

***The Ladies Clamor for Change***

**7**

**Main Goal**

Students can analyze historical situations in which free and independent thought changed the course of history and resulted in social progress.

*Affective: Foster students’ open-mindedness toward nonconformity.*

*[Please see page 11’s explanatory note regarding this affective goal.]*

**Story Matrix Reference**

PERIOD IN HISTORY	THEME
Mid-19 <sup>th</sup> Century	Independent Thinking / Religious Context
For kernel of story, see Story Matrix in this manual on page 66.	

**Story Lesson Context**

Knowledge and Cultural Understanding		Skills Attainment and Social Participation	
	<i>Historical Literacy</i>	X	<i>Basic Study Skills</i>
X	<i>Ethical Literacy</i>	X	<i>Critical Thinking Skills</i>
X	<i>Cultural Literacy</i>		<i>Participation Skills</i>
	<i>Geographic Literacy</i>	Democratic Understanding and Civic Values	
	<i>Economic Literacy</i>	X	<i>National Identity</i>
	<i>Sociopolitical Literacy</i>		<i>Constitutional Heritage</i>
		X	<i>Civic Values, Rights, and Responsibilities</i>

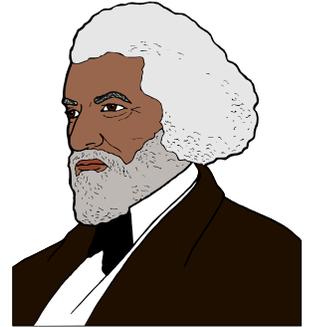
**Reading Profile**

FLESCH-KINCAID GRADE LEVEL	7.3	FLESCH READING EASE IN %	60.8
TOTAL WORDS	961	WORDS PER SENTENCE	10.5

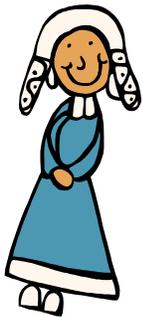
## THE LADIES CLAMOR FOR CHANGE

Elizabeth put down the letter and broke into a smile. She really felt like letting out a big whoop for joy. She didn't, though. Her husband wouldn't think it ladylike. Still, she simply couldn't wait to tell Lucretia! They had both hoped Mr. Douglass would come to Seneca Falls. And he was coming!

Elizabeth Cady Stanton and Lucretia Mott were planning a convention. They were asking people to come discuss the conditions and rights of women. They had placed an advertisement in the Seneca County *Courier* announcing the time and place. Both had ideas of people they hoped would come. The two women were certain Mr. Douglass would prove an excellent participant. Elizabeth's husband, Henry Stanton, also thought so. All four were abolitionists (against slavery) and had acquaintances from the abolitionist movement. Henry had discussed Mr. Douglass with Elizabeth. Henry thought the former slave spoke very clearly about freedoms and equal rights. The ladies were seeking such people to come to their gathering. It was important to get people in attendance who would be sympathetic—people who could see the need for change in the situation of women.



The women did not expect participants to be in full agreement about the matter of women's place in society. Why, even the two of them didn't agree on everything. But, as active women interested in their society, they had shared common experiences. These experiences had molded many common views. Several years ago Elizabeth and Henry had gone to the World Anti-Slavery Convention in London, England. Mrs. Mott was also there to be a delegate. Both ladies had suffered a serious indignity. They were refused admittance to the convention floor. Why? *Because they were women.*



In the United States, women had already done much. Women accompanied the men coming from Europe as they began to colonize America. Pilgrim Fathers boarded the Mayflower. But so did wives of eighteen of the men. Just like their husbands, those women had endured persecution in Europe. The Pilgrim Mothers shared every hardship and threat to existence experienced by the Pilgrim Fathers. As the men sought to develop a self-sustaining colony, the women worked with them. The women helped to build. They planted gardens, maintained homes and reared children. With all that women had done, why weren't they given equal status? Even Native Iroquois Indians had given equal standing to both men and women! The U.S. Constitution talked of concern with equality. But when the government was set up, the women were never seriously considered. Men could vote, but not women.



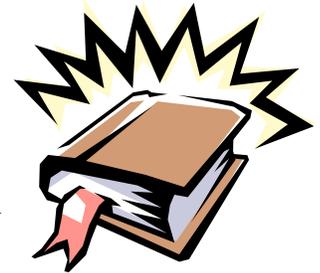
When they met again recently, the two women renewed their concerns. They wondered why the social patterns of colonial society had carried forward so strongly. Here it was 1848, and women

were still not voting. They were not even supposed to remark about the things in society that concerned them. Women were taught that their place was in the home. And they were taught that *men* ruled the home.

Luckily for the two of them, both had husbands with a reforming bent. And Lucretia Mott was fortunate indeed. She had been making presentations in public since 1817. It was not considered proper for a woman to do that. Her husband, a Philadelphia businessman, had long supported her right to speak publicly. She first began speaking to meetings of the Society of Friends (Quakers). Since then, she had become quite persuasive. She was for temperance (moderating alcohol abuse). She was for peace, and for the abolition of slavery. Soon she would be recognized for her leadership on women's rights, too.

As the two women made plans for the first Women's Rights Convention in human history, they often shared their thinking. Elizabeth Stanton was proud to be working together with Mrs. Mott on women's rights issues. But she had her own independent ideas, too. In fact, her ideas were quite daring. She had different notions about *why* women were in their present situation. To her, it seemed women's situation grew from religious teachings brought over from the Old World.

Mrs. Stanton had read Mary Wollstonecraft and Hanna Adams. She knew that, when women were educated, they could speak eloquently. They could talk on religion and politics and other societal issues. A few men also acknowledged the ability of women to contribute to mature thought. John Stuart Mill was among them. He could see that giving women voice in affairs would have positive influence in the world. Mrs. Stanton became *firmly convinced* that religion was actually the root of the problem.



She recognized that the Bible had exercised a most restrictive power in the developing colonies. But here those teachings were, *still* emphasizing that women were inferior. As Elizabeth declared publicly, "*I know of no other books that so fully teach the subjection and degradation of women.*" And religious leaders were continuing to teach that the Bible defined roles for family living. Elizabeth knew women who owned businesses and property. But, they could not exercise full rights to them. No wonder! And no wonder so few women were permitted education.

When their convention date arrived, Lucretia and Elizabeth were ready. The two women had high hopes for the assembly. They envisioned people producing a convention document. It would be like the Declaration of Independence. It would call for women's liberty from oppression by *men*, not King George. (It wouldn't say they needed relief from religion, either).

Three hundred women and some men attended the meeting. Frederick Douglass was there. He and others signed the "Declaration of Sentiments." That document soon became the subject for sarcasm and ridicule by the entire press of the nation. Elizabeth Cady Stanton read what was written everywhere about the convention. And when she did, she was *even more* firmly convinced of the root of women's problems.

### Some Questions to Consider

1. What has caused Elizabeth Cady Stanton and Lucretia Mott to want to have a convention?
2. What do the women plan to have happen at their convention?
3. Why was Mrs. Stanton so pleased that Frederick Douglass would attend?
4. Do these two women appear to be following traditional roles? Explain.
5. Are their husbands traditional men for their times? Explain.
6. Why do we now call these two women “reformers”? What are they trying to reform?
7. Whom or what did Mrs. Stanton blame for the unjust predicament of women?
8. What is so daring about her explanation for women’s situation?
9. The press reaction to the Declaration of Sentiments convinced Mrs. Stanton of the correctness of her explanation. What do you think the newspapers might have said?

### Quotations

Mary Wollstonecraft

- *Strengthen the female mind by enlarging it, and there will be an end to blind obedience.*
- *[Women’s] first duty is to themselves as rational creatures, and the next, in point of importance, as citizens.*

Elizabeth Cady Stanton

- *The Bible and the Church have been the greatest stumbling blocks in the way of women’s emancipation. (liberation, or freedom)*

John Stuart Mill

- *The despotism of custom is everywhere the standing hindrance to human advancement.*
- *As long as justice and injustice have not terminated their ever renewing fight for ascendancy in the affairs of mankind, human beings must be willing, when need is, to do battle for the one against the other.*

Lucretia Mott

- *Truth for authority, not authority for truth.*

Lucy Stone

- *I know not what you believe of God, but I believe He gave yearnings and longings to be filled, and that He did not mean all our time should be devoted to feeding and clothing the body.*

Susan B. Anthony

- *The true Republic: men, their rights and nothing more; women, their rights and nothing less.*



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## You can learn more about these topics!

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### *The Declaration of Sentiments*

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The Declaration of Sentiments was written and adopted at the first Women's Rights Convention in the United States, held in Seneca Falls, New York, July 19-20, 1848. The document signed at Seneca Falls was modeled on the Declaration of Independence. It began with an argument of necessity to resist oppression. It listed numerous grievances outlining men's role in oppressing women. It insisted on women having full rights and privileges equal to men and closed by outlining planned actions to achieve them. About a third of the attendees at the convention signed the document. Of the hundred endorsers, a significant number were abolitionists and men.

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### *Emancipation of Slaves and Women*

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In the years before the civil war, many of the same reformers were involved in efforts to free slaves and to give equal rights to all. Prominent among the names of people fighting for both the elimination of slavery and the emancipation of women are Lucy Stone, Anna Dickenson, Julia Ward Howe, Susan B. Anthony (who became a close friend of Elizabeth Cady Stanton), Frederick Douglass, and Victoria Woodhull. Women and abolitionists alike contrasted the country's ideals as expressed in the U.S. Constitution with reality. If, as they insisted, all human beings were created equal, then were not Indians equal to the immigrants and slaves equal to their masters and wives equal to their husbands?

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### *Liberated Women*

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Some women in history long ago questioned traditional roles. They had confidence of the capacities of women to fulfill themselves independently. Many were influenced by Enlightenment ideas. Concern for women's rights had led Mary Wollstonecraft of England to publish in 1792 the first "considered statement of feminism." She titled it, *A Vindication of the Rights of Women*. Women who actually do depart from traditional expectations are likely to endure social pressures to conform—ridicule or worse.

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### *Woman Suffrage in the U.S.*

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When the U.S. was founded and for over a century afterwards, women could not vote. American women fought a long battle for suffrage (the right to vote). They worked in the factories and replaced male roles during wartime. They "kept the home fires burning" during periods of national crisis. They expressed themselves in writing and on platforms. Finally their voices were heard, and they gained suffrage in 1920. With the passage of the 19<sup>th</sup> Amendment, women could vote at long last.

## **Background for Teachers**

### **SOURCE MATERIAL FOR STANTON, MOTT, AND WOLLSTONECRAFT**

The principal resource for this story lesson is a recent anthology entitled, *Women Without Superstition: No Gods—No Masters*, published in 1997 in Madison, Wisconsin, by the Freedom From Religion Foundation. This book contains one complete chapter on Mary Wollstonecraft who, in addition to being mentioned in the story here, is among the pioneers for women's rights featured in Concept Lesson 8. The new anthology devotes two chapters to Elizabeth Cady Stanton, one of which is a "Stanton Reader" consisting entirely of her own prose. The focus throughout the 679-page volume is on women freethinkers of the nineteenth and twentieth centuries.

With seventy-three pages concerning Stanton, the book is an excellent source for teachers who wish to read more of her writings. It has a heavy emphasis on nineteenth century American women, and so it includes many impressive but somewhat lesser known women, among them many abolitionists and emancipationists. There are also chapters devoted to other of the familiar suffragists, such as Susan B. Anthony and Matilda Joslyn Gage. (Lucretia Mott's involvement in the suffrage movement is noted in some chapters.)

The editor, Annie Laurie Gaylor, introduces Elizabeth Cady Stanton as follows:

*The first to call for woman suffrage in the United States, Elizabeth Cady Stanton devoted her life to freeing women not only from legal constraints, but from superstition. Elizabeth authored the very text of the Nineteenth Amendment guaranteeing women the right to vote.*

*More recognized and famous in her own times than Susan B. Anthony, she has been neglected, comparatively, by later generations, while Anthony, her more conservative "coadjutor," is a household name, her likeness appearing on the dollar piece, her birthday still observed. Elizabeth's outspoken criticism of religion resulted in suppression of her contributions to the revolution of women, just as Thomas Paine's anti-theological Age of Reason resulted in diminution of Paine's role in the American Revolution."*

(WWS—NGNM, page 103)

### **SELECTED PERSPECTIVES FROM ELIZABETH CADY STANTON**

How Stanton referred to the occasion of her meeting the unorthodox Quaker, Lucretia Mott, in England in 1840:

*I found in this new friend a woman emancipated from all faith in manmade creeds, from all fear of his denunciations. Nothing was too sacred for her to question, as to its rightfulness in principle and practice. ... It seemed to me like meeting a being from some larger planet, to find a woman who dared to question the opinions of Popes, Kings, Synods, Parliaments, with the same freedom that she would criticize an editorial in the London Times, recognizing no higher authority than the judgment of a pure-minded educated woman. When I first heard from the lips of Lucretia Mott that I had the same right to think for myself that Luther, Calvin, and John Knox had, and the same right to be guided by my own convictions, and would no doubt live a higher, happier life than if guided by theirs, it was like suddenly coming into the rays of the noon-day sun, after wandering with a rushlight in the caves the earth.*

"I Had the Same Right to Think" — from *The History of Woman Suffrage* (I:422):

### Words of Lucretia Mott, as *reported by Elizabeth Cady Stanton*

There is a broad distinction between religion and theology. The one is a natural, human experience common to all well-organized minds. The other is a system of speculations about the unseen and the unknowable, which the human mind has no power to grasp or explain, and these speculations vary with every sect, age, and type of civilization. No one knows any more of what lies beyond our sphere of action than thou and I, and we know nothing.

A sampling of Elizabeth Cady Stanton's views:

- *I believe in a definite purpose for girls. The thing which most retards, and militates against woman's self-development, is self-sacrifice. Put it down in capital letters, that self-development is a higher duty than self-sacrifice. Women have always believed that they were born to be sacrificed, and I have made it my duty and my life-work to teach them the contrary. If I have succeeded in that, I have attained sufficient success.*
- *The happiest people I have known have been those who gave themselves no concern about their own souls, but did their uttermost to mitigate the miseries of others.*
- *Although the ignorance and crimes of the race have ever fallen most heavily on woman, yet in the general progress of civilization she has had some share. As man became more enlightened, she of necessity enjoyed the results, but to no form of popular religion has woman ever been indebted for one pulsation of liberty. Obedience and subjection have been the lessons taught her by all alike*
- *These teachings in regard to woman so faithfully reflect the provisions of the canon law that it is fair to infer that their inspiration came from the same source, written by men, translated by men, revised by men. If the Bible is to be placed in the hands of our children, read in our schools, taught in our theological seminaries, proclaimed as God's law in our temples of worship, let us by all means call a council of women in New York, and give it one more revision from the woman's standpoint.*
- *...it is through the perversion of the religious element in woman, playing upon her hopes and fears of the future, holding this life with all its high duties in abeyance to that which is to come, that she and the children she has trained have been so completely subjugated by priestcraft and superstition.*
- *Whatever oppressions man has suffered, they have invariably fallen more heavily on woman. Whatever new liberties advancing civilization has brought to man, ever the smallest measure has been accorded to woman, as a result of church teaching. The effect of this is seen in every department of life.*

### **THE SENECA FALLS DECLARATION OF SENTIMENTS AND RESOLUTIONS, JULY 19, 1848.**

Excerpted from *The Annals of America*, Volume 7, pages 438-41 (bullets added).

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 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 cause 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 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....

The history of mankind is a history of repeated injuries and usurpations on the part of 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....
- He has made her, if married, in the eye of the law, civilly dead.
- He has withheld from her all right in property, even to the wages she earns.
- ... In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming...her master--the law giving him power to deprive her of her liberty and to administer chastisement
- ... 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 to her.
- ... 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 to lead a dependent and abject life.

Now in view of this entire disenfranchisement of one-half the people of this country, 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 right we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

### **BIO-BRIEFS ON ELIZABETH STANTON AND MARY WOLLSTONECRAFT**

Elizabeth Cady Stanton (1815-1902)

“Primary Author of *The Woman’s Bible*”

Elizabeth Cady was born to a prosperous family (father a lawyer, judge, and member of Congress). She excelled in her youthful studies and then attended a boarding school, a seminary for girls. Concerned for her soul after a visit by an evangelist (she later called him “*a terrifier*”) her family was able to salvage her with a trip and some prudent reading: “*That disabused my mind of hell and the devil and of a cruel, avenging God, and I have never believed in them since.*”

Elizabeth became a lifelong agnostic and critic of religion’s effects, particularly on women. In later life, at the height of her reputation within the women’s movement, she assembled a committee of woman scholars to critique the Bible, an action that reverberated through the woman’s suffrage movement and cost her many supporters.

College admittance was not an option for women of Elizabeth’s day. Nearly twenty-four, she fell in love with and married Henry Stanton, a young abolitionist and antislavery agent. In 1840 on their honeymoon tour, they went to the World’s Anti-Slavery Convention in London. There she first met Quaker feminist Lucretia Mott and suffered with her and the other women the humiliation of having women’s status as delegates debated and denied by male abolitionists.

By the age of 32, she was a harried housewife and isolated mother living in Seneca Falls, NY when she instigated and planned with Lucretia Mott, Mary Ann McClintock, Jane Hunt, and Martha C. Wright, the historic first woman’s rights convention. Elizabeth’s call for voting rights as part of the “Declaration of Rights and Sentiments” was considered almost too shocking to speak, but it not only won endorsement there, it energized women for the next seventy-two years.

She began a lifelong feminist partnership with Susan B. Anthony in 1851, confining herself because of domestic duties mainly to speech- and letter-writing until she entered her fifties.

Her interests were not confined to voting rights. From the start of her activism, she was committed to a radical platform to uplift women, constantly criticizing religion’s treatment of women.

When she began wearing Turkish trousers, she defied the biblical edict condemning women who wear men’s clothing as “abominations” firsthand. Her cousin introduced to her the new form of clothing. Thrilled with the freedom she gained from the short, Elizabeth said she felt “like a captive set free.” But she was so tormented in public that she finally gave them up, except in the privacy of her own home.

She gave up on little else, and engaged in a lifetime of unpopular causes. But such was her activism in midlife and old age, that on her eightieth birthday in 1895, an audience of six thousand admirers came to the Metropolitan Opera House where she was feted in grand style and presented a silver loving cup from the New York City Woman Suffrage League.

Only two weeks later, at the height of her respectability, she shocked convention once again with the publication of the first volume of *The Woman’s Bible*. It had seven printings in six months, and caused an uproar within the suffrage movement.

Helen Gardener spoke at Elizabeth’s graveside service: “First of all, she wished it known that she died, as she had lived, a fearless, serene agnostic. Her philosophy kept her sane and sweet. No fear for her soul,

no dread of any future life, prevented her from using all of her splendid energies to better conditions in this world. She worked for the welfare of the race, here and now, and believed that any possible world could and would take care of itself.”

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### Mary Wollstonecraft (1759–1797)

#### “Hyena in Petticoats”

Mary wrote the first influential book calling for equality of the sexes. Her book, titled *A Vindication of the Rights of Woman*, was published in 1792. It rebutted the accepted views of the day, challenged the opinions of Rousseau, and protested the circumscribed sphere of womankind.

A child of the Enlightenment and freethinking deist, Mary was a firm believer in human reason. In a much more recent release of her two related works, the treatise on women and the preceding *A Vindication of the Rights of Men* (1790), the word “reason” appears more than 150 times. Mary rebelled against society’s assumptions that women feel rather than think. “Teach them to think!” “Treat women as rational creatures!”

In the anthology titled, *Women Without Superstition: No Gods—No Masters* (1997)<sup>1</sup> editor Annie Laurie Gaylor offers clues as to why she chose Mary to lead off Chapter One of the book. In a section that also makes clear the revolutionary views that caused contemporaries to label Mary Wollstonecraft “a hyena in petticoats,” Gaylor writes as follows:

“Mary expressed strong opinions against conventional religion, the ministry, astrology, the monarchy, many customs of the wealthy, and slavery. She championed women’s rights, children’s rights and animal rights. She counseled the benefits of breast-feeding, early education, dress reform, rational parenting and called for a national system of free, coeducational primary day schools.” (p. 17)

Included in the chapter are a number of excerpts from Mary Wollstonecraft’s *Rights of Woman* treatise. Several help to shed light on the influence of Mary’s writings on the thinking of Elizabeth Cady Stanton. Among the citations are:

**On “Virtue and Reason”** — . . . every being may become virtuous by the exercise of its own reason. . . In fact, it is a farce to call any being virtuous whose virtues do not result from the exercise of its own reason. (Ch. II: 89-90)

**On “Blind Obedience”** — *A slavish bondage to parents cramps every faculty of the mind; . . . Children cannot be taught too early to submit to reason, . . .* (Ch. XI:247-248)

**On “Mental Subjugation”** — *Slavery to monarchs and ministers, which the world will be long freeing itself from, and whose deadly grasp stops the progress of the human mind, is not yet abolished.*

**On “Divine Right of Husbands”** — *I love man as my fellow: but his scepter, real, or usurped, extends not to me, unless the reason of an individual demands my homage; and even then the submission is to reason, and not to man.* (Ch. II: 107)

## End of Story Material for Story 7

# The Hungry Learner’s Big Picture



## Main Goal

Students can analyze historical situations in which free and independent thought changed the course of history and resulted in social progress.

*Affective: Nurture students’ appreciation that a different drummer’s actions or views may in the long run be of benefit.*

## Story Matrix Reference

PERIOD IN HISTORY	THEME
Mid-19 <sup>th</sup> Century	Independent Thinking in Natural Science
For kernel of story, see Story Matrix in this manual on page 66.	

## Story Lesson Context

Knowledge and Cultural Understanding		Skills Attainment and Social Participation	
X	<i>Historical Literacy</i>	X	<i>Basic Study Skills</i>
	<i>Ethical Literacy</i>	X	<i>Critical Thinking Skills</i>
X	<i>Cultural Literacy</i>		<i>Participation Skills</i>
	<i>Geographic Literacy</i>	Democratic Understanding and Civic Values	
	<i>Economic Literacy</i>	X	<i>National Identity</i>
	<i>Sociopolitical Literacy</i>		<i>Constitutional Heritage</i>
			<i>Civic Values, Rights, and Responsibilities</i>

## Reading Profile

FLESCH-KINCAID GRADE LEVEL	5.6	FLESCH READING EASE IN %	72.8
TOTAL WORDS	919	WORDS PER SENTENCE	10.3

## THE HUNGRY LEARNER'S BIG PICTURE

“Charles,” his father declared, “You care for nothing but shooting and dogs and rat-catching. You will be a disgrace to yourself and all your family.” This did *not* turn out to be true!

Charles Darwin was born into a wealthy family in England. His well-educated family saw in Charles a lazy boy. In reality, though, Charles was busy all the time. He just preferred a *different* way of learning than most people. Young Charles liked best to collect things. He collected shells, birds' eggs, and coins. He was very curious. He examined closely. He watched birds and insects. He helped his brother make chemical experiments at home. He said in later years, these activities were the best part of his education (much better than school!).



But Charles Darwin stayed in school. He finished college. Still, the young man was restless. He didn't know what he wanted to do with his life. For a while he studied religion. But, he didn't want to be a minister. One day Charles heard that a ship was heading out soon. It needed a naturalist (a scientist who studies living things). A *naturalist!* Charles had always like science. He jumped at the chance. He signed up to sail around the world. Little did he know how important his decision would turn out to be. Soon, the Darwin family name would be secure in the history of science *and* the world.

Charles looked forward to his job as naturalist on the sailing ship HMS Beagle. He would be going around the world for five years of study. He could examine things to his heart's content. Now *this* was the kind of studying Charles *loved* to do. “Lazy” would be the wrong word to describe a Charles Darwin, Naturalist. “Hungry” would be much better—hungry to learn. And hungry to learn *directly*, from Nature.



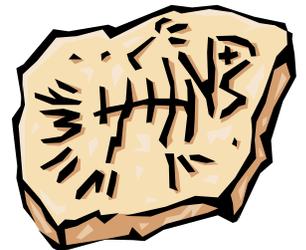
On his trip Darwin studied many things. He studied plants and animals from all over the world. When his ship would touch land, Darwin would set out on foot. He would examine fossils and plants and animals. He collected many specimens (samples). He drew many pictures of these plants and animals. And he wrote notes about what he saw. For five years he sailed around the world collecting things. Then he returned to England.

Darwin had been highly impressed by much he had observed on his trip. He thought about all the fossils he had found. And he thought about all the birds and other animals on the islands he had visited. He had acquired more information to think about than any other naturalist

of his day had. All the travel and study had given him a “big picture” about life on our planet. From Darwin’s thinking came his ideas about *how* life had developed in our world.

During Darwin’s time, most ordinary people around the world thought they already knew how life came about. They used “creation stories” as their explanation. Such stories existed in varied locations across the globe. For example, among American Indians there were several legends. North American Indian tribes, including the Arapaho and Blackfeet, told of humans descending from a sun god. The Hindus of India had another set of myths. One story from India written down in about 700 B.C.E. said that the universe began as the Self in the shape of a man. The Self was lonely, so it divided into two parts—one male and the other female. From their marriage came the human race. And Jews and Christians had as their creation story the Genesis chapter of their Bible. People would use the familiar story from their own culture.

But Charles Darwin was about offer a new explanation to people everywhere. His explanation would work for everyone. It would not matter where they happened to grow up in the world. Darwin could explain how life developed to everybody because it was based on the *totality* of his big picture. And it used his *different* way of learning. He had learned from Nature by examining Nature directly. He learned by observing, not by reading books or listening to stories. And he had examined it *very* carefully. Darwin had looked at the world and seen some important things. He had looked at ancient bird fossils. He had compared them to live birds. What he saw was that birds had changed over time. He looked at many other fossils in South American and other places. He saw that all kinds of animals had changed over time. And so he developed a *theory* of “how life had changed with time.”



In 1859 Darwin wrote *Origin of Species*. He had developed his theory. The book spelled out his idea for others. He had looked at the plants and animals of the world. His idea *explained* those many observations.

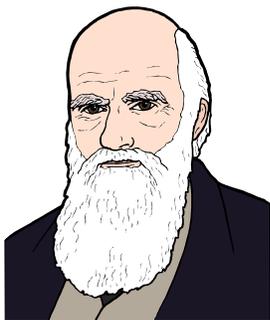
Now Charles Darwin was not the first person to offer an explanation of evolution (how things change). Many other people before him had written down their own ideas. These people varied from early Greek philosophers right on up to his very own grandfather! But everyone before Darwin had not looked as closely as Charles had at quite so much of the world. Darwin’s observations and his genius provided a complete answer to the question of how life developed. Scientists all over the world quickly came to understand that Darwin’s Theory was correct.

Charles Darwin showed everyone how far learning could go beyond schoolbooks and stories. Humans can explain a great deal about our world by carefully observing the world itself.

### Some Questions to Consider

1. Why do you think Charles Darwin's family thought he was lazy when he was so busy with his collections and other activities?
2. What was Charles hungry for? How did he show it?
3. When most people of his day were using familiar myths for their own accounts, how could Darwin think up a different explanation of how life developed on earth?
4. What was the type of information Darwin used to build his theory? Describe it.
5. What did scientists have to say about Darwin's explanation?
6. There are many, many different creation stories. Suppose you choose a panel of people from five different places around the world to read the creation stories in your own encyclopedia.
  - a) Would it be fair to ask the five people from different cultures to examine all the stories and come to agreement on the "correct" one?
  - b) If the people look to their own cultures or religions to decide on "correctness," would it be likely they could ever agree?
7. In science classrooms around the world, the evolutionary explanation (based on Darwin's) is taught as a "correct" way of explaining how living things change over time. Perhaps you have friends who think that Darwin's Theory of Evolution is wrong.
  - a) Do they prefer their culture or religion's explanation?
  - b) Where else could they look?

### Quotes from Darwin



Today, we would say, "Darwin did not write sound bites." Charles Darwin wrote many articles and books of great importance. But, he did not write things that are simple to quote.

Most all of Darwin's writing is long and very detailed. But you can read about him in your encyclopedia and learn a lot about his ideas and their importance.

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## You can learn more about these topics!

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### *Explanations Before Darwin's*

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Even in ancient times some philosophers had explained the great variety of plants and animals by proposing "natural" ways they could have developed. The Christian bishop, St. Augustine, thought that some species of plants and animals had developed from earlier creations. Before 1600, Sir Walter Raleigh concluded that dogs had turned into wolves and that the different races of men were related. Several philosophers also declared that new conditions caused plants to change into new varieties or species.

Leclerc (b. 1707), in his 36-volume *Natural History*, declared that modern animals had evolved. Lamarck (b. 1744) maintained that plants and animals evolved. Darwin knew about these explanatory attempts. Even his grandfather, Erasmus Darwin, had published several books containing ideas about evolution.

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### *Consequences of Darwin's Theory*

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Not everyone has liked the idea that science could accurately explain the *origins* of living things. Many religious people pointed to books and myths and claimed them to be literally true. But the texts and stories failed to adequately match what people could observe in the real world. As time went on, biologists all over the world adopted Darwin's theory. In the U.S., most mainstream Protestant religions have no problems with its correctness, and in 1997 Pope Paul declared the position of the Catholic Church on Darwin's theory. He stated it *does not go against Christian beliefs*.

In spite of this, the members of certain religious groups have rejected evolutionary explanation. These groups prefer what they term the "theory of creationism." This idea attempts to explain some features of plant and animal life through a reading of the Bible. A major feature of this pseudoscientific argument is that the earth is very young, around 10,000 years old. Several fields within science other than biology have demonstrated the earth is billions of years old. So, in the scientific community and among learned people, there is little doubt that the general outline of Darwin's theory of evolution is correct. It continues to be an irritating source of discontent for persons holding to certain religions.

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### *Darwin's Theory Today*

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The "Theory of Evolution" (as Darwin's theory is called) is a *scientific idea of how living things change*. [The word "evolution" means, "change," and the word "theory" is used for "idea" in its full-fledged scientific sense, not in a lay sense.] It is a powerful explanatory theory for most of biology. Today, there are *no competing scientific theories* to Darwin's, although it continues to be refined as observations of living things keep on growing.

# One Pesky Patriot



## Main Goal

Students can analyze historical situations in which dramatically nonconforming thought met up with strongly held societal norms.

*Affective: Cultivate in students a sense that those who think “too differently” may be vulnerable and in need of legal protection.*

## Story Matrix Reference

PERIOD IN HISTORY	THEME
Enlightenment	Independent Thinking in Politics
For kernel of story, see Story Matrix in this manual on page 66.	

## Story Lesson Context

Knowledge and Cultural Understanding		Skills Attainment and Social Participation	
X	<i>Historical Literacy</i>	X	<i>Basic Study Skills</i>
	<i>Ethical Literacy</i>	X	<i>Critical Thinking Skills</i>
X	<i>Cultural Literacy</i>		<i>Participation Skills</i>
	<i>Geographic Literacy</i>	Democratic Understanding and Civic Values	
	<i>Economic Literacy</i>	X	<i>National Identity</i>
X	<i>Sociopolitical Literacy</i>		<i>Constitutional Heritage</i>
		X	<i>Civic Values, Rights, and Responsibilities</i>

## Reading Profile

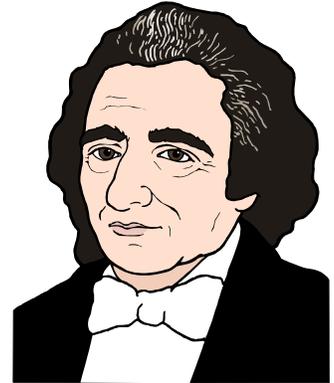
FLESCH-KINCAID GRADE LEVEL	7.4	FLESCH READING EASE IN %	60.5
TOTAL WORDS	1009	WORDS PER SENTENCE	10.5

## ONE PESKY PATRIOT

Thomas Paine was poor and alone and in ill health. He was living in New York City, where he was rejected socially. The people who were anybody at all avoided him. He was seen as a misfit. Yet, Paine had once been quite a celebrity! How could he have fallen so low in American society?

Back in the time just before and during the American Revolution, Americans were much impressed with this man. In those years, Thomas Paine was a popular fellow. He was famous for his rousing pamphlets. These were the ones that urged Americans to unite and fight the King of England for freedom. His writings were being read throughout the colonies. And such distinguished men as Thomas Jefferson, Benjamin Franklin, and George Washington admired him.

One of Paine's pamphlets very much impressed General Washington. He had it read to his soldiers in December 1776. That was a particularly discouraging time in the conflict with the English. The head of the continental army had wanted to hearten his men. It may seem curious that Washington chose *Paine's* words to inspire his bedraggled soldiers. Thomas Paine, after all, was not an American. But America can claim no fierier patriot or greater champion of its revolution than Thomas Paine, *Englishman*.



Paine grew up in London, son of a corset maker. As an adult he was so poor he barely avoided debtor's prison. But, he loved reading and purchased books. And he loved learning. Said he, "I seldom passed five minutes of my life, however circumstanced, in which I did not acquire some knowledge." Paine voluntarily attended lectures, learning about the science of Isaac Newton in his spare time. By a stroke of luck he met Benjamin Franklin in London. Franklin was impressed with Paine's ideas and energy. Franklin talked Paine into going to America. Franklin gave him a fine letter of introduction. It would help Paine get a job there.

The thirty-six years old Paine arrived in Philadelphia in 1774. It was right before the Revolution. Franklin's letter worked! Paine soon was working as a contributing editor to the *Pennsylvania Magazine*.

Thomas Paine was sour on his life experiences in England. Once in America, he shortly got caught up in the political excitement of the time. He threw himself whole-heartedly into the role of revolutionary agitator. He became a propagandist for the revolutionaries. Paine wrote short articles and put them in pamphlets. He was a fiery writer.

Paine's 1776 pamphlet, *Common Sense*, was a brilliant statement of the colonists' cause. It was a fighting book—full of unforgettable phrases. Paine called for separation from England. He influenced the writing of the Declaration of Independence. *Common Sense* was a smashing success back then. And it remains now one of the most influential things ever written. It was read by nearly everybody in the colonies who could read. And its ideas were discussed by many more. Overall, it

would be hard to find a better example of the eighteenth century's brilliant pamphleteering and journalistic endeavors than the writings of Thomas Paine. Few writers have had his particular talents for stirring people up.

Paine was active all through the American Revolution. He wrote *The Crisis* paper that began "*These are the times that try men's souls*" and many more. He was a soldier in George Washington's army. After the Revolution was won, Congress appointed Paine as secretary of the committee on foreign affairs. Then he worked as a clerk in the Assembly of the state of Pennsylvania. And then he was part of an American diplomatic mission to France.

Thomas Paine was like a radical grasshopper. He jumped from Washington to Pennsylvania to France, and to jobs in New Jersey and New York City. He soon extended his talents for arousing people to the English and French citizenry. At the outbreak of the French Revolution in 1789, he traveled between Paris and London. He tried to convince people that the revolution there was good for France. He lambasted government in both England and France.

Thomas Paine had radical ideas. He considered kingship to be an outmoded institution. He fought against antiquated colonial exploitation. He battled what he felt to be the dead hand of orthodox religious organizations. He was one of the most vocal champions of *rationalism* in philosophy. He championed *deism* in religious thought. He published *Rights of Man*. It was a fanatical assertion of democratic principles. It got him outlawed from England, and so he fled to France. After becoming an honorary citizen of France, he soon got in trouble with French politics. He landed in a French jail for a year.



In jail, Paine worked on a new book, *The Age of Reason*. If Tom Paine was already in trouble, this book when published brought him many more problems. In it he had championed the idea of reason over faith. That means that he rejected many of the religious beliefs of his day. Paine believed in God. But, he disagreed with many accepted church teachings. His nonconforming view on religion made him notorious. He became one of the most hated men of his time. Protestant Christians were especially enraged. Much was written about him that was not true. In his first chapter he had said, "*I believe in one God, and no more; and I hope for happiness beyond this life.*" but people didn't listen. They falsely labeled him "atheist" and called his book "The Atheist's Bible."

President Thomas Jefferson arranged for Paine's safe return to America from France. Paine returned to New York. But his erroneous label of atheist followed him. He found that people remembered him more for his opinions on religion than for his Revolutionary War services.

Thomas Paine, Englishman, naturalized American and honorary Frenchman, spent the last seven years of his life discarded. He had helped so much to bring a new nation into being. But, the people of that new nation neglected him. In the new United States, this forceful advocate of the American Revolution died in poverty, alone and forlorn.

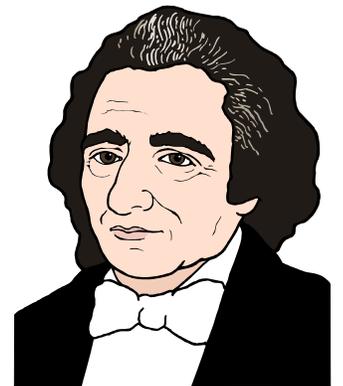
## Questions to Consider

1. What did Thomas Paine do that set him apart from most poor people in London?
2. In America, what did Tom Paine do that so impressed important people like Thomas Jefferson?
3. How could George Washington use an Englishman's writings to encourage his colonial soldiers against the English?
4. How would you describe Tom Paine's career? His career changes?
5. Why do you think some historians today call Thomas Paine an "international libertarian"?
6. What recent celebrities have been popular for a time and then despised?
7. Thomas wrote things people wanted to hear, and they loved him. Later, the same person wrote things people did not want to hear, and they hated him. Do celebrities have to say and write the things people want to hear?
8. Why did Thomas Paine seem to experience so much hostility later in life? Did he deserve it?
9. Thomas Paine said "*Society in every state is a blessing, but Government, even in its best state, is but a necessary evil; in its worst state, an intolerable one.*" Was he talking about the English King, or democracy, or both?



## Quotations from Thomas Paine

- *The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman.*
- *Everything that is right or natural pleads for separation. The blood of the slain, the weeping voice of nature cries, 'tis time to part.*
- *My country is the world, and my religion is to do good.*
- *I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy.*
- *Government is an evil; it is only the thoughtlessness and vices of men that make it a necessary evil. When all men are good and wise, government will of itself decay*



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## You can learn more about these topics!

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### *Thomas Paine, Admired and Vilified*

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Tom Paine has come down in history with two sharply contrasting reputations. To many, he was an unselfish idealist fighting for the cause of universal freedom. Others have seen him as a reprehensible radical and an immoral atheist. In his day, he aroused both esteem and hate. The truth probably lies more with his admirers, but he was a troubled man and somewhat disorderly in behavior, perhaps due to his humble background. Wherever he lived, he was a courageous fighter for democracy as he saw it. A brilliant writer, his words still arouse response. His chief weakness was his inability to conform or compromise. He was compelled to speak bluntly, and though endangered due to opinions in politics, it was his rationalism and deism that provoked slander so intense that it has persisted in staining his reputation to the present day.

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### *Influences on Thomas Paine, Rationalist and Revolutionary*

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Among those who most influenced Paine's ideas were John Locke, Jean Jacques Rousseau, Voltaire and Diderot. Locke maintained that the original state of nature was happy and characterized by reason and tolerance. He thought everyone equal and free to pursue "life, health, liberty, and possessions." Rousseau saw human beings as essentially good and equal in the state of nature but corrupted by the introduction of property, agriculture, science, and commerce. Voltaire wrote about the evils of the king and clergy. Denis Diderot's encyclopedia championed skepticism and rationalism and played a major role in the intellectual preparation for the French revolution. Paine worked side by side with many other liberal writers and philosophers, such as Thomas Jefferson.

**Voltaire:** *I disapprove of what you say, but I will defend to the death your right to say it.*

**John Locke:** *Government has no other end but the preservation of property.*

*A sound mind in a sound body, is a short, but full description of a happy state in this World: he that has these two, has little more to wish for; and he that wants either of them, will be little the better for anything else.*

*Freedom of men under government is to have a standing rule to live by, common to every one of that society, and made by the legislative power vested in it; a liberty to follow my own will in all things, when the rule prescribes not, and not to be subject to the inconstant, unknown, arbitrary will of another man.*

**Rousseau:** *Man is born free, and everywhere he is in chains.*

**Diderot:** *The general interest of the masses might take the place of the insight of genius if it were allowed freedom of action.*

*No man has received from nature the right to give orders to others. Freedom is a gift from heaven, and every individual of the same species has the right to enjoy it as soon as he is in enjoyment of his reason.*

*The arbitrary rule of a just and enlightened prince is always bad. His virtues are the most dangerous and the surest form of seduction: they lull a people imperceptibly into the habit of loving, respecting, and serving his successor, whoever that successor may be, no matter how wicked or stupid.*