactured goods after the Embargo of 1807 cut trade among Great Britain, France, the United States, and the Orient. On a family visit to Scotland in 1810 he toured the textile industries of Great Britain. England was extremely protective of its industrial technology and it was fortunate for Lowell that he could remember the weaving machines operated by water or steam power. He memorized the operation of the British power loom. Lowell and his family left just as the War of 1812 began.

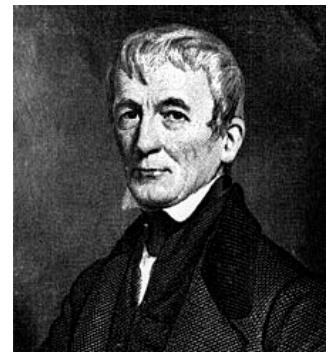
Upon his return he made the decision to build his own manufacturing operation based upon his experiences in England and Scotland. He chose a site on the Charles River upstream from Boston. He sought support from his brothers-in-law and Nathan Appleton was the financier. What was established in Waltham, Massachusetts was the very first 'integrated' textile mill in the United States. It could manufacture finished cloth from raw material on one site. It should also be noted that Lowell and his business partners came up with a novel and innovative way of raising money for their enterprise: they sold shares of the profit called stock in their corporation.

Lowell was the first employer to seek the employment of women. What was known as the Lowell system, he employed women as textile workers from New England farming families between the ages of 15-35. He paid them lower wages than he paid men but he did offer well-run boardinghouses, cash wages and educational and religious activities.

Lowell died at the age of 42 in 1817. His legacy lived on however. He left the Waltham mills financially solvent, paying a 27% profit for each share owned. His partners were able to expand and moved north to a site on the Merrimack River where they were to build many textile mills using the ground-breaking inventions of Paul Moody, another Massachusetts entrepreneur and inventor and their founder Francis Lowell. The country's first industrial town was born. The partners named their town Lowell after their visionary and founder.

PATRICK TRACY JACKSON

Patrick Jackson was a Massachusetts native born in 1780 during the American Revolution. He became a sailor at 15 and in 1808 established himself as merchant of the East and West Indies trade. He met Francis Cabot Lowell and along with several others established the Boston Manufacturing Company in 1813. He was instrumental in establishing the city of Lowell, Massachusetts after the death of Francis Cabot Lowell. He received the first railroad charter from the State of Massachusetts and established the standard American rail gauge. He died in 1847.



PAUL MOODY

Moody can be given credit for building the first American power loom for use in the textile mills in the new town of Lowell. He was born in 1799 and had very limited education. He learned the weaver's craft and became an expert. He worked at a nail factory and for a carding manufacturer. He died in 1831.



KIRK BOOTT

Son of an English emigrant (1783), Boott was born in Boston in 1790. He was educated in Boston schools and attended a school in England. He graduated from Harvard, class of 1809.

He was a civil engineer.

His family purchased a commission for him in the British army and he fought against Napoleon in Spain. After war was declared against the United States he was officially excused from battle due to his birth country, however his unit did take part in the attacks on New Orleans and on Washington.

Returning to the United States several years later and engaging in unsuccessful business ventures with his brothers he became involved with Francis Cabot Lowell and the Boston Manufacturing Company.

After the death of Lowell, he was instrumental in formation of the Merrimack Manufacturing Company of Lowell. He was the first agent and treasurer of this extremely successful company. He separated the Locks and Canals organization that controlled the canal water and became agent of this company as well. This separation allowed for other textile mills to be opened in Lowell, causing the new city to grow quickly.

Boott was a lobbyist for the company in Washington, chose the first church in Lowell (Episcopal), and drew the lines for early school districts.

He died at the corner of Dutton and Merrimack Street in downtown Lowell in 1837 from injuries due to a carriage accident. Boott Mills, a part of the National Historical Park is named for him as is nearby Kirk Street.



THE WORKERS

The Lowell System was widely copied with adjustments across New England. It was made possible by the inventions of the water frame, spinning Jenny, and spinning mule in England in the 18th century. Before the invention of the industrial production textile mills, textile production was done mainly by women in their homes. It had used European factory practices, using low-paid women, but did attempt to give women and girls some humane benefits.

Women and girls were recruited by company agents from surrounding farms, promised a 'cultured life' in an 'urban' setting. They rented rooms in company boarding houses, were held to a very strict moral code, and were offered both religious instruction and educational classes unavailable in the rural areas where they were from. There were no Child Labor laws in the United States at this time. Though certainly not the rule, it would not have been considered unusual for male children as young as 9 to leave home to work and live on their own.

The girls were paid in cash and were paid, as a rule, less than a male counterpart. They were known as 'mill girls'. (Above, tin type circa 1850s)



SARAH BAGLEY



Many early labor leaders emerged from the Lowell mills. Sarah George Bagley was among these. She was an advocate for the rights of women as early as 1840 and had as her mission a shorter workday for factory workers, 10 hours per day being her advocated limit for labor. Because of her support of the mill workers in Lowell, she had contact with other reformers of women's rights in the areas of communitarianism, abolition, peace, prison reform, and health.

Bagley began working at the Lowell's Hamilton Mill in 1835. She was a founder of the LFLRA (Lowell Female Labor Reform Association) and published a labor newspaper *The Voice of Industry*.

After lobbying the Massachusetts legislature to reduce the work week (they decided it was not in their jurisdiction to determine labor matters) she went to work as the first female Telegraph operator, a new, two-year-old business. She worked for the Magnetic Telegraph Company in Lowell, eventually transferring to Springfield only to discover she was paid less than the male employees for the same labor.

She eventually married, moved to Albany and then Brooklyn to practice a new form of medicine the homeopathic method, disavowing current cures like bleeding and purging.

HARRIET HANSEN ROBINSON

Harriet Hansen Robinson worked in the Lowell mills from the age of 10. She had not been a farm girl but was from Boston, losing her father at the age of 6. Her remaining family moved to Lowell and her mother operated a boarding house for mill workers.

Regular workers worked from 5 AM until 7 PM with two 30-minute breaks for breakfast and lunch.

Harriet became a doffer or person who changed the spools, which took around 15 minutes in an hour. She was free the rest of the time. Her pay was \$2.00 per week.

Harriet wrote in her autobiography, *Loom and Spindle*, that the early "mill girls" were not at all ill-treated.

"Their life in the factory was made pleasant to them. In those days there was no need of advocating the doctrine of the proper relation between employer and employed. Help was too valuable..."

Mrs. Robinson also noted that the main reason for girls to seek employment through labor "...was to secure the means of education for some male member of the family. To make a gentleman of a brother or a son, to give him a college education, was the dominant thought in the minds of a great many of the better class of mill girls." Frequently they "...gave every cent..." to a male so he could get an education.

Robinson then went on to discuss the possession of money and its effect on the characters of these girls. Before this, as she pointed out, women were the savers, not the earners. This caused a sociological change in the society of early 19th century New England.

Those women who did earn money made small sums: a servant usually earned from 50 cents to \$1.00 a week. An itinerant seamstress could earn 75 cents plus meals. Female teachers were "... not in demand as were most of the professions, trades, and industries: closed to women."

In her book, Harriet wrote that in 1840, women had no property rights and that "... only seven vocations were open to them." Widows were frequently left without their deceased husband's property and fathers ignored female children or left a small residence for them as long as they remained unmarried. They were considered a burden or "incumbrance" [sic] to an estate and had no choice but to rely on the charity of a son, brother, or relative.

Harriet participated in the second strike or "turn out" at the mill which was called after an increase in the boarding houses was announced, effectively giving the mill girls a reduction in pay.



*When the day came on which the girls were to turn out, those in the upper rooms started first, and so many of them left that our mill was at once shut down. Then, when the girls in my room stood irresolute, uncertain what to do, asking each other, "Would you?" or "Shall we turn out?" and not one of them having the courage to lead off, I, who began to think they would not go out, after all their talk, became impatient, and started on ahead, saying, with childish bravado, "I don't care what you do, I am going to turn out, whether anyone else *does or not*"; and I marched out, and was followed by the others.*

Hansen Robinson 1898, Loom and Spindle, pp. 84–85.

She eventually married a newspaper editor got an education, published poetry and an autobiography and contributed to literary journals including

Including The Lowell Offering a literary publication which had the side effect of making the mill girls to be considered desirable for wives. She worked for the 16th amendment to the United States Constitution and wrote in 1881:

Never, in the history of civilization, has woman held the political, legal or social position that she does in Massachusetts today! New avenues of employment for her capacity are constantly being opened, and in every department of public trust to which she has been promoted, she has shown her ability. In this first hour of woman's triumph, it only remains for her to keep what she has gained and use faithfully the new privileges which have come into her life... Trained leaders are needed—women strong of purpose, who are willing to confront the public as presiding officers, or as public speakers, and to guide wisely the large masses of their sex who have not yet learned to think for themselves..."

She lived until 1911. She died a decade before American women gained the right to vote

THE LOWELL SYSTEM OR A NEW COMMERCIAL FEUDAL SYSTEM?

*Let oppression shrug her shoulders,
And a haughty tyrant frown,
And little upstart Ignorance,

In mockery look down.
Yet I value not the feeble threats
Of Tories in disguise,
While the flag of Independence
O'er our noble nation flies.*

From *Factory Tracts* published during the strike of 1834



The Lowell System was not the first factory system in the United States. The first was started in Rhode Island by Samuel Slater, an English immigrant. He employed children between the ages of 7 and 12 and the first were hired in 1790. Slater created mill towns for families, due to the closeness of New England families. It has been stated that Slater probably did not use physical punishment, although severe child-beating was entirely normal in the late 18th century, because the workers were, above all, very valuable. Instead he used a system of fines and reduction of salaries.

A modified version of this model was first employed at the Waltham manufacturing plant west of Boston. It was the Waltham plant that was the springboard for the company inspired by Lowell, the Merrimack Manufacturing Company. The value of the mills to the stockholders of the corporation has been estimated at around 14% per year at their height in 1860.

In 1823, company agents were sent to the countryside to recruit young women for work in the new factories being built in Lowell. They could be as young as 10. In the beginning, particular care was taken by the owners of their employees as they knew that the value and volume of their product for sale depended on the ability of the women to work.

A typical work week was 73 hours—around 12-14 hours per day, 6 days a week. There were no breaks but 30 minutes sometimes paid, sometimes not, were allowed for breakfast and lunch. Around 80 women and girls worked in a room, supervised by two men.

The machines powered by the watermills were extremely noisy. It was very hot—windows were kept closed for optimal conditioning of the thread. Debris and cotton flotsam hovered in the listless air. It was said by Robert Sobel to have “...enabled these women to challenge the myths of female inferiority and dependence.”

Women were expected to attend church. Immoral behavior was forbidden. There was a 10 PM curfew in Lowell.

Cultural events such as lectures and speeches were abundant and seasonal passes were available for numerous educational series for 25 cents.

The workers lived in company boarding houses and paid rent. Usually there were 5-6 girls or women to a small room.

Working conditions deteriorated as ever-increasing profits were realized by the stockholders. After the depression of the early 1830s, wages were lowered. This led to a strike or turn-out. It was unsuccessful and the women returned to work at reduced wages. Two years later the second strike was held protesting the increase in company-owned housing. This strike was successful however the company closed many boarding houses creating even more over-crowding. The first labor organization was formed, the Female Labor Reform Association. It lobbied the Massachusetts legislature for a 10-hour work week. It was unsuccessful. New Hampshire instituted a 10-hour work week but it was widely abused.

Finally in 1853 the Massachusetts assembly voted for an 11-hour work week. Conditions at the still very profitable mills deteriorated. The rich got fatter, the poor did not.

The Civil War brought a temporary end to the mill's productivity as the supply of southern cotton disappeared. Afterwards, the mills hired French Canadians and Irish, however the rise of the Sun Belt was beginning as mills moved south, to a devastated region where hunger and poverty was wide-spread in the search of cheap labor and favorable legislatures.

The legacy left by the Lowell Mill Girls and their union has been a lasting one and has philosophically appeared throughout the history of the American labor movement. It has been widely written about.

When you sell your product, you retain your person. But when you sell your labour, you sell yourself, losing the rights of free men and becoming vassals of mammoth establishments of a monied aristocracy that threatens annihilation to anyone who questions their right to enslave and oppress.

Those who work in the mills ought to own them, not have the status of machines ruled by private despots who are entrenching monarchic principles on democratic soil as they drive downwards freedom and rights, civilization, health, morals and intellectuality in the new commercial feudalism.

From *The Mills Girls Tracts*, cited by Noam Chomsky, MIT professor and social critic

Photo Credits:

Francis Cabot Lowell silhouette, Official National Park Handbook-Lowell-The Story of an Industrial City. United States Park Service.

Mill girl, photograph, Tintype. Author unknown, PD, copyright expired. Public Domain.

Patrick Tracy Jackson, painting. Official National Park Handbook-Lowell-The Story of an Industrial City. United States Park Service.

Paul Moody, painting. Official National Park Handbook-Lowell-The Story of an Industrial City. United States Park Service.

Kirk Boott, painting. United States Park Service. Public Domain.

Mill girls, circa 1870. Tintype. Author unknown, PD, copyright expired. Public Domain.

Sarah Bagley. Roundtree7. <http://www.wickedlocal.com/malden/newsnow/x639952513/HISTORICAL-PERSPECTIVES-Maldens-outstanding-mill-girl-and-suffragist?photo=0#axzz1z6xenAG6>

Harriet Hansen Robinson. (1843). Official National Park Handbook-Lowell-The Story of an Industrial City. United States Park Service.

Restored Lowell Boarding House. United States National Park Handbook-Lowell-The Story of an Industrial City. United States Park Service.

PRIMARY SOURCES

BY CRYSTINA LEWIS

SLAVE LABOR VS FREE LABOR [MILL GIRL ATTACK] BY ORESTES A. BROWNSON, BOSTON QUARTERLY REVIEW. JULY 1840

The following are some excerpts from the Mill Girl Attack by Orestes A. Brownson. Brownson claims that the mill girls are the equivalent of slaves in the modern society of Lowell, Mass.

"We are no advocates of slavery. We are as heartily opposed to it as any modern abolitionist can be. But we say frankly that, if there must always be a laboring population distinct from proprietors and employers, we regard the slave system as decidedly preferable to the system at wages."

"The sufferings of a quiet, unassuming but useful class of females in our cities, in general seamstresses, too proud to beg or to apply to the almshouse, are not easily told. They are industrious; they do all that they can find to do. But yet the little there is for them to do, and the miserable pittance they receive for it, is hardly sufficient to keep soul and body together."

"Wages is a cunning device of the devil, for the benefit of tender consciences who would retain all the advantages of the slave system without the expense, trouble, and odium of being slaveholders."

<http://library.uml.edu/clh/all/lof04.htm>

SLAVE LABOR VS FREE LABOR [MILL GIRL RESPONSE TO ORESTES BROWNSON]

BY HARRIET FARLEY, LOWELL OFFERING, SERIES 1, NO. 2 (DECEMBER 1940), P. 17-20

The following excerpts are a response to the previous entry by Mr. Brownson, which compared Mill Girls to slave laborers. They were written by Harriet Farley, a Mill Girl herself.

"She has worked in a factory, is sufficient to damn to infamy the most worthy and virtuous girl."

So says Mr. Orestes A. Brownson; and either this horrible assertion is true, or Mr. Brownson is a slanderer. I assert that it is not true, and Mr. B. may consider himself called upon to prove his words, if he can.

..."That there has been prejudice against us, we know; but it is wearing away, and has never been so deep nor universal as Mr. B's statement will lead many to believe...."

And now, if Mr. Brownson is a man, he will endeavor to retrieve the injury he has done; he will resolve that "the dark shall be light, and the wrong made right," and the assertion he has publicly made will be as publicly retracted."

<http://library.uml.edu/clh/all/lof05.htm>

http://www.cs.arizona.edu/patterns/weaving/periodicals/lo_40_12.pdf - (Scan of article)

HARRIET HANSON ROBINSON: EARLY FACTORY LABOR IN NEW ENGLAND

Harriet Hanson Robinson was an advocate for the Mill Girls. In the following excerpts she describes factory life in Lowell, Mass. and writes about the first strike of the Mill Girls.

At the time the Lowell cotton mills were started the caste of the factory girl was the lowest among the employments of women. ... In the eyes of her overseer she was but a brute, a slave, to be beaten, pinched and pushed about. It was to overcome this prejudice that such high wages had been offered to women that they might be induced to become millgirls, in spite of the opprobrium that still clung to this degrading occupation....

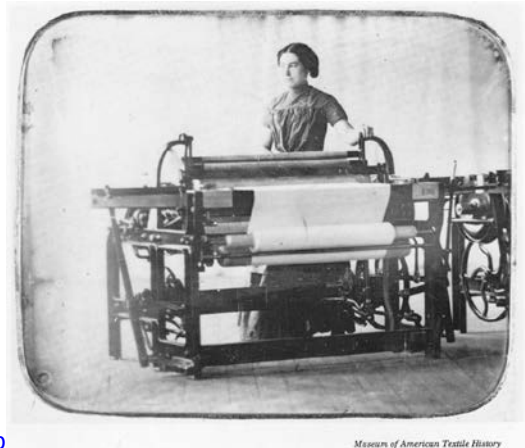
...One of the first strikes that ever took place in this country was in Lowell in 1836. When it was announced that the wages were to be cut down, great indignation was felt, and it was decided to strike or "turn out" en masse. This

was done. The mills were shut down, and the girls went from their several corporations in procession to the grove on Chapel Hill, and listened to incendiary speeches from some early labor reformers.

One of the girls stood on a pump and gave vent to the feelings of her companions in a neat speech, declaring that it was their duty to resist all attempts at cutting down the wages. This was the first time a woman had spoken in public in Lowell, and the event caused surprise and consternation among her audience

It is hardly necessary to say that, so far as practical results are concerned, this strike did no good. The corporation would not come to terms. The girls were soon tired of holding out, and they went back to their work at the reduced rate of wages. The ill success of this early attempt at resistance on the part of the wage element seems to have made a precedent for the issue of many succeeding strikes.

Harriet H. Robinson, "Early Factory Labor in New England," in Massachusetts Bureau of Statistics of Labor, *Fourteenth Annual Report* (Boston: Wright & Potter, 1883), pp. 38082, 38788, 39192.



<http://www.fordham.edu/halsall/mod/robinson-lowell.asp>

Girl at Loom, American Textile Museum, <http://library.uml.edu/clh/all/mgi01.htm>



POWER LOOM. ONE GIRL ATTENDS FOUR.

Lowell Historical Society, <http://library.uml.edu/clh/all/mgi05.htm>

REGULATIONS

To be observed by all persons in the employment of the AMOSKEAG MANUFACTURING COMPANY, at their New Mills in Manchester.

The overseers are to be punctually in their rooms at the starting of the Mills, and not to be absent, unnecessarily, during working hours. They are to see that all those employed in their rooms are in their places in due season. They may grant leave of absence to those employed under them, when there are spare hands in the rooms, to supply their places; otherwise they are not to grant leave of absence except in case of absolute necessity.

All persons in the employ of the Amoskeag Manufacturing Company at their New Mills in Manchester, are required to observe the regulations of the room where they are employed. They are not to be absent from their work without consent, except in case of sickness, and then they are to send information to the overseer, of the cause of their absence.

A strict adherence to the regulations of the houses where they board is expected. Always recollect that *ten o'clock* in the evening is bed-time, and the hour for closing the house for the night.

A regular attendance on public worship on the Sabbath is necessary for the preservation of good order; and the Company will not employ any person in their said Mills who is

known to be habitually absent, nor will they employ any person who uses *ardent spirit* as a beverage, or who uses *profane* or *indecent language*, either in the Mills or out.

All persons intending to leave the employment of the Company, are to give two weeks notice of their intention, to the overseer of the room in which they work; and their engagements with the Company are not considered fulfilled unless they comply with this regulation, in which case the person will receive an honorable discharge signed by the Agent, if requested.

Payments of wages will be made monthly. The pay rolls will be made up to, and including the last Saturday of each month, and paid in the course of the next succeeding week.

These regulations are considered part of the contract with all persons entering into the employment of said Company at their New Mills.

When overseers hire help, either male or female, they are not allowed to set them to work until they produce a copy of these regulations with a certificate signed by the person thus hired, that they assent and agree to conform to the foregoing regulations.

DAVID GILLIS, Agent,
Of Amoskeag New Mills.

Manchester, N. H.,

184 .

I the undersigned, of

in the State of

do hereby agree to conform to the foregoing regulations.

From *Farm to Factory: Women's Letters, 1830-1860*, ed. Thomas Dublin (New York, Columbia University Press, 1981).

<http://www.nhhistory.org/edu/support/nhwork/milllife.pdf>

PLEASURES OF FACTORY LIFE.

Pleasures, did you say? What! pleasures in *factory* life? From many scenes with which I have become acquainted, I should judge that the pleasures of factory life were like "Angels visits, few and far between"—said a lady whom fortune had placed above labor. [Indolence, or idleness, is not *above* labor, but *below* it.—Eds.] I could not endure such a constant clatter of machinery, that I could neither speak to be heard, nor think to be understood, even by myself. And then you have so little leisure—I could not bear such a life of fatigue. Call it by any other name rather than pleasure.

But stop, friend, we have some few things to offer here, and we are quite sure our views of the matter are just,—having been engaged as an operative the last four years. Pleasures there are, even in factory life; and we have many, known only to those of like employment. To be sure it is not so convenient to converse in the mills with those unaccustomed to them; yet we suffer no inconvenience among ourselves. But, aside from the talking, where can you find a more pleasant place for contemplation? There all the powers of the mind are made active by our animating exercise; and having but one kind of labor to perform, we need not give all our thoughts to that, but leave them measurably free for reflection on other matters.

The subjects for pleasurable contemplation, while attending to our work, are numerous and various. Many of them are immediately around us. For example: In the mill we see displays of the wonderful power of the mind. Who can closely examine all the movements of the complicated, curious machinery, and not be led to the reflection, that the mind is boundless, and is destined to rise higher and still higher; and that it can accomplish almost any thing on which it fixes its attention!

In the mills, we are not so far from God and nature, as many persons might suppose. We cultivate, and enjoy much pleasure in cultivating flowers and plants. A large and beautiful variety of plants is placed around the walls of the rooms, giving them more the appearance of a flower garden than a workshop. It is there we inhale the sweet perfume of the rose, the lily, and geranium; and, with them, send the sweet incense of sincere gratitude to the bountiful Giver of these

rich blessings. And who can live with such a rich and pleasant source of instruction opened to him, and not be wiser and better, and consequently more happy.

Another great source of pleasure is, that by becoming operatives, we are often enabled to assist aged parents who have become too infirm to provide for themselves; or perhaps to educate some orphan brother or sister, and fit them for future usefulness. And is there no pleasure in all this? no pleasure in relieving the distressed and removing their heavy burdens? And is there no pleasure in rendering ourselves by such acts worthy the confidence and respect of those with whom we are associated?

Another source is found in the fact of our being acquainted with some person or persons that reside in almost every part of the country. And through these we become familiar with some incidents that interest and amuse us wherever we journey; and cause us to feel a greater interest in the scenery, inasmuch as there are gathered pleasant associations about every town, and almost every house and tree that may meet our view.

Let no one suppose that the 'factory girls' are without guardian. We are placed in the care of overseers who feel under moral obligations to look after our interests; and, if we are sick, to acquaint themselves with our situation and wants; and, if need be, to remove us to the Hospital, where we are sure to have the best attendance, provided by the benevolence of our Agents and Superintendents.

In Lowell, we enjoy abundant means of information, especially in the way of public lectures. The time of lecturing is appointed to suit the convenience of the operatives; and sad indeed would be the picture of our Lyceums, Institutes, and scientific Lecture rooms, if all the operatives should absent themselves.

And last, though not least, is the pleasure of being associated with the institutions of religion, and thereby availing ourselves of the Library, Bible Class, Sabbath School, and all other means of religious instruction. Most of us, when at home, live in the country, and therefore cannot enjoy these privileges to the same extent; and many of us not at all. And surely we ought to regard these as sources of pleasure. S. G. B.

We have taken the liberty to change several sentences in the preceding article, and to transpose two of the paragraphs. The hints of the writer might be amplified in a series of illustrations. Who will undertake it? Eds.

Pleasures of Factory Life by Sarah Bagley

The Lowell Offering Series I, 1840, pp 25-26

<http://library.uml.edu/clh/all/lof02.htm>

VISUALS

BY JENNIFER BENNIE STANLEY



A Lowell girl

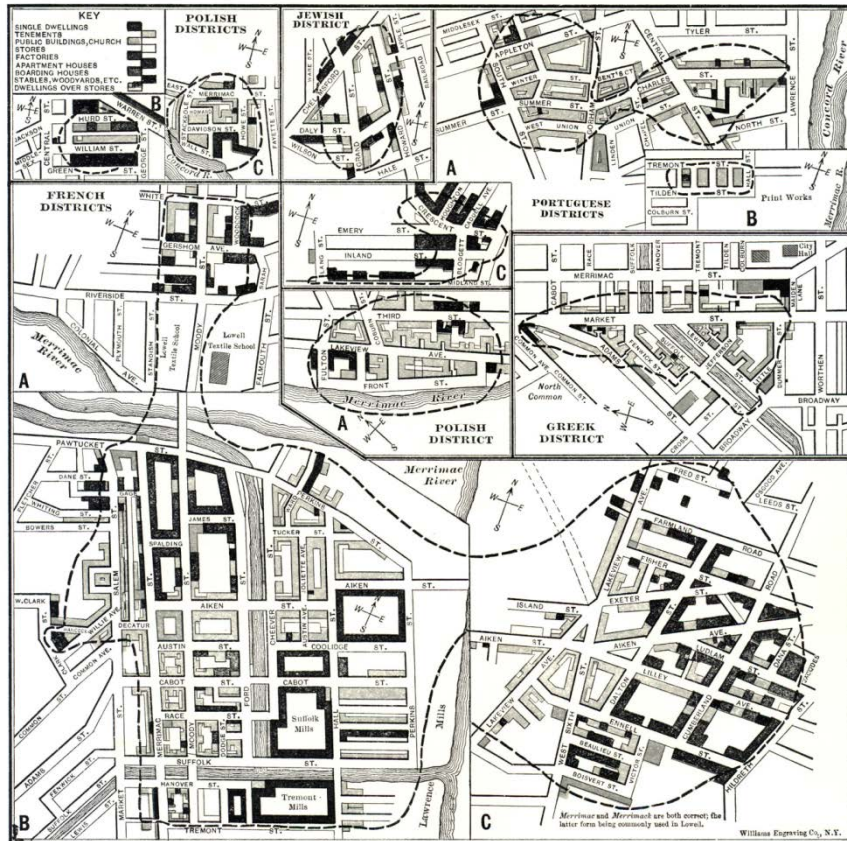
<http://www.thedailyfemme.com/femme/2011/03/celebrating-womens-history-month-the-working-woman-organizing-since-1834/>



Addie Card, age 12

Lowell girl

<http://www.familyhistoryexpos.com/wordpress/2010/10/weekly-tip-mill-girls/>



V. Ethnic Districts - 1912
 from "The Record of a City"
 by George F. Kennigott

Collection of the Lowell Historical Society

Ethnic districts in the city of Lowell, 1912

<http://library.uml.edu/clh/All/1912E.pdf>



Panoramic view of the city of Lowell

<http://www.loc.gov/pictures/item/2007660981/resource/>



Boott Mill employees, 1890

<http://library.uml.edu/ch/All/mi07.htm>

FRON B. H. PENHALLOW'S
PRINTING ESTABLISHMENT,

WYMAN'S EXCHANGE, Co.
MERRIMACK & CENTRAL STS.

TIME TABLE 1868.

OF THE LOWELL MILLS,

Arranged to make the working time 66 hours per week. The STANDARD TIME will be marked at noon, by the BELL of the MERRIMACK MANUFACTURING COMPANY.

Breakfast,.....at.....	6. A. M.
Commence Work,.....“.....	6.30 A. M.
Dinner,.....	12 M.
Commence Work, after Dinner, at.....	12.45 P. M.
Stop Work, except on Saturday Evenings, at....	6.30 P. M.

BELLS.

Morning Bells.

First Bell,.....	4.30 A. M.
Second Bell,.....	5.30 A. M.
Third Bell,.....	6.30 A. M.

Dinner Bells.

Ring Out,.....	12.00 M.
Ring in,.....	12.35 P. M.

Evening Bells.

Ring Out,.....6.30 P. M.....Except on Saturday Evenings.

SATURDAY EVENING BELL, 5 P. M.

YARD GATES will be opened at the first stroke of the bells for entering or leaving the Mills.

Speed Gates commence hoisting three minutes before commencing work.

Daily schedule for the Lowell Mills

<http://ocw.mit.edu/ans7870/11/11.001j/f01/lectureimages/4/image24.html>

CONSTITUTION OF THE *Lowell Factory Girls Association.*

PREAMBLE.

Whereas we, the undersigned, residents of Lowell, moved by a love of honest industry and the expectation of a fair and liberal recompence, have left our homes, our relatives and youthful associates, and come hither, and subjected ourselves to all the danger and inconvenience, which necessarily attend young and unprotected females, when among strangers, and in a strange land; and however humble the condition of Factory Girls, (as we are termed,) may seem, we firmly and fearlessly (though we trust with a modesty becoming our sex,) claim for ourselves, that love of moral and intellectual culture, that admiration of, and desire to attain and preserve pure, elevated and refined characters, a true reverence for the divine principle which bids us render to every one his due, a due appreciation of those great and cardinal principles of our government, of justice and humanity, which enjoins on us "to live and let live"—that chivalrous and honorable feeling, which with equal force, forbids us to invade others rights, or suffer others, upon any consideration, to invade ours; and at the same time, that utter abhorrence and detestation of whatever is mean, sordid, dishonorable or unjust—all of which, can alone, in our estimation, entitle us to be called the daughters of freemen, or of Republican America.

And, whereas, we believe that those who have preceded us have been, we know that ourselves are, and that our successors are liable to be, assailed in various ways by the wicked and unprincipled, and cheated out of just, legal and constitutional dues, by ungenerous, illiberal and avaricious capitalists,—and convinced that "union is power," and that as the unprincipled consult and advise, that they may the more easily decoy and seduce—and the capitalists that they may the more effectually defraud—we (being the weaker,) claim it to be our undeniable right, to associate and concentrate our power, that we may the more successfully repel their equally base and iniquitous aggressions.

And, whereas, impressed with this belief, and conscious that our cause is a common one, and our conditions similar, we feel it our imperative duty to stand by each other through weal and woe: to administer to each others wants, to prevent each others back-sliding—to comfort each other in sickness, and advise each other in health, to incite each other to the love and attainment of those excellences, which can alone constitute the perfection of female character—unsullied virtue, refined tastes and cultivated intellects—and in a word, do all that in us lies, to make each other worthy ourselves, our country and Creator.

Therefore, for the better attainment of those objects, we associate ourselves together, and mutually pledge to each other, a females irrefragable vow, to stand by, abide by, and be governed by the following

PROVISIONS.

ARTICLE 1st. It shall be denominated the **LOWELL FACTORY GIRLS' ASSOCIATION.**

ART. 2d. Any female of good moral character, and who works in any one of the Mills in this city, may become a member of this Association, by subscribing to this Constitution.

ART. 3d. The officers of the Association shall be, a President, Vice President, a Recording Secretary, a Corresponding Secretary, a Treasurer, a Collector, and a Prudential Committee, two of whom shall be selected from each Corporation in this city.

ART. 4th. The officers shall be chosen by the vote of the Association; that is, by the vote of a majority of the members present.

ART. 5th. The duties of the President, Vice President, Secretaries, Treasurer, and Collector, shall be the same as usually appertain to such offices. The duties of the Prudential Committee shall be to watch over the interests of the Association generally; to recommend to the Association, for their consideration and adoption, such By-Laws and measures as in their opinion the well-being of the Association may require: and also to ascertain the necessities of any of its members, and report the same, as soon as may be, to the Association. And whenever, in the opinion of the Committee, there are necessities so urgent as to require immediate relief, they shall forthwith report the same to the President, who shall immediately draw upon the Treasurer for the sum recommended, and which said the Committee shall forthwith apply to the relief of the necessitous.

ART. 6th. The Treasurer and Collector shall be subject to the supervision of the Prudential Committee, to whom they shall be accountable, and to whom they shall give such security for the faithful discharge of their duties, as the Committee shall require.

ART. 7th. All moneys shall be raised by vote of a majority of the Association, or of the members present, and shall be assessed equally on all the members.

ART. 8th. All the officers shall hold their office for the term of one year, with the privilege of resigning, and subject to be removed by vote of the Association, for good cause.

ART. 9th. The Association shall meet once in three months, and may be convened oftener, if occasion require, by the President, upon a petition of twenty of the members first petitioning her for that purpose.

ART. 10th. It shall forever be the policy of the members of this Association, to bestow their patronage, so far as is practicable, upon such persons as befriend, but never upon such as oppose our cause.

ART. 11th. The Association shall have power to make all necessary By-Laws, which shall be consistent with these Provisions, and such By-Laws, when made, shall be binding upon all the members.

ART. 12th. Any member may dissolve her connection with the Association, by giving two weeks notice to the Recording Secretary; and any member shall be expelled from the Association by a vote of a majority of the members present, for any immoral conduct or behavior unbecoming respectable and virtuous females.

ART. 13th. This Constitution may be altered or amended at any time, by a vote of two thirds of the members present.

ANNOTATED BIBLIOGRAPHY

BY LORI GOOD

NATIONAL PARK SERVICE AT LOWELL

<http://www.nps.gov/lowe/index.htm>

This website includes an area for teachers with curriculum planning, and a reading list.

<http://www.nps.gov/nr/twhp/wwwlps/lessons/21boott/21boott.htm>

The U.S. Department of the Interior has this lesson plan:

Building America's Industrial Revolution: The Boott Cotton Mills of Lowell, Massachusetts

TABLE OF CONTENTS	RELATED INFORMATION
<p>About This Lesson</p> <p>Getting Started: Inquiry Question</p> <p>Setting the Stage: Historical Context</p> <p>Locating the Site: Maps</p> <p>1. Massachusetts & surrounding region</p> <p>2. Lowell's Canal System, 1850</p> <p>Determining the Facts: Readings</p> <p>1. The Industrial Development of Lowell</p> <p>2. The Mill as a System</p> <p>3. Forms and Structures of the Textile Industry</p> <p>Visual Evidence: Images</p> <p>1. Transverse View of Manville Company's No. 3 Mill, Manville, RI, 1874</p> <p>2. Conjectural Drawing of Almy, Brown, and Slater's Mill, 1793</p> <p>3. Boott Cotton Mills, c. 1850</p> <p>4. Boott Cotton Mills, 1928</p> <p>5. Original plan of Boott millyard</p> <p>6. Boott Cotton Mills site plan, 1985</p> <p>Putting It All Together: Activities</p> <p>1. Role Play</p> <p>2. Building a Mill</p> <p>3. The Mill as a System</p> <p>4. Local Industrial Development</p> <p>Supplementary Resources</p>	<p>How to Use a TwHP Lesson</p> <p>Lessons on Related Topics</p> <p>TwHP Home</p> <p>National Register Home</p> <p>About the National Register</p> <p>How the National Register Helps Teachers</p> <p>Contact TwHP</p> <p>Lowell National Historical Park</p> <hr/> <p>This lesson is based on the Lowell National Historical Park, one of the thousands of properties listed in the National Register of Historic Places.</p>

LOWELL

<http://library.uml.edu/clh/index.Html>

CENTER FOR LOWELL HISTORY UNIVERSITY OF MASSACHUSETTS LOWELL LIBRARIES.

Bringing History Home <http://library.uml.edu/clh/mo.htm>

This is a great site that has all of the following items online:

Mill Life in Lowell 1820-1880

Diaries and Memoires

<http://library.uml.edu/clh/All/di.htm>

Mill Boy Letters

<http://library.uml.edu/clh/All/Mbl.htm>

Mill Girl Letters

<http://library.uml.edu/clh/All/alet.htm>

Mill Management Letters

<http://library.uml.edu/clh/All/Mml.htm>

VIDEO CLIPS:

LOWELL MILL GIRLS

Here's an inside look at what life was like for the Lowell mill girls. Pictures are from the actual factory in Lowell.

<http://www.youtube.com/watch?v=pkJwOYagvul>

THE STORY OF US - HISTORY CHANNEL (DISC 1)

2: 30:29 (Chapter 25) The clip shows how cotton and the cotton gin helped with the introduction of Lowell mill. There is also information on what life was like for the girls that worked there, and the start of a union there.

LOWELL MILL GIRLS

Here's an inside look at what life was like for the Lowell mill girls. Pictures are from the actual factory in Lowell. The Park Ranger who is giving the tour also explains details about the life of the girls in the factory.

<http://www.youtube.com/watch?v=pkJwOYagvul>

MILL TIMES

PBS Video

This video deals with the mill and factory system came to the U.S.

<http://www.youtube.com/watch?v=toV9uIDIJMs>

FACTORY RULES FROM THE HANDBOOK TO LOWELL (1848)

Interesting listing of the rules that the girls were supposed to follow as they lived and worked at the mill

http://www.historyteacher.net/AHAP/Readings/FactoryRules_1848.htm

ANNENBERG FOUNDATION 2013

<http://www.learner.org/workshops/primarysources/lowell/before.html>

Three selections are from the Lowell Offering, a publication which grew out of the Lowell Experiment's women's literary clubs. Other selections are from magazines and Charles Dickens' description of the Lowell factory.

PRESENT CONNECTIONS

BY JEROME MOTTE

Since the 1800's the Lowell Mills area has been an area of progression and revolution. New England is known for its conservative puritan views and there was no place for women to advance or become equals in society. The Lowell Mills gave a way for single women to have a chance to earn wages equal to some men at the times and they even voiced their opinions when wages were cut. The end of the 1800 began to issue a revolution of different kind and it progressed over in to the 1900's and even seen in the present.

Lowell Mills today is a place that has embraced the past and utilized its heritage to create a new progression. The cotton mills today have been preserved to show and remind how this small town revolutionized the idea of freedom for women, to an extent. Lowell has come now begin to develop a new modern feel with preservation of their heritage. In the works current is new construction on a University of Massachusetts satellite campus. This is construction is a progression of the Lowell mills girls freedom of education in an indirect way. The freedom the ladies achieve by working in the mills gave them an opportunity to be more educated than most other New England ladies during the time so the construction of the mill brought about a revolution; now the construction of new campus is lighting a path for not just young ladies but for all who are determine to advance their higher learning. The Lowell Mills ladies would have wanted the same thing during their time equality and advancement opportunities and not hit a glass ceiling or wall for that matter. Lowell is showing proof that old world charm can still house the modern day needs that our society has placed emphasis on.

The Hamilton Canal district is one of the examples of how Lowell is expanding and going through a new revolution today. Hamilton Canal District gives birth to new shopping boutiques, eateries, and is a great tourist attraction. One thing most cities like to do is forget their past, maybe a building here or there preserved, but many build over to create a dimension of the city; not Lowell they are incorporating the history in to the future give light on how not to forget the past but don't stay there either. Political Lowell was the hot bed for women rights to an extent and today the fire is still burning. The city is also is changing the environment with the same machines that dominated the time of the Lowell Mills Girls. There are now levee systems that have been placed in the river to keep the flow constant and to relieve the banks in case of a flooding. These modern features are blended with the rich past create that since of progression that Lowell Mills is famous for.

CURRENT EVENTS

Little Cambodia Tourism in Lowell

http://www.lowellsun.com/todaysheadlines/ci_17791809

Cambodian Immigration Issues

<http://www.bostonglobe.com/magazine/2013/01/27/cambodian-americans-confronting-deportation/MK3TQy80UJyG2HjfkKtEIO/story.html>

Fishing Industry Struggles

<http://www.nytimes.com/2013/02/16/us/debate-over-how-to-help-massachusetts-fishing-towns.html?pagewanted=all>

Lowell Teens Fight for Voting Rights

<http://www.bostonglobe.com/metro/2012/07/20/lowell-teens-lobby-lawmakers-for-right-vote/14aE6trFsXQidUJbL0YibP/story.html>

NEWPORT

CINDY FAIRBANKS, EDITOR

INTRODUCTION

What influence does architecture have on society? Is there such a thing as “revolutionary architecture”? Or is architecture simply a reflection of the society? Can the design of a building ever be neutral? Or does the design of a building always imply position, power, and politics?

These questions form the basis of our examination of both the Fairbanks House and Newport, Rhode Island. This section includes a summary of the time period when the mansions of Newport were built, biographies of important people, visuals, primary sources, and websites to help you explore these questions.

SUMMARY: ECONOMIC REVOLUTIONS: THE RICH AND POWERFUL: NEWPORT, RI.

BY BRIAN HARRIST

The Gilded Age marked a true economic revolution in United States History. The magnificent growth in industrialization was brought about through the factory system that revolutionized the production of goods and the ability to mass-produce those goods. An influx of European immigrants allowed for a cheap and exploitable labor force where willing participants could grind out a hard days work for a few dollars in compensation. This period sparked a few key industrialists to obtain unimaginable wealth and to live like royalty. Today, their mansions and extravagance remain symbols of a period that at its surface was observed as being a time of wealth. Yet, under that surface lived a society of unimaginable poverty leading to the term “Gilded Age” to describe this period between 1870-1900. The “Industrial Revolution” of the post civil war era led to economic revolutions in business and wealth such as the world had never seen. But, this era will also become the spark for other economic, social, and political revolutions during the “Progressive Era”, organizing for labor, wage, and workplace safety protections.

Newport, Rhode Island stands as a symbol for the wealth that was acquired through the era of the Gilded Age. Lavish mansions stand like castles. They illustrate a period of incredible indulgence. These architectural structures stand as testaments to a historical period of human ingenuity and creativity. Newport was the epicenter for many of America’s wealthiest industrialists. The Preservation Society of Newport County sums it up best, *“Newport’s houses reflect the evolution of the country’s architecture and the social story of the people who designed, built, lived in, and maintained these buildings.”*

Through these historical palaces we can see a world not only occupied by the inhabitants of these homes but the world of those whose labor, struggle, and ingenuity allowed these palaces to exist in the first place.



Built in 1893, The Breakers, was the summer home of Cornelius Vanderbilt II, located in Newport, Rhode Island.

Matt H. Wade, "The Breakers Newport", Wikipedia, August 2009

http://en.wikipedia.org/wiki/File:The_Breakers_Newport.jpg

"Gilded Age", Wikipedia, April 21, 2013

http://en.wikipedia.org/wiki/Gilded_Age

"Newport Mansions", Preservation Society of Newport County, 2013

<http://www.newportmansions.org>

Sue Katz, "Newport Mansions: Squinting at the Gilded Age", Open Media Boston, August 24, 2011

<http://www.openmediaboston.org/node/1956>

BIOGRAPHIES

BY JUSTIN COTHRAN

HENRY CLAY FRICK

H.C. Frick was a master of numerous industrial enterprises in the late nineteenth century which catapulted him to both wealth and infamy and is lesser-known textbook example of a "Robber Barron" of the late 19th Century. (A derogatory term created in the 20th century to describe extremely rich and powerful American industrialists of the late 19th Century) Born in Pennsylvania in 1849, Frick was a college drop-out who developed coke from coal in an ordinary beehive oven at the age of 21. Thus was born the Frick Coke Company. (Turning volatile coal into carbon packed coke)

Frick targeted the steel industry to market his product which led him directly to Andrew Carnegie in 1881. Frick became the director for US Steel under Carnegie, thus forging a direct link between the two companies. Frick expanded his colossal wealth by personally funding new trunk lines for both the Pennsylvania and Reading Railroad companies. (Frick controlled more than 80% of the coal market after 1880 in the Mid-Atlantic states.)

H.C was notorious for using draconian methods to deter labor unions and break worker's strikes. Wooden fencing topped with barbed wire around factories, arming workers with Winchester rifles, cutting worker wages up to 50%, using state militias and even murder were all used to end labor disputes with force. Such actions led to an assassination attempt after the Homestead Strike of 1892. Frick's willingness to be ruthless in business facilitated a business separation from Carnegie after 1892.

What made him revolutionary?



In his later years Frick followed the "Gospel of Wealth" philosophy laid out by fellow leaders of American industry such as Carnegie. This idea is difficult to quantify, but roughly states that men of means were morally bound by religious teaching to give back to the communities in which they lived. Frick gave away and bequeathed \$117 million (\$2.34 billion in today's money) to various charities and organizations before his death in 1919. Frick's contributions include: Frick Park (150 acres of prime property to the city of Pittsburg), \$2 million endowment to the City of Pittsburg, the Frick Collection and art museum (valued at \$50 million in 1919), endowments for Princeton, Harvard and MIT, and \$20 million for "charitable good works".

Two facts arguably make men such as Frick and Carnegie and the Gospel of Wealth revolutionary. One would be the percentage of total income given back to society (more than 60%). The other would be the sheer impact of the dollars given to charity. (\$20 million dollars in 1919's money was colossal: the average American worker earned \$1.50 per day in 1895!) It is estimated that Frick, Rockefeller and Carnegie combined gave more than \$10 billion in today's money to American society, most of which was directly tied to education or social improvement.



Interesting facts:

Frick and his wife had tickets for the Titanic voyage to New York. The only reason they missed the boat was that Mrs. Frick twisted her ankle at the end of the couple's European vacation.

Frick tackled the young anarchist who entered his office and shot him in the head and shoulders in 1892. He was back at work in only one week.

Andrew Carnegie on his death bed asked to see Frick. Frick's only reply was a hand-written note which replied "Tell him I'll see him in Hell, where we both are going."

Leader of the Anarchist movement in New York (Alex Berkman) was quoted as saying that "God had deported Frick from the county. I'm glad he left before me" upon Frick's death in December, 1919.

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Undated Photo, Amherst University Library, *Henry Frick, The Mansions of 5th Ave, New York City*

Undated Photo, The Frick Collection, *Eagle Rock, Eagle Rock Papers, New York City*

THE VANDERBILTS

The Vanderbilts (father Cornelius, and son William Henry) were both examples of American industrial capitalist of the 19th Century popularly known as "Robber Barons". (A derogatory term created in the 20th century to describe extremely rich and powerful American industrialists of the late 19th Century) Cornelius "Commodore" (May 27, 1794 to January 4, 1877) and his elder son William Henry (May 8, 1821 to December 8, 1885) amassed vast fortunes first in the steamship shipping industry, then railroads linking New York to points west. Cornelius was born on Staten Island, New York to working class Dutch immigrants. He turned his father's ferry boat service into a steamship empire, then later invested in and built the New York Central and Hudson Railroad lines (this were the most popular of the 12 lines the family constructed). Cornelius passed 100 million dollars to his son, who in turn grew that investment into 194 million by 1885.

What made them revolutionary?

Two points arguably make the Vanderbilt family a revolutionary American institution. The first would be the unabashedly ostentatious displays of family wealth (which was relatively unseen in America prior to this time). The Breakers is a perfect example. The 65,000 square-foot, 70 room mansion was constructed for a mere 335 million (in today's money) for a vacation home; a building to be used for 2-6 weeks per year. It is worth noting the Breakers was only *one* of 13 palatial homes built for the family to enjoy across the country.

The second argument centers on Williams' daughter, Consuelo, and the family's attempt to build a true American dynasty. Consuelo was forced by her parents to marry Charles, the 9th Duke of Marlborough of England for one obvious reason: a gentry's title. Consuelo's mother testified in court at the divorce decades later that she wanted to take the Vanderbilt money and marry it with "European prestige" to better secure her grandchildren's future in both New York and European society. This attempt to create an actual American aristocracy through arranged marriages set a standard for other "Robber Barons" in the late 19th Century.

Interesting Facts:

Commodore Vanderbilt was the first American to give away one million dollars (he created Vanderbilt University).

Commodore owned 1/9 of the total US currency issued by 1875.

The Duke of Marlborough received 2.5 million (67 million in 2013 dollars) to marry Consuelo Vanderbilt.

Consuelo's Mother, Alva, threatened to kill herself if her then teenage daughter did NOT marry the Duke in 1895.

William Vanderbilt is quoted as saying on his death bed "the care of 200 million is too great a load for any back or brain to bear. It is enough to kill anyone. There is no pleasure in it."



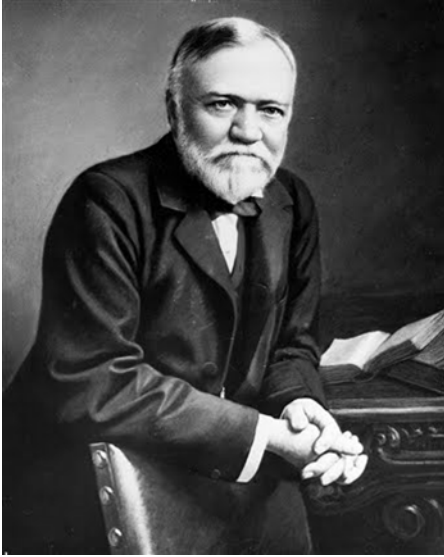
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ANDREW CARNEGIE



Andrew Carnegie (November 25, 1835 to August 11, 1919) was a complex example of a 19th Century American industrialist. Some historians listed him in the “Robber Baron” (a derogatory term created in the 20th century to describe extremely rich and powerful American industrialist of the late 19th Century) category while others argued that his charitable giving excused him from such a rouge title. Carnegie was born poor in Scotland to a cloth weaving family. His parents immigrated to Pennsylvania when he was 12. Carnegie became the poster child for “rags to riches”. Starting out as a telegraph messenger boy, he invested first in bridges and railroads, and then in steel production, Carnegie went on to become one of the wealthiest men of his time (390 million by 1905). He was ruthless in business which is evidence in how he took over independent companies for profit and his relations with workers. Carnegie would use force and lock-outs to end worker strikes at his factories. Many strikes, such as the Homestead Strike of 1892, ended in armed conflict and deaths.

What made him revolutionary?

Two points arguably made Carnegie a revolutionary man. The first point was his inventions of the vertical integration model of business and the Bessemer process. (Vertical integration - A form of microeconomics - a style of management control that allows once independent companies to become part of a supply chain under a single owner. Each one constructs or supplies a different service or products which all come together at the end point for a finished product.) This highly efficient system made Carnegie a very wealthy man and influenced other later business, such as the Ford Motor Company. (Example for Carnegie: He owned the iron ore and coal mines, the coke plants that turned coal into coke, the ships that transported the raw materials as well as the mills that produced finished steel.) The Bessemer process simply used oxygen in special ovens to turn low-quality iron-ore into quality steel at high temperatures at a very low price.

The second argument was his personal view point on philanthropy, the Gospel of Wealth. Carnegie wrote a book in 1889 of the same title in which he laid out his philosophy on giving within one’s own community. He is quoted as saying that “a man who dies wealthy dies in disgrace”. This simple message translated in extraordinary giving. Carnegie donated more than 380 million dollars at his death. That equates to more than 5 BILLION dollars in 2013 dollars AND totals more than 98% of his personal wealth given to charity. (Most of his donations directly supported education or reading programs.) Carnegie truly set the bar for other wealthy Americans to follow in philanthropy in the late 19th Century.

Interesting Facts:

US Steel was the first corporation in world to list capital totaling more than 1 billion dollars.

Carnegie required workers at his US Steel mills to work one 24 hour shift per week to receive full wages.

Carnegie waited until after his mother died to marry because she had always discouraged him from matrimony. He was 50 years old.

Carnegie helped to construct and fill 2500 public libraries across the United States.

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Undated File Photo, Andrew Carnegie, Pittsburg Post Gazette, 2007 Associated Press, Pittsburg, PA

PRIMARY SOURCES: ECONOMIC REVOLUTIONS: THE RICH AND POWERFUL: FAIRBANKS HOUSE/NEWPORT

BY CRAIG LIRA



<http://kcschwartz.weebly.com/611-carnegie-practice-2.html>

A description of 'The Elms' follows:

The house is built of white stone in the style of Louis XIV with its central "pavilion" projecting beyond the alignment of the two wings it belongs to the type of "chateaux" built by the great architect Mansart of Versailles fame, for the nobles of the Louis XVI court. The sober and yet graceful architecture of the building, the perfection of the carving, where any has been used, its thorough conformity, illustrates a quality so rarely found in modern buildings i.e., a rich simplicity. The architect is Mr. Horace Trumbauer of Philadelphia.

The boundary wall on Bellevue avenue, in which stone has been happily combined with open iron grille work, form the necessary foreground to the house and figuratively speaking "frame it" in proper architectural surroundings. Two groups of carved stone are to be placed eventually on the balustrade crowning the top of the house above the center pavillion, and will so give the necessary picturesque-ness to the outline of the roof.

To enter the house you walk up a few steps and pass through magnificent grill rooms [sic!] of glass and wrought iron into a hall of unusual proportion forming a gallery the entire length of the house. The walls are of cream white Caen stone with the color effect obtained by the use of breche violette marble pilasters and columns with gilt bronze capitals and bases. On the wall, opposite the entrance, are framed in gilt mouldings two beautiful ancient oil painted panels representing episodes of the history of Catherine Cornaro, Queen of Cyprus; these are two of a set of paintings bought in Venice by Mr. Berwind, and come from the Cornaro palace; they were painted by "Tiepolo" and his pupils for the glorification of the illustrious family of Doges of that name. In this gallery open all doors leading into the principal rooms. The wide door opposite the main entrance opens into a ball room 50 x 45 feet. This room is decorated in the style of Louis XV., and the richly-carved woodwork is soberly painted in cream and white with no gilding at all except the mirror frames. All the details of the ornamentation on the walls and cornice have been worked out in the feeling of the period in its minutest detail. The window curtains are made of a broche silk executed in Lyons after a piece of old silk selected by Mr. Berwind. The richly carved furniture made of unique models and the marble mantel piece of pavonazzo enriched in gilt bronze complete the scheme of this room.

The Elms, continued (excerpt)

Mr. Berwind...gave many parties during the Newport season. The house-warming was a triumph. Lights of all sizes and shapes were scattered around the grounds. The interior was filled with American beauty roses, with rose trees and rose vines going from floor to ceiling. Two orchestras played in the ballroom and the Newport band played in the park.

The novelty of this party was the pet monkeys which the Berwinds hired to play among the palm trees.

<http://lcweb2.loc.gov/pnp/habshaer/ri/ri0000/ri0049/data/ri0049data.pdf>

The Breakers – excerpt from "Written Historical and Descriptive Data", National Park Service

Date of erection: 1894- July, 1895

Architect: Richard Morris Hunt

Historical events...

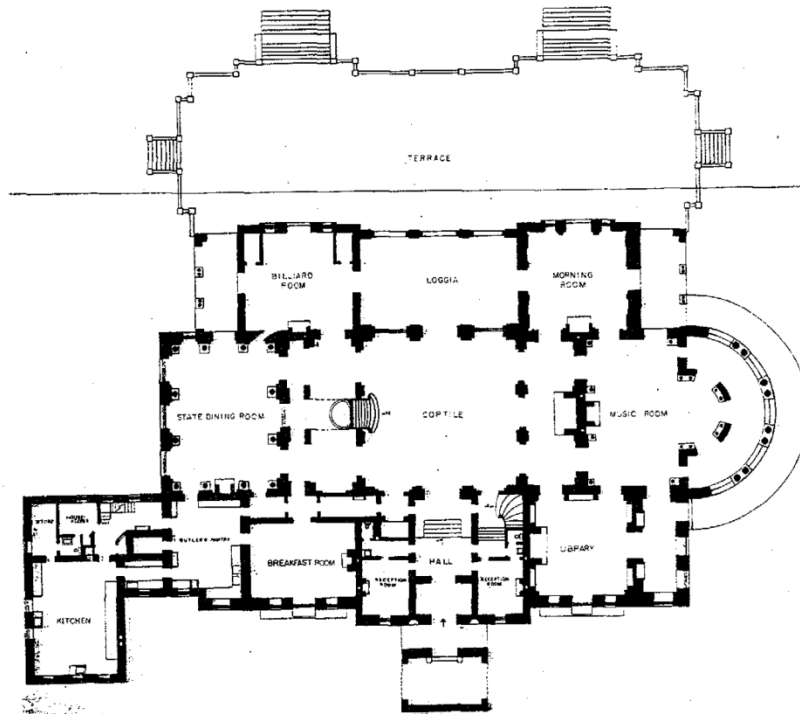
Peabody and Stearns, Architects were engaged to design the original "Breakers".... After purchasing the estate in 1885, Cornelius Vanderbilt made alterations and engaged Peabody and Stearns to design the "cottage" which was erected in 1886.... On 25 November 1892 the house was destroyed by fire. Since the erection of the present building it has symbolized the "Ideal." Life at the "Breakers" was conducted in a

proper and orderly manner. Early in the morning the carriage book was delivered to the house. Mrs. Vanderbilt would indicate the various trips to be made by the family member, the carriage, horses and livery to be employed. The three major functions of the house were the responsibility of the butler housekeeper and chef. Besides the general staff of three people in the kitchen, three people in the pantry, parlour maid, upstairs maid, chamber maid and a laundry staff of three blacks who did not live in, Mr. and Mrs. Vanderbilt had a personal valet and a ladies maid respectively. There was a workshop in the basement for the houseman who tended the fireplaces, polished the brass and made necessary repairs. The grounds were maintained by the gardener and his staff.

"THE BREAKERS"
(Cornelius Vanderbilt House)
HABS No. RI-339 (Page 10)

APPENDIX

Plan drawn by Warren Oakley. From Downing, Antoinette F. and Vincent J. Scully, Jr. The Architectural Heritage of Newport, Rhode Island. Cambridge: Harvard University Press, 1952.



<http://lcweb2.loc.gov/pnp/habshaer/ri/ri0000/ri0039/data/ri0039data.pdf>



This cartoon from the satirical magazine Puck illustrates how the flood came to symbolize outrage at the great trusts and giant corporations that had formed in the post-Civil War period. Robber barons are shown enjoying themselves at the "high tariff dam," which is about to break on American industries below.

From Johnstown Flood Museum

<http://www.jaha.org/FloodMuseum/clubanddam.html>

Jan 31/89

5 West Fifty-First Street,
New York

My Dear Mr. Hitchcock

Yours rec'd — We must begin at once if Hall is to be ready for next winter.

Please let it be understood between us that if upon my return from the South say February 15th you have not succeeded that we consider the idea given up. We have property in view & quite ready to go on & build the Hall Capital all ready—although we will wait on you until Feby 15th

If we build it will be much farther up town—not below 56th. Would not build upon Madison Square if we have to invest beyond the last 50,000 ft I agreed to take [illegible]. Perhaps if your people leased us ground & agreed that our investment for Hall should bear [crossed out: up to illegible] interest upon cost and first net receipts, before ground rent was payable We might consider it—in that case you would have to clear a part from Mortgage & lease to us: but [illegible] increase your investment. Yours

Andrew Carnegie

We will organize Feby 15th unless we hear from you. AC

DISCUSSION QUESTIONS

Read the document introduction and transcript and apply your knowledge of American history in order to answer the questions that follow.

1. How did Carnegie's plans illustrate the interests of the wealthy during the Gilded Age?
2. Carnegie's fortunes endowed libraries nationwide as well as other cultural institutions. How can we explain his willingness to support such philanthropy?
3. To what extent should we admire Carnegie as a benevolent industrialist or consider his contributions "conscience" money?

<https://www.gilderlehrman.org/history-by-era/gilded-age/resources/building-carnegie-hall-1889>

In 1898 the American industrialist John D. Rockefeller declared that "the day of individual competition in the [oil business]...is past and gone." Rockefeller himself had done as much as anyone to end it. His corporation, Standard Oil of Ohio, was refining almost 84% of the nation's oil during the last decade of the 19th century. Other businesses were tending toward monopoly, as well. In 1870 more than 800 iron and steel companies had been in business but by 1900 there were fewer than 70. The individuals who built these vast fortunes have been labeled "robber barons" by some and "captains of industry" by others. Mark Twain named the era the "Gilded Age", a period when the vulgar display of the new rich masked the economic dog-eat-dog struggle that had produced the wealth. One business practice that was particularly controversial was the granting of rebates by the railroads to Standard Oil. Railroads gave large customers discounts in the form of secret rebates. This put the small shippers at a great disadvantage: but in an age of monopoly, this is what industrialists desired. In these readings, Rockefeller gives his version of the rebate system and oil man George Rice, a competitor that had been put out of business by Standard Oil, denounced monopolistic practices.

Of all the subjects which seem to have attracted the attention of the public to the affairs of the Standard Oil Company, the matter of rebates from railroads has perhaps been uppermost. The Standard Oil Company of Ohio, of which I am president, did receive rebates from the railroads prior to 1880, but received no advantages for which it did not give full compensation.

The reason for rebates was that such was the railroads' method of business. A public rate was made and collected by the railroad companies, but, so far as my knowledge extends, was seldom retained in full; a portion of it was repaid to the shippers as a rebate.

By this method the real rate of freight which any shipper paid was not known by his competitors nor by other railroad companies, the amount being a matter of bargain with the carrying company. Each shipper made the best bargain that he could, but whether he was doing better than his competitor was only a matter of conjecture. Much depended upon whether the shipper had the advantage of competition of carriers.

The Standard Oil Company of Ohio, being situated at Cleveland, had the advantage of different carrying lines, as well as of water transportation in the summer. Taking advantage of those facilities, it made the best bargains possible for its freights. Other companies sought to do the same.

The Standard gave advantages to the railroads for the purpose of reducing the cost of transportation of freight. It offered freights in large quantity, carloads and trainloads. It furnished loading facilities and discharging facilities at general cost. It provided regular traffic, so that a railroad could conduct its transportation to the best advantage and use its equipment to the full extent of its hauling capacity without waiting for the refiner's convenience. It exempted railroads from liability for fire and carried its own insurance. It provided at its own expense terminal facilities which permitted economies in handling. For these services it obtained contracts for special allowances on freights. But notwithstanding these special allowances, this traffic from the Standard Oil Company was far more profitable to the railroad companies than the smaller and irregular traffic, which might have paid a higher rate.

To understand the situation which affected the giving and taking of rebates, it must be remembered that the railroads were all eager to enlarge their freight traffic. They were competing with the facilities and rates offered by the boats on lake and canal and by the pipe lines. All these means of transporting oil cut into the business of the railroads, and they were desperately anxious to successfully meet this competition....

The profits of the Standard Oil Company did not come from advantages given by railroads. The railroads, rather, were the ones who profited by the traffic of the Standard Oil Company, and whatever advantage it received in its constant efforts to reduce rates of freight was only one of the many elements of lessening cost to the consumer which enabled us to increase our volume of business the world over because we could reduce the selling price.

I well remember a bright man from Boston who had much to say about rebates and drawbacks. He was an old and experienced merchant, and looked after his affairs with a cautious and watchful eye. He feared that some of his competitors were doing better than he in bargaining for rates, and he delivered himself of this conviction: "I am opposed on principle to the whole system of rebates and drawbacks – unless I am in it.

John D. Rockefeller, excerpt from his autobiography

I am a citizen of the United States, born in the state of Vermont. Producer of petroleum for more than thirty years, and a refiner of same for twenty years. But my refinery has been shut down during the past three years, owing to the powerful and all-prevailing machinations of the Standard Oil Trust, in criminal collusion and conspiracy with the railroads to destroy my business of twenty years of patient industry, toil, and money in building up, wholly by and through unlawful freight discriminations.

I have been driven from pillar to post, from one railway line to another, for twenty years, in the absolutely vain endeavor to get equal and just freight rates with the Standard Oil Trust, so as to be able to run my refinery at anything approaching a profit, but which I have been utterly unable to do. I have had to consequently shut down, with my business absolutely ruined and my refinery idle.

This has been a very sad, bitter, and ruinous experience for me to endure, but I have endeavored to the best of my circumstances and ability to combat it the utmost I could for many a long waiting year, expecting relief through the honest and proper execution of our laws, which have as yet, however, never come. But I am still living in hopes, though I may die in despair....

Outside of rebates or freight discriminations, I had no show with the Standard Oil Trust, because of their unlawfully acquired monopoly, by which they could temporarily cut only my customers' prices, and below cost, leaving the balance of the town, nine-tenths, uncut. This they can easily do without any appreciable harm to their general trade, and thus effectually wipe out all competition, as fully set forth, Standard Oil prices generally were so high that I could sell my goods 2 to 3 cents a gallon below their prices and make a nice profit, but these savage attacks and cuts upon my customers' goods...plainly showed...their power for evil, and the uselessness to contend against such odds....

George Rice, excerpt from testimony before the U.S. Industrial Commission, 1899.

(from "Controversial Issues in U.S. History", by Kerry Candaele. ScottForesman, 1992)

NEWPORT MANSIONS

VISUALS

BY LINDA BOCANEGRA



Aerial View of Newport Mansions. Source: <http://airphotona.com>

The mansions cover over 250 years of architectural and social history.



Source NewEnglandMagazine.com

The island located in Rhode Island is famous for the summer homes of the gilded age icons like Carnegie Vanderbilt II.



Locations of all mansions. Source www.nyc-architecture.com

The map displays the various locations of the mansion that makeup this historical landmark.



The Breakers Mansion internal view. Source: <http://www.antiquesjournal.com>

This is most famous of the mansions. It exudes Victorian style and people marvel at the regal ambience of this mansion.



The Breakers Mansion external view. Source www.newport-discovery-guide.com

The exterior of this mansion have strong features of the Beaux-Arts style.



Cornelius Vanderbilt II, original owner of the Breakers. Source <http://en.wikipedia.org>

The prominent leader of Vanderbilt family built an empire through his vicious business deals but ironically was a philanthropist.

MASTERS OF ENTERPRISE

BY NELVA WILLIAMSON

In reflecting on the book Master of Enterprise, one begins to think about who would be considered the current masters of enterprise. The selection of industries and people shows the diversity the today's master of enterprise. The early masters of enterprise were males who worked their way up the ladder to become leaders in their fields. Although Rockefeller and Carnegie are considered "old money", they had to work hard to find their place in the family businesses. Turner and Griffin came from more humble beginnings but found a creative outlet in the media industry to build their fortunes. The old masters great wealth established financial charities, schools, and libraries. Some of the charitable contributions were to cover up/ make up for business deals gone wrong; most were created to support people during times of national financial need.

The modern masters of enterprise show how times have changed, as they are a more diverse group. The focus on the modern masters of industry show us that being a Latina, the son of immigrants, a young person, or an immigrant to the United States does not define what you can achieve. The selection of industries and people shows the diversity the today's master of enterprise. Yes they live lavish lifestyles; huge homes and private planes but the modern masters, just like their predecessors give a large amount of their earnings to support charities.

OLD MASTERS VS. NEW MASTERS

J D Rockefeller was master of oil/energy- the modern master of energy today is T. Boone Pickens.

Andrew Carnegie was master of steel- the modern master of construction today is Linda Alvarado.

J P Morgan was master of finance- the modern master of finance today is Carlos Slim Helu'.

Ted Turner was master of media- the modern master of social media is Mark Zuckerberg.

Merv Griffin was master of television- the modern master of television is Mark Burnett.

BIOGRAPHIES OF NEW MASTERS

T. Boone Pickens

T. Boone Pickens at age 84 is a strong advocate to change how we acquire energy. He has spent the last 35 years petitioning presidents and Congress to find alternative energy solutions. Pickens started his career as a geologist. Pickens naturally saw potential in the oil and gas industry. He started Mesa Oil, which is located in the Texas Panhandle. He was never satisfied with the status quo in business. Pickens has pushed for changes in US energy consumption. Taking on the power of OPEC nations, he has pushed for more consumer use of natural gas. Today Pickens' focus is on creating useable wind energy for everyday consumers. His

vast land holdings have become one of the largest wind farms in the United States. With the influence of Pickens and his push for wind energy America can become energy self-sufficient.

Source: <http://www.boonepickens.com>

Linda Alvarado

Linda Alvarado is the first Hispanic woman to head an international construction company. She started her career in construction by working her way through college with a landscaping company. There she learned the construction trade by building fences and garden arbors. She worked at a variety of jobs in the construction industry before founding Alvarado Construction in 1976. She made a name for herself by building sidewalks and bus stands for cities through grants that were given to small businesses owned by women. As her company grew, Ms. Alvarado gained a reputation for low bids and excellent results. Her work ethic helped her company grow as she built huge projects such as hotels and convention centers. In the construction business for the past 35 years, she is the first woman to head a multi million-dollar commercial development construction company. Not afraid to diversify Alvarado was the first woman to buy a Major League Baseball franchise; the Colorado Rockies. She also the current president of YUM! Brands restaurants, which include Taco Bell, Pizza Hut, KFC and Wing Street.

Source: <http://www.forbes.com> and <http://www.alvaradoconstuction.com>

Carlos Slim Helu'

Carlos Slim Helu' is the Mexican born son of Lebanese immigrants. His family moved to Mexico to escape wars in the Ottoman Empire in the early 1900's. Carlos Slim a business magnate and investor, is ranked as the richest man in the world by Forbes magazine. Helu' started his business ventures through prepaid cellular phones and phone cards. These served a need to spread communication network throughout rural Mexico. He used the money he made in the prepaid business to create TELMEX, a world class technological platform. He has invested millions into Mexico's telecommunications infrastructure. Helu' was selected to be the first chairman of the Latin American Committee of the Board of Directors of the New York Stock Exchange. Helu' is currently working on micro financial projects to help the poorest residents of Mexico. Through these financial projects Helu' is bringing the possibility of financial freedom to many Mexican residents who before these loans were destined to a life of extreme poverty.

Source: <http://www.carlosslim.com>

Mark Zuckerberg

Mark Zuckerberg showed a tremendous talent for computers at a very early age. He created his first computer program at the age of twelve. His father who is a dentist used the program named "Zucknet" to help run his business. In fact Zucknet was used by the entire to communicate via computer. Zuckerberg a graduate of the exclusive Phillips Exeter School in Exeter, New Hampshire, continued his Ivy League education at Harvard. While at Harvard he started the Harvard Connection as a way for students to date within the Harvard University system. As news of this site spread, other Ivy League school wanted this computer system to communicate and socialize with other campuses. By his sophomore year Zuckerberg decided to drop out of Harvard to devote his attention full time to what became known as Facebook. Zuckerberg moved to Palo Alto, California looking for investors for his company. The first investor Accel Partners invested \$12.7 million in his business plan to expand what began as Harvard Connection into a national network to help young adults socialize using the computer. The film "Social Network" is a blend of reality and fiction chronicling his company's rise in changing the way people stay in touch with each other. Not only has the way we communicate changed because of Facebook so has our way of referring to communication. "Facebooking" has become a way of life for many people to share their lives with friends and family.

Source: <http://www.biography.com>, <http://www.forbes.com>, and <http://www.facebook.com>

Mark Burnett

Mark Burnett is a British born TV producer who has changed what we watch on television. On any given day there are more "reality" themed television shows than traditional scripted shows. "Survivor", his first U.S. reality show is now in its 26th season. His other signature shows include "The Voice", "Celebrity Apprentice", "Shark Tank", and "The Bachelor". In March 2013 Burnett aired his newest venture "The Bible" on the History Channel Network. Partnered with his wife Roma Downey of "Touched by an Angel" fame and endorsed by mega church pastors Joel Osteen and T.D. Jakes, "The Bible" has pulled the majority of market viewership on each Sunday it has aired. Barnett and Downey also own the international rights to "The Bible" and will make millions as the ten part series is sold to other countries.

Source: <http://www.forbes.com> and <http://www.history.com>

CONCLUSION

Each of these new entrepreneurs is at the top of their respective fields. However they still strive to add to their portfolio of business and achievement. Maybe it is the desire to achieve more or just the desire to take on personal challenges that keep these entrepreneurs on the cutting edge of business. Collectively they have not been afraid to diversify and move into a completely different field. Another interesting fact is like their counterparts of the early 1900' s the Astors, Vanderbilts, and Rockefellers, they all give back a large portion of their income to a variety of charitable causes. Mark Zuckerberg is a member of the elite "Charity Group" whose members have pledged to give at least half of their fortunes to charitable causes including their own foundations that support education and young people.

ECONOMIC REVOLUTIONS: THE RICH AND POWERFUL: FAIRBANKS HOUSE/NEWPORT

BY DANIEL SANTOS

WORKS CITED

American Experience: The Richest Man in the World. PBS: American Experience, 31 Dec. 2009. Web. 14 Mar. 2013.

<<http://www.pbs.org/wgbh/amex/carnegie/index.html>>.

This website examines the life and legacy of Andrew Carnegie through multi-media such as interactive timelines, primary images, and teacher guides that can supplement lesson plans on the Gilded Age's entrepreneurs.

American Experience: The Rockefellers. PBS: American Experience, 31 Dec. 2010. Web. 14 Mar. 2013.

<<http://www.pbs.org/wgbh/americanexperience/features/introduction/rockefellers-introduction/>>.

This website explores in detail the impact of John D. Rockefeller and his family on industry and American values through videos, primary documents, and timelines. A critical perspective by Nobel laureate and Princeton economist Paul Krugman is spotlighted in the resources page.

The Battle of Homestead. Battle of Homestead Foundation, 01 Jan. 2013. Web. 15 Mar. 2013.

<<http://www.battleofhomesteadfoundation.org/index.php>>.

This site describes the Battle of Homestead from labor's perspective and is a good resource for teachers and students who are interested in a different perspective on relations between Carnegie Steel and labor unions.

Carnegie, Andrew. "'How to Succeed in Life'" *Carnegie Library of Pittsburgh*. Carnegie Library of Pittsburgh, 1 Jan. 2013. Web. 15 Mar. 2013. <http://www.clpgh.org/exhibit/neighborhoods/oakland/oak_n751.html>.

This is a primary document by Andrew Carnegie that outlines in his view the necessary steps to success in business. This document can be juxtaposed with labor's critiques of the self-made man (see citation below) or with Mark Twain's criticism of "robber barons".

The Gilded Age. Gilded Lehrman Institute of American History, 01 Jan. 2013. Web. 14 Mar. 2013.

<<http://www.gilderlehrman.org/history-by-era/rise-industrial-america-1877-1900/gilded-age>>.

This is an excellent resource with multiple primary documents, essays by historians, timelines, and teacher resources and exemplar lessons. For visual learners, there are links to anti-corporate political cartoons along with interactive features to help learners understand how the captains of industry were viewed by different groups.

"A Labor Newspaper Derides the Myth of the Self-Made Man." *History Matters*. George Mason University, 27 Feb. 2013. Web. 15 Mar. 2013. <<http://historymatters.gmu.edu/d/5006/>>.

This is a primary text that questions the idea of the self-made man during the Gilded Age. It can be juxtaposed with Andrew Carnegie's advice on how to succeed in business (see citation above).

The Men Who Built America. The History Channel, 31 Oct. 2012. Web. 15 Mar. 2013. <<http://www.history.com/shows/men-who-built-america>>.

The short video clips from this site can be used by teachers as a starter to a lesson or to contrast with primary documents of the time. Teachers with English Language Learners can pair some of the clips with excerpts of primary text.

Newport Mansions. The Preservation Society of Newport County, 01 Jan. 2013. Web. 14 Mar. 2013.

<<http://www.newportmansions.org/learn/teacher-resources>>.

In addition to the gallery of images of Newport Mansions such as the Breakers, the site's Teacher resource subpage has a free 54-page lesson booklet that can be downloaded in which it explains the meaning of the symbols and carvings of Vanderbilt's summer "cottage" plus the history behind the architect's decisions.

SOCIAL REVOLUTIONS

SOCIAL REVOLUTIONS IN BOSTON FROM THE 1960'S TO THE 1980'S

BY LYNN ZALASAK

From Boston's beginnings social revolution has been a reoccurring theme. A revolutionary vision of religion caused its settlement in the 1630's. The revolutionary need for self-government, protection of one's liberties, and free thought in the 1700's led to rebellion. The awakening of transcendental thought, civil disobedience, and freedom for all thus laying the seeds for the future in the 1800 's. And finally, the touch of the Civil Rights movement and the Vietnam War of the 1960's, Women's Lib in the 1970's, the beginning of the Gay Rights movement in the 1980's all brought to the forefront the pain of busing, desegregation, and protest throughout this time and into the 1980's.

The Social Revolution of the second half of the twentieth century was reminiscent of what was happening in the rest of the country. It was a time of conflicting views and social unrest. Boston was the home of President John F. Kennedy and his brother, Robert F. Kennedy who were known for their support of the Civil Rights Movement. It was also the home of James Joseph Reeb, a Boston Minister who was killed in Selma, Alabama and whose death helped lead to the successful march across the Edmund Pettus Bridge. Protests against actions in the south were prevalent in Boston in support of Martin Luther King and the movement in general. When Dr. King was assassinated broke out in Boston. As it happened, James Brown was in town giving a concert. When the violence became known to him, he used his music to end the riots in Boston.

Outrage against the Vietnam War was breaking out across the country in the mid-1960's. Boston, like the rest of the country was beginning to see its own share of protests. One unique form of protest that spread across the country began in Boston was the burning draft cards. It began in 1964 with a few students burning their cards at a rally. Then, on March 31, 1966 David P. O'Brian and others burnt their cards on the steps of the South Boston Courthouse. He and two others were arrested and his case, *United States v. O'Brian* made it all the way to the US Supreme Court which stated that draft card burning was not free speech and was illegal. That did not end the burning of draft cards. Another famous burning took place in the chancel of the Unitarian Arlington Church, the same church that Reeb was from. Other protests against the war took place on the campuses of many colleges throughout the area including Harvard and MIT.

One aspect of the Women's Lib movement that is generally not focused on is the area of women's health. Boston became the first place where women demanded to know about how to take care of their health and their bodies in general. As a result of their persistence and refusal to be ignored, the first library was established at Ratcliff College for all women to use. Books such as *"Our Bodies Ourselves,"* were published and became amongst the first to help women understand their bodies and issues that only women have. Another first was the Columbia Point Health Center was started by Jack Geiger and Count D. Gibon in Dorchester. It focused on care for pregnant women and children but also provided healthcare and every area for all who came.

Another Social Revolution that is still going on which was spread to Boston over forty years ago was Gay Rights. The organization "Dignity Boston," began as a result of the fight for gay and lesbian equality. Places outside Boston like Provincetown on Cape Cod became a mecca for gays and lesbians and gay rights. One very prominent Bostonian to "come out" and let all know of his gay status is former Representative Barney Frank. He was the first openly gay member of the US Congress. During his time he fought for the equality of all and not just gays and lesbians.

In the 1960's a project which had been proposed in 1948 and finalized in the 50's was started that changed the face and to some extent the culture of Boston forever. Part of the old Boston Post Road, established by Benjamin Franklin when he served as the first Post Master General of the United States, was turned into Interstate 93 and State Highway 3 otherwise known as The Southeastern Expressway. The project was built as an elevated highway that cut through Boston creating an interstate that ended in upstate Vermont. Although this route greatly minimized travel time in New England and made travel much easier, it was built through the less valuable parts of Boston and effectively separated whole communities and racial groups in Boston. About forty years later, after traffic concerns had outgrown the highway system a new plan was devised to rebuild the highway system and place it underground. This became known as, "The Big Dig." This was and is to this time the largest project of its kind. The existing highway roads were demolished and rebuilt underground. The above ground section that had once been hundreds of businesses and homes has been transformed into park land for all to enjoy. Only time will tell if it will reunite old communities and families.



Through all the tumultuous times, probably the most memorable and negative was forced busing starting in 1975. Boston, the home of abolition, JFK and RFK, was also the home of some of the most violent and negative reactions to court mandated busing. When Judge Arthur Garrity ruled that Boston must desegregate and bus students from Roxbury into South Boston and Dorchester into Back Bay the areas erupted. Busses were turned back. Busses and cars were turned over. Students, teachers, and parents were the targets of rocks and bricks. People on both sides were beaten and threatened. The worst of the violence took place in "Southie." South Boston became a center of open violence and discrimination. To this day negative feelings are still found in the area and discrimination still exists.

NOTES ON SOCIAL REVOLUTIONS IN BOSTON

James Joseph Reeb, Boston Minister, killed at Edmund Pettus Bridge in Selma, Ala. Went from

Boston to Selma to join MLK and marched 3/9/65 attacked by 3 white men with clubs and died. Eulogy given by MLK. His death sparked federal ordering of crossing bridge and Voting Rights Act signed shortly thereafter. Three men were arrested, tried, and acquitted. FBI reopened case in 2010 and a year later closed it because nothing could be proved.

http://www.boston.com/lifestyle/articles/2011/07/17/fbi_reopens_civil_rights_era_cold_case_painful_past/ Letter From Selma

James Brown "Saves Boston" from Riots with Televised Concert

Date: April 5, 1968

The spring of 1968 was darkened by the assassination of Martin Luther King, Jr., and the subsequent rioting that took place in cities across the country. Boston, Massachusetts, wasn't spared, and on the night the news broke, kids took to the streets in Roxbury, Dorchester and the South End to express their rage. James Brown was scheduled to perform there the next day, and the city decided to broadcast the show on local TV to keep folks in their homes and off the block. During the concert, attendees ran on stage and the police began to swarm, but Brown halted them and addressed the kids directly. "Now I asked the police to step back, because I think I can get some respect from my own people." The crowd obliged, and the concert went on without incident. The next day, he walked through the hoods of the Bean and personally asked the people not to riot, promising, "there's another way."



The 25 Most Important Civil Rights Moments in Music History

<http://www.complex.com/music/2013/02/the-25-most-important-civil-rights-moments-in-music-history/james-brown>

40 Years Later, Boston Looks Back On Busing Crisis

By [Delores Handy](#) March 30, 2012

[Listen to this story](#)

<http://www.wbur.org/2012/03/30/boston-busing-crisis>

building of I-93

<http://www.bostonroads.com/roads/northern/>

<http://www.constructionequipmentguide.com/specials/historical/bigdig.asp> Triumph, Tragedy Mark Boston's Big Dig Project

<http://www.bostonroads.com/history/1948-plan/> - history of the artery planning

http://www.boston.com/bostonglobe/ideas/graphics/10_17_10_postroad/ How the Post Road wrote New England's history

Celtics, Bruins, Sox – '67 good stuff

<http://www.radcliffe.harvard.edu/schlesinger-library/collection/boston-women%e2%80%99s-health-book-collective-records>

women's health book collective

<http://www.biography.com/people/barney-frank-20878097> Barney Frank Biography

<http://www.dignityboston.org/history.htm> Dignity Boston

http://www.boston.com/lifestyle/articles/2010/04/13/two_of_the_citys_best_known_gay_organizations_celebrate_milestones/

Looking Back

<http://museumca.org/picturethis/timeline/unforgettable-change-1960s/vietnam-protest/info> Unforgettable Change: 1960s: Protest Marches Grow Into The Antiwar Movement – Draft card burning protests begin in Boston in 1964

<http://www.ascboston.org/about/history-minns.html> History Minns Lecture: Arlington Street Church –location of burning of draft cards that lead to supreme court decision banning it also church of Reeb

http://en.wikipedia.org/wiki/Draft-card_burning (I know its Wikipedia, don't kill me but it's the only place I could find the whole history in one article!!!) burning draft cards

<http://www.dorchesteratheneum.org/page.php?id=754> Columbia Point Health Center – Jack Geiger and Count D. Gibson – first free health clinic

CONNECTING LOWELL, MA. AND THE INDUSTRIAL REVOLUTION TO TODAY

BY RANDALL BOROW

Lowell, MA. is currently the 4th largest city in the state, with a 2010 population of approximately 106,000 people. Once considered the cradle of the Industrial Revolution for its prominence as a hub of textile manufacturing, the city has become a shadow of itself, something that has become more commonplace throughout the country's older industrial areas. Where the traditional Industrial Revolution saw the shift from America's agrarian roots to a more urbanized, factory-based economy, today's Industrial Revolution can more appropriately be described as a technological one.

First, we take a look at Lowell and its history as the cradle of the Industrial Revolution.

Situated along the Merrimack River, Lowell, Massachusetts exemplified America's slow transformation from a nation of farmers to a nation of city dwellers who increasingly worked in large factories. New inventions and new innovations allowed for larger quantities of goods to be manufactured more quickly and inexpensively. This was especially evident in Lowell, home to America's largest textile factories. Thousands of men and women flocked to Lowell to find jobs in the booming textile industry. Among the textile mills were the Boott Cotton Mills. As explained in the National Parks Service's Lowell National Historical Park history, the Boott Cotton Mills that were built from the 1830s to the early 1900s reflected the early use of waterpower, steam power, and finally electric power.

Wealthy Boston investors provided the financial capital to build factories and buildings, along with a series of canals to bring to the factories the water needed to power the machines. Rows of boarding houses and other living areas sprang up around the factories and mills as Lowell's population increased, and an influx of immigrants of varied religious and ethnic backgrounds soon flocked to the city, which in 1850 was the state's second largest. The city's mills employed over 10,000 people, making it a significant employer not just in Massachusetts but in the northeast as well. But that was then; this is now. Where is the Lowell, Massachusetts of today?

Today, the over a dozen textile mills and numerous factories that dotted the landscape of Lowell are long gone. The thousands of people who worked in the mills have long since vanished, having given way to a new world where industrialization means not factories, assembly lines, hordes of workers, long hours, but technological innovations where groups of people are replaced by a very few due to advanced technology that has enabled the same work to be done by fewer people, oftentimes more quickly and

efficiently, and consequently at lower costs. Indeed, in some situations, people are replaced entirely by machines: computers and even robots that are doing what people have been doing. In addition, American business has seen growth in service related fields like health care, which has experienced a huge boon in the last 13 years.

CBS's *60 Minutes* on January 13, 2013 broadcast a segment entitled "March of the Machines". As *60 Minutes* correspondent Steve Kroft explained:

"One of the hallmarks of the 21st century is that we are all having more and more interactions with machines and fewer with human beings. If you've lost your white collar job to downsizing, or to a worker in India or China you're most likely a victim of what economists have called technological unemployment. There is a lot of it going around with more to come.

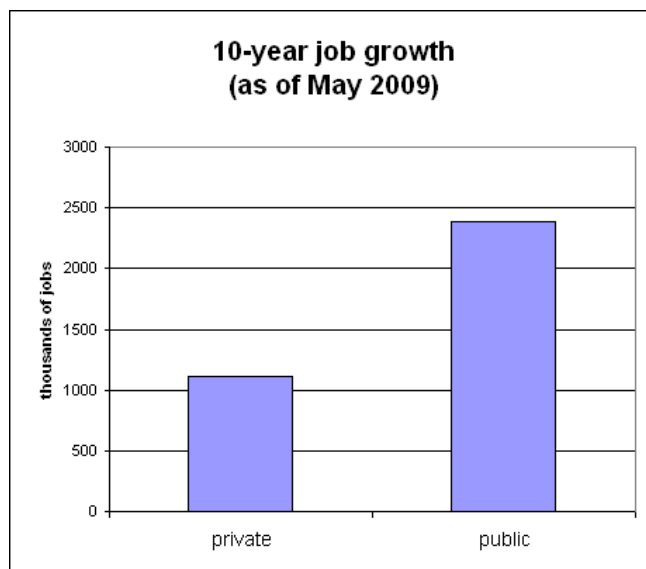
At the vanguard of this new wave of automation is the field of robotics. Everyone has a different idea of what a robot is and what they look like but the broad universal definition is a machine that can perform the job of a human. They can be mobile or stationary, hardware or software, and they are marching out of the realm of science fiction and into the mainstream.

The age of robots has been anticipated since the beginning of the last century. Fritz Lang fantasized about it in his 1927 film "Metropolis." In the 1940s and 50s, robots were often portrayed as household help.

And by the time "Star Wars" trilogy arrived, robots with their computerized brains and nerve systems had been fully integrated into our imagination. Now they're finally here, but instead of serving us, we found that they are competing for our jobs. And according to MIT professors, Erik Brynjolfsson and Andrew McAfee, one of the reasons for the jobless recovery. "

So where is the Lowell of 2013, though, if the days of factories, mills, assembly lines of people, are, for the most part, extinct? The Lowell of the 1800s can be found in places like the west and southwest, where the headquarters of many of today's technology companies are headquartered. Whether it's Google in Silicon Valley or Microsoft in Washington State, America's job growth has been minimal the last several years, but the country's technology and energy revolutions have come in areas based in the west and west and south. In addition to the boon in technology, the nation has seen a substantial growth in the following fields: health care, government, and education. For such industries, factories, mills, steam power, and so forth are not needed.

Let's take a look at the following information provided by *Bloomberg Businessweek*...



Over the past 10 years, the private sector has generated roughly 1.1 million additional jobs, or about 100K per year. The public sector created about 2.4 million jobs.

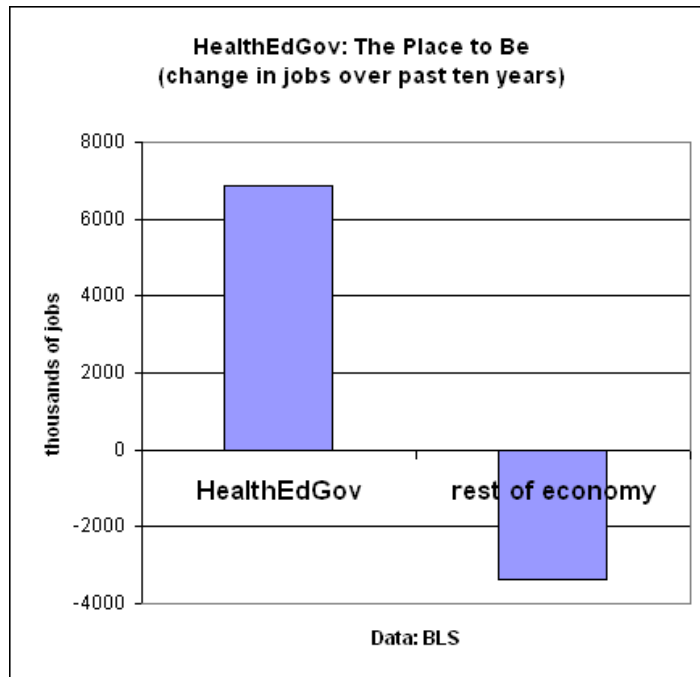
But even that gives the private sector too much credit. Remember that the private sector includes health care, social assistance, and education, all areas which receive a lot of government support. Take a look at this table:

10-year Job Growth: HealthEdGov Sector Dominates

Industry	Change, May 1999-2009 (thousands of jobs)*
Private healthcare	2898
Food and drinking places	1567
Gov educ	1390
Professional and business services	885
Gov except health and ed	843
Social assistance	796
Private education	772
Arts, entertainment, and recreation	188
Gov health	148
Mining	133
Financial activities	130
Utilities	-40
Transportation and warehousing	-43
Retail	-91
Accomodations	-119
Wholesale	-166
Construction	-238
Information	-525
Manufacturing	-5372

I've highlighted in bold the areas of jobs/employment that have seen a decrease in growth. Note the largest areas of contraction are the areas in which Lowell, MA. during the Industrial Revolution excelled. Where is the Lowell of today? Geographically, it is located in various areas of the country where technology, health care, and government jobs are more numerous, but with the Industrial Revolution of today being more of a service sector than manufacturing sector, the Lowell of today is not limited to one or even a few major cities; rather, it sees its growth in the areas of the country where the aforementioned industries flourish.

As reported by Michael Mandel of *Bloomberg Businessweek*, most of the industries which had positive job growth over the past ten years were in what he calls the "HealthEdGov" sector. In fact, financial job growth was nearly nonexistent once we take out the health insurers. He illustrates this with the following chart:



Without a decade of growing government support from rising health and education spending and soaring budget deficits, the labor market would have been flat on its back.

So if we are to answer questions like “Where is the Lowell of today?” or “Where is the current Industrial Revolution?”, it would seem evident that according to reports from the labor market, CBS’s *60 Minutes*, and even the 2010 Census demographic information, the Lowell of today and the current Industrial Revolution aren’t so much *where* but *what*, and the what is health care, education, and government, coupled with advanced technology. Indeed, even the energy industry has seen a metamorphosis to newer technology designed to harness new forms of energy and even new ways to harness older energy like oil (shale oil, natural gas, etc.).

Perhaps the biggest question we have to answer is how do we as Americans turn weak job growth into strong job growth? Specifically, what do we do with a generation of Americans who were raised on the industries of the old when it’s the industries of the new that require workers?

SOME SOURCES

Building America’s Industrial Revolution: The Boott Cotton Mills of Lowell, Massachusetts

<http://www.nps.gov/nr/twhp/wwwlps/lessons/21boott/21boott.htm>

Mill Life in Lowell: 1820-1880

<http://library.uml.edu/clh/mo.htm>

For current demographic and census information

http://en.wikipedia.org/wiki/Lowell,_Massachusetts

<http://www.city-data.com/city/Lowell-Massachusetts.html>

Are robots hurting job growth?

http://www.cbsnews.com/8301-18560_162-57563618/are-robots-hurting-job-growth/

A Lost Decade for Jobs

http://www.businessweek.com/the_thread/economicsunbound/archives/2009/06/a_lost_decade_f.html

POPULAR CULTURE / VIETNAM

BY SHEVONNE HEMPHILL

Art, poetry and Music is a way to express emotion of current or past situations. Art in a gallery or home is the canvas for that environment. Poetry is the avenue of what people really want to say in a poetic form. Music sets the tone from jingles in commercials to hold music when calling a bill collector. From the intro of movie to the climax. It brings those tears to the father and daughter dance at an expensive wedding. In these findings we go beyond the surface of good beats and great literature. We will discuss the climax of the 1960' and 1970's which is Vietnam War, age of rebellion and integration through the arts.

HERE ARE A LIST OF SOME SITES, ARTICLES AND ARCHIVES THAT ALLOW US TO DELVE INTO THE ARTS OF THE 60S AND 70S

<http://vietnamsongbook.org/home.htm>

This site states "Music and lyrics have always played a role in reflecting and influencing culture and society. Throughout much of the 20th Century political and social movements were documented and defined by song." It also sites different musical artists that influenced movement during the Vietnam war. It is a collection of songs that influenced the society of the 60s during a trying time in the country.

<http://classicrock.about.com/od/toppicklists/tp/Anti-War-Protest-Songs-Of-The-60s-And-70s.htm>

This sites states, "Many of these songs were banned from mainstream radio stations, but found the perfect audience on the the so-called "underground" or "alternative" FM stations that played the albums that became what we know today as classic rock."

Not only does this website references the songs and the artist, but gives you a short summary on the purpose of the writings. This website gives great segments of the songs written by leading musicians such as the following:

"Give Peace a Chance" - John Lennon –

"Lyndon Johnson Told the Nation" - Tom Paxton

"War" - Edwinn Starr

"Draft Resister" / "Monster" - Steppenwolf

"Handsome Johnny" - Richie Havens]

Most people in this young generation only know these songs from movies and think they were soundtracks made for a movie. What they sometime fail to realize is that these lyrics came from dark places and real emotions.

<http://www.warpoetry.co.uk/vietnam.htm>

PROFANITY

When hungry bullets
Chew into soft airplane bodies
Sending dials and gauges
Spinning in whirling circles...

When the little red warning lights
Scream in alarm, "blink-red", "blink-red", "blink-red"!
It is then you discover
The beauty of profanity!
And the need to know all the words!
But in no particular order.

By Curt Bennett

Copyright Curt Bennett © 2003

This is one of many poems on this website that allow us to leap into the past and allow us to experience poetic thought of a war scene. This website gives a list of short poems that speak about and against the Vietnam war. It is not very detailed about the purpose of the writings. This website serves more as an archive for writers during this time.

<http://elcoushistory.tripod.com/society1960.html>

This website states: The music of the sixties consisted of two movements—folk and rock-and-roll. Music always coincided with political moods. Folk music was the first movement, which the songs were about political idealism. With musicians such as Judy Collins, Joan Baez, Pete Seeger, and Bob Dylan, folk music reached its peak between 1963 and 1965. In 1965, rock-and-roll took America by storm, especially the “British invasion.”

<http://www.elvis-history-blog.com/civil-rights.html>

Speaking of rock and roll we can't leave out Mississippi's own ELVIS!!!

This website of course brings up the issue of race and Elvis Presley. The “KING OF ROCK AND ROLL”. This website tells a quick story of Elvis' part in the civil rights movement during the 50's-60s.

<http://www.bpl.org/research/special/collections.html>

This website is directly to the Boston Public Library Catalog. This website gives you access to search the archives for any topic of segregation, Vietnam war etc.

When doing research about a specific place or location it is important to tap into the public archives ie library or e files.

<http://www.boston.com/ae/music/packages/topbostonacts>

There is a story behind the makeup, long hair, and screaming... and that is just the rock and roll men. This website is catered to the researcher who is specifically looking for national artists of the 1960's and 1970's who were born in Boston. It categorizes these artists as being the best of their time. It gives you great visuals and stories behind the artists who changed the rhythm of music. (Look under A&E, then search topic)

"All Souls: A Family Story From Southie, by Michael Patrick MacDonald (2000)

This book is about a young boy growing up in the changing south side of Boston. It illuminates a real story without fame. This book is full of different connections to the outside world of the violent, evolving Boston of the 1960s-1970s.

Susan Olzak, Elizabeth H. McEneaney, Suzanne Shanahan. Poverty, Segregation, and Race Riots: 1960 to 1993; American Sociological Review: Volume 61, Issue 4 . ©1996

Beyond the physical war that was happening in East Asia there was a political and social war that was going on in the states. This article is a great primary source for the emotions, action and reaction to the societal events occurring in the time of integration.

http://www.oldielyrics.com/lyrics/edwin_starr/war.html

This website gives you full access to lyrics of the old good songs. I found a familiar and very relevant song by Edwin Starr. The title is WAR.

War, huh, yeah
What is it good for
Absolutely nothing
Uh-huh
War, huh, yeah
What is it good for
Absolutely nothing
Say it again, y'all

Though not all agreed with this song it was a song that still rings even in present day pop culture. Great lyrics to let you know the emotions of many in the US during this time.

Bill DeMain From Performing Songwriter Issue 94, June 2006

This article gives the history of how Marvin Gaye was given the song What's going on? A song that magnified his individual feelings about life, yet was perfect to the national issues of war, racism, political activities etc.

PEOPLE AND SOCIAL REVOLUTIONS

BY SARAH LOEB

Betty Friedan and the Smith College Class of 1947



Fifteen years after graduating from Smith College, prestigious women's college in Northampton, MA, Betty Friedan, appeared to be living the American Dream, or at least the middle class female version of it. She was married, had three children, and lived in a restored Victorian house, and passed as a stay-at-home housewife; then she volunteered to do the class survey for her college reunion. A talented free-lance writer already published in national magazines, Friedan surprised her mostly upper middle class white classmates with the length and intimacy of her probing questions, but her classmates answered in kind. The majority of them, too, were living the female version of the American Dream: they were married to successful men who were providing their children and homemaker wives with comfortable suburban homes with the latest appliances, but were miserable! They were miserable wasting their lives on never-ending, meaningless household chores, dutifully waiting on others, duped by the male edited press into believing this was their natural destiny. Many of her well-educated classmates were filled with desperation, asking, "Is this all?" Her Smith survey, augmented with a wealth of statistics, became the basis of Friedan's 1963 *The Feminine Mystique*, which denounced the

traditional confining role of American (middle class) women as "burying millions of American women alive" . . . "in comfortable concentration camps." She called for outside employment for women in meaningful jobs that would enable them to shape the future – at jobs and pay rates that men enjoyed.ⁱ The book's publication is often cited as the first event of the modern women's liberation movement.ⁱⁱ



In 1966, Betty Friedan, Pauli Murray, and several dozen women created NOW, the National Organization of Women, to be the long-awaited "NAACP for women" that would identify gender discrimination and fight it in the courts and legislatures.ⁱⁱⁱ NOW won a significant legal victory in *Weeks v. Southern Bell*, which ruled that companies could not bar women from traditional (and higher paying) male jobs such as switchmen via "protective" qualifications that forbade women from lifting more than 30 pounds; the case closed a major loophole preventing enforcement of the 1964 Civil Rights Employment laws banning gender discrimination.^{iv} In 1968, the *New York Times* finally stopped separating its help wanted ads into male and female categories, another significant victory for NOW; however, the moderate leadership of NOW headed by Friedan was increasingly challenged by the younger and far more radical members such as Ti-Grace Atkinson, who eventually left NOW to form her own group.^v After stepping

down as head of NOW, On August 26, 1970, the 50th anniversary of the passage of the 18th Amendment, Friedan led several thousand exuberant women and men in the Women's Strike for Equality. Parading down Fifth Avenue, they demanded equal opportunity in jobs and education, day care, and abortion on demand.^{vii} While younger women such as Gloria Steinem (a gorgeous Smith College graduate) took over formal leadership of NOW, Friedan remained active. In 1977 at the International Women's Year Conference in Houston, TX, Friedan urged states to pass the Equal Rights Amendment (passed by Congress in 1972), as well as a resolution protecting gay rights. Both causes remain uncompleted, caught in the backlash of conservative opposition.^{viii}

Judge W. Arthur Garrity (1920 – 1999)



A life-long resident of Massachusetts, Wendell Arthur Garrity, Jr. was born in Worcester, MA, in 1920. After earning his A.B. from Holy Cross in 1941, he served in the U.S. Army as a sergeant from 1943 to 1945. In 1946 he received his L.L.B. from Harvard Law School and served as a law clerk for US District Judge Francis Ford for a year. Then he went into private practice briefly and then served as an Assistant U.S. Attorney from 1948-1950. After ten years of private practice, he served as U.S. Attorney for the District of Massachusetts from 1961-1966. There was no controversy when President Lyndon B. Johnson appointed him to a newly created federal district court judgeship in Massachusetts. The Senate swiftly confirmed him in 1966.^{ix}

Judge Garrity was at the center of the epic Boston battle over busing to desegregate its schools from 1974 until 1988 when the experiment with forced busing ended. In 1974, Judge Garrity ruled that



Boston public schools had engaged in a recurring pattern of racial discrimination based on residential patterns and that Boston schools were unconstitutionally segregated. As a remedy, he imposed the busing plan developed by the Massachusetts State Board of Education to implement the state's Racial Imbalance Act, which ordered any school over 50% nonwhite to be balanced by race. Since the Boston School Committee disobeyed orders from the State Board of Education, Garrity ordered that school students be bused to schools to desegregate. The US Supreme Court upheld his rulings. Hardest hit areas in Boston were predominately black Roxbury, the traditionally Irish American neighborhoods of West Roxbury, Roslindale, Hyde Park, Charlestown, South Boston, and Dorchester, plus the traditionally Italian American neighborhood of the North End. Garrity ordered that the entire junior class at poor white South

Boston High School would be bused to Roxbury High School, a black ghetto school; half of the sophomores at the schools would switch schools, and seniors could choose their school. Police and parent protesters far outnumbered the few students who showed up on the first day of school. ROAR and others staged mass protests and riots. South Boston High had state troopers on campus for three years. After dozens of racial incidents in a year, including a stabbing that forced the school to close for a month, South Boston opened with 500 troopers guarding 400 students. In December of 1975, Garrity took over running the school himself. Until 1988, he had more control over the school district than any judge in US history.

By the time forced busing was abandoned in 1988, Boston public schools were 15% white and 76% black and Hispanic. Public school enrollment had fallen from 100,000 to 57,000, with many choosing private and parochial schools or to live in suburbs unaffected by court ordered desegregation. x

THE KENNEDY BROTHERS: A POLITICAL DYNASTY

When the young World War II war hero and former Harvard student and Massachusetts Senator John F. Kennedy became president in the spring of 1961, he was the youngest president in U.S. History. He was also the first Catholic president.^{xi} Political pundits credited his narrow victory to the appeal his youthful, attractive vigor of the new media, television. His carefully crafted public image showed well on the television debates, unlike like his opponent, Richard Nixon. Although he promised in his "New Freedom" the most sweeping reforms since the New Deal, he was unable to achieve much in office, due to the control the conservative mostly Southern Democrats had in Congress and the fact he was assassinated on November 22, 1963 – less than two years after taking office.^{xii} His glamorous wife and two young children, and a cadre of often young Harvard intellectuals was deemed to be a modern "Camelot," a period of youthful idealism cut short. In his Brief time, Kennedy did help Congress pass the Equal Pay Act that banned discriminatory pay for women, which had limited enforcement powers, the Housing Act of 1961 for the development of mass transit and subsidized middle income housing.

Kennedy was sympathetic to the cause of racial injustice but unwilling to antagonize the Southern conservatives in Congress. John F. Kennedy appointed his younger brother, Robert Kennedy, Attorney General. However, CORE's Freedom Riders forced his hand: to maintain order in Southern bus stations as opponents literally tried to burn the young riders up, JFK dispatched federal marshals and Robert Kennedy and finally desegregated all bus and train stations. He sent federal troops to Oxford Mississippi to restore order when James Meredith integrated Ole Miss.

RFK was dispatched to visit Alabama Governor George Wallace (along with federal marshals) to force the integration of the University of Alabama in 1963. This was when Robert Kennedy earned a national reputation as an advocate of civil rights; later that night Medgar Evers of the NAACP was murdered. JFK proposed a sweeping civil rights act banning racial discrimination in employment and public accommodations. But it remained for his successor, the adept Congressional deal maker Lyndon B. Johnson, to implement the War on Poverty and great civil rights legislation of the 20th century.^{xiii}

Robert Francis "Bobby" Kennedy (1925-1968), no great fan of Lyndon Johnson, resigned and won election to the Senate. After LBJ shocked the nation by announcing in the spring of 1968 that he would not seek re-election, Robert Kennedy began campaigning for the Democratic nomination. He was the front runner, with great support among blacks, Hispanics, Catholics, and the young, when he was assassinated by Sirhan Sirhan in early June, leaving the youngest Kennedy brother, Edward, to be the father figure for his 11 children.^{xiv}

Edward Kennedy (1932-2009) won the special election for the Senate seat that his brother John vacated upon becoming president in 1962. He served in the Senate almost 47 years before dying of a brain tumor in 2009. His chance to become president was essentially ruined when he pleaded guilty to leaving the scene of an accident that resulted in the drowning death of his young passenger, Mary Jo Kopechne at Chappaquiddick, when he had been drinking. Edward Kennedy was the major spokesman for

American progressivism, tirelessly working for universal health care, civil rights, immigration reform, Aids care, mental health benefits, and education.^{xv}

Louise Day Hicks (1916-2003)



Louise Day Hicks was a married mother with two sons in her mid thirties when she decided to become a lawyer in 1950. After getting her J.D. from Boston University, she opened a law practice with her brother. In 1961 she was elected to the Boston School Committee as a reform candidate and became Committee chair in 1963. Hicks lost the support of the NAACP and won the approval of many working class white ethnics when she led the Committee in refusing to acknowledge that Boston public schools, with 13 city schools that were at least 90% black, were *de facto* segregated. Hicks achieved fame by stating “Boston schools are a scapegoat for those who failed to solve the housing, economic, and social problems of the black citizen.” Boston’s public schools reflected its ethnic neighborhoods of Italian American’s in the North End, South Boston Irish Americans, and mostly black Roxbury.^{xvi}

Hicks achieved great political popularity for opposing Massachusetts’s 1965 Racial Imbalance Act, which ordered schools to desegregate or lose state funding.^{xvii} After just missing being elected mayor to Kevin White in 1967, Hicks was elected to the Boston City Council. She won election to the US House of Representatives for a single term, 1971-1973, where she supported passage of the Equal Rights Amendment (and was a member of NOW). After her defeat, she was re-elected to the Boston City Council, where she steadfastly opposed federal court ordered busing to achieve school desegregation.^{xviii} Hicks started ROAR (Restore Our Alienated Rights), to fight Judge W. Arthur Garrity’s court order for Boston to implement forced busing to achieve desegregation. ROAR staged massive, widely publicized demonstrations



against school ‘s busing against the May, 1974, and in September, 1974, in the Charlestown MA schools reminiscent of the Little Rock Arkansas riots of 1957. Its members also engaged in vigilante actions against nonwhites, according to its critics.^{xix} She served as the first woman president of the Boston City Council in 1976, lost re-election in 1981, and retired from politics due to health problems.^{xx}

Representative Barney Frank (1940 -)

Although raised in New Jersey, Barney Frank moved to Massachusetts to attend Harvard College and never left. He volunteered in Mississippi during Freedom Summer of 1964. He left Government graduate studies at Harvard in 1968 to become Boston Mayor Kevin White’s Chief Assistant for three years. In 1972, he was elected to the Massachusetts House of Representatives and served for eight years. He graduated from Harvard Law School in 1977.

Starting in 1980, Barney Frank won sixteen two-year terms in the US House of Representatives, surviving unfavorable redistricting, a House reprimand (for fixing his live-in friend and lover’s 33 parking tickets), and juicy sex scandal; his live-in lover, a former prostitute, kept up his former profession while living with Frank (unknown by Frank). His predecessor in his House seat was a Catholic priest and his successor, after his voluntary retirement, Joseph Kennedy. As ranking minority and later majority member of the House Financial Service Committee, Frank had considerable power. He helped lead the Federal Housing Reform Act and the Mortgage Reform and Predatory Leading Act into law in 2007, as well as the American Housing Rescue & Foreclosure Prevention Act a year later.

Frank described himself: “I’m used to being in the minority. I’m a left-handed gay Jew, I’ve never felt, automatically, a member of any majority.” As such, he worked for minority rights. Frank has been a strong advocate for women’s abortion rights and for women’s access to health care and contraception. He achieved a 93% rating from the NAACP of his legislative actions. Frank helped craft the 1990 Immigration Act that deleted sexual preference as a reason to exclude immigrants. He acknowledged being revolutionary, if being revolutionary included the right to marry, the right to serve in the military, and the right to a job based solely on qualifications -- of LGBT people.



Frank probably is best known for becoming the first US Congressman to voluntarily announce that he was homosexual. He did so in 1987 with little impact on his election ability. For 11 years he lived with Herb Moses, an executive at Fannie Mae. Moses was the first partner of an openly gay member of Congress to receive spousal benefits, before the pair amicably parted. In 2012, Frank married his partner James Ready at the Boston Marriott Newton.^{xxi}

Senator Edward Brooke

Edward William Brooke was born in Washington, D.C., in 1919. After graduating from Howard University in 1941, he served for 5 years as an officer in the U.S. Army. While serving in Italy in the segregated 366th Infantry Regiment, he earned a Bronze Star and met his future wife, Remigia Ferreri-Scacco. He graduated from Boston University School of Law in 1948. Over the next ten years, he lost three attempts for public office. He became chairman of the Finance Committee of Boston in 1961-62. When he was elected attorney general of Massachusetts in 1962 (and reelected in 1964), he became the first African-American elected attorney general of any state! He earned a reputation for being hard on organized crime and for effective coordination with police in the notorious Boston Strangler case.

Brooke became the first African American popularly elected to the U.S. Senate in 1966 when he defeated former Governor Endicott Peabody in a landslide victory. During his twelve years in the U.S. Senate, Brooke, as a liberal Republican, felt he had “a 50 state constituency.” With Democrat Walter Mondale, Brooke co-authored the 1968 Fair Housing Act that banned discrimination in housing and created HUD’s Office of Fair Housing and Equal Opportunity to enforce the law. His 1969 “Brooke Amendment” limited tenants’ rent expenditures for public housing to a percentage of their income.

Brooke frequently opposed President Nixon’s policies. He opposed efforts to close down the Great Society’s Jobs Corps and Office of Economic Opportunity. He led bipartisan efforts to defeat Nixon’s Supreme Court nominees Clement Haynsworth and Harold Carswell, whose records on civil rights were less than stellar; replacement Harry Blackmun would write the decision in *Roe v. Wade*. Brooke was the first Republican senator to call on President Nixon to resign after Nixon fired the Watergate prosecutor. In 1975 Brooke helped pass an extension of the Voting Rights Act.

Brooke also championed women’s rights. He helped lead efforts to pass the Equal Credit Act which gave married women the right to credit of their own. He co-led the fight to keep Title IX, the 1972 amendment to the Higher Education Act that guaranteed equal educational opportunity to females. Brooke earned the wrath – and public damnation from Massachusetts’s bishops - of many Catholic voters by vigorously supporting legalized abortion. Until his defeat in 1978, he led the unsuccessful Senate fight to continue Medicaid funding for abortions for poor women. Personal problems including admitting he had lied in a deposition about his finances in his divorce deposition also contributed to his defeat.

After his Senate years, Brooke has practiced law, served as chair of the Low Income Housing Coalition, worked to raise awareness of breast cancer among men (he was diagnosed in 2003), and received the Presidential Medal of Freedom and the Congressional Gold Medal.⁵

PRIMARY SOURCES

BY DEBRA SAVAGE

[Betty Friedan](#), author of [The Feminine Mystique](#), was one of the key founders of the [National Organization for Women](#) (NOW).

Selected Betty Friedan Quotations

- A woman is handicapped by her sex, and handicaps society, either by slavishly copying the pattern of man's advance in the professions, or by refusing to compete with man at all.
- The only way for a woman, as for a man, to find herself, to know herself as a person, is by creative work of her own. There is no other way.
- Man is not the enemy here, but the fellow victim.

⁵ http://en.wikipedia.org/wiki/Edward_Brooke, 2/5/2013

- When she stopped conforming to the conventional picture of femininity she finally began to enjoy being a woman.
- The feminine mystique has succeeded in burying millions of American women alive.
- The only kind of work which permits an able woman to realize her abilities fully, to achieve identity in society in a life plan that can encompass marriage and motherhood, is the kind that was forbidden by the feminine mystique, the lifelong commitment to an art or science, to politics or profession.
- It is easier to live through someone else than to become complete yourself.
- A girl should not expect special privileges because of her sex but neither should she adjust to prejudice and discrimination.
- The problem that has no name — which is simply the fact that American women are kept from growing to their full human capacities — is taking a far greater toll on the physical and mental health of our country than any known disease.
- Each suburban wife struggled with it alone. As she made the beds, shopped for groceries, matched slipcover material, ate peanut butter sandwiches with her children, chauffeured Cub Scouts and Brownies, lay beside her husband at night — she was afraid to ask even of herself the silent question — "Is this all?"
- Instead of fulfilling the promise of infinite orgasmic bliss, sex in the America of the feminine mystique is becoming a strangely joyless national compulsion, if not a contemptuous mockery.
- It is ridiculous to tell girls to be quiet when they enter a new field, or an old one, so the men will not notice they are there. A girl should not expect special privileges, because of her sex, but neither should she "adjust" to prejudice and discrimination.
- Men weren't really the enemy -- they were fellow victims suffering from an outmoded masculine mystique that made them feel unnecessarily inadequate when there were no bears to kill.

http://womenshistory.about.com/od/quotes/a/betty_friedan.htm

Charlie and the MTA

This song started as a campaign song for a Progressive candidate in 1949, to protest the fare structure of Boston's MTA, which included an exit fee at the time. It was recorded by the Kingston Trio with lyrics changed in 1959. When the MTA began to use a ticket, the ticket was a "CharlieCard" due to this song.

Let me tell you the story
Of a man named Charlie
On a tragic and fateful day
He put ten cents in his pocket,
Kissed his wife and family
Went to ride on the MTA

Charlie handed in his dime
At the Kendall Square Station
And he changed for Jamaica Plain
When he got there the conductor told him,
"One more nickel."
Charlie could not get off that train.

Chorus:
Did he ever return,
No he never returned
And his fate is still unlearn'd
'neath the streets of Boston
He's the man who never returned.

Now all night long
Charlie rides through the station
Crying, "What will become of me?
How can I afford to see
My sister in Chelsea
Or my cousin in Roxbury?"

Charlie's wife goes down
To the Scollay Square station
Every day at quarter past two
And through the open window
She hands Charlie a sandwich
As the train comes rumblin' through.

Now you citizens of Boston,
Don't you think it's a scandal
That the people have to pay and pay
Fight the fare increase!
Vote for George O'Brien!
Get poor Charlie off the MTA.

Chorus:
Or else he'll never return,
No he'll never return
And his fate will be unlearned
He may ride forever
'neath the streets of Boston
He's the man who never returned.

He's the man who never returned.
He's the man who never returned.

Source and for more information, see Charlie and the MTA at <http://www.mit.edu/~jdreed/t/charlie.html>

Letter to Judge Garrity after his decision in Morgan v Hennigan

September 12, 1974

The Honorable Judge Garrity, Jr....

It seems remarkable that a full ten years since the 1974 Civil Rights Act passed before Black children in Boston could hope for integrated and equal education....

My only regret is that some citizens in Boston... have responded as did Southern Whites in the early '60s at the prospect of integration. My hope is the status of my Black brothers and sisters ...will become more equal in the North – as it has become in the South.

Cambridge, MA Weather: 37F

Boston Mayorathon

By John Mccullough,

May 14, 1975

BOSTON BEGAN preparations months ago for the elections to be held in the fall of this year. The first contest, the "preliminary election" for mayor, is drawing the immediate attention of many possible candidates, as well as the interest of some special groups. There still remain several people who are actively considering entertaining the mayoral race and others who are always potential candidates.

The most notable of these is Louise Day Hicks, who was White's final-round opponent in both of his previous victories. According to one poll by White's organization, Mrs. Hicks is the strongest of his possible opponents. Despite this strength, she has shown little interest in running.

Among the major candidates, only state Senator Timilty of Mattapan remains. He will probably be White's toughest competition in the preliminary. His support comes mostly from white, middle-class, middle-income families. He has opposed forced busing from the outset..

The most important, (issue) of course, will be busing. When the busing plan began last September, Mayor White seemed to be in a poor position;...(but) antibusing forces have now aimed their protests at the judge as the source of the busing plan. More importantly, the antibusing forces have hurt their own chances of exercising some political power by their lack of solidarity. Last fall,

a major antibusing organization, Restore Our Alienated Rights (ROAR), had expected to rise to prominence as a political force. The group was fragmented, however, by different factions that supported particular candidates. ..

Otherwise, Mayor White looks strong. He has several significant advantages over his opponents; his campaign organization is good and is well-prepared for the fall; he has a firm and widespread political base among the elderly and blacks, two groups which comprise over one-third of Boston's voting population; and he has far more money than his opponents, with a campaign fund of almost half a million dollars. Moreover, White is the incumbent, with an eight-year record--a formidable advantage.

Newspaper, 1969

From the Harvard Crimson:

POLICE RAID SIT-IN AT DAWN

250 ARRESTED, DOZENS INJURED

More than 400 policemen charged University Hall early this morning and forcibly — and sometimes violently — removed several hundred students who were occupying the building.

... President Pusey said this morning that ... "It became clear ... that the only possible alternative [to calling in police] was to take no action at all,..."

... Starting at about 5:05, about 75 State Police entered University Hall, and began dragging demonstrators out of the building. The people inside University Hall first heard rumors about the bust at 3:40 a.m. For the next hour, people woke up and milled around the first floor, where they had earlier agreed to make their stand against the police. They sang radical songs, received wet pieces of linen and instructions for their use against tear gas, and the phone numbers of lawyers who had agreed to defend those arrested.

At 4:58 a student rushed in and screamed the "Cops are coming." A moment later the shining blue helmets of the Massachusetts State Police could be seen through the windows. The demonstrators linked arms and started to chant, "Smash ROTC, no expansion."

...The troopers herded the people out of the anteroom, jabbing some in the back with clubs, shouting "Faster, faster." Several were pushed part-way down the stairs, and the group was taken to paddy wagons.

...The crowd of about 500 students in the Yard chanted, "Pusey Must Go," "Strike, Strike," and "Close the Place Down."

By 5:15, police had started to load students from inside the building onto buses and paddy wagons. Some resisted and were dragged and shoved into the buses. Within ten minutes, the buses had been filled with about 300 to 400 students, and they left for Middlesex County Third District Court, where the students were booked on charges of criminal trespassing.

Police slowly cleared students from the rest of the yard. At 6 a.m., the State Police marched back to their buses and left.

...Over 700 students gathered on and in front of the steps of Widener Hall between 6 a.m. and 6:15 to discuss a possible student strike.

Harvard Crimson, April 10, 1969.

Primary Sources Rationale

Cuban Missile Crisis speech – Kennedy taken seriously by senior politician, averts fighting war

Memo to Vice President – Kennedy serious about getting to moon – Cold War in Space

Mayor's Race - Busing and other issues

ROAR Manifesto – position and action of the anti-busing crowd

Harvard 1969 – article about students protest. Students protested not only the Vietnam War, but also the curriculum. Began the revision to include new courses on ethnicity, humanities studies, dropping requirements for Latin and Greek.

Betty Freidan Quotes – The new feminist movement, heavily influenced by experiences at Smith

Letter to Judge Garrity – letter supporting bussing decision – now Northern blacks had the same rights as their brothers and sisters in the South

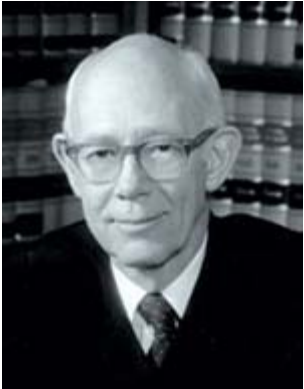
Charlie and the MTA – reflects on the transportation issues faced in the 60's and 70's, led to a huge mass transit overhaul that took 25 years.

VISUALS

BY THOMAS DAVIES

BIOGRAPHIC VISUALS

Related to Busing & Integration



Judge W. Arthur Garrity (1920-1999)

Source:

<http://www.masshist.org/longroad/02education/morgan.htm>



Louise Day Hicks (1916-2003)

Source:

<http://lifeinlegacy.com/2003/WIR20031025.html#D30>



"The Soiling of Old Glory," Stanley J. Forman's Pulitzer Prize-winning photograph. Boston, April 5, 1976.

<http://digitaljournalist.org/issue0803/the-photograph-that-shocked-america-and-the-victim-who-stepped-outside-the-frame.html>

Source: Stanley Forman for The Boston Herald American. April 5, 1976

America's First Community Health Centers

Physician-activists [H. Jack Geiger](#) and [Count D. Gibson Jr.](#) helped launch the American Community Health Center Movement forty years ago with their founding of the first two community health centers in the nation: one in the Columbia Point section of Dorchester, and the other in Mound Bayou, Mississippi.

Source: <http://www.massleague.org/CHC/History/HistoryBeginning.php>



Dr. H. Jack Geiger

Source:

<http://sphhs.gwu.edu/departments/healthpolicy/ggprogram/geiger.cfm>



Dr. Count D. Gibson (1921-2002)

Source (with Bio):

<http://sphhs.gwu.edu/departments/healthpolicy/ggprogram/gibson.cfm>



Opened in 1965. Originally called the Columbia Point Health Center. Later renamed after Physician-Activists H. Jack Geiger & Count D. Gibson.

Source: <http://www.hhsi.us/metro-boston/geiger-gibson-community-health-center/>

Barney Frank – First openly gay member of Congress



Barney Frank (b. 1940)

Barney Frank speaks during a meeting with The Sun Chronicle's editorial board in the 1980s. (Sun Chronicle file photo)

Source: http://www.thesunchronicle.com/news/love-him-or-hate-him-barney-frank-was-an-outspoken/article_f49d944f-9eb5-53bd-8fe7-f4aa07f745c7.html



Jim Ready and Barney Frank at their July 7 wedding in Massachusetts, 2012

(Jaime E Connolly/Fotique)

Source: http://www.washingtonpost.com/blogs/reliable-source/post/barney-frank-and-jim-readys-wedding-toasted-at-elite-washington-party/2012/07/13/qJQAu2TjiW_blog.html

Cooking Revolution – Julia Child’s several of her TV programs from her kitchen in on Irving St. in Cambridge, MA.



Julia Child (1912-2004)

Source: http://www.huffingtonpost.com/marlo-thomas/bon-appetit-julia-childs-100th-birthday_b_1772619.html

“Kitchenware unfamiliar to American cooks such as large balloon whisks, copper pots, and table décor appeared on her shows courtesy of Harvard Square's Design Research, a influential, modernist European home furnishings store.”

Source:

<http://cambridgehistory.org/discover/culinary/juliachild.html>



Julia Child's kitchen, reassembled in 2002 after being moved from her Cambridge, Mass., home, is the star attraction at the Smithsonian's National Museum of American History.

<http://www.washingtonpost.com/wp-dyn/content/gallery/2009/08/12/GA2009081201863.html>



November 25, 1966 | Vol. 88 No. 25

Cover Credit: BORIS CHALIAPIN

Source:

<http://www.time.com/time/covers/0,16641,19661125,00.html>

Smith College Graduates – Feminine Revolutionaries



Schlesinger Library, Radcliffe Institute, Harvard University
Betty Friedan in a photograph from "Life So Far," apparently taken late in high school or early in college.

Source:

<http://www.nytimes.com/indexes/2006/02/05/books/authors/index.html>



Gloria Steinem, circa 1970's. © unknown

Gloria Steinem (b. 1934). Smith College graduate.

Source: <http://www.smith.edu/libraries/libs/ssc/news/conf-Steinem.html>



Betty Freidan (1921-2006)

Author of the **Feminine Mystique**, 1963

Source: <http://www.npr.org/2011/01/26/132931581/stirring-up-the-feminine-mystique-47-years-later>



Gloria Steinem at Smith College Commencement © 2007 Jim Gipe

Source: <http://www.smith.edu/libraries/libs/ssc/news/conf-Steinem.html>

Kennedy, King, and Reeb – Civil Rights



John F. Kennedy (1917-1963)

Source: <http://www.wbur.org/2012/01/24/jfk-secret-tapes>



Dr. Martin Luther King & Robert F. Kennedy

Source: <http://www.blackpast.org/?q=1968-robert-f-kennedy-death-martin-luther-king-jr>



James Joseph Reeb
Unitarian Universalist Minister

Source:

http://www.boston.com/news/local/massachusetts/articles/2011/03/12/fbi_cold_case_unit_probes_boston_ministers_65_alabama_killing/

James Brown Saves Boston



James Brown's concert calmed tensions in Boston by performing in front of a televised audience following the assassination of Dr. Martin Luther King.

Source: <http://www.soulhead.com/2012/03/21/james-brown-live-at-boston-garden-on-april-5-1968-full-concert-documentary/>

Southeast Expressway & the Big Dig



Boston's "Big Dig" project, before and after. Image credit: UA, Tufts University.

<http://www.treehugger.com/corporate-responsibility/cape-wind-opponents-compare-it-to-bostons-big-dig-claiming-power-twice-as-expensive-as-planned.html>

Conflicts over Busing/Integration



Peter Bregg/Associated Press
Boston residents scuffled with the police in 1974 in protest of a court-ordered busing program intended to desegregate schools.

Source:
http://www.nytimes.com/2013/03/15/education/boston-schools-adopt-new-placement-plan-for-students.html?_r=0



"The Soiling of Old Glory," Stanley J. Forman's Pulitzer Prize-winning photograph. Boston, April 5, 1976.

<http://digitaljournalist.org/issue0803/the-photograph-that-shocked-america-and-the-victim-who-stepped-outside-the-frame.html>

Source: Stanley Forman for *The Boston Herald American*. April 5, 1976



Boston Bus Integration
 1974, Times-Picayune New Orleans, states edition.
 Artist: RALPH VINSON
<http://www.flickr.com/photos/14288913@N03/1454417983/>

Source Note: The remaining pix are all from the same webpage (<http://www.wbur.org/2012/03/30/boston-busing-crisis>), and the pix are high resolution. Simply drag a corner to expand image.



School bus carrying only two white students, leaves a pickup point and heads towards South Boston High School in South Boston on Thursday, Sept. 12, 1974, on first day of a court-ordered busing program to integrate Boston public schools. (AP)



Portion of crowd that gathered in Wellesley outside the home of U.S. District Judge W. Arthur Garrity, protesting the forced busing of Boston school children, Oct. 4, 1974. (AP)



Some 5,000 people march on Friday, Oct. 4 1974 through South Boston to protest school busing. The neighborhood was a focal point of opposition to the desegregation plan ordered by Judge W. Arthur Garrity. (AP)



A crowd carrying placards, banners and balloons, estimated by police at 500 to 600 people, mostly African Americans, gathered on Boston Common for a rally to support school integration on Sunday, Oct. 13, 1974 in Boston. (AP)



White students hit and kick a black student who is on the ground between parked cars outside Boston's racially troubled Hyde Park High School, Feb. 11, 1975, as police move in to break up the fight. Several students were arrested. The fighting broke out as black students were boarding buses. (AP)



Black students of South Boston High School climb into the buses drawn right up to the school doors guarded by police, that will take them home after classes, May 30, 1975. (AP)

Harvard Riots over R.O.T.C. Program



Harvard Students take over University Hall demanding the end of the University's Reserve Officer Training Corps, or R.O.T.C. program.

<http://www.nytimes.com/packages/html/arts/20090717-1969-feature/>



FEVER At Harvard in April 1969; by fall of '70, the call to act fizzled.

Associated Press

Harvard Riots April 1969.

http://www.nytimes.com/2009/08/16/fashion/16genb.html?pagewanted=all&_r=0

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- iii Collins, Gail, 84-5.
- iv Ibid. 89-94.
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- xiv http://en.wikipedia.org/wiki/Robert_F_Kennedy
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- xx http://en.wikipedia.org/wiki/Louise_Day_Hicks , 2/4/2013
- xxi ^{xxi} http://en.wikipedia.org/wiki/Barney_Frank , 2/6/2013



Walk the Freedom Trail



Boston Common



Begin your trip on the Freedom Trail at Boston Common, land that was purchased in 1634 as a militia "traying field" and for the "feeding of Cattell."

During the battle of Bunker Hill, the British embarked for Charlestown from the Common.



State House



The gold-domed Massachusetts State House sits at the crest of Beacon Hill, overlooking the Boston Common.

Designed by Charles Bulfinch and completed in 1798, the "new" State House is still the home of the Massachusetts legislature.



Monument to Robert Gould Shaw

Located opposite the State House is the monument to Robert Gould Shaw and the 54th Massachusetts Regiment, and is the starting point for the Black Heritage Trail.

A postcard discovered long after the war stated "Shaw was a fine young Bostonian, of excellent family who left his bride to take command of colored troops when such act would have caused his execution if captured. He was shot at the head of his troops."



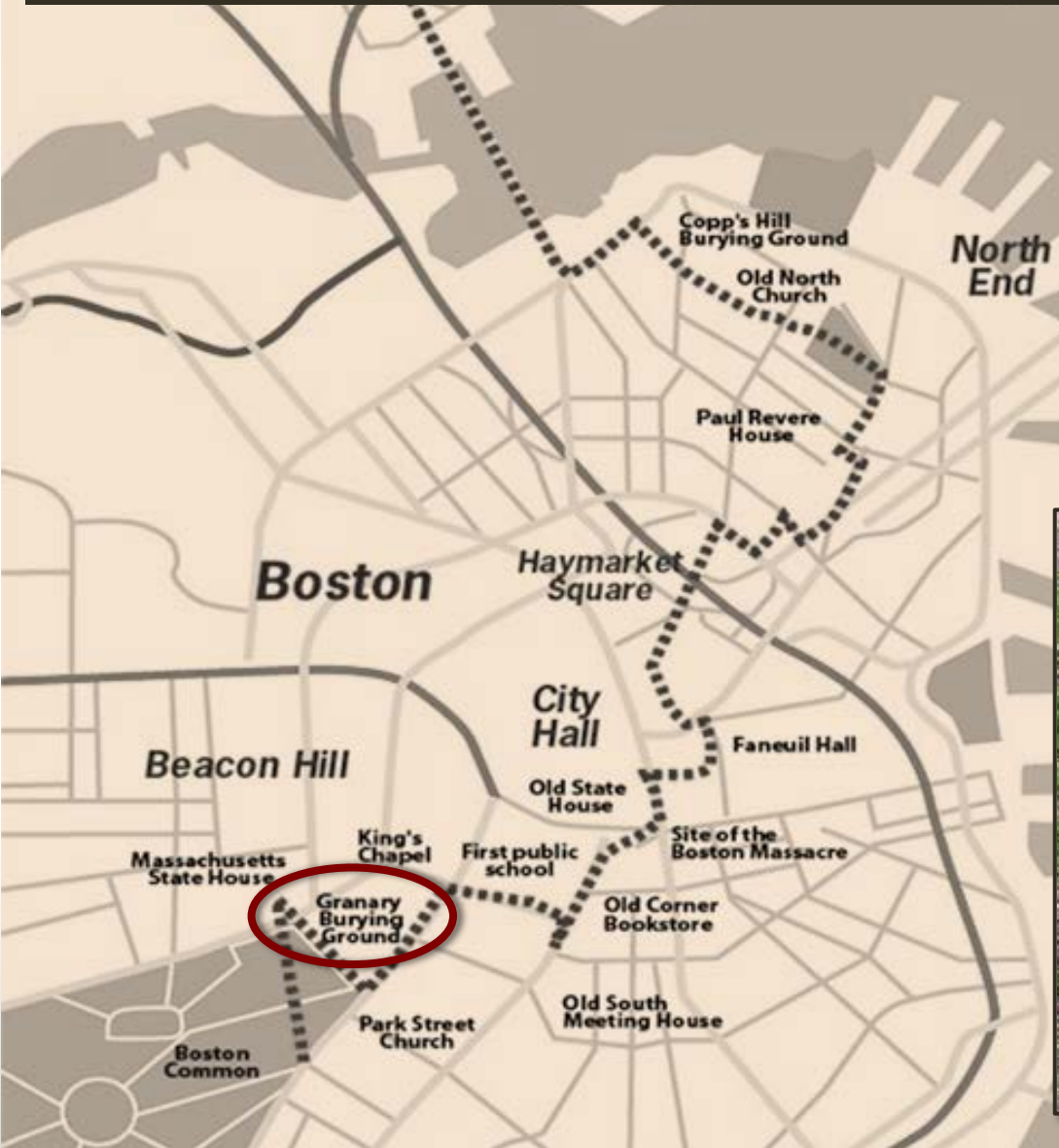
Park Street Church



Built in 1809, Park Street Church stands on "Brimstone Corner" -- a name that refers to the sermons that were delivered here and to the gunpowder that was stored in the church's basement during the War of 1812.

William Lloyd Garrison gave his first antislavery speech in Park Street Church.

Granary Burying Ground



Located adjacent to Park Street Church is the Granary Burying Ground, where many notable Americans are interred, including Declaration of Independence signers John Hancock, Robert Treat Paine, and Samuel Adams.

Also buried here are the victims of the Boston Massacre, who were buried in Sam Adams' family tomb.

This graveyard is the final resting place of Paul Revere and Ben Franklin's parents.



King's Chapel



King's Chapel, home of the first Anglican congregation in Boston, was founded at Tremont Street in 1688. The present structure was completed in 1754. After the Revolution it became the first Unitarian Church in America.



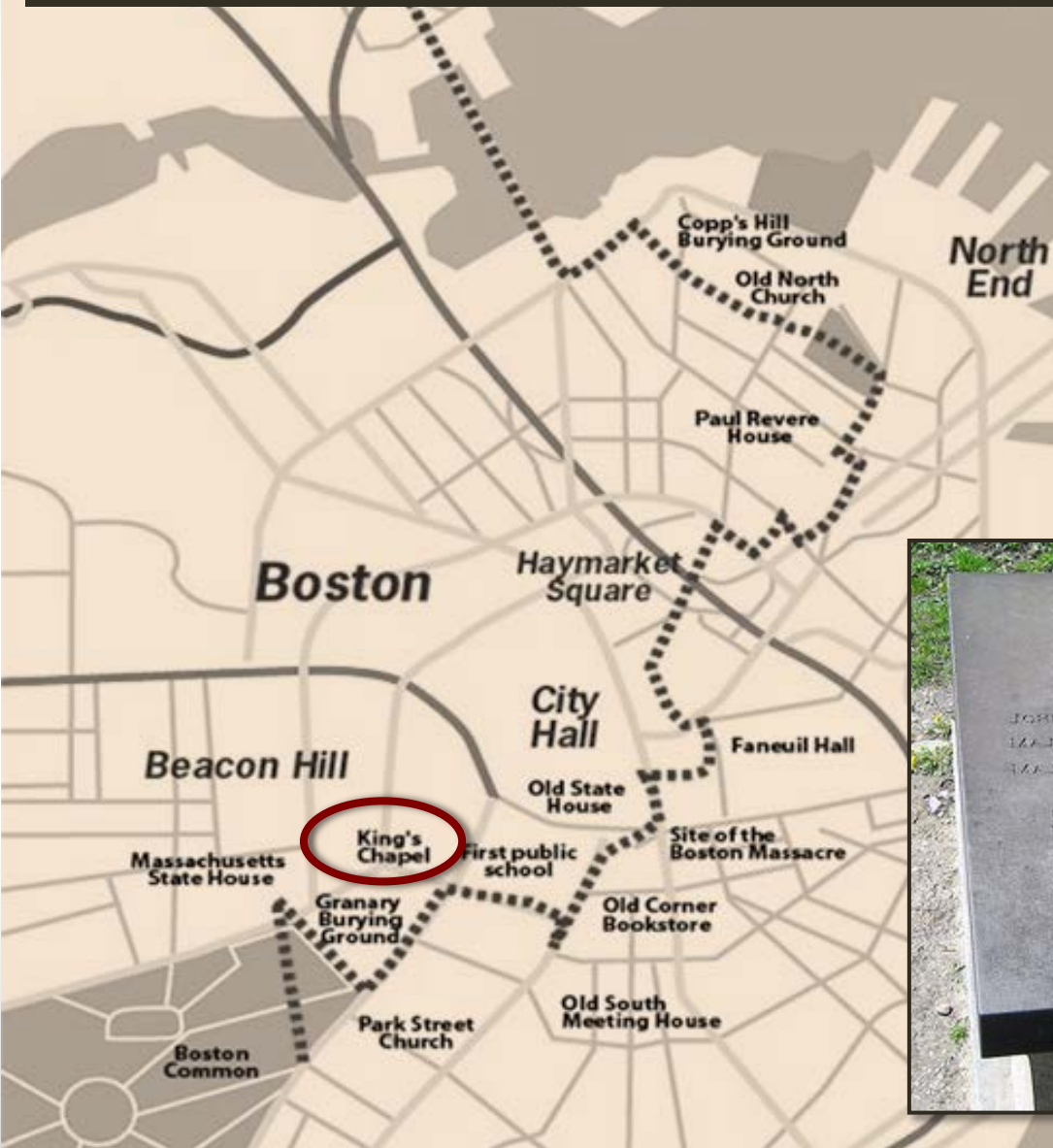
King's Chapel Burying Ground



The site has a rich collection of gravestone carvings. One of the earliest gravestone motifs was the death's head, which was characterized by the skull and crossbones.



King's Chapel Burying Ground



Among the notable people buried in King's Chapel Burying Ground are **Hezekiah Usher**, the colonies' first printer and publisher;

Massachusetts' first governor, **John Winthrop**, who was best known for writing "A City Upon a Hill";

the **Reverend Mr. John Cotton**, a powerful ministerial figure in 17th-century Boston; and **Mary Chilton**, said to be the first woman to step off of the Mayflower in Plymouth. Colony.

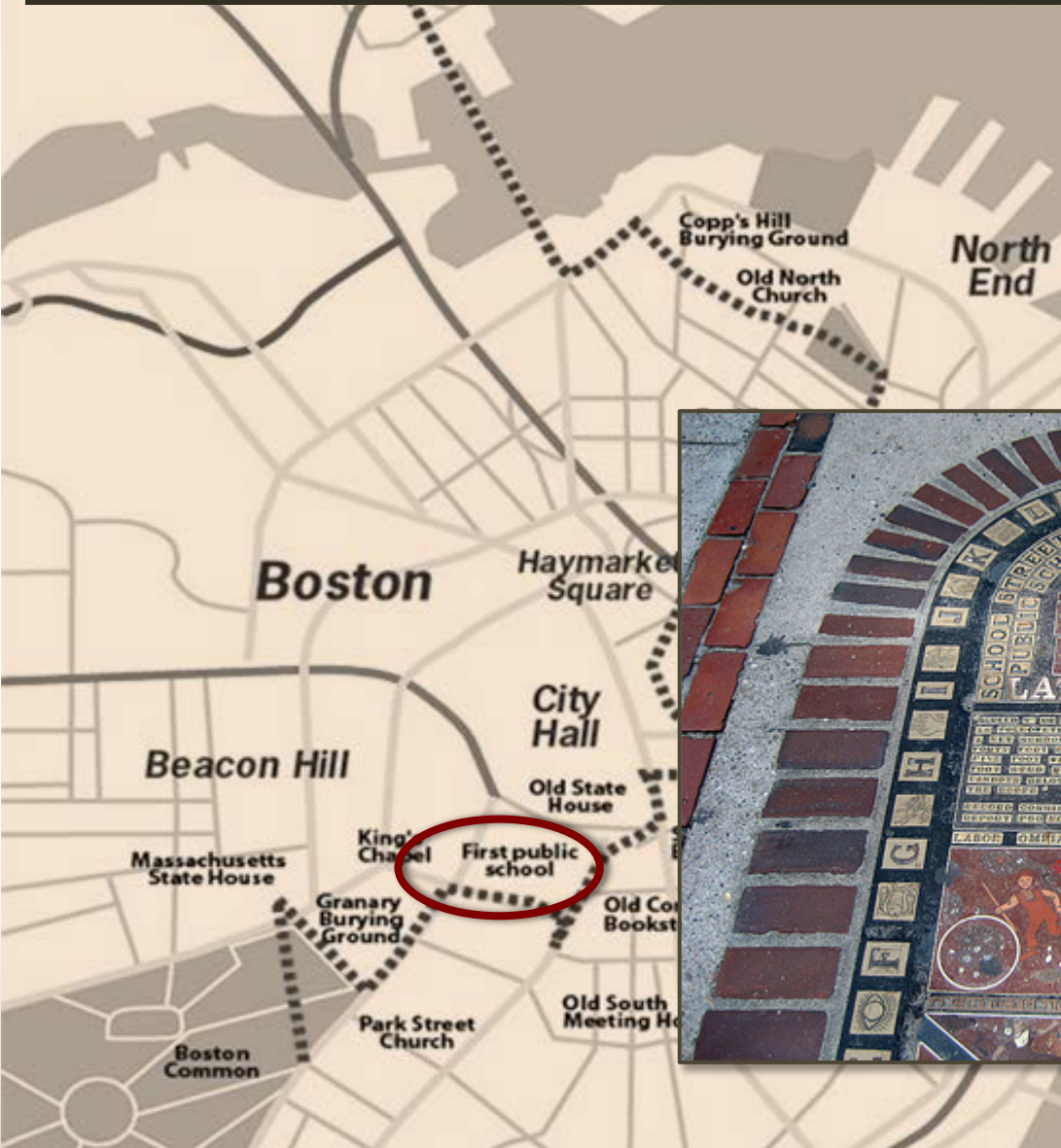


Benjamin Franklin Statue



Benjamin Franklin's statue stands in the courtyard of Boston's Old City Hall and was the first portrait statue erected in Boston. Bronze tablets depict Franklin's career as a printer, scientist, and signer of the Declaration of Independence and the Peace Treaty with Great Britain.

First Public School Marker



A mosaic set in the sidewalk marks the original site of the nation's first public school, the Boston Latin School, built in 1645, where Franklin was once a student. Brass letters, Venetian glass, and ceramic pieces spell out the names of its famous alumni.



Old Corner Book Store



Built as an apothecary for druggist Thomas Creese in 1718, the book store became a literary center in the mid-19th century.

Ralph Waldo Emerson, Henry Wadsworth Longfellow, Harriet Beecher Stowe, Oliver Wendell Holmes, Louisa May Alcott, Nathaniel Hawthorne, and others brought their manuscripts here to be published by Ticknor and Fields Co.



Old South Meeting House



The Old South Meeting House was built in 1729; in colonial times, statesman Benjamin Franklin was baptized here. Phillis Wheatley, the first published black poet, was a member, as were patriots James Otis, Thomas Cushing, and William Dawes. In the 19th century Old South was one of the first buildings in the United States to be preserved as an historic site.



Old South Meeting House



On the night of December 16, 1773, over 5,000 angry colonists gathered at Old South to protest a tax on tea. After hours of debate, Samuel Adams gave the secret signal that launched the Boston Tea Party.

The Sons of Liberty, disguised as Indians, raced to Griffin's Wharf and dumped 342 chests of tea into Boston Harbor.

Years later, during the occupation of Boston by British troops, the British avenged the night of the tea party by turning Old South into a riding stable. They ripped out the pews, installed a bar in the first balcony and used Old South as a riding school for the British Cavalry.

In March 1783, after sustaining enormous damage, Old South was restored by the congregation as a place of worship.

Old State House



The Old State House, Boston's oldest public building, was built in 1713 to house the offices of the royal colony of Massachusetts and both town and county government operations.

It has been called the most important public building in America prior to the signing of the Declaration of Independence.



Old State House



At the State House in February 1761, James Otis argued eloquently against the Writs of Assistance, the British Crown's policy of issuing general search warrants that specified neither charges nor individuals. Although he lost his case, he inspired events that would lead to Revolution fifteen years later.

"Otis was a flame of fire," wrote John Adams. "Then and there was the first scene of the first act of opposition to the arbitrary claims of Great Britain. Then and there the child Independence was born."

Boston Massacre Site



A circle of cobblestones in the street outside the Old State House marks the Boston Massacre Site, where on March 5, 1770, British soldiers killed five patriots.

Samuel Adams held a funeral for the victims at nearby Faneuil Hall while his cousin, John Adams, defended the soldiers in court.

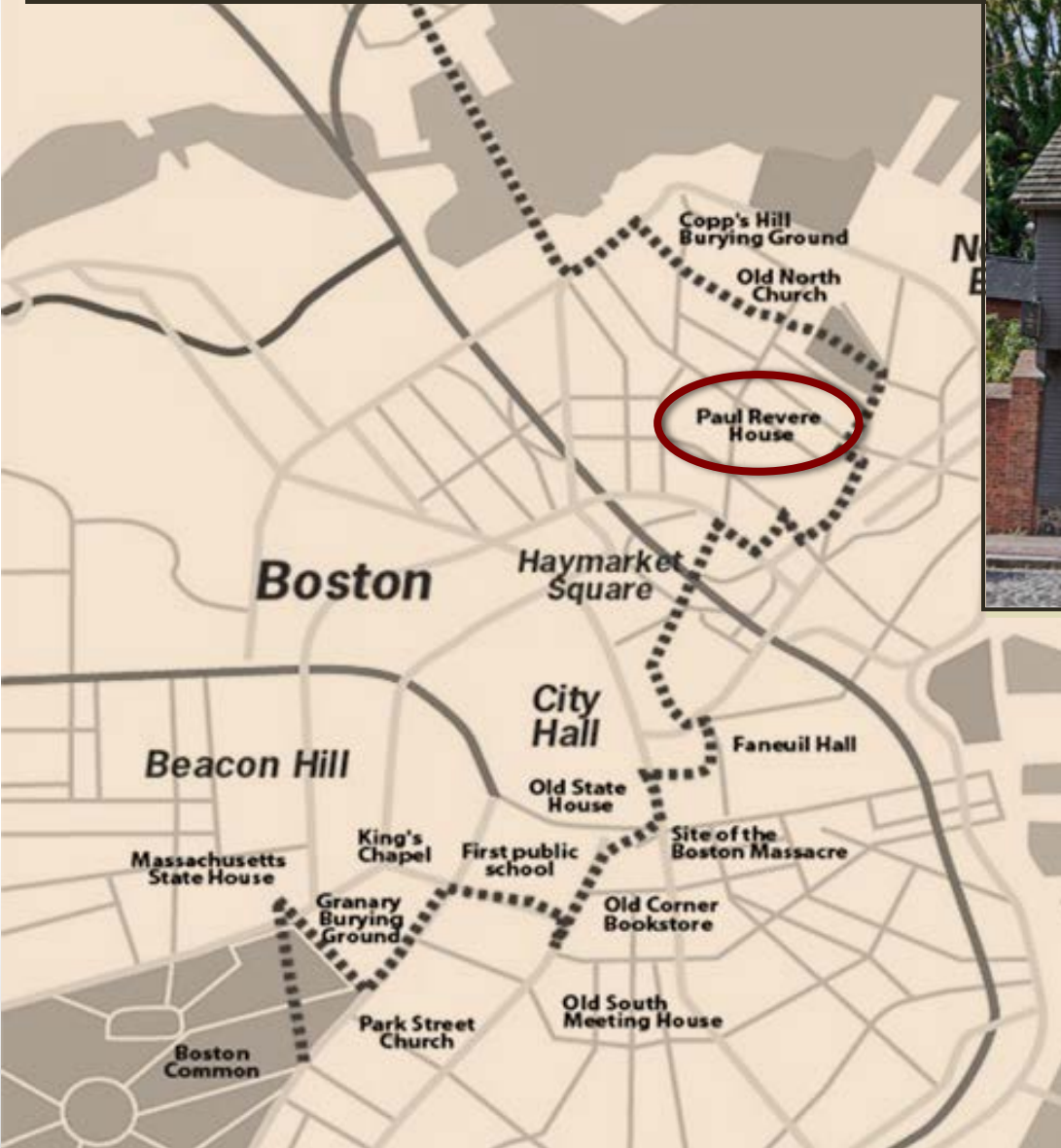
Faneuil Hall



The building, named for Peter Faneuil, was constructed in 1742 as an open market and a meeting space suitable for town gatherings.

Faneuil Hall was a place for the debate of national issues. Anti-slavery advocates held numerous rallies here featuring speeches by William Lloyd Garrison, Charles Sumner, and Frederick Douglass. Preservation of the union, temperance, and women's suffrage were also the subject of large gatherings. Noted speakers included Daniel Webster, Jefferson Davis, and Susan B. Anthony.

Paul Revere House



Paul Revere's home is still standing at 19 North Square and has become a national historic landmark. It is downtown Boston's oldest building and one of the few remaining from an early era in the history of colonial America. Built about 1680, the house was owned by Revere from 1770 to 1800.

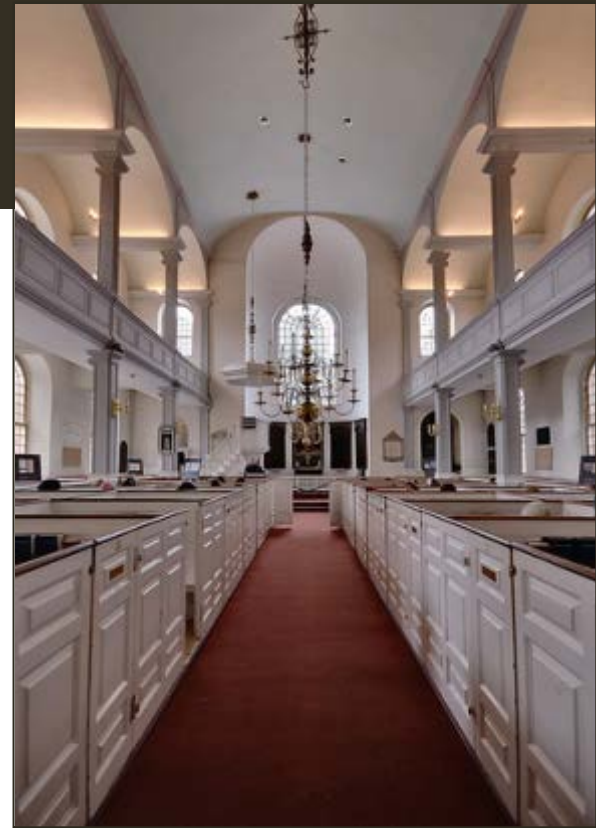
The Pierce/Hichborn House



The Pierce/Hichborn House, built about 1711, is one of the earliest remaining brick structures in Boston. The house is an excellent example of early Georgian architecture. Its elegant symmetrical style was a radical change from the wood-framed Tudor dwellings, such as the Revere House, common in 17th-century Boston.

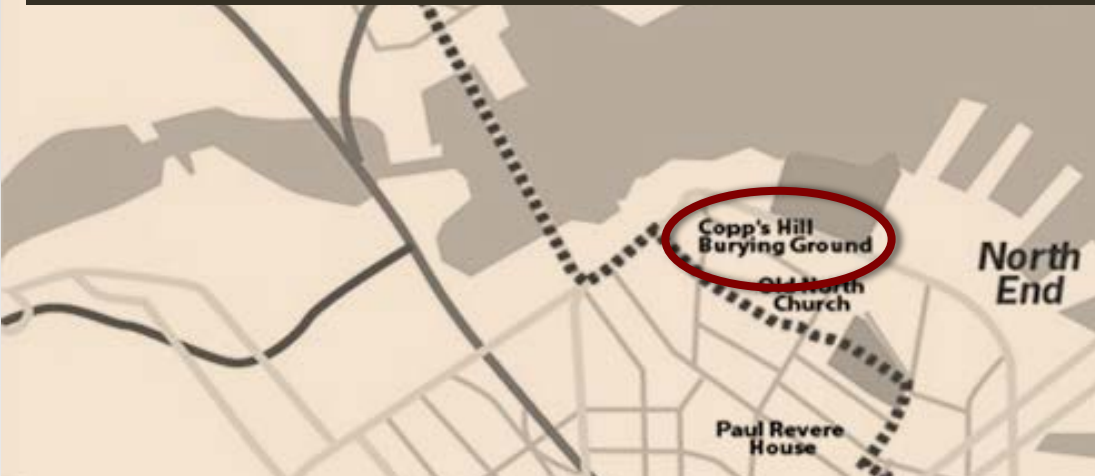


Old North Church



Old North Church is best known for the two lanterns which were hung in its belfry on April 18, 1775, informing the patriots in Charlestown that British troops were moving out of Boston by water. In addition to its role signaling the eve of the Revolution, Old North Church, is Boston's oldest surviving church structure.

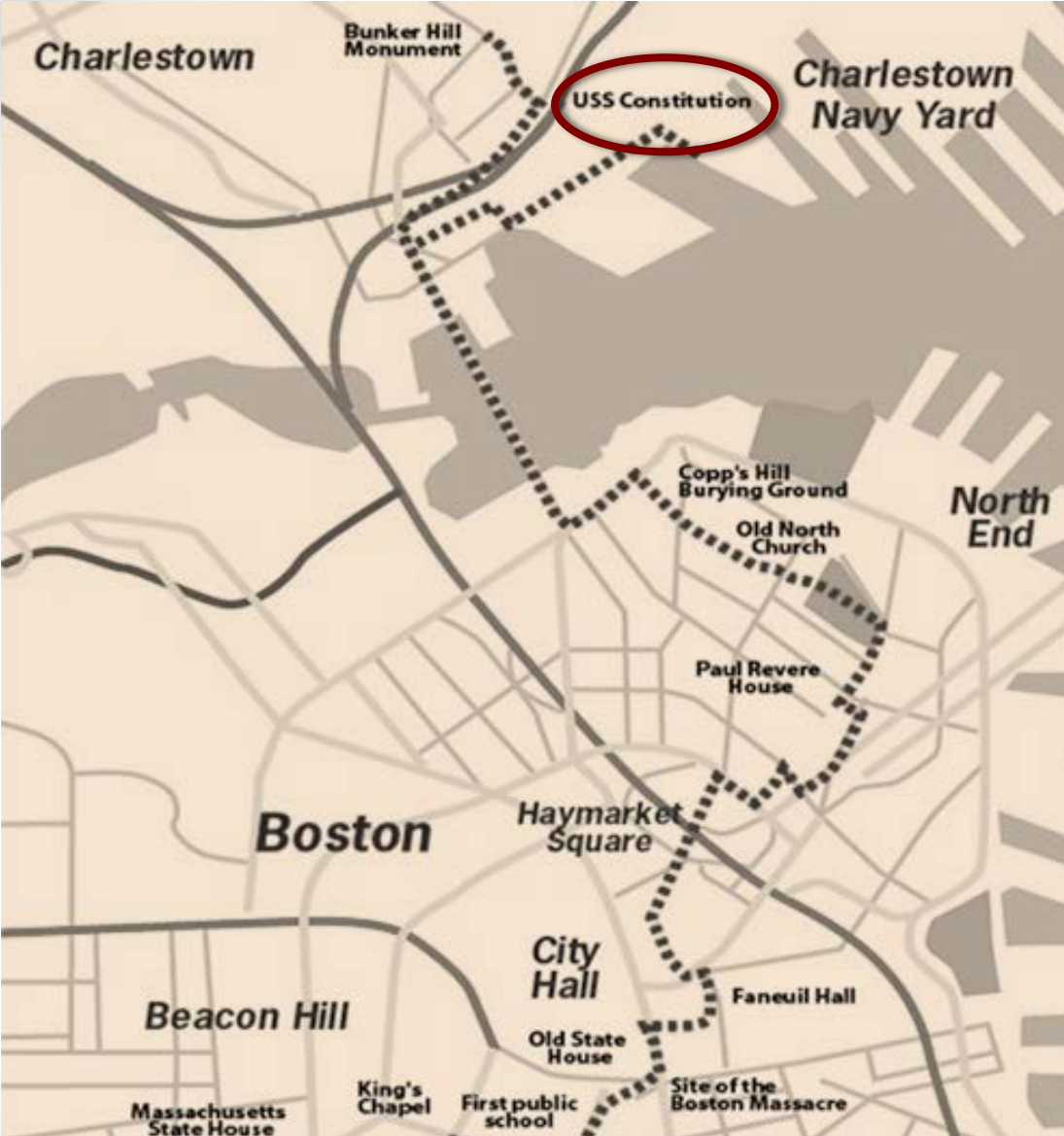
Copp's Hill Burying Ground

A map of the North End neighborhood in Boston, Massachusetts. A red oval highlights the location of Copp's Hill Burying Ground. Other landmarks labeled on the map include Old North Church and Paul Revere House. The Charles River is shown to the west of the North End.

Copp's Hill Burying Ground

Begun as a cemetery in the 1660s, this site overlooking the Charles River was used by the British a century later as an emplacement for the cannon that fired on the Americans on Bunker Hill. Buried here are Cotton Mather and Edward Hartt, builder of the USS *Constitution*.





The frigate *Constitution* was launched in 1797 from Hartt's shipyard in Boston and her fame and nickname "Old Ironsides" were gained in the War of 1812 when she sank the British frigates *Guerriere* and *Java* and in a single battle captured the sloops-of-war *Cyane* and *Levant*. In 1830 the old ship was to be broken up, but an inspirational poem by Oliver Wendell Holmes helped raise funds for her overhaul.



USS *Constitution*



"Don't fire until you see the whites of their eyes!" This legendary order has come to symbolize the conviction and determination of the ill-equipped American colonists facing powerful British forces during the famous battle fought on this site on June 17, 1775. The battle is popularly known as "The Battle of Bunker Hill" although most of the fighting actually took place on Breed's Hill, the site of the existing monument and exhibit lodge.



Bunker Hill Monument