

LUCY STONE: REBEL AND REFORMER OF NEW ENGLAND
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CURRICULUM CONNECTION: Industrial Revolution and Reformers.

PURPOSE: To bring history alive through the letters and biographical sketch of a local person.

OBJECTIVES: To reinforce and enrich text material.

To raise awareness of people not included in text.

To discover common adolescent themes across history.

To involve students in use of primary sources.

To encourage cooperative learning.

To continue a year long interdisciplinary technology unit which culminates in field trip to Lowell Industrial Heritage Park.

PRE LESSON EXPERIENCES:

* Visit Auburn burying ground to find names of teenagers in early 1800's and do gravestone rubbings followed by lesson showing industrial and transportation development of a New England town.

* View Old Sturbridge Village video "Growing Up in Early New England" to show job options for teenagers in early Industrial Revolution rural New England.

* Read diaries and letters of New England teenagers who held traditional jobs as housewives, apprentices, and mill workers and write letter of application for these jobs using Old Sturbridge Village Packet "Choosing Work".

LESSON 1: NON-TRADITIONAL CAREER CHOICES

PRE-LESSON HOMEWORK: Read reformer section in text and do questions.

ON BOARD: Write all capitalized words in background information.

OVERHEAD PROJECTOR: Lucy Stone's picture as young woman.

WHAT HAPPENED DURING THE INDUSTRIAL REVOLUTION IF YOU DIDN'T WANT TO STAY ON THE FARM, WORK AS AN APPRENTICE, OR IN THE MILLS?

OPTIONS FOR MEN: MINISTER, TEACHER, LAWYER, DOCTOR
(usually required some additional education)
SOLDIER OR RUNAWAY TO THE SEA OR FRONTIER

OPTIONS FOR WOMEN: TEACHER (at about half a man's pay)
MARRY INTO SAME HOUSEHOLD DRUDGERY
STAY UNMARRIED AND CARE FOR PARENTS OR SIBLINGS

TELL LUCY STONE'S STORY USING BACKGROUND INFORMATION

LESSON 1 HOMEWORK:

Divide class into cooperative groups and assign readings.

Read research material carefully.

1. Find main idea and most interesting information.
2. Determine if source is primary or secondary.
3. Think about the BEST way to teach the rest of the class about Lucy's experiences. You may use classroom map or props of your choice. Your group will only have 15 minutes to organize in class tomorrow. BE CREATIVE!

BACKGROUND INFORMATION

Lucy Stone was born on a farm in West Brookfield, MA a few years after the War of 1812 (August 13, 1818). Her dad had sold his TANNERY in New Braintree so his children would have a healthier place to live. Tanneries treated animal hides or skins so they could be made into leather for shoes and clothes. (The Warren family ran the tannery in Auburn near the present day turnpike interchange and gravestones are in the burying ground across the road from T.J.Maxx.)

Lucy's childhood was very similar to Sarah in the video and farm girls in Auburn. She helped with farm and household chores. One of her earliest jobs was to sit on the floor under the loom and pass threads up to her mother. The entire Stone family were part of the PUTTING-OUT SYSTEM. They made shoes for Northern laborers and Southern slaves at home and exchanged them at the general store for four cents a pair in goods or cash. The family usually saved any cash for the Stone boys' education. This bothered Lucy. She was required to make nine pairs a day and also wanted an education.

By 1822 Massachusetts girls were only allowed an equal education up to the eighth grade which was the common schooling for most people. Lucy's father felt further education was unnecessary for girls since marriage should be her goal. Even the 1840's Godey's Lady's Book said to "stimulate the sensibilities of your boys, and blunt those of your girls." Lucy refused to be held back by tradition and began gathering wild nuts and berries to buy books.

Her brothers continued to have many privileges while she had to help her mother with the hard work of running a household of eleven people. Lucy turned to the Bible to calm down and help curb her

teaper. When she read "thy desire shall be to thy husband and he shall rule over thee," it only upset her more. Her mother explained it's that way because of Eve's curse. Women had no legal rights. Fathers and husbands controlled their lives and property. Lucy decided the translation of the Bible must be wrong and set out to learn Latin, Greek and Hebrew to do her own interpretation. About this time her church was having meetings to vote to expel a deacon from the congregation for his anti-slavery activities. When the minister refused to count her vote, she vowed she would "call no man master."

Since her father refused to help, Lucy began teaching at age sixteen. She earned on dollar a week plus her board in area district schools (Auburn had six). She was a good teacher and soon taught winter term in larger schools. This was difficult for most girls because the older farm boys attended this term. She earned top pay for women of the day at sixteen dollars a month (half of what male teachers earned). As she saved her money, she was able to attend small private schools occasionally.

Finally, Lucy made it to the first college for women, MOUNT HOLYOKE, in western Massachusetts. The founder, MARY LYON, caught her putting WILLIAM LLOYD GARRISON's anti-slavery paper, THE LIBERATOR, in the reading room. She was told to stop because the issue was a "very grave question, and one upon which the best people divided." Soon after, her sister died and Lucy decided to drop out to help her mother.

After nine years of teaching and household work, Lucy finally saved enough money (seventy dollars per term) to attend OBERLIN COLLEGE, the first coed college. The year was 1843 and she was twenty-five years old. WHAT WAS HER EXPERIENCE LIKE?

EXCERPT A: THE TRIP TO OBERLIN COLLEGE (Blackwell, p. 43-46)

Lucy started for Oberlin in August, 1843, with a light purse and a scanty wardrobe, but with her head full of intelligence and her heart of courage. On August 30 she wrote home:

"I am here safe in Oberlin -- long-talked-of, and, to Mother, long-dreaded Oberlin. I arrived without having had a article of trouble to myself or baggage. The whole expense of getting here, including food, was \$16.65.... I found that the fare by the packets [passenger boats] was \$6, and by railroad \$7.50; only a dollar and a half difference in the price, but three days' difference in the time; and by the packets I should have to change boats three or four times, and by the cars only once, between Albany and Buffalo; so I thought it best to go by the cars. Rode day and night....

"Mother, there is not a bit of trouble about traveling. Hastings told such stories that I did not know but there might be something, but there is not a mite. I would as soon travel alone from Maine to Georgia, and from there to the Rocky Mountains, as not.

"There was an elderly gentleman rode with me from Albany to Utica. He lives in Herkimer, close to Litchfield. Knows Cousin Sam. I rode alone with the gentleman, but was not at all afraid, for he was a real gentleman."

This "real gentleman" was General Spinner, later the first Secretary of the Treasury to employ women in the Department.... [Lucy] found [the ice cream he bought her] very refreshing, as she was traveling on short rations....

Crossing Lake Erie from Buffalo to Cleveland, she could not afford a stateroom, and slept on deck among horses and freight, with some other women who, like herself, could only pay for a "deck passage." Her letter continues:

"I was not sick at all coming over the lake. It was a very still time, and the water was as smooth as glass, except what was disturbed by the boat. We met one steamboat, and passed about fifty schooners. They looked very grand, under full sail. At night I put my trunk beside another, and my carpet-bag at the end, and lay down and slept soundly all night. The other ladies did 'ditto', and one elderly lady, who could not sleep, kept watch. There were several men on the other side of the deck, 'camped down', but we were not disturbed at all. Saturday morning, at Cleveland, I went down on the beach and picked up a whole lot of stones for [nieces] Clara and Eliza. Perhaps I can't send them; but if I live to get home they shall have them. From Cleveland to Elyria [Y lēr' ē ā] (in stage), which is eight miles from Oberlin, we had a dumb set, so I slept. At Elyria we changed stages, and then four young ladies got in to go to visit Oberlin. Talk enough then; no sleep."

Note: The Boston-Albany Railroad built in 1835 was part of the new internal improvements connecting the east with the west. It passed through Auburn and West Brookfield.

EXCERPT B: FIRST IMPRESSIONS OF OBERLIN (Blackwell, p. 46-47)

Lucy wrote in her August 30 letter home:

"We have breakfast at six, dinner at twelve, supper at half-past six. We have meat once a day, bread and milk for supper, pudding and milk, thin cakes, etc., for breakfast. We shall live well enough. My room-mate is a young lady from South Carolina, whose father is a slaveholder. She says he does not want her to talk about slavery, for fear she will be an Abolitionist; it would kill her mother, and she could never see her father. She is a good-natured little thing, sixteen years old....

"Thursday. I left this unfinished space yesterday so as to have room to put in the result of my examination, but I have not been examined yet, and I thought Mother would want to hear the rest, so I will not wait. After examination I will send a paper and dot it. [Letter postage at this time was twenty-five cents, so it was common to send a newspaper instead, and to dot words or letters which formed a message.]

"The water here is poor, though not so bad as in some places. I would give anything for a drink from Father's well. I don't think the land here is half as good as it is at home. It is all clay. I think I shall like it very well here. The teachers are pleasant, and the young ladies too. Colored gentlemen and ladies sit at the same table with us, and there appears to be no difference.

"With a whole lot of love,
"Lucy."

EXCERPT C: THE LADIES' BOARD OF MANAGERS (Blackwell, p. 50-51)

There was a Ladies' Board, made up mostly of the professors' wives, with Miss Adams, the Lady Principal. They were supposed to look after the manners and morals of the girls. Lucy's independence soon brought her in collision with them. It gave her a severe sick headache to sit with her bonnet on through the long church service which the students had to attend every Sunday morning; so she took her bonnet off. The next day she was called before the Ladies' Board, and reminded of the Scriptural injunction [command] that women should keep their heads covered in church. She said, "If I do, I am good for nothing all the rest of the day. What account shall I give to God of my wasted Sunday afternoons?" It was finally agreed that she should sit in a pew at the extreme rear, and that she might have her bonnet off part of the time.

Note: Oberlin College was the only college that admitted both men and women in the 1840's. The course of study was similar to that at Yale. Why was the Ladies' Board of Managers necessary?

EXCERPT E: THOUGHTS ON MARRIAGE (Blackwell. p.62-63, 266)

It was at Oberlin that Lucy seems to have first conceived the idea that a married woman ought to keep her own name. Antoinette [Brown, fellow student and life-time friend] says, in her reminiscences:

"Some time during a recitation in the senior class, a quotation was made, I think from Montaigne, 'Women are more sunk by marriage than men.'

"'Professor Morgan,' asked Lucy, 'why are women more sunk by marriage than men?'

"The professor fidgeted, physically and mentally, offering several minor reasons; then he said emphatically: 'Women lose their names, and become identified with the husband's family; the wife's family is not as readily traceable in history as her husband's; the law gives her property into her husband's keeping, and she is little known to the business world.'

"Then and there began Lucy Stoner's first protest against the wife's surrendering her own name. The matter dropped. But again and again she spoke to me about it.

"The fact of a woman's losing her name, and in some sense her personality, in this way, still dwelt in her mind. This led to her determination never to take her husband's name, at whatever disadvantage to her self. I honored her for the bravery of her decision, although I felt sure I was paying dear at that day for the minor point of a name."

In 1888 Susan B. Anthony remembered reading, as a young girl, Lucy's speech at the first National Woman's Rights Convention printed in the NEW YORK WEEKLY TRIBUNE. Lucy said, "...all that was left of a married woman to be marked on her gravestone was that she was the relict of somebody who had owned her."

Note: Lucy married abolitionist Henry Blackwell on May 1, 1855 after a long courtship. Henry had no fear of independent women: all five of his sisters had careers of their own, two of them as doctors. In 1849, his sister Elizabeth became the first woman to graduate from medical school. Lucy kept her maiden name and her career after their marriage. Women who followed her example were called Lucy Stoners. As a compromise, their only child was named Alice Stone Blackwell.

Antoinette became America's first ordained woman minister in 1853 and married Henry's brother Samuel.

EXCERPT F: LUCY'S THIRD YEAR AT OBERLIN (Blackwell, p. 52-55)

In her third year, Father Stone's objections to a collegiate education for girls yielded to his respect for Lucy's courage, and to the affection which, under his rough exterior, he really felt for his children. He wrote to her on January 11, 1845:

"Lucy: The first thing you will want to know, after hearing that we are all well, will be about money. When you wrote that you had to get up at two o'clock to study your lesson, it made me think of the old tanyard where I had to get up at one and two o'clock. I little thought then that I should have children, or a child, that would have to do the same; not the same work, but perhaps as hard. I had to work late and early. I was hardly able to live; and you have been under the same inconvenience, as far as money is concerned. Let this suffice [be enough]. There will be no trouble about money; you can have what you will need, without studying nights, or working for eight cents an hour [perhaps for teaching in the colored school].

"I pay the postage on all letters that are sent and received, so pay no more postage.

"Your Father Stone."

Lucy's third year was therefore easier financially [because of her father's loan], and she could devote more time to study. She wrote to her father and mother:

"I want to tell you how I spend my time, so that you can think of me, and know each hour of the day what I am doing. I rise at five o'clock, and am busy until six taking care of my room and my person. At six we go to breakfast, which, with family worship, last until seven. Then I go and recite Latin until eight; from eight to nine recite Greek; from nine till ten, study algebra; from ten till eleven, hear a [colored] class recite arithmetic; from eleven to twelve, recite algebra; from twelve to one, dinner, and an exercise in the sitting room which all the ladies are required to attend. From one to two, hear a [colored] class recite arithmetic; from two to five, I study; five to six we have prayers in the chapel, and then supper. We study in the evening. These are the duties of every day except Monday, which is washing day. In the afternoon of Monday, from three to four, I attend composition [writing] class. In addition to what is done during the other days, we have, every Tuesday, to go to the Music Hall and hear a lecture from some one of the Ladies' Board of Managers--this from three to four o'clock. Every Thursday there is a prayer meeting which we are all required to attend, from three to four, and, from four to five, a lecture from some of the Faculty, which we are also required to attend. So you see every moment is occupied. Yet I find time every day, and many times in a day, to think of Father and Mother, brothers and sister, and all in that hillside home which I love better than ever. It will be a long, long time before I can see it. The home I have here is very pleasant, though it is not my New England home."

EXCERPT F: page 2

In Wellington, where I taught last vacation, they say I may have a home, and if I am sick they will take care of me. They came out to pay me the other day, and brought me a great lump of maple sugar, and some apples. When I left, they gave me a good new broom, which I presume will last as long as I stay here. They were very kind. I sewed for them a little, and they gave me soap enough and candles enough to last a year. Cousin John Locke gave me some candles, and says I may have a home there.

"I room in the highest story, so that I have to run up two pairs of stairs with water, though we only carry wood up one stair. I earn a quarter of a dollar a week more than my board costs. I have to take Institution orders [Oberlin credits for teaching the colored classes] as pay. Mr. Fairchild, who keeps the boarding hall, will take only one half his pay in orders, because the Institution is so much in debt that its orders are not available without discount; so I have to pay half money, that is, \$2 per month. The rest, which I can earn by teaching, will go to pay my tuition and room rent, which is upwards of \$16 per year. I have money enough, if I should not earn anything, to pay all my expenses more than a year; so I feel very well provided for.

"They offered me another colored class to teach, but I had not time, for each recitation occupies an hour.

"I hope [sister] Sarah did not go to sewing straw [for hats] because I had her money [a loan for Lucy's second year at Oberlin], so that she could not go to school. I should be sorry indeed if it was so. When she goes to school again, I wish she would study Mental and Moral Philosophy.

"I have been weighed to-day. Weigh 119 pounds--more than I ever did before. I have but very little headache."

EXCERPT D: PAYING FOR COLLEGE (Blackwell, p. 50-51)

Most of the students were poor, and the college furnished them board [meals] at a dollar a week; but [Lucy] could not afford even this small sum, and during most of her first year she cooked her food in her own room, boarding herself for less than fifty cents a week. Yet she kept healthy and happy, stood well in her studies, and found time also for good works. She often mended the clothes of the poor students, both white and colored, and was always ready to lend a hand to any one in need of help....

Oberlin had a long vacation in the winter, to give the students a chance to earn money by teaching school [during the winter term when there were few farming responsibilities for most children]. Lucy taught during the vacations, and in her second year, [her brother and sister] Bowman and Sarah lent her money.

Oberlin was a station on the Underground Railway, and many fugitive slaves settled there. A school was started for them, and the committee in charge asked Lucy to teach it.

EXCERPT H: GRADUATION REBELLION (Hayes, p. 55-57)

It was a custom at Oberlin for essays to be read at graduation by leading members of the class, chosen by their classmates. Before the Commencement of 1847, Lucy was selected by a large vote.

There was only one difficulty. Though the men delivered their own essays, the women had to sit silent while the rhetoric [public speaking] teacher read their contributions. When President Mahan and Mr. Whipple, principal of the preparatory department, met with the class to count the votes, and Lucy was found to be one of the winners, she told them she could not submit an essay--not without a "sacrifice of principle that I [have] no right to make."

The class begged her not to resign, and President Mahan, himself a man of principle, admitted that he believed she should be allowed to speak; but he had been unable to persuade the faculty. ...[Mr. Whipple] warned [Lucy] that the faculty might even refuse to let her graduate. But "I told him that by so doing I would make public acknowledgement of the rectitude [correctness] of the principle which...denies to [women] the privilege of being co-laborers with men in any sphere to which their ability makes them adequate; and that no word or deed of mine should ever look towards the support of such a principle, or even to its toleration."

...In protest, all the selected women except one refused to write essays, and two of the men joined them. The students appointed to replace these rebels also refused to submit papers. It was a victory, not indeed for Lucy, since she was not allowed to speak, but for her principles, always more important to her than herself.

She was, however, permitted to graduate without submitting an essay, and decided that it would not betray her principles to attend the graduation ceremony, where she received the first Bachelor's degree ever given to a Massachusetts woman. She even had a new dress, her second in the entire four years at college. For this important occasion she sent all the way to New York for black bombazine, a fashionable fabric of mixed silk and wool. The dress, which she must have made herself, cost her four dollars and sixty-six cents. Like her other dresses, its only trimming was a small, white, Quakerish collar.

...[Lucy] was to return to Oberlin as an honored guest in 1883, when women, and she with them, had gained enough rights so that she was invited to be one of the main speakers at the Oberlin Jubilee [50th anniversary].

EXCERPT I: PLANS AFTER COLLEGE (Payne, p. 97-98)

In this letter, written in her last year at Oberlin College, Lucy defends her intention to become a public speaker for the Anti-Slavery Society:

1846

"...I know, Mother, you feel badly about the plans I have proposed to myself, and that you would prefer to have me take some other course, if I could in conscience. Yet, Mother, I know you too well to suppose that you would wish me to turn away from what I think is my duty, and go all my days in opposition to my convictions of right, lashed by a reproaching conscience.

"I surely would not be a public speaker if I sought a life of ease, for it will be a most laborious one; nor would I do it for the sake of honor for I know that I will be disesteemed, nay even hated, by some who are now my friends, or who profess to be. Nor would I do it if I sought wealth, because I could secure it with far more ease and worldly honor by being a teacher. But, Mother, the gold that perishes in the using, the honor that comes from men, the ease or indolence [laziness] which eats out the energy of the soul, are not the objects at which I aim. If I would be true to myself, true to my Heavenly Father, I must be actuated by high and holy principles, and pursue that course of conduct which, to me, appears best calculated to promote the highest good of the world. Because I know that I shall suffer, shall I for this, like Lot's wife, turn back? No, Mother, if in the hour of the world's need I should refuse to lend my aid, however small it may be, I should have no right to think myself a Christian, and I should forever despise Lucy Stone. If, while I hear the wild shriek of the slave mother robbed of her little ones, or the muffled groan of the daughter spoiled of her virtue, I do not open my mouth for the dumb, am I not guilty? Or should I go, as you said, from house to house to do it, when I could tell so many more in less time, if they should be gathered in one place? You would not object, or think it wrong, for a man to plead the cause of the suffering and the outcast; and surely the moral character of the act is not changed because it is done by a woman.

"...But, Mother, there are no trials so great as they suffer who neglect or refuse to do what they believe is their duty. I expect to plead not for the slave only, but for suffering humanity everywhere. ESPECIALLY DO I MEAN TO LABOR FOR THE ELEVATION OF MY SEX... But I will not speak further upon this subject at this time, only to ask that you will not withhold your consent from my doing anything that I think is my duty to do. You will not, will you, Mother?..."

Note: In 1847, Lucy gave her first lecture on woman's rights, from the pulpit of her brother Bowman's church in Gardner, MA. This was the year before the first local woman's rights convention was held in Seneca Falls, NY. Her mother gradually supported her daughter as she was forced to defend her against their neighbors. When her father eventually heard how well she spoke, he also changed his feelings about her chosen path.

EXCERPT J: DRESS REFORM (Blackwell, p. 103-113)

Lucy wore the so-called Bloomer costume for three or four years, beginning about 1850. It was worn also by Mrs. Stanton, Miss Anthony, Sarah Grimke' and several others.

It was invented by Mrs. Elizabeth Smith Miller, ..the daughter of a prominent abolitionist, ...so she could easily take long walks about her country home. It consisted of a small jacket, a full skirt descending a little below the knee, and trousers down to the ankle. It was not beautiful, but was very comfortable and convenient, and entirely modest, Mrs. Amelia Bloomer, editor of the LILY, the first woman's paper, was much pleased with it, and advocated [supported] it warmly in her paper, and thus it became associated with her name.

[As the costume became increasingly ridiculed, Elizabeth Cady Stanton said], ..."If Lucy Stone, with all her reputation, her powers of eloquence, her loveliness of character that wins all who once hear the sound of her voice, cannot bear the martyrdom of the dress, who, I ask, can?...We put the dress on for greater freedom, but what is physical freedom compared with mental bondage?"

...Lucy wrote, long after:

"Those who wore the Bloomer costume put it on in the hope that a dress at once comfortable and useful, in which you could walk up stairs and not step on your clothes, and down stairs and not be stepped on, a dress which was still clean after the longest walk in mud and slush, with no endless yards of cloth to brush, would commend itself. But one by one those who had adopted it abandoned it. Mrs. Miller wore it much longer than any of the others. Her father, Gerrit Smith, thought that a principle was involved; that the health of women was being ruined by their dress, and that, to make the new costume acceptable, it must be seen. Mrs. Miller, who had a fine figure, wore it to better advantage than any of the others. For her father's sake she kept it on. But, little by little, her skirts lengthened until they were no longer noticeably different from those of other women."

Notes: Actress Fanny Kemble and others wore a similar dress like a Turkish costume around the same time.

Mr. E. D. Draper, the leading mill owner of Hopedale, MA jokingly offered enough silk for a Bloomer costume to any woman among his friends who would wear it.

LESSON 2: LUCY REACHES HER GOAL

GROUPS ORGANIZE THEIR 3-5 MINUTE LESSON FOR CLASS. (15 minutes)

GROUP PRESENT IN ORDER: (Encourage note taking)

- A. Traveling to Oberlin (stress transportation network)
- B. Meals at college (compare to today's eating habits)
- C. Meeting the Ladies Board (stress college had to prove their reform could work)
- D. Paying for college (compare to today)
- E. Thoughts on marriage (show gravestone rubbing where wife was listed as relict)
- F. Daily schedule (compare to college classes today)
- G. Women speak out
- H. Graduation rebellion (Did Lucy make her point?)
- I. Plans after college (stress split between the anti-slavery and woman's rights issues; Elizabeth Cady Stanton credited Lucy Stone as "the first person by whom the heart of the American public was deeply stirred on the woman question." (Blackwell, p. 94)
- J. Dress reform (use overhead transparency; Is dress important when seeking approval of one's ideas?)

LESSON 2 HOMEWORK: Declaration of Sentiments textbook worksheet.

Explain which two points you feel Lucy Stone would most strongly support and give your reasons. Do you think you would choose a rebellious career course as Lucy did if you had lived 150 years ago? Explain your answer.

LESSON 3: REFORMER LUCY STONE

COMPLETE PRESENTATIONS AND DISCUSS/COLLECT WORKSHEETS.

Many of you said you'd follow Lucy's non-traditional course, but you are thinking of today's society which accepts women more as equals. Some of you were concerned about going against your parents' wishes, as well as society. We must remember that it took Lucy nine years to save for her goal. It was another three years before her father finally loaned her money even though he continued to be unhappy with her chosen path in life. A rebel and reformer needs patience and a strong belief in his or her convictions. It is often a lonely and unpopular path.

Lecturers were a main form of entertainment at that time. If your topic was unpopular, even male speakers were beaten by mobs or attacked with garbage. Women speakers were treated harshly just because they went against tradition and spoke it public. Lucy's Congregational Church expelled her in 1851 (she later became a Unitarian). It was a very lonely, dangerous life.

Although she did not attend the Seneca Falls Convention because she had just started the anti-slavery lecture circuit, Lucy went on to fight for women's rights. She said, "I was a woman before I was an abolitionist. I must speak for the women." She helped organize the First National Woman's Rights Convention held in 1850 in Worcester. DO YOU THINK ANYONE FROM AUBURN ATTENDED? WHERE MIGHT WE LOOK FOR INFORMATION?

LESSON 3 HOMEWORK: Lucy Stone's dying words to her daughter Alice Stone Blackwell were, "Make the world a better place." Alice continued to fight for women's suffrage and lived to see it become a reality. EXPLAIN HOW WOULD YOU TRY TO MAKE THE WORLD A BETTER PLACE? Use the Reformers Chapter for ideas of problems.

LEAD-IN TO ANTEBELLUM SOUTH

Lucy shared her room with a girl from South Carolina, but she wasn't allowed to speak about slavery. If she changed her point of view by going to school in the north, her father said it would kill her mother and she would never be allowed to come home. WHAT MADE THE SOUTH SO CLOSED MINDED?

LUCY STONE PROVIDES AN EXCELLENT VEHICLE THROUGHOUT THE YEAR FOR DISCUSSING REBELS, REFORMERS AND SUFFRAGE. THE STUDENTS FEEL LIKE SHE IS ONE OF THEIR CLASSMATES AFTER THIS THREE DAY LESSON.

ENRICHMENT ACTIVITIES:

- * In 1855 Lucy married abolitionist Henry Blackwell after a long courtship. She refused to take his last name and they wrote a special marriage ceremony protest. Do independent research project to find NY or Worcester, MA news reports.
- * The Blackwell family was very non-traditional. Do independent research project on family and/or individual members.
- * Lucy had heard Abigail Kelly Foster from Worcester and Angelina Grimke from the south speak on ABOLITION before and during her stay at Oberlin. These women were her role models. Many out-spoken women and abolitionists were Quakers. They believe everyone is equal in the eyes of God. Do independent research project on Quakers or these women.
- * Dorothea Dix taught school in Worcester when she was 16 also. Do independent research on her reforms.
- * Susan B. Anthony lived in western Massachusetts where she read about Lucy's speech at the First National Woman's Rights Convention held in Worcester. Susan said it converted her to the women's rights movement. Do independent research about her activities.
- * Did anyone attend the First National Woman's Rights Convention from Auburn? Do independent research on those you find.

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- Old Sturbridge Village materials available from:
Mail Order Department, Museum Gift Shop, Old Sturbridge Village, 1 Old Sturbridge Village Road, Sturbridge, MA 01566 (508) 347-9843.
- Schlesinger Library, Harvard University, Cambridge, MA.
(Blackwell Family Papers)