

Objective: Students will evaluate the extent to which Andrew Jackson deserves to be celebrated as champion of democracy.

Does Andrew Jackson deserve to be on the 20 dollar bill?

YES: Andrew Jackson deserves to be on the 20 dollar bill.

NO: Andrew Jackson does not deserve to be on the 20 dollar bill.

Read the following documents using the primary source reading strategies we have discussed in class. Use the documents to find evidence to support your assigned position.

Document 1

Source: By an unknown artist, 1832

The Library of Congress (http://www.archives.gov/exhibits/treasures_of_congress/Images/page_9/30a.html)



Document 2

Source: President Andrew Jackson's Veto Message Regarding the Bank of the United States; July 10 1832 (http://avalon.law.yale.edu/19th_century/ajveto01.asp)

To the Senate:

The bill "to modify and continue" the act entitled "An act to incorporate the subscribers to the Bank of the United States" was presented to me on the 4th July instant. Having considered it with that solemn regard to the principles of the Constitution which the day was calculated to inspire, and come to the conclusion that it ought not to become a law, I herewith return it to the Senate, in which it originated, with my objections.

A bank of the United States is in many respects convenient for the Government and useful to the people. Entertaining this opinion, and deeply impressed with the belief that some of the powers and privileges possessed by the existing bank are unauthorized by the Constitution, subversive of the rights of the States, and dangerous to the liberties of the people, I felt it my duty at an early period of my Administration to call the attention of Congress to the practicability of organizing an institution combining all its advantages and obviating these objections. I sincerely regret that in the act before me I can perceive none of those modifications of the bank charter which are necessary, in my opinion, to make it compatible with justice, with sound policy, or with the Constitution of our country.

The present corporate body, denominated the president, directors, and company of the Bank of the United States, will have existed at the time this act is intended to take effect twenty years. It enjoys an exclusive privilege of banking under the authority of the General Government, a monopoly of its favor and support, and, as a necessary consequence, almost a monopoly of the foreign and domestic exchange. The powers, privileges, and favors bestowed upon it in the original character, by increasing the value of the stock far above its par value, operated as a gratuity of many millions to the stockholders. . . .

It is not our own citizens only who are to receive the bounty of our Government. More than eight millions of the stock of this bank are held by foreigners. By this act the American Republic proposes virtually to make them a present of some millions of dollars. For these gratuities to foreigners and to some of our own opulent citizens the act secures no equivalent whatever. . . . It is not conceivable how the present stockholders can have any claim to the special favor of the Government. The present corporation has enjoyed its monopoly during the period stipulated in the original contract. If we must have such a corporation, why should not the Government sell out the whole stock and thus secure to the people the full market value of the privileges granted? Why should not Congress create and sell twenty-eight millions of stock, incorporating the purchasers with all the powers and privileges secured in this act and putting the premium upon the sales into the Treasury?

But this act does not permit competition in the purchase of this monopoly. It seems to be predicated on the erroneous idea that the present stockholders have a prescriptive right not only to the favor but to the bounty of Government. It appears that more than a fourth part of the stock is held by foreigners and the residue is held by a few hundred of our own citizens, chiefly of the richest class. For their benefit does this act exclude the whole American people from competition in the purchase of this monopoly and dispose of it for many millions less than it is worth. This seems the less excusable because some of our citizens not now stockholders petitioned that the door of competition might be opened, and offered to take a charter on terms much more favorable to the Government and country. . . .

It is to be regretted that the rich and powerful too often bend the acts of government to their selfish purposes. Distinctions in society will always exist under every just government. Equality of talents, of education, or of wealth can not be produced by human institutions. In the full enjoyment of the gifts of Heaven and the fruits of superior industry, economy, and virtue, every man is equally entitled to protection by law; but when the laws undertake to add to these natural and just advantages artificial distinctions, to grant titles, gratuities, and exclusive privileges, to make the rich richer and the potent more powerful, the humble members of society—the farmers, mechanics, and laborers—who have neither the time nor the means of securing like favors to themselves, have a right to complain of the injustice of their Government.

Document 3

Source: George Henry Evans "The Working Men's Declaration of Independence" December 1829
(<http://www.kentlaw.edu/ilhs/doc29.html>)

"We hold these truths to be self evident, that all the men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights" against the undue influence of other classes of society, prudence, as well as the claims of self defense, dictates the necessity of the organization of a party, who shall, by their representatives, prevent dangerous combinations to subvert these indefeasible and fundamental privileges. "All experience hath shown, that mankind" in general, and we as class in particular, "are more disposed to suffer, while evils are sufferable, than to right themselves," by an opposition with the pride and self interest of unprincipled zeal or religious bigotry, will willfully misrepresent. "But when a long train of abuses and usurpations" take place, all invariably tending to the oppression and degradation of one class of society, and to the unnatural and iniquitous exaltation of another by political leaders, "it is their right, it is their duty," to use every constitutional means to reform the abuses of such a government, and to provide new guards for their future security.

Document 4

Source: Harriet Martineau a British author reporting on her 1834 visit to the United States in *Society in America* (New York 1837)
<http://www.bolender.com/Sociological%20Theory/Martineau,%20Harriet/Society%20in%20America%201837.htm#PARTIES>.

I had been less than three weeks in the country and was in a state of something like awe at the prevalence of not only external competence but intellectual ability. The striking effect upon a stranger of witnessing, for the first time, the absence of poverty of gross ignorance, of all servility, of all insolence of manner cannot be exaggerated in description. I had seen every man in the towns an independent citizen; every man in the country a landowner. I had seen that villages had their newspapers, the factory girls their libraries. I had witnessed the controversies between candidates for office on some difficult subjects, of which the people were to be the judges.

With all these things in my mind, and with evidence of prosperity about me in the comfortable homesteads which every turn in the road and every reach of the lake brought into view, I was thrown into painful amazement by being told that the grand question of the time was “whether the people should be encouraged to govern themselves, or whether the wise should save them from themselves.”

Document 5

Source: Robert Dale Owen's *Wedding Day Declaration and Mary's Concurrence* (1832)
<http://faculty.evansville.edu/ck6/bstud/wedding.html>

In accord with Robert Dale Owen's liberal ideas on marriage and religion, his wedding to Mary Jane Robinson, April 12, 1832, took place without the presence of a clergyman. Thirty guests attended the simple afternoon event in the living room of the Robinson home in New Harmony, Indiana.

That morning, Owen had written a letter intended only for close friends.

“This afternoon I enter into a matrimonial engagement with Mary Jane Robinson... We contract a legal marriage, not because we deem the ceremony necessary to us, or useful ... to society; but because, if we became companions without a legal ceremony, we should ... be perpetually exposed to annoyances, originating in a public opinion [which] we do not perceive the utility of unnecessarily braving.

We have selected the simplest ceremony which the laws of this state recognize ...

Of the unjust rights which, in virtue of this ceremony, an iniquitous law tacitly gives me over the person and property of another, I cannot legally, but I can morally divest myself. And I hereby distinctly and emphatically declare, that I consider myself, and earnestly desire to be considered by others, as utterly divested, now and during the rest of my life, of any such rights ...

I put down these sentiments on paper this morning, as a simple record of the views and feelings with which I enter into [the] engagement ... ”

Document 6

Source: Margaret Bayard Smith "The First Forty Years of Washington Society (1906)
(www.eyewitnesstohistory.com)



"But what a scene did we witness! The Majesty of the People had disappeared, and a rabble, a mob, of boys, negros [sic], women, children, scrambling fighting, romping. What a pity what a pity! No arrangements had been made no police officers placed on duty and the whole house had been inundated by the rabble mob. We came too late.

The President, after having been literally nearly pressed to death and almost suffocated and torn to pieces by the people in their eagerness to shake hands with Old Hickory, had retreated through the back way or south front and had escaped to his lodgings at Gadsby's.

Cut glass and china to the amount of several thousand dollars had been broken in the struggle to get the refreshments, punch and other articles had been carried out in tubs and buckets, but had it been in hogsheads it would have been insufficient, ice-creams, and cake and lemonade, for 20,000 people, for it is said that number were there, tho' I think the number exaggerated.

Ladies fainted, men were seen with bloody noses and such a scene of confusion took place as is impossible to describe, - those who got in could not get out by the door again, but had to scramble out of windows. At one time, the President who had retreated and retreated until he was pressed against the wall, could only be secured by a number of gentleman forming around him and making a kind of barrier of their own bodies, and the pressure was so great that Col. Bomford who was one said that at one time he was afraid they should have been pushed down, or on the President. It was then the windows were thrown open, and the torrent found an outlet, which otherwise might have proved fatal.

This concourse had not been anticipated and therefore not provided against. Ladies and gentlemen, only had been expected at this Levee, not the people en masse. But it was the People's day, and the People's President and the People would rule."

Document 7

Source: Philip Hone a New York City businessman and Whig politician describing riots in eastern cities during that 1830's in The Diary of Philip Hone (New York 1927)

http://books.google.com/books?hl=en&id=jfgOAAAAYAAJ&dq=philip+hone&printsec=frontcover&source=web&ots=IRAYVYNaiy&sig=j9m8giRk5sx8AneCLTjOM5K1fsQ&sa=X&oi=book_result&resnum=7&ct=result

Thursday, April 10. - Last day of the election; dreadful riots between the Irish and the Americans have again disturbed that public peace. I happened to be a witness of the disgraceful scene which commenced the welfare.... A band of Irishmen of the lowest class came out of Duane Street from the Sixth Ward poll, armed with clubs, and commenced a savage attack upon all.... There was much severe fighting and many persons were wounded and knocked down.... In a few minutes the mob returned with a strong reinforcement, and the fight was renewed with the most unrelenting barbarity.

Friday, August 22, 1834. - Riot in Philadelphia. The spirit of riot and insubordination to the laws which lately prevailed in New York has made its appearance in the orderly city of Philadelphia, and appears to have been produced by causes equally insignificant- hostility to the blacks and an indiscriminate persecution of all whose skins were darker than those of their enlightened fellow citizens.... Several houses were pulled down and their contents destroyed on Tuesday of last week; the police were attacked and several of the police officers badly wounded.

Document 8

Source: Alexis de Tocqueville "A French Traveler Reports on American Society" (1835) Democracy in America Volume 2 (http://xroads.virginia.edu/~HYPER/DETOC/ch2_05.htm)

The political associations that exist in the United States are only a single feature in the midst of the immense assemblage of associations in that country. Americans of all ages, all conditions, and all dispositions constantly form associations. They have not only commercial and manufacturing companies, in which all take part, but associations of a thousand other kinds, religious, moral, serious, futile, general or restricted, enormous or diminutive. The Americans make associations to give entertainments, to found seminaries, to build inns, to construct churches, to diffuse books, to send missionaries to the antipodes; in this manner they found hospitals, prisons, and schools. If it is proposed to inculcate some truth or to foster some feeling by the encouragement of a great example, they form a society. Wherever at the head of some new undertaking you see the government in France, or a man of rank in England, in the United States you will be sure to find an association.

I met with several kinds of associations in America of which I confess I had no previous notion; and I have often admired the extreme skill with which the inhabitants of the United States succeed in proposing a common object for the exertions of a great many men and in inducing them voluntarily to pursue it.

I have since traveled over England, from which the Americans have taken some of their laws and many of their customs; and it seemed to me that the principle of association was by no means so constantly or adroitly used in that country. The English often perform great things singly, whereas the Americans form associations for the smallest undertakings. It is evident that the former people consider association as a powerful means of action, but the latter seem to regard it as the only means they have of acting.

Thus the most democratic country on the face of the earth is that in which men have, in our time, carried to the highest perfection the art of pursuing in common the object of their common desires and have applied this new science to the greatest number of purposes. Is this the result of accident, or is there in reality any necessary connection between the principle of association and that of equality?

(...)

Nothing, in my opinion, is more deserving of our attention than the intellectual and moral associations of America. The political and industrial associations of that country strike us forcibly; but the others elude our observation, or if we discover them, we understand them imperfectly because we have hardly ever seen anything of the kind. It must be acknowledged, however, that they are as necessary to the American people as the former, and perhaps more so. In democratic countries the science of association is the mother of science; the progress of all the rest depends upon the progress it has made.

Among the laws that rule human societies there is one which seems to be more precise and clear than all others. If men are to remain civilized or to become so, the art of associating together must grow and improve in the same ratio in which the equality of conditions is increased.

Document 9

Source: "Memorial of the Cherokee Nation" (1830)
(http://wps.prenhall.com/wps/media/objects/171/176058/14_chero.HTM)

We are aware that some persons suppose it will be for our advantage to remove beyond the Mississippi. We think otherwise. Our people universally think otherwise. Thinking that it would be fatal to their interests, they have almost to a man sent their memorial to Congress, deprecating the necessity of a removal. . . . It is incredible that Georgia should ever have enacted the oppressive laws to which reference is here made, unless she had supposed that something extremely terrific in its character was necessary in order to make the Cherokees willing to remove. We are not willing to remove; and if we could be brought to this extremity, it would be not by argument, nor because our judgment was satisfied, not because our condition will be improved; but only because we cannot endure to be deprived of our national and individual rights and subjected to a process of intolerable oppression.

We wish to remain on the land of our fathers. We have a perfect and original right to remain without interruption or molestation. The treaties with us, and laws of the United States made in pursuance of treaties, guaranty our residence and our privileges, and secure us against intruders. Our only request is, that these treaties may be fulfilled, and these laws executed.

Document 10

Source: Resolution of the Pinckney Committee House of Representatives May 18 1836

And whereas it is extremely important and desirable, that the agitation of this subject should be finally arrested, for the purpose of restoring tranquility to the public mind, your committee respectfully recommended the adoption of the following resolution:

All petitions, memorials, resolutions, propositions, or papers, relating in any way, or to any extent whatsoever, to the subject of slavery or the abolition of slavery, shall, without being either printed or referred, be laid on the table and that no further action whatever shall be had thereon."