The Woman’s Vote - Who’s Who

**Portrait Monument to Lucretia Mott, Elizabeth Cady Stanton, and Susan B. Anthony.**
The sculpture by Adelaide Johnson (1859-1955) was presented to the Capitol as a gift from the women of the United States by the National Women’s Party in 1921. The un-carved portion was retained to represent the first woman president when that occurs. The portrait monument was joined in the Capitol by the bronze bust of abolitionist and women’s suffragist Sojourner Truth by Artis Lane in 2009. Truth was the remarkable former New York State slave who transformed herself into a forceful lecturer throughout New England and the Midwest between the late 1840s and late 1870s. Truth became an influential public presence and a symbol of freedom and African-American survival and strength. She actively supported universal suffrage throughout her life. *Photo: Architect of the Capitol.*

“I always feel the movement is a sort of mosaic. Each of us puts in one little stone, and then you get a great mosaic at the end.” – Alice Paul

**Lucretia Coffin Mott** (1793-1880) is considered the initiator of women’s political advocacy. A Quaker minister, Mott laid down the definite proposition that: “Men and Women shall have Equal Rights throughout the United States.” She argued that women’s inequality with men had a detrimental effect on the social and political welfare of
American society as a whole. Mott is a major figure in the reform movements of the 19th Century—an abolitionist and social reformer as well as a proponent of women’s rights, a pacifist, and engaged in the liberal religious discussions of the day. In an age when most women were not expected to think about current issues (and were discouraged from doing so), Mott thought about them and spoke about them—in public, challenging the social norms of the 19th century. She traveled and spoke regularly throughout the East and Midwest, usually accompanied by her husband James Mott, who supported her activism (Mott bore six children, five of whom lived to adulthood). When Mott first began her public speaking, a women speaking to mixed crowds was considered “promiscuous.” Mott, a tiny woman barely five feet tall and weighing less than 100 pounds, faced ridicule, jeering and angry mobs with calm strength. Image: Library of Congress.

Elizabeth Cady Stanton (1815-1902) was the theoretician, the idea person behind the women’s movement at its birth and for most of its development in the 19th century. Stanton took an active role as a writer and orator for women’s rights throughout her life. She was distinguished by her concerns that went beyond suffrage to include: parental and custody rights, property rights, employment and income rights, divorce laws, economic family health and birth control as well as suffrage. Many of her positions were considered too radical by even women’s suffrage supporters. The daughter of a prominent attorney, Stanton perused her father’s law library, debated legal issues with his law clerks as a young girl and realized how disproportionately the law favored men over women. Her intellectual abilities were evident early. Unlike many women of her era, Stanton was formally educated and excelled in Latin, Greek and mathematics but was not allowed to enter college because of her gender. She married Henry Brewster Stanton, a journalist and antislavery orator who became a lawyer, with whom she had seven children. She rejected organized religion, preferring logic and a humane sense of ethics. For almost fifty years, she lead the first American woman’s
movement, set its agenda, drafted its documents, and articulated its ideology. Susan B. Anthony said that Stanton “forged the thunderbolts” that she (Anthony) fired. Photo: Elizabeth Cady Stanton with her sons Daniel and Henry in 1848, the year of the Seneca Falls women’s right’s meeting. Library of Congress.

Lucy Stone (1818-1893) Stone is considered a member of the 19th century “triumvirate” of women’s suffrage and feminism along with Elizabeth Cady Stanton and Susan B. Anthony. Stanton wrote: “Lucy Stone was the first person by whom the heart of the American public was deeply stirred on the woman question.” It was Stone’s final speech at the 1850 National Women’s Rights Convention in Worcester, Massachusetts that reportedly catalyzed Susan B. Anthony to devote her life to women’s rights. Early in her life she believed that women should vote and assume political office, that women should study the classic professions and that women should be able to express their opinions in public. “Justice, simple justice is what the world needs,” she stated. At a time when women were discouraged and even prevented from public speaking on the basis of specific passages in the Bible that “forbade” it, Stone spoke out for women’s rights and against slavery. Raised in the Congregational Church, she was expelled by it for her views and her public speaking and as a result joined the Unitarians. She was the first woman from Massachusetts to earn a college degree, the first recorded American woman to retain her own last name after marriage, and the first person to be cremated in New England. Stone was a forthright speaker. By mutual agreement with her husband, Henry Blackwell, who was anti-slavery and pro-women’s rights, she retained her maiden name. Considered on the radical edge of women’s rights at the beginning of her speaking and writing career, Stone is thought of as a leader of the conservative wing of the suffrage movement in her later years. Daguerrotype: Stone c. 1840-1860. Library of Congress.
Susan B Anthony (1820-1906) Anthony has been called “the greatest apostle of women’s rights.” She was the other half of the life-long Anthony-Elizabeth Cady Stanton friendship and political collaboration. Anthony “fired” Stanton’s “thunderbolts.” Their relationship was sometimes stressed by differing priorities—Anthony often took a more conservative stance than Stanton, pursuing alliances with moderate and less radical suffragists. An activist, teacher, reformer and lecturer, she gave 75 to 100 speeches on women’s rights every year for 45 years, some years averaging 100 lectures, and traveled in both the U.S. and Europe. She engaged in eight different state campaigns for a constitutional amendment enfranchising women, and hearings before committees of practically every Congress since 1869 were granted to her. She was a precocious child who learned to read and write at age three. She was raised in a liberal Quaker household so her education was encouraged. She was a teacher between 1839 and 1849. Anthony protested the male teachers’ wages being roughly four times more than those of women for the same duties. After leaving teaching, Anthony began to take part in the temperance and abolition movements, and inspired by the 1850 National Women’s Rights Convention in Worcester, Massachusetts, committed herself to women’s rights. She distanced herself from organized religion as she grew older. Anthony never married but published her views about married women’s issues such as divorce laws and sexuality in marriage, the woman’s rights over her own body. During the course of a trip related to a women’s suffrage convention in Baltimore in February 1906, she stated: “Failure is Impossible.” A few hours before she died a month later she said: “To think I have had more than sixty years of hard struggle for a little liberty and then to die without it seems so cruel.” Anthony was the first woman to be depicted on U.S. currency, when her image was chosen for the new dollar coin in 1979. Daguerreotype: Anthony ca. 1850 by Southworth & Hawes, The Metropolitan Museum of Art.
Carrie Chapman Catt (1859-1947) was an exceptional women’s suffrage political leader, a political visionary and strategist. Recognized for her outstanding oratory, organizational, writing, and political skills over a 33-year span—from the time she joined the Iowa Women’s Suffrage Association in 1887 to the end of her second term as president of the National American Woman Suffrage Association (NAWSA) in 1920. Her work to effect state suffrage reforms in primary and regular state elections was fundamental to achieving success at the federal level. Born in Wisconsin to reform-minded parents, Catt was raised on an Iowa farm. She graduated from Iowa State College in three years, the valedictorian of her 1880 graduating class. She taught, was appointed principal and superintendent of Mason City schools at 22, became the business partner of her first husband, a newspaper editor, and wrote about women’s political and labor issues. Widowed at 27, she married a wealthy engineer who shared her reform ideas and supported her commitment to travel, lecture and lobby for suffrage. Catt’s association with NAWSA began in 1890 at 31. Pivotal was Catt’s appointment as leader of its Committee for Organization in 1895, when she initiated extensive fieldwork throughout the states, founded and strengthened state organizations and expanded fundraising efforts. Catt supervised dozens of campaigns, mobilized numerous volunteers estimated at one million by the end of the suffrage effort, and made hundreds of speeches. She succeeded Susan B. Anthony as NAWSA president for her first term (1900-1904). In 1902, Catt helped organize the International Alliance of Women. She spent some nine years traveling abroad promoting equal suffrage rights worldwide. By 1915, the NAWSA had nearly three million members, and was the “mainstream and nationally visible” pro-suffrage group. In 1916, during her second term as NAWSA president (1915-1920), she proposed her “winning plan,” which focused on campaigning simultaneously for suffrage on both state and federal levels, and compromising for partial suffrage in resistant states. In 1920 she founded the League of Women Voters of the U.S. In 1923 Catt
Alice Stokes Paul (1885-1977) 

Paul was the masterful architect of nonviolent and “visual rhetorical” strategies—spectacle and street theater—that set precedents, and which played a pivotal role in the achieving of the women’s vote. Her dramatic, nonviolent and publicity-engendering tactics—marches, picketing, banners, “watchfires,” mass meetings—reenergized a movement that had become moribund by 1912, and which contributed significantly to transforming it into a “critical mass of women.” Paul did not plead, she demanded. She and her National Women’s Party (NWP) publicly challenged a president of the United States resistant to suffrage. Her parents were “staunchly” Hicksite Quakers who raised her with a belief in gender equality and the need to work for the betterment of society.

Paul graduated from Swarthmore College in 1905 and left for England in 1907 to study social work. She was transformed into a “radical” suffragist as a result of her involvement in Emmeline Pankhurst’s militant movement. She completed her Ph.D. at the University of Pennsylvania in 1912 (her dissertation was about the legal rights of women in Pennsylvania). Paul and friends headed to Washington, D.C. where she took command of NAWSA’s Congressional Committee, which evolved into the Congressional Union. The elaborate and massive March 1913 that she organized in Washington made headlines across the nation. Paul’s attempts to introduce militant but non violent methods were too liberal and aggressive for the older and more conservative NAWSA leadership, and an acrimonious split resulted.

The sole priority for NWP, founded in 1916, was a constitutional amendment, and its strategy was to oppose the party in power not only for equal suffrage but for equal rights. The various peaceful NWP demonstrations in 1917 resulted in the arrest of many suffragists on trumped-up charges of “obstructing sidewalk traffic.” Paul and others
convicted were subjected to horrific prison conditions and brutal treatment, which resulted in increased sympathy for the movement. The NWP membership never reached the size of that of the NAWSA, approximating 35,000 strong at its peak and representing the “radical” wing of the women’s suffrage movement. Paul served six prison sentences for working for woman suffrage, three in England and three in the United States. While many suffragists left public life and activism after the 19th Amendment was enacted, Paul believed the true battle for equality had yet to be won. She was the original author of a proposed Equal Rights Amendment to the Constitution in 1923. She earned three law degrees after 1920. Paul traveled to South America and Europe during the 1920s through the 1950. She founded the World Woman’s Party in 1938. She led a coalition that was successful in adding a sexual discrimination clause to Title VII of the 1964 Civil Rights Act. Photo: Paul ca. 1915. Edmonston, Washington, D.C., Library of Congress.

**American Suffragists: A List of Heroes.** While Lucretia Mott, Elizabeth Cady Stanton, Lucy Stone, Susan B. Anthony, Carrie Chapman Catt, and Alice Paul are without question the principals in the story of women’s suffrage in the United States, many other women played important and prominent roles in the effort. The list provided does not pretend to be complete, but it will provide the reader with a sense of the magnitude of the fight for the Nineteenth Amendment, and the caliber of the women who fought that fight. Googling these individuals at random is suggested.

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**The women who fought in the long struggle for the woman’s vote were not made of marble or bronze.** They were unique individuals of flesh and blood, each with her own story. While historically Lucretia Mott, Susan B. Anthony, and Elizabeth Cady Stanton “stand unique and peerless,” these celebrated pioneer leaders succeeded with the help of the many thousands of women followers who joined in the suffrage fight that took 72 years, spanned two centuries, 18 presidencies, and three wars.

The women who fought for the vote were single or married. They were wives, grandmothers, mothers, daughters and sisters, aunts and nieces; abolitionists, women’s rights advocates, preachers, homemakers, socialites, writers, artists, social reformers, educators, historians, philanthropists, politicians, journalists, businesswomen, even war correspondents and spies. Some were willing to become
prisoners and risk their lives on behalf of suffrage. They were from different economic, social, ethnic and racial backgrounds and from every region—from the North, South, Midwest and West. The list of women who fought for suffrage included women who attended elite colleges but also working class women and former slaves or descendants of slaves. Women who fought for the vote were women who had servants, women who had none, and women who were servants. In the long seven-decade fight there were Quakers, Unitarians, Catholics, Congregationalists, Presbyterians, Episcopalians, and skeptics—religion functioned as both “an impetus and an obstacle” to reform. Among them were Republicans, Democrats and independents. They were “staid,” “moderate,” “conservative,” “respectable,” “conventional,” “reasonable,” “proper,” or-- they were “militant,” “radical,” “unconventional,” “innovative,” “unreasonable” or “improper.”

Suffragists were driven not only by the goal of the vote but by differences: different political causes, different politics (some were idealists, others were of a politically practical bent), different issues (some were social reformers, others were compelled by professional priorities). They were close collaborators or bickering, even bitter rivals who agreed and disagreed on strategy and tactics. There were suffrage supporters who preferred compromise and accepted incremental accomplishments. Others fought for uncompromising “all or nothing” universal ideals. Sometimes suffragists were split not only by conflicting strategies and tactics, but divided by political party and racism in addition to personal politics. All challenged the prevailing attitudes and risked social condemnation, ridicule, verbal abuse, physical danger and even life itself for the vote.

Class conflict, sexism and racism are all part of the complex women’s suffrage story. Edith P. Mayo has pointed out that until the early 1970s when women’s history “became a legitimate academic pursuit and women began writing their own history, suffrage was barely mentioned in textbooks.” The prevailing view of suffrage prior to modern women’s history was that a small, dogged group of women persisted against the odds until men finally “gave” them the vote (that view may still linger). Women had been largely “invisible” in American history generally. And, for many years the common perception has been that women’s suffrage was a white middle-class effort alone--African-American women were particularly “invisible” and perceived as not interested in, nor engaged in feminism or the women’s suffrage effort. Scholarship in recent decades has debunked this myth. Historians have stressed that African-American women found themselves caught
between the sexism of the anti-slavery movement and racism generally, and racism within the white woman’s movement itself.

Achieving the historic 19th Amendment is a lengthy, multi-faced saga with all the tensions consistent with a complex, evolving pluralistic society. But, on behalf of women’s suffrage, all these American women gave speeches, wrote articles and produced periodicals, raised and gave funds, lobbied, petitioned, protested and picketed, promoted, organized meetings, initiated organizations, and produced promotional events, some as dramatic as cross country automobile and railroad tours. They dumped leaflets from the air on the yacht of the President of the United States, and even burned his speeches in protest. They planned marches—and marched in those marches. They endured ridicule, insults, and verbal and physical abuse, imprisonment and brutal treatment, and risked death.

The result of their efforts was the ratification of the 19th Amendment to the U.S. Constitution on August 18, 1920 and the certification of the ratification on August 26, 1920. - Beverly Bandler

“The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex. Congress shall have power to enforce this article by appropriate legislation.”

Amendment XIX to the Constitution of the United States of America

“The Woman’s Vote: Who’s Who” was produced by Beverly Bandler, public affairs professional and citizen activist for more than three decades in the U.S. Virgin Islands and the Washington, D.C. area. She was president of the League of Women Voters of the Virgin Islands from 1972-73. Bandler now writes from Mexico. Readers should feel free to distribute widely among their personal contacts, and to extract, use what they need from this material with appropriate attribution. See also: “The Woman’s Vote: A Chronology.” Email: bbandler1938@yahoo.com
American Suffragists: A List of Heroes

Miller Izetta Jewel Brown Miller Virginia Louisa Minor Maria
Mitchell Bertha C. Moller Maria Montessori Helen Barrett
Montgomery Agnes H. Morey Katherine A. Morey Esther Hobart
McQuigg Slack Morris Lucretia Coffin Mott Frances Munds Phoebe
Munnecke Laura Murray Maggie Murphy Maud Nathan Elizabeth
Neal Anne C. Neely Agnes Nestor Clarina Howard Nichols Mary A.
Nolan Florence Noyes Mae Taylor Nystrom Pauine O’Neill Rose
O’Neill Leonora O’Reilly Mary White Ovington Sarah C. Owen
Fredrikkke Schojoth Palmer Pauline Kohlsait Palmer Maud Wood
Park Mary S. Parker Mary Jane Patterson Alice Stokes Paul Vivian
Pierce Anita Pollitzer Amy Kirby Post Mary Wilson Preston Ida
Proper Harriet Davy Forten Purvis Hattie Purvis Minnie Quay
Jeannette Pickering Rankin Mabel Reber Sarah Parker Remond
Ellen Renshaw Rebecca Hourwich Reyher Nell Richardson Ella
Riegel Sarah Roberts Margaret Dreier Robins Annie (Lou) Rogers
Aurelia Spencer Rogers Elizabeth Selden Rogers Hannah Ropes
Ernestine Louise Sismondi Potowski Rose Clara Rowe Josephine St.
Pierre Ruffin Nina Samarodin Ida Sammis Margaret Sanger
Rosika Schwimmer Florida Scott-Maxwell Rose Schneiderman
Julia Sears Carolina Maria Seymour Severance May Wright Sewall
Mary Ann Shadd Harriet Shattuck Anna Howard Shaw Gertrude
Shaw Mary Shaw Mary Sigsbe Ruth Hanna McCormick Simms
Abby Smith Julia Smith Elizabeth Oakes Smith Sophia Smith
Hannah Greenebaum Solomon Abby Southwick Caroline E.
Spencer Jane H. Spofford Belle Squire Elizabeth Cady Stanton
Ellen Gates Starr Catherine A. F. Stebbins Alzina Stevens Doris
Stevens Susan McKinney Steward Lucy Stone Harriet Beacher
Stowe Elizabeth Stuyvesant Emma Biddlecomb Sweet Jane Grey
Cannon Swisshelm Mary Burnett Talbert Mary Eliza Church Terrell
Adolphine Fletcher Terry M. Carey Thomas Glenna Smith Tinnin
Florence Toms Hannah Tracy Augusta Lewis Troup Sojourner
Truth Harriet Tubman Clara Hampson Ueland Harriet Taylor
Upton Lila Hardaway Meade Valentine Jennie C. Van Ness Mabel
Vernon Frances Elizabeth Caroline Garrison Villard Lois
Waisbrooker Amelia Himes Walker Mary Edwards Walker Zerelda
G. Wallace Lydia Avery Coonley Ward Margaret James Murray
Washington Madeline Watson Helena Hill Weed Gertrude Weil
Bettina Borrman Wells Ida Bell Wells-Barnett Deborah Fisher
Wharton Sue Shelton White Charlotte Anita Whitney Margaret
Whittemore Hattie Hooker Wilkins Frances Willard Frances
Barrier Williams Bird May Wilson Emily Winslow Rose Winslow
Mary Winsor Alice Beach Winter Annie Wittenmyer Mabel
Wittemore Anna Kelton Wiley Emma Willard Frances Elizabeth
Caroline Willard Mary Winsor Victoria Clafflin Woodhull Charlotte
Woodward  Fanny Bullock Workman  Frances “Fanny” Wright
Martha Coffin Pelham Wright  Mary D. Wright  Ella Flagg Young
Florence Youmans  Matilda Young  Joy Young  Rose Young  Maud Younger.

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Beverly Bandler