

Her Story of Suffrage

History & the Women Who Made it

K.A. PICKETT

DEDICATION

This book is dedicated to all the women and men who have taken a stand against abuse. In doing so, they have freed themselves and lent their courage to others to hope for the same. Each hard story told makes it a little easier for someone else to say #metoo.

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1 HER BEGINNINGS

“The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her.”

— Declaration of Sentiments at Seneca Falls, New York

After winning their independence from Great Britain, the founding fathers congratulated themselves for establishing a new democracy by electing George Washington as its very first president. But it was only a few white men who could participate in that election—and so it was only those white men who were actually living in a democracy. The millions of African Americans, Native Americans, and women living in the newly formed United States would have to wait more than 140 years to be included.

For American women were no more free than a child who was obliged through tradition to obey his father. A woman's father would give her away to be married, sometimes as young as twelve years old. From her wedding day on, she was with a second father in the husband of all things. He could command her, and in consequence it was a commonplace for the husband to whip his wife. In all cases, according to tradition, the woman was under the rule of her father or her husband.

For women could only with great difficulty get an education. The best schools were for young women, and even these were few and far between. Most women were educated at home, and their education was limited to what their fathers or husbands thought proper. The few women who did go to college were often looked upon as oddities. The first American woman to earn a college degree was Elizabeth Follen, who graduated from the newly founded Vassar College in 1865. By 1900, more than 100,000 women were attending college in the United States, but the vast majority of them were from the Northeast and the Midwest. Women from the South and the West were still largely excluded from higher education.

—James Caples 1879

The women who supported their own suffrage came from a wide variety of backgrounds. Some women were widows, others had never been married. Some held undergraduate and even master's degrees, while the education of others had stopped in early grade school. Many suffragists were women who used their work as a platform to publish their views. The majority, however, were upper class and white.

But not all women actively supported the village movement. Some living in rural, farming areas, who were isolated from the social benefits of cities and transportation, were the least likely to participate in the movement. While women in the southern states are more numerous in villages, they are also working there. In fact, they are not less likely to support the work of the village movement.

3 HER STORIES

"I stand here as the apostle of the old man-mere man-tyrannical man.

The old fellow who brings home the rent...eats out of a kettle at noon... who pays for the food and heat and light...who has tunneled our mountains... bridged our rivers... built our railroads... and who now stands in the presence of it all wearing plain clothes, holding up horny hands, weary in body and mind, quietly receiving the assurance that he is indeed a tyrant." — Ohioan Anti-suffragist

The beginning of the twentieth century meant vast changes in American culture, and also for the women's suffrage movement. Alterations within the movement's overall structure and ideology, the NAWWA not only changed up its leadership, but also implemented strategies that had been used by suffragists in Britain. In addition to the NAWWA, new organizations began to pop up—such as the Equality League in 1907, the Congressional Union in 1907, and the Women's Party in 1916.

These new groups employed a variety of tactics to bring about change. Some used direct action, such as picketing and civil disobedience. Others used more traditional methods, such as lobbying and public relations. The movement's overall strategy was to bring about change through a combination of these tactics.

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4 HER MOTHERS

"If women are like men, then they certainly possess the same brain and that should entitle them to the ballot; if they are not like men, then they certainly need the ballot, for no man can understand what they want." And we ask you upon those lines to give the ballot to women." — Carrie Chapman Catt

Frances "Fanny" Wright

Frances "Fanny" Wright became the very first woman to speak openly about women's rights. Born in 1795 to wealthy nobles in Scotland, Fanny assumed a large inheritance when her parents died while she was still a young child. As Fanny was disgusted of the empty gestures and standards that were common in the United Kingdom's upper class, her inheritance was marked by various and repeated acts of rebellion.

After leaving her inheritance, a fierce and popular for some decades, Fanny's actions were rapid. Acting as the first woman to speak at the Convention in 1840, she founded a new society in 1841, the first woman's rights society in the United States. She was the first woman to speak at the Convention in 1840, and she was the first woman to speak at the Convention in 1840. She was the first woman to speak at the Convention in 1840, and she was the first woman to speak at the Convention in 1840.

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5 HER FIGHTERS

“Our political system is based upon the doctrine that the right of self-government is inherent in the people.... Women are a portion of the people, and possess all the inherent rights which belong to humanity. They, therefore, have the right to participate in the government.”
— Dr. Paul Sears

Susan Brounll Anthony

Born in 1820 to devout Quakers Daniel Anthony and Lucy Reed, Susan Brounll was one of eight children raised to believe that women are equal to men and should be treated as such. She was taught to be independent and encouraged to pursue a profound education. When Susan's family came under financial strain in the late 1830s, she paid her education to use by taking up a teaching position inside a Quaker boarding school.

After being employed at the school for a few years, Susan was appointed as head of the women's department at New York's Teachers' Seminary. Her salary for this position was \$1,000 a year, but she had to use her own money to pay for her expenses. During this time, Susan met Elizabeth Cady Stanton, who was also a Quaker and a teacher. They became close friends and worked together to advance the cause of women's rights.

In 1840, Susan and Stanton traveled to England to attend the World Anti-Slavery Convention. They were the only women to be elected as delegates. In England, they met other prominent women's rights activists, including Mary Wollstonecraft and Elizabeth Fry. They also attended the London Convention of the American Society for the Advancement of Education, where they met William Lloyd Garrison. Susan and Stanton returned to the United States in 1841, and they continued to work together to advance the cause of women's rights.

In 1848, Susan and Stanton organized the Seneca Falls Convention, which was the first women's rights convention in the United States. The convention was held in Seneca Falls, New York, and it was attended by 300 women. The convention produced the Seneca Falls Declaration of Sentiments, which declared that women should have the same rights as men.

6 HER SISTERS

“The colored man enfranchised before the women... I would not trust him with all my rights; degraded, oppressed himself, he would be more despotic with the governing power than even our Saxon rulers are.” — Elizabeth Cady Stanton

White women have always stood in the limelight of the suffrage movement. However, their African American sisters also played a significant role in passing the Nineteenth Amendment, one in which mainstream history does not afford them enough credit. But the narrative is an especially sad one because although they worked just as hard to secure the right to vote and put themselves in even more danger for the cause than white female activists, two more generations of African American women had to continue fighting for the vote after it was legally granted to them in 1920.

During the early years of the women's movement, the majority of its leaders were white, middle- and upper-middle-class women and politically liberal. However, their vision was a great deal more complex in regard to their knowledge of political movements during the 1960s. Conditions in America and elsewhere that had been different from those in America had been, even though women did not know the way to the struggle in general. They were in that position, in a sense, that women.

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7 HER TIME

"Not that women have the right of suffrage-not that Chinamen or Irishmen have the right of suffrage-and that native born Yankees have the right of suffrage-but that suffrage is the inherent right of mankind." — Henry Ward Beecher

After winning the vote and successfully passing the Nineteenth Amendment, one might expect the years following to be characterized by incredible sweeping change—but of course, that is not the case. Although in 1920 the number of eligible voters rose to twice that of 1910, the political atmosphere changed very little. After all the hard work women had put into their movement of suffrage, most of these same women did not even turn out to vote.

Disappointing news: who had hoped that some kind of resolution would come from going without the right to work. It is however overlooked in "banned" there was, though, some slight effect of workers' savings. Every worker across the industrial political system would feel more that they were better off. But without knowing the real value, workers' savings was not up to the mark. Through the workers' movement the workers' political system, there, the workers' movement, the workers' movement.

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ABOUT THE PUBLISHER

Author of *The Receptacle*, *To Really Know the Narcissist*, *Girl Carnival*, *You Can Only Keep as Much as You Can Carry*, *My Brother's Keeper*, and *Another Memoir*, Kaylie Ann Pickett graduated from the University of Indianapolis with a BA in political science, and is pursuing her MFA in creative writing at the University of San Francisco. In her spare time, Pickett enjoys playing the piano, listening to blues music, and taking long naps with her cat, Bubba Ghee.