



Discover the M'Clintock House and Women's Rights National Historical Park: A Lightning Lesson from Teaching with Historic Places



(Women's Rights National Historical Park)

Before the Civil Rights movements of the 20th century, American women of every race and class did not have the Constitutional right to vote, the right to serve on juries, and equal status before the law as their male peers. It took over a century of activism to achieve those rights and that activism can be traced back to 1848, when advocates for equality held the Women's Rights Convention in Seneca Falls, New York.

The M'Clintock family home, a humble brick house in upstate New York, was where some leaders of the 19th century movement gathered to rest and reflect during the convention. They met in the M'Clintock House to draft the famous *Declaration of Sentiments*, which they wrote in the style of the Declaration of Independence: complaints against the rulers and rights the oppressed should be able to exercise. The *Declaration of Sentiments* was presented at the Seneca Falls Convention that year by women including Elizabeth Cady Stanton, Lucretia Mott, and some men, including Frederick Douglass.

The M'Clintock House today is the site of Women's Rights National Historical Park, operated by the National Park Service, where students can investigate the challenges, passions, and methods of American activists.



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About This Lesson

This lesson plan is based on the National Register of Historic Places registration file "[Women's Rights Historic Sites Thematic Resources](#)." It was published in 2018. National Park Service historian Katie Orr developed this lightning lesson with assistance from education consultant Sarah Curtis. It was produced by NPS Cultural Resources staff in Washington, D.C. The Lightning Lesson Plan about the M'Clintock House is based on the 2001 publication, [The M'Clintock House: A Home to the Women's Rights Movement](#), by education consultant Kathleen Hunter with assistance from consultant Marilyn Harper. This lesson is one in a series that brings the important stories of historic places into classrooms around the country.

Objectives

1. To describe American social norms and restrictions on women in the mid-1800s and;
2. To summarize the demands of the women's rights movement at Seneca Falls, New York, including suffrage;
3. To explain the roles of the M'Clintock family and their house in the women's rights movement;
4. To investigate and report on other Civil Rights or Reform movements that local residents from the students' own region or state fought for in the past.

Materials for students

The materials listed below can either be used directly on the computer, projected on the wall, or printed out, photocopied, and distributed to students.

1. Map of Waterloo and Seneca Falls, New York
2. Readings: *Declaration of Sentiments* and "American Women in the Mid-19th Century"
3. Photo: M'Clintock House

Visiting the site

The M'Clintock House is located in the historic area of Waterloo, New York and is part of Women's Rights National Historical Park. The Visitors' Center is located in the nearby city of Seneca Falls, which also contains several other sites important to the women's rights movement. From the New York State Thruway (I-90), take Exit 41 and go south on N.Y. Route 414, which becomes Fall Street. Follow the signs to the visitors' center. Maps are available to help you locate other sites within the park, including the remains of the Wesleyan Chapel, the Elizabeth Cady Stanton House, and the National Women's Hall of Fame. For more information, [visit the park web pages](#).



Where this lesson fits into the curriculum

Time Period: Mid-19th Century, 1850s

Topics: This lesson could be used in teaching units on 19th century social reform or women's history.

Relevant United States History Standards for Grades 5-12

This lesson relates to the following National Standards for History from the UCLA National Center for History in the Schools:

US History Era 4: Expansion and Reform (1801-1861)

- **Standard 3A:** The student understands the changing character of American political life in "the age of the common man."
- **Standard 4B:** The student understands how Americans strived to reform society and create a distinct culture.
- **Standard 4C:** The student understands changing gender roles and the ideas and activities of women reformers.

Relevant Curriculum Standards for Social Studies

This lesson relates to the following Curriculum Standards for Social Studies from the National Council for the Social Studies:

Theme I: Culture

- Standard D - The student explains why individuals and groups respond differently to their physical and social environments and/or changes to them on the basis of shared assumptions, values, and beliefs.

Theme II: Time, Continuity, and Change

- Standard B - The student identifies and uses key concepts such as chronology, causality, change, conflict, and complexity to explain, analyze, and show connections among patterns of historical change and continuity.
- Standard C - The student identifies and describes selected historical periods and patterns of change within and across cultures, such as the rise of civilizations, the development of transportation systems, the growth and breakdown of colonial systems, and others.
- Standard E - The student develops critical sensitivities such as empathy and skepticism regarding attitudes, values, and behaviors of people in different historical contexts.



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Theme III: People, Places, and Environment

- Standard D - The student estimates distance, calculates scale, and distinguishes other geographic relationships such as population density and spatial distribution patterns.
- Standard H - The student examines, interprets, and analyzes physical and cultural patterns and their interactions, such as land use, settlement patterns, cultural transmission of customs and ideas, and ecosystem changes.

Theme IV: Individual Development and Identity

- Standard C - The student describes the ways family, gender, ethnicity, nationality, and institutional affiliations contribute to personal identity.
- Standard D - The student relates such factors as physical endowment and capabilities, learning, motivation, personality, perception, and behavior to individual development.
- Standard F - The student identifies and describes the influence of perception, attitudes, values, and beliefs on personal identity.

Theme V: Individuals, Groups, and Institutions

- Standard A - The student demonstrates an understanding of concepts such as role, status, and social class in describing the interactions of individuals and social groups.
- Standard B - The student analyzes groups and institutional influences on people, events, and elements of culture.
- Standard D - The student identifies and analyzes examples of tensions between expressions of individuality and group or institutional efforts to promote social conformity.
- Standard E - The student identifies and describes examples of tensions between belief systems and government policies and laws.
- Standard F - The student describes the role of institutions in furthering both continuity and change.
- Standard G - The student applies knowledge of how groups and institutions work to meet individual needs and promote the common good.

Theme VI: Power, Authority, and Governance

- Standard A - The student examines persistent issues involving the rights, roles, and status of the individual in relation to the general welfare.
- Standard H - The student explains and applies concepts such as power, role, status, justice, and influence to the examination of persistent issues and social problems.



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Theme VII: Civic Ideal and Practice

- Standard A - The student examines the origins and continuing influence of key ideals of the democratic republican form of government, such as individual human dignity, liberty, justice, equality, and the rule of law.
- Standard C - The student locates, accesses, analyzes, organizes, and applies information about selected public issues - recognizing and explaining multiple points of view

Relevant Common Core Standards

This lesson relates to the following Common Core English and Language Arts Standards for History and Social Studies for middle and high school students:

Key Ideas and Details

- **CCSS.ELA-LITERACY.RH.6-8.2**

Craft and Structure

- **CCSS.ELA-LITERACY.RH.6-8.6**

Integration of Knowledge and Ideas

- **CCSS.ELA-LITERACY.RH.6-8.7**
- **CCSS.ELA-LITERACY.RH.6-8.9**

Range of Reading and Level of Text Complexity

- **CCSS.ELA-LITERACY.RH.6-8.10**



Getting Started

Why did American women organize
to fight for civil rights in the 19th
century?

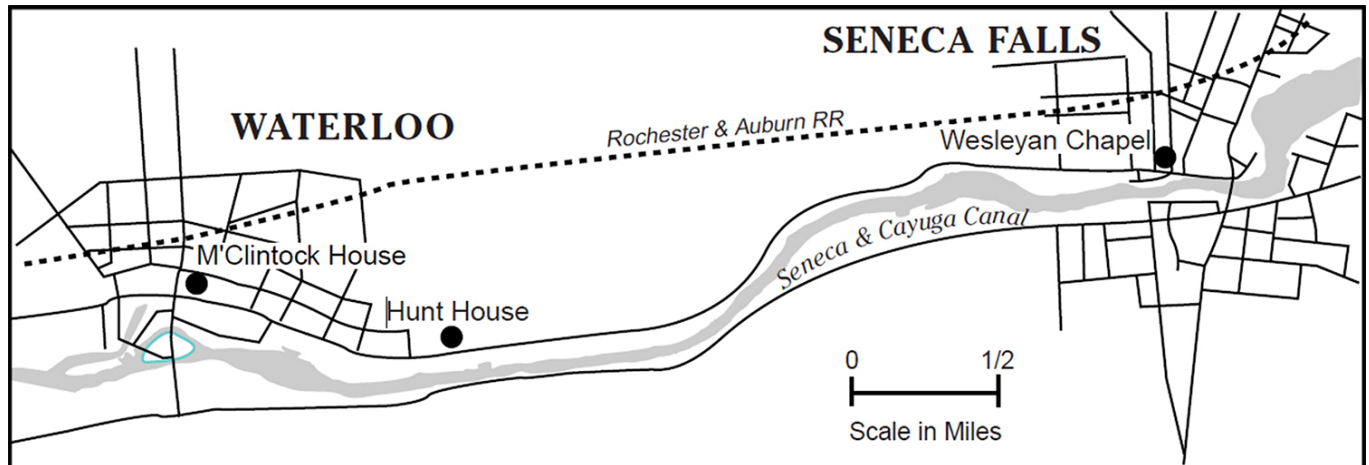
What historic place might you study to answer this question?



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Locating the Site

Map 1: Waterloo to Seneca Falls, New York, 1848



(National Park Service)

The historic M'Clintock House is in Waterloo, New York. Waterloo was founded in the 18th century and is a short four miles from Seneca Falls, where the Seneca Falls Convention for Women's Rights was held in 1848. Both cities had a swiftly growing population and featured a growing number of homes, stores, churches, and farms. The *Declaration of Sentiments* was written at the M'Clintock House in Waterloo and presented at the Convention in Seneca Falls. This famous document explained why women were demanding protection for civil rights and for more social freedoms.



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Questions for Map 1

- 1) What state are the towns of Waterloo and Seneca Falls in and what region of the United States is that called?
- 2) List four kinds of transportation people used to travel between Waterloo and Seneca Falls. What evidence from the map supports your answer?
- 3) What industries do you think might be present in 19th century Waterloo and Seneca Falls? What kinds of paid jobs did people hold there? Use evidence from the map to support your answer.



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Determining the Facts

Document 1: *Declaration of Sentiments*, by Elizabeth Cady Stanton and the M'Clintock family in July of 1848 in Waterloo, New York

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.



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- 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.

Teaching with Historic Places

National Park Service
U.S. Department of the Interior



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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.



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Questions for Document 1

1) On what document was the *Declaration of Sentiments* based? Why do you think the writers chose that as their basis?

2) What are some of the abuses listed in the Declaration? What rights does this list suggest the women at the convention would like to have had? Cite evidence from the provided document.

3) Who are the “we” within the *Declaration of Sentiments* and who is the document aimed at? What is the purpose of the declaration? Cite evidence from the document.

4) What do you think about the next-to-last paragraph? Does this plan seem to you to be a good one for obtaining change? Why or why not?



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Determining the Facts

Reading 1: Elizabeth Cady Stanton, the M'Clintocks, and the Women's Rights Convention.

A woman's place was in the home, according to nineteenth century law, tradition, and morality. Society in the 1800s expected women expected to devote their lives to childcare and household labor. White women in the middle and upper classes did not work outside of the home. American working women of any racial and ethnic identity usually did household labor for other families. Some did take jobs in factories, but it was not the social ideal. Some women accepted the home and domestic life as their place, but others rejected it and tried to change society.

Elizabeth Cady Stanton was one person who rejected it. Stanton was a middle-class white woman who lived in Seneca Falls, New York, during this time. She described her life as "depressing:"

To keep house and grounds in good order, purchase every article for daily use, keep the wardrobes of half a dozen human beings in proper trim, take the children to dentists, shoemakers, and different schools, or find teachers at home, altogether made sufficient work to keep one's brain busy, as well as all the hands I could press into service.... My duties were too numerous and varied, and none sufficiently exhilarating or intellectual to bring into play my higher faculties. I suffered with mental hunger, which, like an empty stomach, is very depressing.¹

Stanton was not the only woman who felt this way and many became activists to change their situation. They stood out and rebelled. Some women entered public spaces by voting, if they lived in one of the few states where women could vote. Others took part in religious movements. Some women fought to end slavery or change alcohol laws. Still, many of these women were limited by discrimination. In Stanton's case, she and other female delegates were not allowed to take seats at the World Anti-Slavery Convention in 1840. The men blocked them. This bigotry helped direct Stanton's energy toward women's rights.

Stanton's desire for gender equality grew in 1848 when she went to a tea party with activists and her future collaborators: Lucretia Mott, Martha Wright, Jane Hunt, and Mary Ann M'Clintock. The four New York women talked about their frustrations and from that discussion the idea for the Seneca Falls Convention formed.

Stanton, M'Clintock, Mott, Wright, and Hunt planned the Seneca Falls Convention at Mary Ann M'Clintock's family home over the next week. There, the women wrote the famous *Declaration of Sentiments*. The document outlined their views on the role of women in society. Stanton later said about the week, "what a time we had



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writing it! We looked over the declarations of societies we could find, but none touched our case, until at last, someone suggested our Fathers of 1776.”²

On July 18, soon after they wrote the *Declaration*, the women held the First Women's Rights Convention at Seneca Falls. More than 300 people went to Seneca Falls. Most of the attendees were women. About forty men joined the convention, as well, including African American abolitionist Frederick Douglass. The M'Clintock family also played a part at the event. Thomas M'Clintock was convention president. Mary Ann's daughter, Elizabeth M'Clintock, served as secretary.

At the Convention, Stanton presented their concerns and demands. For two days, the convention participants discussed the rights women had and the rights they still had to achieve. Through these discussions, they edited and developed a final version of the *Declaration of Sentiments*. Finally, 68 women and 32 men signed their names to the document. At least half of the people who signed were from Waterloo, including the M'Clintocks and the Hunts. The members then debated twelve resolutions that called for equality for women in different areas of American society and culture, including the right to vote in public elections. This debate among women's rights activists showed just how deep-rooted beliefs about women's place away from politics were. Even among these delegates, a resolution calling for a woman's right to vote barely passed.

Mary Ann and Elizabeth M'Clintock's house is part of the Women's Rights National Historic Site today and part of the National Park Service. From her historic home, we can study the meaning of a “woman's place” and how it was challenged in the past. Ironically, it was from a humble place, a symbol of women's separation from the public, that the women's rights movement demanded the nation take notice.



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Questions for Reading 1

- 1) Who were Elizabeth Cady Stanton and Mary Ann M'Clintock? What did they want?

- 2) What *places* are described in Reading 1? Where do you think the tea party was held? What did these places have in common and what do you think made them "acceptable" for women during this time? Why?

- 3) Why do you think many of the people who were interested in women's rights were also committed to the abolition of slavery?

- 4) Name two men who attended the convention. Do you think it was helpful or not for men to participate in a Women's Rights Convention? Why or why not?

- 5) List one piece of your identity (for example, age, gender, or ethnicity). How might discrimination affect where you go and where you don't go, based on society's expectations? Do you agree with the expectation? Why or why not?



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Visual Evidence

Photo 1: M'Clintock House at Women's Rights National Historical Park, 2007.



(Women's Rights National Historical Park)

Built in 1836, the M'Clintock House was home to Thomas and Mary Ann M'Clintock and their children. They lived there for 20 years. The house saw many reform movements discussed and debated under its roof, including women's rights, abolition, and temperance. The Declaration of Sentiments was written here. In 1980, the house became part of Women's Rights National Historical Park.



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Questions for Photo 1

1) If you walked past this building without knowing its history, would you suspect that it is important? Why or why not? What is ordinary about it and what might be a clue to its significance?

2) Why do you think the M'Clintock House is part of a National Park? How is it an important place in American history?

3) Why do you think one family was involved in activism for three different issues: abolition (anti-slavery), temperance (anti-alcohol), and women's rights? What do you think these things have in common?



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Optional Activity 1: Social Reform

The M'Clintocks were involved in a number of reform movements. Have students use their textbooks and/or other resources to list some of the social problems that Americans faced in the 19th century. Ask students to choose the one they are most interested in and research how reformers tried to improve conditions. Citing evidence, have the students prepare a report that addresses who led the reform, their background, solutions proposed, methods used to promote change, degree of success, and what affected their efforts.

This activity can be broadened to include other classrooms and having each classroom choose a reformation topic from the 19th century. The work can be presented outside of the rooms such as in the library or the hallway.

Resources

Abolition of Slavery

1. The Gilder Lehrman Institute of American History provides several primary and secondary resources on [abolition](https://www.gilderlehrman.org/history-now/2005-09/abolition). (<https://www.gilderlehrman.org/history-now/2005-09/abolition>)
2. The New York Public Primary library provides an overview on [abolition](http://abolition.nypl.org/print/abolition/). (<http://abolition.nypl.org/print/abolition/>)

Alcohol Prohibition

1. The Public Broadcasting Service (PBS) provides information on the [alcohol prohibition](http://www.pbs.org/kenburns/prohibition/roots-of-prohibition/) movement including the Temperance Movement. (<http://www.pbs.org/kenburns/prohibition/roots-of-prohibition/>)
2. The Ohio History Connection provides information on the [Temperance Movement](http://www.ohiohistorycentral.org/w/Temperance_Movement). (http://www.ohiohistorycentral.org/w/Temperance_Movement)

Labor Reform

1. The University of Albany provides a [brief history on labor in the United States](https://www.albany.edu/history/history316/LaborMovementHistory1.html). (<https://www.albany.edu/history/history316/LaborMovementHistory1.html>)
2. The Library of Congress provide [primary source pictures](http://www.loc.gov/pictures/search/?st=grid&co=nclc) on child labor (<http://www.loc.gov/pictures/search/?st=grid&co=nclc>). It also has a [brief overview and documents](http://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/work/) pertaining to unions and labor reform in the 19th century (<http://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/work/>).
3. U.S. History provides a history on the [labor reform movement in the United States](http://www.ushistory.org/us/37.asp) (<http://www.ushistory.org/us/37.asp>).



Education Reform

1. Wichita State University provides a [history of education reform](http://webs.wichita.edu/depttools/depttoolsmemberfiles/COEdDEAN/School%20Reform%20Past%20Present%20and%20Future.pdf) in the United States along with current educational issues (<http://webs.wichita.edu/depttools/depttoolsmemberfiles/COEdDEAN/School%20Reform%20Past%20Present%20and%20Future.pdf>).
2. University of Houston provides an [overview of education reform](http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=2&psid=3535) in the 19th century (http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=2&psid=3535).



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Optional Activity 2: Women's Rights in Your Area

The people who met in Seneca Falls were not the only ones trying to increase the rights of women. In many other places across the U.S., both before and since 1848, women and men worked to give women the chance to achieve equal standing in politics, business, law, and other aspects of society. Have students use old newspapers, information from the local historical society, and other sources to research an important event in their community that reflected the battle over women's rights. As they investigate, have them keep the following questions in mind: What was the issue? Who were the main participants? What were the primary arguments on both sides? Who ultimately triumphed? Why?

Citing evidence from their readings and sources, have the students present their findings in a paper, an oral report, or another format that effectively tells their audience what happened and why.



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Optional Activity 3: The Right to Vote

Prior to the passing of the 19th Amendment to the Constitution in 1920 (which gave women the right to vote), conventions and debates were held to discuss women's suffrage. There were different measures involved in earning the right to vote: moral persuasion, using a federal government amendment, and allowing individual states to allow the right to vote.

For this activity, divide the students up into three groups based off of the methods used to ratify women's suffrage. Have the students create arguments in favor of their group using the provided resources on women's suffrage. Then have the students propose their arguments and create a Venn diagram contrasting and comparing the arguments. Throughout the assignment, keep the following questions in mind: why should women be allowed to vote? What is the moral reason? Why should it be left up to the federal government? Why should it be left up to the states?

Resources

1. ["Why Women Should Vote"](#) by Alice Stone Blackwell.
2. ["Twelve Reasons Why Women Should Vote"](#) presented by National Woman Suffrage Publishing Co.



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References and Contributing Resources

Reading 1

Reading 2 was compiled from Andrea Constantine Hawkes "'Feeling a Strong Desire to Tread a Broader Road to Fortune:' The Antebellum Evolution of Elizabeth Wilson M'Clintock's Entrepreneurial Consciousness," (Master's thesis, University of Maine, 1995); Elizabeth Cady Stanton, Eighty Years & More: Reminiscences, 1815-1897 (New York: T. Fisher Unwin, 1898; reprint, Schocken Books, 1971); and Sandra S. Weber, Special History Study: Women's Rights National Historical Park, Seneca Falls, New York (Washington: U.S. Department of the Interior, National Park Service, 1985).

¹ Elizabeth Cady Stanton, *Eighty Years & More: Reminiscences, 1815-1897* (New York: T. Fisher Unwin, 1898; reprint, Schocken Books, 1971).

² Stanton, *Revolution* 17 September 1868, 162.



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Additional Online Resources

Woman's Rights National Historical Park

The M'Clintock House is one part of this unit of the National Park Service. The [park's web pages](#) (<http://www.nps.gov/wori/>) offer an in-depth look at what occurred in Waterloo and Seneca Falls including:

- [a summary](#) of the First Women's Rights Convention;
- [a listing](#) of those who attended the convention and biographies of the important leaders, such as Elizabeth Cady Stanton and Lucretia Mott;
- [a time line](#) of the major reform movements of the 19th century.

Belmont-Paul Women's Equality

The Belmont-Paul Women's Equality National Monument is the home of the National Woman's Party. Its website contains information on the [Equal Rights Movement and on the Suffrage Movement](#) (<https://www.nps.gov/bepa/>).

Eleanor Roosevelt National Historic Site

Eleanor Roosevelt was a champion of Universal Human Rights. This site is dedicated to her and contains information about her life including during [World War II](#) along with suggested readings on [human rights](#) (<https://www.nps.gov/elro/>).

Mary McLeod Bethune Council House

Mary McLeod Bethune fought for racial and gender equality. The national historic site and its [website](#) includes information about her personal life along with information on civil rights and women's rights (<https://www.nps.gov/mamc/>).

National Register of Historic Places: M'Clintock House

The National Park Service's National Register of Historic Places with state and local partners created a travel itinerary called "[Places Where Women Made History](#)." The itinerary features a description and photographs of [M'Clintock House](#). (<http://www.nps.gov/nr/travel/pwwmh/>).

Library of Congress

The Library of Congress Digital Collections offer a wide variety of resources related to the suffrage movement.

- ["The Votes for Women" Suffrage Pictures, 1850-1920](#) includes portraits, photographs, and cartoons, and [a time line](#) of the women's suffrage movement. (<http://lcweb2.loc.gov/ammem/vfwhtml/vfwhome.html>)
- [The National American Women Suffrage Association Collection, 1848-1921](#) consists of 167 books, pamphlets, and artifacts that chronicle the struggle for women's rights.



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(<http://lcweb2.loc.gov/ammem/naw/nawshome.html>) To view these documents, utilize their [search engine](#) .

National Portrait Gallery

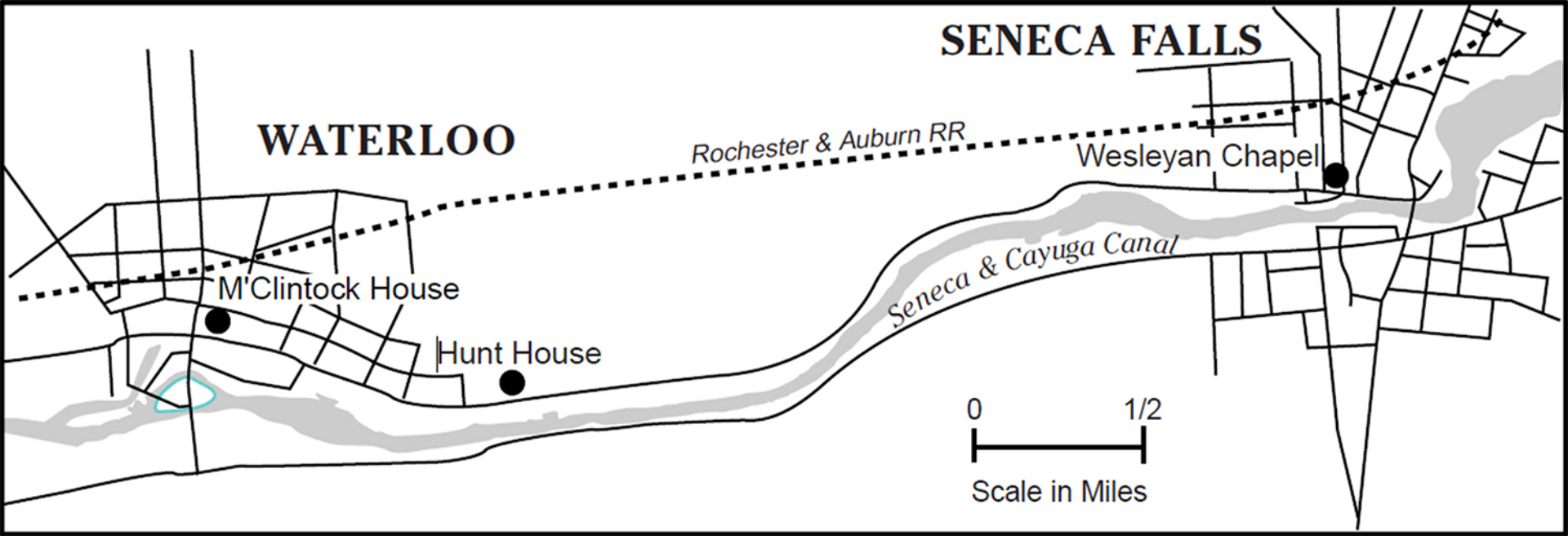
The National Portrait Gallery summarizes the [Seneca Falls Convention](#) and presents portraits of Elizabeth Cady Stanton, Lucretia Mott, and Frederick Douglass (<http://www.npg.si.edu/col/seneca/senfalls1.htm>).

The University of Rochester

The University of Rochester's [History of the Suffrage Movement](#) includes biographies of influential suffragists and a timeline of the movement (<http://www.rochester.edu/SBA/suffragehistory.html>).

Rutgers University

Rutgers University provides the full [Declaration of Sentiments](#) document including notes on the information within the declaration (<http://ecssba.rutgers.edu/docs/seneca.html>).



SENECA FALLS

WATERLOO

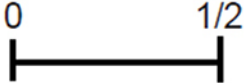
Rochester & Auburn RR

Wesleyan Chapel

M'Clintock House

Hunt House

Seneca & Cayuga Canal



Scale in Miles



M'Clintock
House

