

STUDY GUIDE

SENECA FALLS CONVENTION



Seneca Falls Convention Study Guide

European Union Simulation in Ankara (EUROsimA) 2017

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Letter from the Secretary-General

Esteemed Participants,

It is my utmost honour to welcome you all to the 13th session of EUROsimA. I have no doubts that each of us do have lots of things to gain from this amazing experience of 4 days. Preparation process has been difficult yet it did not change our will to discuss and debate upon one of the most important matters of our time: Women's right. Human rights have always been central to civilization and in these times of changing circumstances it is necessary to revisit what has been done in the past in the name of human dignity. Women's right, without any doubt, has been one of the most important part for the struggle for human rights.

In this age, of course Europe and many other regions do not discuss women's suffrage or women's most basic social and economic rights; simply because the fight is fortunately over in many of these areas. However, there is much more to gain and there is much more to fight for, namely a total and unchangeable equality of women and men. In order to this, we have seen it necessary to examine and understand the issue from a historical perspective. To realize this aim Ms. Çevik has been working tirelessly and without her efforts this conference and especially this committee would not be the same. I can do nothing but thank her for her amazing academic work.

In order to see what the future holds in means of the political landscape, it is obligatory for us to understand all of the processes that have been experienced so far. Ergo, it is my optimistic belief that every participant alongside an opportunity of changing the history, will be able to comprehensively understand the history of women's right and experience the struggle that has been made in the name of it. People of our generation will put themselves in the shoes of the ones who are older than their grandparents, in order to determine the future of their grandchildren. Historical committees have always aimed to change the history but I believe this committee will change the future. I wish all the participants success in the process.

Ali Berk İdil

Secretary-General

Letter from the Under-Secretary General

Dear Participants,

It's my sincerest honour and utmost pleasure to welcome you all to EUROsimA 2017.

My name is Ceren Çevik, 3rd year International Relations student at the Middle East Technical University. As a devoted member of the METU Foreign Policy and International Relations Club, I have participated numerous MUN conference as both delegate and chair. In 2017, I was lucky enough to take part in the Academic Team of the EUROsimA 2017.

I genuinely believe that this year's conference will be one of a kind with its European Union committees and Special Committees. This year we have scrupulously chosen the topics and put an effort which is beyond our limits to make you feel like participating in an unrivalled conference. I strongly believe that participants both having experience and no experience will have a tremendous opportunity to simulate European Union committees or Special ones regarding to their taste.

When I was assigned as the Under-Secretary General responsible for the Seneca Falls Convention of 1848, I felt like it was a dream come true as a feminist. 1848 Seneca Falls Convention Committee is one of the special Committees of the EUROsimA 2017 with very specific rules and participants will have a one of a kind experience with travelling through time all the way to the 19th century.

Participants are expected to prepare a *Declaration of Sentiments* document regarding to the topics they have discussed in the formal sessions. During the sessions, participants should discuss the social, civil, and religious condition and rights of women while considering the 19th century's atmosphere. It was a time when women got married they were fundamentally became civilly dead in front of law. However, it was not different for single women either. Therefore, I will be expecting to see a document which is written thoroughly.

Finally, I would like to express my foremost gratitude to our tremendous Secretary General Ali Berk İdil for giving me the opportunity to be able to make this committee in EUROsimA 2017, without him I would not be writing these sentences. Also, I would like to thank our magnificent Director General İlker Aydın and his team for their outstanding effort to make this conference better than ever. Last but not least, I want to present my sincerest praise to our Assistant Secretary General Ali Demir for being the one of the most devoted people for this committee. I hope you enjoy the conference from the very beginning to the end. If you have any questions with in relation to the guide, do not hesitate to ask. I am looking forward to meet you all before and during the conference.

Sincerely,

Ceren ÇEVİK

Under-Secretary General

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I. Introduction

a. Seneca Falls

“The moment we begin to fear the opinions of others and hesitate, to tell the truth that is in us, and from motives of policy are silent when we should speak, the divine floods of light and life no longer flow into our souls.”

- Elizabeth Cady Stanton

From the beginning of the history, great numbers of individuals have been subjected to torture, starvation, rape, humiliation or any kind of violence just because they are female. Mostly, there were no other reasons other than their gender. There were significantly high number of human rights violations happened throughout the history. Yet, the largest share of these violations are about women’s right.

Promotion of human rights is the most essential goal of the 21st century and it is accepted by everyone like this. Moreover, as a global goal, it naturally offers a framework for women’s rights, too.

When Margaret Mead said “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it’s the only thing that ever has.” The beginning of movements for women’s rights is marked by Seneca Falls. It was the first convention which focused on women’s right held at Seneca Falls on 19th-20th of July 1848. The convention organized by two dedicated abolitionists, Lucretia Mott and Elizabeth Cady Stanton. They were two women who were passionate about establishing women’s right in the United States of America.

The convention included six sessions which mainly focused on a discourse of law, presentation, and multiple debates about the role of women in the society. There were two documents presented and prepared to be discussed upon by Stanton and the Quakers; the Declaration of Sentiments and a very long list of resolutions regarding women’s rights. Eventually, the Declaration of Sentiments signed by 68 women and 32 men, sets the agenda of women’s rights, and is also a draft of objections that are concerning the issue. Declaration of Sentiments was seen as a reflection of Declaration of Independence. American culture, from the beginning of its history, heavily depended on the idea of freedom. It is known as the land that people can live freely, happily and independent from any kind of oppression. The founders of the USA themselves have written the Declaration of Independence, yet not all of the citizens’ rights were under protection; namely, women. Women were not treated as equals of men. Therefore, there was a huge need for a brand new “*declaration*” for women in the country. That is when Elizabeth Cady Stanton came to the stage and took the step

to write the Declaration of Sentiments in the framework of the Declaration of Independence. The notion of freedom did not change; however, it was revisited in the context of serving the purpose of women's freedom. Declaration of Sentiments showed people that idea of freedom which flourished in the USA can be extended to different spheres and aspects as well.

Judith Wellman, a historian that have studied the convention, said that Declaration of Sentiments grew into *"the single most important factor in spreading news of the women's rights movement around the country in 1848 and into the future."*¹ Mrs. Stanton regarded Seneca Falls as the first step towards women's right discussions and herself as the key actor.² She can be seen as the founder *mother* of modern-day women's rights movements in the United States and all over the world. When we look at how things evolved within time, it is crystal clear that Stanton was right. Seneca Falls was the first and biggest step to set the outline for women's right.

It did not only influence so many women's right movements at that time, but also created a huge impact that have reached even today. Even in the 21st century, women's right are still debated upon in numerous occasions. It was regarded as a step towards acquiring more social, moral and legal rights by others. However, the organizers such as Stanton and Mott considered it a bigger step to gain equality with men in the society. According to Stanton, it was *"the greatest rebellion the world has ever seen."*³ Even though it started with a humiliating experience for both Stanton and Mott, it ended up in a unique universality for women. Seneca Falls showed every women in America and Europe that they do not have to comply with their current life conditions. Women started to have their own voices, Seneca Falls brought about many debates all around America and Europe. For some time after the Seneca Falls Convention, women focused more on their freedom, mainly, right to vote. Considering the circumstances in the 1840 World Anti-Slavery Convention, focusing on the right to vote seemed as the best option for them. When they attended that convention, female anti-slavery advocates were disallowed to have a seat and vote. This was a major humiliation for passionate feminists like Elizabeth Cady Stanton and Lucretia Mott.

However, the way leading to Seneca Falls was not as minor as it seems. It was an awakening for women all around the world, yet it was not the first step. Until 1848, women had already begun to object to the constraints exercised by the society. Women's eyes were opening to a wider reality in which the world that they are being subjected to oppression and violence. Yet, this was just a beginning for them. They began to question the circumstances they have been living until that time.

The reason behind the huge circulation of the Seneca Falls is many of the atten-

¹ Judith Wellman, *The road to Seneca falls: Elizabeth Cady Stanton and the First woman's rights convention* (Urbana and Chicago University of Illinois press, 2004).

² Sally G. McMillen, *Seneca Falls and the Origins of the Women's Rights Movement* (Oxford University Press, 2008).

³ "Seneca Falls Convention of 1848 « Women Suffrage and Beyond," Women Suffrage and Beyond RSS, , <http://womensuffrage.org/?p=429>.

dants had political connections, families and church in the other areas of North and Midwest meaning they had a huge network to announce the convention.⁴ What is notable here is that Seneca Falls Convention was not just a local event. It created a domino effect all around the world afterward. The bad life conditions were not only belonged to women in the America but also all over the world. The importance of women's right was in a rise in the 19th century. When we look at 19th century from women's right perspective, we can see that there is an awakening.

II. Background/Historical Overview

In the 19th century, the life of women can be described as pretty restricted. Men were the group that had the opportunity to have a social life outside of their professional or family life. On the other hand, women were mostly occupied at home by making laundry, cooking dishes, taking care of their children. They did not have the chance to enjoy a social life as equal as men and they were not expected to have a social life outside their home. Women had a great impact at home on children and that is the reason why so many people were against the notion of the right to vote for women.⁵ Unmarried women, or single women, were not so much different than the married ones. It was expected from them to get married before the age of 21, and most of the marriages in that time were pre-arranged by their parents, mostly by their fathers. As explained earlier, both married and unmarried women were described by their household duties and being a mother was the highest of those.



If we look at the conditions of women in the education sphere in the Europe, it is crystal clear that women did not have equal opportunities as men. Apart from this, women had been completely excluded from the politics considering that they did not have the right to vote.⁶ As well as the public life, politics was mostly patriarchal. The most passionate person to advocate women's suffrage in Britain was John Stuart Mill. In his book, *The Subjection of Women* published in 1869, he explained the economic, political and salvation of women and since then he and Harriet Taylor became the

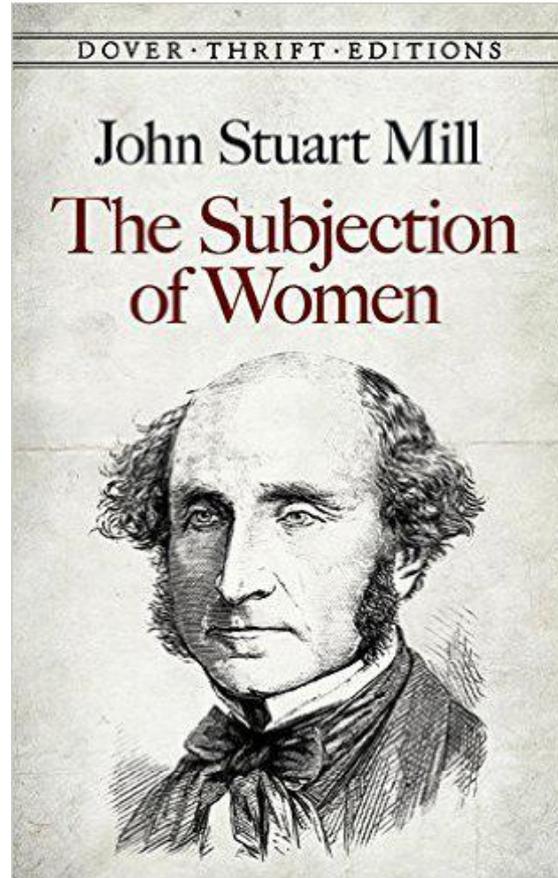
⁴ http://www.opinionarchives.com/files/dissent_womens_hist_month.pdf

⁵ "Gender roles in the 19th century." The British Library. February 13, 2014. <https://www.bl.uk/romantics-and-victorians/articles/gender-roles-in-the-19th-century>.

⁶ "Feminism in the 19th Century: Women's Rights, Roles, and Limits - Video & Lesson Transcript." Study.com. <http://study.com/academy/lesson/feminism-in-the-19th-century-womens-rights-roles-and-limits.html>.

most ambitious defenders of women's suffrage.⁷

John Stuart Mill and Harriet Taylor are very passionate when the subject is about women suffrage, education of women and the professional life of women. When J. S. Mill met with Harriet Taylor in 1831, he was very influenced by her in his work. Over the years, they worked collaboratively and when Taylor's husband died in 1851, they got married. This marks the start of their work's peak together. "Enfranchisement of Women" essay which has been written by Mill and Taylor, addresses the issues of women suffrage and it advocates the importance of women suffrage.⁸ In 1866, Mill presented the first suffrage petition to the House of Commons, and it was signed by 1499 women; and aimed to enlarge the franchise to both of the genders.



However, the opposition to women's suffrage movement was also very well-planned. In 1908, the Women's National Anti-Suffrage League was formed, and then for men, the Men's Committee for Opposing Women Suffrage was also established. In 1910, the two groups merged together and names themselves as National League for Opposing Women's Suffrage. The organization raised their voices by using their own publication "The Anti-Suffrage Review." Among its writers, there were many aristocrats and writers including Mary Ward. She was a well-known writer and a member of the National League for Opposing Women's Suffrage. Along with other known women she published "An Appeal Against Female Suffrage." Among the first signatories of that document there was Lady Stanley of Alderly, who is married to Edward John Stanley, a member of the Parliament, promoted the cause of women's education. Other signatories involved Lady Randolph Churchill, Mrs. Leslie Stephen (mother of Virginia Woolf), Mrs. Lynn Linton, Mrs. Alma-Tadema, Mr. Matthew Arnold and Mrs. Arnold Toynbee.

The National Union of Women's Suffrage Societies (NUWSS) was founded in 1897. Unlike the more militant Women's Social and Political Union (WSPU), the NUWSS was committed to more constitutional methods and had a membership of 50,000 by 1913. Even at its peak, the more militant WSPU only had a membership of 2000. Women's Social and Political Union was founded in 1903 by Emmeline Pankhurst. She was not

⁷ Carolyn Christensen Nelson, *Literature of the Women's Suffrage Campaign in England* (Broadview Press, 2004).

⁸ Ibid.

in favour of the constitutional campaigning methods of the National Union of Women's Suffrage Societies. Different from the NUWSS, WSPU preferred public and media awareness by using more militant methods. However, the militant actions of the WSPU led an increase in the number of the members of the NUWSS.⁹ Women who could not or did not want to use militant methods to raise their voices turned their heads towards NUWSS which always prefers non-violent methods to campaign for vote by making use of only constitutional instruments.¹⁰ Millicent Fawcett became the president of the National Union of Women's Suffrage Societies (NUWSS¹¹) which merged all the movements under one roof earlier. She relied on the idea of the importance of campaigning for wide variety of causes by using NUWSS. Helping Josephine Butler in her campaign against the white slave traffic. Likewise, the NUWSS also promoted Clementina Black and her efforts to induce the government to help protect low paid women workers.

In the July 1889 issue of the Nineteenth Century, Millicent Garrett Fawcett and Mary Margaret Dilke replied to the "Appeal" each with a separate essay. Both of them were a part of the suffrage movement for a long time, and Fawcett was considered as one of the early leaders of the movement.¹² Although, the NUWSS promoted the franchise for women in equal terms as men, Fawcett's "Reply" did not take the same position as NUWSS by making a distinction between married and un-married women.¹³ There were so many oppositions to the "Appeal", one of them was published in Fortnightly Review in July 1889, titled as "Women's Suffrage: A Reply." The signatories of this "Reply" included hundreds of women from wide range of professions including women in education, medicine, art, literature, music, and business who were in support of the extension of the parliamentary franchise to women.

What is more, Elizabeth Pankhurst was a former member of Manchester Society for Women's Suffrage for a long time, however she was really depressed about its inability of gathering votes. When she formed the Women's Social Political Union the main goal was "*The main objective was to gain, not universal suffrage, the vote for all women and men over a certain age, but votes for women, 'on the same basis as men.'*"¹⁴ The reason why WSPU did not join the NUWSS can be explained by the words of Dore Montefiore, a member of WSPU, as "*The work of the Women's Social and Political Union was begun by Mrs. Pankhurst in Manchester, and by a group of women in London who had revolted against the inertia and conventionalism which seemed to have fastened upon... the NUWSS.*"¹⁵

⁹ "The National Union of Women's Suffrage Societies." The National Union of Women's Suffrage Societies.. <http://www.victorianweb.org/gender/wojtczak/nuwss.html>.

¹⁰ Ibid.

¹¹ For further information please visit <http://spartacus-educational.com/Wnuwss.htm>

¹² Carolyn Christensen Nelson, *Literature of the Women's Suffrage Campaign in England* (Broadview Press, 2004).

¹³ Ibid.

¹⁴ John Simkin, "National Union of Suffrage Societies," Spartacus Educational, , <http://spartacus-educational.com/Wnuwss.htm>.

¹⁵ Ibid.

During the nineteenth century, women began to question their conventional roles in the society and this led to many debates on traditional gender roles in the social life. For sure, this came as a threatening change for some of the male population, especially for those who were very passionate about conserving the existing civil relationships, and moreover they relied upon



medical and biological claims to support their own arguments about traditional gender roles.¹⁶ The Victorian women were idealized and domesticity, passiveness, their good morality were supposed to have deep relations with biology.¹⁷ Traditionalists argued that a woman who studies, wears inappropriate clothes, works lengthy hours in the factories would eventually become weaker and retrogressed.¹⁸

Women's marital status was the primary determinant of her place in the social and political life in America during the 1800s. What is more, women were not acknowledged much in the constitution.¹⁹ And not surprisingly they were not allowed to vote. Both in the nineteenth century and in modern researchers, the effects of marriage, for women under the common law, have been considered as a kind of civil death meaning losing her legal identity as a subject and stepping into coverture which results in the fundamental death of her for the world.²⁰ Moreover, the rights normally utilized by women have been taken away once she got married. Thus, she enters a stage of the "civil death" after the marriage.²¹ This happened because English common law influence on American common law which imposes a subordination for women.²² Women had certain property rights before the marriage, however, those rights were abolished after the marriage also. The marriage and property laws or "coverture" required a

¹⁶ Carroll Smith-Rosenberg, and Charles Rosenberg. "The Female Animal: Medical and Biological Views of Woman and Her Role in Nineteenth-Century America." *The Journal of American History* 60, no. 2 (1973): 332.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ "Women and the Law in Early 19th Century." *Women and the Law in Early 19th Century - Conner Prairie Interactive History Park*. <http://www.connerprairie.org/education-research/indiana-history-1800-1860/women-and-the-law-in-early-19th-century>.

²⁰ Melissa J. Homestead, *American Women Authors and Literary Property, 1822-1869* (Cambridge University Press, 2005), 257.

²¹ "Women and the Law in Early 19th Century." *Women and the Law in Early 19th Century - Conner Prairie Interactive History Park*. <http://www.connerprairie.org/education-research/indiana-history-1800-1860/women-and-the-law-in-early-19th-century>.

²² "Women and the Law in Early 19th Century." *Women and the Law in Early 19th Century - Conner Prairie Interactive History Park*. <http://www.connerprairie.org/education-research/indiana-history-1800-1860/women-and-the-law-in-early-19th-century>.

non-existence of women separate from her husband legally. This subordination resulted in a bounding women to her husband's decisions and thus leaving no place for women in the civil and political life.

Having been born out of the patriarchal approach, on the issues pertaining to making contracts, devising bills, taking part in other legal transactions, or controlling any wages they might earn; married women were generally subordinated to the decision of men.²³ However, they had very little advantage, according to some, by having the ability to make her husband to pay her debts and supporting her.²⁴

By the nineteenth century, according to E. C. Stanton²⁵, women gained more and more moral influence in the context of human development and working alongside with men will be in favour of both genders. She wants to create a perfect equilibrium for women and men, thus the life in church, state, and at home will improve that way.²⁶

i. Road to Seneca Falls

Reform movement

The Second Great Awakening can be considered as a very important step on the way to Seneca Falls Convention as it have challenged the traditional ways of thinking. During its earlier times, Calvinist movements focused on the profound reasons of human wickedness and believed that the salvation only comes from the God.²⁷ However, in the following debates on religion, this idea has also changed a lot. The later evangelical movement put greater stress on the human minds by saying that people, by using their "free will", can reach to redemption and this means that salvation is open to all people, therefore it is safe to say that the Second Great Awakening adopted a more optimistic outlook on human mind.²⁸

These changes as the results of the Second Great Awakening were about revival. But this revival was not just about religion or the notion of God, but they also included a great participation of women in debates. The reason why women were included in greater numbers than men was a result of the exceeding number of women in the churches as converts and church members since the colonial period.²⁹ Even though the conversion meant women's acknowledgment of traditions which also included a submission to God and to men, the female conversions of the Second Great Awakening could be regarded as indications of self-assertion of women even in the context of disapproval by men.³⁰ Conversion and consequent church membership created a

²³ Ibid.

²⁴ Ibid.

²⁵ Elizabeth Cady Stanton, "Progress of the American Woman," *The North American Review*, 171, no. 529 (December 1900)

²⁶ Ibid.

²⁷ Ushistory.org, "Religious Transformation and the Second Great Awakening," Ushistory.org, , accessed November 28, 2016, <http://www.ushistory.org/us/22c.asp>.

²⁸ Ibid.

²⁹ Susan Hill Lindley, *You Have Stept out of Your Place: A History of Women and Religion in America* (Louisville, KY: Westminster John Knox Press, 1996), 59-60.

³⁰ Ibid.

common experience for many American women, even more from being personal, religious importance for the individuals involved.³¹

The World's Anti-Slavery Convention of 1840 and Abolitionism

The world's first Anti-Slavery Convention was organized by the British and Foreign Anti-Slavery Societies (BFASS) and took place in London from June 12 to June 23 1840. This convention opens a window to history by showing British anti-slavery activities and the Anglo-American anti-slavery movements, especially related to the participation of women in the convention. Organizing such convention was the first major activity of the BFASS. The societies' main goal was to change the attention from British abolitionism to a more "universal" idea of abolitionism by pointing out the slave trade and American slavery.³² In 1839, they published an invitation for "General Anti-Slavery Convention". Although its global goals, British and American delegates dominated the Convention. Over 200 members being British, and about 50 were American, only half dozen of the members were French and others were, with very small numbers, attended from Europe and Caribbean.

American abolitionists welcomed the invitation, even one of them, a poet John Greenleaf Whittier, wrote a poem titled "World's Convention" to praise to convention. One of the preeminent actors of this convention was William Lloyd Garrison who decided that the full participation of women was crucial for debates. However, this idea was not welcomed by some of other abolitionists who were not in favour of women participation in such activities. However, conflicts between the American abolitionists soon aroused when *Garrisonians*, who were in favour of full participation of women in anti-slavery organizations, disagreed with other abolitionists, especially with Lewis Tappan, on topics of women's rights and the legitimacy of political action.



When Tappan's followers found out that Garrisonians were planning to send women to the Convention, they notified the BFASS which led to a second circular implying that they are especially inviting "Gentlemen" to the convention. In May 1840, Tappan's supporters seceded from the American Anti-Slavery Society and formed the American and Foreign Anti-Slavery Society.

The importance of this convention starts just from this debate. What is significant

³¹ Ibid.

³² Peter Hinks and John McKivigan, *Encyclopedia of antislavery and abolition* (Westport: Greenwood Press, 2007).

here is, within the participants of the World's Anti-Slavery Convention of 1840 there were two important names which can be considered as the founding mothers of the Seneca Falls Convention: Elizabeth Cady Stanton and Lucretia Mott.

World's Anti-Slavery gains its importance as being a place for controversies over the acceptance of women delegates and the decision to exclude women delegates further amplified discrimination which resulted in a decision for a separate women's rights convention taken by Lucretia Mott and Elizabeth Cady Stanton.³³ This discrimination took place as *kindly requesting* women delegates to "sit behind the bars" with other delegates' wives.³⁴ This was unacceptable for them since they were appointed. This inconvenient event occurred on the first day of the convention when the London committee only issued tickets for male participants.³⁵ However, among the male participants, Wendell Phillips issued this as the original invitation being "the friends of the slave" would mean that women participation in the convention shall be welcomed by all.³⁶ What is more, the World's Anti-Slavery Convention of 1840 is seen as the birth of women suffrage movement.³⁷ Even though this convention is considered as a new beginning, discrimination of women showed that, in terms of equality, not so many things were changing.

Quaker Impact

The Society of Friends, or Quakers, are followers of Englishman George Fox. Followers of Fox, Quakers, believed that all men and women were equal in the eyes of God and should pay attention to their "inner light" or conscience to guide their spiritual connection with God and the Bible. During 1600s, Fox considered himself as both a seeker and a finder, moreover throughout his journey he met several people and groups. One of those groups said him that women have no soul more than a goose. Fox responded by quoting Scripture, where Mary, the mother of Jesus, said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour."³⁸ Later that year, he met more people and especially with *equals* which are women.

The conventional Quaker defence for women was generally focused on the role of women in the church and did not refer to women in the society. However, it is important to say that Quaker women were more independent in their families. Thomas Clarkson, an outsider of Quaker movement, spoke about Quaker as:

"[G]ives them, in fact, a new cast of character. It produces in them, a considerable knowledge of human nature. It produces in them thought, and foresight, and judgment... It elevates in them

³³ Douglas H. Maynard, "The World's Anti-Slavery Convention of 1840," *The Mississippi Valley Historical Review* 47, no. 3 (1960)

³⁴ Jennifer Chapin Harris, "Celebrating Women's Herstory: The Story of Seneca Falls." *Off Our Backs* 28, no. 7 (1998): 9. <http://www.jstor.org/stable/20836139>.

³⁵ Douglas H. Maynard, "The World's Anti-Slavery Convention of 1840," *The Mississippi Valley Historical Review* 47, no. 3 (1960)

³⁶ *Ibid.*

³⁷ *Ibid.*

³⁸ Luke 1:46-47.

*a sense of their own dignity and importance...*³⁹

What is more, Lydia Maria, an author and the editor of the *National Anti-Slavery Standard*, approved the independence of Quaker women and argued that they did not feel to defend their husbands and ascribed their self-reliance to sharing equally with men in the management of the society.⁴⁰ This may sound like idealizing the Quakers. In 1820s and 1830s, there were still so many inequalities between men and women. For example, men's committees could act with their own without consulting or getting approval of the women's committee. In 1820, James Mott, husband of Lucretia Mott, found out that a men's committee gone so far by appointing a committee without getting an approval from women's committee. According to James Motti this was both strange and doubted the rectitude of the action.⁴¹ This action was totally against the Quaker notion of *male and female are one in Christ*.

Furthermore, Quakers strongly supported education for girls. In 1668, Georger Fox formed Shackwell School "to instruct young lasses and maidens in whatsoever was civil and useful" in his own words. Quakers were also the first group to favour women in medicine by founding the Female Medical College of Pennsylvania in 1850. In the first year, eight women were student in the college, five of them were Quaker. One of those students was Ann Preston who then became the dean of the college and promoted female students approved to clinical lectures at Philadelphia and Pennsylvania Hospitals.

In Britain, the Quaker influence on women's suffrage is far less significant however worth to tell. In 1847, Anne Knight who was an elder member of the Quaker society published first leaflet defends women's rights. In the 1870s, Ann Maria Priestman and her sister Mary were first suffragists to use the non-payment of taxes method as a mean of protest. They also gone a little bit further by saying that the question of women's suffrage should not be limited to this and it should be extended to the exclusion of women workers from skilled trade.

Helen Bright Clark gave a speech in favour of a Bill to revoke voting disabilities for women, in opposition to her own father who is a liberal Member of Parliament in 1876.

Quaker movement had really big impact on women's rights movements, especially on the formation of the Seneca Falls Convention. A progressive branch of the Quakers lived near New York. At a time when women had really not much rights, Quakers were living and working equally as men and women. For example, Thomas and Mary Ann M'Clintock were from a Quaker community in Philedelphia where Thomas was a minister. Even though Quakers did not appoint ministers, they regard certain individuals as gifted. Following a migration wave of Quakers to new settlements in New York, the

³⁹ "Radical Quaker Women and the Early Women's Rights Movement." Quakers & Slavery : Radical Quaker Women. http://trilogy.brynmawr.edu/speccoll/quakersandslavery/commentary/themes/radical_quaker_women.php.

⁴⁰ Ibid.

⁴¹ Ibid.

M'Clintock family settled in Waterloo. They rented a home and store from Waterloo's wealthiest citizen, Richard Hunt. This was a significant moment for both of the families because both of them were against slavery and believed that they should live their lives according to religion. Richard Hunt's textile mill produced woolen cloth to avoid the usage of cotton because it was cultivated by southern slaves. He also once produced a suit for William Lloyd Garrison which was worn in the World's Anti-Slavery Convention and Garrison proudly declared as having been manufactured free of slave labor.

Moreover, even though Quakers did not participated much in the discussion of slavery, the M'Clintocks were passionate supporters of the anti-slavery movement.⁴² They were the founders of Philadelphia's Free Produce Society which promotes a boycott for all goods produced through slave labor.

By 1828, Quakers were divided into two groups: the Orthodox and the more progressive Hicksites. Quakers in the Waterloo generally belonged to the Hicksites and they gathered in Junius Monthly Meeting. The M'clintocks were actively participating in this meetings and they met Lucretia and James Mott in those meetings. They were also members of the Hicksite Friends group. The major flaw, according to many Hicksites, of the Friends was when making decisions men and women usually gathered separately from each other and Hicksites considered this as an opposition to the idea of the men and women being equal in the eyes of the God.⁴³ Meeting separately would not show the equality for them efficiently. In 1840s, many of the Hicksites set their hearts on seeing the correction of this flaw and they found the extension of further power to women in faith.

These explorations came to agenda in the while that American women were getting more control on their lives. Society's perspective on women's role was very limited, many people did not want to see women having their own property, signing contracts or serving their jury duty, then again, they wanted women to become housewives. On the other hand, women could not wait to get the bit between their teeth.

Summer of 1848 was a turning point for both women and Quakers. About 200 Hicksites, including the Hunts and M'clintocks, created an even more radical group among the Quakers called Yearly Meeting of Congregational Friends, or Progressive Friends.⁴⁴

III. The Seneca Falls Convention

It is very crucial to understand the leading forces to Seneca Falls Convention to understand the scope of it. Even though, many of the literature argues that debate over the situation of women starts with the Seneca Falls Convention, it is very contradictive.

⁴² "Quaker Influence." National Parks Service. Accessed March 20, 2017. <https://www.nps.gov/wori/learn/historyculture/quaker-influence.htm>.

⁴³ Ibid.

⁴⁴ Ibid.

The accepted wisdom of the early 19th century was to oblige women to stay in their houses, serving their men and whenever she goes out of this sphere she is considered to abandon her nature which God has given to her.⁴⁵ Politics, for example, was regarded as a sphere which belongs to men and women were excluded from it by not having a



claim to vote. Questioning the women suffrage, however, did not start with the Seneca Falls Convention. It was long before started to be discussed; in 1760s, according to Paula Baker, “a tradition for women’s involvement in government” has become more visible in crowd actions, boycotts and fundraising events.⁴⁶

Early nineteenth century can be accepted as a period when women became more active in the political and public realm by providing assistance to elder people, taking care of orphans, supplying healthcare to pregnant women.⁴⁷ By doing so, they entered the political realm, they lobbied for allocation of public money, ways to deliver public assistance for welfare. In plain terms, it will not be a mistake to say that organized women were active before 1848.⁴⁸ Yet, such organizational activities were often perceived as political, nor were they accompanied by the storms of criticism that greeted abolitionist petitioning and lobbying in later years. When the two groups in Boston and New York analysed, coming to a conclusion which suggests that generous groups were founded to aid widows and orphans differed substantially in political style from reform-based societies.⁴⁹ Both types of organizations were involved in politics when their needs forced them to do so. Yet benevolent societies adhered to a deferential mode of politics that was essentially eighteenth-century in their style, whereas reformist organizations adopted a nineteenth-century model that sought to mobilize women in a mass, democratic fashion. Those kind of organizations gave opportunity to their members to become political actors when women and politics did not mix and behave in ways defined generally as men. This was the result of the structure of the organizations as they had their own constitutions or bylaws, held regular elections, and they followed certain agendas, also members had right to vote, run for office and

⁴⁵ Anne M Boylan, “Women and Politics in the Era before Seneca Falls.” *Journal of the Early Republic* 10, no. 3 (1990): 363-82. doi:10.2307/3123393.

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Anne M Boylan, “Women and Politics in the Era before Seneca Falls.” *Journal of the Early Republic* 10, no. 3 (1990): 363-82. doi:10.2307/3123393.

they could make decisions which will directly effect other members.⁵⁰ Rejecting any conception of themselves as “legislators and governors” who “have to enact laws, and coerce men to observe them,” organized women nevertheless became, in a limited cult, voters and “governors.”⁵¹

The paradox between their individual powerlessness and their collective empowerment was not lost on organized women.

a. Participants of the Convention

On 19-20 July 1848 is the crescendo for women’s rights movements in the history. When Seneca Falls Convention occurred in the Wesleyan Methodist Church in Seneca Falls, 300 attendees knew that this was a big step achieving equality between women and men.

i. Harriet Cady Eaton

Harriet Cady Eaton (1810-1894) was the older sister of Elizabeth Cady Stanton. She married Daniel Eaton in 1833 and they lived in New York City. On the first day of the convention, July 19, 1848, Harriet and her eleven year old son, Daniel Cady Eaton (1837-1907) accompanied Stanton to the Wesleyan Chapel.

ii. Amy Post

Amy Post was born Amy Kirby on December 20, 1802, in Jericho, New York, to Joseph Kirby and Mary (Seaman) Kirby, members of the Society of Friends, also known as Quakers. The importance of humanitarian reform was embedded in Amy’s early education and was the foundation for her later work as both an abolitionist and women’s rights activist.

After she got married with Isaac Post, they developed growing interest in radical causes. She became an active and visible member of the Genesee Yearly Meeting of Hicksite Friends (GYM). Post, alongside her husband Isaac, dedicated much of her time to a very progressive group of Quakers who sought to give both men and women the same rights during the meetings of the Society of Friends. In 1837, Amy Post went against the desires of the Society of Friends elders, who disapproved of slavery but distrusted radical abolitionism, and signed her first “worldly” petition against slavery.

Moreover, Amy Post became active in the anti-slavery movement in Rochester after she arrived in the city. She signed a petition against slavery in 1837, and her home, a busy station on the Underground Railroad, sometimes housed between ten and



⁵⁰ Ibid.

⁵¹ Benjamin B. Wisner, *Memoirs of the Late Mrs. Susan Huntington of Boston, Massachusetts* (Boston 1826), 89.

twenty fugitive slaves per night. She was hosting important people such as William Lloyd Garrison, William C. Nell, Abby Kelley and Frederick Douglass when they came to Rochester to give lectures about anti-slavery. Her stance on anti-slavery can be understood very well from upcoming quote by her own words:

“One Saturday night, after all our household were asleep, there came a tiny tap at the door, and the door was opened to fifteen tired and hungry men and women who were escaping from the land of slavery. They seemed to know that Canada, their home of rest, was near, and they were impatient, but the opportunity to cross the lake compelled their waiting until Monday early in the morning. That being settled, and their hunger satisfied, together with a comfortable and refreshing sleep, they became so elated with their nearness to perfect and lasting freedom that they were forgetful of any danger either to us, or to themselves, so that they were obliged to be constantly watched through the day to keep them from popping their heads out of the windows and otherwise showing themselves.” ... “The welcome Monday morning came, and after a hearty breakfast, and a lunch for dinner, they left the house, with all the stillness and quietness possible, and we soon saw them on board a Canada steamer, which was already lying at the dock; with them on board, it immediately shoved out into the middle of the stream, hoisted the British flag, and we knew that all was safe; we breathed more freely, but when we saw them standing on deck with uncovered heads, shouting their good-byes, thanks and ejaculations, we could not restrain our tears of thankfulness for their happy escape, mixed with deep shame that our own boasted land of liberty offered no shelter of safety for them.”⁵²

Post helped to found the Western New York Anti-Slavery Society (WNYASS) in 1842, and during the 1840s was active in organizing and holding a series of anti-slavery fairs in order to raise money and sympathy for the cause. In 1844, she was selected to be the WNYASS delegate to the annual meeting of the American Anti-Slavery Society in New York City.

In 1845, Post stopped attending the Rochester Monthly Meeting of the Society of Friends and left Genesee Yearly Meeting which was consisted of Quakers. She left the Quakers because she disagreed that the Society’s ministers and elders had the right to judge the actions that individual members took in matters of conscience, such as abolitionism, the belief that there should be no slavery. Although Quakers thought slavery was a major sin, many ministers and elders disapproved of the methods used by radical anti-slavery reformers and discredited their own members who agreed with these methods.

⁵² Amy Post, “THE UNDERGROUND RAILROAD IN ROCHESTER - Written for William F. Peck’s 1884 Semi-Centennial History of Rochester(appears as Chapter XLIII, pages 458-462)”

Because of her work in the anti-slavery movement, Post developed friendships and shared correspondence with many famous anti-slavery advocates. One such friendship was with Harriet Jacobs, an escaped slave. Jacobs stayed with the Posts for almost a year while she was in Rochester.

Post worked for woman's rights as well as for the abolition of slavery, and was involved in the woman's rights movement from its inception in 1848. In July of that year, she traveled nearly fifty miles to the Woman's Rights Convention in Seneca Falls.

iii. Charlotte Woodward

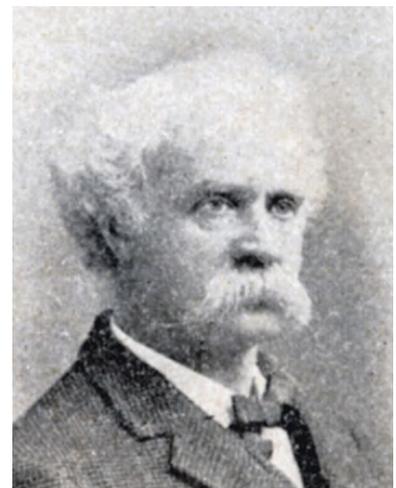
In 1848, Charlotte Woodward was eighteen or nineteen years old, had a Quaker background and living in Waterloo, New York. When she was fifteen years old, she worked as a school teacher, but she was also sewing gloves at home from the pieces sent by merchant-capitalists. Woodward was not happy with the situation in the society in those times.⁵³

"I do not believe there was any community anywhere in which the souls of some women were not beating their wings in rebellion. . . . Every fiber of my being rebelled, although silently, for all the hours that I sat and sewed gloves for a miserable pittance which, after it was earned, could never be mine. I wanted to work, but I wanted to choose my task and I wanted to collect my wages."

For Woodward, the lack of opportunities available to women compelled her to attend the convention, despite the fact that she had to travel farther than almost everyone else in order to come. After she received a document that was indicating that there will be a convention based on women's rights, she, reportedly, ran from one house to another in her neighbourhood to spread the news.

iv. Edward Fitch Underhill

When he was just 18 years old, he attended the most important event of the century for women's right. He signed the document as "in favour of the movement". In his teenage years Underhill learned phonography, a form of shorthand which enabled him to pursue a career as a reporter. He also became very much interested in Fourierism, a system espoused in the 1840s for reorganizing society into small communities of self-supporting groups or "phalanxes." In his twenties, he was involved in Socialism, the Free-Love movement and cooperative housing experiments in New York City. Later, he became a war correspondent before the outbreak of the Civil War which made him put into the



⁵³ "Charlotte Woodward." National Parks Service. <https://www.nps.gov/wori/learn/historyculture/charlotte-woodward.htm>.

Confederate jail for a brief period of time. He was one of the first court reporters in the United States; and in 1860 procured the passage of a law that made stenographers officers of the courts in New York City, which practice has since been adopted by the county courts and by nearly every state in the union.

v. Elizabeth M'Clintock

Elizabeth's big interest in women's rights began by her determination to see women accepted in the so-called "public sphere" of business, an area dominated by men in the 19th century. Elizabeth M'Clintock was the only woman in Waterloo listed with an occupation, which was clerk in her father's drugstore.⁵⁴

Elizabeth, like her parents Mary Ann M'Clintock and Thomas M'Clintock, acted upon her Quaker faith and social reform beliefs. She had a major desire regarding to the independence movements, especially women's right movement. Elizabeth attended the second meeting of the Anti-Slavery Convention of American Women in May, 1838, in Philadelphia, Pennsylvania. The convention was held in the Pennsylvania Hall, a new building which had been built with abolitionist funds. On the third day an anti-abolitionist mob burned Pennsylvania Hall. Elizabeth wrote a few months later, "I would not have missed those meetings for a great deal, the mobs notwithstanding."

On July 16, 1848 she received a letter from Elizabeth Cady Stanton:

Dear Lizzie [Elizabeth M'Clintock],

*Rain or shine I intend to spend Sunday with you that we may all together concoct a declaration I have drawn up one but you may suggest any alterations & improvements for I know it is not as perfect a declaration as should go forth from the first woman's rights convention that has ever assembled. I shall take the ten o'clock train in the morning & return at five in the evening, provided we can accomplish all our business in that time. I have written to Lydia Maria Child Maria Chapman & Sarah Grimke, as we hope for some good letters to read at the convention. Your friend,
Elizabeth Cady Stanton⁵⁵*

Without doubt, she accepted the invitation from her friend Elizabeth Cady Stanton. However, she was also responsible for inviting Frederick Douglass to the convention.

She wrote a letter to him to invite him to the Seneca Falls Convention and he replied:

Dear Elizabeth, To be sure I will do myself the pleasure of accepting your kind invitation to attend the proposed woman's Convention at Seneca Falls. I think that one or two or more of the Post family will be

⁵⁴ "Elizabeth M'Clintock." National Parks Service. Accessed March 20, 2017. <https://www.nps.gov/wori/learn/historyculture/elizabeth-mclintock.htm>.

⁵⁵ "Elizabeth M'Clintock." National Parks Service. Accessed March 20, 2017. <https://www.nps.gov/wori/learn/historyculture/elizabeth-mclintock.htm>.

present also. Your notice did not reach me in time for this paper – but happily I received one from our mutual Friend Lucretia Mott. With Dear love to the family

I am most Sincerely Yours

Frederick Douglass

July 14 (1848), Rochester⁵⁶

vi. Eunice Newton Foote

Eunice Newton Foote was born July 17, 1819, the daughter of Isaac Newton, Jr. of East Bloomfield, N. Y., mother's name not given. She married Judge Elisha Foote, a lawyer and mathematician on August 12, 1841. She died September 30, 1888, place unknown. She had two children. The older, Mary Newton Henderson, born July 21, 1842, was an artist and writer, and a wealthy and influential woman, the wife of a U. S. senator from Missouri. Her second child, Augusta Newton Arnold, born in October 1844, was a writer, one of whose books was *The Sea at Ebb Tide*. Each daughter had three children. Foote was an American scientist, inventor and women's rights campaigner. She is known for her work regarding to the greenhouse effect firstly. She was in the editorial board of the Seneca Falls Convention. She signed the document with her husband, Elisha, and was among the five women who prepared the proceedings for publication.⁵⁷



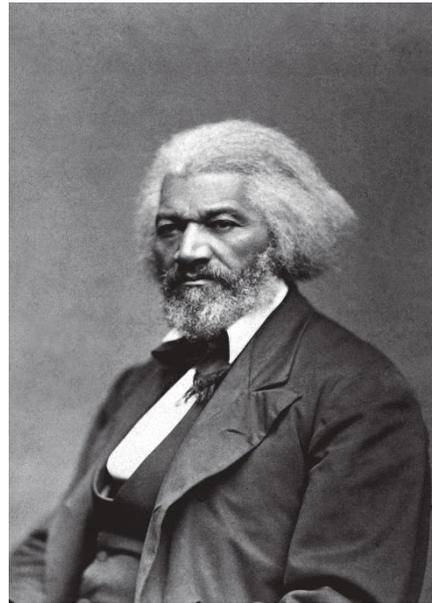
vii. Frederick Douglass

Frederick Augustus Washington Bailey was born into the time of slavery on the Eastern Shore of Maryland in February 1818. He is considered as one of the greatest African-American social reformer, abolitionist, orator, writer, and statesman. He was born as a slave but managed to escape from bondage when he was twenty and final-

⁵⁶ Ibid.

⁵⁷ Judith Wellman, *The road to Seneca falls: Elizabeth Cady Stanton and the First woman's rights convention*. Urbana and Chicago University of Illinois press, 2004.

ly settled in Massachusetts.⁵⁸ His main concern was his security. Thus, he changed his name from Frederick Bailey to Frederick Douglass. His three autobiographies are very significant in the slave narrative tradition as well as classics in the American literature.⁵⁹ Douglass' work as a reformer varied from his abolitionist activities in the early 1840s to his attacks on Jim Crow and lynching in the 1890s.⁶⁰ He worked as an editor for 16 years in a black newspaper and this made him gain international recognition at last as an influential figure. In thousands of speeches and editorials, he raised powerful statement against slavery and racism, provided an indomitable voice of hope



for his people, embraced antislavery politics and preached his own understanding of American ideals.⁶¹ When the Civil War occurred in 1861, he welcomed it as a real war against slavery.

Douglass has always wanted to educate himself more and more and never stopped reading. He joined numerous organizations in New Bedford, including a black church. He attended Abolitionists' meetings where he subscribed to William Lloyd Garrison's journal, the *Liberator*.⁶² In 1841, he saw Garrison speak at the Bristol Anti-Slavery Society's annual meeting. Douglass was inspired by the speaker himself and William Lloyd Garrison became a major part of his intellectual life. Ever since he first met Garrison in 1841, the white abolitionist leader had been Douglass' mentor. However the views of Garrison and Douglass ultimately departed.⁶³ Garrison represented the radical end of the abolitionist spectrum and he denounced churches, political parties, even voting. He strongly believed in the dissolution of the Union and advocated that the US constitution was a pro-slavery document.⁶⁴

In the 1850s he broke with the strictly moralist brand of abolitionism led by William Lloyd Garrison; he supported the early women's rights movement. When he attended the Seneca Falls Convention in 1848, he was in favour of the women's suffrage. He was a strong advocate of equality and freedom and spent his life to fight against any kind of oppression.

⁵⁸ Gatewood, Willard B. "Frederick Douglass and the Building of a "Wall of Anti-Slavery Fire," 1845-1846. An Essay Review." *The Florida Historical Quarterly* 59, no. 3 (1981): 340-44. <http://www.jstor.org/stable/30147499>.

⁵⁹ History.com Staff, "Frederick Douglass," History.com, 2009, , accessed February 12, 2017, <http://www.history.com/topics/black-history/frederick-douglass>.

⁶⁰ Ibid.

⁶¹ Ibid.

⁶² "Frederick Douglass." *Africans in America*. <http://www.pbs.org/wgbh/aia/part4/4p1539.html>.

⁶³ Ibid.

⁶⁴ Ibid.

viii. Jacop P. Chamberlain

While being the owner of flour mills and textile factories, the a leader in the Free Soil Party, and later as a Republican Congressman, Jacob P. Chamberlain was part of a small group of entrepreneurs and politicians in Seneca Falls who influenced not only local development but also regional and national events.⁶⁵ He and his family was neighbours with the Stantons and he interacted with Elizabeth in a very close way. Both Jacob's father and his grandfather had fought in the American Revolution as brave men. When he was seventeen years old, his parents died and he moved to Town of Varick to become a school teacher. While staying with farming families in the neighborhood, he decided that farming was his real job. About 1826, in one of those families, Chamberlain met and married Pennsylvania-born Catharine Kuney. Together, they bought a 75-acre farm and began their lives together.

In the fall of 1841, Chamberlain joined the Methodist Episcopal Church in Seneca Falls and served as President of its Board of Trustees. He carried out his religious values in his business and family life, too. He was opposed to card playing and dancing, held up high moral standards for his children, and dealt with his business associates frankly and honestly. In his professional life, he acted as mediator between opposing parties and many trusted his judgments.

Chamberlain was also very active politically, beginning with his journey as Town Clerk of Varick in 1830 and continuing as Commissioner of Highways, volunteer fireman, Supervisor of Seneca Falls, and member of the Board of Education.⁶⁶ Always a very passionate advocate of anti-slavery, he left the Whig Party for the Free Soil Party when it was organized in 1848. He, then, elected as the President of the Free Soil meeting in Seneca Falls on June 15, 1848, he went in August 1848 as a delegate to the Free Soil convention in Buffalo. His Free Soil and antislavery convictions took him into the Republican Party when it was organized in 1856, and he served as representative from Seneca County to the New York State Assembly (1859-61), and Republican member of the House of Representatives (1861-1863).⁶⁷

ix. James Mott

James Mott was a passionate defender of women's rights, anti-slavery and also he was a well-known Quaker leader. His family was a Quaker one, and they lived in Cow Neck on Long Island, James became a teacher at Nine Partners School in Poughkeepsie, NY where his father was the superintendent. It was here that he met his more famous wife, Lucretia Coffin Mott, who was a student and then a teacher's aid.

James became a partner in a nail firm in Philadelphia that Lucretia's father was the founder. By 1822, after surviving the War of 1812 and the panic of 1819, James became

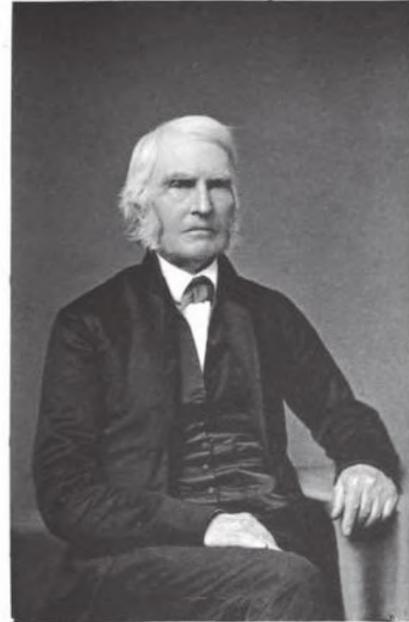
⁶⁵ "Jacob P. Chamberlain." National Parks Service. <https://www.nps.gov/wori/learn/historyculture/jacob-p-chamberlain.htm>.

⁶⁶ Ibid.

⁶⁷ Ibid.

a textile merchant, selling cotton cloth like most of the Quakers. When the Mott's became Hicksite Quakers, which dissatisfied with any connection to the slave trade, James gave up his trade of cotton textiles, and by 1830 had set to work in the selling of woolen textiles which were produced free of any slave labor.

James Mott was active in the anti-slavery movement, and was involved in many of the same events and conventions that his wife Lucretia was involved in, he was influenced with his wife.⁶⁸ Together, they formed the Philadelphia Free Produce Society, which encouraged the establishment of free-produce stores that sold products made free of slave labor, and helped to educate the public about the boycott. In 1833, he attended the founding meeting of the American Anti-Slavery Society in Philadelphia, and signed the declaration. Later, he helped founding the Pennsylvania Anti-Slavery Society with Lucretia.



James Mott

From a Photograph by F. Gutekunst in 1863.

In 1848, both James and Lucretia Mott were essential in the planning and hosting of the First Women's Rights Convention, held in Seneca Falls, NY on July 19th and 20th.

x. Jane Hunt

She was also a very influential Quaker, who also hosted the Seneca Falls Convention among Elizabeth Cady Stanton and Lucretia Mott. With the help of her marriage to Richard Pell Hunt in November 1845 she became a part of the Waterloo as the extended family of Hunts, M'Clintocks, Mounts, Plants, and Pryors, all of them related to Richard P. Hunt as sisters, nieces, in-laws, or siblings of in-laws. All of these families were of Quaker background and had migrated to Waterloo either from Philadelphia or from eastern New York State.

xi. Julia Ann Drake

Julia Ann Drake was born about 1814 somewhere in New York State. She is one of those signers who is very difficult to trace back and analyze. In 1850, she lived, perhaps as a boarder or perhaps as a daughter, with Phebe King, another signer of the Seneca Falls Declaration of Sentiments.⁶⁹ A Julia Ann Drake was admitted to the Seneca Falls Presbyterian Church on profession of faith on January 16, 1839, and dismissed to the Auburn Presbyterian Church on February 10, 1841. Another Julia Ann Drake, living in

⁶⁸ "James Mott." National Parks Service. Accessed March 20, 2017. <https://www.nps.gov/wori/learn/historyculture/james-mott.htm>.

⁶⁹ "Julia Ann Drake." National Parks Service. <https://www.nps.gov/wori/learn/historyculture/julia-ann-drake.htm>.

Romulus in 1852, married John B Smith, also of Romulus, on July 18, 1852. This may or may not be the signer. Finally, several other Julia Ann Drakes appear in Drake genealogies.

xii. Lydia Mount

Lydia Hunt Mount, sister of Richard P. Hunt, was member of the large clan of Hunts and M'Clintocks who signed the Declaration of Sentiments at the Seneca Falls women's rights convention. Affiliated with the Junius Monthly Meeting of Friends (Quakers) at Waterloo and with each other as brothers and sisters, they lived in their daily lives those ideals of equality which they adopted more formally at the Seneca Falls women's rights convention. Lydia Hunt Mount was forty-six years old when she attended the women's rights convention. After her marriage, she moved to Geneva, New York where she and her husband had their first child, Caroline who had born and died.

After her husband's death in 1842, she acquired his wealth. Randolph Mount was considerable very wealthy and he, like his brother-in-law, owned both his farm and investments in local commercial and manufacturing enterprises which made him a rich man at his time.

xiii. Margaret Wilson Pryor

Margaret Wilson Pryor was known as "Aunt Margaret" within her circle of reformers, friends and relatives while her husband was "Uncle George."⁷⁰ She and her husband were considerably a little bit older among those reformists and they were very well respected by other reformists. Margaret was born in a family where the father and mother were both Quakers. She and Mary Ann M'Clintock were half-sisters. In 1816 Margaret married George Pryor, they moved to northern New York State a few years later, before moving to Skaneateles where they owned a boarding school.⁷¹ In the late 1830s they joined the M'Clintock family in Waterloo.

For most of her long life, Margaret Pryor was very active in abolition movements, woman's rights, Hicksite Quaker organizational reforms and other social movements of the nineteenth-century. Margaret accommodated many reformers with the comforts of home when they were traveling, including American Anti-Slavery Society lecturer, Abby Kelley. In the 1840s Margaret followed Kelley on her anti-slavery speaking tours, guarding her from hecklers and acting as her clerk. Elizabeth Cady Stanton once stated "Abby used to say she always felt safe when she could see Margaret Pryor's Quaker bonnet."⁷²

Margaret Pryor was in a group of Hicksite Quakers who formed the Congregational Friends in October of 1848 along with a number of other Quaker families who supported the woman's rights convention in Seneca Falls.

⁷⁰ "Margaret Wilson Pryor." National Parks Service. <https://www.nps.gov/wori/learn/historyculture/margaret-pryor.htm>.

⁷¹ Ibid.

⁷² "Margaret Wilson Pryor." National Parks Service. <https://www.nps.gov/wori/learn/historyculture/margaret-pryor.htm>.

xiv. Martha C. Wright

Martha Wright was a feminist and abolitionist in the Civil War Era, and sister of women's rights leader Lucretia Mott. In July 1848, while Mott was visiting Martha's home in Auburn, New York, the sisters met with Elizabeth Cady Stanton in nearby Seneca Falls to discuss the need for greater rights for women. She was the youngest of eight children born to Quaker family. Her family background prepared a very convenient background for her to become an abolitionist.

Martha attended a Philadelphia day school and eventually transferred to a Quaker boarding school outside the city.

In 1822, Peter Pelham, a wounded War of 1812 veteran from Kentucky, came to Philadelphia for medical care and boarded at the Coffin home. Sixteen-year-old Martha and Peter, then 37, fell in love and wished to marry but Peter was not a Quaker and Martha's mother refused to give consent.

**xv. Mary Ann M'Clintock**

Mary Ann M'Clintock was born to a very active Quaker family and married Thomas M'Clintock who druggist and fellow Quaker, in 1820, and they lived in Philadelphia for seventeen years. By 1833 Mary Ann was very active in the anti-slavery movements in Philadelphia and was one of the founding members of the anti-slavery society. She was recognized by her fellow Quakers as a minister and leader and when she along with Lucretia Mott and others, became founding members of the Philadelphia Female Anti-Slavery Society, she was also became known as an activist in this field.⁷³

In 1842, at an annual convention of the American Anti-Slavery Society held in Rochester, Thomas and Mary Ann became founding members of the Western New York Anti-Slavery Society and helped writing the constitution of it. They were accompanied by Frederick Douglass, Jane and Richard Hunt, Isaac and Amy Post, George and Margaret Pryor. She worked closely with Lucretia Mott and when she moved to Waterloo, she took a more active role in the women's suffragist movement.

Mary Ann was responsible for the organizing of the Convention along with Lucretia Mott and Elizabeth Cady Stanton and her two daughters, Elizabeth and Mary Ann, also attended the convention.

⁷³ "Mary Ann M'Clintock." National Parks Service. <https://www.nps.gov/wori/learn/historyculture/mary-ann-mclintock.htm>.

xvi. Rachel Dell Bonnel

Rachel Dell Bonnel was one of the younger generation of the large community of Quakers connected to the Junius Monthly Meeting of Friends in Waterloo. Like many of other attendees, she was related to other signers, including her mother's brother William Dell and his son Thomas Dell, both of whom lived on the farm next door to Deanna's own family. Her father, Charles, raised in the Quaker tradition and then he married a Quaker woman, Deanne. Both Deanna and Charles took their Quaker background and tradition quite seriously. For thirteen years, from May 1832 until April 1845, Deanna was clerk of the women's meeting of the Junius Monthly Meeting of Friends and Charles also was an active Quaker. Opposed to all war, he refused to pay war taxes. As a result, he was fined, imprisoned, and had his property impounded.⁷⁴

xvii. Rhoda Palmer

As a teenager, Rhoda Palmer saw her world was bigger than she knows, then she attended the young ladies' seminary in Geneva. She saw the launching of the first steamboat, the Seneca Chief, on Seneca Lake. In the summer of 1836, when she was twenty-one years old, she traveled to Chicago, then a small town of only 6000 people. She saw Niagara Falls for the first time in 1840, and she traveled widely to Philadelphia, New York, New England, and the upper Midwest.

All her life, Rhoda Palmer was influenced by ideals of equality which was coming from the religious tradition of the Society of Friends. Although her parents had joined Junius Monthly Meeting in 1817 and 1818 which was after Rhoda's birth, and she never officially joined a Quaker meeting, she always considered herself a Quaker, and she regularly attended Junius Monthly Meeting. Her egalitarian religious beliefs remained important to her to the end of her life. Even as an old lady, she was proud to claim descent from Roger Williams, one of the great architects of the ideal of religious freedom. As a Quaker at Junius Monthly Meeting, she met the M'Clintocks, the Priors, the Bonnells, and other strong supporters of the abolitionism and women's rights. She and her family promoted these values in their own lives and dedicated their lives to achieve their goals.⁷⁵ Her father, she remembered, "was a great anti-slavery man," and they hosted self-emancipated slaves who came through their home on their way to Lake Ontario and Canada.



⁷⁴ Judith Wellman, *The road to Seneca falls: Elizabeth Cady Stanton and the First woman's rights convention*. Urbana and Chicago University of Illinois press, 2004.

⁷⁵ "Rhoda Palmer." National Parks Service. <https://www.nps.gov/wori/learn/historyculture/rhoda-palmer.htm>.

She also heard Sojourner Truth and other abolitionist lecturers.

In 1848, she attended the Geneva Medical College's commencement ceremony, through this Quaker-abolitionist network, she learned about the proposed convention to discuss the "social, civil, and religious condition and rights of women" at Seneca Falls and decided to take part in the convention.

xviii. Richard P. Hunt

Richard Pell Hunt was born September 2, 1797, the fifth child of Richard Hunt and Mary Pell Hunt who were Quakers from New York. When Hunt came to Waterloo in 1821, he became part of the local Quaker families related with the Junius Monthly Meeting of Friends in Waterloo. He was related by blood or marriage to at least eight other signers, including his two sisters (Lydia Mount and Hannah Plant), a niece (Mary E. Mount Vail), and all four of the signers from the Mc'clintock family.

However, he also had some kind of economic relations and family ties with the small group of men responsible for the village's development issues. He was also the richest man in Waterloo by mid-century. As a prime investor and Secretary of the Waterloo Woolen Factory, he was also a major industrialist. And with the new Hunt Block, the first of three business blocks that he would construct in downtown Waterloo, he expanded into commercial development and then between 1833 and 1844 Hunt was the director of the Seneca County Bank.

Hunt's major focus in life involved his many business interests. He, however, also supported local political, cultural, and reform concerns. In 1829-30, he became the first supervisor of the Town of Waterloo and was a Trustee of the Waterloo Academy. In 1843, he also gave \$100 to help build the Wesleyan Chapel in Seneca Falls. He was also a consistent advocate of anti-slavery, connected with the radical wing associated with William Lloyd Garrison and Quakers rather than with political abolitionists.⁷⁶ In 1840, he sent Garrison a bolt of olive wool cloth, "free from the taint of slavery," made at the Waterloo Woolen Mills, so that Garrison, as a delegate to the World Anti-Slavery Convention, could wear a suit made entirely free from slave labor and Hunt made his stance crystal clear about anti-slavery by doing so.

xix. Thomas Dell

Thomas Dell was one of the youngest Quakers and like others, he attended the convention with his family members. He joined not his father and with his cousin (and next-door neighbor), Rachel Dell Bonnel. He was born in 1828, probably in the same place he was living twenty years later, the oldest child of William S. Dell and Charlotte Dell. His father was a Quaker who had migrated from New Jersey with other Quakers in the early part of the nineteenth century.

⁷⁶ "Richard P. Hunt." National Parks Service. <https://www.nps.gov/wori/learn/historyculture/richard-p-hunt.htm>.

xx. Thomas M'Clintock

Thomas M'clintock was known as a devoted Hicksite Quaker and anti-slavery activist. Thomas' father was a Presbyterian and his mother was a Quaker, but when she got married with an outsider she was removed from the Quaker community. Then, he got married with Mary Ann Wilson and together they became well-known members of the Philadelphia Quaker community. In 1827 they joined supporters of Elias Hicks and split from the Orthodox Quakers to become part of a group of Quakers called Hicksites.

In 1827, M'Clintock co-founded the Free Produce SocIn 1827, M'Clintock co-founded the Free Produce Society of Pennsylvania with James Mott, Richard Allen, and others and became the first secretary for the society. This Quaker movement, which also aims to free African Americans, was an effort to promote the exchange of goods not involving any slave labor. The main goal of this society was to create a place where "free" produce exists.⁷⁷ That same year M'Clintock was a major force in the Hicksite Schism. This separation among the Quakers resulted from disagreements what role doctrine should play in the church, how much one should participate in social activism, and other important debates regarding to their issues.⁷⁸ His comprehensive knowledge of early Quaker theology was used to form disabling arguments against Orthodox Quakers and also his arguments caused so much tension that even ten years later, in 1836, he and his family chose to move to Waterloo, New York.

Late in 1836, Thomas M'Clintock opened a drugstore and bookstore downtown Waterloo. At the store, Thomas, Charles, and Elizabeth Cady Stanton carried out antislavery petitions. William Lloyd Garrison wrote to Thomas M'Clintock in 1840:

You have a soul, capable of Embracing the largest idea of humanity. ...I regard you as one of those whose country is not America, Europe, Asia, or Africa, but the world; and whose countrymen are all the rational creatures of God,...whether their complexion be white, black, red, or any other color... When this spirit shall universally prevail among men there shall be no more wares, no more slavery, no more injustice.⁷⁹

In 1842 Thomas and Mary Ann M'Clintock became founding members of the Western New York Anti-Slavery Society and helped write its constitution.

xxi. William S. Dell

William S. Dell was part of the extended Dell-Bonnel family of Quakers who lived on in the Township of Waterloo. William Dell migrated to the Waterloo area with his parents Richard and Rachel Dell and other Quaker families who formed the core of the Junius Monthly Meeting of Friends. In 1823, he married Charlotte Dunham from the Township of Junius in Seneca County. Like many of these Quaker families, the Dell household in 1850 consisted not only of the nuclear family but also of other family

⁷⁷ Judith Wellman, *The Road to Seneca Falls: Elizabeth Cady Stanton and the First Women's Rights Convention*, Chicago: University of Illinois Press, 2004.

⁷⁸ Ibid.

⁷⁹ Ibid.

members including cousins, farm workers etc.

xxii. Cynthia Davis

Cynthia Davis is one of those signers that we do not have very clear information about and all of the facts regarding to her coming to Seneca Falls Convention are based on some speculations. On November 14, 1839, she got married with Niles Davis of New Hartford from Connecticut who was related to the Davis family who were members of the Junius Monthly Meeting of Friends.

xxiii. Hannah Plant

Hannah Hunt Plant was one of the community of Quakers affiliated with Junius Monthly Meeting in Waterloo. Like many of the attendees to the convention, she had gone there with her family members by their influence.⁸⁰ Hannah Hunt Plant was born about 1795 in Westchester County, oldest living child of Richard and Mary Pell Hunt. Then, she married Henry Plant and had a daughter, Henrietta Matilda. Henry Plant died in New York, in 1843, leaving Hannah as the administrator of his estate. After his demise, Hannah Plant had become considerably wealthy. Together with her daughter they owned a horse and buggy worth \$100, a mahogany table worth \$12, a mahogany side board worth \$30, a \$25 “sopha,” and a dining set worth \$25. Henry’s gold watch was valued at \$75, and cash on hand at his death amounted to \$165. The total value of their possessions, not including land, amounted to \$663.0⁸¹

xxiv. Mary E. Vail

Mary E. (Mount) Vail was one of the extended Hunt-Mount-Plant family of Waterloo, the daughter of other attendees Lydia Mount and niece of Richard P. Hunt, Jane Hunt, and Hannah Plant. Mary Elenor Mount was probably born in Waterloo in 1827 or 1828. Her parents, Lydia Hunt Mount and Randolph Mount, had just moved from Geneva, New York, to a farm on Mount Road in the Township of Seneca Falls.

After her father’s death of “consumption” in 1842, Mary Elenor married New Jersey-born Gilbert Vail, a furnaceman by trade, on October 31, 1844. However, they were not married in the traditional Quaker manner. Just a civil ceremony conducted by a Justice of the Peace had taken place to create the marriage bond.⁸² Gilbert may have been part of the family of Vails affiliated with local Quaker meetings.

⁸⁰ “Hannah Plant,” National Parks Service, <https://www.nps.gov/wori/learn/historyculture/hannah-plant.htm>.

⁸¹ “Hannah Plant,” National Parks Service, <https://www.nps.gov/wori/learn/historyculture/hannah-plant.htm>.

⁸² Judith Wellman, *The Road to Seneca Falls: Elizabeth Cady Stanton and the First Women’s Rights Convention*, Chicago: University of Illinois Press, 2004.

IV. Conclusion

Seneca Falls Convention in 1848 proved that women and men when working together can change so many things regardless of the time. It was and is still considered as the beginning of the women's right movement and had significant impacts throughout the history, even today. When Elizabeth Cady Stanton and Lucretia Mott was standing in front of the Wesleyan Chapel as the organizers of the world's biggest and first women's right convention they came to realize that they were about to make history at a time when there was not even a minor sign of feminism. It was not only a beginning or a revival for women's rights all over the world, but it was also a major declaration and born of an intense resistance against slavery. At the end of the day they managed to sign Declaration of Sentiments, a document which gives voice to all the women who were neglected until that day. After Seneca Falls Convention women became gradually active in public sphere and took part in political activities more. Individual states legislated laws protecting the rights of married women, granting them the right to own property in their own name, keep their own earnings and retain guardianship of their children in case of divorce.⁸³

V. Points To Be Addressed in The Declaration

In a possible *Declaration* following points must be addressed:

- ★ How can possible signers be sure that women would have elective rights in the future?
- ★ How can possible signers make sure that women would not become subjects of law when they have no right to defend themselves?
- ★ In 19th century, women were considered civilly dead after marriage, what would be the best way to prevent this?
- ★ What are the possible ways to free women from their husband's will while they were regarded as subjects of their husbands?
- ★ What are the ways to bring women to society?
- ★ How could you reveal the mistreatment to women in case of divorce?
- ★ How could you assert the inequality of the Declaration of Independence regarding women and men?

⁸³ Deborah M.S. Brown, "Seneca Falls Convention Began Women's Rights Movement," Seneca Falls Convention Began Women's Rights Movement | IIP Digital, June 01, 2005, , <http://iipdigital.usembassy.gov/st/english/article/2008/02/20080229183432lia-meruoy0.6444055.html#axzz4btcNojZK>.

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