THE SECOND GREAT AWAKENING

Prayer
Scripture: Acts 10:34-43
Hymn: 406 "I Love Thy Kingdom, Lord"

During the years of the American Revolution and the years of the forming of the new nation the religious life of the people was at low tide. Winning the war and the forming of the new government almost totally consumed the energies of the Americans. These years have often been described as the most irreligious time in American history. One historian described the religious life as being in a state of suspended animation. In addition to the brutalizing influence of war and the preoccupation with political matters, there was the chilling and deadening influence of English and French Deism that as it spread in America left many in a state of half-belief or outright unbelief. Jacobin clubs and societies of the illuminati devoted their energy to the ridiculing of Christianity and preaching the "Age of Reason." It has been estimated that about one in twenty in the United States attended church services. Some of the bishops of the Protestant Episcopal Church expressed the fear that religion would die out with the old colonial families. Chief Justice Marshall, himself a devout churchman, is said to have declared that the church was "too far gone ever to be revived."

Lyman Beecher, a student at Yale College in 1795 in his Reminiscences, described the religious conditions in the college: "The college was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common." Tom Paine, Voltaire and Rousseau were popular among the students. One of the debate topics of the times among college students was, "Whether Christianity had been beneficial or injurious to mankind." It was reported that at Princeton in 1782 only two students professed themselves to be Christians.

The General Assembly of the Presbyterian Church in 1798 gave this description of the religious condition of the country:

We perceive with pain and fearful apprehension a general dereliction of religious principles and practice among our fellow-citizens, a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity, which in many instances tends to atheism itself. The profligacy and corruption of the public morals have advanced with a progress proportionate to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound.
Moral and religious conditions were even more deplorable in the West than along the seaboard. John Taylor, a pioneer Baptist preacher who visited Kentucky in 1779 was distressed by the low state of religion. David Rice, the first Presbyterian minister to settle in Kentucky in 1783 gave this description of conditions: "he found scarcely one man and but few women who supported a creditable profession of religion. Some were grossly ignorant of the first principles of religion. Some were given to quarrelling and fighting, some to profane swearing, some to intemperance, and perhaps most of them totally negligent of the forms of religion in their own houses." Peter Cartwright, the Methodist, said that Logan County, Kentucky, was called "Rogues' Harbor" and that it was the refuge for escaped murderers, horse thieves, highway robbers and counterfeiters. Visitors from the East were shocked by the swearing, fighting, gouging, Sabbath-breaking and general lawlessness.

In the South, Baptists and Methodists tried to keep the revival alive during the war but so much of the Baptist energies went into the battle for the separation of church and state that Robert Semple, the historian of Virginia Baptists, said that the Baptists "suffered a very wintry season"—the love of many waxed cold. Even with their revival efforts the Methodists suffered a decline.

Once the new nation was launched under its new government there began to rise a new spirit of romantic idealism, an age of the common man, the age of popular democracy. Men had dreamed a great dream of liberty and the dream had come true. There was a rising spirit that it was possible to dream and for the dreams to come true. Emerson is said to have described it as a time when every man you met had the dream of a better world in his pocket. The times were right for a great religious awakening. Scattered renewals of piety began to appear in various towns throughout the country. These renewals grew into a wave of crusading evangelism impelled by the dream of carrying the gospel to all America and to the heathen lands abroad. It was the beginning of a great spiritual recovery in America that is known as the Second Great Awakening. Great revivals spread from the East to the western frontier. The revivals with their great harvest were followed by a growing concern to conserve and consolidate the gains by putting the saved to work in the tasks of moral renewal, missionary advance, and humanitarian reform. There was a spreading dream of making America the world's great example of a truly Protestant republic. Interdenominational voluntary associations sprang up to make the dream come true. There appeared a multitude of societies devoted to a host of causes: missions, antidueling, Sunday Schools, temperance, Sabbath-keeping, the distribution of Bibles and religious tracts, religious schools, antislavery.

The Beginnings of the Awakening

The revival began in the East. As early as 1786 signs of renewal began appearing. In the Presbyterian colleges in Virginia there was an awakening among the students with decisions to enter the ministry. Many of those ordained looked to the West as a growing mission field. One of the first of these awakenings was at Hampden-Sidney College; a little later one came to Washington College.
New England is usually considered the home of the Second Awakening. In 1791 a revival began at North Yarmouth, Maine. The next year revivals appeared in Lee, Massachusetts and East Haddam and Lyme, Connecticut. The revivals grew and spread until they were in full flower throughout New England in 1799.

An important factor in the revival in New England was the introduction of Methodism with its evangelistic emphasis. Bishop Asbury in 1789 appointed Jesse Lee, a tall Virginian, to the first Methodist circuit in New England. He preached his first sermon on Boston Common in 1790. In 1796 the first New England Conference was formed with 3,000 members. Early in the 19th century a network of Methodist circuits covered all the New England States.

Another factor in the awakening was the American indignation over the Reign of Terror of the French Revolution. This dealt deism and rationalism a staggering blow, and called forth a renewed attack on infidelity that was accompanied by renewed revival preaching.

The Second Awakening manifested significant differences from the First Great Awakening. The Second Awakening was more subdued. The unrestrained enthusiasm and the more extreme physical manifestations were lacking. The revival was carried on in the local churches by the local preacher in his own pulpit rather than by travelling evangelists. The theology of the revival reflected the new spirit of democracy. The sovereignty of God was still exalted but there was a new emphasis on the work of man. The idea of inherited depravity tended to be replaced by the idea that each individual was responsible for his own sin. The doctrine of election was relegated to the background and men were assured they were responsible for their own salvation. They could accept or reject the Gospel message. Salvation expressed itself in works of righteousness. An activistic emphasis grew in prominence in the Second Awakening.

**Timothy Dwight and Yale**

One of the most influential centers of the Second Awakening was Yale College under President Timothy Dwight. Dwight was the grandson of Jonathan Edwards. He was born in Northampton. After graduating from Yale in 1769 he became a tutor. He was disappointed when he was not chosen president in 1777. He entered the army chaplaincy. Following the war he accepted a pastorate at Greenfield Hill, Connecticut. He gained a reputation as an able defender of the faith and hymn writer who continued the revolution begun by Watts with his departure from the use of metrical paraphrases of the Psalms. Dwight's most famous hymn was his "I Love Thy Kingdom, Lord." Dwight became president of Yale in 1795. It has been said that when he became president not a single student in Yale would admit to being an active church member. Under his administration the whole moral and religious atmosphere of the college changed. He began a crusade against infidelity and for the true doctrine of New England Theology and experimental religion. He met the students on their own ground in frank and open discussion in the classroom and in the chapel. He dealt with such subjects as "The Nature and Danger of Infidel Philosophy," and "Is the
Bible the Word of God?” He powerfully attacked deism and materialism. He began a four-year cycle of discourses on the Christian religion, expounding its nature, defending it against its detractors, and pointing out the moral implications. His forceful lectures and powerful preaching led the students to seriously consider the vital issues of religion. He offered them satisfactory answers from both Scripture and natural philosophy. He appealed to both heart and mind. At first the students seemed indifferent but after six years a great revival came in 1802. The lectures were published in 1818 and often reprinted and became one of the most influential expressions of what became known as New Haven Theology. Year after year the revival was renewed at Yale. The revival spread to the other colleges of New England. After Dwight it was carried on by Dwight's pupil, Nathaniel William Taylor, who became professor of theology in the new Yale Divinity School established in 1822 to meet the increasing demand for ministers and to oppose the rising Unitarianism. Taylor followed Dwight in turning from Locke and Berkeley to Scottish Philosophy. Taylor spread the idea that no man becomes depraved except by his own act. Sinfulness does not belong to human nature as such. "Sin is in the sinning." Taylor exalted the idea that man has a choice. This powerfully influenced the revival theology. Instead of the revivals being understood as the "mighty acts of God" they were the work of the preachers who won the consent of the sinners. Lyman Beecher became one of the most effective of the New England revivalists. He was a disciple of Dwight and Taylor who became one of the leaders of moral reform that grew out of the Second Awakening.

Charles Grandison Finney

One of the greatest of the revivalist preachers of the Second Awakening was Charles G. Finney who became known as "the father of modern revivalism." Finney was born in Warren, Connecticut. The family moved to central New York where he grew up in the towns of Oneida and Jefferson counties—the heart of the "burned over district," so called because of the many strange revivalist movements that came from there. Finney returned to Warren for his secondary schooling. He taught school for a time. In 1818 he began practising law in Adams, New York. He came under the influence of a young Presbyterian minister, George W. Gale, later the founder of Knox College in Galesburg, Illinois. Reading the Scriptures he experienced a soul-shaking conversion in 1821. He considered it "a retainer from the Lord Jesus Christ to plead his cause." He resolved to preach the gospel of "free and full salvation." Very reluctantly he was licensed in 1824 by the local Saint Lawrence Presbytery because he lacked formal theological training and because of his criticisms of Calvinism. His preaching aroused the community and brought down strong criticism from fellow ministers. He soon gave up a local ministry and began to hold meetings in New York, Pennsylvania, Ohio, and throughout New England. Local newspapers were filled with stories of his meetings and the large numbers of converts. Soon he attracted national attention by spectacular meetings in Rome, Utica, Troy and cities along the Erie Canal. In the 1830's and 1840's he held great meetings in New York and Boston. He conducted campaigns in Scotland and England. He preached and emphasized the human element in conversions. He attributed his success to his "new measures." Revival did not depend on miracles but on the right use of the "constituted means."
His searching, hypnotic eyes held audiences spell-bound. He spoke extemporaneously. He was tough, direct and forceful in his speech. He was no respector of persons—sinners were sinners. He prayed for them by name. He included in his prayers the names of his critics. He appealed to the emotions. Instead of services at the usual times he began "protracted meetings" that continued nightly for days or weeks. He introduced the "anxious bench," culling from the multitude the almost-saved. They were made the objects of prayer and special exhortation. He allowed women to give public testimony in his meetings. He made full use of publicity. He used the "team approach" in big cities. He became the model for 19th century revivalism and his Lectures on Revivalism (1835) became the textbook for revivalists.

Finney held that the sinner was responsible for his own conversion. He could accept or reject the message. Both men and women fell on their faces begging for mercy. He demanded that conversion be followed by some kind of relevant social action. Sin was a voluntary act and was theoretically avoidable. This meant that holiness was a human possibility. Finney preached "entire sanctification" and "Christian perfection." His revivals carried an urgent sense of Christian activism.

Finney's methods and message aroused strong opposition. After twelve years in the Presbyterian ministry he withdrew and adopted Congregationalism. The Broadway Tabernacle in New York was built for him. One of his bitterest critics was Lyman Beecher. Before his first visit to Boston, Beecher declared:

I know your plan and you know I do. You mean to come into Connecticut, and carry a streak of fire to Boston. But if you attempt it, as the Lord Liveth, I'll meet you at the State line, and call out all the artillery-men, and fight every inch of the way to Boston, and I'll fight you there.

Finney was not intimidated.

In 1835 Finney accepted an appointment as professor of theology in the newly founded Oberlin College. He served as its president from 1851 to 1866. He made Oberlin a center of influence for his revival theology and his "new measures." He became a champion of temperance and antislavery.

The Revival on the Frontier

The Revolutionary Period was followed by the tremendous Westward Expansion. This Westward Expansion presented to the churches of the Second Great Awakening one of their greatest challenges. The Awakening that was such a prominent feature of church life in New England was equally important in the Middle and Southern States. The response of the churches of the Eastern seaboard to the challenge of the Westward Expansion in a large measure determined their future place in American history. One of the most important fruits of the Second Awakening was the kindling of a sense of responsibility to carry the gospel to the people of the frontier.
At the end of the Revolution and the beginning of the national period the Congregationalists were the largest denomination in America. Between 1790 and 1830 some 800,000 inhabitants of New England migrated to the frontier. Various Congregational missionary societies were formed in Connecticut, Massachusetts, New Hampshire and Vermont to minister to the frontier. The help sent to the frontier was limited by Congregational complacency, by the struggle to maintain their position as the establishment, by doctrinal controversies and by a failure to realize the importance and extent of the West. The emphasis on high educational qualifications for the ministry also tended to limit the supply of men for the West. Very early the Congregationalists found it desirable to cooperate with the Presbyterians in the West.

Scotch-Irish Presbyterians made up a large portion of the frontier settlers. Almost from the beginning of the westward expansion Presbyterian ministers were sent to visit frontier settlements. In 1781 the Presbytery of Redstone was established in western Pennsylvania. David Rice of Hanover County, Virginia, visited the Scotch-Irish of Kentucky and Tennessee in 1783. He established churches at Danville, Cane Run and Salt River. In 1785 the Synod of New York and Philadelphia ordered the establishment of the Transylvania Presbytery. It held its first meeting in October, 1786, with Rice elected moderator. James McGregor arrived in Logan County, Kentucky in 1798. By 1802 the Synod of Kentucky was organized, embracing the presbyteries of Transylvania, West Lexington, and Washington. Samuel Doak was the first Presbyterian minister to settle in Tennessee, arriving in 1777. The Presbytery of Abingdon was formed in 1785. The first Presbytery in Alabama was formed in 1820. The Mississippi Presbytery was organized in 1816. David Rice formed the Washington Presbytery in 1798 to include churches of Kentucky and northwest Ohio.

The Congregationalists and Presbyterians were gradually drawn together in cooperative activity on the frontier as they had been drawn together in New England and in the Middle Colonies before the Revolution. In 1800 Jonathan Edwards the Younger, then president of Union College, proposed a Plan of Union that was put into operation in central and western New York. The Plan provided for a virtual merger of the two denominations on the frontier. In 1801 the plan was adopted by the Connecticut General Association of the Congregationalists and by the Presbyterian General Assembly. A little later the Plan was adopted by the associations and assemblies of the other New England States. According to the Plan, Congregationalists and Presbyterians in a frontier settlement could unite in a single congregation, they might adopt the polity of either denomination and could call a minister from either denomination. If a disagreement arose the congregation could take the matter to either a Presbyterian assembly or to a Congregational association. If the case were taken to a Presbyterian assembly and an appeal was necessary, the highest and final court of appeal was the Presbyterian General Assembly. If the case had been taken to a Congregational association, the final court of appeal among Congregationalists was all the male communicants of the congregation.

The Plan of Union was first put into operation in central and western New York. It was carried on to the Western Reserve of Ohio and on to Indiana, Illinois, Wisconsin, Missouri and even into Kentucky and
Tennessee. The Plan worked to the advantage of the Presbyterians. They proved the more aggressive and institutionally minded. The frontier churches tended to become Presbyterian rather than Congregational. Yale and the New Haven Theology of Nathaniel William Taylor emphasized missions and turned out many preachers, but on the frontier they tended to turn Presbyterian. They carried the Puritan culture of New England to the West and often the settlers sent their sons back to Yale for education.

In the 1830's there was a rising denominational consciousness that awakened a growing dissatisfaction with the "Presbygational" system of the Plan of Union. Congregationalists became concerned and jealous of the growth of the Presbyterians. Old School Presbyterians were concerned that doctrine and polity were being compromised. In 1837 both sides decided to abrogate the Plan of Union and to go their own way. Neither Congregationalists nor Presbyterians had been able to match the tremendous growth of Methodists and Baptists. By 1850 the Congregationalists had dropped from first place among the churches of America to fourth place. The Presbyterians had fallen from second place to third.

Often in the west there was growing dissatisfaction with the restraints of the eastern revivalism of the Plan of Union and especially resentment of the emphasis on an educated clergy. On the frontier in Kentucky and Tennessee a new style of awakening developed—the "camp meetings" with their characteristic emotional and spectacular manifestations.

James McGready and the Frontier Second Awakening

On the frontier the Second Awakening began among the Presbyterians. James McGready, a Scotch-Irish Presbyterian minister is considered the father or initiator of the new revival movement. McGready was born in Pennsylvania but at an early age he moved with his parents to Guilford County in North Carolina. Young McGready wanted to become a preacher and became one of the first students of John McMillan in his Log College in western Pennsylvania. He was licensed to preach by the Redstone Presbytery. He preached for a time in Pennsylvania and then moved to the Carolinas. A revival broke out under his preaching. He was uncouth in appearance and had a coarse voice, but was very earnest in his preaching. In South Carolina he was accused of "running people distracted." His pulpit was torn out of the church and burned and a threatening letter written in blood was sent to him. In 1796 he became the pastor of three Presbyterian churches in Logan County, Kentucky: Gapper River, Muddy River and Red River. It was here that the great Logan County or Cumberland Revival began. The revival grew through 1797, 1798, and 1799. Methodist and Baptist preachers joined in the revival. In the early years of the revivals there was a large growth of interdenominational good will. The revival reached its peak in 1800. Great crowds came to see the strange sights that the revival produced: holy jerks, holy barks, tongues, falling out cold on the ground and other strange emotional reactions. The revival spread rapidly throughout Kentucky, Tennessee, into the Carolinas, into western Virginia and Pennsylvania and even north of the Ohio River. People began coming to the meetings prepared to stay for days. It was out of these revivals that the famous "camp-meetings" arose. The night meetings
with candles and lanterns in the woods, the impassioned preaching and exhortations, the prayers and the hymns worked up the highest pitches of emotion.

Considerable opposition to the extremes of the camp-meetings arose among the Presbyterians that finally resulted in a split and the formation of the Cumberland Presbyterian Church that fostered the revivals.

It was the Methodists and Baptists who reaped the greatest harvest from the frontier awakening. Many Baptists objected to taking communion with Methodists and Presbyterians and Baptists soon tended to withdraw and conduct their own revivals. Methodists continued the camp-meetings long after others tended to abandon them. On the frontier Methodists and Baptists put little emphasis on an educated ministry. They followed the people west and sent men to preach who could identify with and speak to the frontier people.

There were some reports of wild and immoral behavior around the large camp-meetings. By and large the camp-meetings brought great changes for good: there was a decrease in drunkenness, people quit swearing, and there was a lively interest in religion where before there had been indifference. Some fell away after the revivals, but more continued faithful and their lives bore good fruit.

Voluntary Associations and the Preserving of the Harvest

With the great numbers won by the Second Awakening there was a growing concern that the saved must be put to work or the gains of the revivals would be lost. The enthusiasm of the Second Awakening began to make itself manifest in the forming of voluntary associations of private individuals for missionary, reformatory and benevolent purposes. Often these associations were charted and governed independently of the churches. Some acquired denominational connections. Some were interdenominational. Usually each association focused on one specific purpose.

The Missionary Societies

Among the most important of the new associations were the missionary societies. English missionaries on the way to the Pacific sometimes visited the states and kindled considerable interest in carrying the gospel to the heathen. English missionary papers and magazines became some of the favorite reading material in America. Ladies' cent or penny societies to collect support for the missionaries began to be formed in America, modeled on those of England.

The early societies tended to focus on converting the American Indians and carrying religion to the pioneer settlements in the West. The interest that was awakened following the Revolutionary War was interrupted by the War of 1812. The Missionary Society of Connecticut was organized by the Congregational General Assembly in 1798 "to Christianize the heathen of North America." The society began publishing The Connecticut Evangelical Magazine in 1800 to arouse interest and support. Other state societies
were formed: Massachusetts (1799), New Hampshire (1801), Rhode Island (1801), Vermont (1807), and Maine (1899). Women's auxiliary organizations such as the Boston Female Society for Missionary Purposes and the Female Cent Institution were formed to promote the work.

After the War of 1812 the government began moving the Indians west of the Mississippi. The painful stories of the Indians' sufferings aroused both Protestants and Catholics to form societies that centered their work on specific tribes.

As the number of colored slaves increased, the churches and the home missionary societies began special efforts to Christianize the Negroes.

American foreign missions are traced back to the "Haystack Prayer Meeting." In 1806 Samuel J. Mills, Jr., and a fellow student from Williams College sought refuge from a summer shower in a haystack. Praying and discussing their future during the shower they dedicated themselves to missionary work in foreign fields. They enlisted a group of students to form a society pledged to such service. On graduating from Williams College the group entered Andover Theological Seminary where three others joined them, Adoniram Judson, Samuell Newell and Samuel Nott, Jr. The group petitioned the General Association of Massachusetts in 1810 to inaugurate a foreign mission and offered themselves as the first missionaries. The General Association formed the American Board of Commissioners for Foreign Missions (June, 1810). In February, 1812, five of the young men sailed for India. During the voyage two of the young men, Adoniram Judson and Luther Rice and their wives were converted to Baptist principles. Judson and his wife began work in Burma. Rice and his wife returned to America to enlist Baptist support for the Judsons. His work led to the formation of the General Convention of the Baptist Denomination in the United States of America for Foreign Missions.

A host of denominational and interdenominational missionary societies and their missionary papers and magazines followed. American missionaries were sent all over the world.

The Church College Movement

Ill health kept Samuel J. Mills from fulfilling his plans for foreign mission work. He devoted himself to home missions. The Philadelphia Missionary Society and the Philadelphia Bible Society commissioned him and John D. Schermerhorn of the Dutch Reformed Church to travel through Ohio, Indiana, Kentucky, Tennessee and down the Mississippi to New Orleans, gathering data on the religious conditions and opportunities. They spent 1812 and 1813 travelling through the western territory and published their report in 1814 under the title, Correct View of that Part of the United States which Lies West of the Alleghany Mountains. One result of the home missions was a growing interest in establishing schools and colleges in the West. The American Education Society was organized in 1815. Many of the churches formed their own education societies. Lyman Beecher, president of Lane Seminary, published his A Plea for the West, in which he declared that the destiny of the West would be determined by the conflict between educational institutions and the forces of superstition. In 1828 eleven
Yale Students banded together as the "Illinois Band," pledging themselves to seek service in Illinois as teachers and ministers. They were sent out by the American Home Missionary Society. One of the group, Theron Baldwin, helped form the Society for the Promotion of Collegiate and Theological Education in the West and became known as "The Father of Western Colleges." Between 1780 and 1860 the number of colleges in the United States that have survived increased from nine to 173. About four times that number were established that later became defunct. Between 1808 and 1840 some twenty-five theological seminaries were established by the various denominations.

The Sunday School Movement

The Sunday School Movement was an important development from the Second Awakening. In 1785 William Elliot in Virginia established a Sunday School in Accomac County that he modeled after the Sunday Schools of Robert Raikes in England. In 1790 the Methodist Conference in Charleston, South Carolina, organized a Sunday School. In Philadelphia, in 1790 the Sabbath School Society was formed. As the schools spread there arose a demand for an interdenominational national organization to promote the organization of Sunday Schools. The American Sunday School Union was organized in May, 1824. Denominations began organizing their own Sunday Schools.

Christian Literature Societies

The missionary and Sunday School societies created a demand for Christian literature. The Americans followed the pattern that had been established in England. The first American Bible Society was established in Philadelphia in 1808, four years after the English Bible Society. In 1890 Bible Societies were established in Connecticut, Massachusetts, Maine and New York. In 1816 the American Bible Society was formed.

The New England Tract Society was formed in 1814. Nine years later (1823) it became the American Tract Society.

Most of the denominational Sunday School Societies began publishing Christian literature.

Anti-Mission and Anti-Sunday School

By 1820 antimissionism was appearing particularly among the Baptists. There was growing fear that the societies might usurp authority over the churches. The Apple Creek Anti-Mission Association was formed in Illinois in 1830. In 1832 the Sugar Creek Association was formed and put in its constitution:

Any church suffering their members to unite with any of the Mission Conventions, Colleges, Tracts, Bible, Temperance, etc., Societies, and failing to deal with their members, shall be considered guilty of such violation of the
principles of the union, that the Association when put in possession of a knowledge of such facts shall punish such Churches as being not of us.

Some of the clergy also opposed the Sunday School on the grounds that it desecrated Sunday and usurped the place of the Church.

**Moral Crusades**

The Second Awakening brought a revival of Puritan morality. At Yale, in 1797, a Moral Society was formed among the students. The Connecticut Society for the Reformation of Morals was organized in 1813. Lyman Beecher had begun a crusade against intemperance, Sabbath-breaking and profanity in 1811. Jeremiah Evarts launched a similar crusade in Massachusetts, that resulted in The Massachusetts Society for the Suppression of Intemperance. The American Society for the Promotion of Temperance was formed in Boston in 1826. The American Temperance Union was organized in 1836 with a platform advocating total abstinence. In Maine, in 1846, Neal Dow led in passing the first statewide prohibition law.

There arose crusades against obscenity, profanity, lotteries, dancing and theatergoing.

**Humanitarian Concerns**

The Second Awakening produced voluntary associations concerned with women's rights, child labor in shops and factories, the poor, the sick, and orphans. There was an awakening concern for the physically handicapped. Dr. Mason F. Cogswell of Hartford, Connecticut, led in the establishing of the Hartford Asylum for the Education and Instruction of the Deaf and Dumb about 1816. The Hartford Retreat for the Insane was founded 1822/24, about the same time the General Hospital Society of Connecticut was formed.

In this same period there came great interest in prison reform. A notable example was the prison reform at Wethersfield, Connecticut.

**Antislavery**

With the Second Awakening there came a growing questioning and criticism of the slave trade and the treatment and condition of the slaves.

**Concluding Thoughts**

The Second Awakening brought a great quickening of the American conscience. It was a time when men dared to dream of a better world. One of the dreams that appeared in a number of places and in a number of denominations was the dream of answering the Savior's prayer for unity among his followers. One form that this dream took was unity by going back to the teachings of the apostles as recorded in the New Testament.