

Week 16: Manifest Destiny (1840-1848): Pioneers Head West!

THREADS: Historical

NOTE: While the elementary-level children will have three weeks on the pioneers, Dialectic and Rhetoric students will also study the Mexican-American War (in detail) in Week 17 and developments in Europe that occurred concurrently with the Pioneer Era in America in Week 18. Thus, the focus of this week for older students should be pioneers' life styles and achievements. Next week and the week after, students may choose to continue pioneer diaries, etc., but the focus will change for the week's historical studies, and there will be other core assignments to read. We're cramming a lot of interesting stuff into these three weeks. Therefore, we recommend that you look over the reading assignments for the next three weeks now, and determine the areas you'll concentrate on based on your student's interests and reading ability.

Grammar: Begin a three-week study of the valiant men and women who crossed the prairie and carved homes out of the wilderness they found there. Included in this study may be any or all of the following, depending on your child's age and time constraints:

- Discuss the hardships and daily life of pioneers who journeyed by covered wagon and other conveyances.
- Discuss the ethnic makeup of pioneer groups.
- Learn about Presidents Harrison (sidebar, page 2¹) and Tyler (sidebars, pages 2-6ⁱⁱ).
- Briefly introduce the Plains Indians: their lifestyles, their beliefs, and their interactions with white settlers. (Please note that we'll devote a week to these Native American tribes in Unit 3: Week 25.)

Dialectic/Rhetoric: In addition to the threads listed above, plus:

- Tie "Manifest Destiny" back to the concept of nationalism. Discuss this expression of nationalism from a biblical perspective.
- Overview the lives and political choices of Presidents Harrison and Tyler.
- Tie back this week's reading to technical improvements noted during studies of industrial revolution and general overview of America in the first half of the 19th century (Weeks 5 and 15).

THREADS: Geographical

All: It is very important that you study the physical geography of western America this week.¹ If your child has never seen the Rocky Mountains, and you can obtain pictures of them, in any form—National Geographic magazines, library books, or video travel guides, for instance—do! In addition, depending on level and time, your child may profit from labeling a map with major land features of the West, and by drawing in the paths of those using the Oregon Trail, the Mormon Trail, and the California, Santa Fe, Gila River, and Old Spanish trails. Resource maps of these trails are shown in various books you'll be using this week, and be sure to check the Year 3 Geography page of the *Tapestry* website for excellent and interesting links.

THREADS: Literary

Lower Grammar: *Wagon Train* by Sydelle Kramer **AND/OR** *Little House in the Big Woods* by Laura Ingalls Wilder **AND/OR** *Birdie's Lighthouse* by Deborah Hopkinson

Upper Grammar: *Across the Wide and Lonesome Prairie: The Oregon Trail Diary of Hattie Campbell, 1847* by Kristiana Gregory (Week 2 of 2)

Notes:

Core Assignments by grade levels:

Lower Grammar:

- Core History readings.
- Geography: Study the physical geography of the western U.S.
- Literature: *Wagon Train* by Sydelle Kramer **AND/OR** *Little House in the Big Woods* by Laura Ingalls Wilder **AND/OR** *Birdie's Lighthouse* by Deborah Hopkinson.
- Writing Assignment.
- Vocabulary: Understand listed words.
- Hands-on: As you choose.

Upper Grammar:

- Core History readings.
- Geography: Study the physical geography of the western U.S.
- Literature: *Across the Wide and Lonesome Prairie: The Oregon Trail Diary of Hattie Campbell, 1847* by Kristiana Gregory (Week 2 of 2).
- Writing Assignment.
- Vocabulary: Understand/spell listed words and those listed for younger students.
- Hands-on: As you choose.

Dialectic:

- Core History readings.
- Geography: Study the physical geography of the western U.S.
- Literature: *My Face to the Wind: The Diary of Sarah Jane Price, a Prairie Teacher, Broken Bow, Nebraska, 1881* by Jim Murphy (Week 2 of 2).
- Writing Assignment.
- Vocabulary: SAT Prep. program.
- Time line: Add this week's dates.
- Hands-on: As you choose.

Rhetoric:

- Core History readings.
- Geography: Study the physical geography of the western U.S.
- Literature: *Les Miserables* by Victor Hugo (Week 3 of 5).
- Writing Assignment.
- Vocabulary: SAT Prep. program.
- Time line: Add this week's dates.
- Hands on: As you choose.

OPTIONAL:

- Government Credits: No objectives this week.
- Church History Credits: Survey the impact of evangelical Protestants on the fabric of American society during the first half of the 19th century.
- Fine Arts/Art History Credits: No objectives this week.

¹ There are some very nice outline maps found in *America: Ready to Use Interdisciplinary Lessons and Activities for Grades 5-12* by Dwila Bloom, which you may have purchased last year.

Notes:

 **William Henry Harrison**, (1773-1841), served the shortest time in office of any President in American history. He caught cold the day he was inaugurated President, and he died 30 days later. Harrison was the first President to die in office.

Harrison is best remembered as the first half of the catchy political campaign slogan "Tippecanoe and Tyler too." He had received the nickname "Tippecanoe" after defeating the Shawnee Indians in 1811 at the Battle of Tippecanoe. The Whig Party first ran Harrison for President against Democrat Martin Van Buren in 1836. He lost. Then they ran him again in 1840. Using his colorful military career as their theme, the Whigs turned the campaign of 1840 into a circus. This time, Harrison defeated President Van Buren. Harrison was the first Whig President, and the only chief executive whose grandson (Benjamin Harrison) also became President.

During his brief term, Harrison showed an interest in running the government efficiently. He made surprise visits to government offices to check on the workers. Upon Harrison's death, his office fell to Vice President **John Tyler**, a former Virginia Democrat. The Whigs had nominated Tyler to attract Southern votes. But when Tyler became President, the Whigs unhappily learned that he still believed in many of the ideas of the Democratic party. He vetoed bill after bill, and destroyed the Whig program in Congress. 

 **John Tyler**, (1790-1862), was the first Vice President to become President upon the death of a chief executive. He succeeded William Henry Harrison, who died a month after taking office. Tyler, a Southern Democrat, had split with his party and had run with Harrison on the Whig Party ticket.

As President, Tyler soon became a man without a party. The Whig program clashed with many of Tyler's lifelong beliefs. He vetoed almost every important bill. Angry Whigs tried to impeach him, the first such move against a President. They failed, but the resulting friction destroyed the Whig program.

For more than 75 years after the courteous, soft-spoken Tyler left office, historians dealt harshly with him. President Theodore Roosevelt summed up this opinion when he said: "Tyler has been called a mediocre man, but this is unwarranted flattery. He was a politician of monumental littleness."

Continued, sidebar, next page...

Dialectic: *My Face to the Wind: The Diary of Sarah Jane Price, a Prairie Teacher, Broken Bow, Nebraska, 1881* by Jim Murphy (Week 2 of 2) **OR** *On to Oregon* by Honore Morrow (Week 2 of 2)

Rhetoric: *Les Miserables* by Victor Hugo (Week 3 of 5)

THREADS: Law and Governmental Studies

Rhetoric: No special objectives this week.

THREADS: Fine Arts/Hands -on

Enjoy making hands-on projects that relate to this week's study.

THREADS: Writing

For all grades, teachers should consult the **4-Year Writing Scope chart** and students, the **Writing Assignment chart** for the appropriate grades. Be sure your child writes every week!

THREADS: Church History and Worldview Studies

Church History

Rhetoric: Read a chapter in *A History of Christianity in the United States and Canada*, and learn about the various ways that evangelical Protestants profoundly affected American culture in the first half of the 19th century.

Worldview Studies

Upper Rhetoric: Soren Kierkegaard lived a short, single, and insignificant life in the first half of the 19th century. His writings were generally ignored by his contemporaries, but they became tremendously influential almost a century later, when a Europe ravaged by World War I rediscovered the writings of this "melancholy Dane." This week, we will study Kierkegaard's thoughts while recognizing that his influence will not be widely felt until the 20th century.

HISTORICAL BACKGROUND INFORMATION:

 **World Book on Manifest Destiny:**ⁱⁱⁱ

[This information is repeated from last week for your convenience]

Manifest destiny. By the mid-1840's, thousands of Americans lived in the Oregon Country and on the western land claimed by Mexico. By then, large numbers of Americans had come to believe in the doctrine of manifest destiny. That is, they thought the United States should control all of North America. Stirred by this belief, Americans demanded control of Oregon and the Mexican territory.

The conflicting claim with Great Britain over Oregon was settled with relative ease. Britain decided that the effort needed to hold all of Oregon was not worthwhile. In 1846, the British government turned over to the United States the part of the Oregon territory south of the 49th parallel, except Vancouver Island.

The struggle over the Mexican territory was more complicated. It began in Texas in 1835, when the American settlers there staged a revolt against Mexican rule. In 1836, the settlers proclaimed Texas an independent republic, but also requested U.S. statehood. Nine years later, the United States annexed Texas and made it a state. [Next week, Week 17, older students will study this conflict, the Mexican-American War, and the Polk presidency in depth.]

The United States gained more Mexican territory as a result of the Mexican War. In 1846, President James K. Polk sent General Zachary Taylor to occupy land near the Rio Grande that both the United States and Mexico claimed. Fighting broke out between Taylor's troops and Mexican soldiers. On May 13, 1846, at Polk's request, Congress declared war on Mexico. The United States quickly defeated its weak neighbor. The Treaty of Guadalupe Hidalgo, signed on Feb. 2, 1848, officially ended the war. The treaty gave the United States a vast stretch of land from Texas west to the Pacific and north to Oregon.

In 1853, in the Gadsden Purchase, America bought from Mexico the strip of land that makes up the southern edge of Arizona and New Mexico. The United States then owned all the territory of its present states except Alaska (purchased from Russia in 1867) and Hawaii (annexed in 1898).

The western territory gained by the United States added to the American spirit of national pride and was a key factor in the nation's economic growth. But it also helped widen the split between the North and South, and helped bring on the Civil War.

Expansion and the Indians. As the pioneers moved westward, they took over much of the land that Indians had occupied for thousands of years. Fighting often broke out between the pioneers and Indians. The United States government sent soldiers to battle the Indians and the soldiers won most of these so-called Indian Wars. By the mid-1800's, the government had moved almost all the eastern Indians west of the Mississippi River. [We will study Indian Wars after 1850 in detail during Week 25.]

Expansion and the economy. Expansion into the rich interior of the continent enabled the United States to become the world's leading agricultural nation. Many of the pioneer farmers found they could produce more than they needed for their families. They then concentrated on products with high sales value. Cotton was in great demand by textile mills in Europe and the Eastern United States. Farmers in the South as far west as Texas raised cotton to supply the mills. Many settlers in Kentucky and Tennessee prospered by growing tobacco. Midwesterners produced large crops of corn and wheat, and also raised much livestock. Farmers in the Far West raised wheat, fruit, and other valuable products. 🌍📖

🌍📖 **World Book on the Westward Movement:**^{iv}

Utah. [As we learned in Week 15,] Utah became the home of the **Mormons**, who came there in search of religious freedom. The Mormons had met hostility from non-Mormons in communities from New York to Illinois. In 1846, **Brigham Young** began leading Mormon settlers west from Illinois. In 1847, a small advance party established a settlement on the shores of the Great Salt Lake in Utah. Within 10 years, about 100 Mormon settlements had been established in what are now California, Idaho, Nevada, Utah, and Wyoming. One of the most remarkable chapters in the westward movement occurred from 1856 to 1860, when about 3,000 Mormons walked across the Great Plains to Utah, pushing their few belongings in handcarts. The Mormons survived in the desert because they successfully irrigated the parched land. By 1852, they had dug about 1,000 miles of irrigation ditches.

California. Reports of fertile valleys and a mild climate attracted a steady stream of pioneers to California during the early 1840's. In 1848, gold was discovered along the American River at Sutter's Mill, near what is now Sacramento. News of the discovery spread rapidly, and by 1849, eager gold seekers began pouring into California. The gold rush attracted "**Forty-Niners**" from all parts of the world. The population of California exploded from about 15,000 in early 1848 to more than 100,000 by the end of 1849. During that time, San Francisco, the gateway to the gold fields, grew tremendously. It changed from a small town to a bustling city almost overnight. [Younger students will study the gold rush in detail in Week 18.]

Most people heading for California followed the **Oregon Trail** across the Rockies and then branched off to the south along the **California Trail**. Others chose more southerly routes, such as the **Santa Fe, Gila River, and Old Spanish** trails. Some sailed the Atlantic Ocean south to the Isthmus of Panama, where they crossed over land to the Pacific Ocean and continued the sea voyage to San Francisco. From 1848 to 1855, more than 100,000 people traveled to the mining frontiers by the Panama route. Gold seekers also reached California by sailing around the southern tip of South America.

Notes:

Note the nationalistic overtones in the westward movement as you study the pioneers over the next two weeks.

Continued from sidebar, previous page...

Many historians today take a different view. They regard Tyler as a President of exceptional courage and imagination who displayed great devotion to the principles of Thomas Jefferson. He inherited a political situation he had never expected and could not support. He could not have acted other than the way he did.

Historians also point to Tyler as the man who firmly established the right of the Vice President to succeed completely to the presidency. When Harrison died, many Whig leaders suggested that Tyler be called only "Acting President." Tyler, with a patience that irritated his enemies even further, took over the presidency in fact as well as in name.

During Tyler's Administration, many regions began to show signs of their future importance. Pittsburgh, Pa., was becoming the home of busy ironworks. Cincinnati boasted of its well-paved streets and its schools that required children from 6 to 10 years old to learn algebra. Texas won its long fight to join the Union. Fighting with the Seminole Indians in Florida ended in 1842. Just two days after he signed the bill approving statehood for Texas, Tyler signed a bill making Florida a state. Texas formally became a state after Tyler left office.

Public and political career

State legislator. At the age of 21, Tyler won election to the Virginia House of Delegates. He became a captain of volunteers in the summer of 1813, during the War of 1812. But he resigned and returned to the legislature after a month because his company had seen no action.

Tyler's family. On March 29, 1813, Tyler married Letitia Christian (Nov. 12, 1790-Sept. 10, 1842), the daughter of a Virginia planter. They had five daughters and three sons. Mrs. Tyler died during her husband's presidency, and Tyler remarried 22 months later.

Congressman. Tyler ran for a vacant seat in the United States House of Representatives in 1816 and won an easy victory. He then was elected to a full term. In Congress, Tyler fought for a strict interpretation of the U.S. Constitution. He opposed any measure that extended the powers of the federal government. Tyler opposed the American System, an economic plan proposed by Representative Henry Clay of Kentucky.

Continued, sidebar, next page...

Notes:

Continued from sidebar, previous page...

The plan called for increased federal spending on roads and other internal improvements, and high tariffs to aid American manufacturers. Tyler also denounced the Bank of the United States. Tyler resigned his seat in the House in January 1821 because of poor health.

Governor and senator. Tyler served briefly as chancellor of William and Mary College, then as governor of Virginia from 1825 to 1827. He was elected to the Senate in 1827, and his convictions on strict interpretation of the Constitution soon put him in an awkward position. He denounced South Carolina's attempt to nullify acts of Congress, but he also believed that President Andrew Jackson's measures against nullification were illegal. Tyler became increasingly dissatisfied with Jackson's policies. In 1836, the Virginia legislature instructed Tyler to vote for the removal of a vote that censured (condemned) Jackson. Tyler refused and resigned from the Senate.

Tyler becomes a Whig. In 1840, the Whig Party was a loose coalition of groups with no agreed policies or political beliefs. In hope of luring Southern votes, the Whigs chose Tyler as the vice presidential running mate of William Henry Harrison. Tyler accepted, believing that the Whigs had dropped their fight for a national bank and protective tariffs. Tyler opposed these measures. The Whigs barnstormed to victory, shouting the slogan "Tippecanoe and Tyler too." Harrison and Tyler defeated President Martin Van Buren by a huge majority.

Tyler's Administration (1841-1845)

Opposition to the Whigs. President Harrison died one month after his inauguration, and Tyler was sworn in as President on April 6, 1841. He kept all the members of Harrison's Cabinet. Henry Clay, by then a senator and the Whig leader in Congress, quickly submitted a legislative program. It called for a new Bank of the United States and for higher tariffs. Congress passed these bills, and Tyler replied with a sharply worded veto. That night, an armed mob marched to the White House. Hoodlums shouted insults at Tyler and hurled rocks through the windows. Tyler calmly issued guns to the White House servants and stood firm against the mob. The rioters melted away. When Congress passed a second bank bill, Tyler vetoed it again. He said it included all the abuses of a private banking monopoly.

Continued, sidebar, next page...

According to western tradition, miners caught up in gold fever either struck it rich or died in poverty. However, most prospectors did not fit that image. The majority searched for gold for several years and then returned home to their former occupation. Some stayed on in California and became farmers, ranchers, and merchants, greatly contributing to the permanent settlement of the area. Thus, gold rushes helped develop mining regions, though they did not last long in any one area. The process was repeated as prospectors carried their search elsewhere. Gold and silver rushes occurred in Nevada and Colorado in 1859. Gold rushes also drew miners to what is now Montana in 1862 and to what is now South Dakota in 1875.

Settling the Great Plains

The vast Great Plains between the Missouri River and the Rockies remained unsettled until the 1860's. But as the government gained control of Indian lands on the Plains, cattle ranchers and farmers rushed in. By 1890, the conquest of the West had drawn to a close. 🌍📖

🌍📖 World Book on Pioneer Life:^v

Pioneer life in America. The story of the pioneers tells of the lives of thousands of ordinary people who pushed the frontier of the United States westward from the Appalachian Mountains to the Pacific Ocean. It is the tale of the many hardships and dangers and the isolation the settlers faced as they struggled to build new lives away from the civilization they had known in the East. It is also the story of a clash of peoples, as the pioneers sought to acquire lands where American Indians lived.

The pioneers played an important role in the history of the United States. They contributed much to America's knowledge about the geography, travel routes, and commercial possibilities of the West. They spread the political and social institutions and values of the new and growing nation across the continent. They also changed the look of the land as they cleared it for farms, roads, and towns. In addition, the pioneer settlement of America led to the loss of lands and traditional ways of life for many American Indians.

From about 1760 to about 1850, the pioneers moved westward in two large migrations. During the first migration, pioneers from the East Coast and from Europe advanced as far west as the Mississippi Valley. During the second migration, which began in the 1840's, settlers from the East and Midwest migrated to the Oregon region and California. This article tells who the pioneers were, why they moved westward, and what their lives were like on the frontier.

Why the pioneers headed west

Pioneers moved west for a variety of reasons. Some went to the frontier in search of adventure. However, most pioneers headed west to make a better life for themselves and their children. They wanted to improve their social and economic position. Some hoped to have more say in political affairs. Many young couples and single men sought their fortune on the frontier. Land was the chief form of wealth at the time, but it generally passed from father to oldest son. Even for those who had the money to buy land, good farmland was hard to find in the East. Across the Appalachians, however, settlers could obtain a plot of fertile land for a fraction of the cost of a similar piece in the East. In time, they might decide to increase the size of their farms or sell them for a profit.

The early settlers who crossed the Appalachian Mountains included people who were from Europe or were of English, German, or Scandinavian descent. Some brought African-American slaves with them to the frontier. However, a number of pioneers were free black Americans who saw on the frontier a chance to start a new life. Some of these African Americans had been released from slavery by their masters or by state legislatures. Others had bought their freedom or had run away. Many African Americans headed for the Northwest Territory, where slavery was

illegal. The Northwest Territory, originally known as the Old Northwest, covered the area that is now Ohio, Indiana, Illinois, Michigan, Wisconsin, and part of Minnesota.

However, some communities and territories passed laws that discriminated against African-American settlers. For example, the Indiana Territory passed a law in 1803 that prohibited blacks from testifying in any trial involving whites.

Moving westward

Thousands of settlers crossed the Appalachian Mountains during the late 1700's and the early 1800's. These pioneers established frontier settlements in Kentucky, Tennessee, Ohio, Indiana, Illinois, and other lands as far west as the Mississippi Valley.

[SOME of the following refers to the first wave; latter information is focused on our topic, the movement to the Far West. However, the two movements had much in common in terms of lifestyle, so I've left most of this article intact.]

How the pioneers traveled. Most pioneer families joined several others who were making the same journey west. Some pioneers set off on foot, carrying only a rifle, ax, and a few supplies. However, most pioneer families had one or two pack animals and a wagon or a cart. Some took along a cow to provide milk and to carry a load of goods. Some had chickens, hogs, and sheep. Dogs herded sheep and helped hunt game.

The settlers could not take all their belongings with them when they traveled to the frontier. The two items that were essential for survival were a rifle and an ax. The rifle was needed for shooting game and for protection. The ax was used to cut logs for a raft or a shelter or to clear land for a farm.

Any bulky tool or household utensil that could be made on the frontier was left behind. Most pioneers took along a knife, an ax-like tool known as an **adz**, a tool called an auger for boring holes, a hammer, a saw, a hoe, and a plowshare. Household goods consisted of a few pots and pans, an iron kettle, and perhaps a spinning wheel. Families made room for essential clothing, blankets, and such prized possessions as a clock and family Bible. They also brought along seed for planting their first crops on the frontier.

The pioneers hunted and fished for food on their journey. They also carried some corn meal, salt pork, and dried beef. Johnnycake, a kind of corn bread, was a favorite food because it did not spoil on the long trip.

The pioneers could travel only a short distance each day, and most trips across the mountains took several weeks. Later, after roads had been built, the **Conestoga wagon** became the favorite vehicle for travel. Conestogas had broad-rimmed wheels, sloping sides that were higher than the middle, and a rounded, white canvas roof. They were pulled by horses, oxen, or mules. The Conestoga was named for the Pennsylvania valley where it was first built. [For more information on Conestogas, see sidebar, page 6. ^{vi}]

A barge known as a flatboat was commonly used for river traffic. Early flatboats could carry one family, a wagon, and several horses or other livestock. Later flatboats were large enough to transport several families with all their supplies and livestock. These boats had a boxlike house in their center. The house became a floating fort in case of attack by Indians or river pirates. Some of the pioneers ended their journey by settling near the river. They took apart the house and flatboat and used the lumber to build shelters ashore. Other types of river craft included simple rafts; canoes; narrow barges called keelboats; and, after 1811, steamboats.

How the pioneers obtained land depended on where and when they settled. During the early settlement of Kentucky and Tennessee, for example, pioneers simply located and staked out the lands they wanted. Soon land companies and wealthy individuals called land speculators began to claim huge pieces of land. These groups and individuals bought land or received ownership from colonial

Notes:

Continued from sidebar, previous page...

The Whigs disown Tyler. Tyler's second veto set off more Whig demonstrations against the President. Mobs burned him in effigy. The entire Cabinet resigned, except for Secretary of State Daniel Webster. Clay resigned from the Senate. Soon afterward, the Whigs rushed through a bill to give the states money from public-land sales. Tyler vetoed it. The Whigs came back with another measure linking distribution of this money with a higher tariff. Tyler vetoed that bill, too.

Attempt at impeachment. The fight between Tyler and his own party became increasingly bitter. On Jan. 10, 1843, Whigs introduced impeachment resolutions in the House of Representatives. But the charges were so far-fetched that even some Whigs sided with the Democrats to defeat the resolutions by a vote of 127 to 83.

Tyler's accomplishments. In 1841, Tyler approved the Pre-Emption Act, which allowed a settler to claim 160 acres (64.7 hectares) of land by building a cabin on the property. This law sped settlement of Illinois, Wisconsin, Minnesota, and Iowa. Tyler brought an end to the Seminole War in Florida in 1842. That same year, a dispute with Great Britain over the boundary between Maine and Canada was settled on terms set up by Webster, who had remained in the Cabinet for this purpose. The United States signed a treaty with China in 1844 that opened Asia to American traders for the first time.

The annexation of Texas provided the chief issue during the last half of Tyler's term. The Texans had declared their independence from Mexico in 1836 and had petitioned to join the Union. Tyler favored annexation, but Northern congressmen opposed him because Texas would have been a slave state. Congress did not act until after the election in 1844 of James K. Polk, who supported annexation. With annexation then a certainty, the House and Senate passed a joint resolution admitting Texas. Tyler signed it on March 1, 1845. Two days later, on Tyler's last full day in office, he signed a bill admitting Florida to the Union. Texas formally joined the Union on Dec. 29, 1845, after Tyler had left office.

Life in the White House. Letitia Tyler was suffering from the effects of a paralytic stroke when her husband became President. Her only public appearance in the White House was at the wedding of her daughter Elizabeth on Jan. 31, 1842. Mrs. Tyler died on Sept. 10, 1842. Tyler's daughter-in-law Priscilla Cooper Tyler served as White House hostess until the

Continued, sidebar, next page...

Notes:

Continued from sidebar, previous page...
 spring of 1844. Tyler's daughter Letitia Tyler Semple then served as hostess until June of that year.

In 1844, Tyler was cruising on the U.S.S. Princeton to watch the firing of a new naval gun. The gun exploded, killing eight people, including David Gardiner, a former New York state senator. Tyler had been courting Gardiner's daughter Julia (1820-1889), who was also among the guests on the ship. The death brought Tyler and Julia closer. They were married in New York City on June 26, 1844. Tyler was the first President to be married while in office. Julia was First Lady for eight months and delighted the capital with her brilliant entertaining. President Tyler and his second wife had seven children. 📖📖

📖📖 **Conestoga wagon** was a sturdy, colorful wagon used by American pioneers. The wagon was named for the Conestoga Valley in Pennsylvania, where it was first built during the early 1700's. Conestoga wagons carried most of the freight and people that moved westward over the Allegheny Mountains from the 1770's until about 1850. These wagons were sometimes called the camels of the prairies.

Both ends of the wagon were built higher than the middle. A high, rounded, white canvas roof could be put on the vehicle, making it a covered wagon. Wheels with broad rims prevented bogging down in mud. The wheels could be removed and the wagon could be used as a boat. Conestoga wagons were drawn by teams of from four to six horses. 📖📖

Building a model wagon was one of my children's favorite hands-on activities!

📖📖 **Pioneers and Indians [some review; some looking ahead]**

Peace and war. During the colonial period, the British Proclamation of 1763 forbade white settlement west of an imaginary line drawn through the Appalachian Mountains. The proclamation was designed to prevent pioneers from moving onto Indian lands, which the Indians were prepared to defend. But many colonists ignored the proclamation, which was not strictly enforced, and settled west of the Appalachians anyway. Treaties negotiated with the Indians in 1768 shifted the proclamation line westward and opened the way for settlement of what are now West Virginia and southwestern Pennsylvania. Some pioneers went as far west as what are now eastern Kentucky and Tennessee.

Continued, sidebar, next page...

governments or by royal decree. They divided the land into smaller homesites and then resold it to the settlers for a profit.

Land speculators sometimes acquired land from the Indians in the region. In many cases, however, the Indians believed they were granting only the right to use the land, not the right to possess it. Furthermore, Indian lands belonged to the tribe as a whole. A group of individuals, even if they were chiefs, did not have the right to sell the lands. These misunderstandings were among the causes of conflict between whites and Indians.

A law called the Ordinance of 1785 provided for the division and sale of land north of the Ohio River between the Appalachian Mountains and the Mississippi River. It stated that land there could not be settled until after the federal government had surveyed it. After the land was surveyed, it was to be sold at government auction to the highest bidder. Speculators and land companies bought most of the land and resold it in smaller plots to settlers.

Many pioneers settled on public land before it had been surveyed. These settlers, who did not have title to the land, were known as **squatters**. In 1841, Congress passed a law that enabled squatters to buy their land under rights of ownership called **squatter's rights**.

Establishing a homestead. When a pioneer family arrived where they intended to settle, they could not spare enough time to build a permanent house right away. Instead, they put up a temporary shelter. A framework of poles covered with branches and mud formed the roof and three sides of the shelter. The fourth side was open and faced a fire that burned day and night. During the day, the fire was used to cook food. At night, it warmed the shelter and kept away wild animals.

Most pioneers arrived at a settlement in spring, the planting season. A spring arrival gave them time to clear the land and grow crops for the next winter. Pioneers used axes to cut away the brush, chop down trees, and trim logs. Neighbors lent a hand removing rocks and stumps. Every member of the family helped with the work of starting life on the frontier.

A pioneer settlement

The log cabin was the typical pioneer home in Kentucky, Tennessee, and many other wooded regions. The pioneers cut trees into logs and then chopped notches close to the ends. The notches held the logs to each other when they were fitted together to form the sides of the cabin.

Most log cabins were about 16 feet wide and 20 feet long. The sides of a cabin were about 7 feet high. The logs were too heavy for one person to lift, and so neighbors gathered to help one another. The job was called a house-raising. After the logs were in place, the spaces between them were plugged with moss, clay, or mud. Filling the spaces was called chinking.

Roofing began after the cabin walls had been completed. First the pioneers fitted logs together on top of the walls to form the frame of the roof. Then they fastened clapboards (thin boards) to the frame. They overlapped the clapboards so that rain would run off. Few of the early pioneers had building nails. They used wooden pins to hold the parts of the roof together.

The ground served as the cabin floor until the family found time to make a wooden floor. Pioneers split logs lengthwise into long slabs called puncheons. Then they pushed them into the earth, split side up, and wedged them together. A puncheon floor was smoother and warmer than the ground, and it improved the looks of the cabin.

A fireplace stood at one end of the cabin. Most fireplaces had a log chimney that was lined with a thick layer of clay or mud to keep it from catching fire. Some had stone chimneys. The family kept a fire burning in the fireplace most of the time for cooking and to provide warmth and some light.

Some frontier cabins had no windows, and others had only small ones. Pioneers covered windows with shutters or with greased paper, which let in light. Glass later replaced these window coverings when shopkeepers brought it from the East.

The cabin door was made of thick pieces of wood fastened to crosspieces. The door swung on wooden hinges. A deerskin string was tied to the latch and hung outside. When someone pulled the latchstring, it drew up the latch and the door opened. At night, the latchstring hung inside, and the family put strong bars across the door to hold it shut.

Furniture and household utensils. A family started life on the frontier with a few pieces of handmade furniture and some household utensils. After getting settled, the pioneers bought other items from a peddler or a frontier store. Every growing settlement had a blacksmith, a cabinetmaker, and other craftworkers.

The family's table was made of several split log slabs and sturdy legs. Benches and stools were made of smaller slabs. A pole stuck into a wall formed the outside rail of the bedstead. A notched post held up the free end of the pole. Cross poles laid from the pole to a side wall held a mattress stuffed with dried moss, grass, or straw. Quilts, blankets, or animal skins served as bedcovers. Many pioneers had no beds. They rolled up in bear or buffalo skins and slept on the floor. Some cabins had a loft where the children slept.

Pioneers made many of their household utensils. [So can your children, and they will learn how difficult it was, and how much the pioneers are to be admired for their skill!] They carved wooden spoons, ladles, bowls, and platters. They also whitened long pegs that were driven into cabin walls to hold the family's clothing. Deer antlers, hung over the door or fireplace, made a good rack for the pioneer's rifle, bullet pouch, and powder horn. Gourds served as cups and containers. Candles provided light.

Food. Corn and meat were the basic foods of a [Mississippi valley] pioneer family. The family ate corn in some form at almost every meal. The pioneers grew corn as their chief crop for several reasons. It thrived even in uncultivated soil, kept well in any season, and could be used in many ways. The pioneers ground corn into meal. They used the meal to make mush or various kinds of corn bread—ashcake, hoeecake, johnnycake, or corn pone. They also made a dish called hominy by softening whole, dried corn in lye or water to remove the hull. For a special treat, families roasted ears of corn. The pioneers also used corn as feed for their animals.

The pioneers raised cattle, hogs, sheep, and chickens. They also hunted wild fowl and other game for much of their meat supply. Many meals consisted of wild duck, pigeon, or turkey, or bear, buffalo, deer, opossum, rabbit, or squirrel. Fish were abundant in lakes and streams.

The pioneers had no refrigeration, but they knew how to keep meat from spoiling. They cut some kinds of meat into strips that they dried in the sun or smoked over a fire. Some meat, especially pork, kept well after being salted or soaked in brine (salty water).

Salt was in great demand on the frontier for preserving and seasoning food. It brought a high price when traders from the East sold it by the barrel. Rather than pay the high price, some settlers banded together once a year and traveled to a salt lick. Salt formed naturally on the ground at some salt licks. Salt springs bubbled up out of the ground at others. At a salt lick, settlers could gather salt or boil their meat in the salty water. Wild animals also came to licks for the salt, and so pioneers often found good hunting there.

The pioneers grew vegetables and herbs for their own use and occasionally to trade with a local shopkeeper for other goods. Most of the vegetables planted by the settlers—beans, cabbages, potatoes, pumpkins, squash, and turnips—could be cooked into hearty meals. Herbs used by the pioneers included garlic, parsley, rosemary, sage, and thyme.

Notes:

Continued from sidebar, previous page...

Beginning with President George Washington, the official policy of the United States toward Indians was generally one of peace through negotiation, trade, and treaties. According to laws passed during the 1790's, only the U.S. government could acquire land from the Native Americans. Trade between white traders and Indians was to be regulated by the government to curb unfair practices. Laws and treaties recognized and guaranteed Indian rights to certain lands.

However, neither the U.S. government nor the Native Americans foresaw the crush of settlers that would be moving west in the early 1800's. The pressure of white settlement was so great that orderly relations between the pioneers and the Indians were difficult to maintain. Many land speculators and settlers ignored the rights that Indians had been guaranteed under treaties. Some whites—including some militias—conducted armed invasions into lands that had been reserved for the Indians. Some Indians raided pioneer settlements.

There were several periods of major fighting between Indians and U.S. troops in the region between the Appalachians and the Mississippi River. A series of conflicts between the Army and the Indians north of the Ohio River, in the Northwest Territory, occurred during the early 1790's. It ended in an Indian defeat in the Battle of Fallen Timbers in 1794.

A second major period of hostility began in the early 1800's. At that time, a Shawnee leader named Tecumseh and his brother Tenskwatima, known as the Shawnee Prophet, organized an alliance of Indian tribes to raid frontier communities. Tecumseh objected to the pioneer settlement of Indian lands. Many tribes in Tecumseh's alliance joined forces with the British against the United States during the War of 1812. Tecumseh was killed in Canada at the Battle of the Thames River in 1813. The Indian uprising ended shortly after his death.

The early treaties between the United States and the Native Americans guaranteed that the Indians could remain on certain lands. However, as more settlers moved into the area between the Appalachians and the Mississippi River, the Indians were pushed off their land. In 1834, the U.S. government created the Indian Territory, a large Indian reservation west of the Mississippi. The reservation spread across an area that covers what are now Oklahoma and parts of Kansas and Nebraska. By 1840, more than 70,000 Indians from east of the Mississippi River had been forced to move to the Indian Territory. Thousands of Cherokee, Chickasaw, Choctaw, and

Continued, sidebar, next page...

Notes:

Continued from sidebar, previous page... other Indians died on the journey westward. The Cherokee came to refer to their migration as the Trail of Tears. The name was later applied to the forced removal of other tribes as well.

Defending a settlement. Most settlers were never attacked by Indians, but they lived in constant fear of Indians nevertheless. Everyone kept careful watch for Indians and warned their nearest neighbors at the first sign of danger. Messengers spread the alarm throughout the settlement.

A fort called a **stockade** or station was the main defense of a frontier settlement. A typical stockade was rectangular, with walls of sharply pointed logs at least 10 feet high. Small sheds or cabins provided living quarters in the stockade. In at least one of the corners of the fort stood a blockhouse, a two-story tower built of thick timber. Some stockades had a blockhouse in each corner. A blockhouse held at least 25 people. Members of the local militia stood guard at firing posts in blockhouses. Firing posts were narrow slits in a wall, just wide enough to shoot through.

The stockade also sheltered new arrivals at a settlement. Newcomers headed for the stockade, where they learned what to do in case of an alarm. Most new arrivals at an established settlement stayed in the stockade until they began settling on their land.

Crossing the Plains

By the 1830's, the first big westward migration had pushed the frontier to the Mississippi Valley. Pioneers were rapidly settling the area just west of the Mississippi River that became the states of Arkansas, Missouri, and Iowa. Explorers, missionaries, traders, and fur trappers had gone even farther west and south-west. They told of great forests and fertile valleys in the Oregon region and other lands west of the Rocky Mountains.

The stories of the trailblazers made exciting news for many Midwestern settlers. In the 1840's, some Midwesterners chose to migrate to Oregon in search of more opportunities. So did hundreds of families from the East who had just arrived in the Midwest and were seeking places to settle. The Mormons, fleeing persecution in Illinois because of their religious beliefs, also decided to head westward. In 1847, they began to settle in the valley of the Great Salt Lake in what is now Utah. Some Midwestern blacks hoped to escape discrimination by moving to the West, but they often faced prejudice there as well. After gold was discovered
Continued, sidebar, next page...

Families that owned a cow often had milk with their meals. Coffee and tea were too expensive for most frontier families except on rare occasions. Whiskey made from corn was a common drink. The pioneers sometimes mixed corn whiskey with water, added some sweetener, and served it to the entire family. Common sweeteners included honey, molasses, and maple sugar or maple syrup.

Clothing. For their first year or two on the frontier, most pioneers wore the clothes they had brought with them. After this clothing wore out, they made their own. [Another great craft idea: hand sewing. Girls (and guys!) can try to hem a handkerchief, sew on a button, or make a sunbonnet. Wear them to the upcoming feast!] Fabrics were expensive, and making clothes was a long and difficult process. Pioneer women generally took responsibility for making clothes. They spun linen yarn from flax and wool yarn from the fleece of sheep. They then wove the yarn into cloth, which they used in making shirts, trousers, dresses, and shawls.

Many frontiersmen wore a hunting shirt made of deerskin or linsey-woolsey, a coarse homemade cloth of linen and wool. The shirt fitted loosely and hung to the thighs. It had no buttons and was held in place at the waist by a belt. Instead of a collar, the shirt had a cape, sometimes trimmed with fringe. Frontiersmen wore deerskin trousers. Deerskin became cold and stiff when wet and felt uncomfortable next to the skin. A man in deerskin usually wore underclothes of linsey-woolsey.

Linsey-woolsey was also commonly used to make clothing for women and children. Most pioneer women wore a petticoat and a dress that resembled a smock. The petticoat was worn as a skirt, rather than as an undergarment. In cold weather, women wore a shawl of wool or linsey-woolsey. Children wore the same kind of clothing as their parents.

The pioneers wore the shoes that they had brought with them for as long as they could. They went barefoot whenever possible to extend the life of their shoes. When their shoes finally wore out, the pioneers bought new ones from a local merchant or bartered furs or other goods for shoes. In the early stages of frontier life, some settlers made moccasins or shoepacks of hide. Shoepacks resembled moccasins, but they covered the ankles and had sturdy soles. For warmth and comfort, the pioneers stuffed their moccasins or shoepacks with deer hair or leaves.

In summer, the women and girls wore sunbonnets large enough to shield the face and neck. In winter, they wore woolen bonnets or covered their heads with shawls. Men and boys wore coonskin caps or fur hats in cold weather. In summer, they put on hats made of loosely woven straw or cornhusks.

Tools. Pioneers started farming with the hoe, plowshare, and other tools that they brought with them. The cabin soon became a workshop as well as a home. The pioneers made most of their own farm tools, including harrows and rakes, which were used to break plowed earth into finer pieces and smooth the soil.

A number of tools and techniques were involved in making corn meal. First, the pioneers pulled off the cornhusks. In most cases, they then shelled the corn—that is, they removed the kernels from the ear. Some pioneers separated the kernels from the cob by hand. Others used a homemade threshing tool called a flail or another implement.

The pioneers made several kinds of mills to grind the kernels into meal. Some made a hand mill called a quern. This mill consisted of two large, flat stones, one on top of the other. The top stone had a wooden handle attached to it and a hole through the center. Kernels were placed in the hole. When the handle was turned, the corn was ground into meal between the stones. Another type of mill consisted of a heavy log and a hollowed tree stump. Corn was put into the hollow and pounded into meal with the log. Some pioneers simply grated the corn into a coarse meal. They made a grater by punching holes in a sheet of iron and fastening it to a block of wood. A husked ear of corn was rubbed against the sharp, raised edges of the holes in the metal.

The pioneers usually molded their own bullets from lumps of lead sold by the settlement storekeeper, who also sold gunpowder. They obtained iron tools from a blacksmith. Pioneers often used corn or corn meal instead of money to buy supplies. If a settlement had no store, a few settlers traveled together to the nearest town or trading post to buy what they needed.

Health. One of the greatest dangers to the pioneers was disease. Epidemics on the frontier killed large numbers of people, especially children and older people. The most feared disease was smallpox. Many communities suffered outbreaks of cholera, malaria, and yellow fever. Such childhood diseases as whooping cough, diphtheria, and scarlet fever were common.

The settlers also suffered from colds and other minor illnesses. Nearly everyone was affected at one time or another by a malarial fever called **ague**. Accidents resulting in cuts, bruises, sprains, and broken bones occurred frequently. Childbirth was dangerous. Pioneer women bore children without the benefit of proper medical care. Many women died in childbirth, and many children died at birth or as babies.

There were few doctors on the frontier. The main responsibility for caring for the sick fell upon the pioneer women. They relied on a combination of home remedies and folk cures to treat illnesses. For example, one cure for colds and sore throats involved tying a piece of fat meat with pepper around the neck of the sufferer. Wearing a bag of asafetida, an herb that smells like garlic, around the neck was said to keep a person healthy. Some diseases were treated by bloodletting—that is, having some blood removed from patients. Bloodletting, also called bleeding, was believed to remove "bad blood" and fever from the sick. This procedure was typically carried out by a doctor, apothecary (pharmacist), or barber.

Indian cures were also popular among the pioneers. Such treatments often involved the use of plants, herbs, and the bark of trees. For instance, a brew of bone-set tea was used to treat colds. Chewing prickly-ash bark eased toothaches. Sassafras and goldenseal helped relieve stomach ailments. [Discuss who in your family would have died by now if you had lived under such conditions. Thank the LORD as a family for the mercies of modern medicine!]

Education. At first, education on the frontier was informal. Parents who could read taught children some lessons from the Bible and other books that they brought with them from the East. Soon, frontier communities set up formal schools. Most schools had only one room and were built by the settlers. The pupils sat at long wooden benches or crude desks.

Teachers were scarce. Many did not stay long in a particular area, and others left the profession after only a few years. In many cases, a teacher was boarded around in payment for services. The teacher lived for a few months with one family and then with another, receiving food and lodging. Some communities paid their teacher a small salary. Most teachers had little, if any, formal training.

A settlement school had few books and no chalkboards, charts, or maps. The children learned by repeating lessons read by the teacher. The teacher taught them reading, writing, and arithmetic. Famous textbooks included the readers of William H. McGuffey and the spelling books of **Noah Webster**. Spelling bees were both a part of the school curriculum and a popular form of recreation. Adults and children alike competed for the honor of being the best speller in the community.

Students wrote on wooden boards and used pieces of charcoal as pencils. Some had pens made of goose quills and ink made from bark or berries. Slates came into use about 1820. Most children attended school only during the winter. At other times, they were needed at home to help with the farm and household tasks.

Religion was an important part of pioneer life. Most settlers were Christians, and almost every large pioneer settlement had a church. In small settlements, services were held in family homes. Parents taught prayers and hymns to their children and tried to keep Sunday as a day of rest and worship.

Notes:

Continued from sidebar, previous page... In California in 1848, thousands of fortune seekers joined the westward migration.

Routes to the West. The settlers encountered several natural obstacles on their way to the fertile valleys of Oregon or the gold fields of California. First, they had to cross the Great Plains, a vast grassland that runs between Canada in the north and Texas and New Mexico in the south. The rugged Rocky Mountains rose west of the Great Plains, and beyond the mountains lay a stretch of desert-like terrain known as the Great Basin. The weather was also a problem. Heavy rains might wash out a river crossing. A spell of dry weather could lead to a shortage of water to drink, less grass for the cattle to eat along the way, and more dust to choke the travelers.

From 1840 to 1860, more than 300,000 people crossed the plains and mountains of the West. Most were bound for Oregon or California. For the long trip, as many as 200 wagons at a time joined together to form a caravan called a wagon train. However, trains of 30 or fewer wagons were more common. Most settlers started from Independence, Mo., and followed a route called the Oregon Trail. Those bound for Oregon took this trail northwest to the Columbia River and from there to the Willamette Valley.

Settlers bound for California split off from the Oregon Trail near Fort Hall, in what is now Idaho. They followed any of several trails southwest to Sacramento, Calif. Some settlers took the Santa Fe Trail from Independence to California. This route took settlers to Santa Fe, in present-day New Mexico. From there, pioneers followed the Old Spanish Trail to Los Angeles.

From 1835 to 1855, more than 10,000 people died while traveling on the Oregon Trail. The chief causes of death were firearms accidents and such diseases as cholera and smallpox. Only 4 percent of the deaths among pioneers on the Oregon Trail resulted from Indian attacks.

The wagon train. A family going from Independence to Oregon or California in the 1840's had to plan on a journey of four to six months. They had to be sure they brought enough supplies for the trip because there were few places where they could buy goods along the way. Often travelers traded such items as food, clothing, and firearms among themselves or purchased them from one another. Several guidebooks provided information on the route the travelers were to take as well as tips on what provisions were needed for the journey. *Continued, sidebar, next page...*

Notes:

Continued from sidebar, previous page...

During most of the trip, the family lived in a canvas-covered wagon pulled by several teams of oxen or mules. The wagon resembled the Conestoga but was smaller and sleeker. It was called a prairie schooner because, from a distance, its white top looked like the sails of a ship. Many families painted pictures and slogans on the wagon's canvas covering for decoration. Such markings also made it easier for friends to find each other on the crowded trail.

Some single men traveled on horseback with wagon trains. They herded the livestock or rode alongside the wagons, helping the drivers stay on the trail. A wagon train had a large number of livestock. Some trains included more than 2,000 cattle and up to 10,000 sheep.

Each wagon train elected a leader, called a captain or wagon master. All wagon trains were guided by a scout who knew the route and the best places to camp.

Life on the trail. Almost all westward journeys started in the spring. A spring departure gave the pioneers time to get through the western mountains before snow blocked the passes. It also helped ensure adequate grass for the livestock. Most wagon trains could travel about 12 to 20 miles a day. They stopped for a day or two at such Wyoming outposts as Fort Laramie or Fort Bridger to repair equipment and buy supplies. If the oxen hauling the wagons became exhausted, they were shot or simply left to die where they fell. Some were eaten for their meat. In most cases, they were replaced by other animals that had been herded behind the wagon train.

A day on the trail began shortly before dawn. After the travelers rounded up their livestock, hitched their teams to the wagons, and ate breakfast, the train started out. About midday, it stopped for a break known as nooning. This break gave both the pioneers and the livestock a chance to eat and to rest. Afterward, the train pressed on to the place where the travelers would camp for the night. When the train arrived at the campsite, the wagons formed a circle for protection against wild animals and possible Indian attacks. In the evening before bed, the pioneers gathered around campfires in the circle to eat and chat. Sometimes, if someone had a fiddle, they sang and danced. Usually, however, they were so exhausted by their day on the trail that they went to sleep as early as possible.

Continued, sidebar, next page...

A traveling preacher visited many settlements regularly. He conducted church services and funerals and performed marriages and baptisms. The preacher was called a circuit rider because he rode horseback from one settlement to another on a route known as a circuit.

Sometimes a preacher organized a camp meeting. This special outdoor religious service lasted several days and nights and attracted families from many settlements. People brought food and other supplies and camped in a large clearing where the meeting was held. Members of many religious groups attended camp meetings, which often featured several preachers. Methodists typically made up the largest group, but such denominations as Baptists and Presbyterians also took part.

Camp meetings and other religious gatherings served an important social function in addition to a religious role. They were good places to catch up on news or simply gossip. They also enabled single men and women to make friendships that could lead to courtship and marriage.

Government. Early frontier settlements had no formal governmental bodies or law enforcement officials. The community as a whole usually made decisions, settled disputes, and punished troublemakers. Sometimes a special commission consisting of several prominent members of the community was set up to resolve conflicts between individuals.

In 1787, Congress passed the Northwest Ordinance. This law established rules for formal government in the Old Northwest, which then became known as the Northwest Territory. This territory became a model for all territories that later entered the Union as states. The ordinance declared that at first a territorial government would consist of a governor, a secretary, and three judges appointed by Congress. After its adult male population reached 5,000, a territory could elect a legislature and send a nonvoting delegate to Congress. After the population reached 60,000, a territory could write a state constitution and apply for statehood.

Generally, the first action a territorial government took was to organize a local militia. The militia served as a territory's military force. It also supervised elections and set and collected taxes. In time, officials of the county court system took over many functions from the militia. These officials included a surveyor, a treasurer, a coroner, a sheriff, a justice of the peace, and a county clerk. They kept law and order, issued licenses, and set fees for local businesses. They also assessed and collected taxes.

Social activities. The pioneers brightened life on the frontier with parties and other get-togethers. They mixed work with fun and sports whenever possible. In autumn, they held corn husking contests and nut-gathering parties. In spring, they assembled in maple groves to make sugar and syrup. The women often got together for quilting parties. The quilts were much in demand as bedcovers.

The settlers always enjoyed a house-raising. The men stopped working on the house now and then to run races or to hold wrestling bouts or shooting contests. After the job was finished, everyone celebrated with a lively feast. The women prepared plenty of food, and after eating, the settlers sat around telling stories. As a rule, someone brought along a fiddle, and dancing and singing went on until late in the night.

A wedding was a special time of fun and celebration. The pioneers liked to play tricks on a couple about to be married. Sometimes the women "kidnapped" the bride while the men rode off with the groom. Of course, both managed to escape in time to be married. During the couple's wedding night, some guests, usually young men and boys, gathered outside the newlyweds' home. There, the assembled group shouted, banged on pans, and otherwise created great noise in a tradition called a **charivari** (pronounced shihv uh REE). 🗣️📖

GEOGRAPHICAL BACKGROUND INFORMATION:**Children should know the locations of the following landforms:**

- Mississippi River
- Platte River (including the North Platte River)
- Missouri River
- Columbia River
- Humboldt River
- Great Salt Lake
- San Francisco
- Oregon City
- Independence, Missouri
- Rocky Mountains
- Routes of various trails mentioned in their readings, including the Oregon Trail, and its branches into California, the Santa Fe trail and the Old Spanish Trail. If appropriate, also trace the Mormon Trail.

Older children:

- Sub-ranges of the Rocky Mountains
- Boundaries of Mexican territories before 1840

LITERARY BACKGROUND INFORMATION:**Lower Grammar -Level Literature:** **World Book on Laura Ingalls Wilder:**^{vii}

Laura Ingalls, pronounced IHNG guhlz, Wilder, pronounced WYL duhr, (1867-1957), was an American author of books for children. She is best known for her series of nine novels called the "Little House" books. Most of the series is loosely based on her experiences growing up in the Midwest in the 1870's and 1880's. The series has been praised as a vivid literary saga of the American frontier. The "Little House" stories have a chronological pattern and follow Laura from her childhood wilderness home to her final home with her husband, Almanzo Wilder. The stories show the importance of a closely knit family, and they are filled with humor and tenderness.

Laura Ingalls was born in Pepin, Wis. She lived a rugged pioneer life with her family as they moved from place to place. She described her childhood in the first "Little House" book, *Little House in the Big Woods* (1932). In 1885, she married Almanzo Wilder, who came from an old established family in northern New York. *Farmer Boy* (1933) is the story of his childhood. *These Happy Golden Years* (1943) unites the families with the marriage of Laura and Almanzo.

The other books in the series are *Little House on the Prairie* (1935), *On the Banks of Plum Creek* (1937), *By the Shores of Silver Lake* (1939), *The Long Winter* (1940), *Little Town on the Prairie* (1941), and *The First Four Years* (published in 1971, after the author's death). *West from Home* (1974) is a collection of letters Laura wrote to Almanzo in 1915 while she was visiting her daughter in San Francisco. 

Rhetoric-Level Literature:

- This week's questions are based on the section entitled "Marius," p. 191-292. Your students may want to continue into the next section.
- For vocabulary this week, have your students define the 15 unfamiliar words listed in the Student Activity Pages.
- Your students should continue to fill out their "saving chart."
- As your students read, have them choose a quote from the book that intrigues them. Tell them to be prepared to read it to the class and explain why they like it.
- On the following page there is a chart (with sample answers) entitled "Friends of the ABC." (In case you're not reading along, ABC is the name of the band of desperate student revolutionaries who erect the barricade.) The purpose of this chart is to prevent your student from confusing the "ABC friends," and to help

Notes:*Continued from sidebar, previous page...*

Indians on the Plains. The Oregon Trail crossed lands that the U.S. government had guaranteed to the Indians. The route ran through Indian hunting grounds. Fighting occasionally broke out between the pioneers and the Indians, who opposed this intrusion on their territory. However, most wagon trains had a peaceful journey along the trail. Some tribes guided the early pioneers or helped them at difficult river crossings. The Indians supplied some wagon trains with vegetables and buffalo meat in exchange for tobacco, whiskey, or pieces of iron. During the late 1850's and early 1860's, farmers and cattle ranchers began to settle on the Great Plains. At that time, fighting became more common as tribes sought to defend their territory. 

Notes:

them analyze them. They should continue to fill out this chart next week and possibly the following week (depending on where they are with their reading).

Friends of the A B C Chart

NOTE: Your students may not be able to find information to fill in all the boxes for each character, but have them fill in as much as they can.

Name	Physical characteristics & personality traits	Occupation	Contribution to group	His passion	Nickname
Enjolras	<i>"angelically beautiful"& "pontifical & warrior nature officiating & militant"</i>	<i>Rich only child</i>	<i>Chief</i>	<i>Revolution</i>	<i>"logic"</i>
Combeferre	<i>More mild than Enjolras— "philosophy of Revolution"</i>	<i>Guide</i>	<i>Philosophy, ideal society</i>	<i>"Philosophy"</i>	
Jean Prouvaire	<i>Gentle, awkward timid yet intrepid, Rather "soft"— compassionate, moody</i>	<i>Rich only child</i>		<i>Love—poetry, music, etc.</i>	
Feuilly	<i>Generous; taught himself to read; fascinated with "nationalities"</i>	<i>Orphaned fanmaker</i>		<i>"to deliver the world"</i>	
Courfeyrac	<i>"Roundness & radiance"</i>	<i>Student</i>	<i>Center</i>		<i>"heat"</i>
Bahorel	<i>Dressed as blustery as his nature, "wholesale blusterer" hotheaded, foolhardy, good natured</i>		<i>Bond with other groups</i>		
Lesgle	<i>Bald (older), Always managed to "succeed in nothing, laugh at everything"</i>	<i>Student</i>			<i>Bossuet</i>
Joly	<i>Always examining tongue in mirror for sickness, Eccentric "young, notional, sickly, joyous"</i>	<i>Medicine</i>		<i>Sickness</i>	
Grantaire	<i>Drunkard, Skeptic</i>			<i>Enjolras (who, in turn, scorns him)</i>	

Accountability Question:

1. If you know French, come to your co-op prepared to translate the song on page 292 for your fellow classmates. If you are not in a co-op, translate it anyway and discuss it with your teacher. *"The king [Coupdesabot]/When he goes to the hunt/ To the hunt after the crows/Mounted on long legs/ When he passes underneath/ On him they pay two sous."*

Thinking Questions:

1. Who is Monsieur Gillenormand? As we become familiar with his character, we come to see him as an antagonist. Is his character believable? Is he "all bad" or does he have some good qualities? List any positive traits that he has. *Monsieur Gillenormand is Marius's grandfather. If he is an antagonist, he is a very lovable one and definitely a believable character. He is a blustery, softhearted old gentleman for whom you almost feel sorry. He thoroughly adores his grandson, but continually speaks harshly to him. When he sends Marius away, "he ordered that nobody should speak of him again, and regretted that he was so well obeyed." Note that M. Gillenormand also dislikes the Revolution and Napoleon.*
2. What do you think of Pontmercy's decision to give up the upbringing of his son for the sake of an inheritance? Do you think he is an honorable man? Why or

why not? *This seems like a weak character trait, and not well-founded as far as values go. However, in that place and time, it is understandable. Gillenomand seemed to "force him to it." Pontmercy seems to be an honorable man, but he made a serious error while trying to act in love.*

3. What effect does the revelation of his father's love have on Marius? *His political views are entirely wrenched apart; they were founded on his overbearing grandfather's unflinching assertions that the Revolution was bad, the Empire was bad, Napoleon was bad, and as proof thereof Pontmercy was bad. When the concluding thread of the argument is pulled, the whole thing unravels.*
4. On page 224 you will see a chapter entitled "The Excellence of Misfortune." What is the significance of this title? What is another title you could give this chapter that would convey the same idea? *This title notes that misfortune brings out and strengthens character when it is present, but unformed. Trial is a furnace that tests the true mettle of a man. Some other titles could be (answers will vary), "The Crucible of Poverty" or "The Tempering Furnace."*
5. What effect did poverty have on Marius? (pg. 224 – 230) *It made him more respectable and it made him strong. Poverty gave him strength of resolution and a dignity that he did not have before. It also taught him stewardship.*
6. Did you catch it? Why is this book entitled *Les Miserables*? (pg. 254) *It is about the lower class. "Undoubtedly, they seemed very depraved, very corrupt, very vile, very hateful, even, but those are rare who fall without becoming degraded; there is a point, moreover, at which the unfortunate and the infamous are associated and confounded in a single word...les miserables." This book is about The Miserables, that class of people, good and bad, who are lumped together in the extreme wretchedness of their existence—this is the story of their condition, and also, perhaps, how they can be raised out of it.*

CHURCH HISTORY & WORLDVIEW STUDIES BACKGROUND:

Church History:

Grammar/Dialectic: Though there is no specific, separate reading on the religion of the pioneers, there is much to discuss with your younger students this week. Pioneers were overwhelmingly Christian. Help your child think through how it must have been for them spiritually as they:

- Left familiar surroundings, including church friends and pastor. (If you or one of your close family friends has recently moved, you have a ready-made real-life example to make this situation more real to your student.)
- Gave up all worldly possessions except what was necessary and could fit into the wagon. For women especially, sentimentally valuable articles were often left behind, such as wedding gifts, fine china, or musical instruments.
- Faced trouble on the trail: broken wagons, flooded rivers, lost or forgotten belongings, and loss of life (disease, accidents, weather, Indian attacks, etc.)
- Faced the hardships of life on the trail and in settling: long, uncomfortable days, little chance to bathe or rest, back-breaking labor using only hand tools to tame the prairie, drought or flood that destroyed hard-won gains.
- Loneliness of living on the frontier: nearest neighbors miles away.
- Fears of sudden disaster, both on the trail and after settling.

Rhetoric: students reading Noll's book will need help in discerning the important information in the detailed analysis of this chapter. Basically, help them to see that they are looking for the ways that evangelical Protestants affected the *general* cultural development of America in the first half of the 19th century.

Worldview Studies:

Upper Rhetoric:

 **World Book on Kierkegaard:** viii

Kierkegaard, pronounced KEER kuh gahrd or KIHR kuh gawr, Soren Aabye, pronounced SUR uhn AW boo (1813-1855), a Danish philosopher and religious thinker, is considered one of the founders of existentialism. He has greatly

Notes:

Answers to Rhetoric-level Church History questions:

1. The title of Chapter 9 is "Evangelical America, 1800-1865." What is Noll's overall point in this chapter? *Though secular history books never tell it, Protestant evangelicals were the dominant printers, educators, and thinkers of their day. Their influence can be seen in politics, periodicals, widespread evangelism, cultural norms, and numbers.*
2. Noll sees the successful evangelism of the West and the South as "the most striking testimony to the evangelical sway." What were the two types of work needed in the West and the South? *The West was an untamed land that demanded courage, stamina, and an ability to endure loneliness, danger, and physical hardships. Many evangelical Protestants braved all these in order to minister to far-flung Christians on the frontier. The South was different in that Christianity was not new to the region; but the leaders of the South cared more about personal honor than the Lord's honor. The evangelical message gave personal dignity to personal faith, and raised the condition of women and blacks.*
3. In what ways did evangelical Protestants affect popular communication (magazines, newspapers, etc.) and popular thought? List three specific examples of each. *Answers will vary. Between 1790 and 1830 nearly 600 religious magazines were started. Religious journals in America circulated more widely than any other periodical in print anywhere in the world. Noll claims that evangelical religious societies' and organizations' periodicals changed the ground rules of print. Your student may choose to cite one of the numerous examples Noll gives of spectacular volume in both printed copies and magazine circulation. These widely read periodicals shaped and helped define America's thought life, as a society. Noll claims that ordinary Americans were apt to have a sober view of humanity which was more interested in its limitations than in its potential. See page 229 for other details that your student may have chosen.*
4. What role did evangelicals have in the development of education in America? *Evangelical Protestants were a major influence in defining America's formal education. Voluntary societies led the way in education at all levels.*

Continued, sidebar, next page...

Notes:

Continued from sidebar, previous page...

5. What major seminary guarded the heritage of the Reformed faith? *Princeton* Charles Hodge was the leader of this conservative element. Summarize his theology from information on page 235. *Please see page 235 and check your student's answer against the text there.*
6. In what ways did evangelicals affect political parties or policies? *Evangelicals could be counted on to vote a certain slate of policies, and political parties (just coming of age in the late 1830's through the 1860's) noted well what groups voted what ways. Political tactics even aped evangelical camp meetings with rallies and nominating conventions.*
7. Why was the achievement of evangelicals remarkable, in Noll's opinion? (See page 243.) Do you agree that this is a remarkable achievement? Why, or why not? *"... they managed to forge a relatively cohesive religious culture out of disparate elements and make it effective throughout a sprawling, expanding land." Why, or why not? If you agree or disagree with Noll, please note with your students that it was not so much the evangelicals themselves as the message they preached—the gospel—that fed men's hungry souls, united people in efforts to proclaim God's goodness and mercy, and made this movement strong. As we will see in our Year 4 study, when Arminian theology, the cult of Progress, and textual criticism managed to undermine Protestant faith in the Word of God, and through it, the gospel message of man's depravity and his need for a Savior (a God-centered theology, glorifying the Cross of Christ and downplaying the role of humanity), the power of the evangelical movement greatly diminished in its effective power in American life.*

influenced religious thought, philosophy, and literature. His many books are concerned with the nature of religious faith. More specifically, he was interested in the problem of what it means to be a true Christian.

His philosophy. Kierkegaard held that religious faith is irrational. He argued that religious beliefs cannot be supported by rational argument, for true faith involves accepting what is "absurd." He insisted on the absurdity or logical impossibility of the Christian belief that God, who is infinite and immortal, was born as Jesus Christ, who was finite and mortal.

Kierkegaard cited another example of the absurdity of religion in Genesis 22, where God commands Abraham, for no apparent reason, to kill his only son, Isaac. Kierkegaard found this story of God's unreasonableness so fascinating and important that he wrote an entire book about it, *Fear and Trembling* (1843). He argued that God requires us to hold beliefs and perform actions that are ridiculous and immoral by rational standards. Because Abraham had obeyed God's outrageous commands without trying to understand or justify them, he was Kierkegaard's religious ideal, "the knight of faith."

In *Concluding Unscientific Postscript* (1846), Kierkegaard argued that nobody can attain religious faith by an objective examination of the evidence but only by a subjective choice, "**a leap of faith.**" Furthermore, the amount of objective evidence supporting a belief does not make the belief genuine or true. Rather, true belief is measured by the sincerity and passion of the believer. He concluded that in religion "truth is subjectivity."

Kierkegaard bitterly criticized all attempts to make religion rational. He held that God wants us to obey Him, not to argue for Him. Kierkegaard regarded those who offered rational proofs for religion as having "betrayed religion with a Judas kiss."

Kierkegaard became convinced that many people who were officially Christian and who considered themselves Christians did not possess the unconditional faith demanded by Christianity. He often attacked the Evangelical Lutheran Church of Denmark, saying its membership no longer included any true Christians.

His life. Kierkegaard lived almost his entire life in Copenhagen. He was usually so busy with his writing that he rarely invited people to his house. But he took long and frequent walks, talking with everyone he met. When he was 22, he learned that his father, as a poor youth, had once cursed God and that his father had seduced his mother before marrying her. These revelations disturbed Kierkegaard so much that he referred to them in his writings as "the great earthquake."

In 1840, Kierkegaard became engaged to a 17-year-old girl, Regina Olson, but he broke off the engagement after about a year. Their affair continued to haunt Kierkegaard throughout his life, and in his writings he frequently attempted to explain and justify his behavior toward her. In *Fear and Trembling*, he suggested that he had to sacrifice his beloved Regina for religious reasons, just as Abraham had to sacrifice his beloved Isaac because of God's command. 🌐📖

🌐📖 **World Book on Existentialism:** ^{ix}

Existentialism pronounced ehg zihs TEHN shuh lihzh uhm, is a philosophical movement that developed in continental Europe during the 1800's and 1900's. The movement is called existentialism because most of its members are primarily interested in the nature of existence or being, by which they usually mean human existence. Although the philosophers generally considered to be existentialists often disagree with each other and sometimes even resent being classified together, they have been grouped together because they share many problems, interests, and ideas.

Existentialism grew out of the work of two thinkers of the 1800's: **Soren Kierkegaard**, a Danish philosopher and Protestant theologian, who is generally considered the founder of the movement, and **Friedrich Nietzsche**, a German philosopher. The most prominent existentialist thinkers of the 1900's include the French writers Albert **Camus**, Jean-Paul **Sartre**, and Gabriel Marcel; the German philoso-

phers Karl Jaspers and Martin **Heidegger**; the Russian religious and political thinker Nicolas Berdyaev; and the Jewish philosopher Martin **Buber**.

What is existentialism?

Existentialism is largely a revolt against traditional European philosophy, which reached its climax during the late 1700's and early 1800's in the impressive systems of the German philosophers Immanuel **Kant** and Georg Wilhelm Friedrich **Hegel**. Traditional philosophers tended to consider philosophy as a science. They tried to produce principles of knowledge that would be objective, universally true, and certain. The existentialists reject the methods and ideals of science as being improper for philosophy. They argue that objective, universal, and certain knowledge is an unattainable ideal. They also believe this ideal has blinded philosophers to the basic features of human existence. The existentialists do not make the traditional attempt to grasp the ultimate nature of the world in abstract systems of thought. Instead, they investigate what it is like to be an individual human being living in the world.

The existentialists stress the fact that every individual, even the philosopher or scientist seeking absolute knowledge, is only a limited human being. Thus, every person must face important and difficult decisions with only limited knowledge and time in which to make these decisions.

For the existentialists, this predicament lies at the heart of the human condition. They see human life as being basically a series of decisions that must be made with no way of knowing conclusively what the correct choices are. The individual must continually decide what is true and what is false; what is right and what is wrong; which beliefs to accept and which to reject; what to do and what not to do. Yet, there are no objective standards or rules to which a person can turn for answers to problems of choice because different standards supply conflicting advice. The individual therefore must decide which standards to accept and which ones to reject.

The existentialists conclude, therefore, that human choice is subjective, because individuals finally must make their own choices without help from such external standards as laws, ethical rules, or traditions. Because individuals make their own choices, they are free; but because they freely choose, they are completely responsible for their choices. The existentialists emphasize that freedom is necessarily accompanied by responsibility. Furthermore, since individuals are forced to choose for themselves, they have their freedom—and therefore their responsibility—thrust upon them. They are "condemned to be free."

For existentialism, responsibility is the dark side of freedom. When individuals realize that they are completely responsible for their decisions, actions, and beliefs, they are overcome by anxiety. They try to escape from this anxiety by ignoring or denying their freedom and their responsibility. But because this amounts to ignoring or denying their actual situation, they succeed only in deceiving themselves. The existentialists criticize this flight from freedom and responsibility into self-deception. They insist that individuals must accept full responsibility for their behavior, no matter how difficult. If an individual is to live meaningfully and authentically, he or she must become fully aware of the true character of the human situation and bravely accept it.

The existentialists believe that people learn about themselves best by examining the most extreme forms of human experience. They write about such topics as death and the shadow it casts on life; the difficulty, if not the impossibility, of maintaining satisfactory relationships with other people; the ultimate futility and absurdity of life; the terrifying possibility of suicide; the alienation of the individual from society, nature, and other individuals; and the inescapable presence of anxiety and dread. This concentration upon the most extreme and emotional aspects of experience contrasts sharply with the main emphasis of contemporary philosophy in England and the United States. This philosophy focuses upon more commonplace situations, and upon the nature of language rather than experience.

Notes:

Notes:**The influence of existentialism**

Several leading existentialists have expressed their ideas in novels, poems, short stories, and plays. The existentialists feel that philosophy should not be divorced from art. They believe philosophy is more like art and less like science than most other philosophers have believed. Moreover, the existentialists have involved themselves in social and political disputes. They believe that it is the responsibility of all persons to engage in these disputes and commit themselves to a side.

Existential theologians do not try to base religion on rational demonstration. They argue that the problem of religious belief is not a problem involving proof or disproof, but a decision, which, like other human decisions, must be made separately by each individual in the absence of conclusive evidence. The existentialist's interest in religion is primarily an interest in human religious experience.

**GROUP DISCUSSION: GRADES 9-12 (Suggested day for this discussion: Wednesday.)**

1st Hour: Discuss the Westward movement in broad terms, making sure your student has grasped the facts. In discussing the facts below, bring life to the discussion by pausing often to relate these conditions to students lives in whatever ways you can.

- Who moved west and why did they move?
 - Explorers, missionaries, traders, and fur trappers had gone farther west and southwest than the bulk of people on what was then the frontier (1840's) near the Mississippi River. They told of great forests and fertile valleys in the Oregon region and other lands west of the Rocky Mountains. Many people moved so they could live on this promising new land.
 - The pioneers included Easterners from both the North and South.
 - Many other pioneers came from Europe seeking a better life.
 - Some Midwesterners chose to migrate to Oregon in search of more opportunities.
 - Some people went West in search of religious freedom. The best known of these were the Mormons, who settled in Utah in 1847.
 - From 1840 to 1860, more than 300,000 people crossed the plains and mountains of the West. Most were bound for Oregon or California.
 - Freed black men and women, especially from the Midwest, moved, hoping for less persecution.
 - After gold was discovered in California in 1848, thousands of fortune seekers joined the westward migration.
- How did people travel/live?
 - The pioneers generally set out with one wagon (covered with a canvas top). Most family members walked. Mules, oxen, or horses usually pulled the wagon, and family members would take turns riding/driving these.
 - Settlers encountered several major natural obstacles on their way to the fertile valleys of Oregon or the gold fields of California.
 - First, they had to cross the Great Plains, vast grassland that runs between Canada in the north and Texas and New Mexico in the south.
 - The rugged Rocky Mountains rose west of the Great Plains, and beyond the mountains lay a stretch of desert-like terrain known as the Great Basin.
 - The weather was also a problem. Heavy rains might wash out a river crossing. A spell of dry weather could lead to a shortage of water to drink, less grass for the cattle to eat along the way, and more dust to choke the travelers.
 - Trains of 30 or fewer wagons were more common.
 - Settlers bound for California split off from the Oregon Trail near Fort Hall, in what is now Idaho. They followed any of several trails southwest to Sacramento, Calif. Some settlers took the Santa Fe Trail from Independence to California. This route took settlers to Santa Fe, in present-day New Mexico. From there, pioneers followed the Old Spanish Trail to Los Angeles.
- What hardships did they face?
 - From 1835 to 1855, more than 10,000 people died while traveling on the Oregon Trail. The chief causes of death were firearms accidents and such diseases as cholera and smallpox. Only four percent of the deaths among pioneers on the Oregon Trail resulted from Indian attacks.
 - It took most families four to six months to arrive in California or Oregon.

- Diseases menaced many settlers, both on the trail and in the form of epidemics after they settled.
- Childbirth was dangerous to all women in those days, and even more so to women on the frontier for they had no medical care whatsoever.

2nd Hour: trying to get to the heart of the week's studies:

1. Discuss spiritual challenges that settlers faced. Ask which would have been hardest for students to deal with, and challenge them to come up with Scriptures that would have fortified them.

- Leave familiar surroundings including church friends and pastor. (If you or one of your close family friends has recently moved, you have a ready-made real-life example to make this situation more real to your student.)
- Give up all worldly possessions except what was necessary and could fit into the wagon. For women especially, sentimentally valuable articles were often left behind, such as wedding gifts, fine china, or musical instruments.
- Face trouble on the trail: broken wagons, flooded rivers, lost or forgotten belongings, and loss of life (disease, accidents, weather, Indian attacks, etc.)
- Face the hardships of life on the trail and in settling: long, uncomfortable days, little chance to bathe or rest, back-breaking labor using only hand tools to tame the prairie, drought or flood that destroyed hard-won gains.
- Loneliness of living on the frontier: nearest neighbors miles away.
- Fears of sudden disaster, both on the trail and after settling.

2. Discuss the free exercise of religion as it applied to Mormons, and in its broader contexts.

- As you may have read, some accounts say that the Mormons in Utah were planning an armed rebellion against the Federal Government in the early 1850's. They had set up a civil government and had applied to join the United States. Congress changed their proposed name and President Buchanan sent a man who was not elected by them to replace their leader, Brigham Young, who was acting governor. Yet, the Mormons went West seeking religious freedom, not unlike the Pilgrims, and they were American citizens whose rights should have been protected under the First Amendment. Do you agree with what President Buchanan did? Should the Mormons have fought for the right to govern themselves? Why, or why not?
- The First Amendment guarantees American citizens the right to freely exercise their religion. Where, then, should the Federal Government draw the line when relating to religious bodies that have very different practices than the norms of society? For instance, what if:
 - An adherent of a religion claims he or she must, on religious grounds, commit polygamy?
 - An adherent of a religion claims he or she must, on religious grounds, smoke marijuana?
 - An adherent of a religion claims he or she must, on religious grounds, blow up an abortion clinic?
 - An adherent of a religion claims he or she must, on religious grounds, home school her children?
 - An adherent of a religion claims he or she must, on religious grounds, stockpile guns against government intervention in the lives of the community?
 - An adherent of a religion claims he or she must, on religious grounds, commit suicide?
 - An adherent of a religion claims he or she must, on religious grounds, withhold medical care from his/her children?

This space left intentionally blank for your use:

ⁱ Excerpted from a *World Book* article entitled **William Henry Harrison**. Contributor: Steven Mintz, Ph.D., Associate Prof. of History, Univ. of Houston.

ⁱⁱ Excerpted from a *World Book* article entitled **John Tyler**. Contributor: John T. Hubbell, Ph.D., Director, Kent State Univ. Press.

ⁱⁱⁱ Excerpted from a *World Book* article entitled **History of the United States**. Contributors: Oscar Handlin, LL.D., Carl M. Loeb Univ. Prof. Emeritus, Harvard Univ.; Winner of Pulitzer Prize in History, 1952.

^{iv} Excerpted from a *World Book* article entitled **Westward Movement in America**. Contributor: Jerome O. Steffen, Ph.D., Prof. of History, Univ. of Oklahoma.

^v This information and information on sidebars pages 6-11 from a *World Book* article entitled **Pioneer Life in America**. Contributor: Jerome O. Steffen, Ph.D., Prof. of History, Univ. of Oklahoma.

^{vi} From a *World Book* article entitled **Conestoga Wagon**. Contributor: Odie B. Faulk, Ph.D., Former Prof. of History, Northeastern State Univ.

^{vii} From a *World Book* article entitled **Laura Ingalls Wilder**. Contributor: Jill P. May, M.S.L.S., Prof., Children's Literature, Purdue Univ.

^{viii} From a *World Book* article entitled **Soren Kierkegaard**. Contributor: Ivan Soll, Ph.D., Professor of Philosophy, University of Wisconsin, Madison.

^{ix} From a *World Book* article entitled **Existentialism**. Contributor: Ivan Soll, Ph.D., Professor of Philosophy, University of Wisconsin, Madison.