

Women's Voices/Women's Dreams

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Overview

This curriculum unit was written through the Healthy Minds/Healthy Bodies seminar offered through the Pittsburgh Teachers Institute at Chatham College. I teach in a Civics program for students enrolled in a Pre-engineering Magnet Program. All of my students are enrolled in a block schedule and have Civics a total of ten periods a week. Students are enrolled for a one semester class, at the end of the semester they then enroll in their pre-engineering program. The Civics program requires a lot of planning and enrichment activities to hold their attention and interest. I am constantly looking for new topics to introduce to them that will expand, broaden, and deepen their interest in history and the social sciences. Most of the activities developed for this class require computer lab time for researching their topics along with both oral and written reports. This unit was developed with the needs of my classes in mind. This unit will focus on the role of women writers during the early part of the nineteenth century and the impact of their writing on women's education. This curriculum may be used either in an English Literature curriculum or as a stand alone unit taught during Women's History month or to supplement existing history curricula to broaden students' perspectives on women during the early history of the nation. The curriculum focuses on the influence of the political and social roles defined for women, the "woman's sphere" after the Revolutionary War. The unit introduces students to the writings of several prominent women writers of the early 19th century and the impact of their work on women.

Rationale

I was talking to a group of my students one afternoon when the conversation eventually came around to plans for after graduation from high school. Everyone was excited by the promise of a bright and promising future. One person, a

female student, was identified as the brightest student in her graduating class with a 4.0 g.p.a. It seemed the entire group wanted me to talk to her so that I could become enchanted by her dreams of the future. I asked her of her future plans and she replied that she would be working at a fast food restaurant because spending money to educate girls was a total waste of money. I asked her if she planned to work at the fast food restaurant for an extended period of time and she said that "yes" she would work there and make that her career. The more I talked with her the more questions I had about her future plans. I spoke with her physics teacher later that day and he informed me that this student was, by far, the brightest student he had ever taught. He had submitted her name to a number of schools and not only had she been admitted but was guaranteed full academic scholarships. He gave the good news to the student and her family and received the response I had received earlier in the day about her career plans.

I often think of that young lady, I have since forgotten her name. I know she said she would marry and have children and work in the world of fast food. I often wondered if she did marry, and if she remained married. I also wondered why she had never been encouraged to dream. It was her inability to dream that has bothered me most about that long ago conversation with a very talented young woman.

I also remember conversations with my own grandmother who always asked me what I wanted to do or be when I grew up. My grandmother was born in 1899, and graduated high school in 1918. After graduation from high school she became a beautician, married and raised a family.

My earliest family memories include conversations about future plans. My brother, who was younger than I was a brilliant student and much was expected of him. Everyone loved to hear him speak and the word in the family was that he would be a doctor; it was just assumed that he would. I too was asked about my future education plans and if I answered that I did not know or was not quite sure I was always told that I could be anything I wanted to be all I had to do was dream about it first. I was also assured that although my grandmother was a beautician that my generation of women was guaranteed to do better and do more than the generations that preceded me. Each generation, I was told almost daily, built on the foundations of past generations. For some people this foundation was money, status, or position for others it was the knowledge that there were generations of people, both family and friends of family, behind you who wanted you to live better than they. This was the way of nature as defined by both of my grandmothers, and nature and the passing of knowledge from one generation to the next was not to be questioned by the young it was to be understood and accepted. Since both of these women seemed always to say exactly the same thing I felt I could not question this grandmotherly wisdom. However, as I too got

older and “wiser” I did question this law of nature described by my grandmothers. At that time they responded, independently, with tales about their younger years, about their own parents and even my parents. These stories of each passing generation and the improved educational opportunities and improved living conditions helped to ease my uncertainty about my own future. I felt it was okay to dream about tomorrow and my place in the future, and so I began to dream of my tomorrows.

I was reminded of both these incidents while reading the literature of a number of women writers of the nineteenth century.

As I read for this seminar I became intrigued by the question of how and when the study of nutrition began. We are reminded daily that we as a nation do not get enough exercise, eat too much fast food and are overweight. I assumed this interest in nutrition was a recent study of concern within the past twenty years. My reading and questioning led me to read about Home Economics, and there I found my answer to the question of when the study of nutrition began.

The first names mentioned in the field of nutrition were both men. Lavoisier is credited by some as the father of nutrition with his definition of the calorie as a unit of heat. Also Count Rumford, a friend of Lavoisier, is credited as the first person to apply science to cooking. Among his inventions were included a brick range and the baking oven (1) which revolutionized the way food was cooked.

Cookery, however, was different in the colonies than it was in England. The abundance of food in the colonies required that women learn to adapt their cooking to these food sources. However, cookery books of the colonial period were written in England and reflected that menu. The needs of the American colonial housewife could not be completely met by any of the British works. Although colonial cooking had undergone numerous changes, cookery books published in England did not seem to be aware of the resulting American needs in cooking instructions.

Amelia Simmons is credited with being the first American author of a cookbook written in America. Her cookbook was the first published by an American for Americans with recipes using foods native to this continent. Her book was published in Harford, Connecticut in the spring of 1796. In the first edition of her book, *American Cookery*, can be found recipes for Johnny Cake, Indian Meal Pudding and Pumpkin Pie. (2) The recipe for Johnny Cake is one of the first recipes using corn. Prior to settling in the colonies the English considered corn unsuitable for human consumption only good to feed animals. Before the publishing of *American Cookery* food eaten and prepared in the colonies reflected the English or European menu and choices in food. After the revolutionary war

and the defeat of the British, food took on a uniquely American quality and foods and their preparation were introduced to England. The menu reflected the varied foods grown here, many of which were not found on the European continent in such abundance. The American diet included the use of corn cobs to smoke bacon, and using cranberry sauce to accompany roast turkey.

Americans used ingredients in their cooking that Europeans did not use, another product introduced was the use of chemical leavening into dough, which was used prior to modern baking powder. Women during the time of Amelia Simmons used pearl ash in gingerbread and cookie dough to give the finished product a cake-like appearance rather than the thin cookie in which it had been served.

Pearl ash was a by product of American forests and had been used in the colonies as one of the ingredients to make soap. Europe lacked the forests found in America and imported pearl ash from America to make soap. Eventually, pearl ash was used by Europeans in their cooking, although initially with some concern. However, from this time forward cookery books published in England reflected the difference in foods and ingredients used by the American housewife.

Into this arena of identifying American food and abundance as distinct from Europe and England events began to take place that would affect American culture in general and affect the education of women and the nutrition and diet of the nation in particular.

After the Revolutionary War, America found itself in a state of political, economic and social transition. The issue of slavery had not been resolved. The demography of the country was rapidly changing. The population of the new nation was expanding along the eastern seaboard. Cities were growing and with that growth the problems of overcrowding, mixed with a new immigrant population, and a new religion the urban environment was seen as places with the same signs of social disorder as in the cities of England. Also with the signing of the treaty with Britain in 1783 and the Louisiana Purchase in 1804 Americans were being drawn into remote areas where the central government could not exert authority. The discontent evidenced by Shay's Rebellion was fresh in the minds of the American experience. These events, urbanization, an increase in the immigration of people not from northern Europe, and a lawless frontier were seen as contributing to the total breakdown of the social order and individual virtue.

The other events that were to influence the social climate of the country were the Industrial Revolution, capitalism and competition. The industrial revolution which started in England by the middle of the eighteenth century was being exported to American by the end of the eighteenth century. Along with industrialization came the movement of people from rural areas into the cities which further added to

problems of urbanization. Overcrowding and lack of housing for workers would follow as it had in Britain. And as was the case in Britain the industrial revolution and the accompanying economic philosophy of capitalism promised, in theory, an egalitarian form of social mobility. In America where a revolution had been fought based on the belief "that all men are created equal" the scramble was on for social mobility through universal competition.

Before the industrial revolution whole families, men, women and children worked side by side in the fields to produce everything that was needed to survive. After the harvest these same families continued to work together in cottage industries with families providing particular products for the market. Some families made carriage wheels, others made lace, but families worked and provided the income needed for their survival. With the industrial revolution families no longer worked together at home. Work was done in factories with all family members, including women and children contributing to the family but working long hours away from home.

Men in the middle class became the captains of industry and no longer needed their wives to work alongside them. Their newly created wealth afforded the family more time away from work. This was true especially for middle class women who were able to remain at home and not work. A well adorned fashionable wife was evidence to one and all of one's new wealth, and improved social standing. Amongst the middle and upper classes a new ideology was being created which defined the woman's role as a "special sphere". This special sphere, the home, as defined by the "Cult of Domesticity" or the "Cult of True (3) Womanhood" was written about in women's advice books of the day, religious journals, and newspapers. This special sphere was the domain of women alone, men were not to interfere with women's work here, nor was she to interfere with the work of her husband in his work outside of the home. Gender roles were strictly defined, separated and enforced by making women the champion of hearth and home.

The role of the man was to work hard and be successful. In order to make money men had to develop the characteristics for success which included aggressive behavior and rational thought. Man is daring and confident, woman is diffident and unassuming; man is great in action, woman in suffering; man shines abroad, woman at home; man talks to convince, woman to persuade and please; man has a rugged heart, woman a soft and tender one; man prevents misery, woman relieves it; man has science, woman taste; man has judgment, woman sensibility; man is a being of justice, woman of mercy." Women were to complement men by upholding the cultural values of society, maintain stability, and uphold the virtues of democracy. She was to also make the home a refuge for her husband, a place of peace where a man could develop his non-competitive side.

This “Cult of Domesticity” or “True Womanhood” (4) supported the belief that the ideal of womanhood was based on the four ideals of piety, purity, submission and domesticity and that to attain and maintain these ideals a woman’s place was in the home where she was to provide for her husband a place of beauty, peace and harmony so that he could carry on his work as a captain of industry. Women’s work was heavy and unending in the home. Meals took hours to prepare. Children had to be born, fed and educated, all of which fell into the “special sphere” of women. Laundering of clothes was said to be such hard work that many women lost their good health to the task of doing the family’s wash. Soap had to be made first then water had to be hauled and put under fire to boil. Clothing had to be soaked, usually overnight, then scrubbed or put into large wooden barrels and beaten with sticks to get out the dirt after which the water in the clothing had to be wrung out by hand. Married women whose husbands had created wealth did have some household help but nonetheless, household work was never done. Given this view of women’s work coupled with the burden of the “Cult of Domesticity” the advice manuals played an important role in defining the women and influenced the educational opportunities available to women.

To keep women in their “special sphere” advice manuals were written that constantly reminded women of their duty to husband and family. The first domestic advice manuals began to emerge in the late eighteenth and early nineteenth century from cookbooks and etiquette manuals. The first household advice manuals came from England, but by the early 19th century American women were writing cookbooks and domestic advice manuals.

One book to appear in the early 19th century (1824) was *The Virginia Housewife* cookbook. This book was written by Mary Randolph along with her husband. When her husband was removed from his appointed government job by Thomas Jefferson, Mary Randolph, and her husband, David Meade Randolph, fell on hard times and moved from their estate in Richmond where they were known for lavish entertainment and settled in the nation’s capital where they opened up a boarding house. Mary Randolph undertook the task of writing a cookbook with her reputation for skillful and lavish entertainment. Along with her social and family contacts her cookbook became a quick success. The book included recipes for popular dishes as well as gardening tips and suggestions for performing a variety of other tasks that fell to the responsibility of women. Her cookbook, *The Virginia Housewife*, is considered by some to be the best cookbook ever published in America.

As the middle class continued to grow the number of literate women increased. The education offered middle class women was not equal to that of men attending university but more women were becoming literate and often were taught to speak

more than one language. With literacy, leisure time and the home as the domain of women the demand for advice manuals increased. The 19th century manuals advised women new to the middle class how to furnish their homes properly and how to dress themselves and their families. The wealth of the newly emerging middle class was often displayed in houses bursting at the seams with large heavy pieces of furniture. Windows were also covered with heavy draperies that emitted very little light or fresh air. Dust in abundance covered the windows and furniture. The air in the rooms was stale and heavy. The domestic advice manuals helped women establish a proper look and etiquette for their new homes and for their new roles in middle and upper middle class society. The writers of the domestic advice manuals encouraged women, in their role of protector of family health to improve the environment in their homes by suggesting that women open the windows for fresh air and light and allow rooms to be aired out on a regular basis to rid the home of any miasmas that could bring illness to the family. Along with being the protector of the family health women were also to see to their own health. It was well known that the home could not run efficiently if the woman of the house were in poor health. To address the health of women domestic advice manuals were written with the understanding that the women reading them had domestic servants and advice was given on how to manage a household and train one's domestic staff. The training of domestic staff was seen as the primary method of preserving the health of the housewife.

New recipes were suggested along with food preparation. These advice manuals did far more than give household advice to women; they kept women informed on worldly issues including the abolition of slavery and at the same time encouraged women, through sentimental literature, to remain submissive and obedient to their husbands.

In 1828 Lydia Maria Child wrote the *American Frugal Housewife*; this book also included household hints, medical remedies, practical information on buying, and storing food, and moral and social observation on the role of women, in addition to hundreds of recipes. This book, unlike other books of its type was written for women of a lower income class. Maria Child did not assume that the women reading this text had a household of servants to help with the work. By focusing on plain living while saving money and time she appealed to a broader audience. She continued to write all of her life and wrote five volumes of the *Ladies Family Library*, (*A History on the Condition of Women*) short biographies exemplifying women's virtues were written for the increasing literate middle class of women. The advice manuals that began to appear in the 1830's and into the 1840's were also informing women about the popular issues of the day. An outspoken abolitionist, in 1833 she wrote *An Appeal in Favor of that Class of Americans Called Africans*, she pointed out the contradictions of slavery with Christian teachings, described the moral and physical degradation it brought upon slaves

and owners alike, not omitting the issue of miscegenation, and not excepting the North from its share of responsibility for the system. The public was not ready to accept her ideas of slavery and sales of her book dropped, and publishers refused to print any of her writings, but she continued to write abolitionist tracts. Lydia Maria Child (1802-1888) not only wrote a cookbook for the common woman but also was responsible for creating American Children's Literature with her periodical *Juvenile Miscellany*. Lydia Maria Child is known as one of the most remarkable women in American Literature (5). Lydia Maria Child also published the book "*Incidents in the Life of a Slave Girl*" written by Herself (Harriet Anne Jacobs b. 1813-1897) in 1861.

Another one of the many women who contributed to the domestic advice manuals that influenced 19th century women was Lydia Howard Huntley Sigourney. Lydia Howard Huntley Sigourney was born in Norwich, Connecticut in (1791-1865). An only child Lydia was determined to care for her elderly parents. Her father married his second wife late in life and so Lydia was always aware of the infirmities that accompany ageing.

By 1815, Lydia, with the help of Daniel Wadsworth started a school to educate the daughters of his friends. She also published her first work, "*Moral Pieces of Prose and Verse*". She did not come from a wealthy family and felt that through her writing she could live up to what she felt was her responsibility as an only child and take care of her aged parents.

In 1819, Lydia married Charles Sigourney and became a mother to his children. Her earlier writings were looked down upon by Charles Sigourney and his children who felt that under the "*Cult of Domesticity*" a woman's special place was in the home. To appear to work outside of the home in the man's special place could only mean that this woman was not attempting to achieve her highest calling of domesticity. However, Lydia did continue to write anonymously and in her leisure time. When the family's economic status changed she started writing as an occupation and admitted to being the anonymous author of the popular "*Letters to Young Ladies, by a Lady*".

Lydia Sigourney was a dedicated and successful writer and a woman of her time with a commitment to support her parents. By publicly acknowledging her authorship and by continuing to write she defied her husband's wishes that she remain at home and not venture into the world of work. Although her writing may have reflected the popular view of women in the "*woman's sphere*" her actions actually influenced young women to become writers and attempt both fame and fortune and by so doing cast off the mantle of the "*Cult of Domesticity*". By the time of her death in 1865, Lydia Sigourney had written more than sixty five books.

Another early and vocal woman author of the early 19th century and an avid supporter of the “Cult of Domesticity” was Catharine Beecher (1800-1878) born in 1800 into the prominent Beecher family of Massachusetts. Her sister was the abolitionist Harriet Beecher Stowe, who wrote the book *Uncle Tom’s Cabin*, and was described by Abraham Lincoln as the “little lady who started the civil war.”

Catharine was born at a time when all young women born to prominent families received a minimal education. Upon the death of her fiancé Catharine had to support herself. By 1821 she became a teacher and dedicated herself to the teaching of women and educational reform for women. By 1824 she co-founded the Hartford Female Seminary to train women to be teachers and mothers. Catharine Beecher saw women as the creators of character and the purveyors of democratic ideals. These lessons in character, religion and democracy would pass from one generation to another. Mothers as teachers would instill these lessons into their children. Therefore, it was from women that the strength of the nation and the promise of democracy would flow. Accordingly Beecher felt that women should be well educated so that future generations could benefit from the experience and teaching of the previous generations. Although an advocate of the “Cult of Domesticity” Beecher seemed to feel that women were superior to men. According to the popular beliefs of the “Cult of Domesticity”, the “*woman’s sphere*” was the home, and in the home it was up to women to “rear the body and form the mind” (6) though her wisdom was acquired through observation and the experience of others on all subjects and not due to equal, quality education women still rose to the task to see to the success of future generations. How much better the world would be if women were better educated.

Beecher also believed that women’s work was difficult and never ending and that to do her work better (Cult of Domesticity) women should be trained by professionals. The greatest honor and purpose of women was their domestic skills. However, due to the inferior quality of their education women could not become the best possible mothers, wives or teachers they wanted to be, but by improving education women could be more successful in their “sphere” in the home which would make for greater success for everyone.

By the mid 1830’s Catharine Beecher moved to the Midwest with her father where she continued to advocate for education for women.

In 1841, she published her most well-known work, *A Treatise on Domestic Economy*; this book codified domestic duties and emphasized the importance of women’s work (7). The following year, *A Treatise on Domestic Economy*, was revised and issued by Harper and Brothers. By the summer of 1843 the *Treatise* was in its fourth printing and was reprinted every year from 1841- 1856. Along with the *Treatise*, the supplementary receipt book first published in 1846, *Letters*

to Persons Who Are Engaged in Domestic Service (1842), and *Letters to People on Health and Happiness* (1855) made Catharine a national authority on domestic well-being.

The last woman of influence during the 18th century is Sarah Josepha Hale (1788-1879) born to Revolutionary War Captain Gordon Buell and his wife Martha Whittlesay Buell in Newport, New Hampshire. She was educated in the classics and continued her education after her marriage to David Hale, a lawyer. By 1822 Sarah Hale was widowed with five children to support. With five children to raise she turned to the work associated with women of the day, sewing, and worked as a milliner for a brief period of time. In 1827 she wrote her first novel, "*Northwood a Tale of New England*". The book was a success and it was the first publication to question slavery rather than to accept it as a way of life. The book introduced the theme of slavery into the novel and preceded *Uncle Tom's Cabin* by more than twenty years. *Northwood* established her career as a writer and with this attention to her prominence she was offered the position as editor of the *Ladies Magazine and Literary Gazette*. Over her life time she would publish over fifty volumes of work including the children's nursery rhyme *Mary Had a Little Lamb*.

From 1827-1836 Sarah Hale edited *Ladies Magazine* and edited *Godey's Lady's Book* from 1837-1877. This publication was to appear under seven different titles over its sixty-eight year history. Sarah Hale was editor for forty of those years. Godey's was considered the "queen of monthlies" although other publications for women existed. From 1839 -1863, the monthly subscriptions increased from 25,000-150,000 annually. Godey's *Lady's Book* was both a literary and contemporary magazine; it also contained recipes, fashion plates, sentimental songs and household hints.

Godey's began its publication in Philadelphia in 1840 at a cost of \$3.00 per single (8) issue or \$27.50 yearly. Sarah Hale marketed her publication to men, encouraging them to purchase subscriptions for the women in their lives. She assured the subscription purchasers, husbands, fathers, and brothers that the editorials she wrote on improving the education of women were written so that women could benefit from better education and become better wives and mothers and remain in the sphere of women and not compete with men outside of the home. Godey's was not a political magazine and did not take up the cause of women's suffrage. Published during the Civil War Sarah Hale maintained her conservative editorial policy and never once wrote an editorial about the war. The *Lady's Book* was written with middle class women in mind, not women of the upper middle class, and Hale was selective in the discussion of issues that concerned women. Sarah Hale supported the "cult of domesticity" and believed a woman's place was in the home.

The women mentioned in this paper had what would be defined today as agency. *Agency is the ability of people to negotiate within their own environment and take action in their own best interest.* These women had agency, and took action in their best interest and also the interest of women in general. These women negotiated within their own environment, the social and political environment of 18th and early 19th century America, and took action in their own best interest. Although they did not have the same level of formal education available to men, they committed themselves to the education of women. Their writings continued to influence other women to become educated. In the world of the 19th century woman, working women were looked down on by polite society and many of these female writers in fact did not encourage women to leave home and work, possibly because they were so aware of the plight of other women, and the type of work available to women outside of their home. These women writers were instrumental through their cook books to reach a wide audience of women. They appealed to women first through recipes, domestic advice, and in the case of Sarah Jane Hale, fashion plates. Once the audience was established the topic of quality education for women became the foremost theme throughout these early journals.

By 1862, the Morrill Act was passed and the Land Grant College movement was established in the United States. Along with agriculture and other academic courses the first Domestic Science/Home Economics courses were created. The idea of creating a scientific environment, taught by experts for women, was embraced as the means of helping women become better wives and mothers. Catharine Beecher wrote earlier in the 19th century that women needed to become better educated to be better wives and mothers and that women required training by experts in the women's sphere to accomplish this. With the creation of a curriculum in domestic science this became a reality but it all started with cookery books.

Objectives

This curriculum unit was designed to help students continue to develop their social studies, literacy and critical thinking skills and research skills by using effective research methods including the use of primary and secondary sources of information with traditional and emerging library technologies, and also use a variety of methods to make sense of various kinds of complex texts. Students will also provide both oral and written presentations to inform and describe the social and political climate that women of the 19th century wrote of. Students will also write reflective essays that help them understand the nature of prejudice in the United States and relate their knowledge of the treatment of women in the 19th century to issues facing citizens today. Students will also relate the idea of

agency to prejudice and discrimination as a way to develop their ability to resolve conflicts in peaceful ways.

Strategies

Students will gain knowledge by reading and taking a pre-unit quiz on women in history. Students will be asked to either identify women or asked a series of questions on women who contributed to the education of women and the nation. Students will also read online documents from women writers of the 19th century. Students will be required to analyze their writings and make comparisons to articles in women's magazines today. Students will also read recipes from some of these early cookery books and domestic journals to compare the types of cooking done during the 19th century and today.

Classroom Activities

Lesson One

The teacher will introduce the topic of *Agency* found in the appendix titled *Agency*. After which time students will be asked to give examples of what they understand agency to mean and when they have used agency in their own lives.

Lesson Two

To introduce students to women's history and literature they will write an essay on "*Why Women's History should be taught.*" After the completion of the essay students will be asked to share their responses to the essay with the rest of the class. At the end of the discussion students will take an oral quiz on women in history found in the appendix titled pre-quiz. After the quiz students will discuss their answers. Finally the correct answers will be given and students will discuss why they did not know the correct answers.

Lesson Three

This lesson will begin with a teacher led discussion on the status and education of women after the Revolutionary War in America.

Lesson Four

The teacher will introduce students to the women in the unit through the brief biographical sketches found within the above curriculum unit and also through additional online resources. After the introduction to the women writers students

should be divided into groups and assigned to read and answer questions from an excerpt of the *Treatise on Domestic Economy* by Catharine Beecher. The excerpt can be found in the appendix titled *Treatise on Domestic Economy*.

Lessons Five through Seven

Students will be assigned selected readings with questions for discussion on each of the women mentioned in the curriculum unit. All readings and questions can be found in the appendix labeled by author and lesson number.

Assessments

Assessments occur throughout the unit which includes students writing an essay on Why women's history should be taught in all history courses and essay writing in which students were to define agency and cite examples of people with agency. Both of these assignments can become end of the unit assessments in which students write essays explaining what they have learned about these topics from the unit.

Another assessment could be a test based on the assigned discussion questions from the writings of each author. In this manner students can compare the writings of each.

An additional assessment could have students do further research on the women authors in the curriculum unit, the "cult of domesticity" and *the Godey's Lady's Book* and other women writers of the nineteenth century. By creating a research project students can learn the historical events of the 19th century through the eyes of women's literature, fashion and magazines.

The final assessment for this unit could have student's research cookery books and recipes from the beginning of the colonial experience in America to today. Students could research ingredients used in cooking, test old recipes, and research cooking methods. This project could become a full semester project with students preparing a full Thanksgiving dinner using recipes that Sarah Josepha Hale may have used from the 19th century.

Appendix

Lesson One: Agency

Define Agency:

agency is the ability of a people or person to negotiate within their own environment and take action in their own best interest; the ability to make good decisions for oneself regardless of one's environment.

Background information on Agency:

The women outlined in this curriculum unit would be described as women with agency. These women lived at a time in which the “cult of domesticity” defined the “special sphere of women to be subservient and dependent upon men and with little need for formal or quality education. Each of these women received the best quality education available to women at that time and campaigned for the improved quality of education for all women. For the most part these women were not confrontational with their writing but chose to develop and inform their audience through the use of popular romance stories, poetry, fashion plates and of course the newest recipes. In this way they were able to appeal not only to the female audience but to their male counterparts, whose income purchased the domestic advice journals. Sarah Josepha Hale, in particular, negotiated her environment, the “special sphere of women defined by the cult of domesticity” by appealing to men to support subscriptions to her magazine so that women could become better read and up to date on their domestic duties and remain within the “special sphere” of women.

Catharine Beecher in her *Treatise on Domestic Economy* supported the “cult of womanhood” while at the same time campaigning for improved education for women. She too wrote that a better educated woman would be better at her role of mother and wife. She further argued that since women were responsible for the moral and intellectual character of children that better educated women would raise better children with the proper moral and intellectual values which in turn would make for a better society and republic.

Lydia Sigourney’s romantic writings of the woman who loses a husband and becomes the sole support of her family also encourages, although indirectly, the education of women. And lastly, Lydia Maria Child in her writings informs women of the political issues of the day and challenges women to think for themselves. The evidence of the influence of Child’s writings can be seen by the number of women who became involved in abolition causes. This is not to assume that she alone was the cause of women’s involvement in abolition movements but her writings did appeal to the female audience.

Although, each of these women, Lydia Childs excepted, advocated the “cult of domesticity” and worked within that environment, they all worked outside of their homes and supported their families. They each took action and made decisions in their own best interest and became women with agency.

Lesson One

Activities: Agency

Students should be encouraged to give their understanding of agency at this time.

Another suggestion for defining Agency is to think of people who faced adversity and “*pulled themselves up by their own boot straps.*”

Students should be asked to create a list of people with agency. These individuals may be either historical or contemporary *i.e.* Martin Luther King, Rosa Parks, Dr. Jonas Salk, Bill Clinton.

Students should write an essay in which they give examples of when and how they used agency.

Appendix

Lesson Two: Pre-Quiz on Women and History

This quiz is to be used to introduce students to the curriculum unit on Women's Voices. The quiz may be administered orally with students writing their answers. The questions can be answered in class and lead into the discussion of why the history of women should be included in all history courses.

1. She was the biologist who found that the X and Y chromosomes determine gender (Nettie Stevens).
2. Who was the woman who wrote the first cookery book written in the United States? (Amelia Simmons)
3. What woman is responsible for making Thanksgiving a National Holiday? (Sarah Josepha Hale)
4. This woman was the "first woman marine" and fought in the War of 1812 (Lucy Brewer).
5. This woman invented Kevlar (Stephanie Louise Kwolek).
6. There really was a Dr. Quinn Medicine Woman, (Doc Susie Anderson).
7. She was the first printer to offer copies of the Declaration of Independence with the names of the signers (Mary Katherine Goddard).
8. She is thought to be the first computer programmer and first to come up with the binary code (Lady Eva Lovelace).
9. An actress and union spy she was given the honorary title of Major in the Union Army (Pauline Cushman).
10. One of the greatest athletes of all time, holding more medals and records in more sports than any other 20th – century athlete (Mildred [Babe Didrikson] Zaharias).

Appendix

Lesson Four: Catharine Beecher “from the *Treatise on Domestic Economy*”

<http://xroads.virginia.edu/~MA97/riedy/cbeecher.html>

from *A Treatise On Domestic Economy*

by Miss Catharine E. Beecher
1842.

... The success of democratic institutions, as is conceded by all, depends upon the intellectual and moral character of the mass of the people. If they are intelligent and virtuous, democracy is a blessing; but if they are ignorant and wicked, it is only a curse, and as much more dreadful than any other form of civil government, as a thousand tyrants are more to be dreaded than one. It is equally conceded, that the formation of the moral and intellectual character of the young is committed mainly to the female hand. The mother forms the character of the future man; the sister bends the fibres that are hereafter to be the forest tree; the wife sways the heart, whose energies may turn for good or for evil the destinies of a nation. Let the women of a country be made virtuous and intelligent, and the men will certainly be the same. The proper education of a man decides the welfare of an individual; but educate a woman, and the interests of a whole family are secured.

If this be so, as none will deny, then to American women, more than to any others on earth, is committed the exalted privilege of extending over the world those blessed influences, which are to renovate degraded man, and "clothe all climes with beauty."

No American woman, then, has any occasion for feeling that hers is; an humble or insignificant lot. The value of what an individual accomplishes is to be estimated by the importance of the enterprise achieved, and not by the particular position of the laborer. The drops of heaven which freshen the earth, are each of equal value, whether they fall in the low-land meadow, or the princely parterre. The builders of a temple are of equal importance, whether they labor on the foundations, or toil upon the dome.

Thus, also, with those labors which are to be made effectual in the regeneration of the Earth. And it is by forming a habit of regarding the apparently insignificant efforts of each isolated laborer, in a comprehensive manner, as indispensable portions of a grand result, that the minds of all, however humble their sphere of service, can be invigorated and cheered. The woman, who is rearing a family of

children; the woman, who labors in the schoolroom; the woman, who, in her retired chamber, earns, with her needle, the mite, which contributes to the intellectual and moral elevation of her Country; even the humble domestic, whose example and influence may be moulding and forming young minds, while her faithful services sustain a prosperous domestic state; -- each and all may be animated by the consciousness that they are agents in accomplishing the greatest work that ever was committed to human responsibility. It is the building of a glorious temple whose base shall be coextensive with the bounds of the earth, whose summit shall pierce the skies, whose splendor shall beam on all lands, and those who hew the lowliest stone, as much as those who carve the highest capital, will be equally honored, when its top-stone shall be laid, with new rejoicings of the morning stars, and shoutings of the sons of God. ...

Lesson Four

Catharine Beecher from *The Treatise on Domestic Economy*

The questions below may be used with either large or small groups for in-class discussion or homework. Each group of questions is preceded by an introductory statement indicating a section of the reading.

Questions for Discussion for “from a Treatise on Domestic Economy”

- I. ...The success of domestic institutions...
 1. Who is the author?
 2. When was this document written?
 3. What is the title of the document?
 4. What does the author mean by democratic institutions being dependent?
 5. Under what conditions does the author call democracy a “curse”?
 6. How is the moral and intellectual character of the young formed?
 7. Why must women of a country be virtuous?
 8. What is the role sisters play in relation to their brothers?
 9. What is the purpose of the proper education of a man? A woman?

- II. If this be so...
 1. What is the role of the American woman?
 2. How does one evaluate one’s accomplishments?
 3. What is a “degraded man”?
 4. What does the author mean by “the position of the laborer”?

- III. Thus, also with those laborers...
 1. What does the author mean by “regarding the apparently insignificant efforts of each isolated laborer, in a comprehensive manner”?
 2. What is a woman’s work as “agents” to do?

Lesson Five: Lydia Sigourney

Lesson five consists of four selections from Lydia Sigourney two of these are quotes which have been attributed to her. Questions for discussion are included on this page. The actual selections follow the questions.

I. Activity for “*The Lost Darling*”, Lydia Sigourney

Questions for discussion:

1. Who was the author of the poem?
2. When was the poem written?
3. What is the title of the poem?
4. Who is the intended audience for this poem?
5. Who is being written about?
6. “Whose home is with the angels”?
7. Why would the author write a poem about the death of a child?
8. Do you think this poem still has the same meaning today as it did when it was written?

II. Activity for the “*Funeral of Mazeen*”, Lydia Sigourney

Questions for discussion:

1. Who was the author of the poem?
2. When was the poem written?
3. What is the title of the poem?
4. Who was Mazeen?
5. Who were the mohegans?
6. Who is the manly sleeper?
7. What is the “narrow house”?
8. Define quenched.
9. Define vassal.

III. Activity for *Nations*, Lydia Sigourney

Questions for discussion:

1. What is the strength of a republic nation?
2. According to the “*Treatise on Domestic Economy*” by Catherine Beecher how is the intelligent home created?

Activity for *Habit*, Lydia Sigourney

Questions for discuss:

1. Define industry.
2. Define idleness
3. Where and how is the foundation of poverty and evil laid?
4. What are some right habits that should be taught to children?
5. Explain how “agency” could be taught to young children.

<http://www.victorianweb.org/auors/sigourney/1.html>

"The Lost Darling" from Select Poems, 1856

Lydia Sigourney



The Victorian Web

literature, history, & culture in
the age of Victoria



SHE was my idol. Night and day, to scan
The fine expansion of her form, and mark
The unfolding mind, like vernal rose-bud, start
To sudden beauty, was my chief delight.
To find her fairy footsteps following mine,
Her hand upon my garments, or her lip
Long sealed to mine, and in the watch of night
The quiet breath of innocence to feel
Soft on my cheek, was such a full content
Of happiness, as none but mothers know.
Her voice was like some tiny harp that yields
To the slight fingered breeze, and as it held
Brief converse with her doll, or playful soothed
The moaning kitten, or with patient care
Conned o'er the alphabet, but most of all,
Its tender cadence in her evening prayer
Thrilled on the ear like some ethereal tone
Heard in sweet dreams.
But now alone I sit,
Musing of her, and dew with mournful tears
Her little robes, that once with woman's pride
I wrought, as if there were a need to deck
What God hath made so beautiful. I start,
Half fancying from her empty crib there comes
A restless sound, and breathe the accustomed words
"Hush! Hush thee, dearest." Then I bend and weep
As though it were a sin to speak to one
Whose home is with the angels.
Gone to God!
And yet I wish I had not seen the pang
That wrung her features, nor the ghastly white
Settling around her lips. I would that Heaven
Had taken its own, like some transplanted flower
Blooming in all its freshness.
Gone to God!

Be still, my heart! what could a mother's prayer,
In all the wildest ecstasies of hope,
Ask for its darling like the bliss of Heaven?

<http://www.iath.virginia.edu/fdw/volume2/belasco/elegies/sigourney.html>

Whitman, Dickinson, & the Elegy
Death & Dying during the Civil War

Whitman, Dickinson, & Elegiac Traditions

Lydia Sigourney, From "Funeral of Mazeen: The Last of the Royal Line of the Mohegan Nation" (1841):

'Mid the trodden turf is an open grave,
And a funeral train where the wild flowers wave,
And a manly sleeper doth seek his bed
In the narrow house of the sacred dead,
Yet the soil hath scantily drank of the tear,
For the red-brow'd few are the mourners here.

They have lower'd the prince to his resting spot,
The deep prayer hath swell'd, but they heed it not,
Their abject thoughts'mid his ashes grope,
And quench'd in their souls is the light of hope;
Know ye their pangs, who turn away
The vassal foot from a monarch's clay?

http://www.yourquotations.net/Lydia%20Sigourney_quotes.html

About [Nations](#)

The strength of a nation, especially of a republican nation, is in the intelligent and well ordered homes of the people.

About [Habit](#)

In early childhood you may lay the foundation of poverty or riches, industry of idleness, good or evil, by the habits to which you train your children. Teach them right habits then, and their future life is safe.

Lesson Six: Lydia Maria Child

Lesson Six includes two selections by Lydia Maria Child. Questions for discussion are on this page. The reading selections follow the questions.

- I. Activity for *Correspondence with Gov. Wise, John Brown and Mrs. Mason*, Lydia Maria Child
Questions for discussion:
 1. Who authored the letter?
 2. What is the date of the letter?
 3. What is the title of the correspondence?
 4. What happened in Kansas?
 5. Who is Governor Wise?
 6. Who is John Brown?
 7. What did John Brown do in Kansas?
 8. Where is he reading the letter?
 9. Why did Lydia Maria Child write to him?
 10. Why does she want to visit him?

- II Activity for *Incidents in the Life of a Slave Girl*, edited by Lydia Maria Child
Questions for discussion:
 1. What is the full title of this publication?
 2. When was it published?
 3. Who is the author?
 4. How long was the author in slavery?
 5. Why did Linda Brent write her autobiography?
 6. Who edited the text?
 7. Teaching slaves to read and write was illegal under slavery, how did Linda Brent become literate?
 8. What does the editor mean by “presenting with the veil withdrawn”?
 9. What effect does the editor expect this book to have on northern women? Men?

Note: The author of the book took a pseudonym to protect herself and her family. Her real name was Harriet Jacobs. The book *Incidents in the Life of a Slave Girl* has been released recently and can be purchased through any book store.

<http://womenshistory.about.com/library/etext/bl lmc as1 01.htm>

**Lydia Maria Child
Correspondence
with Gov. Wise, John Brown, and Mrs. Mason**

More: [1](#) > [2](#) > [3](#) > [4](#) > [5](#) > [6](#) > [7](#) > [8](#) > [9](#)

MRS. CHILD TO JOHN BROWN.
..... Wayland, Mass., Oct. 26, 1859.

Dear Capt. Brown: Though personally unknown to you, you will recognize in my name an earnest friend of Kansas, when circumstances made that Territory the battle-ground between the antagonistic principles of slavery and freedom, which politicians so vainly strive to reconcile in the government of the United States.

Believing in peace principles, I cannot sympathize with the method you chose to advance the cause of freedom. But I honor your generous intentions--I admire your courage, moral and physical. I reverence you for the humanity which tempered your zeal. I sympathize with you in your cruel bereavement, your sufferings, and your wrongs. In brief, I love you and bless you.

Thousands of hearts are throbbing with sympathy as warm as mine. I think of you night and day, bleeding in prison, surrounded by hostile faces, sustained only by trust in God and your own heart. I long to nurse you--to speak to you sisterly words of sympathy and consolation. I have asked permission of Governor Wise to do so. If the request is not granted, I cherish the hope that these few words may at least reach your hands, and afford you some little solace. May you be strengthened by the conviction that no honest man ever sheds blood for freedom in vain, however much he may be mistaken in his efforts. May God sustain you, and carry you through whatsoever may be in store for you! Yours, with heartfelt respect, sympathy and affection,
..... L. MARIA CHILD.

http://womenshistory.about.com/library/etext/bl_lmc_as1_01.htm

**Incidents in the Life
of a Slave Girl**

WRITTEN BY HERSELF

"Northerners know nothing at all about Slavery. They think it is perpetual bondage only. They have no conception of the depth of *degradation* involved in that word, SLAVERY; if they had, they would never cease their efforts until so horrible a system was overthrown."

A WOMAN OF NORTH CAROLINA.

"Rise up, ye women that are at ease! Hear my voice, ye careless daughters!
Give ear unto my speech."

ISAIAH xxxii. 9.

EDITED BY L. MARIA CHILD

**BOSTON:
PUBLISHED FOR THE AUTHOR
1861.**

Entered, according to Act of Congress, in the year 1860, by L. MARIA CHILD.
In the Clerk's Office of the District Court of the District of Massachusetts.

Page 5

PR http://womenshistory.about.com/library/etext/bl_lmc_as1_01.htm

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Page 5

PREFACE BY THE AUTHOR

READER, be assured this narrative is no fiction. I am aware that some of my adventures may seem incredible; but they are, nevertheless, strictly true. I have not exaggerated the wrongs inflicted by Slavery; on the contrary, my descriptions fall far short of the facts. I have concealed the names of places, and given persons fictitious names. I had no motive for secrecy on my own account, but I deemed it kind and considerate towards others to pursue this course.

I wish I were more competent to the task I have undertaken. But I trust my readers will excuse deficiencies in consideration of circumstances. I was born and

reared in Slavery; and I remained in a Slave State twenty-seven Years. Since I have been at the North, it has been necessary for me to work diligently for my own support, and the education of my children. This has not left me much leisure to make up for the loss of early opportunities to improve myself; and it has compelled me to write these pages at irregular intervals, whenever I could snatch an hour from household duties.

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When I first arrived in Philadelphia, Bishop Paine advised me to publish a sketch of my life, but I told him I was altogether incompetent to such an undertaking. Though I have improved my mind somewhat since that time, I still remain of the same opinion; but I trust my motives will excuse what might otherwise seem presumptuous. I have not written my experiences in order to attract attention to myself; on the contrary, it would have been more pleasant to me to have been silent about my own history. Neither do I care to excite sympathy for my own sufferings. But I do earnestly desire to arouse the women of the North a realizing sense of the condition of two millions of women at the South, still in bondage, suffering what I suffered, and most of them far worse. I want to add my testimony to that of abler pens to convince the people of the Free States what Slavery really is. Only by experience can any one realize how deep, and dark, and foul is that pit of abominations. May the blessing of God rest on this imperfect effort in behalf of my persecuted people!

LINDA BRENT

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INTRODUCTION BY THE EDITOR

THE author of the following autobiography is personally known to me, and her conversation and manners inspire me with confidence. During the last seventeen years, she has lived the greater part of the time with a distinguished family in New York, and has so deported herself as to be highly esteemed by them. This fact is sufficient, without further credentials of her character. I believe those who know her will not be disposed to doubt her veracity, though some incidents in her story are more romantic than fiction.

At her request, I have revised her manuscript; but such changes as I have made have been mainly for purposes of condensation and orderly arrangement. I have not added any thing to the incidents, or changed the import of her very pertinent remarks. With trifling exceptions, both the ideas and the language are her own. I pruned excrescences a little, but otherwise I had no reason for changing her lively and dramatic way of telling her own story. The names of both persons and places are known to me; but for good reasons I suppress them.

It will naturally excite surprise that a woman reared in Slavery should be able to write so well. But

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circumstances will explain this. In the first place, nature endowed her with quick perceptions. Secondly, the mistress, with whom she lived till she was twelve years old, was a kind, considerate friend, who taught her to read and spell. Thirdly, she was placed in favorable circumstances after she came to the North; having frequent intercourse with intelligent persons, who felt a friendly interest in her welfare, and were disposed to give her opportunities for self-improvement.

I am well aware that many will accuse me of indecorum for presenting these pages to the public; for the experiences of this intelligent and much-injured woman belong to a class which some call delicate subjects, and others indelicate. This peculiar phase of Slavery has generally been kept veiled; but the public ought to be made acquainted with its monstrous features, and I willingly take the responsibility of presenting them with the veil withdrawn. I do this for the sake of my sisters in bondage, who are suffering wrongs so foul, that our ears are too delicate to listen to them. I do it with the hope of arousing conscientious and reflecting women at the North to a sense of their duty in the exertion of moral influence on the question of Slavery, on all possible occasions. I do it with the hope that every man who reads this narrative will swear solemnly before God that, so far as he has power to prevent it, no fugitive from Slavery shall ever be sent back to suffer in that loathsome den of corruption and cruelty.

L. MARIA CHILD

Lesson Seven: Sarah Josepha Hale

Lesson seven includes two selections by Sarah Josepha Hale. Questions for discussion are on this page. The selections follow the questions.

- I. Activity for *Godey's Lady's Book*, Sarah Josepha Hale
Questions for discussion: September 1860
 1. How many states held Thanksgiving Day on the last Thursday in November in 1859?
 2. According to Sarah Hale, why should Thanksgiving become a national holiday with all the states celebrating on the same day?
Questions for discussion: September 1859
 1. How many stars were in the flag in 1859? How many more would be added soon?
 2. What was the population in the United States seventy years prior to this time? What was the population at the time of this editorial?
 3. What was the "renewal pledge" of Thanksgiving?

- II. Activity for *Letter to the Editress of the Lady's Book*, Sarah Josepha Hale
 1. Students will write a summary of the letter to the editor and explain the writer's position regarding Thanksgiving.

- III. Activity for *Mary's Lamb*, Sarah Josepha Hale
 1. Do you know all the verses to *Mary Had A Little Lamb*?
 2. Students can join together and sing all the verses to *Mary Had a Little Lamb*

<http://www.uvm.edu/~hag/godev/shtable/shtable-thanks.html>

Godey's Lady's Book

Sarah J. Hale: Editor's Table

The following are all the excerpts related to Thanksgiving from 1860, 1859, 1858, 1857, and October 1855. (missing the volume for 1856)

September 1860, p. 271

THANKSGIVING--*the new National Holiday*.--We must advert once more to this grand object of nationalizing Thanksgiving Day, by adopting, as a permanent rule, *the last Thursday in November* in all the States. Last year, 1859, *thirty States and three Territories* held Thanksgiving on the same day--the last Thursday in November. This year we hope that every State and Territory will be included in the list. Last year this Thanksgiving was observed by the American residents in Paris, Berlin, and Berne; in the last two cities the American ministers to Switzerland and Prussia took the leading part in the festivities. Thanksgiving was also held on board two of the American squadrons, that of the Mediterranean and the African; and, moreover, several of the American missionary establishments in foreign lands have signified their willingness to set apart the day named.

This year the *last Thursday in November* falls on the 29th. If all the States and Territories hold their Thanksgiving on that day, there will be a complete moral and social reunion of the *people* of America in 1860. Would not this be a good omen for the perpetual political union of the States? May God grant us not only the omen, but the fulfillment is our dearest wish!

November, 1859, p. 466

OUR THANKSGIVING UNION. --The last Thursday in November--will it not be a great day in our Republic? Seventy years ago the political union of the United States was consummated; in 1789, the thirteen individual States, then forming the American Confederacy, became, by the ratification of the Constitution, over the forming of which Washington himself presided, the United American Nation. The flag of our country now numbers thirty-two stars on its crown of blue, and some half dozen or more additional starlets are shining out of the depths of our wilderness continent, soon to be added to our system of independent and united Government of the People. God save the United States!

He has saved, enlarged, blessed, and prospered us beyond any people on this globe. Should we not be thankful, and keep high holiday of gratitude and gladness in acknowledgment of these national blessings ? Seventy years ago, there were only about three millions of people under our flag; now it waves its protecting folds from the Atlantic to the Pacific, and nearly thirty millions of souls are enjoying its blessings. If every State should join in union thanksgiving on the 24th of this month, would it not be a renewed pledge of love and loyalty to the Constitution of the United States, which guarantees peace, prosperity, progress, and perpetuity to our great Republic?

Letter to the Editress of the Lady's Book.

DEAR MADAM: Your admirable suggestions in relation to the simultaneous observance of Thanksgiving Day over the whole Union have, before this, made a deep, and, let us trust, an abiding impression in the most influential and desirable quarters. At the risk of repeating your own ideas, let me express some thoughts which naturally occur to me in this connection. The Union of these States is not consummated by appeals to national loyalty, nor to that national pride expressed in our motto, that union is strength. In short, all theoretical and abstract appeals to the Union are without root, and consequently without fruit. What makes the Union more than a mere word for poets or politicians, what makes it a blessing to be prayed for and preserved at any hazard, is quite on other grounds than pride. An angry man hesitates to get his house on fire, because in every room is one of his own sleeping children. In these United States are scattered broadcast, growing up side by side with the natural productions, or else grafted on the ancient trees, the universal Yankee nation. Peddling his nutmegs and tinware, or presiding with energy and dignity over a seminary for education, inventing the most wonderful machinery for the most common purposes, or infusing into a languid and inert population some of the superfluous breezy activity of his own arid and mountainous districts, everywhere meddling, making, contriving, but everywhere inspiriting and improving, is the Yankee. He is one of the elder children of the household, and, as such, assumes a superiority in many matters, but ill borne out by his manners. Be this as it may, wherever he wanders he weaves his web of prosperous industry; the land is better for him. He brings home to his native hills the sweet southern flower, or he stays amidst southern gardens to water and refresh them by a patent irrigator. Family ties increase and are strengthened. The youth of farthest Maine writes love-messages on the *magnolia glandiflora* leaf to the pale Floridian; the rosy belles of Massachusetts link hands and hearts with the elegant and languid Carolinians. In every chamber there is a child of the house.

Now, next to ties of blood and kindred come language and national observances. We are already spread and mingled over the Union. Each year, by bringing us oftener together, releases us from the estrangement and coolness consequent on

distance and political alienations; each year multiplies our ties of relationship and friendship. How can we hate our Mississippi brother-in-law? and who is a better fellow than our wife's uncle from St. Louis? If Maine itself be a great way off, and almost nowhere, on the contrary, a dozen splendid fellows hail from Kennebec County, and your wife is a down-Easter. Now, when the Autumn sheaves are bound up, when the harvest moon bends smilingly above us, when Nature, having finished her annual work, throws herself wearily down, tossing from her lap abundance, and saying, not in words, but deeds, "Be thankful to the Giver!"—then, in every true American heart, wherever beating, comes the thought of the family gathering, kindred smiles, or tearful memories. Wherever we may be, it is a good and pleasant thing to feel that we look at the same stars, pray to the same God, and hold high festival of gratitude at the same hours throughout the broad land that He has so blessed!

REPRESENTATIVE POETRY ONLINE

<http://eir.library.utoronto.ca/rpo/display/poem911.html>

Sarah Josepha Hale (1788-1879)
Mary's Lamb

1 Mary had a little lamb,
2 Its fleece was white as snow,
3 And every where that Mary went
4 The lamb was sure to go;
5 He followed her to school one day --
6 That was against the rule,
7 It made the children laugh and play
8 To see a lamb at school.

9 And so the Teacher turned him out,
10 But still he lingered near,
11 And waited patiently about,
12 Till Mary did appear.
13 And then he ran to her and laid
14 His head upon her arm,
15 As if he said -- "I'm not afraid --"
16 You'll shield me from all harm."

17 "What makes the lamb love Mary so,"
18 The little children cry;
19 "O, Mary loves the lamb you know,
20 The Teacher did reply,
21 "And you each gentle animal
22 In confidence may bind,
23 And make them follow at your call,
24 If you are always *kind*."

Notes

1] Hale based this poem "on a true incident from her farm childhood" (*Yankee Doodle's Literary Sampler*, 163). This poem is no. 341 in *The Oxford Dictionary of Nursery Rhymes*, edited by Iona and Peter Opie (Oxford: Clarendon Press, 1966).

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Dover Publications 1984

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<http://www.iath.virginia.edu/utc/sentimnt/snescebhp.html>

A website with excerpts from Catharine Beecher's treatise; also know as the part to be played by American Women

Boston: T.H. Webb 1842

Conner Prairie. <http://www.connerprairie.org/> A living history museum that serves as an online source for education and activities exploring the times, lives and values of 1800's America. This source also includes a history timeline.

An online resource of Godey's Lady's Book during the years 1855-1858

<http://www.uvm.edu/~hag/godey/contents.html>

An online resource, Beeton's Everyday Cookery and Housewife Book: Comprising Instructions for Mistress and Servants and a Collection of over 1500 Practical Recipes <http://www.sealwyf.com/>

An online resource, Society for the Study of American Women Writers: The Online Archive of 19th Century Women Writers

<http://www.lehigh.edu/~dek7/SSAWW/>

<http://www.facstaff.bucknell.edu/gcarr/19cUSWW/>

An online resource of Women's Studies Resources on the Web

<http://scriptorium.lib.duke.edu/women/cyber.html>

An online resource of Women's Work in the Long 19th Century

<http://scriptorium.lib.duke.edu/women/cyber.html>

An online resource to Accessible Archives

<http://www.accessible.com/aboutus.htm>

An online resource of American foods and cookbooks

<http://digital.lib.msu.edu/cookbooks/>

An online resource, Domestic Goddess

<http://www.womenwriters.net/domesticgoddess/halelinks.html>

An online resource The Food Timeline: Culinary History Timeline

<http://www.gti.net/mocolib1/kid/food1.html>

An online resource, Catharine Beecher

<http://xroads.virginia.edu/~CAP/UTC/beecher.html>

An online resource, The Cult of Domesticity and True Womanhood

<http://www.library.csi.cuny.edu/dept/history/lavender/386/truewoman.html>

An online resource, Famous Americans

<http://www.famousamericans.net/benjaminthompsonrumford/>

An online resource, Lydia Maria Child

[http://j.w.d.home.comcast.net/whs/Lydia Maria Child/lydia maria child.ht](http://j.w.d.home.comcast.net/whs/Lydia_Maria_Child/lydia_maria_child.ht)

Standards

Citizenship Standards by Number

1. All students demonstrate an understanding of major events, cultures, groups, and individuals in the historical development of the United States.
4. All students examine and evaluate problems facing the citizens of their communities, state, and nation by incorporating concepts and methods of inquiry of the various social sciences.
3. All students examine and evaluate problems facing the citizens of their communities, state, and nation by incorporating concepts and methods of inquiry of the various social sciences.
5. All students develop and defend a position on current issues confronting citizens of the United States and the African American community by conducting research, analyzing alternatives, organizing evidence and arguments, and making oral presentations.
7. All students demonstrate their skills of communicating, negotiating, and cooperating with others.
8. All students demonstrate the ability to work effectively with others

Reading, Writing, Speaking and Listening by number

2. All students read and use a variety of methods to make sense of various kinds of complex texts.
3. All students respond orally and in writing to information and ideas gained by reading narrative and informational texts and use the information and ideas to make decisions and solve problems.
4. All students write for a variety of purposes, including to narrate, inform, and persuade, in all subject areas.

6. All students exchange information orally, including understanding and giving spoken instructions, asking and answering questions appropriately, and promoting effective group communications.

7. All students listen to and understand complex oral messages and identify their purpose, structure and use.

8. All students compose and make oral presentations for each academic area of study that are designed to persuade, inform or describe.

Endnotes

1. An online resource, Famous Americans
2. Simmons, Amelia. The First American Cookbook: "A Facsimile of American Cookery," 1796
3. An online resource, The Cult of Domesticity and True Womanhood
4. An online resource, The Cult of Domesticity and True Womanhood
5. An online resource, Lydia Maria Child
6. Beecher, Catharine. Treatise on Domestic Economy For the Use of Young Ladies at Home and at School
7. Beecher, Catharine
8. Godey's Lady's Book during the years 1855-1858