FORMATTING AN ESSAY IN CHICAGO STYLE

GENERAL FORMATTING

Chicago does not stipulate a specific font, type size, or margin size to use in its style, but rather suggests ranges for these categories (such as keeping margins between 1 and 1.5 inches). We should stipulate that they use 12 point, Times New Roman font, and 1 inch margins, which are common guidelines for academic writing. Chicago specifies using double spacing throughout the essay with the exception of the bibliography. Page numbers should be included in the upper right hand corner of the page.

Formatting Checklist:
- 12 point font
- Times New Roman
- 1 inch margins
- Double spacing
- Page numbers in the upper right hand corner of the page

COVER PAGE

Because Chicago is used primarily by those publishing manuscripts, it does not dictate how to format a cover page for an academic essay. For this section, we will be using the guidelines suggested by Kate L. Turabian’s *Manual for Writers of Research Papers, Theses, and Dissertations* (8th ed.), a guide that dictates to include the following on a cover page:

Cover Page Checklist:
- Title, in all-caps, about 1/3 from the top of the page
- Name of student, name of course, and date (in month/day/year format) 2/3 from the top of the page, double spaced
- Do not include a page number on the title page (when inserting page numbers select the option that says “different first page”)

BIBLIOGRAPHY/REFERENCE LIST

A bibliography or reference list is a full list of the citations used in the essay (end-of-text citations). These citations appear in alphabetical order, *not the order in which they appear in the essay*. They are similar in format to a full-length footnote, the differences being that periods replace commas and author’s names are inverted in bibliography entries. A bibliography begins on a new page, with the title “Bibliography” centered at the top of the page. Entries are formatted in alphabetical order with hanging indents. The bibliography is single spaced with one space between entries.

Bibliography/Reference List Checklist:
- Bibliography or reference list begins on a new page
- Page numbers continue
- Title of the page is “Bibliography” or “References” (without quotes) centered on the page
- Single spacing throughout
- Two spaces after title
- Alphabetical order
- One space between entries
DOROTHEA DIX AND THE MENTAL HEALTH REFORMATION

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US History until 1877
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Since the 1600s, people with mental illnesses have been isolated from the public, often lumped with criminals and the disabled, and “chained to walls and kept in dungeons.” Though the treatment for mentally ill patients still has a long way to go, in the 1900s Dorotha Dix’s efforts forced the United States to look at a serious issue that had been left unaddressed for centuries. Dix believed in treating mental patients humanely, and she became an advocate for a nation without a voice. In the 1800s, Dorotha Dix’s reformation of the treatment and care of the mentally ill had affected millions of lives in the United States, without her effective action, many of the mentally ill would still be mistreated.

Dorotha Dix was born in Hampden, Maine, on April 4, 1802, to Joseph and Mary Dix. Her father was a Methodist minister and her mother was an uneducated, possibly mentally disabled person, who became an invalid during Dorotha’s young life. Consequently, Dorotha was forced to raise her two younger siblings; the combination of handing church bulletins for her father and caring for her brothers in place of her mother gave her a strong work ethic from an early age. This was a virtue that she ultimately carry with her for the rest of her life.

When Dix was twelve, she left to go live with her grandmother in Boston, where she attended one of the best girls’ private schools in the country. Dix’s grandmother was a Puritan woman and lived a very strict life. She would impart on Dorotha a need for neatness, order, and punctuality that Dix would eventually expect from her students, as well. Dorotha Dix was a firm believer in God and never doubted that He had a purpose for her. However, Dix found solace neither in her father’s Methodist beliefs nor her grandmother’s Puritan ways. She was unable to find a church home until she met Doctor Williams Elzy Channing, the pastor of the

3 Whitten, American Reformers, 242.
to the revolutionizing of mental health treatments. In the 1950s, the institution was known for being at the forefront for creating humane treatments. There was no use of restraints except in cases where the patient may harm himself or herself or others. Patients were allowed to express their opinions, both verbally and in writing, and were encouraged to share them among other patients. They were also encouraged to provide feedback to the faculty. Originally it was intended only for members of the military and D.C. residents and housed 90 patients at the most, but by 1955 it had expanded to support over 7,000 patients.

Dorothea Dix’s efforts are compared to those of Mother Teresa and President Theodore Roosevelt because of her emphasis on the humane treatment of all people, including the less fortunate. In a way, she was a self-proclaimed martyr for a population that had previously had no voice. She spoke to the highest levels of state and federal government in defense of the mentally ill and suffered libel from newspapers. In her first memorial she refers to herself as “the

21. Snyder, The Lady and the President, 63.

Bibliography


