The Journey of Catharine Paine Blaine

FOR MIDDLE/HIGH SCHOOL

Summary:
Women played a vital role in the settlement of the West, both in the creation of frontier towns and in promoting political ideals. Many of the women who settled in the West brought with them ideals that they had learned at home in the East Coast. Reform movements that had begun back East often took root in the territories in which these women came to live.

This lesson plan examines the life of Catharine Paine Blaine, missionary, schoolteacher, and women's rights activist who traveled from Seneca Falls, New York to Washington Territory in the 1850s. Students will examine primary sources and make connections to their own experiences, mapping the route that the Blaines took to reach Seattle from Seneca Falls. Using everyday items that Catharine brought with her to the Pacific Northwest, your students will explore how eastern settlers brought both objects and ideas with them as they traveled.

Essential Academic Learning Requirements (EALRs):
This lesson plan satisfies Washington state standards in Social Studies, Civics, Reading, Writing, and Art. It may also be used to fulfill a Dig Deep Classroom-Based Assessment. This lesson plan also meets New York state's Social Studies standards 1.1, 1.2, 1.3, 1.4, 3.2, 5.1, and 5.3.

Essential Questions for Students:
• What did Catharine experience when she traveled from New York to Washington Territory? What dangers did women settlers face when moving west?
• How can people change the places in which they live? What kind of change did Catharine Paine Blaine bring to the Pacific Northwest?
• What is a reform movement? How did eastern ideas change the lives of people in the West?
• What were some of the specific problems that American reformers wanted to solve in the late-19th century?

Primary Sources for Student Understanding:
1. 1851 Colton Map
2. Out of the Box: Clothing and Artifact Images
3. The Declaration of Sentiments
5. In Catharine's Words (Excerpts from the Letters of Catharine Paine Blaine)
6. Catharine Paine Blaine: Additional Resources

Secondary Sources for Student Understanding:
1. To Go So Far From Home
2. What Catharine Carried
3. Seneca Falls in 1848
4. Abolition, Women's Rights, and Temperance Movements
5. The Fight for Washington Women's Suffrage: A Brief History

Student Worksheets:
1. Map Their Journey
2. When Did It Happen?
3. What Would You Take?
4. Pack Your Trunk

Materials:
1. Large map of the United States (optional)
2. Push pins or markers to designate locations on map (optional)

Instructions for Teachers:
PREPARATION
Prepare yourself by reading the material provided for you and your students throughout this lesson plan. You may also wish to incorporate some of this material as part of a larger unit on women's suffrage and westward expansion. In the introduction to the unit, it will be necessary to remind students that women have not always had the right to vote in the United States. You may wish to utilize the *What is Suffrage?* reading before using this lesson plan.

As part of this unit, students will be mapping out the journeys of Catharine Paine Blaine and her husband, David, and discussing the distance between East and West Coasts. Take a United States map and post it on the classroom wall, using it to remind students of the geographic distance that isolated the Blaines from friends and family on the East Coast. You may also wish to refer back to this map as you complete different portions of this curricular unit.

**ACTIVITY ONE: MAPPING THE JOURNEY**

**Step 1**
Introduce this lesson plan to your students by sharing some of the following objectives:

- **What was life like for American women in the 1800s?**
- **Did women on the U.S. East Coast have more rights than those on the West Coast?** What was the same? What was different?
- **How did ideas travel from one part of the country from the other?**
- **We will find out by tracing the route of one woman's journey from Seneca Falls, New York to Washington Territory to see what happened to her.** This woman, Catharine Paine Blaine, was an early woman's rights activist who brought ideas from her home in the East to the place where she and her husband settled in the West.

You may assign the "To Go So Far From Home" reading as homework or read it aloud to your students to introduce them to who Catharine was and explain her importance to the women's rights movement.

**Step 2**
Hand out the following readings for student reference: "Seneca Falls in 1848" and "The Declaration of Sentiments." After reading about Catharine Blaine and the movement in Seneca Falls, have students read through the Declaration of Sentiments. You may choose to do this out loud, having students take turns reading each “sentiment.”

Ask your classroom what rights the women were asking for. List these rights on a chalkboard or whiteboard. Select one to three of the topics to discuss in further detail (the right to education, the right to vote, and the right to own property may be a good starting point).

**Step 3**
Ask students to imagine what it would have been like to be a settler traveling the Oregon Trail from the East Coast to the West. Explain that there was more than one way to travel to the Pacific Northwest - have students read the letter Catharine wrote planning the route and the letter excerpts in the Map Their Journey handout. Then discuss the following questions:

- **How did most settlers travel to the Oregon territory in 1853?** (Students should answer either "land," "overland trail," or "the Oregon Trail" - the railroad was not yet completed.)
- **How does Catharine Paine Blaine suggest that she and her husband come to Seattle?** Why does she want to travel by sea? When you read her letter, what do you think is significant about the fact that she proposes the route? Do you think that most women settlers had a say in how their families traveled west?
- In the end, the Blaines took the route that Catharine had selected. When you think about this, what does it tell you about Catharine? About the journey itself?

**Step 4**
Explain to students that they will be creating their own maps of Catharine's journey from Seneca Falls to Seattle using the clues from the handout provided.

Using the "Journey" handout and a blank North American map, ask them to trace the route that the Blaines took to the Pacific Northwest. The 1851 Colton Map of the United States is also provided for you to show students what kinds of maps were available to Catharine and her husband before they began the journey.

You may also wish to ask them to illustrate a scene from the reading. Alternately, this exercise can be broken into two parts or done in groups - with lower level readers doing an illustration while the other half of the room creates the map. Encourage students to share their work with the class after they have finished.

**ACTIVITY 2: EXHIBIT ACTIVITY (OPTIONAL)**

**Step 1**
Consider taking your students to visit the exhibit "Catharine Blaine: Seneca Falls and the Women’s Rights Movement in the State of Washington." If you cannot visit the exhibit, the panels for it may be downloaded and printed out for classroom use. Using the exhibit panels, ask students to complete the worksheet in order to "dig deeper" into the concepts and ideas that were so important to Catharine in her life.

If you choose to supplement this unit with a writing exercise, ask students to keep their worksheets and use that information to support their essays. This portion of the unit also supports the discussion in Activity 3.

**POST-VISIT ACTIVITY: PACKING CATHARINE’S TRUNK**

**Step 1**
Distribute the "Out of the Box" and In Catharine's Words readings to your students.

Divide students into small groups to work with both this readings and the ones they have previously discussed. Ask them to think beyond the material goods that settlers brought west and make a list of the ideas and concepts that Catharine might have brought with her.

**Step 2**
Once they have created their lists, using the information provided, ask the groups to do the following:

- If you were in Catharine Paine Blaine’s position, what would you bring with you to the Pacific Northwest? Make a list of items that would be useful/necessary out west and/or remind you of the home that you had left behind.
- Using what we have learned, take a look at the list that you have made.
- Now imagine that you are packing a trunk for Catharine to take with her. In that trunk, you can only include her five most important things. Each thing that she will take with her represents a personal belief or ideal.
- With your groups, decide what those five things are and write a sentence about each to explain what belief each object or document represents.
- Don’t forget to look at your readings for ideas!

**Step 3**

Ask each group to report on what items they selected. Ask the following questions about their lists:

- What objects did you select? What ideas do they represent? (As students share, write their ideas on the board.)
- Why do you think these concepts were important to Catharine?

After students have discussed their top items, use the list that you have generated from their ideas and take a classroom vote. You may wish to offer the groups a chance to prepare a short presentation and “campaign” for their top object.

**TAKE IT A STEP FURTHER: COMPARE AND CONTRAST**

Catharine Paine Blaine and her family did not remain in Seattle after the Blaines moved west. For a number of different reasons, the Blaines would travel between east and west for the rest of their lives. Many other settlers did the same—“back and forth” settlement was not uncommon. This constant movement of people and ideas resulted in changes across the country.

Just as Catharine brought beliefs from her eastern home to her new residence in Seattle, so did she carry new ideas back with her when the Blaines returned to the Seneca Falls area.

Have students research Seattle and Seneca Falls during this time period. Ask them to specifically focus on the differences between Seattle and Seneca Falls, first in 1856, then in 1883.

Have them consider the following questions:

- What civil rights (suffrage, education, etc.) were different from Seattle to Seneca Falls in 1856? In 1883?
- Based on what you know about Catharine Paine Blaine, what aspects of life in Seattle did she share with her family back East?
- Do you believe that she tried to take any ideas with her when she returned to Seneca Falls/Waterloo, New York— if so, which ones? And why?

Based on this examination, ask students to write a short persuasive essay about one idea that Catharine held important. Women’s rights, education, and community are three examples of different ideas that students could choose. As part of the paper, ask them to use the differences between the two cities to support reasons for Catharine’s advocacy and/or influence in those areas. Students may access a number of online resources at the Catharine Paine Blaine: Additional Resources webpage.

**ADDITIONAL RESOURCES AND OPPORTUNITIES**

- Visit the Women’s Rights National Historical Park either in person or online.
- Book a field trip to the Washington State History Museum to see exhibits about Washington women and settling the Pacific Northwest.
- Have students look at family letters, diaries and ephemera of travel to see what types of connections they can make between Catharine’s journey and others that members of their families may have taken. Encourage them to share this information with the class.
- Bring artifacts into the classroom. The Washington State History Museum has a Frontier Towns history box available with artifacts spanning much of this time period. A traveling trunk may also be checked out from the Woman’s Rights National Historical Park at http://www.nps.gov/wori/forteachers/travellingtrunks.htm. Many other state and local historical societies also provide similar materials.
- Ask students to analyze and write about these items as part of their culminating project.
- Use this classroom project as a springboard to inspire students to explore the ideas, people, and stories as part of National History Day. Visit the Washington or New York History Day websites to find out more about the program.
**Title**
"Map of the United States, Mexico & Caribbean"

**Accession ID number**
2003.16.90

**View map image**
[View map](http://stories.washingtonhistory.org/assets/maps/2003.16.90.djvu)

This map is provided in a high resolution version which requires a DjVu browser plug-in. To view the DjVu version, download and install the plug-in from LizardTech website at: [http://www.celartem.com/en/download/djvu.asp#win]

**Object Type**
map

**Creator**
J.H. Colton; New York City, NY

**Date**
1851

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**Full Description**
Map of the United States, including Mexico and Cuba/Caribbean Islands, dated 1851. Major towns, forts, Indian Tribes and geographic features are depicted. Washington is shown as part of Oregon Territory. Territorial and state boundaries are not clearly delineated.

**Subject**
North American Indian; United States; Oregon Territory; Fort; map, boundary; Caribbean Sea; Cuba

**Electronic Publisher**
Washington State Historical Society

**Description**
ink; paper

**Dimension**
height: 13 inches; width: 18.5 inches

**File Characteristics**
original map scanned on the Lumiere JumboScan at the Washington State Archives, Olympia, Wa., at 300 dpi

**Call Number**
MAPB/US/1851
Mitchell’s School Geography, Fourth Revised Edition (1856)

Geography books taught about people and places around the world and provided maps for student examination. Consider the ideas that the pages of Mitchell’s present and compare them to Catharine’s May 1854 letter. How did her education back East shape the values that she brought west?
“Stages of Society”
*Mitchell’s School Geography, Fourth Revised Edition* (1856)

Shown here is a page from the inside of *Mitchell’s School Geography*, a commonly used textbook for young students in the 1850s.
“Races of Men,” Mitchell’s School Geography, Fourth Revised Edition (1856)

Shown here are 2 pages from the inside of Mitchell’s School Geography, a commonly used textbook for young students in the 1850s. Consider what its readers would have learned from these pages as you examine the rest of the documents in this handout.

Shown here are 2 pages from the inside of Mitchell’s School Geography, a commonly used textbook for young students in the 1850s.

Shown here is a page from the inside of *Mitchell’s School Geography*, a commonly used textbook for young students in the 1850s.
Excerpt from Catharine Paine Blaine letter to her family and friends, May 3, 1854

Our legislature closed its session last Monday. They have done some things creditable to themselves and the country, and some disgraceful to us as a territory. They have passed a law permitting the half breeds to vote. It will be as difficult a matter to get any number of Indians to pass as half breeds at election, and in this way any man can get as many votes as he may desire. A question immediately arose in my mind as to whether our women ought to congratulate ourselves that we were not associated with such a set, or whether we ought to feel aggrieved that the highest privileges that can be conferred on citizens, should be bestowed on the most degraded and abandoned race possible to be imagined, and withheld from us. At any rate, such is the case and we must submit. Besides enacting this disgraceful law, they failed to carry the Maine law. This was contrary to the expectations of many of the legislators themselves. I do not know how they managed to give it the go by. Things work strangely here. Nobody has any confidence in anybody else, and there is but little ground for any large a proportion are here only for a
NOTE: The derogatory term “half breed” was used in this period of history to describe someone of partial-Native American ancestry. It is not a term that is considered acceptable today.

Catharine is writing about the closing of the 1854 Washington territorial legislative session in which woman’s suffrage was not passed. At this time, Native Americans with no white ancestry were not allowed to vote, nor were women, criminals, or the insane.

The Maine Law to which she refers was a law that would have banned all sales of alcohol in the state.

“Our legislature closed its session last Monday. They have done some things creditable to themselves and the country, and some disgraceful to us as a territory. They have passed a law permitting the half breeds to vote. It will be no difficult matter to get any number of Indians to pass as half breeds at election, and in this way any man can get as many votes as he may desire. A question immediately arose in my mind as to whether we women ought to congratulate ourselves that we were not associated politically with such a set, as whither we ought to feel aggrieved that the highest privilege that can be conferred on citizens, should be proffered to the most degraded and abandoned race possible to be imagined, and withheld from us.

At any rate, such is the case and we must submit. Besides enacting this shameful law, they failed to carry the Maine law. This was contrary to the expectations of many of the legislators themselves. I do not know how they managed to give it the “go by.” Things work strangely here. Nobody has any confidence in anybody else, and there is but little ground for any...”

1. Compare what Catharine has written above to the other artifacts and ideas that you have examined.

2. Why do you think she holds these attitudes about native peoples?

3. What do you think that other women’s rights activists of the time thought? Did they feel the same or differently?
Catharine’s Clothing

“If we go, shall you wish to have me exchange my present convenient dress [possibly the Bloomer costume] for the long skirts? If we remain here I think it will be best perhaps that I should, but circumstances alter cases. In that new country [Washington territory] we can hardly suppose that the same degree of odium attaches to it there as here and I think it will commend itself to the inhabitants.”

- Catharine Paine Blaine, February 4, 1853

The photographs on this page show some of the clothing that Catharine did wear in Washington Territory. Compare these items to the illustration of the Bloomer costume. Why would Catharine wish to continue wearing such an outfit? Why would it have been considered unacceptable back East?
Some of Catharine’s belongings carried with them not only practical value, but ideas and concepts shared by women with their neighbors. Glance at the front page of this publication. What kind of ideas did newspapers like this send west?
Women's Rights National Historical Park

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

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

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

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

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

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

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

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

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

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

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

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

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration.

He closes against her all the avenues to wealth and distinction, which he considers most honorable to
himself. As a teacher of theology, medicine, or law, she is not known.

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

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

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

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

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

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

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and national Legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions, embracing every part of the country.

Firmly relying upon the final triumph of the Right and the True, we do this day affix our signatures to this declaration.

Lucretia Mott
Harriet Cady Eaton
Margaret Pryor
Elizabeth Cady Stanton
Eunice Newton Foote
Mary Ann McClintock
Margaret Schooley
Martha C. Wright
Jane C. Hunt
Amy Post
Catharine F. Stebbins
Mary Ann Frink
Lydia Mount
Delia Mathews
Catharine C. Paine
Elizabeth W. McClintock
Malvina Seymour
Phebe Mosher
Catharine Shaw
Deborah Scott
Sarah Hallowell
Mary McClintock
Mary Gilbert
Sophrone Taylor
Cynthia Davis
Hannah Plant
Lucy Jones
Sarah Whitney
Mary H. Hallowell
Elizabeth Conklin
Sally Pitcher
Mary Conklin
Susan Quinn
Mary S. Mirror
Phebe King
Julia Ann Drake
Charlotte Woodward
Martha Underhill
Dorothy Mathews
Eunice Barker
Sarah R. Woods
Lydia Gild
Sarah Hoffman
Elizabeth Leslie
Martha Ridley
Rachel D. Bonnel
Betsey Tewksbury
Rhoda Palmer
Margaret Jenkins
Cynthia Fuller
Mary Martin
P. A. Culvert
Susan R. Doty
Rebecca Race
Sarah A. Mosher
Mary E. Vail
Lucy Spalding
Lavinia Latham
Sarah Smith
Eliza Martin
Maria E. Wilbur
Elizabeth D. Smith
Caroline Barker
Ann Porter
Experience Gibbs
Antoinette E. Segur
Hannah J. Latham
Sarah Sisson

The following are the names of the gentlemen present in favor of the movement:

Richard P. Hunt
Samuel D. Tillman
Justin Williams
Elisha Foote
Frederick Douglass
Henry Seymour
Henry W. Seymour
David Spalding
William G. Barker
Elias J. Doty
John Jones
William S. Dell
James Mott
William Burroughs
Robert Smallbridge
Jacob Mathews
Charles L. Hoskins
Thomas McClintock
Saron Phillips
Jacob P. Chamberlain
Jonathan Metcalf
Nathan J. Milliken
S.E. Woodworth
Edward F. Underhill
George W. Pryor
Joel D. Bunker
Isaac Van Tassel
Thomas Dell
E. W. Capron
Stephen Shear
Henry Hatley
Azaliah Schooley

Go to signers page

Did You Know?
Did you know that before Susan B. Anthony campaigned for woman's suffrage, her good friend Elizabeth Cady Stanton spearheaded the First Women's Rights Convention in America?

more...

Last Updated: October 27, 2006 at 11:06 EST
Women's Rights National Historical Park

Report of the Woman's Rights Convention
The text of this report is from the original tract produced after the Convention in the North Star Printing Office owned by Frederick Douglass, Rochester, New York. It was reprinted several times and circulated as a sales item at local and national women's rights conventions.

Held at Seneca Falls, N.Y., July 19th and 20th, 1848. Rochester: Printed by John Dick at the North Star Office

REPORT.

A Convention to discuss the SOCIAL, CIVIL, AND RELIGIOUS CONDITION OF WOMAN, was called by the Women of Seneca County, N.Y., and held at the village of Seneca Falls, in the Wesleyan Chapel, on the 19th and 20th of July, 1848.

The question was discussed throughout two entire days: the first day by women exclusively, the second day men participated in the deliberations. LUCRETIA MOTT, of Philadelphia, was the moving spirit of the occasion.

On the morning of the 19th, the Convention assembled at 11 o'clock. The meeting was organized by appointing MARY MCCLINTOCK Secretary. The object of the meeting was then stated by ELIZABETH C. STANTON; after which, remarks were made by LUCRETIA MOTT, urging the women present to throw aside the trammels of education, and not allow their new position to prevent them from joining in the debates of the meeting. The Declaration of Sentiments, offered for the acceptance of the Convention, was then read by E. C. STANTON. A proposition was made to have it re-read by paragraph, and after much consideration, some changes were suggested and adopted. The propriety of obtaining the signatures of men to the Declaration was discussed in an animated manner: a vote in favor was given; but concluding that the final decision would be the legitimate business of the next day, it was referred.

Adjourned to half-past two.

In the afternoon, the meeting assembled according to adjournment, and was opened by reading the minutes of the morning session. E. C. STANTON then addressed the meeting, and was followed by LUCRETIA MOTT. The reading of the Declaration was called for, an addition having been inserted since the morning session. A vote taken upon the amendment was carried, and papers circulated to obtain signatures. The following resolutions were then read:

Whereas, the great precept of nature is conceded to be; "that man shall pursue his own true and substantial happiness." Blackstone, in his Commentaries, remarks, that this law of Nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times; not human laws are of any validity if contrary to this, and such of them as are valid, derive all their force, and all their validity, and all their authority, mediately and immediately, from this original; Therefore,

Resolved, That such laws as conflict, in any way, with the true and substantial happiness of woman, are
contrary to the great precept of nature, and of no validity; for this is "superior in obligation to any other."

Resolved, That all laws which prevent woman from occupying such a station in society as her conscience shall dictate, or which place her in a position inferior to that of man, are contrary to the great precept of nature, and therefore of no force or authority.

Resolved, That woman is man's equal--was intended to be so by the Creator, and the highest good of the race demands that she should be recognized as such.

Resolved, That the women of this country ought to be enlightened in regard to the laws under which they live, that they may no longer publish their degradation, by declaring themselves satisfied with their present position, not their ignorance, by asserting that they have all the rights they want.

Resolved, That inasmuch as man, while claiming for himself intellectual superiority, does accord to woman moral superiority, it is pre-eminently his duty to encourage her to speak, and teach as she has an opportunity, in all religious assemblies.

Resolved, That the same amount of virtue, delicacy, and refinement of behavior, that is required of woman in the social state, should also be required of man, and the same transgressions should be visited with equal severity on both man and woman.

Resolved, That the objection of indelicacy and impropriety, which is so often brought against woman when she addresses a public audience, comes with a very ill grace from those who encourage, by their attendance, her appearance on the stage, in the concert, or in the feats of the circus.

Resolved, That woman has too long rested satisfied in the circumscribed limits which corrupt customs and a perverted application of the Scriptures have marked out for her, and that it is time she should move in the enlarged sphere which her great Creator has assigned her.

Resolved, That it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise.

Resolved, That the equality of human rights results necessarily from the fact of the identity of the race in capabilities and responsibilities.

Resolved, Therefore, That, being invested by the Creator with the same capabilities, and the same consciousness of responsibility for their exercise, it is demonstrably the right and duty of woman, equally with man, to promote every righteous cause, by every righteous means; and especially in regard to the great subjects of morals and religion, it is self-evidently her right to participate with her brother in teaching them, both in private and in public, by writing and by speaking, by any instrumentalities proper to be used, and in any assemblies proper to be held; and this being a self-evident truth, growing out of the divinely implanted principles of human nature, and custom or authority adverse to it, whether modern or wearing the hoary sanction of antiquity, is to be regarded as self-evident falsehood, and at war with the interests of mankind.

**LUCRETIA MOTT** read a humorous article from a newspaper, written by **MARTHA C. WRIGHT**. After an address by **E. W. MCCLINTOCK**, the meeting adjourned to 10 o'clock the next morning.

In the evening, **LUCRETIA MOTT** spoke with her usual eloquence and power to a large and intelligent audience on the subject of Reforms in general.

**Thursday Morning**

The Convention assembled at the hour appointed, **JAMES MOTT**, of Philadelphia, in the Chair. The minutes of the previous day having been read, **E. C. STANTON** again read the Declaration of Sentiments, which was freely discussed by **LUCRETIA MOTT**, **ANSEL BASCOM**, **S. E. WOODWORTH**, **THOMAS AND MARY ANN MCCLINTOCK**, **FREDERICK DOUGLASS**, **AMY POST**, **CATHARINE STEBBINS**, and **ELIZABETH C. STANTON**, and was unanimously adopted, as follows:
Declaration of Sentiments

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

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

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

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

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

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

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

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

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

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

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

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

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration.

He closes against her all the avenues to wealth and distinction, which he considers most honorable to
himself. As a teacher of theology, medicine, or law, she is not known.

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

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

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

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

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

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

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and national Legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions, embracing every part of the country.

Firmly relying upon the final triumph of the Right and the True, we do this day affix our signatures to this declaration.

Lucretia Mott
Harriet Cady Eaton
Margaret Pryor
Elizabeth Cady Stanton
Eunice Newton Foote
Mary Ann McClintock
Margaret Schooley
Martha C. Wright
Jane C. Hunt
Amy Post
Catharine F. Stebbins
Mary Ann Frink
Lydia Mount
Delia Mathews
Catharine C. Paine
Elizabeth W. McClintock
Malvina Seymour
Phebe Mosher
Catharine Shaw
Deborah Scott
Sarah Hallowell
Mary McClintock
Mary Gilbert
Sophrone Taylor
Cynthia Davis
Hannah Plant
Lucy Jones
Sarah Whitney
Mary H. Hallowell
Elizabeth Conklin
Sally Pitcher
Mary Conklin
Susan Quinn
Mary S. Mirror
Phebe King
Julia Ann Drake
Charlotte Woodward
Martha Underhill
Dorothy Mathews
Eunice Barker
Sarah R. Woods
Lydia Gild
Sarah Hoffman
Elizabeth Leslie
Martha Ridley
Rachel D. Bonnel
Betsey Tewksbury
Rhoda Palmer
Margaret Jenkins
Cynthia Fuller
Mary Martin
P. A. Culvert
Susan R. Doty
Rebecca Race
Sarah A. Mosher
Mary E. Vail
Lucy Spalding
Lavinia Latham
Sarah Smith
Eliza Martin
Maria E. Wilbur
Elizabeth D. Smith
Caroline Barker
Ann Porter
Experience Gibbs
Antoinette E. Segur
Hannah J. Latham
Sarah Sisson

The following are the names of the gentlemen present in favor of the movement:

Richard P. Hunt
Samuel D. Tillman
Justin Williams
Elisha Foote
Frederick Douglass
Henry Seymour
Henry W. Seymour
David Spalding
William G. Barker
Elias J. Doty
The meeting adjourned until two o'clock.

Afternoon Session

At the appointed hour the meeting convened. The minutes having been read, the resolutions of the day before were read and taken up separately. Some, from their self-evident truth, elicited but little remark; others, after some criticism, much debate, and some slight alterations, were finally passed by a large majority. The meeting closed with a forcible speech from LUCRETIA MOTT.

Adjourned to half-past seven o'clock.

Evening Session

The meeting opened by reading the minutes, E. C. STANTON volunteered an address in defence of the many severe accusations brought against the much-abused "Lords of Creation."

THOMAS MCCLEINTOCK then read several extracts from Blackstone, in proof of woman's servitude to man; after which LUCRETIA MOTT offered and spoke to the following resolution: Resolved, That the speedy success of our cause depends upon the zealous and untiring efforts of both men and women, for the overthrow of the monopoly of the pulpit, and for the securing to woman an equal participation with men in the various trades, professions, and commerce.

The Resolution was adopted.

M. A. MCCLEINTOCK, JR. delivered a short, but impressive address, calling upon woman to arouse from her lethargy and be true to herself and her God. When she had concluded, FREDERICK DOUGLASS arose, and in an excellent and appropriate speech, ably supported the cause of woman.

The meeting was closed by one of LUCRETIA MOTT's most beautiful and spiritual appeals. She commanded the earnest attention of that large audience for nearly an hour.

M. A. MCCLEINTOCK, E. N. FOOTE, AMY POST, E. W. MCCLEINTOCK, AND E. C. STANTON, were appointed a Committee to prepare the proceedings of the Convention for publication.
Go to signers page

Go to officers and committees page

Did You Know?
Did you know that only one signer of the Declaration of Sentiments lived to cast a vote in a presidential election?
more...

Last Updated: September 22, 2009 at 12:01 EST
Letter from Catharine Paine Blaine to her family
July 8, 1854

“I saw...by the Olympia paper, that the Nebraska bill has passed and that the same week the fugitive slave law was enforced in New York and Boston. What is our country coming to? I think we have reason to tremble for it when we remember that God is just. I care not how soon news comes to us that the Union is dissolved. The sooner, the better, if things must go this way....I have loved my country, I have been proud to belong to it, but I fear that the day may come when we shall blush to own that we are citizens of the United States.”

Letter from Catharine Paine Blaine to her family
May 19, 1855

“O, the curse slavery carries with it! May the good Lord deliver us from ever being brought in contact with it. There is a man living here who....thinks Virginia a paradise, and slavery one of the greatest of many blessings....He is a clever, good-natured sort of man but lazy and improvident.”

Kansas-Nebraska Act (passed May 30, 1854) established the territories of Kansas and Nebraska with the right to determine whether slavery would be allowed in the territory and (when application was made) state.

Fugitive Slave Act (passed September 18, 1850) made it a criminal offense for law enforcement officers to fail to assist in the recovery of a fugitive slave or for individuals to offer aid to any escaping slave.
In Catharine’s Words
Catharine on Religion

Catharine V. Paine to David E. Blaine
January 20, 1852

“...for six years the Holy Spirit has not ceased to strive with me to be reconciled with God. I have not felt any powerful conviction, but a constant drawing toward Him.”

Catharine V. Paine to David E. Blaine
March 7, 1853

“Truly, God’s goodness is unbounded, nothing that would increase our joy has been overlooked by Him in His promises to the obedient and faithful ones.”

Catharine Paine Blaine to her family
January 17, 1854

“The state of society is such as to demand prompt action on the part of those who feel to oppose wickedness. Quite a number of our neighbors were in the states members of churches, but are now...infidels in theory and in practice no better.”

Catharine Paine Blaine to her family
July 8, 1854

“To be sure, we know not what may be in the future for us, but ever since we left home the kind and benevolent watchful care of our Heavenly Father has been exercised over us....”

These materials were supported by the National Park Service’s Challenge Cost Share Program. Points of view are those of the author(s) and do not necessarily represent the position of the Department of the Interior.
November 4, 1853 aboard the USS Mail Steamer Panama

“A company of about 16 of those who have considered themselves and had been considered respectable had supper last night...they had 12 bottles of champagne which they drank. Of course they could not but feel the effects of it and before they left the table it was evident they were losing control of themselves. They went upstairs and caroused until toward morning....their conduct and language was too indecent to be seen and heard by respectable people.”

Catharine Paine Blaine to Our Friends at Home
May 3, 1854

“Our legislature closed its session last Monday. They have done some things creditable to themselves and to the territory, and some disgraceful to us as a territory....they failed to carry the Maine law. This was contrary to the expectations of many of the legislators themselves...”

Catharine Paine Blaine to her family
July 17, 1855

“At the election last week the county gave a strong majority in favor of the Prohibitory Liquor Law, but we have not heard how the territory went, we hope in its favor, if so it is a great honor to us.”

The Maine Law, passed in the state of Maine in 1851, prohibited the sale of alcohol for any but medicinal, manufacturing, or mechanical purposes.
Catharine V. Paine to David E. Blaine  
March 7, 1853

“I regard the position of teacher as second in importance to no other. I would not except the ministry.”

Catharine Paine Blaine to her family  
January 17, 1854

“They want a school here and are anxious I should teach. I have consented to do so.”

Catharine Paine Blaine to Seraphina Blaine  
August 4, 1854

“I wish the children who have such fine opportunities to improve knew how to prize them.... Here the children have no school now, but during the three months I taught them they seemed to feel how great the privilege they were permitted to enjoy was....They felt it to be a great punishment to be kept from school...Next to religion there is nothing so desirable as a good education.”

Catharine Paine Blaine to her family  
February 5, 1855

“Our books are our mental companions and have even more influence over us than our other associates.”

Catharine Paine Blaine to her cousin  
March 2, 1855

“I am now in my school room and obliged to have a care over my scholars; at the same time I am in mind present with you. My success in school has been very satisfactory to me. My scholars improve both in mind and manners....I think probably I have accomplished more in this way than I could have done in any other.”
Catharine Paine Blaine to Our Friends at Home
May 3, 1854

“Our legislature closed its session last Monday. They have done some things creditable to themselves and to the territory, and some disgraceful to us as a territory....A question immediately arose in my mind as to whether we women ought to congratulate ourselves that we were not associated politically with such a set or whether we ought to feel aggrieved that the highest privilege that can be conferred on citizens should be...withheld from us. At any rate such is the case and we must submit.”

Catharine Paine Blaine to Her Mother
December 8, 1856

“I sometimes think that perhaps it is well women are excluded as much as they are from politics. I fear I should go too deep in them if it were otherwise.”
The Journey of Catharine Paine Blaine

ADDITIONAL RESOURCES
Are you looking for more information on Catharine Paine Blaine? Visit the links below for further exploration of the times and places in which she lived.

Report of the Passage of the Kansas-Nebraska Act, 1854
Report of the Passage of the Kansas-Nebraska Act, 1854
"News by Stuart's Express," (Olympia) Pioneer and Democrat, July 15, 1854, p. 2

Map of Seneca Falls, NY, 1856
J.H. French, Philadelphia, 1856

West Junius Methodist Church, Seneca County, NY
Built in 1849 in the vicinity of Waterloo, New York

Catharine P. and David E. Blaine Letters Home
1854-1856

View of Seattle, Washington Territory, 1856
From the U.S. warship Decatur
Note Methodist church and adjacent Blaine house

Map of Waterloo, N.Y., 1874
Note location of D.E. (David E.) Blaine family residence in upper right corner

Map of Seneca County, N.Y. 1876
1882 Colton’s National Rail Road Map

View of Seattle, Washington Territory, 1883
Seattle Post-Intelligencer Voter Rolls, 1885
Catharine P. and D.E. Blaine in the published registered voter rolls

Woman Suffrage in Washington Territory and State
Timeline of Women’s Rights in Washington Territory and State
Woman Suffrage in New York State
Note the listings for New York and Washington in the national timeline.

History of the first school in Seattle

History of the Methodist Church in Seattle
In the fall of 1853, a newly-married young Methodist missionary couple left Seneca Falls, New York, fully aware that they might never see their families again. Catharine and David Blaine considered the effects of the distance in time and communication before they agreed to serve for ten years in the Oregon conference of the Methodist Episcopal Church. Though they had discussed overland travel by wagon train, the Blaines went by sea, preserving their health and belongings from the hardships of a months-long ride across the plains. Still, their wedding trip to Niagara Falls was a short hop compared to the complicated, unsure journey to their destination on Puget Sound in the new Washington Territory.

After reaching New York City by railroad and canal, the Blaines traveled by the U.S. Mail steamer *Ohio* down the East Coast to the Isthmus of Panama. They went by railroad and mule to the Pacific Ocean, then took the Pacific Mail steamer *Panama* to San Francisco. From there, they sailed on the barque *Mary Melville* into Puget Sound.

"Every day brings something new as we hasten from point to point," wrote David Blaine to his family in October, 1853. The Blaines departed from New York City on October 5, 1853 and arrived in Seattle on November 28, 1853.

The journey spanned a continent and a world. At the time of their departure, Seneca Falls was a populated industrial town of several thousand; Seattle a few small houses and Indian shelters. In September, 1854, Catharine wrote to her family "...there is no similarity between the two places and I know too well we are not in Seneca Falls."

Within a few weeks of arriving, Catharine Blaine started teaching school. The Blaines put in a garden and an orchard. They built a house and a church, a woodhouse and fence. When the house was complete, they added a chicken yard and bought cows to supply themselves with eggs and milk. When they traveled, whether to preach, teach Sunday School or visit with other settlers or Methodist ministers, they went by foot, canoe, and sometimes both. Catharine, "a capital walker," described one path as "such a one as you old country folks never dreamed of calling a road; stumps, logs, mud holes and hills..."

In addition to canoes, the Blaines' letters home described all kinds of ships anchored in the deep bay fronting the Seattle shoreline: ships from the Sandwich Islands (Hawaii) and China carrying vegetables and furniture, U.S. naval ships surveying the coastline for harbors, ships...
carrying coal from mines near Lake Washington, ships full of timber sawn at Yesler’s mill bound for China and San Francisco. Steamships brought news and goods from home in the form of mail and packages. Catharine asked for stamps, seeds, clothing patterns, and pictures of growing relatives. David wanted newspapers and journals in return for letters to the Seneca Falls and Methodist newspapers about Seattle’s growth.

Both Blaines believed that Seattle would grow to a large commercial center like New York or London. The harbor for ships, plentiful timber and coal to supply growing towns in California and Asia, and the shorter, though undeveloped northern railroad route from the east to the west coasts convinced them that Seattle would be “a principal point on the great thoroughfare between China and the rest of the world.”

The Blaines dreamed of easy transportation between Seattle and their Eastern relatives. David Blaine, convinced that Seattle would be the terminus of a northern railroad, hoped for regular visits back home: “If a railroad was built, we could soon cross the continent and hasten back again...” he wrote in August, 1854. The Oregon conference of the Methodist Episcopal Church moved the Blaines to Oregon in February, 1856, where they still relied on boats for news and goods. Living in Portland, Oregon City, and Lebanon, they wrote of shipwrecks on the Columbia River and contracts to carry the mail from “the states.” In 1863, when they returned with their family to Seneca Falls, a railroad linking eastern and western coasts was still a dream.

The Blaines kept Seattle property through these moves. In 1872, when David Blaine visited Seattle, he sold the old property and bought new lots further north before returning to New York. In 1882, after serving in four different churches in central New York and Pennsylvania, the Blaines returned to Seattle. From 1882 until their deaths in the early 1900s, the Blaines watched the town they helped start grow into the commercial center they had predicted 50 years before: a bustling commercial port with easy access to trade with Asian countries, connected to eastern markets by the Northern Pacific Railroad.

Want to know more?


This essay was supported by the National Park Service’s Challenge Cost Share Program. Points of view are those of the author(s) and do not necessarily represent the position of the Department of the Interior.
On the last night before their ship was due to sail, Catharine Paine Blaine packed the essentials for their new life in tiny Seattle, Washington Territory. Catharine wrote to her mother that their things were “in most admirable disorder,” as she rearranged the clothes, grooming tools, and basic housekeeping gear already packed into three trunks to include new sheets, towels, and stockings.

Her husband, David, had already received travel money and an advance on salary which, with their own funds, would allow them to buy what they needed to support themselves on their arrival. Catharine also packed the tools of Methodist missionaries: Books, papers, pen and ink, a Bible, and a journal to record the trip’s events.

Taking up far less space, but more important to their future success, were the beliefs, experience, education, and reform ideas that Catharine and David Blaine carried in their minds. Their religious belief that all people were “children of one parent” and David’s training as a minister led them to pursue missionary work. Catharine could garden, preserve food, cook, keep house, and make and care for clothes. Raised on a farm, David knew how to build fences, sheds, houses, and other buildings as well as manage chickens and cows. Both were educated to teach school. Catharine could teach the younger grades, while David’s college and theological seminary degrees qualified him to run a school. Catharine regarded “the position of teacher as second in importance to no other.”

The Blaines arrived in Seattle with strong reform ideas as well: women’s rights, anti-slavery, and temperance. Too much drink caused people to act in ways they regretted, degrading them and those they interacted with. The Blaines were disgusted when the officers and passengers of the steamer Panama drank to excess on their trip to Puget Sound and when alcohol was freely used in Seattle. David Blaine presented a petition asking for temperance law during the first session of Washington’s Territorial Legislature.

As firm abolitionists, the Blaines believed that slavery degraded both the slave and the owner. Initially, Catharine was drawn to missionary work in Africa with those who had “suffered so much in consequence of the wickedness...of our own countrymen.” They found white Seattle neighbors from southern states good-natured but unwilling to work. They opposed slavery when Oregon was admitted to the union in 1859.

Catharine also retained the reform ideas of women’s rights to education, the professions, and the rights of citizenship, including the vote. Prior to her marriage, she attended the first women’s rights convention held in the United States in her home town of Seneca Falls in 1848. She signed the Declaration of Sentiments from that convention, calling for women’s rights in all areas of life. As a young woman in Seneca Falls, she wore the short skirts and pants called the “Bloomer Costume,” a reform dress adopted by women who knew their own minds. Once in Seattle, she taught the community’s first school and the Sunday School of the Methodist Episcopal Church.
and was outraged when women did not get the right to vote in the new territory.

The Blaines’ beliefs, experience, education and reform ideas, as much as the clothes, books, and tools in their trunks, helped shape the new Seattle. The Blaines called others “Brother” and “Sister” as was the Methodist Episcopal practice, and worked hard to restore “gospel influences” to a community far from home. They built gardens, orchards and animal pens resembling those at home. They patterned their tiny house on the Greek Revival style common in central New York, and finished it with wallpaper, carpet, and rag rugs. The small Methodist Episcopal Church, which became known as the “White Church,” looked like the larger white churches with bell towers scattered through New England. Catharine’s students, she wrote, improved in “mind and manners” and David’s congregation heard sermons derived from education and books acquired in New York.

Along with the seeds from Seneca Falls planted in their garden, the Blaines brought seeds of eastern reform ideals to Seattle. Although the Washington Territorial Legislature did not pass a law regulating the sale of liquor in its first session, as the Blaines had hoped, or agree to a resolution introduced by Seattle representative A.A. Denny granting the right to vote to women over the age of 18, these ideas came with the Blaines from central New York.

The Blaines left Seattle in 1856, returning in 1883 for the rest of their lives. Although Catharine died in the early 1900s, she is credited with starting Seattle’s first kindergarten and helping Washington women ultimately gain the right to vote in 1910.

Want to know more?


This essay was supported by the National Park Service’s Challenge Cost Share Program. Points of view are those of the author(s) and do not necessarily represent the position of the Department of the Interior.
Women's Rights National Historical Park

**Seneca Falls in 1848**
In the 1790s, the first white settlers founded Seneca Falls alongside the falls of the Seneca River, a mile-long series of rapids with a combined drop of 49 feet. Participants in the Sullivan-Clinton Campaign (1779) had recognized the potential of the area and returned. The Continental Army’s Campaign is considered by some an astounding military feat, by others a tragic devastation of the homelands of the Iroquois Confederacy or Six Nations.

By 1794 the state of New York had charted a route for the Great Western Road, a section of which crossed the Seneca River using the main street (Fall Street) through the settlement of Seneca Falls. By 1800 the Seneca Road Company was established to maintain and improve the condition of the roadway. Locally the thoroughfare became known as the Seneca Turnpike.

The Bayard Company held a monopoly on the area’s abundant waterpower and controlled access to the falls of Seneca Falls. Their inflated prices prevented development of new industry until 1825. That year the company went bankrupt, and its interests were sold. The now-accessible waterpower allowed for rapid growth of mills and factories along the river banks and on islands in the riverbed. Within six years, there were five sawmills, two textile factories, five flour mills, and three tin and sheet-iron plants.

In 1821, when the Seneca Lock Navigation Company opened a canal to bypass the falls, more islands were created between the two waterways. New factories were built on these islands and the village grew and prospered. By 1828, the Cayuga-Seneca Canal was linked to the Erie Canal, making transport of raw materials and finished goods easier and opening up a much larger market for items manufactured locally. Seneca Falls had become the place the Bayard Company had once advertised: a place for “men of enterprise and capital” that “offered profitable employment of both.” The area originally known as Mynderse Mills officially became the Village of Seneca Falls in 1831. Ansel Bascom was selected as the first President (Mayor) of the Village.

Beginning in 1841 the Rochester-Auburn railroad system opened the door to world markets for goods manufactured in Seneca Falls. Trains provided a tangible link to the outside world that was faster and more efficient than shipping goods and transporting people by barge or overland. The railroad brought a swift influx of ideas, people, and mail, and connected local markets to national ones. The local industry began to specialize in manufactured products rather than offer a variety of goods intended for the local market. By the 1840s and 50s, pumps, fire engines, and other metal goods became important products of Seneca Falls industry shipped to a world market via the railroad.

The advent of manufacturing opened new possibilities for women as well; for the first time, women could work outside the home. As women started to earn money, they began to realize the extent of discrimination they faced. Married women had to give up their wages to their husbands and were unable to execute contracts or buy property. Women were paid less than their male coworkers. As they could not vote, they were taxed without representation. These economic realities led people to think about the issues that would be raised at the Seneca Falls Convention.

Social and religious upheavals during this period were considerable. Reform movements, such as temperance and abolition, had broad support in the region by 1848, but there was also considerable opposition. The area later became known as “The Burned-Over District,” because of the popularity of religious revivals and new religious sects that “spread like wildfire.” Many utopian communities shared a faith in perfectibility of people and society and were open to and experimented with new forms of social and religious organization.

Seneca Falls was a thriving and prosperous community, rich in waterpower resources and surrounded by fertile farmland. Its inhabitants could be optimists about the future and were undoubtedly affected by demands for social reform and religious and utopian ideas about people and society. Many local citizens formed and participated in antislavery societies and temperance leagues, ran stations on the Underground Railroad; they were willing to listen to and participate in a discussion about changing the public roles of women in society. These factors led nearly 300 people to respond to the call for a women’s rights
Religious and political reformers, especially the Free Soil Party members, were important participants in the Seneca Falls Convention. In 1848, a presidential election year, both major party candidates favored extending slavery from the South into the western territories. The Free Soil Party was formed in response to this. The Free Soilers would only support a candidate who opposed the extension of slavery. Local abolitionists created a Free Soil chapter in a meeting in the Wesleyan Chapel on June 13, 1848. Many of these abolitionists returned to the Chapel for the Women’s Rights Convention in July. These reformers recognized the similarities between the status of black men and that of women in society.

**Quakers** were another important group at the Convention. In June 1848, the local Genesee Yearly Meeting of Friends had split over issues of church governance. Those who broke away – the Progressive or Congregational Friends – believed that all persons were equal and should not be subject to the control of a hierarchy of ministers and elders. They based their religious organization on a commitment to social reform work. They came to the Convention to demonstrate their commitment to radical equality.

The 1848 Seneca Falls Women’s Rights Convention occurred in an atmosphere of idealistic reform. This was the first meeting to be held for the purpose of discussing the “social, civil, and religious conditions and the rights of woman.” It was the beginning of the women’s rights movement in the United States.

**Did You Know?**
Did you know that before Susan B. Anthony campaigned for woman's suffrage, her good friend Elizabeth Cady Stanton spearheaded the First Women's Rights Convention in America?

Women's Rights National Historical Park

Abolition, Women's Rights, and Temperance Movements

http://www.nps.gov/wori/historyculture/abolition-womens-rights-and-tem...
The early women's rights movement built upon the principles and experiences of other efforts to promote social justice and to improve the human condition. Collectively these efforts are known as reform. Among these were the Abolition and Temperance movements. The personal and historical relationships that came together, and at times split apart the movement for women's rights existed before 1848, have progressed over the subsequent century and a half.

This page attempts to trace the major historical influences and events to the contemporary organizations that maintain and carry forward the legacies of the past.

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<thead>
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<th>Abolition Movement</th>
<th>Women's Rights Movement</th>
<th>Temperance Movement</th>
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<tbody>
<tr>
<td>1840 <strong>Elizabeth Cady Stanton</strong> meets Henry Stanton in the home of her cousin, philanthropist and reformer, Gerrit Smith. Stanton met <strong>Lucretia Mott</strong> on her &quot;honeymoon&quot; at the World Anti-Slavery Convention.</td>
<td>1840s Early advocates for women's rights share ideas and information. <strong>Lucretia Mott</strong> frequently discusses idea for a women's rights convention with <strong>Stanton</strong> in Boston. In 1847 <strong>Stanton moves to Seneca Falls</strong>.</td>
<td>1847 Maine adopts the first state law prohibiting the sale of alcohol.</td>
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<td>1849 Harriet Tubman escapes from slavery</td>
<td>1848 <strong>Woman's Rights Convention</strong> was held in Seneca Falls. <strong>Lucretia Mott, Frederick Douglass</strong>, and other social reformers present at Seneca Falls and Rochester Conventions, <strong>Report of the Seneca Falls Convention</strong> printed at Douglass' office in Rochester.</td>
<td>1849 <strong>Amelia Bloomer</strong> begins publication of The Lily, the first newspaper edited by a woman.</td>
</tr>
<tr>
<td>1852 <strong>Frederick Douglass</strong> named Vice Presidential candidate of the Liberty Party.</td>
<td>1852 <strong>Matilda Joslyn Gage</strong> makes her first public speech at the <strong>Third National Women's Rights Convention</strong> in Syracuse.</td>
<td>1852 <strong>Stanton and Anthony</strong> found the New York State Women's Temperance Society.</td>
</tr>
<tr>
<td>1854 <strong>Douglass</strong> writes a second autobiography: My Bondage and My Freedom.</td>
<td>1853 Stanton Appeals to the New York Legislature for State Prohibition (The &quot;Maine Law&quot;) as well as Divorce and other Civil Reforms.</td>
<td>1854 Gerrit Smith advocates the Temperance cause as the only Abolitionist Member of the U.S. Congress.</td>
</tr>
<tr>
<td>1859 John Brown raids Harper's Ferry. <strong>Douglass</strong> escapes to Canada, Gerrit Smith hospitalized, neither indicted.</td>
<td>1860 <strong>Stanton and Anthony</strong> work successfully to amend Married Woman's Property Law in New York, allowing property ownership, suits in court, shared child custody, and the keeping of earnings and inheritance.</td>
<td>1869 National Prohibition Party organized.</td>
</tr>
<tr>
<td>1869 <strong>Women's Rights Movement</strong> splits over &quot;precedence&quot; of suffrage for black men over women. <strong>Stanton, Anthony, and Gage</strong> form the National Woman Suffrage Association. The American Woman Suffrage Association, includes <strong>Lucy Stone, Douglass</strong> and Gerrit Smith and supports</td>
<td>1874 Women's Christian Temperance Union founded.</td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
<td>Details</td>
</tr>
<tr>
<td>------</td>
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<tr>
<td>1877</td>
<td>Frederick Douglass</td>
<td>Frederick Douglass is appointed a U.S. Marshall for District of Columbia.</td>
</tr>
<tr>
<td>1877</td>
<td>Woman's Suffrage amendment</td>
<td>Woman's Suffrage amendment first introduced into U.S. Congress.</td>
</tr>
<tr>
<td>1879</td>
<td>Frances Willard</td>
<td>Frances Willard becomes President of the Women's Christian Temperance Union, advocates suffrage as a means to social agenda of conservative Christians.</td>
</tr>
<tr>
<td>1920</td>
<td>19th Amendment</td>
<td>19th Amendment to the U.S. Constitution ratified, women's rights to vote is finally secured.</td>
</tr>
<tr>
<td>1923</td>
<td>National Women's Party</td>
<td>National Women's Party proposes Equal Rights Amendment.</td>
</tr>
<tr>
<td>1933</td>
<td>Prohibition Repealed</td>
<td>Prohibition Repealed</td>
</tr>
<tr>
<td>1982</td>
<td>Equal Rights Amendment</td>
<td>Ratification fails in 1982, three states short of needed number.</td>
</tr>
</tbody>
</table>

**Did You Know?**
Did you know that Elizabeth Cady Stanton was one of the organizers of the 1848 Seneca Falls First Women's Rights Convention? She gave her most famous speech in 1892. Read it now. [more...](#)
Women's voices and influence have always been a part of Washington's history, even without the vote. The fight for permanent woman's suffrage in Washington, however, spans over 50 years in territorial and state history. Washington was the first state in the 20th century and the fifth state in the Union to enact women's suffrage. Washington women's success in 1910 helped inspire the campaign that culminated in passage of the 19th Amendment to the U.S. Constitution in 1920, when women won the right to vote nationally.

As a territory, Washington could enact voter qualifications by legislative action under its Federal Organic Act. As early as 1854, a mere six years after the first women's rights convention was held in Seneca Falls, New York, the first Washington Territorial Legislature considered enacting women's suffrage. House member Arthur A. Denny introduced an amendment for women's suffrage to a pending voting bill and the amendment failed by only one vote.

In 1867 the Washington Territorial Legislature passed a law giving the right to vote "to all white citizens above the age of 21." This law became the rallying point for early women's suffrage advocates who cited the 14th Amendment to the U.S. Constitution in conjunction with the law which defined "citizen" as being "all persons born or naturalized in the United States."

Suffragists tested their voting rights based on the 14th Amendment rationale in 1869 at White River, but their votes were rejected. However, fifteen women successfully voted in Thurston County in 1870.

In 1871, prominent national suffrage advocate Susan B. Anthony traveled to Washington Territory, as did suffragists Laura DeForce Gordon from California and Abigail Scott Duniway from Oregon. The Territorial Legislature failed to pass a "declaratory" suffrage bill in 1871 by a slim margin. However, Anthony's visit spurred the creation of suffrage associations in the Territory. That same year, territorial legislators rejected women's intense lobbying by enacting a law which declared that women could not vote until the U.S. Congress made it the law of the land.

In 1875, Territorial Legislators introduced a women's suffrage bill, but the measure lost in the House by a vote of 11 in favor to 15 opposed.

Throughout the 1850s and 1860s, women had alternately been allowed and then restricted from
participating in school district meetings to choose local school boards. Finally, in 1877 the Territorial Legislature passed a law enfranchising tax-paying women in school meeting elections. This role in school elections reflected a prevailing belief that women had a “sphere” that included home and family matters.

Despite a petition signed by 600 men and women demanding that it be included, delegates to the first Washington State Constitutional Convention held in Walla Walla in 1878 excluded women's suffrage from the proposed constitution by a vote of seven to eight. Washington male voters rejected two separate ballot issues related to suffrage by a three to one margin as part of the vote on the State Constitution.

In 1881, the Washington House of Representatives passed a women's suffrage bill by a vote of 13-11, but the measure lost in the Council by a vote of five to seven.

Finally, in 1883 both houses of the Washington Territorial Legislature passed women's suffrage. Governor William Newell signed the bill into law on November 23, 1883. Only Wyoming and Utah territories had enacted women's suffrage prior to Washington, in the post Civil War era.

In 1884, the Territorial Supreme Court reaffirmed women's suffrage in a challenge relating to women as jurors.

In 1886, the Territorial Legislature clarified the wording of voting rights to state “[a]ll American citizens, male and female” could vote rather than the somewhat vague wording of 1883 legislation which stipulated that where “his” was used it was to be construed as “his” and “her.” The legislation was signed on November 26, 1886 by Governor Watson Squire.

After gaining voting rights, women voted for reforms in local elections, and helped to send a Democrat to Congress, a rarity in Washington Territory. Women's votes played a role in enacting local option prohibition.

Because of a technicality in the enacting clause of the 1886 legislation, in 1887 the Washington Territorial Supreme Court revoked suffrage in a suit brought by a gambler indicted by a grand jury that included women.

On January 18, 1888 the Washington Legislature reenacted the suffrage law with an appropriate title. The measure excluded women from serving on juries. However, that same year the Washington Territorial Supreme Court decided another suffrage case. They ruled that the Federal government had intended to put the word “male” before “citizenship” in the Washington Territory Organic Act when establishing voter qualifications - taking away the right of Washington women to vote.

This disqualification of women from voting weakened the cause of suffrage at the 1889 Washington State Constitutional Convention since women could not vote for electors to the conclave. Women's suffrage was a separate issue on the state constitutional ballot in 1889, but lost by 19,000 votes.

After statehood, enactment of women's suffrage required a Washington State constitutional amendment. In 1890 the legislature reinstated the limited right of women to vote in school elections, which had been authorized by the State Constitution...
in 1889.

The Fusionist and Populist reformers in the 1897 state legislature passed a bill for a statewide vote to amend the Washington Constitution to grant women's suffrage. Despite work by suffrage groups statewide, the amendment lost by a vote of 30,540 to 20,658 the following year.

After a lull in efforts around the turn of the 20th century, by 1906, new, more organized efforts to win women's suffrage began in earnest in Washington under the leadership of Tacoma resident Emma Smith DeVoe, who a was professional organizer for the National American Woman Suffrage Association, and noted suffragist May Arkwright Hutton of Spokane.

Organizers enrolled suffragists throughout the state; by 1909, they were poised for an onslaught in Olympia to influence the legislature to pass a measure that would allow a vote to amend the State Constitution to enable women's suffrage. Lobbying efforts by women influenced a coalition of Progressives in the legislature to pass legislation in February, 1909 amending the Washington Constitution to enable women to vote, pending a ratification vote of the male voters in November, 1910.

During the 1909-10 campaign, the suffragists followed the “still hunt” strategy. The emphasis was not generally on public rallies but the personal, intensive work of wives, mothers and sisters to influence the men who went to vote at the polls. The suffragists distributed one million pieces of literature. The Washington State Grange, Labor Unions, the Farmer's Union and other groups backed ratification as well.

The ballot measure to amend Article VI of the Washington Constitution won by majority of 22,623, on November 8, 1910, a favorable vote of nearly 2 to 1. Every county voted in favor of the amendment. Washington State joined the western states of Wyoming, Utah, Colorado and Idaho, that had already enacted women's suffrage. Washington was the first state in the 20th century to pass women's suffrage, helping to inspire the nationwide campaign and setting the stage for the eventual national suffrage constitutional amendment in 1920. The Washington law, however, allowed only those who could read and speak English to vote and provided that “Indians not taxed shall never be allowed the elective franchise.” Many women, including immigrant Asians, who were subject to other restrictive laws, were still denied the right to vote.

Washington's first women legislators--Representatives Frances Axtell and Nena J. Croake--were elected in 1912 and served in the 1913 State Legislature. On March 22, 1920, in a Special Session called by Governor Louis Hart, the Washington State Legislature ratified the 19th Amendment to U.S. Constitution, known was the "Susan B. Anthony Amendment," enabling national suffrage for women. Representative Frances Haskell from Pierce County introduced the resolution and the only other woman legislator at the time, Representative Anna Colwell of Snohomish addressed the session along with suffragists Emma Smith DeVoe and Carrie Hill. Washington was the 35th of the 36 states needed to ratify the national amendment which became effective on August 26, 1920.

The campaign for women's rights in Washington, however, did not end in 1910, but continues to the present. By commemorating the Suffrage Centennial, Washingtonians celebrate the long and arduous road to the achievement of women's suffrage, the continuing struggle for women's rights and the significant role of women in public and private life. The victory in 1910 was an important culmination of the fight for the rights of women as citizens but only the beginning of a century of women's activism to shape Washington. After the 1910, women had new tools to continue the reforms they had begun earlier.
Notes

Images from the Washington State Historical Society, Abigail Scott Duniway, 5 October 1895, Trover-Cronise Collection, #A-2980b, Oregon Historical Society, and May Arkwright Hutton, the Northwest Museum of Arts & Culture, EWSHS, Spokane.

Contact

Washington Women's History Consortium Coordinator
Washington State Historical Society
211 21st Avenue SW
Olympia, WA 98501
Phone: 360-586-0171
Fax: 360-586-8322
sstevenson@wshs.wa.gov
Not all settlers who traveled to the Pacific Northwest got there by wagon. Catharine Paine Blaine and her husband, David, came by land and sea. Looking at the maps provided, answer the following questions about their journey.

“A passage at sea would enable us to devote considerable time to study and thus we could be improving. I suppose the overland route would not admit of any such thing. We could do but one thing at a time and that would be to jog along at a snail’s pace caused by the patient ox.”

- Catharine Paine,
in a letter to her future husband David Blaine
January 17, 1853

1. Name the four routes that settlers could take to the Pacific Northwest.

_______________________________________________________________________________________________________

2. Which route did Catharine and David take?

_______________________________________________________________________________________________________

3. What were the advantages of taking that route?

_______________________________________________________________________________________________________

4. According to Hayward's United States Gazetteer, how long did it take to get from New York to California using the Panama route?

_______________________________________________________________________________________________________

5. According to Hayward's United States Gazetteer, how long did it take to get from Missouri to California using the overland route?

_______________________________________________________________________________________________________

6. Which route would you take and why?

_______________________________________________________________________________________________________

TRY THIS! Take a blank map of North America and draw both the Panama route and the overland route on it. Use a special color to show the route that you would take.
The 1849 map below shows some of the routes that travelers used to get to California in the 1850s.
Hayward’s United States Gazetteer gave four different routes that people could use to get to California and Oregon in 1853. From these areas, settlers were then able to travel north to Washington Territory.

## ROUTES TO CALIFORNIA AND OREGON.

### NICARAGUA ROUTE.

From New York to San Juan del Norte, at the mouth of the San Juan River, otherwise called Greytown, is 2000 miles. From New Orleans the distance is about 1400 miles. There is a good pier at Greytown, at which passengers can land without trouble, or they can pass directly into the river steamers, which ascend 52 miles to the Castilian Rapids. Here is a short portage of about 300 yards, the rapids not admitting the passage of steamers. Above the rapids to San Carlos, at the head of the river, is 27 miles. Thence across Lake Nicaragua to Virgin Bay is 42 miles. From Virgin Bay to San Juan del Sud, on the Pacific Ocean, is a land journey of 13 miles, to facilitate which a plank road has been constructed. The Transit Company have now on the river and lake seven small steamers, and others building, and the passage of the Isthmus, 135 miles in the whole, is accomplished in about 40 hours— a time which will be considerably diminished when the new boats are ready.

From San Juan del Sud to San Francisco is about 2800 miles, making the whole distance from New York about 5000 miles. This is accomplished in from 22 to 28 days, being the shortest and most expeditious route to California. Steamers by this route leave New York, New Orleans, and San Francisco once a fortnight, on the 1st and 15th of each month.

### CAPE HORN ROUTE.

From New York to California, via Cape Horn, is about 14,700 miles. This distance is made by clipper ships in from 100 to 130 days. Ordinary merchant ships are from one to two months longer.

The expense by all these routes for first class passengers is from $250 to $350 each; steerage passengers $150 to $200.

### OVERLAND ROUTE.

There are two principal starting places for this route: St. Joseph, Mo., a few miles above Fort Leavenworth, and Council Bluffs, a short distance north of the entrance of the Platte into the Missouri. The road from Council Bluffs for 800 miles up the N. side of Platte River is the best natural one in the world. The elevation is less than 12 feet to the mile. The water coming from the high lands is fresh and cool. Grass is abundant, and on the river bottom two weeks earlier than on the route over the plains from St. Joseph, on the other side of the river. Timber, "buffalo chips," and mineral coal are found sufficient to supply travellers. The large amount of travel to California, Oregon, and Utah makes it a great national thoroughfare. Over 100,000 souls have already travelled this road since the discovery of gold in California. The passage from Council Bluffs can be safely made, with wagons drawn by mules or oxen, in from 60 to 90 days, at an expense of not over $100 for each passenger. If emigrants conduct themselves properly, no danger need be feared from any Indian tribes through which the road passes. All necessary outfits and supplies can be had at Kanesville and Council Bluffs. An accurate General Directory has been published by J. H. Colton, 86 Cedar Street, New York, and a Mormon Guide, by Mr. Clayton, which will give the emigrant all necessary information. The forts of the American Fur Company and of the United States are usually prepared to render any aid needed by travellers. Aid has also been furnished at the California end of the route at the expense of the state of California.

### DISTANCES FROM COUNCIL BLUFFS.

<table>
<thead>
<tr>
<th>Location</th>
<th>Miles</th>
<th>Kilometers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buffalo Creek</td>
<td>239</td>
<td>384</td>
</tr>
<tr>
<td>Pah Lake</td>
<td>29</td>
<td>46</td>
</tr>
<tr>
<td>Last Timber</td>
<td>38</td>
<td>61</td>
</tr>
<tr>
<td>North Bluff Creek</td>
<td>19</td>
<td>31</td>
</tr>
<tr>
<td>Wolf Springs</td>
<td>18</td>
<td>29</td>
</tr>
</tbody>
</table>
1853

late September: The Blaines took a train from Seneca Falls to New York City. They spent two weeks shopping for their journey, sightseeing and visiting their relatives one last time before going to Washington Territory.

October 5: Catharine and David left on the steamship Ohio with about 700 other passengers.

October 12: The steamship stopped for coal at Kingston, Jamaica. The Blaines spent a day sightseeing.

October 17: The Ohio arrived in Aspinwall (now Colón), a city in Panama. The Blaines took the train to Barbaccas. After their arrival in Barbaccas, they went to Cruces by boat.

To get to Panama City from the town of Cruces, the Blaines had to rent mules. Catharine and David rode them to Panama City with the help of a guide.

October 20: After reaching Panama City, the Blaines boarded another steamship - the Panama. This steamship was very crowded and there was extremely bad weather on the journey. The ship had one short stop at Acapulco, Mexico before traveling on to California.

November 4: The Panama reached San Francisco. It was so foggy, however, that the ship could not land until the next day!

“I could not help wishing it was New York instead of San Francisco we were entering.”
- Catharine Blaine in a letter to her parents

November 5, 1853

After the Blaines spent a few days in San Francisco, they booked passage to Olympia on the Mary Melville, a barque (a sailing ship with three or more masts). The trip was pleasant, although the ship nearly ran aground south of Cape Flattery because of more foggy weather.

Once the Mary Melville entered Puget Sound, the ship sailed south and anchored at Steilacoom. David and Catharine thought that they might settle there but found that the town already had a minister. They continued their journey by ship to Olympia where they discovered that David had been assigned to work in Seattle. They spent a few days in Olympia, then returned to Steilacoom, then sailed north to Alki.

On November 26, the Blaines left the Mary Melville.

The Blaines crossed Elliott Bay to Seattle in a large mail canoe, landing at the wharf in Yesler’s sawmill on November 28, 1853. They had reached their new home.

Elliott Bay as it appeared in the 1880s
Catharine wrote this letter to her family back east in December of 1854. In it, she writes about the dangers of traveling by sea.

“Yours of Oct 20th were received this week, you [page torn] had anything from us by the last mail. Doubtless you [page torn] been thus disappointed as our mails have been so irregular, and are to a great extent still. We write every time the steamer goes to Olympia but she does not make regular trips. Sometimes we have to wait a week or two after the mail gets to O. before we can get it, but when it comes it brings all. We have not yet lost anything that we know of. The last mail brought news of the loss of the Arctic. Is it not dreadful to think of? Since there have been so many vessels lost, I have thought I should almost fear to venture on the sea again, but I suppose if an opportunity offered for me to return to N.Y. in the same way we came I should forget all such fears. Our experience at sea was of such a kind as to cause me to regard a voyage with very little dread. Mother [?] asks how we would like to have her make us a visit. If I could believe such a question asked in earnest how well I would like to answer it. I would in this letter give instructions in regard to the preparations she would need to make...

If the fare was down to a reasonable rate I would endeavor to persuade some of our friends to come to see the country (and us) and return if they were dissatisfied but with the fare at its present high notch I do not expect any such endeavor would avail much. Some days I get to thinking about home and I feel that I must go, and then I think, how I wish they could come here. We are living as comfortably, that is, comparatively so that I want our friends to know all about it. Talk of the sacrifices we have made – they are nothing in comparison with them that those around us have made in a less worthy cause – that is, to make money.”
1830: Catharine is born.

What events were important in the life of Catharine Paine Blaine? Write them on the timeline to the right. Don't forget to include national events as well as the things that happened in her personal life.
Put yourself in the shoes of Catharine Paine Blaine, traveling to the Pacific Northwest for the first time. Read the list below of what Catharine brought with her. Using these objects and the things that you have studied, pick five objects that represent Catharine's beliefs.

On the back of this page, write one sentence about each thing that you picked. Explain why this thing represents an idea or concept that was important to Catharine and other early reformers.

Use this worksheet with “Pack Your Trunk.”

Some of the things Catharine brought:

- Stockings
- Towels
- Sheeting
- Clothes
- Likenesses (daguerrotypes)
- Three trunks
- Four boxes larger than the trunks
- Half barrel of flour
- Half barrel of sugar
- Firkin of butter
- Box of soap
- Box of candles
- Bedclothes
- Bible
- Books
- Paper, pen and ink
- Dishes/Pans
- Sewing Kit
- Thermometer

People bring more than their “things” with them when they travel - what kinds of ideas and dreams do you think Catharine took with her?
If you were traveling to a foreign place and didn’t know when you would return, what would you bring with you?

Draw an object or write a sentence in the circles above about the ideas and beliefs that you would carry with you to your new home.

Use “What would you take?” to get some ideas!