

Stephen Venezia

Essex History Institute:

Connections: Women in the Abolitionist Movement and Suffrage Movement

Grade Level: 11

Time Span: Three lessons (55-minute periods)

Massachusetts History and Social Studies Frameworks: USI.31: Describe the formation of the abolitionist movement. USI. 33: Analyze the goals and effect of antebellum women's suffrage movement.

Essential Objectives: Using primary sources, students will understand the connection between women in the abolition movement and the suffrage movement.

Essential Questions:

- Why were many women involved with the abolition movement later become advocates for women's rights?
- How did 19th century women perceive themselves?
- In the view of women in the abolition movement were there similarities between themselves and slaves?
- What was the purpose to the Seneca Fall Declaration of Sentiments?

Day 1

- Divide the class into groups of three. Distribute Handout A: The Kneeling Slave document. Ask the students to list 4 or 5 things the picture and words mean. Ask a student from each group to list their finding on the board. Discuss the student findings.
- Distribute Handout B: The Whittier poem. Ask for volunteers to read the poem aloud. Ask the students what is the poem saying, to whom is it appealing, what images come to mind, and who would be the most receptive audience?

Day 2

- Distribute Handout C: MsQVC and Handout D: Lynn Female Anti-Slavery Society document.
- Ask the groups to use the MsQVC (review the document with the class) and analyze the Lynn Female Anti-Slavery document.
- Homework: Finish the MsQCV of the Lynn Female Anti-Slavery document.

Day 3

- Review homework; make sure students understand the document.

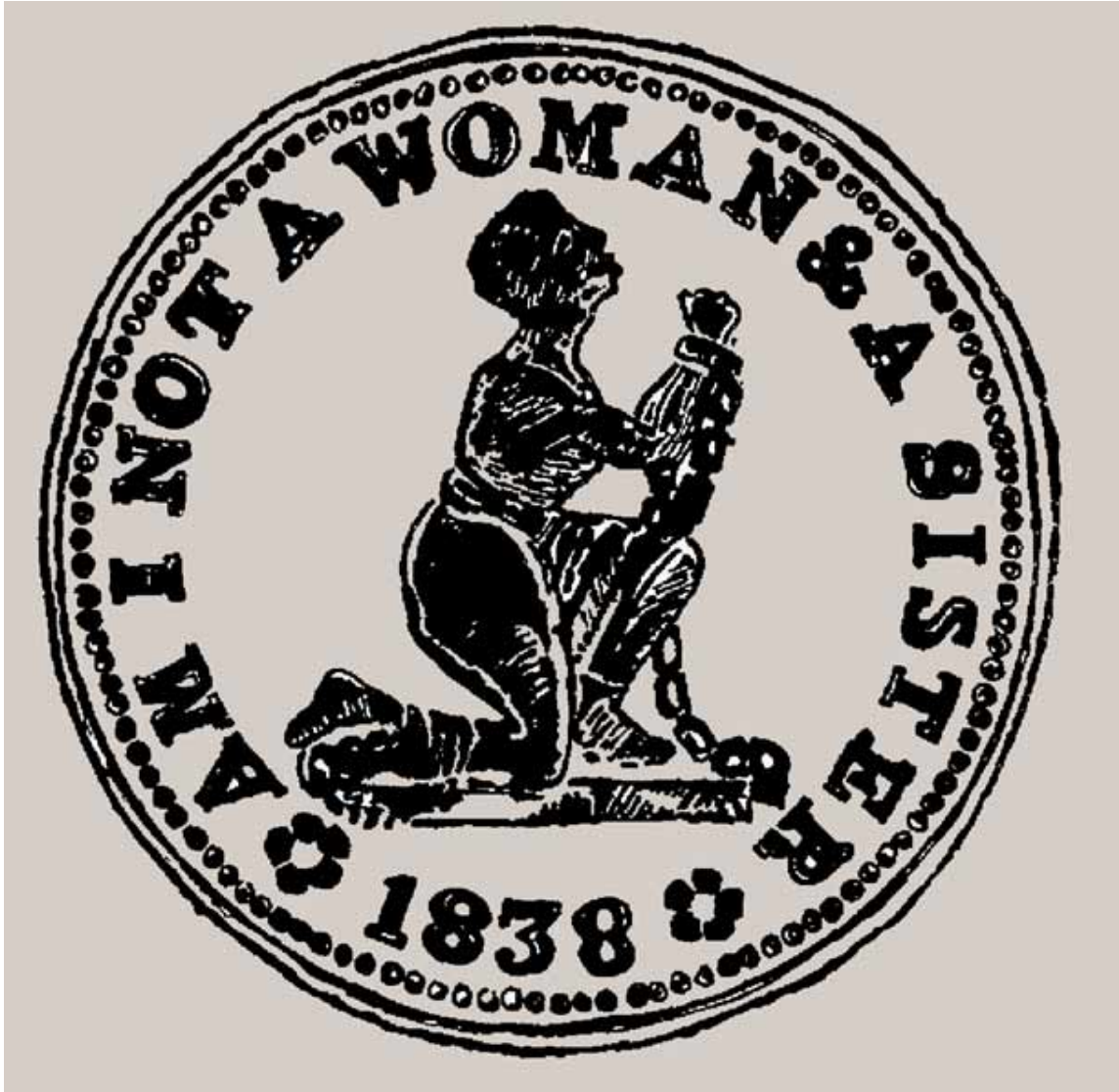
- Keep students in groups and distribute Handout E: The Seneca Falls Declaration of Sentiments. Instruct students to MsQVC the document.
- Distribute Handout F: Venn Diagram and instruct the class to compare and contrast the Lynn Female Anti-Slavery document with the Seneca Falls Declaration of Sentiments.

Assessment: Upon completion of the lessons students will do of the following:

- Using their Venn Diagram information write a 1-page essay explaining the connection between the female abolitionist movement and the beginning of the female suffrage movement.
- Make an anti-slavery poster **or** a poster advertising the Seneca Falls Convention.

Handout A

Study the picture below and make a list of 4-5 things that stand out.



Handout B

John Greenleaf Whittier 1837

What, ho !—*our* countrymen in chains!
The whip on WOMAN' S shrinking flesh!
Our soil yet reddening with the stains
Caught from her scourging, warm and fresh!
What ! mothers from their children riven!
What ! God's own image bought and sold!
AMERICANS to market driven,
And bartered as the brute for gold!

Speak ! shall their agony of prayer
Come thrilling to our hearts in vain?
To us, whose fathers scorned to bear
The paltry menace of a chain;
To us, whose boast is loud and long
Of holy liberty and light
Say, shall these writhing slaves of Wrong,
Plead vainly for their plundered Right?
What ! shall we send, with lavish breath,
Our sympathies across the wave,
Where manhood, on the field of death,
Strikes for his freedom, or a grave ?
Shall prayers go up—and hymns be sung
For Greece, the Moslem fetter spurning—
And millions hail with pen and tongue
Our light on all her altars burning?
Shall Belgium feel, and gallant France,
By Vendome's pile and Schoenbrun's wall,
And Poland, grasping on her lance,
The impulse of our cheering call?
And shall the **SLAVE**, beneath our eye,
Clank o ' er *our* fields his hateful chain?
And toss his fettered arms on high,
And groan for freedom's gift, in vain?
Oh say,

Handout C

MsQCV

- M** – This is the **main** idea of the article. Write one for each article. (Capital M)
- m** – These are the **main** ideas on each page. Select one-to-two per page. (lower case m.)
- s** – These are the **supporting** ideas. Select the most important ones per each main idea. Select one-to-two per page.
- Q** – This is a **question** raised in your mind that is not answered in the article. These must show thought and reflection. Select one-to-two per page.
- C** – This is a **connection** with something you already know. (“This is like,” “that reminds me of”) - This must be a connection, not a comment or summary statement. Write one-to-two per page.
- V** Write concise definitions of **vocabulary** you do not know.

Application

- M** - Write one-to-three sentences. These should be written at the beginning of the article.

For the others, you should write the appropriate letter beside the place in the text where the idea or fact is presented. Circle the letter. Beside the letter:

m or **s**: Write a few key words or a phrase that presents the critical part of the idea.

Q or **C**: Write a (cryptic) phrase or complete sentence.

V: Write the key words of the definition that fit as the word is used in the article. You are responsible for knowing the meaning of all the words in the article, in the context of the article. (If I give you a quiz on all of the words, you'll have the article in front of you.)

Handout D

Lynn Historical Society MS/010 L50 Lynn Female Anti-Slavery Society 1836 “Record of the Female Anti-Slavery Society”

“The Female Anti Slavery Society of Lynn held their first Annual meeting 27th of July 1836.

The meeting was opened by reading a selection from Scripture after which the Secretary submitted the following report which was accepted.

The year which has elapsed since the organization of this Society has been singularly eventful-marked by unparalleled opposition and violence against the Anti-Slavery cause, and equally by the favour and friends which it has gained. We have seen that what was intended by our opposers to overthrow and lay it waste, has strengthened, and advanced it. We are confirmed in the belief that the work is the Lord’s and that the wrath of man shall praise Him, and the remainder He will restrain.

Let us persevere not only till all the sons and daughters of America shall be free, but until the joyful sound of freedom shall be heard, and its blessings felt, to earth’s remotest bound. If any still have doubts with respect to this work, let them take a retrospective view of the events of the past year; in doing so we cannot fail of noting that the signal blessing of God has attended it, and that his providence points most distinctly to its accomplishments.

Let us shake off our remaining apathy, and remembering the sacred and blessed injunction of the Lord to undo the heavy burdens and let the oppressed go free, labour in this field with renewed strength, for the harvest truly is great and the faithful labourers yet to few; and listen not to the suggestion which is so often extended to us, that it is a subject with which woman should have nothing to do, because it has a political aspect; its highest and most distinctive aspect is a moral, and benevolent one, and in this sphere it is not denied that woman may operate with propriety and efficiency. It is womans woes that call most loudly for our efforts to free them, and their children from the most cruel oppression from degradation, and outrage in every form –

“When woman’s heart is bleeding,
Shall woman’s voice be hushed?”

Truth is stronger than error! The Christian weapons are not carnal, but spiritual, and mighty through God; and if we labour faithfully the grasp of our formidable foe already weakened will soon lose its whole power.

In behalf of the Society
Anna Purinton
Secretary

“Constitution of the Female Anti-Slavery Society”

Preamble

Deeply sensible of the wrongs and sufferings of the coloured race, more than two millions of whom in our own country, are crushed beneath the iron yoke of slavery -

deprived of all their rights-claimed as property-bought and sold by their fellow men-and every means used to efface from them the characteristics of human beings- and believing that slavery is a sin against God, and a flagrant violation of his commandment, which says, "Thou shalt love thy neighbor as thyself," we consider ourselves bound to aid, as far as we are capable of doing, in extending an influence in favour of its abolition – and in removing its obstructions to the improvement of the free coloured population. Justice to the injured and oppressed demands the accomplishment of these measures; the welfare of the whole nation requires it; every motive by which Christian philanthropy can be actuated urges it. We therefore, form ourselves into a society, the object of which shall be to promote it, and agree to adopt the following

"The Female Anti Slavery Society of Lynn held their second Annual Meeting June 21st
1837."

-P2- Annual Report

"...Our labours in the way of circulating petitions have been continued, yet the number of signatures obtained by our committee was but little more than half as great as was obtained the proceeding year – We are led upon investigation to hope that this was not owing to any remissness on the part of our committee but to misapprehensions, fears and other causes on the part of those who had formerly given their names. But we joyfully hope that many of the obstructions to procuring names to petitions are now removed, and that we may by individual faithfulness and untiring perseverance obtain a much greater number of signatures than we have heretofore obtained. We consider this mode of operation one of the most efficient that we can employ as the very first step we take in, it brings us in direct contrast with classes of the community –with the pro-slavery, with the indifferent, with those who are as much as ourselves opposed to slavery, but-but-but- and in fine with all, whatever may be their sentiments so that many who would not otherwise think at all about it are induced to give it a little place in their minds, and we hope some are by this means led to examine thoroughly, with a desire to find the truth and consequently are brought to embrace Abolitionist principles.

We have lately commenced scattering those simple but powerful arguments – prints, devises, mottoes – having great confidence in all those persons and things that will not shrink before scorn ridicule or censure of our opponents, but will always hold up to them an honest front of cutting truth.

It is with feelings of deep gratitude to him who giveth the increase, that we look abroad through our wide spread country, and even through the world, and behold the rich growth of correct sentiments in relation to human rights which is springing from the seed that has been scattered by philanthropists over the land – But we may not stop to raise the shout of joy for what has been accomplished, nor in the least relax our energies but endeavour to invigorate them by an increase of faith and fervent prayer, and a growth in the holy purity of Christian principle, which will sustain us to the end. We would as moral warriors adopt this motto – "We consider nothing done while any thing remains undone."

We do not wish to think ourselves divested of any individual responsibility by becoming members of a society – each has a duty of her own to perform, and in the parlor, the kitchen, in the shop, in the school, in the walk, in the ride, and in every other situation, whenever the opportunity presents, she may be performing that duty by

instilling correct principles, and awakening strong Christian feeling for the crushed and withering slave.

We trust that what woman is doing in the present struggle, will accelerate the approach of that time, when instead of the contumely and scorn which are now heaped upon her who enlists in a moral conflict against wrong with a determination to do her whole duty, even should that duty require her to overstep the bounds “prescribed by a corrupt public sentiment” she shall be hailed as a minister of Heaven, sent on an errand of mercy to the erring and wandering of earth – When it shall be practically acknowledged, that man and woman are both one in Christ....”

Handout E

Modern History Sourcebook: The Declaration of Sentiments, Seneca Falls Conference, 1848

Elizabeth Cady Stanton and Lucretia Mott, two American activists in the movement to abolish slavery called together the first conference to address Women's rights and issues in Seneca Falls, New York, in 1848. Part of the reason for doing so had been that Mott had been refused permission to speak at the world anti-slavery convention in London, even though she had been an official delegate. Applying the analysis of human freedom developed in the Abolitionist movement, Stanton and others began the public career of modern feminist analysis

*The **Declaration** of the Seneca Falls Convention, using the model of the US Declaration of Independence, forthrightly demanded that the rights of women as right-bearing individuals be acknowledged and respected by society. It was signed by sixty-eight women and thirty-two men.*

The Declaration of Sentiments

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled. The history of mankind is a history of repeated injuries and usurpations

on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men--both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master--the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women--the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in church, as well as state, but a subordinate position, claiming apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation--in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

from Elizabeth Cady Stanton, *A History of Woman Suffrage* , vol. 1 (Rochester, N.Y.: Fowler and Wells, 1889), pages 70-71.

Handout F

Abolitionism and Suffrage

Lynn Female Anti-Slavery Society

Enter similarities between topics here.

Seneca Falls Declaration