

American Women’s Rights History: Books, Articles, Web-links, and Primary Documents

Primary Sources:

1.) “Albany Register, ‘Legislative Report on Women’s Rights,’ March, 1856,” in *History of Women Suffrage, vol.1: 1848-1861* (Fowler and Wells, Publishers, New York, NY, 1881), pp. 629-630.

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/doctext/S10010054-D0015.027.htm>

This short document ridicules women’s efforts to gain equality by stating that married men are the sufferers, not the women.

2.) Bremer, Fredrika (1801-1865), *The Homes of the New World: Impressions of America*, Translated by Mary Howitt (New York: Harper and Brothers, 1853), Vol 2, p. 615-23.

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/DP44/doc16a.htm>

Fredrika Bremer came from Sweden and traveled throughout the United States from 1849-1851. While visiting, she gained complete respect for the women’s rights advocates and conventions. She addressed the need for women to be educated, as she said: “I believe that this development of liberty is the profoundest and the most vital principle upon which the regeneration of Society depend[s], and upon which the greatness and the happiness of the New World depends.” She believed that egalitarianism derived from faith and a solid moral foundation.

3.) Channing, William Henry (1810-1884), “Letter from William H. Channing to the National Woman’s Rights Convention, Cleveland, OH, 1853,” In *Proceedings of the National Women's Rights Convention, Held at Cleveland, Ohio, on Wednesday, Thursday and Friday, October 5th, 6th, and 7th, 1853* (Gray, Beardsley, Spear and Co., Cleveland, OH, 1854) pp. 67-70.

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/doctext/S10010301-D0006.001.htm>

William Henry Channing was a Unitarian and a firm believer in equality between men and women. He was unable to attend this convention, so wrote this letter to be read aloud to the attendees. He said, “I would once again avow, that I am with you, heart, mind, soul, and strength, for the Equal Rights of Women.” Channing addresses the fact the numerous conventions have been held since the first in 1848, throughout New York, Pennsylvania, Ohio, and Massachusetts, to name a few, and have gained support throughout the United States. In this letter, he offers the women of the convention a Declaration of Women’s Rights, which “distinctly announce[s] the *inalienable* rights of women.”

4.) Douglass, Frederick (1818-1895), Frederick Douglass on the Woman's Rights Convention at Worcester, Massachusetts, 1851, *Frederick Douglass' Paper*, 30 October 1851, reprinted in *Frederick Douglass on Women's Rights*, Philip S. Foner, ed. (New York: Da Capo Press, 1992), pp. 49-51; originally published in 1976.

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/malesupp/doc7.htm>

In this short commentary, Frederick Douglass advocates the equality of men and women in all aspects of life, as he said: "We advocate women's right, not because she is an angel, but because she is a woman, having the same wants, and being exposed to the same evils as man."

5.) Douglass, Frederick (1818-1895), "Why I Became a 'Woman's Rights Man,'" in Rayford W. Logan, ed., *Life and Times of Frederick Douglass, Written by Himself*, (New York: Macmillan, 1962; reprinted from the revised edition of 1892), pp. 469, 472-74.

This commentary confirms Douglass's view of women and their devotion to the antislavery cause. He admits that he has never been ashamed to be a "women's rights man" and voices how Elizabeth Cady Stanton's strong conviction against slavery encouraged his involvement. Douglass declares that women's place in Government would ultimately improve the failures that have taken place by male governments worldwide. He believes that women and the colored man have the right to vote, as he stated: "In a word, I have never yet been able to find one consideration, one argument, or suggestion in favor of man's right to participate in civil government which did not equally apply to the right of women."

Also given under this article was a statement by Elizabeth Cady Stanton referring to Douglass: "He was the only man I ever saw who understood the degradation of the disfranchisement of women."

6.) Douglass, Frederick (1818-1895), Frederick Douglass in *The North Star*, 28 July 1848, reprinted in *Frederick Douglass on Women's Rights*, Philip S. Foner, ed. (New York: Da Capo Press, 1992), pp. 49-51; originally published in 1976.

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/malesupp/doc4.htm>

In this document, Douglass offers his viewpoints of the first women's rights convention held in Seneca Falls. He praises the efforts of the women and supports their desires to gain civil, social, political, and religious justice. He criticizes the governments unjust treatment of women and demands "women to be justly entitled to all we claim for man." He addresses the fact that Negroes have been granted rights, therefore women should be allowed the same right, as he declared: "Our doctrine is that 'right is of no sex.'"

7.) Fuller, Catherine, 1831. "Letter from Catherine Fuller to Jeremiah Evarts, 15 March 1831". In *American Board of Commissioners for Foreign Missions Papers*

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/DP52/doc25.htm>

Catherine Fuller was an educator, missionary, religious worker, and teacher. She wrote this letter to Jeremiah Evarts, who was the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, while serving as a missionary for the Cherokee Nation of Georgia, during the Indian Removal Act. In this letter, Fuller educates Evarts regarding the arrests of missionaries in her Georgia area that resulted in the closing of a school. She expresses her hope that “there is yet a ‘redeeming spirit’ abroad, and that the strong arm of oppression will ere long be broken.” She is disgusted with her countrymen because of the unjust treatment she has witnessed toward her “more civilized neighbors—the Georgians.”

8.) Garrison, William Lloyd (1805-1879), "Out of Place". In *Genius of Universal Emancipation* 23 no. 5:182 (February 12, 1830) (B. Lundy and W.L. Garrison, Baltimore, MD, 1830).

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/DP52/doc34.htm>

William Lloyd Garrison was a radical abolitionist and supporter of the women’s rights movement during the 1840s. However, he initially opposed women’s anti-removal petitioning to Congress during the 1830s, as he said, “this is...an uncalled for interference.”

9.) Garrison, William Lloyd (1805-1879), "William Lloyd Garrison at the Woman's Rights Convention, 6 September 1853". In *Woman's Rights Convention, The Broadway Tabernacle, New York, New York, 1853* (Fowler and Wells, Publishers, New York, NY, 1853).

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/malesupp/doc9.htm>

At this convention, Garrison argues that anyone opposing the women’s movement has a “satanic character” and feels that women’s rights conventions need to be publicly addressed and “fairly reported” by the press. He claims to be a “Human Rights man, and wherever there is a human being, [he] see[s] God-given rights inherent in that being.” He demands equality of all humanity declaring: “we must either make our government conform to the Declaration of Independence, or else abolish it and establish a new government.”

10.) Mott, Lucretia Coffin (1793-1880), Lucretia Mott to Salem, Ohio, Woman's Convention, 13 April 1850, *The Liberator*, 17 May 1850, p. 80.

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/mott/doc7.htm>

Lucretia Mott was a women’s rights and antislavery advocate and leader. She wrote this letter to be read aloud at the convention because she was unable to attend. Mott told the women to demand their civil rights during this convention and set the bold example for other states and women to follow and emulate.

11.) Stanton, Elizabeth Cady (1815-1902), excerpts from "The First and Closing Paragraphs of Mrs. Stanton's Address, Delivered at Seneca Falls, NY, July 19, 20, 1848," *Proceedings of the Woman's Rights Convention, Seneca Falls, New York, 1848* (New York: *Seneca County Courier*, 14 July 1848), p. 5 (Garrison Collection of Women's History, microfiche 683, no. 3163). <http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/malesupp/doc3.htm>

Elizabeth Cady Stanton was a pioneer of the women's rights cause and encouraged countless women to join and declare the equal rights of humanity. Her upbringing influenced her desire to fight for the rights of women, and this document captures the first words Stanton spoke in public. She declares: "Among the many important questions which have been brought before the public, there is none that more vitally affects the whole human family than that which is technically called Woman's Rights." For Stanton, advocating women's rights did not begin at this convention, but rather, she recognized the rights women needed to demand socially, politically, and religiously during a young age and was bold and ready to voice her viewpoints during this convention, regardless of what was considered appropriate for women in the public sphere during this time in America.

12.) Stone, Lucy (1818-1893), "Letter from Lucy Stone to the Ohio Women's Convention, 1850," in *Proceedings of the Ohio Women's Convention, Held at Salem, April 19th and 20th, With an Address by J. Elizabeth Jones* (Smead and Cowles Press, Cleveland, OH, 1850), pp. 27-28. <http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/doctext/S10010749-D0009.htm>

In this letter, Lucy Stone argues that women deserve the right to vote because even the lowest drunkard, immigrant, and some black men freely practice that right. She states that denying women this opportunity is not only silencing half the population, but also degrading them "lower than *his* lowest deep," especially since women are taxed without any representation. She praises the fact that this convention was held in Ohio, as she states: "Massachusetts *ought* to have taken the lead in the work you are now doing, but if she chooses to linger, let her young sisters of the West set her a worthy example."

13.) Anonymous, "Thoughts on Miss S. M. Grimke's 'Duties of Woman,'" *Advocate of Moral Reform*, 16 July 1838, p. 108. <http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/fmrs/doc8.htm>

This document offers a brief history of Sarah Grimke's role in advocating women's rights and briefly addresses the distinction between female moral reform and women's rights advocacy. S. Grimke believed in the "advocacy of equal spiritual stature and mental capabilities but of subordinate social status for women;" more specifically, "the goal of elevating woman within her sphere not out of it."¹ The anonymous author argues against the stance of Sarah Grimke on women's role in society. She advocates the equivalence of men and women in both the private and public spheres by centering her argument on scripture references that Grimke had used in opposition.

¹ Thomas Dublin, Kathryn Kish Sklar and Alexander Street Press, 1997-2003, Introduction of document.

Articles:

1.) Becht, Gretchen, and Kathryn Kish Sklar. "Why Did Some Men Support the Women's Rights Movement in the 1850s, and How Did Their Ideas Compare to those of Women in the Movement? Introduction." In *Why Did Some Men Support the Women's Rights Movement in the 1850s, and How Did Their Ideas Compare to those of Women in the Movement?* (State University of New York at Binghamton, Binghamton, NY, 1999).

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/malesupp/intro.htm>

This short introduction provides names of prominent men who supported women's rights because of their religious roots, such as Quakerism, Unitarianism, and Baptist. These religious affiliations encouraged men to become "women's rights men" because of their religious belief in equality of all people. John Neal, Theodore Parker, Parker Pillsbury, William Lloyd Garrison, and Henry C. Wright were all among the many that encouraged women. These reformers "believed the female sex to be more reasonable and moral; therefore, women's participation in public life was viewed as a necessary condition for creating a more perfect society."

2.) Duffy, Gregory and Kathryn Kish Sklar, "How Did the Ladies Association of Philadelphia Shape New Forms of Women's Activism during the American Revolution, 1780-1781? Introduction." In *How Did the Ladies Association of Philadelphia Shape New Forms of Women's Activism during the American Revolution, 1780-1781?* (State University of New York at Binghamton, Binghamton, NY, 2001).

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/amrev/intro.htm>

This introduction provides a substantial amount of documents depicting the mobilization of women during the Revolutionary Era and their efforts to challenge authority and establish laws. During the 18th century, "public life was not separate from private life," therefore, these documents focus primarily on the elite women and their significant contributions publicly and privately. Sarah Franklin Bache, who was the daughter of Benjamin Franklin, and Esther Reed were the leaders of the Ladies Association, and through their devoted work, this association "matched the emerging democratic order more closely than the past order of deference to elites." However, men challenged women's participation publicly until after the 1820s. During the 1830s, men encouraged women's advocacy for the Native Americans cause because of their sympathetic nature.

3.) Sklar, Kathryn Kish. "How Did the Removal of the Cherokee Nation from Georgia Shape Women's Activism in the North, 1817-1838? Introduction." In *How Did the Removal of the Cherokee Nation from Georgia Shape Women's Activism in the North, 1817-1838?* (State University of New York at Binghamton, Binghamton, NY, 2004).

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/wasmrestricted/DP52/intro.htm>

This introduction provides a brief history of the forced removal act of the Native American during the 1830s. It offers various documents reflecting the perspectives of several women reformers and petitioners during the much-anticipated antiremoval campaign. Sklar thoroughly depicts the religious influence and missionary efforts many reformers had on the Cherokee Nation in Georgia. She said: this “intervention in Cherokees society was also an intervention in their own society’s power issues.”

Books:

1.) Boydston, Jeanne, Mary Kelly, and Anne Margolis, eds., *The Limits of Sisterhood: The Beecher Sisters on Women's Rights and Woman's Sphere*, (Chapel Hill: The University of North Carolina Press, 1988).

This book is an excellent source for primary documents of the Beecher sisters: Catherine, Harriet, and Isabella. It consists of letters addressed to each other, friends, a spouse, etc., expressing their individual viewpoints of the “appropriate” roles for women socially, politically, religiously, and domestically. The authors provide clear and concise background information of each sister and a breadth of history interpreting the documents. They also supply a chronology of many significant events the sisters participated in or organized, along with a layout of their personal history. The authors stated that each sister “shared a commitment to women’s power, each in her own way—Catherine as an educator and writer of advice literature, Harriet as an author of novels, tales, and sketches, Isabella as a women’s rights activist—devoted much of her adult life to elevating women’s status and expanding women’s influence in American society.”(1)

2.) Davis, David Brion, ed., *Antebellum American Culture: An Interpretive Anthology*, (University Park: The Pennsylvania State University Press, 1979).

This book provides an extensive amount of primary documents from 1820-1860. The documents reflect on the political, social, economic, and religious atmosphere of America during these forty years, while also addressing the contrasting views women’s proper place in society.

3.) Dubois, Ellen Carol, introduction, Ann D. Gordon, afterword, *Eighty Years and More Elizabeth Cady Stanton: Reminiscences 1815-1897*, (Boston: Northeastern University Press, 1993). Parts of this book are offered online at:
<http://digital.library.upenn.edu/women/stanton/years/years.html>

This is an excellent first hand account of Elizabeth Cady Stanton. Stanton wrote this during her last years and vividly describes her childhood and the significant events throughout her life, leading up to her eightieth birthday. She dedicated this volume to Susan B. Anthony, who was also an antislavery and women's rights leader, and, as Stanton said, Anthony was "my steadfast friend for half a century."

4.) Hallowell, Anna Davis, *James and Lucretia Mott: Life and Letters* (Houghton, Mifflin & Co., Boston, MA, 1884)

This book is an excellent source that reflects the life of both Lucretia Mott, who was a devout Quaker minister, women's rights leader, and antislavery activist, and also the life of her husband, who also was a leading reformer during the 19th century. This book captures their life and times thoroughly through their letters and diaries.

5.) Jeffrey, Julie Roy, *The Great Silent Army of Abolitionism: Ordinary Women in the Antislavery Movement*, (Chapel Hill: The University of North Carolina Press, 1998).

Julie Roy Jeffrey read hundreds of unpublished letters, diaries, records from societies, and newspaper articles written by ordinary abolitionist women, providing her with the framework of this book. She focuses in on the lives of six women: Mary White, an antislavery advocate in the 1830s; Lucy Colman, lecturer for the rights of the slaves during the 1850s; Frances Drake, organizer of numerous lectures and fairs, supporting the antislavery cause; Sarah Ernst, an antislavery leader in the Midwest, organizing numerous events for the issue in Cincinnati; and Mary Still, a daughter of a former slave and educated freed slave.

Jeffrey thoroughly covers the significance these women had within their communities during the 1830s and through the Civil war. In a chronological fashion, She lays out many crucial events that took place in America during these decades, ending with the Civil War that depicts how "women's efforts for abolitionism during the war represent an extension of the work of three decades and the fruition of efforts to enlarge the scope of female activism."(12) She further declares that "women's fairs made an important contribution to the survival of antislavery and enmeshed women in the commercial world."(12) Throughout her book, Jeffrey argues that without women, abolitionism would have laid at the outskirts of society, even more marginalized than it was, and it is hard to determine how much slower the change would have been.

6.) Melder, Keith E., *Beginnings of Sisterhood: The American Women's Rights Movement, 1800-1850*, (New York: Schocken Books Inc., 1977).

This book analyzes the status of women during the first half of the 19th century and the crucial contributions many were able to make despite the demeaning patriarchal attitudes. Melder addresses a significant amount of reform movements and societies that were established during these decades. By doing this, he thoroughly sets the stage for his concluding chapter: The Women's Rights Movement.

7.) Merriam, Eve, *Growing up Female in America: Ten Lives* (Garden City: Doubleday and Company, Inc., 1971).

Merriam unfolds the lives of ten unique women, who lived during the 19th and 20th centuries, which was both a devastating and triumph time for America. She noted: "these specimen lives [are] portrayed first hand through autobiographies, diaries, journals, and letters." (introduction) The ten women include: Eliza Southgate (1783-1809), schoolgirl; Elizabeth Cady Stanton (1815-1902), founder of the Women's Suffrage Movement; Maria Mitchell (1818-1889), first women astronomer; Mary Ann Webster Loughborough (1836-1887), wife of a Confederate Officer; Arvazine Angeline Cooper (1845-1929), pioneer across the plains; Dr. Anna Howard Shaw (1847-1919), minister and doctor; Susie King Taylor (1848-1912), born a slave; "Mother" Mary Jones (1830-1930), labor organizer; Elizabeth Gertrude Stern (1890-1954), in the Jewish ghetto; and Mountain Wolf Woman (1884-1960), Winnebago Indian. These women's lives portray the countless struggles and limitations women faced during this period in the United States.

8.) Oakley, Mary Ann B., *Elizabeth Cady Stanton* (Old Westbury: The Feminist Press, 1972).

This book is a quick re-telling of Stanton's life portrayed through dialogue that Oakley compiled using journal entries and accounts. Robin Morgan said, this book is the "next best thing to Stanton's own autobiography, and is in itself a necessity for anyone interested in women's history."

9.) Pierson, Michael D., *Free Hearts and Free Homes: Gender and American Antislavery Politics* (Chapel Hill: The University of North Carolina Press, 2003).

This book is an excellent source depicting the acceptable women's roles within society during the 19th century. The typical gender ideology during the antislavery political decades solely promoted domestic responsibilities for women. Pierson defines the distinct attitudes of the political parties and examines the significance that the establishment of the Free Soil Party had on addressing women's political activism, because the Party "increasingly welcomed women into the public arena." (47) Pierson stated: "Despite the important differences between Free Soil men's and Free Soil women's rhetoric, the two sexes worked together for the mutual goal of electing antislavery candidates." (48)

This shift in the public realm was crucial for women to not only satisfy their roles domestically, but it also opened doors for many to further commit themselves to the antislavery cause and influence many others to publicly emulate their ideals, especially women. With the initial support of the Whigs during the 1830s and 1840s and the increased tolerance of the Republican Party, in 1854, women activism continued to progress throughout the decades, despite the Democratic patriarchal attitudes of the Democratic Party. Just as Pierson indicated, “The Republican Party went out of its way in 1856 to make gender a part of its appeal...because the increasingly strident tone of Democratic patriarchal rhetoric presented Republicans with a chance to differentiate themselves from their chief rivals.” (116) This book thoroughly examines the distinct gender ideologies present during the anti-slavery movements and the correlated effect these attitudes established within the political culture; moreover, Pierson argued that “gender ideology played a very important role in determining where individuals placed themselves on the political spectrum.”(72)

10.) Portnoy, Alisse, *Their Right to Speak: Women’s Activism in the Indian and Slave Debates* (Cambridge: Harvard University Press, 2005).

In *Their Right to Speak: Women’s Activism in the Indian and Slave Debates*, Alisse Portnoy uncovers a significant amount of grey area that numerous historians have failed to research when exploring the various aspects that developed the foundation of women’s activism during both the anti-removal and anti-slavery movements. Portnoy argues that women’s limited gender roles during early 19th century America persuaded many of these women to petition the government, but gender issues were not the dominant force motivating these women to get actively involved. Moreover, she argues that “it is only inside the rhetoric’s of the Indian removal, African colonization, and abolition movements that we can understand the emergence of United States women’s ‘right to speak’ on issues of national concern,”(15) which she unfolds throughout this book.

Portnoy expands upon the influence religion had on most of the women’s involvement against Indian removal, which they used to justify their actions of petitioning authority, not entirely because they were women and felt oppressed and believed they had the right to oppose the government, but because the anti-removal petitions were politically non-threatening to men in the public sphere. The leaders of the anti-removal issue: Jeremiah Evarts, Catherine Beecher, Henry Clay, and many others, justified this act as a moral and religious effort to “Christianize” and “assimilate” the Native Americans into society. Most of them felt that numerous Natives had begun to adopt their customs into the Native cultures and had the right to remain on the lands that, for decades, had been protected by the government.

Portnoy’s argument on the rhetorical force behind the political interventions and women’s “right to speak” is supported with many letters, petitions, documentations, newspaper articles, speeches, and addresses given by the women petitioning and other influential leaders during these movements. She narrows in on both the contrasting and similar views of the colonizationists, abolitionists, anti-removalists, and the anti-slavery advocates, and addresses their individual defense strategies and reasons for making such,

in some cases, radical claims. The role that men played in encouraging women to get involved during the anti-removal act was crucial for women to realize the stance and difference they could make in the public sphere, or, from Beecher's view, the "extraordinary" and "natural" right they had. Initially, the anti-removal and anti-slavery advocates were religiously drawn to the cause, but over time, women took a stand and demanded the constitutional rights of all oppressed people, including all women.

11.) Sklar, Kathryn Kish, *Women's Rights Emerges within the Antislavery Movement 1830-1870: A Brief History with Documents*, (Boston: St. Martin's Press, 2000).

In this book, Sklar focuses on the influence that Sarah and Angela Grimke had on both the antislavery and women's right movements during 19th century America. Sklar not only addresses the religious influence of most reformers, but also the secular framework that shaped the attitudes of these advocates. The first half of the book unfolds the backgrounds of numerous women's rights leaders and the influence their upbringing had on their attitudes. Sarah and Angela Grimke, Lucretia Mott, William Lloyd Garrison, Elizabeth Cady Stanton, Frances Ellen Watkins Harper, and Frederick Douglass, are among the many she discusses. Sklar also addresses various social movements that were led by these advocates, which laid the foundation for the larger issues, such as women's rights and antislavery, to gain momentum and support. As indicated by Sklar: "what began in the 1830s moved forward into the 1870s as one of the most vital characteristics of American society: the mobilization of women—black and white—within organizations that shaped the public life of their communities and their nation." Sklar uncovers the various events that shaped America during these decades with emphasis on the religious foundation, such as Quakerism, that encouraged many reformers to participate because of their firm belief in the equality of all people.

The second half of the book is full of primary documents, consisting of letters, speeches, reports of the Women's Rights Convention, annual meeting documents addressing the antislavery societies, and many others. These documents portray the attitudes and positions of numerous advocates that shaped the various movements, which ultimately molded American values.

12.) Wellman, Judith, *The Road to Seneca Falls: Elizabeth Cady Stanton and the First Woman's Rights convention*, (Chicago: University of Illinois Press, 2004)

Judith Wellman's book, *The Road to Seneca Falls: Elizabeth Cady Stanton and the First Woman's Rights convention*, analyzes various aspects that set the stage for the first women's rights convention in Seneca Falls, New York, 1848. Wellman covers a significant amount of area using a great deal of description, as she begins her book with the upbringing of Elizabeth Cady Stanton, who was the pioneer of the Seneca Falls convention and a catalyst of women's rights in America. Wellman defines Stanton's childhood as the basis of her values; she indicates that "much of Stanton's later rebellion against women's place in the larger world had its roots in her fight against the repressive authority and strict discipline of her childhood." (23) Wellman points out the crucial events that took place politically, religiously, economically, and socially during early 19th

century United States, which encouraged the dominant attitudes among many reformers; these attitudes eventually emerged into the numerous radical movements that structured the country. She further reflects on the impact that the industrial, transportation, and urbanization revolutions created in American lives in all aspects of society.

Wellman effectively portrays the foundations that structured the neighboring cities and the reasons why Seneca Falls became the central place for the women's rights convention. She notes that through the emerging religious reforms, the temperance movement, the rise of Quaker organizations within the cities, and the Married Women's Property Act, women began contributing at large in society through their participation in anti-slavery petitions, Quaker preaching, and advocating for gender equality. Wellman further addresses the impact Quaker reform families, specifically the M'Clintock's, made in both cities because of the Quakers ideals of equality and their firm belief that "distinctions between public and private, male and female, old and young, African American, European American, or Native American, rich and poor, love and work, family and community, home and the world, and eventually even life and death were blurred or nonexistent." (103) She unfolds the complexity that led to the women's rights convention in Seneca Falls and centers on the Quaker impact and the moral convictions the Quaker beliefs and ideals created in society. She depicts Elizabeth Cady Stanton's role in the convention along with numerous other influential leaders. She concludes describing the convention itself, the attendees and signers of the Declaration of Sentiments, and addresses the convention's significance because of the many doors it opened for the struggle and push for equality during the subsequent decades.

Web-Sites:

1.) 150th Anniversary of the Women's Rights Movement
Living the Legacy: The Women's Right Movement 1849-1998
1997 – 2002, compiled by the National Women's History Project
<http://www.legacy98.org/timeline.html>

This is an excellent women's studies site; it addresses issues regarding the history of the women's rights movement, contemporary issues, and the history of women's organizations and their leaders. It also provides a detailed timeline reflecting the women's events from 1700-2000.

2.) National American Woman Suffrage Association
<http://lcweb2.loc.gov/ammem/naw/nawshome.html>
Library of Congress, Oct, 1998.

This link provides an extensive amount of primary documents, sources, historical data, and images that reflect women's suffrage in America during 1848-1921.

3.) Timeline of Women's Suffrage

<http://lcweb2.loc.gov/ammem/naw/nawstime.html>

Compiled by E. Susan Barber

National American Woman Suffrage Association Collection Home Page, Library of Congress

This is a direct link to a detailed timeline of the women's suffrage movement. American Women's 73-year fight to win the vote: 1848-1921.

4.) Women's Rights Movement

National Park Service, U.S. Department of the Interior

<http://www.nps.gov/wori/historyculture/womens-rights-movement.htm>

This website offers numerous photos, graphic images, and primary documents relating to the first Women's Rights Convention, which was held at Wesleyan Chapel in Seneca Falls, New York, 1848. It provides historic sites related to the movement and biographies of its leaders, such as Lucretia Mott and Elizabeth Cady Stanton. The women's rights movement was influenced by various social and religious reforms taking place during 19th century America; this website elaborates on the antislavery, the underground railroad, and the temperance movement connections, along with the Quaker influence and the many men associated with the women's rights movement, who advocated equality.

5.) Women and Social Movements in the United States 1600-2000

Kathryn Sklar and Thomas Dublin, Editors, Alexander Street Press

<http://www.alexanderstreet6.com.ezproxy.uwgb.edu:2048/wasm/index.html>

This website provides an extensive amount of primary documents and is very user-friendly. It not only offers images of many women and men who fought for women's rights and equality prior to and after the American Revolution, while thoroughly addressing the pioneers for the cause, but it also reflects upon the many who continue to advocate the cause today. As Sklar stated: "This Worldwide Web site is intended to serve as a resource for students and scholars of U.S. history and U.S. women's history. Organized around the history of women in social movements in the U.S. between 1600 and 2000, the website seeks to advance scholarly debates and understanding at the same time that it makes the insights of women's history accessible to teachers and students at universities, colleges, and high schools." (Introduction on site)

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