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## **Table of Contents**

3

**Tina Garten**

Mentor: Dr. Joseph Allen

Evidence of Ancient Seismicity in Southern West Virginia

11

**Susan Guthrie**

Mentor: Dr. Michelle Gompf

Elizabeth Madox Roberts: Landscape Symbolism

19

**Tabitha Newman**

Mentor: Dr. P. Danette Light

Same-Sex Marriage: An Exploratory Study of the Relationship Between Religious Beliefs and Views on Marriage in a College Population

36

**Candice Riley**

Mentor: Dr. Roy Ramthun

An Assessment of the Public's Attitude Toward Fees at Wildland Recreation Sites

43

**Melissa Stover**

Mentor: Dr. Carol Manzione

The Mad Ladies Tea Party: Networking at the Seneca Falls Convention

# **Evidence of Ancient Seismicity in Southern West Virginia**

Tina Garten

Mentor: Dr. Joseph Allen

Major:

Earthquakes require a moment magnitude of 5 or more to leave evidence for disruption in bedding at the Earth's surface. This evidence may include features such as clastic dikes, soft-sediment deformation, and faults. In order for an outcrop of sediments or sedimentary rock to qualify as a paleoseismic zone it must meet five requirements: (1) evidence of upward force applied suddenly and in brief intervals, (2) the presence of dikes, sills, and other liquefaction features, (3) evidence that nonseismic and artesian conditions aren't responsible, (4) the existence of similar features within a few kilometers, and (5) age evidence that the features couldn't form over an extended period of time (Yeats et. al., 1999). .

The purpose of this study is to examine a collection of clastic dikes and soft-sediment deformation in southern West Virginia in order to evaluate the dynamics and possible mechanisms of deformation. This presentation documents additional field mapping and GPR studies that support and expand upon an earlier interpretation. The field site includes clastic dikes, soft sediment deformation such as psuedonodules and convoluted bedding, and small-scale faults. Field mapping shows at least two orientations (90 degrees and 35 degrees to bedding plane) and two average widths of dikes (1.5 cm and 3.5 cm). GPR showed extensional faults. Features can be attributed to at least two seismic events. We hypothesize that sand was injected downwards into cracks developed in the floor of an ancient river channel and floodplain during seismic rupture in late Mississippian time. However, the moment magnitude of the events or length of time of each event or number of events cannot be estimated.

## **Introduction**

The upper ten to fifteen kilometers (six to nine miles) of the Earth's crust is referred to as the seismogenic zone. This zone commonly produces earthquakes that result in vibrations that can reach the Earth's surface and disturb the surface and bedding. These disruptions can leave physical, geological features such as faults, dikes, and soft-sediment deformation (McAlpin and Nelson, 1996). These features are important to paleoseismic studies because they may be the only evidence of a strong paleoearthquake (Obermeier, 1996). Faults and soft-sediment deformation may be preserved in some cases, although erosion and human activities (i.e. road cuts) may remove the physical geologic evidence of ancient seismicity (Bolt, 1999). A problem with the limited physical geologic evidence, however, is the interpretation of seismic versus nonseismic origin (Obermeier, 1996). For example, other non-seismic processes can form dikes, such as infilling and landslides.

### **Geologic Evidence for Ancient Seismicity**

Dikes are the most utilized evidence for the interpretation of past episodes of liquefaction (Obermeier, 1994). However, the source sediment that forms the dikes can be placed either seismically induced (liquefaction) or non-seismically induced (infilling).

Earthquakes can induce liquefaction by increasing pore-water pressure in sediments. Liquefaction is defined as the “transformation of saturated granular material from solid to

liquefied state due to increased pore-water pressure” (Obermeier et al., 2002). The liquefied sediment then vents upward through overlying sediment strata to decrease pore-water pressure. As it vents upward, the overlying strata break apart to form a conduit. When the pore-water dispels, the liquefied sediment settles in the conduit, forming a dike (Obermeier et al., 2002).

Liquefaction susceptibility is limited to a range of physical conditions in order to form the dikes. The evidence forms with the least effort in a “thick (one to three meters), sand-rich deposit that is capped by a one to five meters thick low-permeability deposit and the water table is very near (one to five meters) the ground surface” (Obermeier et al., 2002) (Figure 1).

Non-seismic or seismic induced sedimentary infilling can also form dikes. A sediment and water-rich environment may overly strata that has been previously fractured due to either seismic or non-seismic processes. As the environment deposits the sediment, it can filter into the fractures, filling them in (Obermeier, 1996) (Figure 2).

The two types of dikes can have different geometric configurations. Dikes formed by liquefaction tend to thin upwards, grade upwards, and contain flow structures (Obermeier, 1996). It also may be possible to identify the source rock (typically a sandstone) by feeder dikes, or dikes coming off of the rock. Dikes formed by infilling tend to thin

downwards and contain laminar beds (Obermeier, 1996).

Other geologic evidence of ancient seismicity forms in soft mud and newly deposited, cohesionless sediment, is aptly called soft-sediment deformation (Obermeier, 1996). The usefulness of this evidence is limited because it forms as a result of natural processes such as slumping, loading, and artesian conditions. Obermeier (1996) outlines some of these features:

(1) Slumps occur as very soft or cohesionless sediment droops over.

(2) Loading occurs as sediment is deposited on top of less dense sediment. The more dense sediment will sink in to less dense sediment in small bodies, known as pseudonodules.

(3) Convolute bedding occurs as finer sediment, typically fine-grained sand, is deposited on beds of coarser sand. As the sand grains shift and become more closely packed during loading of overlying sediment, the finer sediment can appear as a fold.

#### **Criteria for Recognition of Ancient Seismicity**

Five criteria have been developed to determine if the possible seismic origin in soft-sediment deformation features. These are (Yeats et al., 1997): (1) Evidence of upward force applied suddenly and during brief intervals, (2) The presence of dikes, sills, and other liquefaction features, (3) Evidence that nonseismic and artesian conditions aren't responsible, (4) The existence of similar features

within a few kilometers, and (5) Age evidence that the features couldn't form over an extended period of time.

#### **First Criterion**

The first criterion requires "sedimentological evidence of an upward-directed hydraulic force, suddenly applied and of short duration" (Yeats et al., 1997). This applies to the process of liquefaction. This criterion produces the visible features seen in the second criterion.

#### **Second Criterion**

The second criterion provides that "more than one type of liquefaction feature such as dikes, sills, vented sediment, or soft-sediment deformation" is present. Dikes, pseudonodules, and convolute bedding may be present.

#### **Third Criterion**

The third criterion rules out non-seismic causes, such as artesian origins and non-seismic landslides because all of the aforementioned features can result. Layers in the dike or sill, or if the dike or sill pinch downward, could be an indication of non-seismic origin. Vented sediment can be transported upwards by floodwater, or artesian conditions (Yeats et al., 1997). Examination of the internal structure of the conduit for flow structures may be required.

#### **Fourth and Fifth Criteria**

The fourth and fifth criteria establish seismic origin by association. If similar features can be consistently "found within a few kilometers of each other with similar geologic and groundwater settings" then the area is

probably of similar origin. The features should be “formed in one or more discrete, short episodes over a large area, separated by long time periods during which such features did not form.” These criteria apply to evidence of paleo-earthquakes. We will not be evaluating these criteria due to the small area of the site selected for this study.

### **Goals/ Objectives**

A study of soft-sediment deformation by Stewart, Dennison, and Bartholomew (2002) at this site interpreted it as a paleo-liquefaction site. The goal of this study is to examine the area to determine dike origin. The reason we chose this site is due to small size, accessibility, and the collection of dikes and faults.

### **Study Area**

The site is located between Princeton and Oakvale on Route 460 East (Figure 3). The most exposed sedimentary unit is the upper Hinton Formation in the Mauch Chunk Group, which includes redbeds of non-marine shale with sandstone lenses and channel sands (Stewart et al., 2002) (Figure 4). The Hinton is capped by the Princeton Sandstone, which is a marine transgressive, conglomerate sandstone (Stewart et al., 2000, Sloan and Allen, 2003).

### **Procedure**

Our procedure consisted of two parts, a ground penetrating radar (GPR) study and a field mapping study. This was to evaluate surface and subsurface data.

Ground penetrating radar (GPR) was used to image the subsurface. We used 200mHz

Sensors and Software (Figure 5) antennae to send waves into the ground and then receive them as waves bouncing back. These are recorded to create an image.

We imaged a normal fault system. Two faults, seen in the thick black lines, could be seen in this image (Figure 6). We also imaged a flat sand layer beneath a series of hyperbolae. Farmer and Allen (2004) also showed a normal fault system using 100mHz Sensors and Software antennae.

Field mapping was used to characterize the surface geometry of the site. We mapped a vertical cross-section on a north-facing road cut. Special attention was paid with respect to the distribution of sandstone dikes and the relationship to the sandstone beds in the Hinton Formation and the overlying Princeton Sandstone (Figure 7).

Field mapping showed two different average dike widths and orientations. One set consisted of two red dikes oriented at 45 degrees to the sub-horizontal bedding in the Hinton. The two red dikes are 3 1/2 cm x 510 cm and 4 cm x 9 cm respectively. The other set is tan in color, with widths varying from 1 cm to 3 cm, averaging 1 1/2 cm. Some dikes tapered down, some tapered up, and some widened in the middle. Exposed length varied from 14 cm to 150 cm, averaging 73 cm. All dike fill was homogenous with no macroscopic layering or flow structures. Faults were normal faults striking west and are most prominent in the channel sands. Dikes in these areas roughly

parallel the faults. Also, channel sands were cut by dikes, but dikes did not cut through the Princeton Sandstone.

### **Discussion**

GPR data did not specifically reveal that dike formation or faults could have been formed by either seismic or non-seismic processes.

The homogenous fill with no layering or flow structures is compatible with both liquefaction and infilling models of dike formation. However, a consistent liquefied layer of sand that could have served as subsurface source sand for dike formation was not found, making a liquefaction interpretation improbable (Criteria 1 and 2). Groundwater and porous sediment would have been plentiful since the paleo-environment was located in a deltaic and marine environment (Stewart et al., 2000, Sloan and Allen, 2003). In addition, the water table would have been located at the surface in this type of environment, making dikes unable to form (Criteria 3). The area of dikes and soft-sediment deformation is small and restricted to this section of Route 460, although Stewart (et al. 2000) cite soft-sediment deformation in Princeton and Athens and near Camp Creek, Beckley, Bluefield, and Glen Lyn at different stratigraphic levels. The dikes at Route 460 cannot be separated into discrete events and the timing is bracketed after deposition of the Hinton Formation and before the Princeton Sandstone. This time interval is marked by an unconformity.

Infilling is a better model that would explain dike formation because of the improbability of liquefaction. If the source sand originated above the dikes, it could explain the absence of source sand below the dikes and support the deltaic and marine paleo-environment interpretations. Absence of this stratum may be because of erosion from surficial processes, perhaps in the time frame of the unconformity.

### **Conclusion**

There is a collection of dikes and faults within the Hinton Formation at a site along Route 460 between Princeton and Oakvale. This sites most probable interpretation is not as a paleo-liquefaction site. Most likely, the Hinton Formation was deposited in mid-Mississippian time and saw a seismic event in the Late Mississippian Period before the Princeton Sandstone was deposited over it. Infilling is a better model for dike generation in the Late Mississippian strata because: 1) No identifiable source region for the upward injection of sand can be found and 2) The ancient environment is not conducive to the production of liquefaction features.

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## Figures

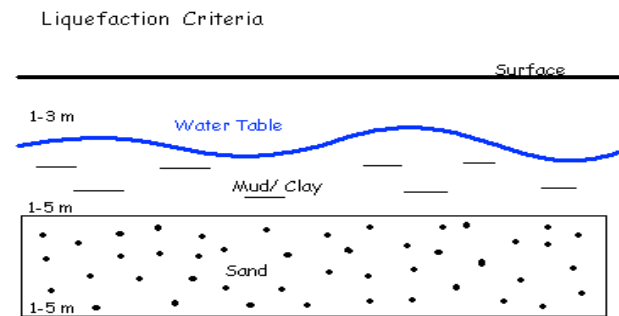


Figure 1. Liquefaction susceptibility criteria.

Basal sand unit is most susceptible to liquefaction if overlain by an impermeable cap (mud or clay) and is within a few meters of the top of the local ground water table. Seismic shaking can cause excess pore-fluid pressure stored in sand to violently vent.



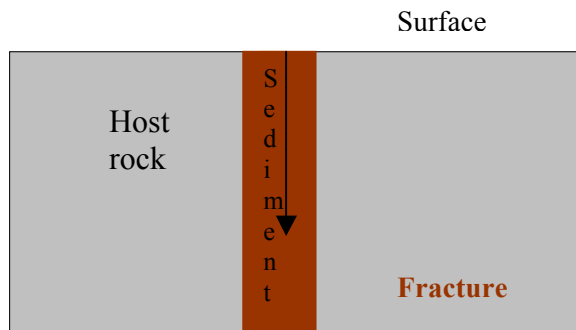


Figure 2. Infilling model. A pre-existing fracture is filled by sediment deposited at the Earth's Surface. The sediment may be deposited to normal sedimentary processes and does not require seismic shaking. However, the fracture may form in response to seismic activity prior to sedimentary infiltration.

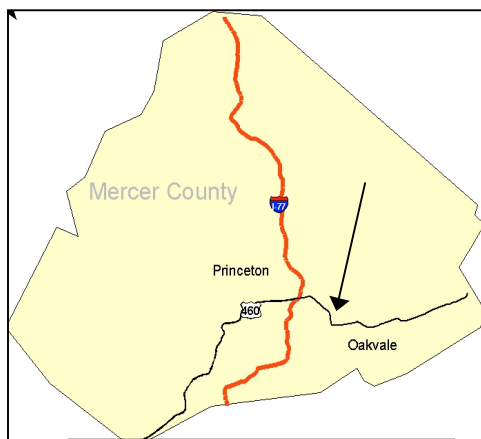


Figure 3. Site location (Farmer and Allen, 2004)

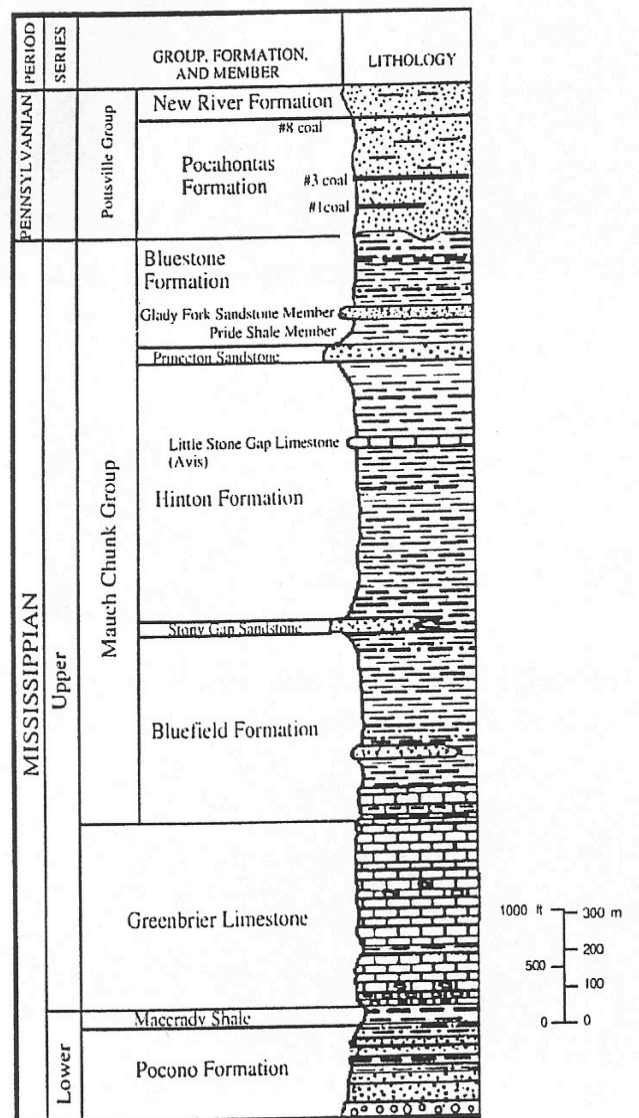


Figure 4, Mississippian stratigraphic section (Stewart et. al., 2002)

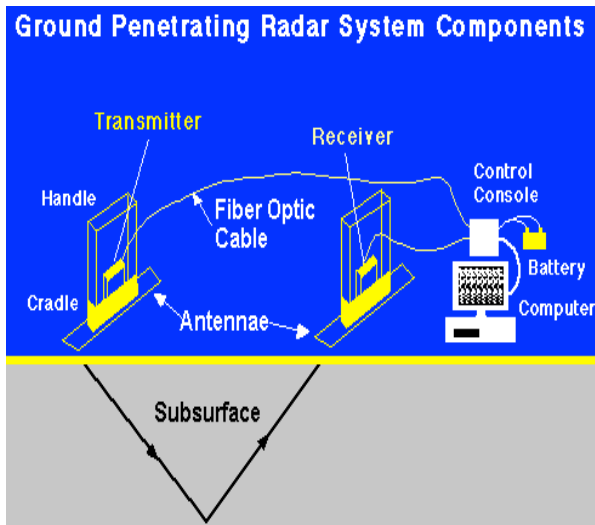


Figure 5. Ground penetrating radar equipment

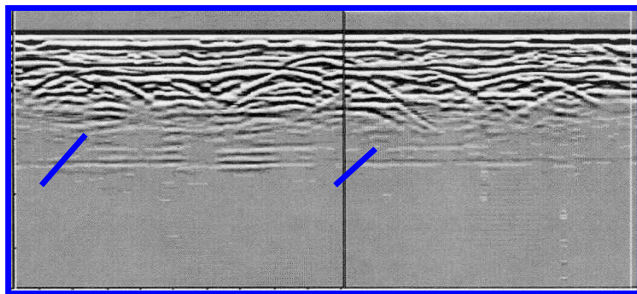


Figure 6. Ground penetrating radar image. Discontinuous black lines (reflectors) show evidence for sedimentary layering at depth. Approximately 8-10 meters of strata are imaged below the Earth's surface.

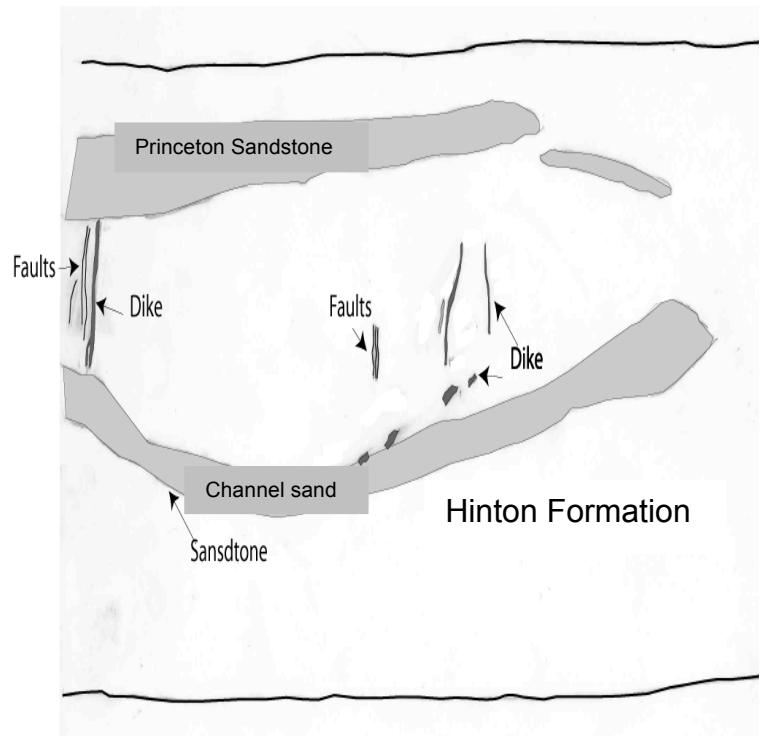


Figure 7. Field map. Data shows that clastic dikes do not typically extend upwards from a common sandstone for upward-injected sediment.

# **Elizabeth Madox Roberts: Landscape Symbolism**

Susan Guthrie

Mentor: ?

Major:

## **Intro (Biography)**

Elizabeth Madox Roberts, the eldest of eight children, struggled throughout her childhood. According to Louis Auchincloss in his book Pioneers and Caretakers: A Study of Nine American Women Novelists, Roberts could be described as a “shy, frail, introverted, rather lovely girl” (124). Her family lived in poverty, for their sources of income were a small grocery store they ran from their home and Roberts’s father’s meager wages from his job as an engineer and surveyor. Roberts was expected to help with household chores at a young age although she spent her early years

While spending her childhood in rural Springfield, Kentucky, Elizabeth Madox Roberts became familiar with the landscape that surrounded her. When she began writing her novels, she included the Kentucky countryside. Willard Thorp writes of Roberts in his book American Writing in the Twentieth Century, “Her settings are the region she know best, the fertile lands south of Lexington” (240).

While critics recognize Roberts’ careful focus of the landscape in her novels, few delve into the connections between the descriptions of the land and the emotions of the characters. In my study, I plan to explore how the depiction of the landscape symbolizes the emotions of the characters in two novels, *The Time of Man* and *The Great Meadow*.

## **Novels**

Elizabeth Madox Roberts’s novels can be divided into two categories: major and

minor. Lewis P. Simpson, in his book The Fable of the Southern Writer, considers four novels major: The Time of Man, My Heart and My Flesh, The Great Meadow, and He Sent Fort a Raven (57). Likewise, in his book Cavalcade of the American Novel, Edward Wagenknecht believes that the remaining three novels, Jingling in the Wind, A Buried Treasure, and Black is My Truelove’s Hair are minor novels in Roberts’s career.

## **Landscape**

Roberts gave great attention to the detail of landscape in her novels. Auchincloss writes about Roberts’ focus on her native land, Kentucky: “The country was in the fertile and hilly farm region that [Roberts] was to describe so vividly” (123). Auchincloss uses Roberts’ land references to describe certain points in The Time of Man. He takes note of Roberts’ use of landscape as a way of connecting all aspects of life into “a single carpet on the earth” (127). Auchincloss also writes about The Great Meadow, “As in The Time of Man the characters are a part of the land which they love [...]” (131). In the article “Through the Language to Self: Ellen’s Journey in The Time of Man,” Victor A. Kramer also notes Roberts’ use of earth in the novel. Likewise, Harry Modean Campbell and Ruel F. Foster observe in their book Elizabeth Madox Roberts: American Novelist that the reader is “never allowed to forget that the setting is the earth” (89).

## **Emotion**

The Time of Man is considered Roberts's masterpiece. Auchincloss writes "Miss Roberts' notes for The Time of Man show that she conceived it as an Odyssey, with her heroine as the eternal wonderer" (125). Ellen Chesser, the heroine of the novel, is on a journey to self-identity, writes Simpson. Although Ellen attempts to be a part of her society, she cannot find her true identity through others. Instead, she is able to discover pieces of herself through the landscape that surrounds her. Frederick P. W. McDowell discusses Roberts' statements about the novel in his book Elizabeth Madox Roberts: "Miss Roberts admitted that her purpose had been to show Ellen as submerged in earth, a reality with its bleak and inspiring secrets" (48). Willard Thorp also comments on the emotions of the novel, for he believes that Roberts' use of characters in The Time of Man is one of the novel's greatest strengths: "One remembers chiefly in her novels the emotional states of her characters, as in the early chapters of The Time of Man [...] Seldom has the 'perpetual sadness of youth' been so movingly evoked" (240).

In Cavalcade of the American Novel, Edward Wagenknecht details many of the hardships that occur in the lives of the characters of The Time of Man. He writes that this novel has "no 'plot'" (391), but briefly highlights some of the pivotal events that Ellen must endure.

The Great Meadow provides accounts of the "courage and the endurance of the first settlers of Kentucky [...]" (Auchincloss 130). Wagenknecht writes that this novel can be "regarded as one of the finest historical novels of our time" (391). Diony, the heroine of the novel, is a woman of the frontier who is faced with difficult choices regarding loyalty to her husband. In The Fable of the Southern Writer, Lewis P. Simpson writes of the difficult decisions Diony must make in the novel. By using a passage from the novel, he exemplifies Roberts' use of emotions.

## **Conclusion/My Plan**

While each of the previous sources recognize the importance of the Kentucky landscape in Elizabeth Madox Roberts's novels, none explore the vast symbolism between the characteristics of the land and the emotions of the characters. In my study, I plan to trace the various descriptions of landscape in The Time of Man. From these descriptions, I intend to expose the underlying symbolism between the landscape and the emotions of the characters.

## **One With the Land: Landscape Symbolism in The Time of Man**

Throughout Elizabeth Madox Roberts' novel The Time of Man, the main character, Ellen, maintains a close bond with nature. As the daughter of a poor tenant farmer, she moves from countryside to countryside and makes several changes throughout her journeys. Although many elements in Ellen's life come and go, her strong connection with nature is

always present, giving her a sense of being. As Frederick P. W. McDowell states in his book *Elizabeth Madox Roberts*, “Miss Roberts admitted that her purpose had been to show Ellen as submerged in earth, a reality with its bleak and inspiring aspects” (48). McDowell’s statement correctly acknowledges the purpose of Robert’s continual description of landscape. By emphasizing the description of the landscape, Roberts creates images that are primarily symbolic of Ellen’s despair and hope throughout her life, portraying Ellen’s maturation as an individual.

The novel begins with Ellen as a young girl. The opening sentences of the first chapter describe Ellen using her finger to write her name in the air, foreshadowing her quest for identity. As tenant farmers, her family, which consists of Ellen, her mother and her father, move often to find work on various farms throughout Kentucky. After settling at a new farm, the young girl is eager to help her father plant crops. She goes to him in the fields and readers are given the first of many references to the land. Ellen’s job in the field is to drop plants into small holes that other workers are making. The men ahead of her “[make] a little hole in the soft earth with a round tick and [push] the plant into the hole, squeezing the mud about it” (13; ch. 1). Like the soil, Ellen’s young mind is “soft” and impressionable. This description suggests that others will try to mold her identity, “squeezing” her into what they believe she should be. However, Ellen must find her identity by herself,

as suggested when she breaks from the planting: “The treetops above the roof, the mist in the trees [...], the distance lying off across a rolling cornfield [...]—all these [touch] something settled and comforting in her mind” (14-15; ch. 1). Ellen will not be “squeezed” into an identity, but instead looks to the land to define herself.

When Ellen reaches her teenage years, she has a serious relationship with Jonas Prather. Roberts uses descriptions of the landscape that surrounds Ellen, which seems to symbolize the way she feels about her romantic situation. Jonas Prather, who has been courting Ellen, leaves the area to find work and save money so he and Ellen can be married. Instead of coming back for her as he promised, however, Jonas marries another girl while he is away, leaving Ellen devastated. During her period of depression, she works outside in the fields, and landscape imagery is used to convey the way Ellen feels. Roberts writes that the “uncultivated land [is] grown over with brush” (234; ch. 6), which is symbolic of Ellen. She is “grown over” with grief, but in this new land that she has moved to, she is determined to become “cultivated” and find happiness. The possibility exists, as the description of “space after space and hill floating after hill” (237; ch. 6) portrays. The mountains in the distance symbolize that Ellen is moving on to bigger elements in her life. She identifies with the mountains, thinking that they are similar to the “structures...within herself” that “[seem] everlasting and undiminished” (387; ch. 6).

The mountains also represent Ellen's regaining of her sense of identity. Through the images of the landscape, Ellen sorts through her life and realizes she is strong enough to overcome her heartache. Ellen's spirit, like the mountains, is undaunted by her recent jilting. Ellen connects with the images and thinks she will "sink down into the land" (238; ch. 6). She has resolved to move on, and the land accepts her and "[closes] around" (238; ch. 6) her. Like Ellen during her period of depression, the land is "rugged and brushgrown" with "stony rises" (237; ch. 6) that symbolize obstacles in Ellen's life. However, amidst the rough terrain, a stone tower can be seen, symbolizing Ellen's strong determination to remain strong and rise out of the vastness.

After Jonas had disappointed Ellen, Roberts uses images of the land to symbolize Ellen's determination and ability to move on in her life. A new man, Jasper Kent, takes serious interest in Ellen. However, Jonas left Ellen with feelings of depression, and her wounded emotions must be tended before she can enter a relationship with Jasper. One day while Ellen is weeding the tobacco fields, she notices clods of dirt, which symbolize the obstacles in her life at that time. Roberts writes, "The field seem[s] to reach very far" (259; ch. 7) and the "struggling grass...[clings] about the plants" (259; ch. 7). Ellen will reach an end to her problems, although they fight her attempts to shake them away. The field itself represents Ellen, for it "had been neglected" (259; ch. 7), like Ellen after Jonas left. Now, however, her life is

planted with obstacles that have accumulated. Ellen weeds the field, cutting away her difficulties: "Each plant freed of weeds was something liberated" (259; ch. 7). Ellen is freeing herself from the hurtful and doubtful memories that Jonas left with her. "The grains of earth" (259-260; ch. 7) are turned over and revealed as Ellen hoes the field. Similarly, Ellen is cutting through each and every grain of her feelings and past experiences. Finally, she can say "Jonas" and feel it is a name, and nothing more. Ellen has cultivated her past and is now ready to nurture her future.

With the memory of Jonas behind her, Ellen is able to plan her marriage to Jasper. Roberts uses a description of the landscape to indicate the type of relationship the two will have. On the evening before their wedding, the couple has a startling conversation that allows Ellen to realize the struggles that lie before her. Ellen begins their conversation by commenting on a memory of a "rock-cliff" (Roberts 303; ch. 8), which is symbolic of the end of her childhood. Ellen also remembers her aspirations to "climb to the top and see far out" (303; ch. 8). Ellen has been waiting her entire childhood to feel so elated. "Now I am on top of a rock-cliff and I can see" (303; ch. 8), Ellen says. Now that she has reached this high point with Jasper, she realizes that her life may not be easy, but instead hard like the rock-cliff. However, in the distance, she imagines "Rich soil, all cleared, land worth a man's sweat" (304; ch. 8). Although she and Jasper may encounter trials in

their marriage, Ellen is “strong with the strength to hold up mountains” (305; Ch. 8) and will endure. Throughout the entire conversation, Jasper appears to be ignoring Ellen’s comments and fantasizes about their new life together instead. In his article “Through Language to Self: Ellen’s Journey in The Time of Man,” Victor A. Kramer effectively summarizes the seriousness of the conversation when he writes, “We have been reminded of the complexity of Ellen’s journey which we now know she will make with Jasper, but which we also realize (and she as well) will have to be made in large part alone” (783). Kramer addresses the determination Ellen feels, which is revealed through Roberts’ description of the landscape.

Throughout the trials of Ellen and Jasper’s marriage, Roberts uses descriptions of the landscape to reflect Ellen’s feelings. While traveling to her first home with Jasper, Ellen notices the land the road curves through. Roberts writes that the “road fell away...dipping into a valley, and the wheels of the wagon made a steady iron clatter on the gravel and the stones” (311; ch. 8), which symbolizes the good and bad times that Ellen and Jasper will experience in the future. The wagon plods onward over rough roads, and Ellen will continue her journey through life as well, despite the hardships she faces. The newly married couple travels into the night, and the road continues to “[unwind] to meet them...[and] the land become[s] real” (312; ch. 8). Likewise, Ellen’s situation becomes real to her as she

becomes aware of the tasks that lie before her in her new life. Her future, like the road, is beginning to rise up to meet her. Also, Ellen’s dreams begin to take shape as “the fields, the silo, the barns, the spring, and the path” (313; ch.8). Roberts successfully uses descriptions of the landscape to depict Ellen’s determination.

Landscape imagery is also used to depict Ellen’s feelings during the first few years of her marriage. Ellen and Jasper have several children now, and Jasper seems eager to move on to farm a different piece of land. Louis Auchincloss writes in the book Pioneers and Caretakers, “she seems at last in tune with the natural things that surround her” (126). Ellen takes notice of her surroundings and finds differences that symbolize her changing feelings. Roberts uses illustrations of the land to convey Ellen’s feelings when she describes, “yellow soil and dark, rocky roads and brush paths” (325; ch. 8). While she initially believed that her life with Jasper would be satisfying, she is growing weary as a mother and as a tenant woman. Everything seems yellowed or dark, and the pathways in her life are rough and overgrown. Jasper is also unhappy as a tenant and wistfully speaks of farming his own place someday. He plans to move on, and Ellen pictures what her new home will be like, “a place vaguely set among trees...[with good] land lying out smooth, a little clump of woodland, just enough to shade...” (327; ch. 8). Once again, Ellen is consumed with a dream of a better life. However, when she and her family



arrive at the new home Jasper has chosen, she finds that “[the] house was built starkly on the top of a stony hill in a waste place that would not serve for farming” (327; ch. 8). This dismal description reveals Ellen’s knowledge that she will encounter many more disappointments in her future.

When Ellen faces immense disappointments, Roberts not only uses the landscape images to symbolize Ellen’s feelings of despair, but also to reflect Ellen’s eternal hope. Later in their marriage, Ellen and Jasper experience problems in their relationship. Jasper has been having an affair and Ellen is pregnant with a baby that Jasper mistakenly assumes is not his. She remains hopeful that her situation will better, however, as Roberts illustrates with the description of Ellen “looking quickly up into the sky where the sun shone brightly” (362; ch. 9). With the sunrays beaming on her, Ellen remembers a time when “she had sung of life with a great shout...” (362; ch. 9). Ellen believes that she will sing of life again if she is patient.

Although Ellen is suffering during this period of her life, Roberts will use descriptions of landscape to symbolize Ellen’s enduring strength. Soon after Jasper’s fling ends, Ellen gives birth to her baby, whom the family names Chick. Chick is quickly accepted by the other children and also by Jasper. Life appears to be improving for Ellen. Chick becomes the focus of the family’s attention, however, something appears to be wrong. Chick is afflicted with an

illness from which he will not recover. After a short, painful life, Chick dies, which devastates Ellen and her family. Roberts symbolizes Ellen’s despair with a description of the wind that “sway[s] the bough of the poplar tree” and “turn[s] the shade of the locust tree...to quivering powdered shadows” (367; ch. 10). Ellen’s grief is so great and powerful that it shakes her very being. But once again, Ellen must press forward. “The hills undulated freely under the cultivated fields and reached through the rough sheer bluffs up to the ridge...” (367; Ch. 10); like the hills, Ellen must continue to “reach” past the turmoil in her life for the elevations that rest beyond the “rough.” After Chick’s death, she identifies with the tobacco fields that lay “despoiled now, ragged, [and] cut-over.” She feels worn and worthless, but does not completely buckle under her despair. The novel ends with an element of hope as Ellen and Jasper take their family to another farm where they can have a fresh start. Roberts writes, “The stony fields and the rough hills...began to recede” as they journey to a new land. Despite the overwhelming events that have occurred in Ellen’s life, she continues with new strength as the receding obstacles symbolize.

Throughout The Time of Man, Ellen identifies with the land around her. The land becomes symbolic of Ellen’s maturation as an individual, especially focusing on her feelings of hope and despair. In their book Elizabeth Madox Roberts: American Novelist, Harry Modean Campbell and Ruel F. Foster correctly

observe that the reader is “never allowed to forget that the setting is the earth” (89). Roberts continually creates parallels between Ellen’s life and the natural world around her, making The Time of Man insightful into Ellen’s true emotions.

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# **Same-Sex Marriage: An Exploratory Study of the Relationship Between Religious Beliefs and Views on Marriage in a College Population**

Tabitha Newman

Mentor: Dr. P. Danette Light

Majors: Sociology and Psychology

Topics dealing with issues like discrimination and the denial of civil liberties have always interested me. When all the issues for the presidential campaign were being brought to the forefront of the media, same-sex marriage interested me the most, because of the conflicting views and opinions. I became interested in how beliefs about the legality of same-sex marriage are formed and if a person's religion plays a role in the formation of those beliefs.

The hypotheses were that the more conservative a person's religion, the less likely he or she is to support the legalization of same-sex marriage and the stronger a person's religious beliefs, regardless of type of religion, the less likely he or she is to support same-sex marriage. Data was collected using a self-report survey. With the help of my mentor I created a survey which was put on a web page. A link to that web page was e-mailed to every Concord University student with an e-mail account through the school. I used SPSS to analyze my data.

## Introduction

The issue of same-sex marriage is a controversial topic debated almost everyday. Same-sex marriage, a legal societal bond between two men or two women, is a topic adopted by almost every gay rights group in the United States today. Laws recognizing the legitimacy of same-sex marriage would go a long way toward promoting gay rights and equality and provide homosexual couples the same rights and privileges as heterosexual couples.

It is commonly assumed that a person's religious beliefs play a large role in determining his or her views about same-sex couples and the institution of marriage. While research has been conducted on views about homosexuality, specifically government laws and how religious denominations affect homosexual community stability (Dennis, 2002), there are few if any findings on how a person's religious beliefs and practices affect views on same-sex marriage. These are only a few of the reasons for exploring the connection between religious beliefs and views on same-sex marriages.

This study aims to explore the possible relationship between a person's religious beliefs and his or her beliefs and views on same-sex marriage. The researcher hypothesizes that the more conservative a person's religion, the less likely that person is to support legalization of same-sex marriage. Conservative religions were defined by whether the religion: "...embraced

doctrinal continuity with the historic church..., held to scripture as the ultimate authority..., conceptualized God [Allah, or other religious deities] as transcendent and personal,...and viewed salvation as a primarily spiritual matter" (Deeks & Phil, 2003). It is also proposed by this study that the stronger a person's religious beliefs, regardless of type of religion, the less likely he or she is to support legalization of same-sex marriage.

According to the article "Not Straight", an online study conducted by Element, a market research firm, when participants were asked about their sexual orientation, one in eight teenagers did not answer while almost all of the 20-30 year olds responded. Of the 23,977 people that participated, aged 13-32 years, only 10% responded to the question about their sexual orientation with the phrases "not straight" or "not sure, questioning" ("Not Straight", 2001). Also, 16% of the participating young women, compared to 10% of young men, admitted to having "fooled around with someone of the same gender", while 6% of the men and 7% of the women admitted to having "intercourse with someone of the same sex" ("Not Straight", 2001). Given that the aforementioned research cites that 10% of the participants as homosexual the relatively small percentages of participants in this study admitting to homosexual behavior and orientation illustrates how controversial homosexuality still is.

While Gallegos (1999) believes that Christians should take responsibility for the ways they have contributed to the hostile environment that makes topics like same-sex marriage “hot-buttons”, he then retreats and says how hard it is to actually take that responsibility. Gallegos (1999) claims, “... it’s still easier for Christians to claim to ‘love their enemies’ than it is to actually stand up for the civil rights of those whose lifestyles we disapprove of ... or those who hold a perspective different than our own on a hot-button issue like homosexuality ...” This is an example of how difficult the issue of same-sex marriage can become, and how reluctant people are to get involved with the topic.

As to the ways religion affects beliefs on same-sex marriage, Dennis (2002) identified that some religions are positive in their views about love between companions of the same sex, others are neutral and others are negative. Christian fundamentalists are associated with strong anti-gay beliefs and actions. Christian fundamentalists are defined by three factors: being “born again”, the degree to which the Bible is seen as a clear and direct message from God, and the belief that they are in an apocalyptic fight between God and Satan (Dennis, 2002). Often, homosexuals are demonized by these religions. Roman Catholics are less likely to view homosexuals as inherently evil because it is expected in Catholicism that people are imperfect and sinful. The largest anti-gay sentiments of the Protestant

Denominations came from Baptists as compared to Methodists, Lutherans Presbyterians, and others. As for Jewish religions, the Orthodox and Conservative branches sometimes support antagonistic beliefs, while the Reform branch has actually endorsed same-sex relationships for many years (Cooper, 1989; Flippen, 1998, as cited in Dennis, 2002).

While Dennis has connected religious beliefs to beliefs about same-sex marriage Sullivan believes politics plays an important role in same-sex marriage. Sullivan (1995, as cited in “Same-sex marriages”, 2001), states homosexuality is involuntary and is a function of nature and nurture. He believes that the political environment should be changed to one in which “... all *public* ... discrimination against homosexuals be ended and ... every right and responsibility that heterosexuals enjoy ... be extended to those who grow up and find themselves emotionally different ...” He believes that for this equality to occur two main things need to change, equal access to the military and to marriage. He defines marriage as “a social and public recognition of a private commitment ... the highest recognition of personal integrity ...” (Same-sex marriages, 2001).

On the other hand, Wilson (1996 as cited in “Same-sex marriages”, 2001) believes to establish or legalize same-sex marriage would seriously weaken the family and marriage system to a point that it could not survive. He sees marriage as “a union, sacred to most, that

unites a man and a woman together for life ... a sacrament to the Catholic Church and central to every other faith ...” He believes that marriage is used to sustain child rearing which is appointed to “married heterosexuals ... [because] ... nothing else [i.e. single parenting] ... works as well” (Same-sex marriages, 1996).

In opposition, Strasser (1997, as cited in Grindstaff, 2003) feels the linkage of marriage to the socially constructed heterosexual family restricts the definition of family and prevents homosexual couples from forming families. Heterosexual marriage is defined more for its’ figurative construction, i.e. procreation and family, than for how it is actually practiced in society (Grindstaff, 2003). Homosexuality, especially male, is identified with promiscuity, HIV/AIDS and death. However heterosexuality is identified with monogamy, procreation, and life. This shows how homosexuality is distorted by some to mean immoral and damaging, especially to something as sanctified as marriage.

As a matter of fact, in the DOMA (the Defense of Marriage Act), the United States government has went so far as to pass a law that defines marriage as a union between a man and a woman. This act supports patriarchal heterosexuality and the nuclear family above all other forms of sexuality and family. The view of parents as transmitters of all anti-social behaviors and practices to their children illustrates one of the arguments against same-sex marriage because, according to this view,

homosexuality is something that can be handed down from generation to generation increasing the homosexual sect of our culture rather than decreasing that particular, abnormal, sect of our culture. According to Smith (2001), “impoverished parents ... [are] regarded by American policymakers as genetic and/or environmental transmitters of antisocial practices, sub-normal education achievement, anti-authority, anti-family, and addiction-prone behaviors to their children.” This shows some of the misconceptions about homosexual couples that are still believed to be true.

However, the compromise created by the government including a civil union for same-sex partners, while providing, “all the same benefits, protections and responsibilities under law, whether they derive from statute, administrative or court rule, policy, common law or any other source of civil law, as are granted to spouses in a marriage” (Vermont, 2002, as cited in Barclay & Fisher, 2003), still fails to grant the societal protections that heterosexual marriage provides (Salpern, 2000). For example, if a heterosexual couple lives together for ten years and are married by common law, they are still seen as deviant and different from a couple who married after knowing one another five minutes and both marriages are recognized in all fifty states. The latter couple would be welcomed with open arms into their community. However, the community would likely be suspicious of the former couple because they were not married willingly, only by living together for a set period

of time. Though both couples are married, society would treat them differently, suspicious of one and welcoming the other. A civil union for homosexual couples is similar to common law marriages for heterosexual couples, except not all states have to recognize the civil union bond.

In the matter of civil unions Eskridge, Jr., (2002) believes that homosexuals should accept the civil union and same-sex marriage should not happen or be legal. He believes that we should have “equality practice” (Eskridge, Jr., 2002), which basically means that as long as something, i.e. civil unions, legally offers the same benefits as the heterosexual counterpart, i.e. marriage, that everyone should accept it and move on because they are getting the same advantages just not under the same name. He does not believe that things heterosexuals have, i.e. marriage, should be applied to homosexuals as long as they have an alternative form of what everyone else has.

However, Rogers (1999, as cited in Stout, 2003) believes that homosexual couples need the stability that marriage offers just as much as heterosexuals because it helps to discipline the sexual life. Another of his arguments for same-sex marriage is that the belief that allows sterile and older heterosexual couples to have sex within a marriage on the rare possibility that they could inexplicably produce a child could be applied to homosexual couples because, “the gracious God of the Bible, often acts contrary to nature” (Rogers 1999, as cited in

Stout, 2003). Rogers argues his beliefs with biblical passages and theory based on passages like those. He has many responses to someone else’s belief that homosexuality is unnatural, four of which are: “biblical passages ... [that] show ... same-sex coupling is ... inappropriate ... are not as definitive as they have been taken to be ...” (Stout, 2003), “... a passage such as David’s lament in 2 Samuel 1 ... points in the opposite direction ...” (Stout, 2003), “... it is an offense to God ... to suggest that [he] is incapable of transfiguring the fidelity of a same-sex couple into whatever he wants it to mean ...” (Stout, 2003), and “... the biblical evidence strongly suggests that God is ... prepared to act ‘contrary to nature’ for his own ... purposes” (Stout, 2003).

In fact Barclay & Fisher’s (2003) study looked at religion as a factor in how many and what kind of laws have been passed for gay rights, including same-sex marriage. They believe that because religion has played a role in defining “romantic and sexual relationships” (Barclay & Fisher, 2003), it will also have played a role in determining the laws of cities, counties, and states as well as federal laws. They state that religious groups help to decide on these laws because, “they are important leaders in defining opinion on such ‘morality issues’” (Barclay & Fisher, 2003) and “they often act as interest groups, lobbying legislators and governors and filing ... briefs with the state courts on issues ... [like] same-sex marriage” (Barclay & Fisher, 2003). However their model

found no significant effect with respect to religious groups, these groups seemed to have less influence on those issues and over “popular opinion” (Barclay & Fisher).

Furthermore, a study conducted by Ellingson, Tebbe, Van Haitzma, & Laumann (2001), seems to show that when it comes to a religious group’s public opinion on issues like same-sex marriage, the groups are influenced by local opinions and official denominational positions rather than the other way around. In general core denominations have more liberal attitudes and policies, while more conservative denominations sponsor more conservative views (Ellingson, Tebbe, Van Haitzma, & Laumann, 2001). In reality, core denominations are usually allowed to challenge traditional church teachings, if done surreptitiously (Ellingson et al., 2001). While the more conservative denominations still try to keep things like sexual activity restricted to married couples or remaining celibate (Ellingson et al., 2001). For example, Ellingson et al. (2001) found that if a local community is predominantly homosexual then the churches in that area will usually be more open-minded about and lenient of that lifestyle, whereas other more heterosexual communities would be more closed-minded on the issue.

While there have been numerous studies conducted and articles written on homosexual equality and even some on same-sex marriage, very few have actually dealt with how a person’s religious beliefs affect his or her beliefs on the

legalization of same-sex marriage. While one of the studies, i.e. Dennis (2002), quoted here contained information on how a person’s religion affected his or her beliefs on homosexuality, it did not explore the issue of legalizing same-sex marriages. It also did not discuss the participants’ religiosity, i.e. how often they go to church or pray, et cetera. The lack of prior research is why this study seeks to explore the relationship between religious views and beliefs about legalization of same-sex marriage.

## **Method**

### **Participants**

The participants were a selection of college students ranging in age from 16 to 51 years. The participants were selected randomly by replying to a questionnaire. The questionnaires sent out by e-mail to any student with a “Concord University” e-mail address. There were a total of 267 responses.

### **Materials**

One of the materials used was a questionnaire placed on the McNair website. The questionnaire was largely a five point Likert scale with a few open-ended questions. Also a cover letter was sent out to the participants asking them to participate with a link to the website in the body of the letter.

### **Procedure**

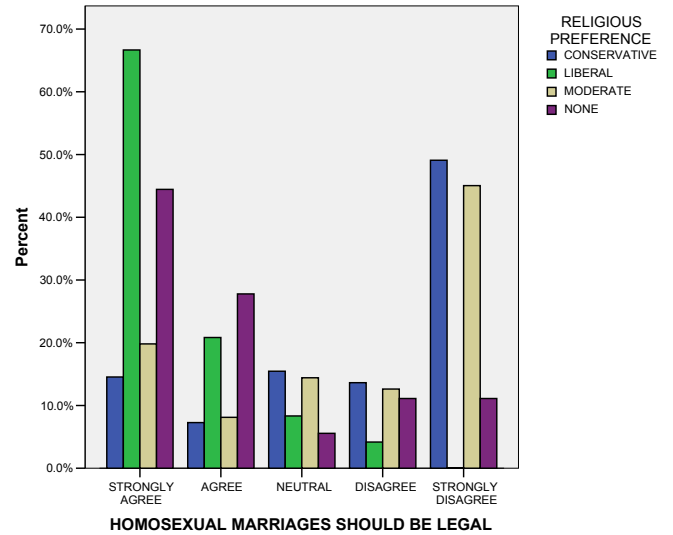
A questionnaire was used to get a good sample of the population while maintaining confidentiality. The experimenter sent the questionnaire by e-mail on the student listserv.



A few weeks later a reminder note was sent out to optimize the number of questionnaires returned. Then another reminder notice was sent out a few weeks later. The submitted completed questionnaires were then entered into a spreadsheet on the Statistical Program for the Social Sciences (SPSS). The participants were informed in the cover letter to send their e-mail address to my contact information if they wanted to receive a copy of the results.

### Results

Frequency tables were made for all the variables involved in this study. Tables 1.1 – 1.22 in the appendix show the frequencies for all 22 variables. For example the in the variable “Religious Preference” (See Appendix Table 1.1) 41.8% of the respondents were labeled as conservative, 42.2% were labeled as moderate, and 9.1% were labeled as liberal. Also for the variable “Homosexual marriages should be legal” (Table 1.16) 23.6% strongly agree, 10.5% agreed, 13.5% were neutral, 12.7% disagreed, and 39.7% strongly disagreed. These variables cross referenced frequencies can be seen in Figure 1.1.



*Figure 1.1 Religious Preferences \* Homosexual Marriages Should Be Legal*

The graph shows that people with liberal religious preferences are more likely to strongly agree that homosexual marriages should be legal.

This study used chi-square tests to determine if the results were significant. A significant chi-square result means the observed differences between the categories of the independent variable and on the dependent variables are too great to be credited to chance. All the variables had a chi-square value of .000, which is significant (See Appendix Table 2). For example, the observed differences between liberals and conservatives on views on homosexual marriage are significantly greater than would be expected if the differences were due to chance (See Table 2.1).

### Discussion

The hypothesis that the more conservative a person’s religion the less likely

that person is to support legalization of same-sex marriage was supported. The second hypothesis that the stronger a person's religious beliefs, regardless of type of religion, the less likely he or she is to support the legalization of same-sex marriage was also supported by the data. To prove significant the chi-square value would have to be less than .05 and all of the chi-square values were .000, which is very significant.

The current study used a random sample of the college population at Concord University. So this data is able to be generalized to the college population, but not to the general public. The study had a response rate of about ten percent; there was no actual number available for the number of students on the listserv just an approximation.

A couple of problems that could be fixed by future studies are to send the questionnaire to the general public, instead of just a college population. Also possibly sending out reminder notices a few more times, or just allowing more time to receive responses could increase the number of respondents.

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## Appendices

**Table 1 Frequencies**

### 1.1 RELIGIOUS PREFERENCE

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	CONSERVATIVE	110	41.2	41.8	41.8
	LIBERAL	24	9.0	9.1	51.0
	MODERATE	111	41.6	42.2	93.2
	NONE	18	6.7	6.8	100.0
	Total	263	98.5	100.0	
Missing	System	4	1.5		
Total		267	100.0		

### 1.2 ATTENDANCE PER MONTH

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	77	28.8	29.7	29.7
	1.00	30	11.2	11.6	41.3
	2.00	24	9.0	9.3	50.6
	3.00	11	4.1	4.2	54.8
	4.00	52	19.5	20.1	74.9
	5.00	13	4.9	5.0	79.9
	6.00	5	1.9	1.9	81.9
	7.00	1	.4	.4	82.2
	8.00	19	7.1	7.3	89.6
	10.00	7	2.6	2.7	92.3
	12.00	16	6.0	6.2	98.5
	13.00	1	.4	.4	98.8
	15.00	2	.7	.8	99.6
	30.00	1	.4	.4	100.0
	Total	259	97.0	100.0	
Missing	System	8	3.0		
Total		267	100.0		

### 1.3 DECISIONS BASED ON RELIGION

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	96	36.0	36.0	36.0
	AGREE	80	30.0	30.0	65.9
	NEUTRAL	48	18.0	18.0	83.9
	DISAGREE	23	8.6	8.6	92.5
	STRONGLY DISAGREE	20	7.5	7.5	100.0
	Total	267	100.0	100.0	

### 1.4 RELIGION SUPPORTS GAY/LESBIAN RELATIONSHIPS

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	29	10.9	10.9	10.9
	AGREE	8	3.0	3.0	13.9
	NEUTRAL	39	14.6	14.6	28.5
	DISAGREE	54	20.2	20.2	48.7
	STRONGLY DISAGREE	137	51.3	51.3	100.0
	Total	267	100.0	100.0	

### 1.5 RELIGION SUPPORTS SAME-SEX MARRIAGE

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	34	12.7	12.7	12.7
	AGREE	9	3.4	3.4	16.1
	NEUTRAL	35	13.1	13.1	29.2
	DISAGREE	47	17.6	17.6	46.8
	STRONGLY DISAGREE	142	53.2	53.2	100.0
	Total	267	100.0	100.0	

### 1.6 RELIGIOUS DOCTRINE COMES FROM A HIGHER POWER

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	180	67.4	67.4	67.4
	AGREE	38	14.2	14.2	81.6
	NEUTRAL	33	12.4	12.4	94.0
	DISAGREE	5	1.9	1.9	95.9
	STRONGLY DISAGREE	11	4.1	4.1	100.0
	Total	267	100.0	100.0	

### 1.7 RELIGION VIEWS HOMOSEXUALITY AS UNNATURAL

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	144	53.9	53.9	53.9
	AGREE	41	15.4	15.4	69.3
	NEUTRAL	31	11.6	11.6	80.9
	DISAGREE	23	8.6	8.6	89.5
	STRONGLY DISAGREE	28	10.5	10.5	100.0
	Total	267	100.0	100.0	

### 1.8 MARRIAGE IS SACRED/HOLY INSTITUTION

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	188	70.4	70.4	70.4
	AGREE	41	15.4	15.4	85.8
	NEUTRAL	19	7.1	7.1	92.9
	DISAGREE	9	3.4	3.4	96.3
	STRONGLY DISAGREE	10	3.7	3.7	100.0
	Total	267	100.0	100.0	

### 1.9 MARRIAGE IS RELIGIOUS UNION

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	179	67.0	67.0	67.0
	AGREE	25	9.4	9.4	76.4
	NEUTRAL	29	10.9	10.9	87.3
	DISAGREE	20	7.5	7.5	94.8
	STRONGLY DISAGREE	14	5.2	5.2	100.0
	Total	267	100.0	100.0	

### 1.10 MARRIAGE IS RELIGIOUS UNION

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	179	67.0	67.0	67.0
	AGREE	25	9.4	9.4	76.4
	NEUTRAL	29	10.9	10.9	87.3
	DISAGREE	20	7.5	7.5	94.8
	STRONGLY DISAGREE	14	5.2	5.2	100.0
	Total	267	100.0	100.0	

**1.11 MARRIAGE IS CIVIL UNION**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	125	46.8	46.8	46.8
	AGREE	58	21.7	21.7	68.5
	NEUTRAL	46	17.2	17.2	85.8
	DISAGREE	24	9.0	9.0	94.8
	STRONGLY DISAGREE	14	5.2	5.2	100.0
	Total	267	100.0	100.0	

**1.12 MARRIAGE GOAL IS TO CREATE A FAMILY**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	103	38.6	38.6	38.6
	AGREE	60	22.5	22.5	61.0
	NEUTRAL	47	17.6	17.6	78.7
	DISAGREE	35	13.1	13.1	91.8
	STRONGLY DISAGREE	22	8.2	8.2	100.0
	Total	267	100.0	100.0	

**1.13 COUPLE MUST BE MARRIED TO BE A FAMILY**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	93	34.8	34.8	34.8
	AGREE	36	13.5	13.5	48.3
	NEUTRAL	40	15.0	15.0	63.3
	DISAGREE	54	20.2	20.2	83.5
	STRONGLY DISAGREE	44	16.5	16.5	100.0
	Total	267	100.0	100.0	

**1.14 MARRIAGE INVOLVES ONE MAN AND ONE WOMAN**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	157	58.8	58.8	58.8
	AGREE	19	7.1	7.1	65.9
	NEUTRAL	22	8.2	8.2	74.2
	DISAGREE	33	12.4	12.4	86.5
	STRONGLY DISAGREE	36	13.5	13.5	100.0
	Total	267	100.0	100.0	

**1.15 HOMOSEXUAL RELATIONSHIPS ARE IMMORAL**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	135	50.6	50.6	50.6
	AGREE	21	7.9	7.9	58.4
	NEUTRAL	32	12.0	12.0	70.4
	DISAGREE	31	11.6	11.6	82.0
	STRONGLY DISAGREE	48	18.0	18.0	100.0
	Total	267	100.0	100.0	

**1.16 HOMOSEXUAL MARRIAGES SHOULD BE LEGAL**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STRONGLY AGREE	63	23.6	23.6	23.6
	AGREE	28	10.5	10.5	34.1
	NEUTRAL	36	13.5	13.5	47.6
	DISAGREE	34	12.7	12.7	60.3
	STRONGLY DISAGREE	106	39.7	39.7	100.0
	Total	267	100.0	100.0	

**1.17 RESPONDENTS RACE/ETHNICITY**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ANGLO	247	92.5	96.5	96.5
	AFRICAN AMERICAN	4	1.5	1.6	98.0
	ASIAN	3	1.1	1.2	99.2
	HISPANIC	2	.7	.8	100.0
	Total	256	95.9	100.0	
Missing	System	11	4.1		
Total		267	100.0		

**1.18 RESPONDENTS SEXUAL ORIENTATION**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	HOMOSEXUAL	18	6.7	6.7	6.7
	HETEROSEXUAL	239	89.5	89.5	96.3
	BISEXUAL	10	3.7	3.7	100.0
	Total	267	100.0	100.0	



### 1.19 RESPONDENTS GENDER

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	MALE	90	33.7	33.7	33.7
	FEMALE	177	66.3	66.3	100.0
	Total	267	100.0	100.0	

### 1.20 RESPONDENTS AGE IN YEARS

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	16.00	1	.4	.4	.4
	17.00	2	.7	.8	1.1
	18.00	56	21.0	21.5	22.6
	19.00	47	17.6	18.0	40.6
	20.00	39	14.6	14.9	55.6
	21.00	45	16.9	17.2	72.8
	22.00	25	9.4	9.6	82.4
	23.00	10	3.7	3.8	86.2
	24.00	8	3.0	3.1	89.3
	25.00	4	1.5	1.5	90.8
	26.00	3	1.1	1.1	92.0
	27.00	3	1.1	1.1	93.1
	29.00	1	.4	.4	93.5
	30.00	1	.4	.4	93.9
	31.00	2	.7	.8	94.6
	32.00	2	.7	.8	95.4
	33.00	2	.7	.8	96.2
	34.00	1	.4	.4	96.6
	36.00	1	.4	.4	96.9
	38.00	1	.4	.4	97.3
	39.00	1	.4	.4	97.7
	40.00	1	.4	.4	98.1
	41.00	1	.4	.4	98.5
	42.00	1	.4	.4	98.9
	45.00	2	.7	.8	99.6
	51.00	1	.4	.4	100.0
	Total	261	97.8	100.0	
Missing	System	6	2.2		
Total		267	100.0		

**1.21 RESPONDENTS YEAR IN SCHOOL BY CLASS (FRESHMAN...)**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid FRESHMAN	79	29.6	29.6	29.6
SOPHOMORE	51	19.1	19.1	48.7
JUNIOR	54	20.2	20.2	68.9
SENIOR	83	31.1	31.1	100.0
Total	267	100.0	100.0	

**1.22 RESPONDENTS MAJOR AT CONCORD UNIVERSITY**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid BUSINESS AND ECONOMICS	38	14.2	14.9	14.9
EDUCATION AND HUMAN PERFORMANCE	76	28.5	29.8	44.7
FINE ARTS	9	3.4	3.5	48.2
LANGUAGES AND LITERATURE	10	3.7	3.9	52.2
NATURAL SCIENCES	42	15.7	16.5	68.6
SOCIAL SCIENCES	64	24.0	25.1	93.7
UNDECIDED	6	2.2	2.4	96.1
DOUBLE MAJOR WITH DIFFERENT DEPARTMENTS	10	3.7	3.9	100.0
Total	255	95.5	100.0	
Missing System	12	4.5		
Total	267	100.0		

**Table 2 Chi-Square**

**2.1 Homosexual marriages should be legal \* Religious preference Chi-Square Test**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	55.513(a)	12	.000
Likelihood Ratio	58.772	12	.000
Linear-by-Linear Association	5.524	1	.019
N of Valid Cases	263		

a 7 cells (35.0%) have expected count less than 5. The minimum expected count is 1.85.

**2.1 Homosexual marriages should be legal \* Marriage is a sacred/holy institution Chi-Square Test**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	113.957(a)	16	.000
Likelihood Ratio	131.159	16	.000
Linear-by-Linear Association	76.245	1	.000
N of Valid Cases	267		

a 15 cells (60.0%) have expected count less than 5. The minimum expected count is .94.

**2.3 Homosexual relationships are immoral \* Attendance per month Chi-Square Test**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	141.433(a)	52	.000
Likelihood Ratio	169.168	52	.000
Linear-by-Linear Association	50.226	1	.000
N of Valid Cases	259		

a 54 cells (77.1%) have expected count less than 5. The minimum expected count is .08.

**2.4 Homosexual marriages should be legal \* Decisions based on religion Chi-Square Test**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	88.386(a)	16	.000
Likelihood Ratio	87.417	16	.000
Linear-by-Linear Association	59.280	1	.000
N of Valid Cases	267		

a 7 cells (28.0%) have expected count less than 5. The minimum expected count is 2.10.

**Fee Demonstration Program in Southern West Virginia  
and Southwest Virginia**

Candice Riley

Mentor: Dr. Roy Ramthun

Major: Recreation and Tourism Management

## **Introduction**

The Recreation Fee Demonstration Program was established in 1996 to “improve recreation opportunities to the American public” (Watson, 1999). Since the program’s implementation, approximately 104 recreation areas in 34 states including West Virginia, Virginia, Kentucky, and Tennessee have taken part in the Fee Demo program as an effort to better their facilities. Managers charge user fees for things such as entry to the recreation area, parking, and day use of trails and facilities as a means to maintain or improve the existing condition of the recreation site. However, since the Fee Demo program was applied, there has been an ongoing debate among researchers and the public as to the more appropriate reason why the Fee Demo program was established.

Research completed on the Recreation Fee Demonstration program suggests that recreation users are polarized regarding the program. Users who support the Fee Demo program feel that the fees can mean better facilities, while those who oppose the program feel that people who already live on a limited budget will not be able to participate in the outdoor recreation activities that they enjoy the best. Users who oppose the Fee Demo program also believe that the program is double taxation and that the Fee Demo program is just a plan by the Government to restrict land that rightfully belongs to the public.

## **Purpose Statement**

The purpose of our research is to explore public acceptance of the Fee Demonstration Program in Southern West Virginia and Southwest Virginia using different variables to measure overall acceptance to the fee program. The variables include, age, income, years of experience, and the distance an individual lives from a recreation area. Our theory is that older, lower income, more experienced people, and people who live close to a recreation area are less accepting of fees than people who are the opposite.

## **History of Recreation Fees**

In the early development of parks and recreation, outdoor recreation was thought of as a public good, a good that everyone should be able to enjoy at no cost. However, as the amount of visitors increased and the funds allocated for outdoor recreation began to decrease (Krannich, et. al, 1999), many of the recreational facilities began to deteriorate due to overuse and lack of funding to make the appropriate repairs. In 1996, Congress passed the Recreation Fee Demonstration Program that enabled the National Parks Service (NPS), Bureau of Land Management (BLM), U.S. Forest Service (FS), and the U.S. Fish and Wildlife service (FWS) to “test a variety new recreation user fees including general use fees and access and use fees for specific sites, facilities, and programs” (Krannich, et. al, 1999). Under the Fee Demo program, land managers can use the fees as a means to make

necessary repairs in their facility so that they meet the expectations of the visitor. Since the Fee Demo program was implemented, there have been mixed responses among the public as to who should pay and who should not.

### **Age and Years of Experience's Influence on Customary Pricing**

In the book, Financing, Managing and Marketing Recreation and Park Resources, the authors, Dennis Howard and John Crompton, define customary pricing as “client groups expecting a certain price to be charged for particular services” (Howard and Crompton, 1980), in which instance “people expect parks to be free” (Howard and Crompton, 1980). Howard and Crompton go on to say that during periods of rising costs, customary prices become problematic due to the fact that it becomes more difficult to keep the costs low enough to offer the same product at the regular prices (Howard and Crompton, 1980). Therefore, if an individual in an older demographic accustomed to paying nothing when visiting a recreational site suddenly has to pay user fees, it is very likely that the individual will not be as accepting toward paying user fees as an individual of a younger demographic who is accustomed to paying fees for various reasons.

### **Income**

Individuals with a lower income will not be able to participate as much in outdoor recreation as opposed to individuals with a higher income. At national parks in the Pacific Coastal region, 62 percent of all visits are by

people with a high to very high income (More, 1999), while only six percent of visitors at the parks had a low income (More, 1999).

### **Distance from Recreation Area**

Dr. Steven Martin (1999) points out that local users who visit the recreation site more frequently will end up paying more fees than other users because the local users utilize the resources more often. This leads them to be less supportive of the Fee Demo program than other users (Williams, Vogt, and Vitterso, 1999). Additional fees tend to reduce recreational visits among frequent users who live nearby the recreation site (Williams, Vogt, and Vitterso, 1999). At the Desolation Wilderness Area in California, recreation users who live near the wilderness area are less supportive of the Fee Demo program than users who live farther away (Williams, Vogt, and Vitterso, 1999). A possible reason for this is because local users are less likely to see positive benefits from the Fee Demo program (Williams Vogt and Vitterso, 1999), and local users are the ones who “mainly suffer from living a tourist area” (Lee and Pearce, 2002). Local recreation users also believe that they should not have to pay user fees because they pay property taxes and many of them volunteer in the recreation areas, therefore doing their deed to better the recreation area.

### **Methods**

We collected 124 surveys from individuals at Cascades falls in Pembroke, VA, part of the Washington-Jefferson National

Forest, which is the closest Fee Demonstration program in this area, and, from faculty, staff, and students at Concord University. Once the surveys were collected, the data was entered into SPSS and analyzed.

**Sample Description**

For the sample, 124 surveys were collected and out of the 124 surveys, 46 respondents were male and 76 were female and two respondents did not reply. As for age, 64.5 percent were between the ages of 18-24, 4.8 percent were ages 25-31, 6.5 percent of respondents were 32-38 years of age, 5.6 percent were between the ages of 39-45, 9.7 percent were between the ages of 46-52 years, and 8.1 percent of respondents were ages 53 and above. One participant, however, did not respond.

The one activity that respondents most commonly enjoyed in the outdoors was walking/hiking with 52.4 percent, the second popular choice was camping with 12.9 percent, and both fishing and scenic drives were selected by 7.3 percent as their most enjoyable activity.

Respondents were also asked how many times per month they participated in outdoor activities. The average number of times participated was 6.1, with the numbers ranging from zero times per month to 30 times per month. Respondents were also asked how many

years they have participated in outdoor activities. The average number of years they participated was 21.1 years, with the numbers ranging from one year to 60 years.

When respondents were asked how far they lived from an outdoor recreation area, most, about 58.9 percent stated they lived between zero to ten miles away from an outdoor recreation area. In an ethnic breakdown, 7.3 percent were African American (Black), 84.7 percent were Caucasian American (White), .8 percent was Native American, 4.8 percent selected other, and 2.4 percent did not respond.

**Results**

All of the attitude questions were based on a Likert scale with “1” representing no support of the position and “10” representing the strongest support for the position. In response to a global fee support question the sample mean was 5.71 with a standard deviation of 2.48. We had initially expected a more polarized distribution in this attitude. Consistent with previous studies, the public was more supportive of dedicated fees – in response to a question of supporting fees for specific projects the mean was 7.45 with a standard deviation of 1.9.

**Descriptives for Fee Attitudes**

<u>Question</u>	<u>Min</u>	<u>Max</u>	<u>Mean</u>	<u>Std. Dev.</u>
Do you support fees at Public recreation sites	1.00	10.00	5.71	2.48

Would support fees 3.00 10.00 7.45 1.90  
 More if they were for  
 Specific projects

Believe fees may be 1.00 10.00 7.66 1.94  
 necessary to improve  
 Trails & facilities

**Analysis of the Regression Model**

Dependent Variable: Do you support charging user fees at recreation sites on public land?

<u>Model 1</u>	<u>R</u>	<u>R Square</u>	<u>Adjusted R Square</u>	<u>Std Error of Estimate</u>
	.340	.116	.108	2.354

ANOVA

<u>Model 1</u>	<u>Sum of Squares</u>	<u>df</u>	<u>Mean Square</u>	<u>F</u>	<u>Sig.</u>
Regression	78.52	1	78.52	14.16	.000
Residual	598.96	108	5.56		
Total	677.49	109			

Coefficients

<u>Model 1</u>	<u>B</u>	<u>Standard Error</u>	<u>Beta</u>	<u>t</u>	<u>Sig.</u>
Constant	4.66	.353		13.22	.000
Age	.497	.132	.340	3.76	.000

Excluded Variables

<u>Variable</u>	<u>Beta In</u>	<u>t</u>	<u>Sig.</u>
Years of participation	.085	.615	.540
Yearly income	-.001	-.009	.993
Distance	-.037	-.401	.689

**Discussion**

The people who responded to this survey were generally young and considered outdoor recreation opportunities to be important. The sample population was not supportive of fees in general but became more supportive of

fees dedicated to specific projects. Results indicate that respondents tend to believe that fees may often be necessary if improvements are to be made at recreation facilities. This seems to be consistent with attitudes found in other studies of recreation site fees. The regression



model initially proposed was tested using stepwise multiple regression. The goodness of fit between the model and the data was poor – the model predicting only 11% of the variance in attitudes toward fees. Three of the proposed independent variables (years of participation, income and proximity to the site) had no significant ability to predict attitudes toward fees. One independent variable (age) was a significant predictor however not in the way that we had initially assumed. During the development of the model it was assumed that individuals who were older would remember when recreation site use was traditionally free and would be less supportive of fees. In fact, older participants proved to be more supportive of fees than younger participants. One of the purposes of this study was to examine some easily assessed demographic variables which could be used by site managers to predict public response to new or altered fee systems at recreation sites. The variables examined in this study are not good predictors of the public's response to fees and the assumption that attitudes toward fees may be predicted well with demographic variables is, at best, questionable. Undoubtedly more complex instruments measuring a variety of demographic variables in conjunction with attitudinal measures would provide more satisfactory results. It would not, however, achieve our initial purpose of finding a simple tool for assessing the public's attitude toward fees.

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**The Mad Ladies Tea Party:  
Networking at the Seneca Falls Convention**

Melissa Stover

Mentor: Dr. Carol Manzione

Major: History ?



Lucretia  
Mott



Martha  
Wright



Elizabeth Cady  
Stanton



Jane  
Hunt



Mary  
M'Clintock

WOMAN'S RIGHTS CONVENTION. --A Convention to discuss the social, civil, and religious condition and rights of woman, will be held in the Wesleyan Chapel, at Seneca Falls, N.Y., on Wednesday and Thursday, the 19<sup>th</sup> and 20<sup>th</sup> of July, current; commencing at 10 o'clock A.M. During the first day the meeting will be exclusively for women, who are earnestly invited to attend. The public generally are invited to be present on the second day, when Lucretia Mott of Philadelphia, and other ladies and gentlemen, will address the convention.<sup>1</sup> – *Seneca County Courier*

When the *Seneca County Courier* received this announcement stating that there was to be a woman's rights convention held in Seneca Falls, NY, there was no documented surprise by the newspaper publishers. The call for the convention was an unsigned notice, and the editors in all probability did not think twice before adding it to that day's newspaper copy, despite the fact that five respectable women: Elizabeth Cady Stanton, Lucretia Mott, Martha Wright, Mary McClintock, and Jane Hunt, had revolution on their minds. These were the five women, or the "Founding Mothers", who would ignite the women's rights movement in America.

### **Research Question**

This research will focus on the planning and the organizational aspects of the convention, not the conference itself. The primary question

guiding this research is, "What particular qualities and personality traits bound the women together so they could network effectively in order to organize the first women's rights convention held of its kind?" A secondary question is why Seneca Falls was chosen as the location for the convention and what resources the women were able to utilize in order to ensure the high attendance. Finally the paper will explain the overall significance of the convention.

### **Importance of Research**

Although the Seneca Falls Convention has been widely studied and minutely analyzed, this research is significant because it explores the prelude and conference planning, which has largely escaped the attention of historians. The 1848 Seneca Falls Convention was the first of its kind to be convened. One of the women, Elizabeth Cady Stanton, worked with the Women's Rights Movement up until the time of her death. In collaborating with many well-known leaders, including Susan B. Anthony, later in her life Stanton could state that she had witnessed over eighty years of the Woman's Rights Movement.

Research has largely centered on the Seneca Falls Convention has formerly been focused on the biographies of the convention organizers and the result of the convention, the monumental "Declaration of Sentiments". In addition, the Women's Rights conventions that occurred after 1848 have received widespread attention. However, research that focuses on the

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<sup>1</sup> Stanton, Elizabeth Cady, Susan B. Anthony, Matilda Gage, *History of Women's Suffrage*, (New York: Arno and The New York Times, 1969), 67.

organization of the convention, outlying resources, and common qualities of the women has been surprisingly neglected.

### **Research Methodology**

This research uses traditional historical methods including textual analysis of primary sources such as documents, books, letters, memoirs, and autobiographies. Multiple biographies have also been employed as secondary sources. In addition, an archival visit to the Women’s Rights National Historical Park in Seneca Falls New York was conducted. This park has guided tours of the Elizabeth Cady Stanton House and the Wesleyan Chapel. Self-guided tours of the M’Clintock House in Waterloo are also available. In addition to tours, there is a visitor center with numerous displays documenting the beginnings of the women’s rights movement. This research will also utilize oral interviews with historians and National Park Service employees as well as research conducted through their website.

### **Women in 1840’s: The Audience**

Man’s intellectual superiority cannot be a question until woman has had a fair trial. When we shall have had our freedom to find out our own sphere, when we shall have had our colleges, our professions, our trades, for a century, a comparison then may be justly instituted. When woman, instead of being taxed to endow colleges where she is forbidden to enter—instead of forming sewing societies to educate

‘poor, but pious’ young men, shall first educate herself, when she shall be just to herself before she is generous to others; improving the talents God has given her, and leaving her neighbor to do the same for himself, we shall not hear so much about this boasted superiority...’’<sup>2</sup>

–Elizabeth Cady Stanton

As Elizabeth Cady Stanton declared on July 19, 1848, women did not have equal freedom with men in the eyes of the law, the church, or the government. Women were unable to attend a college, which in turn, prevented them from achieving wealth and prestige as teachers, theologians, lawyers, or doctors. Women were powerless to own their own property, have access to money, or to enter into legal contracts. Women were not permitted to speak in public or to hold positions within their churches. Most significantly, women were unable to change their status because they were not entitled to the elective franchise.<sup>3</sup>

While women could not vote, hold property, or receive an education, on the other hand, they were expected to uphold certain social responsibilities. During the nineteenth century, these social responsibilities would be called the woman’s “sphere”, which is focused upon the non-public world of home and family. According to the *Ohio Observer* of April 13, 1837, “Females fill a peculiar station in society.

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<sup>2</sup> DuBois, Ellen Carol, *The Elizabeth Cady Stanton—Susan B. Anthony Reader*, (Boston: Northeastern University Press, 1992), 31.

<sup>3</sup> Stanton, *History of Women’s Suffrage*, 70-71.

They move in a sphere of their own which they, and they alone, were designed to occupy. It would be singular, if we did not find in woman, powers as different from those of man as the station which she is required to fill is different from his.”<sup>4</sup> Woman’s virtues consisted of a broad theme of submission containing humility, love, purity, and subjection of will to those around her. Submission was the primary social responsibility of the nineteenth century woman. According to historian Miriam Gurko, it was difficult for the women to overcome these stereotypes. Since the beliefs of the women’s sphere had been internalized as absolute truths from religion and society, the women believed them.<sup>5</sup> It was this “woman’s sphere” that made it difficult for the women to achieve the same societal status as their male counterparts.

### **Seneca Falls in 1840’s: The Stage**

“She [Elizabeth Cady Stanton] hated small town life, the muddy roads, the domestic drudgery, the drunken neighbors, the overly conventional townspeople whom she shocked by raising a flag to denote the birth of each new baby, in an age when childbirth was not to be mentioned in polite company.”<sup>6</sup> During the 1840’s in Seneca Falls New York, the woman’s

sphere was gradually being altered and questioned. Mirroring the conflicts within this small town in the Finger Lakes district, Wesleyan Methodist societies were being created. This controversy with the Methodist Episcopal Church occurred after disagreements about slavery and the coming abolitionist organizations, the rights of women, and temperance. In October of 1843, a chapel was built. It was not only used for religious purposes, but it was also usable free of charge for all reform speakers.<sup>7</sup> Five years later, in April of 1848, the state of New York had passed the Married Woman’s Property Bill, entitling married women in New York the right to their own property.<sup>8</sup> There were other reforms occurring in the state as well including abolition movements, temperance societies, and Quaker religious reform.

So why were numerous radical reforms occurring in a place such as Seneca Falls? In the year of the convention, 1848, Seneca Falls had approximately 4,000 people, two-dozen small factories and mills, 6 churches, 1 academy, and 4 hotels.<sup>9</sup> It was viewed by many as a small factory town that was in a newfound state of economical transition due to participation in the

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<sup>4</sup> Melder, Keith E., *Beginnings of Sisterhood: The American Woman’s Rights Movement 1800-1850*, (New York: Schocken Books, 1977), 2. Taken from page 14 of the *Ohio County Observer*.

<sup>5</sup> Gurko, Miriam, *The Ladies of Seneca Falls, The Birth of the Woman’s Rights Movement*, (New York: Macmillan Publishing Company Inc, 1974), 10.

<sup>6</sup> PBS.org, “*Not For Ourselves Alone: The Story of Elizabeth Cady Stanton and Susan B. Anthony*”, (<http://www.pbs.org/stantonanthony/movement/index.html>), accessed 29 January 2004.

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<sup>7</sup> Women’s Rights National Historical Park, *Wesleyan Chapel*, (Seneca Falls, NY: National Park Service), 1.

<sup>8</sup> This was most commonly used when a married woman would receive an inheritance. Under this new bill, the property would remain the woman’s and would not become the property of the husband.

<sup>9</sup> Griffith, Elizabeth, *In Her Own Right, Life of Elizabeth Cady Stanton*, (New York: Oxford University Press, 1984), 48.

Industrial Revolution that had been sweeping the United States. The Industrial Revolution's impact on women came about due to new factories being built and transferring the need for labor at home, to labor being done in factories. Because of this, the need of a housewife was slowly evaporating.<sup>10</sup> After an 1837 depression, Seneca Falls had lost its main factory economy, milling wheat into flour. This was due to the factory's migration westward, where they would be closer to more resources. In response, local businessmen began to change the economy by making it based on pumps and textiles. This change in economics was challenging community cohesion and would lead to class conflict amongst the citizens of this formerly sleepy town.<sup>11</sup> This would help to make the vulnerable area suitable for reform, but it is not the only explanation.

A second explanation to Seneca Falls' susceptibility to reform is its geographical location. The town was fortunate enough to be connected to one of the country's most substantial east-west transportation systems: the Erie Canal. Originally completed in 1825, the canal was being enlarged between 1836 and 1862, causing New York to be the "preeminent commercial city in the U.S."<sup>12</sup> This canal carried

not only the results of the mills and factories, but ideas.<sup>13</sup> In addition to their transportation connections, the town had a large population of Irish immigrants who had traveled to the town to help construct the canals and factories. Having a population in the town that was not native born American's helped to allow a place for radicalism and reform.<sup>14</sup>

The town possessed another transportation network, the Underground Railroad, which explains a third component of the town's inclination to reform. The Underground Railroad, which was a largely secretive route to transport slaves northward, ran under many homes and barns of the Seneca Falls residents and the larger nearby town of Waterloo.<sup>15</sup> Along this railroad, abolitionist activities and beliefs were strengthened and helped to make reform a true way of life for many people. Many of the most prominent families in the area supported the abolitionist movement in the 1840's; however, it was an activity that was not commonly discussed except among friends and fellow abolitionists.

In addition to the physical attributes that allowed Seneca Falls the aptitude to host a reform, there were also large ideological forces working within the town. Excluding the

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<sup>10</sup> Gurko, *Ladies of Seneca Falls*, 26.

<sup>11</sup> Wellman, Judith, "The Seneca Falls Women's Rights Convention: A Study of Social Networks" *Journal of Women's History*, 3, no. 1 (1991), 14.

<sup>12</sup> ErieCanal.org, "*The New York State Canal System*", The New York State Canal Commission, (<http://www.eriecanal.org/system.html>, 2000-2005), accessed 21 April 2005.

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<sup>13</sup> Wellman, *Social Networks*, 14.

<sup>14</sup> New York Canal.com, "*Seneca Falls History*", (<http://www.nycanal.com/history/senecafallshistory.html>, 1997-2004), accessed 29 January 2004.

<sup>15</sup> Penney, Sharon H., and James D. Livingston, *A Very Dangerous Woman—Martha Wright and Women's Rights*, (Boston: University of Massachusetts Press, 2004), 56-57.

abolition movement groups, the second most prominent group in the area were the socially conscious Quakers. By 1828, the Quakers had split up into two branches, the Hicksites and the Orthodox Quakers. The majority of the Quakers in the Seneca Falls and Waterloo areas were members of the Hicksite Branch who attended the Junius Monthly Meeting.<sup>16</sup> It was this branch of Quakerism that supported extending powers to women in the faith. In the summer of 1848, before the Seneca Falls Convention, there was another Quaker break of 200 Hicksites who formed a more radical branch of Quakerism. This was called the Yearly Meeting of the Congregational Friends, or the Progressive Friends. The two key components of this new branch consisted of giving men and women an equal say in matters of the faith, even allowing them to speak as a minister, and focusing on abolitionism.<sup>17</sup> After the Progressive Friends were created the triangular relationship between abolitionism, women's rights, and Quakerism was formed and strengthened.

### **Organizers: The Actors**

“Then who were we...who did this thing? We were few in numbers, moderate in resources, and very little known in the world. The most that we had to commend us, was a firm conviction that we were in the right, and a firm faith that the right must ultimately prevail.

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<sup>16</sup> They were commonly called Hicksite Friends.

<sup>17</sup> Women's Rights National Historical Park, *The Quaker Influence on the Seneca Falls Convention*, (Seneca Falls, NY: National Park Service, 2000), 2.

—Frederick Douglass.”<sup>18</sup>

The women who organized the convention were not very different from the people who attended it. Of the five women accountable for announcing this convention: Lucretia Mott, Martha Wright, Elizabeth Cady Stanton, Jane Hunt, and Mary M'Clintock, all were married and had children. All, excluding Stanton, were of the Quaker faith. Every one of the “founding mothers” had been involved in some variety of egalitarian reforming organization. Through these organizations, the women had gained not only knowledge of how that organization was governed, but also skills of how to run those organizations, including the essential knowledge of how to make agendas, write speeches, and speak in favor of or against resolutions.<sup>19</sup>

In 1833 Lucretia Mott and Mary M'Clintock helped to found the Philadelphia Female Anti-Slavery Society.<sup>20</sup> Four years later, Mott became one of the organizers of the Anti-Slavery Convention of American Women.<sup>21</sup> Stanton's knowledge of legalities obviously

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<sup>18</sup> Wellman, Judith. “The Seneca Falls Women's Rights Convention: A Study of Social Networks.” *Journal of Women's History* 3, no. 1 (1991): 10. This quote is by Frederick Douglass, who attended the convention and also signed the Declaration of Sentiments.

<sup>19</sup> Bernhard, Virginia and Elizabeth Fox-Genovese, eds., *The Birth of American Feminism—The Seneca Falls Woman's Convention of 1848*, (St. James, NY: Brandywine Press, 1995), 8.

<sup>20</sup> Women's Rights National Historical Park, *Reforming Family, The Hunts and M'Clintocks of Waterloo, New York*, (Seneca Falls, NY, National Park Service, 2001), 10.

<sup>21</sup> *Ibid*, 6.



came by the hours spent with her father as a child in his law firm office. Martha Wright, sister to Lucretia Mott, found herself helping her sister run the Anti-Slavery Societies in addition to addressing women's rights issues in letters to family and friends. Both Mary M'Clintock and Jane Hunt were members of a committee to consider the "adoption of means for relief of [the] suffering and starving population of Ireland."<sup>22</sup> In addition to knowledge of how to serve in committees, each of the women had other interests relevant to their eventual organization of the women's rights movement.

Sisters Lucretia Mott and Martha Wright were both raised in a strictly Quaker home. Lucretia Mott had married James Mott with whom she was able to share her love for abolitionist activities and spreading the Quaker faith.<sup>23</sup> The Motts were very socially active people and would invite their friends of all persuasions over often. Her sister Martha Wright once described the house as "a continual stream of callers from 10 in the morning till near 11 at night."<sup>24</sup> Martha Wright eventually married a man named David Wright and they were also involved in the abolitionist movement through an Underground Railroad station in their home in Auburn. Unlike her sister Lucretia, Martha believed

organized religion wasn't necessary and that it was not important to belong to a particular sect. While her sister was not afraid to speak her mind, Martha was not afraid to communicate her radical thoughts through her writings.<sup>25</sup>

Elizabeth Cady Stanton had befriended Lucretia Mott despite warnings from people that she was a "strong minded radical", "one to be shunned", and a "very dangerous person."<sup>26</sup> She was astonished to see how mild-mannered Mott truly was and they became good friends. After attending the World Anti-Slavery convention with her husband, Henry Stanton, where all of the women were restricted from actually participating, the two women walked arm in arm through the streets and discussed holding a women's rights convention. Stanton later commented on the abolitionists at the convention in London by saying,

They would have been horrified at the idea of burning the flesh of the distinguished women present with red-hot irons, but the crucifixion of their pride and self-respect, the humiliation of the spirit, seemed to them a most trifling matter. The action of this convention was the topic of discussion, in public and private, for a long time, and stung many women into new thought and action and gave rise to the movement for women's political equality both in England and the United States.<sup>27</sup>

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<sup>22</sup> *Ibid*, 7.

<sup>23</sup> The Quaker faith doesn't believe in having ministers or pastors. They believe that certain people are called to share the faith which is essentially like a minister or a pastor. Lucretia Mott was one of these people.

<sup>24</sup> Cromwell, Otelia, *Lucretia Mott*, (New York: Russell and Russell, 1971), 96-97.

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<sup>25</sup> Penney, *Martha Wright*, 61-62.

<sup>26</sup> Cromwell, *Lucretia Mott*, 90.

<sup>27</sup> Bernhard, *Birth of American Feminism*, 72.

The Hunts were one of the most prominent families in the nearby town of Waterloo. Jane Hunt's husband, Richard Hunt, had found himself employed in numerous varieties of occupations. He specialized primarily in real estate, building three commercial blocks in Waterloo's Main Street in only seven years. With two other men, Hunt became a major player in building Waterloo's wool mill. Despite his success as a real estate investor, Hunt would often identify himself as a farmer. When the Wesleyan Methodist Chapel was built in 1843, Richard Hunt had supplied a substantial amount of the funding needed to the church.<sup>28</sup>

Mary and Thomas M'Clintock owned a store that was located in one of Richard Hunt's commercial buildings on Main Street in Waterloo, in addition to renting a house from him located close to the store. In the M'Clintock's store, items produced by slave labor were not sold. The family would often take out ads in the *Seneca County Courier* that would boast this fact. The M'Clintock's used both their house and their store to plan and support antislavery fundraisers and to probably harbor fugitive slaves. In rooms above their drugstore, the family ran a small school.<sup>29</sup> Both the Hunt's and the M'Clintock's were members of the Progressive Friends branch of the Quakers in addition to their abolitionist activities.<sup>30</sup>

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<sup>28</sup> Women's Rights, *Reforming Family*, 6-7.

<sup>29</sup> *Ibid*, 9-10.

<sup>30</sup> *Ibid*, 4.

### **Social Networks: Behind the Scenes**

"Americans of all ages, all conditions, and all dispositions, constantly form associations. They have not only commercial and manufacturing companies, in which all take part, but associations of a thousand other kinds, religious, moral, serious, futile, general or restricted, enormous or diminutive."<sup>31</sup> –Alexis de Tocqueville

There would be an association, or a social network, forming throughout the town of Seneca Falls in 1848. Three social groups with revolutionary reform on their agendas, abolitionists, Quakers, and political/legal reformers would encircle the "founding mothers". Working within these networks, the organizers would possess the direction they had desired for their convention.

### **Abolition**

Rev[erend] Mr. Eastup called here a few weeks ago, to say that there were six fugitives at his house. Pa gave him what money he c[oul]d spare, and yesterday I went to see whether they had got to Canada yet. Had quite a pleasant call. Mrs. E. was anxious to form a sort of fugitive aid or Anti-Slavery society among the colored people, to make up & repair garments for those that they have to clothe. I contributed a *mite* and she hopes to accomplish something this w[ee]k... while he was here [I] got him to give me a history of his own escape, wh[ich] was very interesting...<sup>32</sup> -Martha Wright

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<sup>31</sup> Bernhard, *Birth of American Feminism*, 4.

<sup>32</sup> Penney, *Martha Wright*, 58.

According to Ellen Carol Dubois' work, Woman Suffrage and Women's Rights, the women's rights movement not only counted on antislavery abolitionists for their constituency of support, but they also relied on their funds. The articles that were printed in the antislavery papers and the tracts published about women's rights were, for the most part, funded with anti-slavery money. In addition to this connection, the most effective women's rights spokespeople were paid antislavery agents who would spread the idea of women's rights as they traveled and lectured for abolitionist causes.<sup>33</sup> The Progressive Quaker's financially supported the early Woman's Rights movement by providing the funding for the Wesleyan Chapel that housed the convention.<sup>34</sup> In addition, many of the Progressive Quakers were also abolitionists due to their doctrine of equality linking them to that movement.

It would be Elizabeth Cady Stanton's closeness to the abolitionist movement that would draw the anti-slavery supporters to Seneca Falls that fateful day in July 1848. It was the Garrisonian abolitionist movement that assumed human equality, and the equality of women with men, as being the first principle of politics and of morality in general.<sup>35</sup> When Stanton met Garrison, the publisher of the abolitionist paper *The Liberator* in London, she credited him with her spiritual salvation:

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<sup>33</sup> DuBois, *Woman Suffrage*, 64.

<sup>34</sup> Women's Rights, *Quaker Influence*, 2.

<sup>35</sup> DuBois, *Woman Suffrage*, 57.

In the darkness and gloom of a false theology, I was slowly sawing off the chains of my spiritual bondage, when, for the first time, I met Garrison in London. A few bold strokes from the hammer of his truth, I was free! Only those who have lived all their lives under the dark clouds of vague, undefined fears can appreciate the joy of a doubting soul suddenly born into the kingdom of reason and free thought.<sup>36</sup>

Stanton felt that the clergy and the church was the main thing that had control of women's morality, so it is not surprising that she found the anti-clericalism of Garrison refreshing. These were the ideas that she brought to the Seneca Falls Convention and Garrison's views became central to the women's rights movement.

Stanton was not the only organizer of the convention involved in abolitionist movements. In 1833, Lucretia Mott had helped to found the Philadelphia Female Anti-Slavery Society with help from Mary M'Clintock<sup>37</sup>, and in 1838 Mott was one of the organizers of the Anti-Slavery Convention of American Women.<sup>38</sup> Martha Wright helped the movement by her involvement in aiding fugitive slaves on their journeys northward towards Canada<sup>39</sup>, while the Hunt family made their carriage house available to slaves who were in need of

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<sup>36</sup> DuBois, *Feminism and Suffrage*, 34.

<sup>37</sup> Women's Rights National Historical Park, *Reforming Family*, 10.

<sup>38</sup> Bernhard, *The Birth of American Feminism*, 6.

<sup>39</sup> Penney, *Martha Wright*, 56-57.

housing.<sup>40</sup> In addition, the M'Clintocks were founders of Philadelphia's Free Produce Society that boycotted all things produced by slaves. Thomas M'Clintock would even take out ads in the *Seneca County Courier* to announce that nothing was produced with slave labor in his store.<sup>41</sup>

### **Quakers**

"We profess to be the only pure democracy in the world. Men and women being one—on an absolute equality in the Lord Jesus Christ, is one of our fundamental doctrines."<sup>42</sup>  
--Elizabeth Comstock

All of the women organizers of the convention were Quakers except for Stanton. So how is it that Elizabeth Cady Stanton became friends with the single largest group to sign the Declaration of Sentiments?<sup>43</sup> This occurred through her friendship with Lucretia Mott and her introduction to the M'Clintock's. Of the three hundred people attending the convention, one quarter of them were members of the Progressive Friends; the same branch of Quakers the Mott's, M'Clintock's, and Hunt's were involved in. If it had not been for the support of the Quakers, who were very prominent in the area, it is thought this convention would not have been as successful as it was in terms of the continuity of the movement.

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<sup>40</sup> Women's Rights, *Reforming Family*, 7.

<sup>41</sup> Women's Rights, *Quaker Influence*, 1.

<sup>42</sup> *Ibid.*

<sup>43</sup> Wellman, *Social Networks*, 27.

### **Political/Legal Reformers**

I urged him [Mr. Bascom, a member of the Constitutional Convention] to propose an amendment to...the State Constitution, striking out the word 'male', which limits the suffrage to men. But, while he fully agreed with all I had to say on the political equality of women, he had not the courage to make himself the laughing-stock of the convention.

Whenever I cornered him on this point, manlike he turned the conversation to the painters and carpenters. However, these conversations had the effect of bringing him into the first woman's convention, where he did us good service.<sup>44</sup> --Elizabeth Cady Stanton

There was no real link between the Quakers, abolitionists, and the political/legal reformers until Elizabeth Cady Stanton created it through her early relationship with her father in his law firm, her husband Henry, and her friendship with her neighbor Ansel Bascom. In August of 1826 when Elizabeth was three months away from turning eleven years old, her last brother, Eleazer, died. This had left her parents with six girls, but no living sons. Elizabeth Cady Stanton would later recall that she "taxed every power, hoping some day to hear [her] father say: 'Well, a girl is as good as a boy, after all.' But he never said it."<sup>45</sup> Stanton never really recovered from this experience and it would come to mind when she tried to please her father, attend a college, or speak in public. It

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<sup>44</sup> Stanton, *Eighty Years*, 142-143.

<sup>45</sup> Wellman, *Social Networks*, 12.

was in her father's law office that she had her first contact with law books and legal reformers.

Against her parents' wishes, Elizabeth Cady Stanton married Henry B. Stanton who was widely known as a political abolitionist. They both shared a passion for reform and even agreed to strike the word "obey" from their marriage vows.<sup>46</sup> They honeymooned at the World Anti-Slavery Convention, which allowed Stanton to meet both Mott and Garrison. The women were not allowed to participate in the proceedings and were made to sit in a separate section of the room. As Stanton would later say about the convention, "The action of this convention was the topic of discussion, in public and private, for a long time, and...gave rise to the movement for women's political equality both in England and the United States. As the convention adjourned, the remark was heard on all sides, 'It is about time some demand was made for new liberties for women'."<sup>47</sup> It would be Henry that Elizabeth would go to when attempting to write the Declaration despite the fact that he ran away to Albany for fear that his wife would be involved in a farce.<sup>48</sup>

In the spring of 1847, due to Henry Stanton's declining health and lack of political opportunities, Elizabeth Cady Stanton and her husband moved to Seneca Falls. She had become acquainted with the area from visiting her sister, Mrs. Bayard. In addition to her

family, there was also "quite a magnetic circle of reformers, too, in central New York", which made it a practical place for them to live.

Unfortunately when she arrived at Seneca Falls, it became anything but practical. Her father had given her a check and said smiling, "You believe in woman's capacity to do and dare; now go ahead and put your place in order." Stanton had to purchase the supplies and make bargains with the workmen in order to ensure the progress of their work.<sup>49</sup>

While making bargains with the workers, she frequently consulted her neighbor Mr. Ansel Bascom, a member of the state Constitutional Convention, which was in session in Albany at that time. She recalled that they used to "have long talks, sitting on boxes in the midst of tools and shavings, on the status of women". She attempted to have him propose an amendment to the constitution by striking the word "male" that limited the rights of suffrage to men only. He claimed to agree with her, but didn't want to make himself the "laughing-stock of the convention". He would later help to have the Married Woman's Property Bill passed in the New York legislature and would attend the Seneca Falls Convention.<sup>50</sup>

Stanton's husband, Henry, and her neighbor, Ansel Bascom, would be further involved in the complexities of social networks by their involvement in the newly formed Free Soil political party. This Free Soil movement

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<sup>46</sup> Bernhard, *Birth of American Feminism*, 6.

<sup>47</sup> Wellman, *Social Networks*, 12.

<sup>48</sup> Bernhard, *Birth of American Feminism*, 10.

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<sup>49</sup> Stanton, *Eighty Years*, 144.

<sup>50</sup> *Ibid*, 145.

had support from the men Stanton had met when she was a young child in her father's law office. The Free Soil party's slogan was, "free soil, free labor, free men". They would rally behind electing Martin Van Buren for United States President in hopes that he would take an active role in the restriction of slavery. Seneca Falls was caught up in this new political fervor when 196 voters placed an invitation in the *Seneca County Courier* for the "freemen" of Seneca Falls. There was to be a meeting in the Wesleyan Chapel. This meeting would be to consider, "the course of action which existing circumstances require of Northern Freeman". The people attending the meeting held on June 15<sup>th</sup> would agree that, "slavery was the chiefest curse and foulest disgrace" in the United States. The author of this and the rest of the resolutions was Ansel Bascom. Henry Stanton helped the party by being one of 102 local residents to be a delegate at the Buffalo Free-Soil convention in August.<sup>51</sup>

### **Tea Party: The Rehearsal**

My experience at the World's Anti-slavery Convention, all I had read of the legal status of women, and the oppression I saw everywhere, together swept across my soul, intensified now by many personal experiences. It seemed as if all the elements had conspired to impel me to some onward step. I could not see what to do or where to begin—my only thought

was a public meeting for protest and discussion.<sup>52</sup>

—Elizabeth Cady Stanton

In order to celebrate the arrival of Lucretia Mott's visit to the area, Jane Hunt decided to host a tea party in her honor. She invited the "founding mothers" for a get together, which she speculatively assumed would be purely social. At this time of the tea party, Elizabeth Cady Stanton was 31 years old, married for seven years, was a newcomer to Seneca Falls, and was the mother of three boys.<sup>53</sup> At the party, she discussed with her friends the troubles she had been experiencing since her move to the town. She would later state in her autobiography that she "suffered with mental hunger, which, like an empty stomach, is very depressing."<sup>54</sup> With teacups in hand and radical change in their hearts, they drafted a call for convention and sent it in to the *Seneca County Courier* that evening.

### **Declaration of Sentiments: The Script**

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

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<sup>51</sup> Wellman, *Social Networks*, 23.

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<sup>52</sup> Stanton, *Eighty Years*, 148.

<sup>53</sup> Griffith, *In Her Own Right*, 48.

<sup>54</sup> Stanton, *Eighty Years*, 147.

convention that has ever assembled.<sup>55</sup> –  
Elizabeth Cady Stanton to Elizabeth  
M’Clintock

When the “founding mothers” met at the  
M’Clintock house the Sunday before the  
convention to draft resolutions, declarations, and  
speeches, these veteran social reformers were  
uncertain as to how to go about creating  
documents and resolutions as revolutionary as  
these were to be. The women would recall their  
trials later by stating,

On the first attempt to frame a  
resolution; to crowd a complete thought, clearly  
and concisely, into three lines, they felt as  
helpless and hopeless as if they had been  
suddenly asked to construct a steam  
engine....They knew women had wrongs, but  
how to state them was the difficulty, and this  
was increased from the fact that they themselves  
were fortunately organized and condition; they  
were neither ‘sour old maids,’ ‘childless  
women,’ nor ‘divorced wives’, as the  
newspapers declared them to be.<sup>56</sup>

Eventually one of the women stumbled  
upon the Declaration of Independence and  
decided to use the document and to change  
words and grievances around. The women  
strove to have as many grievances as the  
founding fathers had in their declaration in order  
to demonstrate the magnitude of their grievances  
to the general public. The women took to heart

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<sup>55</sup> Gordon, Ann D., *Selected Papers of Elizabeth  
Cady Stanton and Susan B. Anthony*, (New  
Brunswick, NJ: Rutgers University Press, 1997), 69.

<sup>56</sup> Stanton, *History of Suffrage*, 68.

founding father John Adams’ view on  
government,

[Government is] instituted for the  
common good; for the protection, safety,  
prosperity, and happiness of the people; and not  
for profit, honor, or private interest of any one  
man, family, or class of men; therefore, the  
people alone have an incontestable, unalienable,  
and indefeasible right to institute government;  
and to reform, alter, or totally change the same,  
when their protection, safety, prosperity, and  
happiness require it.<sup>57</sup>

They began searching books, reports,  
and journals fervently until eighteen grievances  
were found in addition to their own grievances.<sup>58</sup>  
In the end the declaration made the framework  
for a basic women’s rights ideology, describing  
oppression against women and offering a protest  
against conditions (legal, moral, social,  
economic, etc) and it called for a change in the  
relationships between men and women.<sup>59</sup> They  
would title their document, the Declaration of  
Sentiments.

The women had left it up to Stanton to  
prepare the resolutions in the Declaration for the  
convention. It is speculated that Stanton was  
chosen because not only was it mostly her idea  
to hold the convention, but because she had the  
most experience with viewing legal documents  
and a talent for writing. Stanton realized the

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<sup>57</sup> <http://www.marksquotes.com/Founding-Fathers/Adams>

<sup>58</sup> Stanton, *History of Suffrage*, 69.

<sup>59</sup> Scott, Anne F., and Andrew M. Scott, *One Half the  
People, The Fight for Woman Suffrage*,  
(Philadelphia: JB Lipincott, 1975), 10.

significance of the document decided to have her husband, Henry Stanton, help her with the technicalities of her wording. Henry assisted and agreed with almost all of the statements until the ninth resolution on “the duty of the women of this country to secure to themselves the sacred right to the elective franchise.”<sup>60</sup> He grew angry and said that he would leave town if she dared to propose such a notion, and he did. It is theorized he left until the end of the convention to keep his credibility as a politician.<sup>61</sup> Even her mentor, Lucretia Mott, was against the ninth resolution stating, “Oh, Lizzie! If thou demands that, thou will make us ridiculous. We must move slowly!”<sup>62</sup>

Elizabeth Cady Stanton would not be deterred. When well-known orator and ex-slave Frederick Douglass, arrived at the convention, Stanton asked him to speak in favor of the resolution that would give women the right to vote. He understood the importance behind having the right to vote and agreed to do support Stanton. Douglass had always tried to help women throughout his life because in 1846, a group of anti-slavery women had raised over \$700 to purchase his freedom from his master in Maryland. Another group of women had raised enough money to allow him to purchase a printing press to establish his paper, *The North*

*Star*, which would later print a favorable account of the convention.

### **The Convention: Opening Night**

We are assembled to protest against a form of government, existing without the consent of the governed—to declare our right to be free as man is free, to be represented in the government which we are taxed to support, to have such disgraceful laws as give man the power to chastise and imprison his wife, to take the wages which she earns, the property which she inherits, and, in case of separation, the children of her love; laws which make her the mere dependent on his bounty. It is to protest against such unjust laws as these that we are assembled today, and to have them, if possible, forever erased from our statute-books, deeming them a shame and a disgrace to a Christian republic in the nineteenth century.<sup>63</sup> —Elizabeth Cady Stanton

Lucretia Mott expressed her concerns about the convention’s attendance to Stanton stating that “the convention will not be so large as it otherwise might be, owing to the busy time with the farmers’ harvest.”<sup>64</sup> When three hundred men and women began to assemble in front of the Wesleyan Methodist Chapel for the convention that morning Mott and the other four organizers were definitely surprised.

Unfortunately, their first action of opening the church door did not go as planned. Since the door was locked, the attendees lifted a Yale

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<sup>60</sup> DuBois, *Feminism and Suffrage*, 40.

<sup>61</sup> Griffith, *In Her Own Right*, 55.

<sup>62</sup> Severn, Bill, *Free, But Not Equal, How Women Won the Right to Vote*, (New York: Julian Messner, 1967), 51.

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<sup>63</sup> DuBois, *The Reader*, 31.

<sup>64</sup> Griffith, *In Her Own Right*, 55.



University professor through the window to unbar the door. Despite the notice sent into the paper stating that only women should attend the first day, there were a considerable amount of men present. The organizers decided to allow them to remain because they showed a genuine interest in the convention.<sup>65</sup>

James Mott, Lucretia's husband, was appointed chair as the organizers thought it would have been too radical to have a woman chair. Mary M'Clintock was appointed the secretary and Lucretia Mott started the convention by stating the objectives. One of the highlights of the convention's first day was the speech made by Elizabeth Cady Stanton. When speaking of how women need to have the right to the elective franchise, Stanton stated,

But to have drunkards, idiots, horse-racing, rumselling rowdies, ignorant foreigners, and silly boys fully recognized, while we ourselves are thrust out from all the rights that belong to citizens, it is too grossly insulting to the dignity of woman to be longer quietly submitted to. The right [to vote] is ours. Have it we must. Use it we will.<sup>66</sup>

The next day the Declaration of Sentiments were read and unanimously adopted.<sup>67</sup> Later, after much debate and

alterations, the resolutions were also passed and the convention drew to a close.<sup>68</sup>

### **Post-Convention: The Reviews Are In**

Women have enough influence over human affairs without being politicians. Is not everything managed by female influence?...Men have nothing to do but to listen and obey to the 'of course, my dear, you will, and of course, my dear, you won't'. Their rule is absolute; their power unbounded. Under such a system men have no claim to rights, especially 'equal rights'. A woman is nobody. A wife is everything. A pretty girl is equal to ten thousand men, and a mother is, next to God, all powerful.... The ladies of Philadelphia, therefore, under the influence of the most serious 'sober second thoughts', are resolved to maintain their rights as Wives, Belles, Virgins, and Mothers, and not as Women.<sup>69</sup>

*Philadelphia Public Ledger and Daily Transcript*

The question of rights for women was not a closed case even as the convention adjourned. Numerous newspapers heard of the convention and printed the Declaration of Sentiments, including the names of the signers, the resolutions passed, and their own opinions. Elizabeth Cady Stanton, in her autobiography, recalled how she felt after the convention by writing, "If I had the slightest premonition of all that was to follow that convention, I fear I

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<sup>65</sup> Stanton, *History of Suffrage*, 69.

<sup>66</sup> DuBois, *The Reader*, 32.

<sup>67</sup> Johnston, Robert J, *Women's Rights Conventions/Seneca Falls & Rochester 1848*, (New York: Arno Press Inc, 1969), 5.

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<sup>68</sup> *Ibid*, 9.

<sup>69</sup> Stanton, *History of Suffrage*, 804.

should not have had the courage to risk it...<sup>70</sup> Her sentiments undoubtedly came from the numerous newspapers that looked at the convention negatively. The *Worcester Telegraph* in Massachusetts described the women attending the convention as “Amazons”<sup>71</sup>, while the New York *Rochester Advertiser* stated that “to us they appear extremely dull and uninteresting, and, aside from their novelty, hardly worth notice.”<sup>72</sup> Many of the abolitionist newspapers were friendly to the women’s cause, but most notable was Frederick Douglass’ newspaper *The North Star*: “All that distinguishes man as an intelligent and accountable being, is equally true of woman...there can be no reason in the world for denying to woman the exercise of the elective franchise, or a hand in making and administering the laws of the land...We therefore bid the women engaged in this movement our humble Godspeed.”<sup>73</sup>

### **Interpretation of Convention**

Before the Seneca Falls Convention was adjourned, it was decided to hold another convention at Rochester later that summer. Rochester had been the location decided upon because not only was it a larger city with more abolitionists and potential Women’s Rights supporters, it was also the home of Susan B. Anthony. Lucretia Mott would continue her abolitionist travels and spread the word of

women’s rights wherever she had went. She would later write Elizabeth Cady Stanton and say, “I am now trying to awaken sufficient interest, to hold a Woman’s Rights Meeting in this City [Philadelphia]. It is far more difficult than we found it out West—Still there are members here, who feel a deep interest in the cause.”<sup>74</sup> The women organizers were glad to see the idea of women’s rights conventions spreading throughout the nation.

Many women’s rights advocate groups and policy changes have been formulated throughout history in order to continue what had started at the Seneca Falls Convention. In 1860 Stanton, and her newly found friend Susan B. Anthony, amended the Married Women’s Property Act of New York. They revised the law to where “wives could hold property, keep earnings and inheritances, make contracts, sue in court, and share child custody.”<sup>75</sup> In 1868, there was a massive split among suffragists over how to proceed after the 14<sup>th</sup> Amendment was passed allowing voting rights for all male citizens. Stanton and Anthony formed the National Woman Suffrage Association (NWSA) that campaigned for a women’s suffrage amendment to be added. Others organized the American Woman Suffrage Association (AWSA) that would attempt to support suffrage for black males primarily, then move to supporting for

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<sup>70</sup> Stanton, *Eighty Years*, 149.

<sup>71</sup> Stanton, *History of Suffrage*, 803.

<sup>72</sup> *Ibid*, 804.

<sup>73</sup> Foner, *Frederick Douglass*, 10.

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<sup>74</sup> Palmer, Beverly Wilson, ed, *Selected Letters of Lucretia Coffin Mott*, (Chicago: University of Illinois Press, 2002), 172.

<sup>75</sup> Women’s Rights National Historical Park, *Seneca Falls and Beyond*, (Seneca Falls NY: National Park Service, 2002), 2.

women. In 1890, the two organizations would merge into the National American Woman Suffrage Association (NAWSA) and they focused on trying to get states to change their constitutions as opposed to a national constitution amendment.<sup>76</sup>

Finally in 1920, the 19<sup>th</sup> Amendment is ratified giving women the right to vote. Unfortunately, none of the “founding mothers” were still alive to have the chance to vote. The NAWSA became the League of Women Voters who now fight to advocate social reform and laws for women who are employed. Even after 1920, the women’s rights movement has continued. Today the struggle for equality still continues with political influence, health reform, and job equity as major points of change.<sup>77</sup>

After the second wave of feminism swept the nation in the 1960’s, this first meeting at Seneca Falls would be hailed as the first Women’s Rights Convention in history. It is named as so, because it was the first place where women would demand, out loud and on paper, full and equal rights with men.<sup>78</sup> The Women’s Rights National Historical Park was established in Seneca Falls, New York as a result of this convention. The Park, which had legislation enabling its’ creation signed on December 28, 1980, focuses on the beginning of the 19<sup>th</sup> century women’s rights movement and the

founders.<sup>79</sup> Dedicated in 1982, the Women’s Rights National Historical Park has a visitor center where visitors can watch videos dealing with the convention, various women’s rights displays, and bronze status of the women organizers and the men who supported them in the entrance way. Also under the park’s management is the Wesleyan Chapel remains, the Elizabeth Cady Stanton house, the Hunt House, and the M’Clintock House.

Under the guise of attending a tea party, these five women were able to plan a convention utilizing not only the formal social network of abolition, Quakerism, and reform, but an informal social network as well. This informal social network consists of how women communicate amongst themselves. In the nineteenth century women would oftentimes see and converse with other women more frequently than they would men. Women were able to see each other at church, prayer meetings, quilting, meetings their husbands would attend, and in this case, tea parties. While women were often prohibited from taking part in the public sphere, they were still able to utilize their informal social networks in order accomplish goals and express their ideas without ridicule. It is speculated that this informal network, which could arguably be more important than the formal networks, was how the majority of the

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<sup>76</sup> Women’s Rights National Historical Park, *Seneca Falls and Beyond*, 2.

<sup>77</sup> *Ibid*

<sup>78</sup> *Ibid*

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<sup>79</sup> Women’s Rights National Historical Park, *Guide to the Wesleyan Chapel Block Complex*, (Seneca Falls NY: National Park Service), 1.

women knew about the convention and why convention had such successful attendance.

While the curtain may have fallen on the lives of the “founding mothers”, their goals have lived on through other women reformers with the same ideals and goals of revolution on their minds. Stanton predicted the success of the movement in her convention speech on July 19, 1848 by proclaiming,

We do not expect our path will be strewn with the flowers of popular applause, but over the thorns of bigotry and prejudice will be our way, and on our banners will beat the dark storm-clouds of opposition from those who have entrenched themselves behind the stormy bulwarks of custom and authority, and who have fortified their position by every means, holy and unholy. But we will steadfastly abide the result. Unmoved we will bear it aloft. Undaunted we will unfurl it to the gale, for we know that the storm cannot rend from it a shred, that the electric flash will but more clearly show to us the glorious words inscribed upon it, ‘Equality of Rights’.<sup>80</sup>

This convention was a success because of Elizabeth Cady Stanton’s utilization of the three formal social networks of abolition, Quakerism, and legal/political reformers and due to the “founding mothers” connections within an informal social network. The Seneca Falls Convention of 1848 would emancipate aspirations for equality from the hearts of women around the nation. With the successes of

the convention organizers recognized, the Seneca Falls Convention was not an end of paternal rule; it was instead a beginning for ambitious women everywhere.

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<sup>80</sup> DuBois, *The Reader*, 35.

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Picture Page



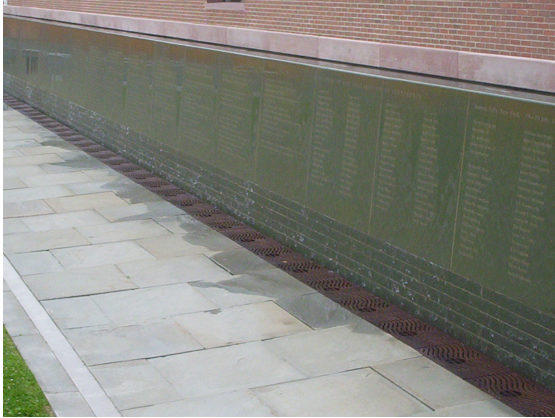
Elizabeth Cady Stanton House  
Seneca Falls, NY  
Photo by author



Back of M'Clintock House  
Seneca Falls, NY  
Photo by author



Present Day Wesleyan Chapel  
Seneca Falls, NY  
Photo by author



Waterwall, Women's Rights National  
Historical Park  
Photo by author