

# "...but the women rose..."

"...but the women rose..."  
voices of women in  
american history

## VOLUME I

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VOLUME I  
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# ...but the women rose vol. I

Compiled by Susan Kempler and Doreen Rappaport

## INTRODUCTION

The past few years have seen an emergency of interest and focus on "rediscovering the woman" and her role in American life. Integrating women into the study of American history is a long time in coming. The scope and depth of women's thoughts, accomplishments and influences are little known, and in many instances, have totally been ignored. Many American women were intellectual equals and close friends of well-known men of their historical time - sharing, debating, and working together on the vital issues of their day.

These two volumes are only a first step in attempting to give a more accurate, comprehensive picture of American history by including the "forgotten woman." The women chosen for this series:

- made important and lasting contributions in their occupations and/or commitments to American life
- were often the firsts in their field
- conflicted, by their choice of occupation or commitment, with the projected image of women in their historical time
- dealt with the vital issues of their time that are relevant to any comprehensive and cohesive study of American history.

They represent only a fraction of the many American women whose intellect, philosophy and work affected and contributed to the course of American history.

## Band 1.

The early Massachusetts Puritan community of the 17th century was in its essence a religious organization. Church and state were one; and the church dominated the state.

Anne Hutchinson was born around 1590. In 1634 she came from England with her husband and children. Four years later she was banished from the Bay colony for attempting a revolt against the firmly-rooted oligarchy of theocrats. The fact that a woman attempted this was an outrage to these Puritan gentlemen. Governor Winthrop of Massachusetts said of Anne Hutchinson:

"A godly young woman and of special parts," she had lost her understanding, "by occasion of her giving herself wholly to reading and writing," whereas, "if she had attended her household affairs, and such things as belong to women, and not gone out of her way and calling to meddle in such things as are proper for men, whose minds are stronger, etc. she had kept her wits, and might have improved them usefully and honorably in the place God had set her."

During her early life in Boston, she developed a reputation as a skillful nurse and advisor in cases of childbirth and female problems. In various households,

she began to hold exclusively female gatherings, and later, gatherings composed of both sexes. She was the leading spirit. In the beginning she would recapitulate and explain the substance of the clergy's sermons. At first, the elders and magistrates looked favorably at these meetings. It seemed as if the people of Boston were awakening to Christ. Then Anne began to comment on the sermons, to interpret them, to criticize them. She had set herself up as a preacher. The severe old theocrats had been accustomed to having their teachings accepted as oracles; now these teachings no longer passed unchallenged. Some people, boldly, in open meetings, challenged the ministers' words almost before they had been spoken.

All this boldness and independence of conscience and thought led to two trials in 1637. The first was civil; the second was religious. The result was banishment for Anne and her family from the Massachusetts Bay colony.

## Band 2.

In 1776, Abigail Adams, wife of John Adams, wrote a letter to a friend in which she described her husband's response to her suggestion that the Constitutional Congress devise a new, fair code of laws to rectify the intolerable legal position of the American women.

...(Mr. Adams) is very saucy to me, in return for a list of female grievances which I transmitted to him. I thought it was very probable our wise statesmen would erect a new government and form a new code of laws, I ventured to speak a word in behalf of our sex who are rather hardly dealt with by the laws of England which gives such unlimited power to the husband to use his wife ill. I requested that our legislators would consider our case and as all men of delicacy and sentiment are averse to exercising the power they possess, yet as there is a natural propensity in human nature to domination I thought the most generous plan was to put it out of the power of the arbitrary and tyrannical to injure us with impunity by establishing some laws in our favour upon just and liberal principals.

I believe I even threatened fomenting a rebellion in case we were not considered and assured him we would not hold ourselves bound by any laws in which we neither had a voice nor representation... (I wrote)...In the new code of laws...I desire you would remember the ladies and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the husbands. Remember, all men would be tyrants if they could. If particular care and attention is not paid to the ladies, we are determined to foment a rebellion... and...

In return he tells me he cannot but laugh at my extraordinary code of laws that he had heard their struggle had loosed the bonds of government, that children and



apprentices were disobedient, that schools and colleges were grown turbulent, that Indians slighted their guardians and Negroes (sic) grew insolent to their Masters. But my letter was the first intimation that another tribe more numerous and powerful than all the rest were grown discontented. This is rather too coarse a compliment, he adds, but that I am so saucy he won't blot it out.

#### Band 3.

Using the pen name, Constantia, Mrs Judith Sargent Murray wrote many articles, stories and opinions. In 1790, she wrote an article for the Massachusetts Magazine entitled "The Equality of the Sexes":

It is upon mature consideration we adopt the idea, that nature is thus partial in her distributions? Is it indeed a fact that she hath yielded to one half the human species so unquestionable a mental superiority?... Yet it may be questioned, from what source doth this superiority, in this determining faculty of the soul... proceed? May we not trace its source in the difference of education and continued advantages? Will it be said that the judgment of a male two years old, is more sage than that of a female's of the same age? I believe the reverse is generally observed to be true. But from that period what partiality! How is the one exalted and the other depressed, by the contrary modes of education that are adopted! The one is taught to aspire, the other is early confined and limited. As their years increase, the sister must be wholly domesticated, while the brother is led by the hand through all the flowery paths of science.

#### Band 4.

Emma Hart Willard, 1787-1870, was a noted educator, who established the first United States college-level institution for women, the Troy Female Seminary. In 1819 she sent An Address...Proposing a Plan for Improving Female Education to Governor DeWitt Clinton of New York. This document has been called the Magna Carta of higher education for American women.

The object of this Address is to convince the public, that a reform, with respect to female education, is necessary; that it cannot be effected by individual exertion, but that it requires the aid of the legislature; and further, by showing the justice, the policy, and the magnanimity of such an undertaking, to persuade that body to endow a seminary for females, as the commencement of such a reformation.

...the absurdity of sending ladies to college, may, at first thought, strike everyone to whom this subject shall be proposed. I therefore hasten to observe, that the seminary here recommended, will be as different from those appropriated to the other sex, as the female character and duties are from the male...

If the improvement of the American female character, and that alone, could be affected by public liberality employed in giving better means of instruction; such improvement of one half of society, and that half which barbarous and despotic nations have ever degraded, would of itself by an object, worthy of the more liberal government on earth; but if the female character be raised, it must inevitably raise that of the other sex and thus does the plan proposed, offer, as the object of legislative bounty, to elevate the whole character of the community.

As evidence that this statement does not exaggerate the female influence in society, our sex need but be considered, in the single relation of mothers. In this

character, we have the charge of the whole mass of individuals, who are to compose the succeeding generation; during that period of youth, when the pliant mind take any direction, to which it is steadily guided by a forming hand. How important a power is given by this charge! Yet, little do too many of my sex know how, either to appreciate or improve it...

...Would we rear the human plant to its perfection, we must first fertilize the soil which produces it. If it acquire its first bent and texture upon the barren plain, it will avail comparatively little, should it be afterwards transplanted to a garden.

#### Band 5.

Pioneers in the women's abolitionist movement were Sarah and Angelina Grimké. Daughters of a South Carolina slaveholding family, their early life left them with a loathing for slavery and a burning desire to participate in its abolition. They moved North and became frequent speakers at anti-slavery societies throughout the United States. Churches deeply opposed their work, for these two women, had broken with the approved decorum for women of their century. In 1838, Sarah Grimké, wrote a series of articles entitled, The Equality of the Sexes and the Condition of Women.

Woman, I am aware, stands charged to the present day with having brought sin into the world. I shall not repel the charge by any counter assertions, although...Adam's ready acquiescence with his wife's proposal does not savor much of that superiority in strength of mind which is arrogated by man...

All history attests that man has subjected woman to his will, used her as a means to promote his selfish gratification, to minister to his sensual pleasures, to be instrumental in promoting his comfort; but never has he desired to elevate her to that rank she was created to fill. He has done all he could to debase and enslave her mind; and now he looks triumphantly on the ruin he has wrought, and says, the being he has thus deeply injured is his inferior.

I ask no favors for my sex. I surrender not our claim to equality. All I ask of our brethren is that they will take their feet from off our necks.

At a meeting of The Woman's National Loyal League at Cooper Institute in New York in May of 1863, the following resolution was adopted:

RESOLVED: There can never be a true peace in this republic until the civil and political rights of all citizens of African descent and all women are practically established.

Angelina Grimké Weld spoke to the resolution: I rejoice exceedingly that the resolution should combine us with the Negro. I feel that we have been with him; that the iron has entered into our souls. True, we have not felt the slave-holder's lash; true, we have not had our hands manacled, but our hearts have been crushed. Was there a single institution in this country that would throw open its door to the acknowledgment of woman's equality with man until twenty years ago? Have I not heard woman say..."oh, brother, that I could go to college with you! but I am crushed! I hear nothing, I know nothing, except in the fashionable circle." I was made a woman, but I cannot be a true woman, a full-grown woman in America."

But woman is full-grown today, whether man knows it or not, equal to her rights, and equal to the responsibilities of the hour. I want to be identified with the Negro; until he gets his rights, we never shall have ours.



## Band 6.

Many early feminists allied themselves with the struggle to abolish slavery. Francis Watkins Harper, Negro anti-slavery lecturer and noted poet, speaks of the plight of the slave mother:

Heard you that shriek?  
It rose so wildly on the air,  
It seemed as if a burden'd heart  
Was breaking in despair.

Saw you those hands so sadly clasped -  
The bowed and feeble head -  
The shuddering of that fragile form -  
That look of grief and dread?

Say you the sad, imploring eye?  
Its every glance was pain,  
As if a storm of agony  
Were sweeping through the brain.

She is a mother, pale with fear,  
Her boy clings to her side,  
And in her kirtle vainly tries  
His trembling form to hide.

He is not hers, although she bore  
For him a mother's pains;  
He is not hers, although her blood  
Is coursing through his veins!

He is not hers, for cruel hands  
May rudely tear apart  
The only wreath of household love  
That binds her breaking heart.

His love has been a joyous light  
That o'er her pathway smiled,  
A fountain gushing ever new,  
Amid life's desert wild.

His lightest word has been a tone  
Of music round her heart,  
Their lives a streamlet blent in one -  
Oh, Father! must they part?

They tear him from her circling arms,  
Her last and fond embrace;  
Oh! never more may her sad eyes  
Gaze on his mournful face.

No marvel, then, these bitter shrieks  
Disturb the listening air;  
She is a mother, and her heart  
Is breaking in despair.

## Band 7.

Margaret Fuller, the Marchesi d'Ossoli, 1810-1850, was feminist, critic and journalist. With Ralph Waldo Emerson and George Ripley, she edited the Transcendentalist journal, The Dial. From 1839-44, she conducted her "conversations" in Boston, drawing her pupils from leading circles of the city. The material of her "conversations" appeared in her feminist work, Women in the Nineteenth Century:

...if you ask me what offices (women) may fill, I reply - any. I do not care what case you put: let them be sea-captains, if you will. I do not doubt there are women well fitted for such an office, and, if so, I should be... glad to see them in it...

I think women need, especially at this juncture, a much greater range of occupation than they have, to rouse their latent powers...

In families that I know, some little girls like to saw

wood, others to use carpenters' tools. Where these tastes are indulged, cheerfulness and good-humor are promoted. Where they are forbidden, because "such things are not proper for girls," they grow sullen and mischievous.

I have no doubt...that a large proportion of women would give themselves to the same employments as now, because there are circumstances that must lead them. Mothers will delight to make the nest soft and warm. Nature would take care of that: no need to clip the wings of any bird that wants to soar and sing, or finds in itself the strength of pinion for a migratory flight unusual to its kind. The difference would be that all need not be constrained to employments for which some are unfit.

I have urged upon the sex self-subsistence in its two forms of self-reliance and self-impulse, because I believe them to be the needed means of the present juncture.

I have urged on Woman independence of Man, not that I do not think the sexes mutually needed by one another, but because in Woman this fact has led to an excessive devotion, which has cooled love, degraded marriage, and prevented either sex from being what it should be to itself or the other.

I wish Woman to live, first for God's sake. Then she will not make an imperfect man her god, and thus sink to idolatry. Then she will not take what is not fit for her from a sense of weakness and poverty. Then, if she finds what she needs in Man embodied, she will know how to love, and be worthy of being loved.

By being more a soul, she will not be less Woman, for nature is perfected through spirit.

Now there is no woman, only an overgrown child.

That her hand may be given with dignity, she must be able to stand alone.

Woman, self-centered, would never be absorbed by any relation: it would be only an experience to her as to man. It is a vulgar error that love, a love, to Woman is her whole existence; she also is born for Truth and Love in their universal energy...

It is not Woman, but the law of right, the law of growth, that speaks in us, and demands the perfection of each being in its kind - apple as apple, Woman as Woman...what concerns me now is, that my life be a beautiful, powerful, in a word, a complete life in its kind. Had I but one more moment to live I must wish the same.

## Side B

### Band 1.

The first Woman's Rights Convention was held at Seneca Falls in 1848. To dramatize the plight of the American woman, Elizabeth Cady Stanton, wrote a Declaration of Sentiments and Resolutions. Modeled after the Declaration of Independence, it listed the repeated injuries and usurpations on the part of men towards women.

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

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

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



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

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

He has taken her from 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, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly in regardless of the happiness of women - the law, in all cases, going upon a 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 to 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 in 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 the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and National legislatures, and endeavor to enlist the pulpit and the

press in our behalf. We hope this Convention will be followed by a series of Conventions embracing every part of the country.

## Band 2.

Elizabeth Blackwell became the first American woman doctor after many struggles against discrimination. Here she speaks of her years as a medical student:

In 1845 when I resolved to be a physician, six eminent physicians, in different parts of the country were written to, for advice. They all united in dissuading me, stating that, it was an utter impossibility for a woman to obtain a medical education, that the idea though good in itself, was eccentric and utopian, utterly impracticable. It was only by long-continued searching through all the colleges of the country, that one was at last found willing to grant admission. When I entered college in 1847...

I had not the slightest idea of the commotion created by my appearance as a medical student. Very slowly I perceived that a doctor's wife at the table avoided any communication with me, and that as I walked backwards and forwards to college, the ladies stopped to stare at me, as at a curious animal...I was considered a bad woman, whose designs would gradually become evident, or that being insane, an outbreak of insanity would soon be apparent...I hastened daily to my college as a sure refuge, I knew that when I shut the great doors behind me that I shut out all the unkindly criticism, and I soon felt perfectly at home amongst my fellow students.

Dr. Blackwell came to New York City to establish her medical practice:

The first seven years of New York life were years of very difficult, though steady uphill work. There was the utmost difficulty in finding a boarding-house where the simple name...physician, could be placed; ladies would not reside in a house so marked, and expressed the utmost astonishment that it should be allowed in a respectable establishment. I had no medical companionship, the profession stood aloof, and society was distrustful of the innovation...I presented American and foreign testimonials of medical qualification, to one of the city Dispensaries, asking permission as an assistant physician, in the department of diseases of women and children; the request was refused. I asked permission to visit in the female wards of one of the city hospitals; the application was laid on the table, not being considered worthy of notice. There was a blank wall of social and professional antagonism... that formed a situation of singular and painful loneliness.

I understand now why this life has never been lived before. It is hard, with no support, but a high purpose, to live against every species of social opposition. I should like a little fun now and then. Life (was) altogether too sober.

## Band 3.

Born into slavery in upstate New York, Sojourner Truth gained her freedom in 1827 when New York finally freed its slaves. She later became active in the abolitionist and feminist movements.

Once, while she was speaking on an Indiana platform to proslavery Northerners, a local doctor rose to heckle her. He said that some people doubted the sex of the speaker. He asked Sojourner to submit to an inspection by local ladies. The meeting became loud with screams



and laughter. Sojourner looked out into the audience and shouted: "My breasts have suckled many a white babe, even when they should have been suckling my own." She pointed to her audience: "Some of those white babes are now grown men, and even though they have suckled my Negro breasts, they are in my opinion for more manly than any of you appear to be." Suddenly, she ripped open the front of her dress. "I will show my breasts to the entire congregation. It's not my shame but yours. Here then, see for yourself." She looked straight into the doctor's face, and then said quietly, "Do you wish also to suck?"

At a woman's right convention in 1851, Sojourner stood up and made her now famous speech:

Well, children, what there's so much racket there must be something out o' kilter. I think that twixt de Negro's of the Souf and the women of the Norf all a talkin' bout rights, the white man will be in a fix pretty soon. But what's all this here talkin' bout? Dat man ober there say that women needs to be helped into carriages, and lifted over ditches, and to have the best place everywhar. Nobody ever helped me into carriages or over mud puddles, or give me any best place and ain't I a woman? Look at me! Look at my arm! I have plowed and planted, and gathered into barns, and no man could head me - and ain't I a woman? I could work as much and eat as much (when I could get it) as man, bear de lash as well - and ain't I a woman? I have borne many children and seen'm most' all sold off into slavery, and when I cried with a mother's grief, none but Jesus heard - and ain't I a woman?

#### Band 4.

In 1855, Lucy Stone married Henry B. Blackwell. Their marriage agreement set an historic precedent. Those women who chose to continue using their own names after marrying, were dubbed, "Lucy Stoners".

#### PROTEST

While acknowledging our mutual affection by publicly assuming the relationship of husband and wife, yet in justice to ourselves and a great principle, we deem it a duty to declare that this act on our part implies no sanction of, nor promise of voluntary obedience to such of the present laws of marriage, as refuse to recognize the wife as an independent, rational being, while they confer upon the husband an injurious and unnatural superiority, investing him with legal powers which no honorable man would exercise, and which no man should possess.

We believe that personal independence and equal human rights can never be forfeited, except for crime; that marriage should be an equal and permanent partnership, and so recognized by law; that until it is so recognized, married partners should provide against the radical injustice of present laws, by every means in their power.

We believe that where domestic difficulties arise, no appeal should be made to legal tribunals under existing laws, but that all difficulties should be submitted to the equitable adjustment of arbitrators mutually chosen.

Thus reverencing law, we enter our protest against rules and customs which are unworthy of the name, since they violate justice, the essence of the law.

(Signed) Henry B. Blackwell  
Lucy Stone

#### Band 5.

Harriet Beache Stowe, 1811-1896, is best known for her anti-slavery novel, Uncle Tom's Cabin. Mrs. Stowe expressed her perceptions of women through female characters in her novels.

#### From Pearl of Orr's Island:

No man - especially one that is living a rough, busy, out-of-doors life - can form the slightest conception of that veiled and secluded life which exists in the heart of a sensitive woman, whose mind, therefore, acts by a continual introversion upon itself. They know nothing how their careless words and actions are pondered and turned again in weary, quiet hours of fruitless questioning. What did he mean by this? and what did he mean by that? - while, the careless buffalo, meant nothing, or has forgotten what it was, if he did.

#### From Little Foxes:

Talk of hair-cloth shirts, and scourings, and sleeping in ashes as a means of saintship! There is no need of them in our country. Let a woman once look at her domestic trials as her hair-cloth, her ashes, her scourges, - accept them, rejoice in them, smile and be quiet, silent, patient, and loving under them, - and the convent can teach her no more. She is a victorious saint.

#### From Uncle Tom's Cabin:

Her face was round and rosy, with a healthful, downy softness, suggestive of a ripe peach. Her hair, partially silvered by age, was parted smoothly back from her high, placid forehead, on which time had written no inscription except 'Peace on earth, good will to men,' and beneath shone a large pair of clear, honest, loving, brown eyes; you only needed to look straight into them, to feel that you saw to the bottom of a heart as good and true as ever throbbed in a woman's bosom. So much has been said and sung of beautiful young girls, why don't somebody wake up to the beauty of old women?

On Election Day, 1872, Susan B. Anthony and several other women offered their votes to the inspectors of election in Rochester, N.Y., claiming their right to vote as citizens was secured by the 14th Amendment. They were allowed to vote, but were subsequently arrested: indictments were found against them, charging them with the offense of "knowingly voting without having a lawful right to vote." Of the voters, only Miss Anthony's case was brought to trial. She was found guilty and fined \$100, which she claimed she never paid.

Judge Hunt - (ordering the defendant to stand up). Has the prisoner anything to say why sentence shall not be pronounced?

Miss Anthony - Yes, your honor. I have many things to say: for in your ordered verdict of guilty, you have trampled under foot every vital principle of our government. My natural rights, my civil rights, my political rights, my judicial rights, are all alike ignored. Robbed of the fundamental privilege of citizenship, I am degraded from the status of a citizen to that of a subject: and not only myself individually, but all of my sex, are, by your honor's verdict, doomed to political subjection under this, so-called, form of government.

Judge Hunt - The prisoner must sit down - the Court cannot allow it.



Miss Anthony - All of my prosecutors, from the 8th ward corner grocery politician, who entered the complaint, to the U.S. Marshall, Commissioner, District Attorney, District Judge, your honor on the bench, not one is my peer, but each and all are my political sovereigns: and had your honor submitted my case to the jury, as was clearly your duty, even then I should have had just cause of protest, for not one of those men was my peer; but, native or foreign born, white or black, rich or poor, educated or ignorant, awake or asleep, sober or drunk, each and every man of them was my political superior: hence, in no sense, my peer...Even my counsel, the Hon. Henry R. Selden, who has argued my cause so ably, so earnestly, so unanswerably before your honor, is my political sovereign. Precisely as no disfranchised person is entitled to sit upon a jury, and no woman is entitled to the franchise, so none but a regularly admitted lawyer is allowed to practice in the courts, and no woman can gain admission to the bar - hence, jury, judge, counsel, must all be of the superior class.

Judge Hunt - The Court must insist - the prisoner has been tried according to the established forms of law.

Miss Anthony - Yes, your honor, but by forms of law all made by men, interpreted by men, administered by men, in favor of men, and against women: and hence, your honor's ordered verdict of guilty, against a United States citizen for the exercise of "that citizen's right to vote," simply because that citizen was a woman and not a man. But, yesterday, the same man made forms of law, declared it a crime punishable with \$1,000 fine and six months' imprisonment, for you, or me, or any of us, to give a cup of cold water, a crust of bread, or a night's shelter to a panting fugitive as he was tracking his way to Canada. And every man or woman in whose veins coursed a drop of human sympathy violated that wicked law, reckless of consequences, and was justified in so doing. As then, the slaves who got their freedom must take it over, or under, or through the unjust forms of law, precisely so, now, must women, to get their right to a voice in this government, take it; and I have taken mine, and mean to take it at every possible opportunity.

Judge Hunt - The sentence of the Court is that you pay a fine of one hundred dollars and the costs of the prosecution.

Miss Anthony - May it please your honor, I shall never pay a dollar of your unjust penalty. All the stock in trade I possess is a \$10,000 debt, incurred by publishing my paper - The Revolution - four years ago, the sole object of which was to educate all women to do precisely as I have done, rebel against your man-made, unjust, unconstitutional forms of law, that tax, fine, imprison and hang women, while they deny them the right of representation in the government: and I shall work on with might and main to pay every dollar of that honest debt, but not a penny shall go to this unjust claim. And I shall earnestly and persistently continue to urge all women to the practical recognition of the old revolutionary maxim, that "Resistance to tyranny is obedience to God."

Judge Hunt - Madam, the Court will not order you committed until the fine is paid.

## *The women*

Abigail Adams 1744-1818

Abigail Adams became the wife of John Adams, the second president of the United States, and the

mother of John Quincy Adams, the sixth president. Totally self-educated, Mrs. Adams was a gifted and prolific writer. Her letters, are witty, tart, partisan, full of political references and reveal her as an ardent federalist.

Susan B. Anthony 1820-1916. Social reformer and woman suffrage leader.

Miss Anthony's upbringing as a Quaker influenced her work in the field of education, and in the temperance and abolitionist movements. Gradually, she shifted her main energies to the woman suffrage movements, working closely with Elizabeth Cady Stanton. She became the most traveled suffragist within the United States. She was president in 1869 of the National Woman Suffrage Association and was president of the National American Woman Suffrage Association from 1892-1900.

Elizabeth Blackwell 1821-1920. First American woman doctor.

With her sister Emily, she established the New York Infirmary for Indigent Women and Children in 1857, providing medical care for those previously unattended. A champion of preventive medicine, she made the education of women about their physiology, maternity and relations between the sexes, her lifetime crusade. The Women's Medicine College of New York founded in 1865 foreshadowed structural and curriculum changes still argued about today.

Margaret Fuller - 1810-1850. Feminist, critic and journalist.

With Ralph Waldo Emerson and George Ripley, she edited the transcendentalist journal, The Dial. Her feminist work, Woman in the Nineteenth Century, was widely acclaimed by the intelligentsia of her time. She was the literary critic of the New York Tribune from 1844-1846. While traveling in Italy in 1846, she met The Marquis Angelo Ossoli, had a son by him and then married him. She and her family died in a shipwreck while returning to America.

Sarah Moore Grimke - 1792-1872. Abolitionist, feminist, and Angelina Emily Grimke - 1805-1879.

Both sisters joined the society of Friends after moving to Philadelphia from their hometown Charleston, S.C. Both went to NYC in 1836, and began making speeches publicly under the sponsorship of the American Anti-Slavery Society. They were denounced in a famous Pastoral Letter of the General Association of Congregational Ministers of Massachusetts for such activities by women. This and further objections led the sisters to advocate women's rights, Sarah writing in that cause her Letters on the Equality of the Sexes and the Condition of Women (1838) and Angelina writing her Appeal to the Women of the Nominally Free States (1837). Receiving slaves as their portion of the family estate, in 1838, the sisters freed them at once.

Frances Watkins Harper - 1825-1911. Poet, abolitionist, feminist.

Frances Harper was active in the abolitionist movement. Her lectures and poems were very popular. Her literary models were Longfellow,



Whittier and Mrs. Hemans. In addition to anti-slavery poems such as "The Slave Mother" and "Bury Me in a Free Land", she also wrote propagandist verse, e.g., "Vashti" for the feminist movement. One of her most successful works was "Sketches of a Southern Life" (1873), a series of verse portraits of Southern black types.

Anne Hutchinson - 1591-1643. Religious leader.

Anne Hutchinson's openly avowed religious beliefs provoked keen antagonism among the orthodox in the Massachusetts Bay Colony. She refuted the theory of good works as the road to salvation. She believed that men and women were equal in the sight of God. Instead of going to church, she held her own meetings. Brought to trial for sedition and contempt of the magistrates, she was sentenced to banishment, and later, formally excommunicated for heresy.

Judith Sargent Murray - 1751-1820. Author.

Mrs. Murray was given an unusual education (for that period), sharing the studies of her brother in his preparation for Harvard. She early began writing verses and essays, which were printed over her pen-name "Constantia". In 1789 she began actively contributing poetry to the Massachusetts Magazine. Her most important work was a series of essays called "The Gleaner" begun in 1792 and continued to 1794. She wrote two original plays that were produced without success.

Lucy Stone - 1818-1893. Abolitionist, feminist.

Lucy Stone was graduated from Oberlin College in 1847, and was married to Dr. Henry B. Blackwell, in 1855 retaining her own name. In 1848 she toured the New England states and Canada, lecturing against slavery.

In 1869 she helped organize the American Woman's Suffrage Association of which she was president until 1872; she became connected with the Women's Journal in 1872, and was editor after 1888.

Harriet Beecher Stowe - 1811-1896. Author.

Best known for her novel Uncle Tom's Cabin (1851-52), Mrs. Stowe had developed antislavery leanings years before this work appeared. She also developed strong sympathy toward the feminist movement during her lifetime. Other works written by Mrs. Stowe were: A Key to Uncle Tom's Cabin; Dred; A Tale of the Great Dismal Swamp; The Minister's Wooing; The Pearl of Orr's Island; Oldtown Folks; Sam Lawson's Oldtown Fireside Stories; Poganuc People.

Sojourner Truth - (about) 1790-1893. Abolitionist, feminist, lecturer.

Born into slavery in upstate New York with the name Isabella, Sojourner Truth was sold several times, having a succession of different masters. In 1827, she became free under New York's gradual emancipation act. Apparently, she had been deep into mysticism since her early years. One day in 1843 she left NYC for a tour around the country, preaching, teaching, and lecturing with the new name Sojourner Truth. Though illiterate, she was known for her quick and incisive mind that reduced things to their essentials. As a speaker she was charismatic.

Emma Hart Willard - 1787-1870. Educator.

Miss Hart married John Willard in 1809. In 1814 she established the Middlebury Female Seminary. An advocate of educational equality for women, she established the Troy Female Seminary, the first United States college-level institution for women, in 1821. It provided instruction in mathematics, philosophy and other subjects not previously taught to women. She wrote history and geography textbooks and trained hundreds of teachers who spread her doctrine.

For the past two years, Doreen Rappaport and Susan Kempler have worked as free-lance writers of educational material. As partners, they have collaborated on creating and writing educational filmstrips, films and curriculum for Spoken Arts, Educational Activities, Community News Service, Holt, Rinehart and Winston and Look, Listen and Learn. Prior to that, for seven years, Miss Kempler was a teacher in the Newark and New York City public school systems - teaching on the elementary and secondary school levels. In 1969-70 she translated the off-Broadway play "Dogs" from French into English, as well as translating articles in various publications. Miss Kempler has a B. A. in French and History and an M. A. in American Civilization from New York University. For seven years, Miss Rappaport taught vocal music in junior high schools in New Rochelle, N. Y., and New York City. She has a B. A. in Music History from Brandeis University. In 1968 Miss Rappaport studied composition and harmony in Paris with Nadia Boulanger.



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