



The National American Woman Suffrage Association 1890 (NAWSA)

MUNUC 33



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A NOTE ON INTERSECTIONALITY FROM THE DAIS

Dear Delegates,

Welcome to the National American Woman's Suffrage Association - where you will spend your weekend writing and voting on policy that will advance gender equality and grant women the rights that they deserve. We hope this committee will provoke conversations, creativity, and a hard (and even critical) look at the movement that led to the enfranchisement of the largest group of voters at a single time.

Our goal with running this committee is to teach you about how to organize and run a political movement. However, we also want you to understand and critique how political movements have worked in the past. In order to do this, we must confront both the parts of our history that are commendable and inspiring, as well as the parts of our history in which people were discriminatory or acted in a manner that we would not support today. The history we will be discussing is not faultless, and deals with racist, antisemitic, and homophobic actors both outside and within the suffrage movement. Some of you have been assigned characters who hold problematic, prejudiced beliefs. While we have attempted to acknowledge this in the background guide and believe that it is important to understand this history, we will not stand for the parroting or promoting of any of these biases, regardless of historical accuracy. The women's suffrage movement was riddled with discussions about race as well as sex, and much of it was shaped by racism. We would be doing a disservice to you all as delegates if we did not acknowledge this fact. However, despite this history we believe that it is still important for all of you to learn about the movement. This being said, with this committee we do not want any of you to aim for historical accuracy with regard to bigotry. Instead, we hope that you will join us in reimagining a better, more inclusive version of the women's suffrage movement, while still acknowledging that the real history is much more complicated and discriminatory than what we will be presenting.

To help you understand the current feminist politics, the dais strongly recommends you focus your energies on intersectional feminism. This idea suggests that different people experience overlapping

identities, some of which can be oppressed simultaneously. It seeks to lift the voices of those who have these identities and might be excluded from an equality initiative due to another identity. As you will read in the bios, we have tried to include women from a number of backgrounds and positions who were actually involved in the movement, though it is not at all representative of all women or identities. We strongly recommend that you include as many women as possible in the work you present to committee and continue challenging yourself over the weekend to be not only inclusive, but to think about the impact of your work on others who might not share your identity.

Feminism is a complex, nuanced, umbrella term which roughly describes the belief that all genders deserve equal rights and opportunity. If you find yourself grappling with any of the ideas or terms presented in this background guide or during committee, please feel free to reach out to us. Please also know that everyone is still learning about this issue, and we should all commit to giving them the space to learn. While we will continually remind you all to be as inclusive as possible, we hope to foster an environment where people explain to others why a statement was not inclusive, instead of belittling a speaker for not doing so in the first place. For those with more privilege than others, please acknowledge and use your power to explain why something may be non inclusive, even if you yourself was not affected by the proposal or statement. Finally, if anything in this topic makes you feel uncomfortable, or if you feel excluded or upset during any point in the conference, please let the dais know and we will do what we can to address the situation. These topics are incredibly important, but the discussion of them can also spark a large number of emotions. If you need some time to process your feelings, either with a member of the dais or alone, we understand and are happy to help you in any way that we can.

The dais has high expectations of you, but we also know you can meet them. Welcome to the challenge of learning from history to reimagine a more inclusive women's suffrage movement.

Emily Young and Elisa Bayoumi

CHAIR LETTERS

Hello fellow suffragists!

My name is Emily Young, and I will be your chair for the NAWSA 1890. I am beyond excited to welcome you to MUNUC and to this committee which Elisa and I have been wanting to run for a long time. As your chair I will be in charge of the front room, where I get to listen to your exciting plans for the NAWSA and watch you respond to the many crisis breaks and tasks we have planned for you. This committee will be a hybrid committee (personally my favorite type of committee at MUNUC) and therefore will incorporate both crisis and traditional General Assembly elements. For those of you who have done Model UN before, think of this as an exciting new challenge! For those who have never done MUN before, don't worry! I had no idea what Model UN was before college and I am more than happy to help you navigate this new and exciting world. MUNUC is first and foremost about learning - so no matter what level of experience you have with Model UN be prepared to build your public speaking, collaboration, and debate skills.

When I'm not planning with Elisa to make this committee the best one at MUNUC, I am a fourth-year student at the University of Chicago studying public policy and political science with a specialization in education policy. I fell in love with MUNUC my first year and MUNUC 33 will be my fourth time participating in it. Previously, I have helped run two committees as both an Assistant Chair and Chair, and last year I was MUNUC's Under-Secretary General for Hybrid Committees. Apart from MUNUC, I also work as a teacher's assistant teaching math to second graders at a local elementary school and conduct education policy research for UChicago's student think tank - the Paul Douglas Institute. I also love to cook, drink inordinate amounts of tea, and talk about musicals with anyone who will listen. This committee topic in particular is incredibly close to my heart, as I am a very proud feminist who spent the summer working for an advocacy organization that builds support for feminist causes.

I wanted to run the NAWSA this year because both Elisa and I believe that this period in history is incredibly important to not just learn about, but to learn from. Knowing how to stand up for what you believe in and take action to make the change you wish to see occur, is as important now as

ever. While all of us can say that we believe in something - it can be very hard to take that passion and turn it into action. The members of the NAWSA had to overcome a number of barriers to achieve their goal of women's suffrage. We hope that from this committee you learn about how to effectively build a movement to fight for what you believe in, and that you are able to put the work in to make sure your movement succeeds no matter the problems you face. Above all, I hope that you become inspired to start or continue organizing and working for a cause you believe in once committee ends.

If any of you have questions about committee or life in general, please feel free to reach out to me both before or during committee. I am happy to give advice about delivering speeches, building support for your ideas in the frontroom, or any other Model UN related skill that you want to build. I can't wait to see you all (either virtually or in person) for what I am sure will be the best MUNUC yet!

All the best,

Emily Young

eyoung21@uchicago.edu

Dear Delegates,

Welcome to the best committee at MUNUC! My name is Elisa Bayoumi, and I am the crisis director for NAWSA 1890, meaning I will be the one wreaking havoc on your plans. I'm so excited to bring this chaotic historical moment to life while exploring different organizing and lobbying efforts. If you have extensive crisis experience, no crisis experience, or no Model UN experience, I know this committee will have something to offer you - particularly because this will be a new MUN experience for us all!

Crisis is the art of dealing with the unexpected ruining your plans. It will start with a crisis break outlining outside information that presents a problem you will have to fix. There are typical crisis breaks, like a flood, that are responded to with a directive or a crisis note. But for our different committee, I hope to include more interactive crises where a note *won't* solve the issue. This will allow you to play with your characters a little more, and maybe even flex your acting skills (though no one should do an accent, *please*). We hope you guys will both develop our traditional crisis skills while interacting with the unexpected in a much more tangible way. If you are new to crisis, have questions about it, or just want to know the first crisis break (just kidding - I won't give that away), please feel free to shoot me an email! I am also happy to give advice on how to improve crisis notes if you want some extra practice.

When I'm not researching the chaos of the suffrage movement in the U.S. and its roadblocks, I'm a fourth year at UChicago studying Political Science and International Relations at an undergraduate and graduate level. I'm a big fan of podcasts and cats, but not at the same time because one will distract me from the other. While I used to do much more Model UN (this is my third MUNUC!), I decided to study abroad last year in London at a different university! Studying at the London School of Economics was absolutely incredible, and I'm happy to regale you all with tales about getting trapped in Italy or having to figure out what the E.U. actually does (I still don't really know). Fun fact: the three school buildings at LSE named after the suffragettes who had actually lived there while working on the suffrage movement (Pankhurst, Fawcett, and Pethic-Lawrence). Nothing like honoring their work while you're trudging to class at 8:30!

MUNUC has always been such an amazing experience for me, and I'm so excited about this committee with Emily, who is an amazing chair and all-around human. I'm particularly excited about the NAWSA because it is so important that all of us - *all* of us - engage in these political fights and understand where our rights come from. When I spent this summer political organizing, I met the most inspiring people because just like the real NAWSA members, these are the people making changes in our society. Emily and I hope this will serve as a valuable introduction into one of the most important parts of your civil liberties that you can practice. And, hey, maybe you'll get some Model UN experience out of it too!

We really hope you guys are as excited about the stranger, quirky aspects of this committee as we were planning them. Please let us know of any questions or concerns, and until then, stay safe and, if you can, VOTE!

Best,

Elisa Bayoumi

ekbayoumi@gmail.com

COMMITTEE STRUCTURE

Important Note

This committee will be a hybrid committee and therefore will not have the traditional structure of General Assembly OR crisis committees. We strongly encourage all delegates to read this portion of the background guide closely so that you can be prepared for conference.

Pre-Conference Materials

Prior to conference, we will not expect any of you to turn in a traditional position paper. Instead, please complete one crisis note of a maximum of one page that you would potentially use in committee. This note will ensure that we can better understand your crisis background, as well as hopefully give you useful feedback on the note that will help you succeed in the backroom.

Please also complete one written speech stating your position to committee, with a maximum of 150 words (or the equivalent to a 1-minute speech). As we know all of your biographies, please focus your speech on the policies you hope to get passed during committee. This should allow us to understand what you plan to execute during committee without a full position paper, as well as give you some practice in understanding how you should structure a real speech. Please be prepared to read/deliver these speeches at conference.

If you have any questions about how to write these, we strongly recommend consulting the [MUNUC website](#). This will not only give you instructions on the basics of these skills, but more advanced tips to make them more effective. There's no need to make either the crisis note nor the speech perfect, as this is a learning opportunity and some level of feedback is always helpful. Do your best, use your resources, and, as always, please let us know if you have any questions.

The Structure of the Committee

The NAWSA will be split up into three distinct parts - each of which will utilize a different mixture of traditional General Assembly and crisis elements. Some portions of committee will lean more heavily on crisis elements, while others may look more like a traditional General Assembly committee. As such, we strongly urge delegates to learn about and understand what occurs during both types of committees so that you can recognize and be prepared to participate when elements of both are used. For more information about what these two types of committees look like, and what skills you will need to participate in them, please refer to the MUNUC website where a helpful list of resources to prepare you for conference has been posted. To help delegates know what to expect at conference, we will lay out below exactly what each portion of committee will look like.

Part 1 of Committee - The Merging of the AWSA and NWSA

The first part of committee will center around the first meeting of the new NAWSA. You as delegates will have to work to build the new organization - including deciding what the goals of the organization will be and what organizing strategy will be used to achieve them. However, the NAWSA was not created out of thin air but was instead created through the merger of two previous organizations - the AWSA and the NWSA - which had very different goals and organizing strategies. As members of this new organization, you as delegates will have to work together to effectively merge these two organizations to form one unified new one. Just like in any committee, all of you will have different ideas about what organizing strategies and goals to utilize, and you will have to come to a compromise in order to ensure that the NAWSA succeeds. There might also be some guest appearances of people trying to pull your organization apart, so be careful!

The goal of this portion of committee will be to pass the first NAWSA charter - which will outline the goals of the organization as well as broadly describe a plan to achieve such goals. This charter will be a cross between a traditional resolution like those passed in a General Assembly committee, and a directive like those passed in a crisis committee. Like in a resolution, this charter should lay out broad goals for the organization and describe projects or initiatives that the NAWSA will create. It will also identify key resources that the NAWSA has gathered and can utilize to achieve these goals. These

resources can come from delegates or from the former NWSA, AWSA, or other organizations. Please remember that your resources as a committee go beyond money - this includes people who support your cause, logistics of communication or movement of goods, and businesses that your organization has already set up. This charter will also lay out an organizing strategy or actionable steps that the committee can use to achieve these goals, similar to a crisis directive. This organizing strategy should include a number of different tactics that will be utilized by the NAWSA to achieve its goals. Overall, this charter will be a comprehensive document that delegates can look back on throughout the rest of committee - either to remind themselves of what they are working towards, or to recognize the need to adapt and change.

During this part of committee, we will be expecting delegates to give speeches as they would in a normal General Assembly committee. At the very beginning of committee, we will ask all delegates to deliver the speech that they prepared before conference. The purpose of this will be so that everyone in committee can be introduced to each other and so that every delegate has a chance to present their ideas. Delegates can feel free to read this speech out loud or to hold it with them when speaking. We know that speaking in front of others can be a bit daunting and want to give everyone a chance to ease into this process. Hopefully, you all will become more comfortable speaking in front of each other and work towards being able to deliver an off the cuff speech. If you want help practicing this skill, or feedback on how you can improve your speeches, please feel free to reach out to the dais and we will be happy to help! Our goal is to have as many people speak throughout this committee as possible so that all of your wonderful ideas can be heard.

During this portion of committee, along with speaking and writing the NAWSA charter, you will also be writing limited crisis notes. While there will be no traditional crisis breaks during this session, we expect that toward the end of this section of the committee you will all have written a maximum of two crisis notes. These notes will help you be prepared for the second portion of committee, which includes more crisis elements. In these crisis notes we suggest that you build resources for your character and lay out a goal that you wish to achieve by the end of conference. Feel free to think outside the box with these goals and dream big! Overall, you want your goal to affect committee in some way - either by furthering the rights of women even more than the NAWSA will, or by creating a disturbance that forces committee to pay attention to a cause that you believe in. Please note that

while you do not need to focus on helping committee in your personal backroom plans, you should not be working against women's suffrage. Suggestions for what your goals could be have been hinted at in your biographies, but you are by no means confined to what we have suggested. For tips on how to write a crisis note and what should be included in one, please refer to the MUNUC website or feel free to reach out to the dais. We will be happy to look over and give you feedback on your notes or talk you through how to write one.

Part 2 of Committee - Organizing the Suffrage Campaign

In part 2 of committee, you will work on executing the goals that you have set forth in your charter and achieving women's suffrage. This means launching the initiatives you outlined and managing the obstacles along the way. Political organizing can go any number of ways, but it's important to keep only a couple of initiatives running at once so that you best utilize your resources. If one plan fails, do not be afraid to pursue another path or rewrite your original plan. This portion of committee will have crisis elements and there will be crisis breaks - both traditional and interactive - that will require long-term problem-solving skills. We will expect you to follow through on what you set out in your charter, so be prepared to start organizing.

To respond to these crisis breaks, you will be writing directives, or "amendments" to the charter. These will be included in your final charter but should include several actionable steps that solve the issues you are currently facing. You should absolutely throw multiple solutions to solve different aspects of your problems. Not all of your plans may work out as you anticipate, so do include important details in your directives. Sometimes, an amendment will not be necessary to solve the problem, but instead a more interactive solution will be required.

This part of committee will also be where you can freely write personal crisis notes. As we said before, feel free to explore and do what you want with your characters - just make sure you can achieve your goal before the end of this session as there won't be crises notes after it.

During this part of committee, we will be expecting delegates to give crisis speeches, react to crisis breaks, and write crisis directives where possible. There will be a number of non-traditional crisis breaks, so stay flexible and determined! Creativity is highly encouraged for both the directives and

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your personal crisis notes. If you feel at any time that things are getting too chaotic or moving too fast, feel free to focus on one aspect of your crisis experience before integrating more elements. If at any point you feel confused or concerned about the direction of your crisis notes we are more than happy to speak with you throughout conference.

If you need ideas about organizing strategies, we recommend researching initiatives that the suffragists used in real life, as well as similar movements around the world. You are also welcome to look at more modern political organizing tactics by researching a local or national political movement of your choice. There are also many tv shows and movies that can give you some exciting, extreme ideas, - just don't do anything untoward, and follow the rules of MUNUC crisis!

Part 3 of Committee - The Realigning of Committee

This part of committee will be short and will not consist of any crisis notes or directives. While the dais does not want to give too much away, please be prepared to reflect on what you've done in committee and potentially look towards the future. Don't worry too much, and enjoy the surprise! As a small hint, we do suggest that you do a bit of research on other barriers women were facing at the time - not simply their lack of voting rights.

TOPIC A: ORGANIZING THE WOMEN'S SUFFRAGE MOVEMENT

Statement of the Problem



The National American Woman Suffrage Association (NAWSA) was formed on February 18th, 1890. The organization was created out of two rival organizations - the National Woman Suffrage Association (NWSA) and the American Woman Suffrage Association (AWSA) - following the U.S. Senate's rejection of an amendment introduced in 1878 which would have granted women the right to vote. The amendment sat in Congress for 9 years before failing in a vote on the Senate floor in 1887. The Senate's rejection of the bill was a devastating blow to the feminist movement and feminist organizations, many of which had been lobbying for years to ensure the bill would finally be brought to the Senate floor. The two rival organizations, while both working to ensure women gained the right to vote, had very different organizing strategies in order to reach this goal. Because of this rather-recent congressional setback, as well as the large differences between the two rival organizations whose members will now have to work together under the newly formed NAWSA, delegates have a tremendous amount of work set out for them if they are to ensure they can work as a cohesive unit to achieve women's suffrage.

Rejection of the 1878 Amendment

In 1878, the first ever constitutional amendment which would have granted women the right to vote was introduced to Congress. The amendment was introduced by a Republican senator from California named Aaron Augustus Sargent on January 10th.¹ Unfortunately, a vote was not held that year, and thus feminist organizations had to lobby for the amendment to be re-introduced every year for the next 12 years. The amendment finally received a vote in 1887.² This was the first ever vote on women suffrage held in the Senate's history, and it seemed like a major step forward in the feminist movement.³ However, the amendment failed. This setback was crushing defeat for feminist organizations, who had been working for years to secure a Senate vote on women's suffrage. A full 12 years before the amendment was introduced, feminist leaders such as Susan B. Anthony, Elizabeth Cady Stanton, and Lucy Stone had worked to send a petition to Congress demanding universal suffrage for women.⁴ Many of these women were leaders in the NWSA, which itself had been working for years to gain a constitutional amendment securing women's right to vote.

After this defeat, feminist leaders realized that they had to re-group if they were going to succeed in achieving women's suffrage. At the time, there were a multitude of different feminist organizations working to secure the female vote utilizing a number of different organizing strategies. The leaders of two of the most powerful organizations at the time - the NWSA and the AWSA - realized that pooling their resources would result in their efforts having a greater impact. Thus, the National American Woman Suffrage Association (NAWSA) was born - and you as delegates will be among its first members. We have great hopes that under your supervision this association will go on to

¹ "SARGENT, Aaron Augustus | US House of Representatives: History, Art & Archives," accessed September 22, 2020, [https://history.house.gov/People/Listing/S/SARGENT,-Aaron-Augustus-\(S000065\)/](https://history.house.gov/People/Listing/S/SARGENT,-Aaron-Augustus-(S000065)/).

² "How Did Women Win the 19th Amendment? A Strategy for Suffrage - U.S. National Archives," Google Arts & Culture, accessed September 22, 2020, <https://artsandculture.google.com/exhibit/how-did-women-win-the-19th-amendment-a-strategy-for-suffrage/AgKih1D2BEbplg>.

³ "How Did Women Win the 19th Amendment? A Strategy for Suffrage - U.S. National Archives," Google Arts & Culture, accessed September 22, 2020, <https://artsandculture.google.com/exhibit/how-did-women-win-the-19th-amendment-a-strategy-for-suffrage/AgKih1D2BEbplg>.

⁴ "How Did Women Win the 19th Amendment? A Strategy for Suffrage - U.S. National Archives".

become one of the most important associations of the 19th century and will achieve its goal of gaining women's suffrage.

However, the recent defeat on the Senate floor has led to major setbacks in your movement. It is unlikely that congressmen will want another vote on women's suffrage so soon after the 1878 amendment's defeat. Many will likely argue that senators have already made their thoughts on the issue clear - and that another vote would therefore be pointless. Additionally, this recent defeat has likely damaged the confidence of women across the country in the success of the NAWSA's efforts, and it will become harder to recruit new members to the cause. Somehow, you as members of the NAWSA will have to overcome these obstacles to build support for your movement across the country, as well as convince senators who just a few years ago voted against women's suffrage to reconsider their stance on the issue. Whether you do this through lobbying, grassroots organizing, working at the state level, or putting pressure on congressmen individually is up to you. However, the NAWSA must find a way to come together and overcome this recent setback in order to ensure future success.

Summary of the Former Organizations

Not only will you as delegates have to deal with the defeat of the 1878 amendment and the effects this will have on the women suffrage movement's momentum, but you will also have to deal with turmoil within your own organization. The NAWSA has just been formed. You as delegates will have to determine what organizing strategy you will utilize to re-gain support for women's suffrage, as well as what the mission and core values of your organization will be. What's your end goal? Should it be local or federal? How are you going to get to it? Who do you need to bring in and whose voices do you need to raise for success? On top of this, as previously mentioned, the NAWSA has been formed out of two rival organizations - the NWSA and the AWSA. As the former members of these organizations come together under a new organization, how will they learn to cope with working with those they used to debate against? The members of the NAWSA must decide what aspects of each of the former organizations they want to incorporate into the new NAWSA. While compromise may be in order in many cases, some aspects of these two organizations were directly contrary to each other - meaning the organization may have to pick certain aspects of one organization over the

other. As such, a discussion of the basic goals and strategies of the two former organizations is in order, as well as a consideration of their differences and similarities.

NWSA

The National Woman Suffrage Association was founded by Susan B. Anthony and Elizabeth Cady Stanton to secure a constitutional amendment guaranteeing a women's right to vote. The organization focused on reform at the federal level, and, though based in New York, it had annual meetings in Washington D.C. to make their case to the federal government. Its primary members were educated, wage-earning white women who could contribute financially to the aims of the organization.⁵ In fact, only women could hold leadership roles in the organization. Despite its narrower membership, NWSA took on broader, more radical goals of the women's movement, like divorce reform and working women's rights.

By focusing on the federal government, the NWSA largely focused on two areas of activism. The first was called the New Departure Strategy, which focused on judicial challenges through the court systems throughout the 1870s. This argument built off of the 14th and 15th amendments from the reconstruction period which guaranteed black men the right to vote. The NWSA contended that the 14th amendment, which granted citizenship to people born or naturalized in the United States, and the 15th amendment, which guaranteed U.S. citizens the right to vote, already granted women suffrage.⁶ If women were citizens born in the U.S., didn't they have the right to vote already? The courts rejected this argument, culminating in *Minor v. Happersett* in 1874 which said that though citizens, women did not have the protected class of citizenship to allow them to vote.⁷ Though the unanimous decision of the Supreme Court was a crushing blow for the NWSA, it led to their second strategy to promote the movement: testifying and lobbying before Congress.

⁵ National Woman Suffrage Association, "Constitution of the National Woman Suffrage Association. | Library of Congress," Library of Congress, 1883, <https://www.loc.gov/resource/rbnawsa.n8340/>.

⁶ National Archives, "Evaluating the New Departure Strategy in the Fight for Women's Suffrage | DocsTeach," DocsTeach, accessed September 22, 2020, <https://www.docsteach.org/activities/teacher/1-evaluating-the-new-departure-strategy-in-the-fight-for-womens-suffrage>.

⁷ "MINOR v. HAPPERSETT.," LII / Legal Information Institute, accessed September 22, 2020, <https://www.law.cornell.edu/supremecourt/text/88/162>.

In promoting their legal challenges, the NWSA published a weekly newspaper called *The Revolution* and began distributing it to public servants in Washington D.C. Though this newspaper primarily focused on women's suffrage, it conceptualized voting as the first step in a broader reform of women's issues and therefore published articles on a number of subjects which affected women. These efforts eventually led California Senator Aaron Sargent to introduce the recent 1887 amendment and allow the suffragettes to make their case before Congress.⁸ This combination of lobbying, testifying, and swaying senators struggled, but succeeded in convincing some politicians, like Senators George Hoar (R-MA), John H. Mitchell (R-OR), and Angus Cameron (R-WI), of the importance of the movement.⁹ However, it was not enough and the amendment was indefinitely postponed from receiving any senate or committee vote. This crushing defeat, compounded by the dwindling support from a wider audience of American women, led to an overall standstill in how the NWSA could achieve their aims.

AWSA

The American Woman Suffrage Association (AWSA) was formed in 1869 by Lucy Stone, her husband Henry Brown Blackwell, Julia Ward Howe, Isabella Beecher Hooker, and T. W. Higginson.¹⁰ It was headquartered in Boston, Massachusetts and was seen as more conservative, or rather, less radical than the NWSA.¹¹ It was formed after the American Equal Rights Association was disbanded in 1870, following the departure of Elizabeth Cady Stanton and Susan B. Anthony over the 15th Amendment.¹² The AWSA supported the membership and leadership of men within their organization, something the NWSA did not allow. The AWSA additionally was a vocal supporter of the Republican Party and partnered with many slavery abolitionists throughout its history.¹³

⁸ Senate Historical Office, "Discovering the Role of the Senate in Women's Fight for the Vote," United States Senate, April 2, 2020, <https://www.senate.gov/artandhistory/senate-stories/Discovering-the-Role-of-the-Senate-in-Womens-Fight-for-the-Vote.htm>.

⁹ *ibid.*

¹⁰ Jone Johnson Lewis, "American Woman Suffrage Association: Suffrage State-by-State 1869-1890," ThoughtCo, March 18, 2017, <https://www.thoughtco.com/american-woman-suffrage-association-3530477>.

¹¹ Encyclopedia Britannica, "American Woman Suffrage Association | American Organization," Encyclopedia Britannica, accessed September 22, 2020, <https://www.britannica.com/topic/American-Woman-Suffrage-Association>.

¹² Encyclopedia Britannica, "American Equal Rights Association," Encyclopedia Britannica, accessed September 22, 2020, <https://www.britannica.com/topic/American-Equal-Rights-Association>.

¹³ *Ibid.*

Importantly, the AWSA's organizing strategy was focused at the state and local, instead of the federal level. As such, the AWSA worked to ensure female enfranchisement through the passage of individual bills and constitutional amendments in every state, rather than working for a federal constitutional amendment. As such, the organization worked to form smaller state societies in each of the 50 states which would advocate for female enfranchisement. In doing so, it created an effective local grassroots movement which allowed information about women's suffrage to be spread quickly at the local level.¹⁴

Additionally, the AWSA was an avid supporter of the 15th Amendment which granted Black men the right to vote in 1870, even though this amendment explicitly excluded women from being able to do so.^{15 16 17} This had been a point of increased tension within the women's movement for quite a while, and it is discussed in detail below. The AWSA had a very successful newspaper called *The Woman's Journal* which became known for discussing issues related to women's suffrage, as well as including information on the work of the AWSA and its organizing

¹⁴ Encyclopedia Britannica, "American Equal Rights Association."

¹⁵ Allison Lange, "American Woman Suffrage Association," History of U.S. Women's Suffrage, 2015, <http://www.crusadeforthevote.org/awsa-organize>.

¹⁶ History.com Editors, "15th Amendment - Definition, Date & Summary - HISTORY," History.com, November 27, 2019, <https://www.history.com/topics/black-history/fifteenth-amendment>.

¹⁷ Jone Johnson Lewis, "American Woman Suffrage Association".



strategy.¹⁸ Unlike other organizations, the AWSA had only one goal - to gain for all women the right to vote. As such, it rarely took stances on other issues related to women, such as a woman's rights during both marriage and divorce.

The AWSA did have important successes during its tenure. Women's suffrage was guaranteed by four local constitutions: Wyoming, Washington, Montana, and Utah, all territories and not states at the time.¹⁹ However, women's suffrage later became politicized and revoked in Utah as it fought to become a state but struggled with the U.S. Congress banning polygamy.²⁰ While women's suffrage is more easily guaranteed in the new constitutions of almost-states, it has also become a bargaining piece to use the women's movement as a tool to fight for other things, like Utah's statehood. These efforts weakened the movement by dividing its efforts and resources between multiple causes that it did not necessarily believe in. Other full-fledged states, like Colorado and Idaho, also have had progress in popularizing women's suffrage as an issue, but this has translated into little legislative

¹⁸ Allison Lange, "American Woman Suffrage Association."

¹⁹ "Centuries of Citizenship - Map: States Grant Women the Right to Vote," National Constitution Center, accessed September 22, 2020, https://constitutioncenter.org/timeline/html/cwo8_12159.html.

²⁰ Utah State Government, "Utah Becomes a State," Utah Department of Community and Culture, accessed September 22, 2020, <https://ilovehistory.utah.gov/topics/statehood/index.html>.

action. The AWSA therefore found itself hesitantly successful, though suffering with divided resources and divergent aims, when it joined the NAWSA.

Critical Differences

There were several critical differences between the organizations, some of which have been highlighted here. Firstly, the NWSA and AWSA had different organizing strategies. These strategies not only differed in where they targeted their efforts – at the federal or local levels – but also in how they conceptualized activism – fighting against the judicial and congressional system for NWSA or working with sympathetic legislators to promote bills across state lines. These stark differences in approaching the issue will have to be rectified for the future of the NAWSA.

Second, the organizations strongly differed in their approaches towards the future of women's rights. While the NWSA believed that women's suffrage was the first of many steps necessary to guarantee women's rights, the AWSA believed women would be able to vote their beliefs into reality after they had been granted suffrage. Though the initial focus of the NAWSA will be on passing women's right to vote, what is the next step? Should the movement disband itself? Or will it still be needed? If so, what will it be needed for, and whose issues should it champion?

Thirdly, the NWSA was a politically independent organization and did not align itself with political parties. The AWSA strongly aligned itself with the Republican party and primarily worked with local Republican legislators. Both approaches had tradeoffs. In the case of AWSA, they received more financial and organizational benefits from having aligned itself with a party but made women's suffrage a partisan issue and made enemies in the process. The decision for political independence or partisan alignment will be yet another issue for the new NAWSA organization to address.

Finally, it is important to note that organizations had different attitudes towards the 15th amendment. The 15th amendment focused on the rights of people to have suffrage no matter their race but ignored people's sex. The NWSA saw this amendment as a betrayal of the black suffrage organizations they had worked with in the past and were starkly against the amendment. While the AWSA was for the 15th amendment, both organizations also employed racist tactics to guarantee a white women's right to vote. It is essential to acknowledge this history, but also know that we will

not be repeating anything of the sort. While this was a point of contention at the time, this new NAWSA is founded on the premise of guaranteeing every person's right to vote regardless of race, sex, sexuality, ability, or any other discriminator. *(Please refer to Chair's note at the beginning of this background guide).*



NAWSA gets organized.

Challenges to the Women's Movement

The new NAWSA has a number of challenges set out in front of this new, ambitious organization. In addition to creating an entire constitution and rectifying the differences between two previously opposing organizations, there is a severe issue hampering the women's movement as a whole: apathy.

Both the NWSA and AWSA fought against the women's apathy towards the end of their organizational existence. This extends from convincing women that they actually want suffrage to ensuring that their suffrage is a top priority that they will dedicate time, energy, and money towards. This apathy has been affecting all types of women, but particularly rich women who helped the

organizations stay afloat in the early days of the movement. Recently, Stanton and Anthony have been forced to dedicate all their time to paid speaking engagements to secure enough money to keep the organization running as the support of wealthy benefactors of all genders has been waning. This apathy and prominence of the movement has only worsened since the overwhelming rejection of the Constitutional amendment.

The Constitutional amendment also highlighted the suffragette's struggle to convince men, particularly those in the state and federal legislatures, of the importance of women's rights to vote. While some politicians have slowly warmed to the idea of voting as a human right guaranteed to all genders, most see it as a special, elevated status of citizenship beyond what women are capable of achieving. Politicians are also frightened of losing their reelection seats, either from the prominent anti-suffragette movement or from women voting them out of office should they get the right to vote. NAWSA will therefore have to focus some of their efforts towards campaigns convincing politicians to change their minds - and crafting reasonable threats should they back down from their support of the movement.

What Next? Post-Suffragette Ideas

Many of the problems outlined focus on the current women's suffrage movement, but there is likely to be a future movement that will need planning. The NAWSA constitution will need to set out the building blocks of what it will hope to accomplish should it guarantee a women's right to vote. This can broadly be broken up into two different concepts: continuing suffrage extensions or broadening women's rights. While these issues need not be mutually exclusive and certain issues can be pursued simultaneously, the movement will need to agree on what to focus its energies for the post-suffrage transition.

The first possible issue to focus on after women's suffrage is extending suffrage to others who have been denied the right to vote. While women are a predominant class of people who have been excluded from the right to vote, several others have likewise been excluded. This includes formerly incarcerated people who have served their time in prison, returned to daily life, and yet still lack the right to vote. Other issues include the increasingly extreme voting laws in the formerly confederate

states, which, through a combination of poll taxes, literacy comprehension tests, and record-keeping requirements, dramatically impede all people's rights to vote. These primarily target poor and black communities in the South and seem to be growing in prominence.

Similarly, there are issues preventing gender equality beyond the right to vote. Divorce law is structured so that a divorce is only granted if one of the partners is entirely at fault for an issue that could not be overcome, such as adultery. It is not granted if both partners are seen as "guilty", or if one partner was "complicit" in another's actions. Working women also struggle to have rights, as married women's earnings are controlled by their husband, and women are not allowed to hold trade licenses to begin a business. Women are also not guaranteed equal pay for equal work and are compensated less for their work. Finally, there is no protection for children in the workforce, and many women have to send their children into unsafe working conditions in order to make ends meet.

Needless to say, there are many issues affecting women that the NAWSA could tackle in the future. This list is not exhaustive and does not include intersectional issues affecting women's rights. Issues affecting people with multiple identities, like black and native women, poor women, or gay women, prevent equality for all women. While women's suffrage should be your first priority, the question remains: where do we go from here? How can we improve the lives of our supporters? And what are we capable of doing if we secure women's right to vote?

Summary of the Problems

The NAWSA has a unique opportunity to revolutionize the women's rights movement - but it must face several obstacles in its path. First, you must bring together two very different organizations and agree on how to promote women's rights - at a local or national level, with partisan alignment or political independence, and balancing concentrated lobbying against politicians with collaborations when politicians become sympathetic. Second, the movement must execute its newly agreed mission and constitution, but it needs to drum up support from apathetic women, increase its funding, and convince sufficient white male politicians to vote on their side. Finally, should women's suffrage be granted, the movement must ask ourselves where we go from here, and what issues we can tackle with this momentum.

Ladies, it is a unique set of challenges, but every one of us has the experiences, perspectives, and skills to get us to where we need to be. Yes, we face enormous challenges of unity and strategy; but nevertheless, we will fight for what we believe in. We are a new organization, and we will not repeat our failures.

Get out your sashes ladies. We've got work to do.

History of the Problem

Pre-NWRC

Conversations about a broader women's rights movement began in the decades preceding the Civil War when only white men were allowed to vote. As the movement began with Mary Wollstonecraft's pioneering 1792 work *A Vindication of the Rights of Woman* from the United Kingdom, pamphlets in the United States built on these ideas and argued for the same freedoms and reforms for women's equality.²¹ However, women's suffrage remained a smaller facet of the overall movement and faced extreme opposition from organizing forces at the time that vilified women in public office. These opposing organizations - temperance leagues, religious movements, and moral-reform societies - and the public at large worked to preserve the idea that women should only be concerned with the home and family.²² While a women's political movement was growing, it was not necessarily focused on securing women's suffrage.

Simultaneously, women began getting involved in the anti-slavery movement and making speeches in public to promote their beliefs. These speeches proved critical to promoting the idea of women as public speakers. While these speakers faced extreme disapproval from those in and out of the women's movement, these speeches worked to bring women closer to the political forefront as they worked for abolitionist goals.²³

Seneca Falls Convention

Building on the popularity of their public speaking, the early activists established the first women's rights convention in Seneca Falls, New York for July 19th and 20, 1848. This convention, made up of women but a few men, did not necessarily focus on women's suffrage as a main issue and was established to organize a list of priorities and resolutions for the future of the movement. Their document, *The Declaration of Sentiments*, mimicked the Declaration of Independence but focused

²¹ Sarah Moore Grimké, *Letters on the Equality of the Sexes, and the Condition of Woman* (I. Knapp, 1838).

²² History.com Editors, "Women's Suffrage," HISTORY, August 3, 2020, <https://www.history.com/topics/womens-history/the-fight-for-womens-suffrage>.

²³ Louise W. Knight, "The Historic Context for Angelina Grimké's 1838 Speech," Louise W. Knight, accessed September 22, 2020, <http://www.louisewknight.com/2/post/2014/08/the-historic-context-for-angelina-grimkes-1838-speech.html>.

on granting women the same rights that the earlier document had granted men.²⁴ Though the document remained popular for its notes on marriage protection and equal pay, many leaders and spectators were shocked and horrified by Lucretia Mott's proposal to prioritize women's suffrage in the movement. The full document with the pieces regarding a woman's right to vote was not ratified until the second day of the convention when Frederick Douglass, the only African American present at the event, argued fervently for its inclusion.²⁵ First four points of the final document focused on granting women their elected franchise, cementing the transition of the women's rights movement towards women's suffrage.²⁶

National Woman's Rights Convention (NWRC) and the American Equal Rights Association (AERA)

Several other annual national conventions followed the Seneca Falls convention, but there was no formal organized structure to the movement. Several of the demonstrations for women's suffrage were conducted by individual actors and speakers dedicated to the movement, while onlookers and those less fervently attached to suffrage would occasionally attend conventions. It was not until the Civil War that the women's rights groups began to organize on a larger scale to fight for abolitionist causes, and the movement's leaders suspended the conventions and activities to focus on these anti-slavery efforts.²⁷ This allowed several newer activists, particularly black activists focused on anti-slavery efforts, to come to the forefront of the movement.

The first convention after the Civil War founded the American Equal Rights Association (AERA) in 1867 to secure suffrage for all American citizens, regardless of race or sex. The new organization brought together suffragists and abolitionists on a number of local campaigns in states like New York and Kansas.²⁸ In their efforts to pass a referendum granting suffrage to women during the Kansas campaign, Elizabeth Cady Stanton and Susan B. Anthony partnered with a known racist,

²⁴ Library of Congress, "Today in History - July 19," web page, Library of Congress, Washington, D.C. 20540 USA, accessed September 22, 2020, <https://www.loc.gov/item/today-in-history/july-19/>.

²⁵ "1848 Women's Rights Convention in Seneca Falls and Rochester | New York Heritage," accessed September 22, 2020, <https://nyheritage.org/exhibits/recognizing-womens-right-vote/1848-womens-rights-convention-seneca-falls-and-rochester>.

²⁶ "Declaration of Sentiments," National Parks Service, accessed September 22, 2020, <https://www.nps.gov/wori/learn/historyculture/declaration-of-sentiments.htm>.

²⁷ Allison Lange, "Civil War Activism — History of U.S. Woman's Suffrage," National Women's History Museum, 2015, <http://www.crusadeforthetvote.org/civil-war-activism>.

²⁸ Encyclopedia Britannica, "American Equal Rights Association".

despite the AERA simultaneously attempting to pass a referendum regarding suffrage for black people.²⁹ This partnership alienated much of the organization and began the rift that would lead to the end of the AERA.



The actual split in the AERA occurred in the wake of the 15th Amendment, which granted franchise to blacks but not women. As Stanton and Anthony pushed for a risky 16th amendment giving women the right to vote, more conservative AERA leaders feared the decision would have a negative effect on the movement by demanding too much of the federal government.³⁰ In 1869, the AERA was split into the NWSA and AWSA due to irreconcilable differences.

²⁹ *ibid.*

³⁰ League of Women Voters Minnesota, "The American Equal Rights Association Forms | Your Vote Your Voice, The Continuous Struggle," *Your Voice Your Vote*, accessed September 22, 2020, <http://www.yourvoteyourvoicemn.org/past/communities/women-past/womens-suffrage-campaign-begins-then-divides/american-equal-rights>.

Relationships with Other Organizations and Movements

The Women's suffrage movement is not relegated only to the NAWSA and has prominent organizational allies. These include the American Federation of Labor, the largest national federation of labor unions in the U.S., though the group also promoted more self-serving policies like limiting working hours for women due to assumptions of female weakness.³¹ There has also been talks of secret political societies organized for black men in the south.³² Finally, there is a General Federation of Women's Clubs that organizes volunteer services and projects throughout the United States, though they remain apprehensive of the controversial movement.

International Perspectives

The United States is also not the only country going through a movement for women's suffrage. A prominent movement in England focused on close-knit local groups is pushing for a constitutional amendment through their federal government, though the leadership of Emmeline Pankhurst seems to be leading in more radical directions.³³ Women in New Zealand, similarly inspired by the U.S. and U.K. movements, gained increasing support for their right to vote in their parliament, as well as educational rights. The Kiwis' petitions succeeded, and New Zealand was the first country to grant women the right to vote in 1893 - though they cannot run for government.³⁴ Southern Australia followed suit by passing a bill extending suffrage to women in 1895.³⁵ With other groups coalescing around the Western hemisphere, many of you might have had the opportunity to meet and learn tactics from these inspiring women around the world.

³¹ "Endorsement of Woman Suffrage by the American Federation of Labor, 1906 • What Is a Vote Worth?," *What Is a Vote Worth?* (blog), February 12, 2019, <http://whatisavoteworth.org/endorsement-of-woman-suffrage-by-the-american-federation-of-labor-1906/>.

³² Leon F. Litwack and August Meier, *Black Leaders of the Nineteenth Century* (University of Illinois Press, 1991).

³³ Hayley Reed, "Suffragettes and LSE – Early Neighbours," *LSE History* (blog), March 26, 2015, <https://blogs.lse.ac.uk/lsehistory/2015/03/26/suffragettes-and-lse-early-neighbours/>.

"The Long Road to Women's Suffrage | Historic England," accessed September 22, 2020, <http://historicengland.org.uk/research/inclusive-heritage/womens-history/suffrage/the-road-to-suffrage/>.

³⁴ "Brief History - Women and the Vote" New Zealand Ministry for Culture and Heritage, July 5, 2018, <https://nzhistory.govt.nz/politics/womens-suffrage/brief-history>.

³⁵ Department of Human Services of South Australia, "The South Australian Women's Suffrage Campaign," Collection, Government of South Australia, 2020, South Australia, <https://officeforwomen.sa.gov.au/womens-policy/125th-anniversary-of-suffrage/the-south-australian-womens-suffrage-campaign>.

Roster

Note

While these are real historical figures, the chairs could not find as detailed information on some of the subjects as others. If your assignment bio appears to have “false” information, please know that the dais intentionally included this and encourage you to use the described resources. If you have more specific questions, please contact the dais.



Former NWSA Members

Historical figures in this category either helped run or were actively involved in the National Woman Suffrage Association. Now that the NWSA has merged with the AWSA, many of these people still want to ensure that the goals of the NWSA and the organizing tactics it utilized are included in the new organization. However, their degree of loyalty to the NWSA varies and we encourage all delegates to be open minded about the goals and organizing strategies that will eventually be used by the NAWSA. While this list may help delegates understand who may share their ideas and goals, please do not stick to the NWSA’s positions too closely. Ultimately, we want everyone to work

together to create one unified organization that is not too divided by internal disagreements. For more information on the NWSA and the tactics and goals that the delegates in this category support, please refer to the Statement of the Problem.

1. Lillie Devereux Blake

Sarah Johnson "Lillie" Devereux Blake was born on August 12th, 1833 in Raleigh, North Carolina but quickly moved to New Haven, Connecticut.³⁶ She is a famous writer known for her novels and essays. Lillie grew up never wanting for anything - attending a private school and being taught by tutors throughout much of her early life. Her father, George Pollock, and her mother, Sarah Elizabeth Johnson Devereux, were connected to many influential politicians and members of the clergy.³⁷ In Raleigh, Lillie's father George owned a plantation as well as a number of slaves. After he died, Lillie's mother sold the plantation and moved the family to New Haven. As a young adult, Lillie participated enthusiastically in New Haven society, where she became friends with many well-off children with connections to professors, politicians, and influential businessmen. In 1855 Lillie married a man who she believed to be the love of her life and moved to St. Louis, Missouri where she depended on her husband fully for financial support. Tragedy struck when her husband tragically took his life in 1859, leaving her with no money and no way to earn a living. She decided to take up writing and utilized a number of pseudonyms in order to sell her work in order to support her and her two daughters. Her work always had feminist undertones - portraying strong female protagonists - and has been published in the *New York Evening Post*, the *New York World* and the *Philadelphia Post* among others. Her work became influential and allowed her to travel to Washington D.C, where she met with President Lincoln, Andrew Johnson, and General Ulysses Grant. Blake joined the women's suffrage movement in 1869 after meeting Elizabeth Cady Stanton and became enamored with the National Woman Suffrage Association. She also helped lead smaller suffrage organizations such as the New York State Woman Suffrage Association from 1879-1890.³⁸ She is currently the head of the New York

³⁶ Encyclopedia Britannica. "Lillie Devereux Blake | American Author." Accessed September 22, 2020. <https://www.britannica.com/biography/Lillie-Devereux-Blake>.

³⁷ Crabtree, Beth. "Blake, Lillie Devereux | NCPedia." NCPedia, 1979. <https://www.ncpedia.org/biography/blake-lillie-devereux>.

³⁸ Iowa State University Archives of Women's Political Communication. "Lillie Devereux Blake | Archives of Women's Political Communication." Accessed September 22, 2020. <https://awpc.cattcenter.iastate.edu/directory/lillie-devereux-blake/>.

City Woman Suffrage League. Following this recent merge, Lillie has grand ambitions for the NAWSA and believes that if the organization was led by her it could go on to do great things. Lillie now hopes to leverage her many connections in both the world of printing and journalism as well as the many friends she made in New Haven society to her advantage in ensuring the NAWSA has the largest impact possible, with or without her at the helm.

2. Harriot Eaton Stanton (Harriot Stanton Blatch)

Harriot Eaton Stanton Blatch was born on January 20th, 1856 in Seneca Falls, NY, where only 7 years before her birth, the famous Seneca Falls Convention was held.³⁹ Harriot is the daughter of Elizabeth Cady Stanton, a hero in the women's suffrage movement who helped run the famous Seneca Falls convention as the new president of the NAWSA. Harriot's father, Henry B. Stanton, is an abolitionist and politician. Harriot is a graduate of Vassar College and after traveling to Europe where she made many prominent connections with those working to gain women's suffrage in Europe, Harriot moved back to the United States to help her mother and Susan B. Anthony write books on the subject. During this time, Harriot researched extensively the work of the American Woman Suffrage Association, the rival of her mother's National Woman Suffrage Association. After completing this research, Harriot married William H. Blatch, a businessman with ties to a number of prominent English banks and moved to England with him. There, she gained connections to the Fabian Society and became interested in ideas for alternative forms of government - including socialism.⁴⁰ Harriot decided to help her mother convene the new NAWSA but is worried that the new movement will be ineffective due to internal divisions between the former members of the NWSA and the AWSA. She is inspired to create real and impactful change through taking bold steps - challenging the government when necessary and pushing for change no matter the obstacles. Harriot is especially interested in ensuring that those women who have wage-earning jobs are included in the new

³⁹ Encyclopedia Britannica. "Harriot Eaton Stanton Blatch | American Suffragist." Accessed September 22, 2020. <https://www.britannica.com/biography/Harriot-Eaton-Stanton-Blatch>.

⁴⁰ Encyclopedia Britannica. "Fabian Society | Socialist Society." Accessed September 22, 2020. <https://www.britannica.com/topic/Fabian-Society>.

suffrage movement and that these women should organize in order to achieve greater rights in the workplace.⁴¹

3. Maud Wood Park

Maud Wood Park was born on January 25th, 1871 in Boston, Massachusetts, although her family relocated to Albany, New York shortly after her birth.⁴² After graduating from high school, Maud went on to become a teacher before deciding to go back to school and attend Radcliffe College, which was at the time the female equivalent of the all-male Harvard College. At Radcliffe, Maud became passionate about women's suffrage and found that she was one of only two female students at the entire institution who supported it. Maud began organizing efforts to support women's suffrage around campus and invited Alice Stone Blackwell, the editor of the most prominent women's rights newspaper in the country, which was produced by the American Woman Suffrage Association, to speak.⁴³ However, Maud unfortunately found that few in her generation were interested in women's suffrage. She quickly joined the Massachusetts Woman Suffrage Association, where she made a number of connections with local state legislatures.⁴⁴ However, Maud realized that in order for the women's suffrage movement to succeed, young women would have to be passionate about and involved in the movement. While Maud believes in passing a constitutional amendment to bring about women's suffrage, she also thinks that the movement will need support from individual states - and therefore sees the value in connecting both with state lawmakers and with those in the federal government. Maud is especially skilled in lobbying representatives, having been a champion debater during college and studying the legislative process extensively. She is also an exceptional public speaker whose skills have helped persuade many a college student to join the movement. She hopes to be a voice for the younger generation in the NAWSA and to help build support for the movement among younger women.

⁴¹ jessiekratz. "A Bridge into the 20th Century: Suffragist Harriot Eaton Stanton Blatch." Pieces of History, August 18, 2020. <https://prologue.blogs.archives.gov/2020/08/18/a-bridge-into-the-20th-century-suffragist-harriot-eaton-stanton-blatch/>.

⁴² Encyclopedia Britannica. "Maud Wood Park | American Suffragist." Accessed September 22, 2020. <https://www.britannica.com/biography/Maud-Wood-Park>.

⁴³ Encyclopedia Britannica. "Alice Stone Blackwell | American Leader and Editor." Accessed September 22, 2020. <https://www.britannica.com/biography/Alice-Stone-Blackwell>.

⁴⁴ "Maud Wood Park | Turning Point Suffragist Memorial." Accessed September 22, 2020. <https://suffragistmemorial.org/november-2015-suffragist-of-the-month/>.

4. Jacqueline Valenzuela

(Note: we could not find any information on this person. This is an imaginary biography)

Jacqueline Valenzuela was born in Luckenbach, Texas on April 13th, 1849. Her parents were landowners of large cotton fields in the area surrounding the town and received their full U.S. citizenship with the Treaty of Guadalupe Hidalgo. Jacqueline worked as a tutor in San Antonio before going to study History at Vassar College, intending to seek employment in the north-east. However, Jacqueline's father had a sudden stroke the day after she turned 20, turning the family's fortunes on their heads. Jacqueline's previously well-to-do mother, Maria, could only maintain one third of her husband's property and the property that she contributed to the marriage through her dowry. After Jacqueline finished her college career, she became a clerk in New York state government to contribute to her two younger sisters' educational bills. This despondency from her deeply maternal family began Jacqueline's fight for women's rights, particularly those protecting property law. She began to get involved with the petitions and frequently promoted such issues to her local women's club. She joined the AERA late in its existence as prominent local leaders, and partnered with several suffragists to found the National Woman Suffrage Association. Jacqueline strongly believes in women's suffrage, though she tends to view the movement's issues as part of a larger story of gender equality. In addition to issues of property rights and abolitionist movements, Jacqueline also has no interest in getting married - to a man. Jacqueline has long found women much more attractive than men and is involved in a steady partnership with what appears to the outside world as her "roommate". While Jacqueline struggles with hiding this part of herself, she hopes that the women's movement will extend to those with the "unnatural" love she feels (which feels pretty natural to her, anyways). Thus, her fight remains a long one, though Jacqueline has critical political connections from working in local politicians who now serve in Congress, as well as her mother's prominent role in Southern Texas. She hopes that her political connections, cross-country moves, women's club ties, and prominence in the movement will help her secure the right to vote for her mother and sisters - and all the other women who are fighting for secret causes.

5. Bianet Cuevas Parra

(Note: we could not find any information on this person. This is an imaginary biography)

Bianet Cuevas was born in Philadelphia, Pennsylvania on January 1st, 1843. Bianet met Jacob Parra at a local sporting event when she was 18 and the two quickly fell in love and were married. Marrying a gentile meant Jacob was separated from his family's finances, though Bianet remained close with her immediate family. In the early years of her marriage Bianet proved her fortitude by completing her high school degree, working at a local newspaper as a copyeditor, and giving birth to a son and daughter in the span of 2 years. Jacob was deeply involved in the anti-slavery movement in Philadelphia and his politics radicalized Bianet, who had never been as invested in politics. Her writing skills from the newspaper quickly won her accreditation as she became a more fervent and high-profile activist than her husband. This proved difficult for her ambitious husband to accept as he began presenting Bianet's success and trended towards more destructive behaviors like gambling. As her husband squandered their finances and berated Bianet in front of friends and family, her request for a divorce was denied by a judge for whom she had opposed the year previously. Bianet eventually ran away from her husband to Washington D.C. with her two children to live with fellow AERA members. One of these was Elizabeth Cady Stanton, who offered Bianet her guest house and financially assisted with her children's education. Bianet therefore jumped at the opportunity to work with Stanton and other suffragists in founding the NWSA. She holds the group's core values at the highest priority and believes women's suffrage will enable them to protect themselves and keep politicians accountable. She arranged several speaking engagements and protests in Washington D.C. and believes that a constitutional amendment is necessary to ensure local politicians do not revoke women's suffrage in the future. Bianet has also become involved in finding and organizing women who have run away from or divorced their husbands, though the work remains largely ad hoc and limited to referring women to viable resources. Bianet is determined to establish a better future for both her children and is excited about the new opportunities afforded by a unified women's suffrage movement.

6. Ernestine Rose

Ernestine Rose was born in Piotrkow, Poland on January 13, 1810 in what was known as the Jewish quarter.⁴⁵ Her father was a rabbi and her mother had come from considerable wealth. Because Ernestine was her parents' only child, they gave her a more robust education than was typically given to women at the time, and Ernestine was allowed to study the Torah in its original Hebrew. However, from an early age Ernestine began advocating for feminist causes and rejected portions of the Jewish faith which upheld the idea that women were inferior to men. After her mother's death, Ernestine went to court to fight against her father's decision to marry her off and give her inheritance to her soon-to-be husband. After winning the case, Ernestine left Poland and moved to a series of European countries before finally moving to New York. Once in New York, Ernestine became an activist, delivering speeches on woman's rights, religious freedom, and the abolition of slavery. Ernestine became well known and began touring the country with Susan B. Anthony to protest slavery. Ernestine firmly believes that the struggles of abolitionists and the struggles of suffragists are intimately connected and that both causes necessary to further the country and disband the evils such as slavery plaguing it. On top of her oratory work touring the country, Ernestine lobbied her home state of New York to pass a bill giving married woman a right to the property they had owned before their marriage and giving them guardianship of their children equal to that of their husbands. This bill finally passed in 1848. In 1869, Ernestine furthered her work on women's rights by co-founding the National Woman Suffrage Association to ensure women gained the right to vote.⁴⁶ With her strong speaking skills and her background passing other influential laws advancing the rights of women, Ernestine is an influential part of the NAWSA.⁴⁷ While she supports the NWSA's idea of passing a constitutional amendment to gain women's suffrage, she hopes that the new organization will work to advance a number of goals to advance the rights of women of all classes and races.

⁴⁵ Freedman, Janet. "Ernestine Rose | Jewish Women's Archive." Jewish Women's Archive. Accessed September 22, 2020. <https://jwa.org/encyclopedia/article/rose-ernestine>.

⁴⁶ Encyclopedia Britannica. "Ernestine Rose | American Social Reformer." Accessed September 22, 2020. <https://www.britannica.com/biography/Ernestine-Rose>.

⁴⁷ Ernestine Rose Society. "About Ernestine Rose." Accessed September 22, 2020. <https://www.brandeis.edu/wsrc/ernestine-rose-society/about/index.html>.

Note: Although Ernestine died in 1892, for the purposes of MUNUC we will act as though she remains alive for the duration of conference. Those delegates portraying Ernestine Rose should look at her past accomplishments and try to further the causes she was advocating for before her death. What could Ernestine Rose have done if she had more time?

7. Reverend Olympia Brown

Olympia Brown was born in 1835 in Michigan and was the first American woman to ever be ordained by the Protestant Church and become a minister.⁴⁸ Olympia was dedicated to becoming an ordained minister, something that was forbidden for women at the time. She was rejected by all but one of the theological schools that she applied to, and eventually enrolled at the Universalist divinity school in Canton, New York. After graduating from divinity school, Olympia was determined to become ordained as a minister and eventually became one in June of 1863, becoming the first woman in the United States to receive the title of reverend. Her work in the church allowed her to become a powerful orator who could deliver moving speeches to crowds. While working as a member of the clergy, Olympia was approached by Susan B. Anthony to join the women's suffrage movement, an offer she accepted. Olympia then took time off from her work in the clergy to advance women's suffrage in Kansas through an amendment to the state constitution. However, Olympia still retains many of her connections in the Protestant Church to this day and has been able to convince more religious women to join the movement. Although her work in Kansas failed to lead to an amendment to the state constitution, Olympia gained skills in organizing and running a campaign - as she had to organize speaking and lobbying events across the state in order to further her goal of achieving women's suffrage.⁴⁹ Olympia's history of performing this work means that she has intimate knowledge of how the NAWSA can organize and run a successful campaign. Olympia eventually quit her job in the clergy, a job she had worked so hard for, to join the movement full-time. Following this transition, Olympia worked to lead the Wisconsin Suffrage Association before eventually becoming the vice-president of the National Woman Suffrage Association. While Olympia supports the

⁴⁸ Noble, Laurie Carter. "Olympia Brown: Pioneering Minister, Women's Suffragist | UU World Magazine." UU World Magazine, June 17, 2013. <https://www.uuworld.org/articles/brown-pioneering-minister-suffragist>.

⁴⁹ St. Lawrence University. "Olympia Brown." Accessed September 22, 2020. <https://www.stlawu.edu/chaplain/olympia-brown>.

NWSA's former goals of gaining women's suffrage through a constitutional amendment, her work in Kansas and Wisconsin has also shown her the importance of working at the state level in order to increase support for the movement. Olympia is a powerful believer in the importance of freedom of religion and in the duty of the church to promote a liberal lifestyle of peace and equality for all. She believes that the woman's rights movement should go beyond simply supporting suffrage to fighting for a number of other rights for women - including ensuring their admittance in colleges and other institutions. However, Olympia worries that the movement's new leadership is not doing enough to advance the cause of women's rights and hopes to enact meaningful change through courageous acts that may not always be popular among others in the movement.

8. Matilda Joslyn Gage

Matilda Joslyn Gage was born on March 25th, 1826 in Cicero, New York.⁵⁰ Throughout her childhood Matilda's family placed a large emphasis on education, ensuring that she received an education much more advanced than many women were receiving at the time. After completing her schooling, Matilda became a newspaper reporter - writing short stories for a variety of different newspapers. During this time Matilda also became interested in the women's suffrage movement - giving a speech in 1852 at the third Woman's Rights Convention and beginning to take on a larger role in the movement.⁵¹ Matilda has always been outspoken about the need for equality and justice for all those in the united states - including women, slaves, and Native Americans. Matilda is firmly against slavery and risked imprisonment and a fine in order to help African Americans escape slavery in the south. When Elizabeth Cady Stanton and Susan B. Anthony began discussing plans to create a women's suffrage organization, Matilda jumped at the opportunity - helping to co-found the National Woman Suffrage Association along with the two women. Matilda eventually became president of the NWSA but relinquished her power in 1876. While at the time, the organization was pushing for women to gain the right to vote by petitioning the federal government to grant it to them, Matilda had a more revolutionary point of view. To Matilda, the government was illegally

⁵⁰ Encyclopedia Britannica. "Matilda Joslyn Gage | Biography & Facts." Accessed September 22, 2020. <https://www.britannica.com/biography/Matilda-Joslyn-Gage>.

⁵¹ Foundation, matilda Joslyn gage. "Who Was Matilda Joslyn Gage." The Matilda Joslyn Gage Foundation. Accessed September 22, 2020. <https://matildajoslyngage.org/about-gage>.

taking away the rights of women as citizens by not giving them the right to vote. In her mind, the right to vote was something that women were owed and that the government was illegally withholding from them, rather than something the government could choose to give to women. At the NWSA, Matilda was naturally in charge of the newspaper *The Revolution*, which was the first woman's rights newspaper in the country and had a large amount of influence both among suffragists and among women across the United States.⁵² The newspaper covered topics from divorce to the rights of working women as well as access to reproductive health care. While running *The Revolution*, Matilda helped create the New York State Woman Suffrage Association, becoming its vice president and secretary. Matilda also helped write a number of influential pieces that were distributed by the NWSA to promote its cause, including perhaps the most famous - *Declaration of Rights of the Women*. While Matilda actively promoted the causes of the NWSA and firmly believes in them, she is worried about the new merger with the AWSA, which she sees as a more conservative organization. She worries that this merger will leave behind women of color - including black and native american women - and that it will allow the church to take on too big a role in the organization. Matilda firmly believes that many religions are holding back women from gaining their rights as many religious texts portray women as inferior to men. While Matilda has decided to stay in the newly formed NAWSA, she is committed to fighting for the rights of these women who have been left behind in other suffrage movements and to ensuring that religion does not play too big a role in the new organization.

9. Anna E. Dickinson

Anna Elizabeth Dickinson was born on October 28, 1842 in Philadelphia, Pennsylvania.⁵³ Although Anna developed a love for the written word at a very young age, her family's poverty as a child kept her from receiving an extensive education. Nevertheless, Anna worked hard to learn how to read and write, eventually having her very first article on politics published at only the age of 14. As a child, Anna read everything she could find - from newspaper articles to biographies. Her love of reading led

⁵² Encyclopedia Britannica. "The Revolution | American Newspaper." Accessed September 22, 2020. <https://www.britannica.com/topic/The-Revolution>.

⁵³ Encyclopedia Britannica. "Anna Elizabeth Dickinson | American Lecturer." Accessed September 22, 2020. <https://www.britannica.com/biography/Anna-Elizabeth-Dickinson>.

her to become interested in politics - especially the inequalities between the sexes and races. Anna began speaking out against slavery and organizing with others across New England to speak for women's rights. Her early speeches were well received, and she developed a friendship with the famous abolitionist Lucretia Mott.⁵⁴ Mott sponsored Anna to continue her speeches and eventually Anna began traveling full time on behalf of the abolition and women's suffrage movement, speaking out against slavery and the inequalities between the sexes. Anna also became involved in the Republican political party (which at the time was most similar to the modern-day Democratic party) - speaking to supporters of President Abraham Lincoln. She became the first woman ever to be invited to speak in Congress on behalf of the Republican party. As such, she developed important connections with many influential men in the party. After the civil war, Anna began touring the country speaking in support of the Republican party platform, which included reconstruction, a movement for additional adult education, and increasing the rights of women. Anna became interested in expressing her political views through art and began a career in the theater. However, unfortunately Anna's performances were not appreciated by her audience, and she quickly left the profession to once again return to public speaking. Unfortunately, by this time many of her supporters had moved on to other stars in the movement, leaving her with small crowds attending her speeches. Anna hopes that in the NAWSA she can further the causes of the Republican party and can boost her own reputation once more.

10. Elizabeth Smith Miller

Elizabeth Smith Miller was born on September 20, 1822 in Geneseo, New York.⁵⁵ Elizabeth's father was a famous abolitionist who became a congressman and had many influential connections on Capitol Hill. As such, her father had both ample influence and money, and Elizabeth grew up without wanting for anything. As a child, Elizabeth's house was the site of many large gatherings where everyone from famous singers to politicians gathered for celebrations. Her home was also one of the many stations on the Underground Railroad, and from an early age Elizabeth was not only taught

⁵⁴ Social Welfare History Project. "Dickinson, Anna (1842-1932)," November 19, 2015. <https://socialwelfare.library.vcu.edu/woman-suffrage/dickinson-anna-1842-1932/>.

⁵⁵ Western New York Suffragists: Winning the Vote. "Elizabeth Smith Miller." Accessed September 22, 2020. <https://rrlc.org/winningthevote/biographies/elizabeth-smith-miller/>.

that slavery was wrong, but helped many former slaves escape.⁵⁶ Elizabeth was the only child in her family to survive infancy. As such, her cousin - Elizabeth Cady Stanton - would come visit her often. The two were very close and grew up together, debating the same political topic of women's rights that they heard the grownups discussing in the next room. After an extensive education at the hands of private tutors, Elizabeth met and married Charles Miller, a lawyer, and had four children. While taking care of her children, Elizabeth became interested in fashion and began the design for what would be known as the Bloomer - a pair of pants worn underneath a skirt - which became a popular form of lady's fashion due to the increased mobility it allowed. This new style of clothing began being used by many suffragettes as a sign of the increased freedoms they believed women should be granted. As Elizabeth became more active in the suffrage movement, she used her home and her extensive wealth to help fuel the suffrage movement - offering her resources to multiple facets of the movement whenever they were needed.⁵⁷ As such, Elizabeth has become one of the main financial supporters of the NAWSA and has control over much of the organization's finances. While she supports the wishes of her cousin Stanton, she also believes that the creation of smaller states-based suffrage organizations will help grow the movement even further.

11. Mary Hutchinson Page

Mary Hutchinson Page was born on March 15, 1860 in Columbus, Ohio.⁵⁸ At a young age, Mary moved to Europe for her father's work as a banker. However, unfortunately both of Mary's parents died while she was in Europe from a rare illness, leaving her an orphan. While in Europe, Mary learned to speak a number of languages, including French and Italian. After her parent's tragic death, Mary became interested in the sciences, particularly biology and chemistry, with the hope of eventually finding a cure for her parent's disease. Mary eventually moved back to the United States in order to attend the Massachusetts Institute of Technology (MIT) to further her studies in the sciences. While there, she met George Page and married him shortly afterwards. While attending

⁵⁶ Women's Rights National Historical Park (U.S. National Park Service). "Elizabeth Smith Miller," February 26, 2015. <https://www.nps.gov/wori/learn/historyculture/elizabeth-smith-miller.htm>.

⁵⁷ History of American Women. "Elizabeth Smith Miller," October 17, 2012. <https://www.womenhistoryblog.com/2012/10/elizabeth-smith-miller.html>.

⁵⁸ Hollis Archival Collection. "Papers of Mary Hutcheson Page in the Woman's Rights Collection, 1892-1943 | HOLLIS For." Accessed September 22, 2020. <https://hollisarchives.lib.harvard.edu/repositories/8/resources/8327>.

MIT, Mary became increasingly discouraged by the lack of women both at the institution, and the lack of women studying the sciences in particular. As a student, Mary felt that she was constantly being viewed as less able than the male students studying the same field. After being handed a leaflet on women's suffrage on her way home from class one evening, Mary became interested in the movement and joined it. Mary was skilled at both fundraising and convincing other women to join the cause, and therefore excelled rapidly in the movement. She became chairman of the Executive Board of the Massachusetts Woman Suffrage Association, and after moving to Brookline, Massachusetts with her husband, founded the Discussion Club of Brookline which focused solely on discussing the suffrage movement.⁵⁹ With her childhood being spent in Europe, Mary is particularly interested in ensuring that the NAWSA connects with other international women's rights organizations. She is open to utilizing many of the tactics first used by suffrage movements overseas, including the more militant tactics used by British suffragists - such as formally disobeying the law or committing illegal acts to ensure that the government pays attention to their cause.⁶⁰ While she supported the NWSA before its merger with the AWSA, she does not feel particularly loyal toward those who formerly worked for it, and instead is focused on ensuring that both former organizations can join together and partner with others to expand support for their cause.

12. Ida Husted Harper

Ida Husted Harper was born on February 18, 1851 in Fairfield, Indiana.⁶¹ As a child, Ida was always interested in reading and writing. English was her favorite subject, and she had a thirst for knowledge. Ida initially believed that this passion meant that she should pursue a career in education, and Ida left Indian University after one year to become a high school principal. However, after a few years Ida realized that education was not her true passion, and she began exploring other career options that would allow her to continue reading and writing. Ida eventually became a journalist, writing for a number of Indianapolis newspapers. As one of her many projects, Ida wrote a

⁵⁹ Panetta, Meg. "Biographical Sketch of Mary Hutcheson Page." Alexander Street Documents. Accessed September 22, 2020. <https://documents.alexanderstreet.com/d/1009638325>.

⁶⁰ History Colorado. "How US Suffragists Adopted UK Suffragettes' Militant Tactics," June 11, 2019. <https://www.historycolorado.org/story/womens-history/2019/06/11/how-us-suffragists-adopted-uk-suffragettes-militant-tactics>.

⁶¹ Iowa State University Archives of Women's Political Communication. "Ida Husted Harper." Accessed September 22, 2020. <https://awpc.cattcenter.iastate.edu/directory/ida-h-harper/>.

column for the Terre Haute Saturday Evening Mail on traditional feminine issues of the time such as housekeeping. However, Ida had a passion for learning more and she quickly became bored with traditional “female” topics. She began expanding her column into a discussion about politics - tackling issues such as women’s rights and women’s suffrage. In 1878, Ida met Susan B. Anthony when she spoke in Terre Haute, Indiana. Ida was enthralled with Anthony, and quickly began organizing Indiana’s own state suffrage society. She quickly became the secretary of the new society, working to expand support for women’s suffrage in the state. Due to her strong and close relationship with Anthony, who Ida sees as a mentor, she is firmly in support of the strategies utilized by the NWSA and believes that they should be incorporated into the new NAWSA’s organizing strategy. Due to her strong background in journalism, Ida believes that she is well prepared to handle the press relations for the new NAWSA as it gains support.⁶² She hopes to one day lead an entire press relations team within the NAWSA, working to carefully craft an image of the women’s suffrage movement to the press and the American public which will increase support for the movement nationwide.

13. Carrie Chapman Catt

Carrie Chapman Catt was born on January 9, 1859 in Ripon, Wisconsin.⁶³ Her parents were farmers and so she grew up connecting with many local hard-working men and women from the Midwest. While Carrie enjoyed agricultural work, she wanted to learn more about the world and wished to go to college. However, Carrie’s father refused to pay for school, believing that it wasn’t proper for women to have an extensive education.⁶⁴ Carrie was determined to go to school, and became a teacher in order to pay her own way through college - eventually graduating as the only woman in her class from Iowa State Agricultural College. She then began working in Mason City, Iowa as a principal. Carrie’s potential in the field of education was quickly noticed, and within only 2 years she became superintendent of the entire Mason City school system. While working in the school district,

⁶² Encyclopedia Britannica. “Ida A. Husted Harper | American Journalist and Suffragist.” Accessed September 22, 2020. <https://www.britannica.com/biography/Ida-A-Husted-Harper>.

⁶³ Michals, Debra. “Carrie Chapman Catt.” National Women’s History Museum, 2015. <https://www.womenshistory.org/education-resources/biographies/carrie-chapman-catt>.

⁶⁴ Biography.com. “Carrie Chapman Catt,” July 9, 2020. <https://www.biography.com/political-figure/carrie-chapman-catt>.

Carrie learned about the women's suffrage movement from local organizers who were attempting to recruit many of the women who dropped their children off at her school each morning. On a trip back to her parent's house, Carrie discussed the movement with her mother, when it hit her that her mother - who she had watched run the family farm as a child while her father was given all the credit - did not have the same voting rights as her father. Carrie became angry at the injustice she saw taking place, as she viewed her mother as equal to her father in every way and believed she clearly deserved to be able to cast a ballot. Carrie went back to Mason City and immediately joined the local women's suffrage group - the Iowa Woman Suffrage Association. She quickly found that the skills she had honed as a teacher and superintendent - getting a room to pay attention to her quickly, calming down rowdy children, and ensuring she communicated clearly and efficiently - also made her a gifted public speaker. As such, she began touring around Iowa advocating for the cause. Carrie is firmly committed to the goals of the NWSA and believes that suffrage is what will allow women to gain all the other rights that they currently lack. As such, she does not support the NAWSA focusing on any other issues relating to women besides suffrage - believing that all of the organization's energy and resources should be devoted to a single goal so that it has the maximum potential of being achieved. However, she believes that the organization should strive to compromise in order to bring as many supporters into the movement as possible. She is against political statements that could offend certain groups of voters or statements that are seen as too radical for the time period. While Carrie supports the creation of a federal amendment granting women's suffrage, she also believes that working toward suffrage at the state level could help put pressure on those in Congress to grant it at the federal level as well.⁶⁵

14. Anna Howard Shaw

Anna Howard Shaw was born on February 14, 1847 in England, before moving with her family to a farm near Big Rapids, Michigan when she was just 4 years old.⁶⁶ Unfortunately, shortly after the move her father decided to explore the United States alone, leaving the family behind on the farm

⁶⁵ American Experience | PBS. "Carrie Chapman Catt." Accessed September 22, 2020. <https://www.pbs.org/wgbh/americanexperience/features/wilson-carrie-chapman-catt/>.

⁶⁶ Encyclopedia Britannica. "Anna Howard Shaw | American Minister." Accessed September 22, 2020. <https://www.britannica.com/biography/Anna-Howard-Shaw>.

for long periods of time. His absence caused Anna's mother to suffer a nervous breakdown, just as her older brother came down with a serious illness that left him unable to do much of the manual labor required on the farm. This left Anna to have to take care of the farm, and her mother and brother, by herself, which meant she had little time for school. At the end of the Civil War, Anna decided to leave her family and move in with her sister - who had moved to the United States with the family but had gotten married and moved away shortly afterwards. Living with her sister, Anna was finally able to attend high school where she became interested in religion. Anna began regularly attending a Methodist church, eventually convincing the local bishop to allow her to preach. Anna decided to devote her life to the church, attending Albion College and then Boston University, eventually gaining her degree from the divinity school. Although Anna took over preaching at a local church in Massachusetts, many churches refused her application for ordination based on her sex - stopping her from becoming a minister. Anna finally became the first female minister of the Methodist Protestant Church two years after her graduation from divinity school. While a minister, Anna also became interested in helping not only the soul but the body and studied to earn her M.D. from Boston University. While speaking with her parishioners, Anna became increasingly angry with the lack of rights women in her congregation had. While Anna had gone into both the field of medicine and religious worship to help people, she began to realize that many of the laws in the United States were the ones truly hurting those in her church. Thus, Anna began preaching about more political topics, such as temperance and women's suffrage. She became active in the women's suffrage movement at the local level - believing that it was only through grassroots organizing that women could gain the right to vote.⁶⁷ She also became a paid orator for the Massachusetts Women Suffrage Association, using her skills as a minister to give speeches on women's suffrage to large crowds.⁶⁸ While Anna believes in the tactics utilized by the NWSA, she is not particularly beholden to them and is open to any idea that helps achieve the NAWSA's ultimate goal. One of Anna's main goals is to ensure that Congress passes temperance laws - banning the sale of alcoholic beverages. She has seen the negative effects of alcohol on both her parishioners and on patients while she was studying for her MD. She believes that if more women are able to vote they will push legislatures to

⁶⁷ National Women's Hall of Fame. "Anna Howard Shaw." Accessed September 22, 2020. <https://www.womenofthehall.org/inductee/anna-howard-shaw/>.

⁶⁸ U.S. National Park Service. "Reverend Dr. Anna Howard Shaw." Accessed September 22, 2020. <https://www.nps.gov/people/anna-howard-shaw.htm>.

enact these laws, and therefore believes that the causes of temperance and suffrage are interlinked. She hopes that temperance becomes a part of the NAWSA's platform going forward.

Former AWSA Members

The historical figures in this category all either helped run or were actively involved with the former American Woman Suffrage Association. While all of these people support the goals and organizing strategies utilized by the former AWSA, their degree of loyalty to the old organization varies. While this list may help delegates understand who may share their ideas and goals, please do not stick to the AWSA's positions too closely. Ultimately, we hope that all delegates will have an open mind and work together to create one unified organization that utilizes many of the tactics and goals of both of its predecessors. For more information on the goals of the AWSA and its organizing strategies, and therefore information on what tactics and goals the figures below support, please refer to the Statement of the Problem.

15. Lucy Stone

Lucy Stone was born on August 13, 1818 in West Brookfield, Massachusetts on her family's small farm. Lucy was passionate about expanding women's rights from a young age. Lucy's father had very traditional views about the role of women in the household and refused to let her gain an extensive education like that of her brothers - believing instead that she was only fit to do housework. While Lucy had a drive to learn and wanted to attend college, her father refused to pay for it. Nevertheless, Lucy was determined to receive an education and at 25 she had saved up enough money working as a teacher and housekeeper to attend Oberlin college - one of the first co-educational colleges in the United States. In college, Lucy became interested in public speaking but found that the college's debate club was only open to men.⁶⁹ Lucy decided to convene other female students who met in secret to learn debating skills, and through this she became a master public

⁶⁹ Smith, Bonnie Hurd. "Lucy Stone." Boston Women's Heritage Trail. Accessed September 22, 2020. <https://bwht.org/lucy-stone/>.

speaker. When she graduated from college, Lucy was the first woman in Massachusetts to do so.⁷⁰ After college, Lucy was still dedicated to advancing women's rights as well as fighting against slavery. She took a job as a lecturer for the American Anti-Slavery Society and helped organize what became known as the first national women's rights convention, where she spoke about women's suffrage and convinced Susan B. Anthony to join the movement. However, Lucy was worried that the lack of acceptance of black people by some suffragists, their rejection of the 15th amendment, and their insistence on guaranteeing women's suffrage through a federal amendment to the constitution, was hurting the cause. Thus, she decided that a new suffrage organization should be created.⁷¹ This organization would focus on including both men and women to fight for solely the right of women's suffrage - as Lucy believed that once women gained the right to vote many other important rights would follow. Lucy was also determined to fight for the equality of black women through the organization. Her organization would work on organizing at the state level to ensure that each state's constitution was amended to include women's suffrage and would be called the American Women Suffrage Association (AWSA). While working full time for the AWSA, Lucy also founded the association's newspaper the *Woman's Journal*, which became quite popular and was seen as the voice of the suffrage movement. When Lucy married her husband, Henry Brown Blackwell, she refused to take his last name in order to fight against repressive marriage laws. This was a shocking decision for the time and prompted many others working for women's rights to do the same. While Lucy is excited that the NWSA and the AWSA are merging and pooling their resources, she is insistent that everyone should be included in the new organization - including women and black people. Lucy also firmly believes that many of the strategies of the AWSA will work and wants to utilize as many of them as possible in the new organization.

⁷⁰ National Women's Hall of Fame. "Lucy Stone." Accessed September 22, 2020. <https://www.womenofthehall.org/inductee/lucy-stone/>.

⁷¹ Encyclopedia Britannica. "Lucy Stone | American Suffragist." Accessed September 22, 2020. <https://www.britannica.com/biography/Lucy-Stone>.

16. Henry Brown Blackwell

Henry Brown Blackwell was born on May 4, 1825 in the United Kingdom and later became the husband of AWSA founder Lucy Stone.⁷² After a fire destroyed his father's business, Henry and his family moved to New York where they became active in the abolitionist movement. From an early age, Henry was taught that all people should be treated equally and with dignity and respect - including those of other races or sexes. After his father's death, Henry's family struggled financially so he opened a hardware store with his brothers. Henry became interested in the women's suffrage movement after watching the unequal way in which his sisters were treated within the United States, especially his sister as she tried to become the first female doctor in the US. Henry began speaking on behalf of the suffrage movement in 1853 and attended many meetings with other supporters of it. At one of these meetings, he heard Lucy Stone speak and instantly fell in love. He promised to work alongside her to end the inequalities that women faced - and agreed to fight against unequal marriage practices through their wedding ceremony where Lucy kept her maiden name.⁷³ After the couple moved to Boston, they began creating the AWSA together - believing that working to advance women's rights at the state level and including people of all races and sexes in their movement would be the only way to ensure women gained the right to vote. As a man, Henry found that he was uniquely able to connect with and convince other men to join the cause. He spoke on the floor of the U.S. House of Representatives on behalf of the AWSA and worked tirelessly to advance the cause of women's suffrage. Along with Lucy, Henry also helped create and edit the *Woman's Journal*, which was devoted to discussing the inequalities women who worked outside the home faced. The journal was an instant success and helped increase support for the suffrage movement, as well as create a community of professional women. Due to his position as an editor of the *Woman's Journal* Henry has considerable sway over what information supporters of women's suffrage read in the newspaper. Henry is supportive of his wife's work and dedicated to the strategies utilized by the AWSA. However, he also believes that using his position as a man to gain

⁷² Encyclopedia.com. "Henry Brown Blackwell," September 17, 2020. <https://www.encyclopedia.com/people/social-sciences-and-law/social-reformers/henry-brown-blackwell>.

⁷³ Schutzman, Adam. "Those Extraordinary Blackwells: Leaders of Social Reform in 19th- and 20th-Century America." Radcliffe Institute for Advanced Study at Harvard University, December 18, 2014. <https://www.radcliffe.harvard.edu/schlesinger-library/inside-the-collections/those-extraordinary-blackwells>.

entrance to and speak at congressional conventions and state senate buildings on behalf of the suffrage movement could be influential in helping the NAWSA achieve its goal.⁷⁴

17. Julia Ward Howe

Julia Ward Howe was born on May 27, 1819 in New York City.⁷⁵ Her family was wealthy, and her father was a prominent banker. During her childhood, Julia was tutored extensively by private tutors and her aunt after her mother tragically died in childbirth. During her childhood, Julia became interested in poetry and began publishing her own poems in a number of different magazines. After her father died, Julia moved to Boston where she continued writing and married Samuel Gridley Howe. However, Julia and her husband had very different interests. He had a more traditional view of what role a woman should play in the household and he did not support her taking up a job in the public spotlight as a professional writer.⁷⁶ He did, however, collaborate with her to write a few pieces in an abolitionist newspaper called the *Commonwealth*. Julia decided to publish more of her work anonymously despite her husband's protests, and a book of her poems entitled *Passion Flowers*, which spoke against traditional gender roles, became immensely popular. During the civil war, Julia experimented with writing a poem to music and ended up producing the "Battle Hymn of the Republic," which became the semiofficial song of the Union Army. Once the war ended, Julia became interested in the women's rights movement - finally fed up with her husband's lack of support for her work due to her sex and his traditional views about gender roles. Julia formed the New England Suffrage Association in 1868 and became its first president. As an abolitionist, Julia was appalled after hearing that the NWSA did not support the 15th amendment and partnered with Lucy Stone to found the AWSA. Julia also helped Henry Blackwell edit the *Woman's Journal*. As such, Julia is dedicated to many of the strategies of the AWSA and wants to ensure that all people are included in the new organization. However, Julia also hopes that the NAWSA can increase support

⁷⁴ Chatterson, Bailey. "Henry Browne Blackwell." First Wave Feminisms, May 22, 2019. <https://sites.uw.edu/twomn347/2019/05/22/henry-browne-blackwell/>.

⁷⁵ Encyclopedia Britannica. "Julia Ward Howe | American Writer." Accessed September 22, 2020. <https://www.britannica.com/biography/Julia-Ward-Howe>.

⁷⁶ Julia Ward Howe. "Julia Ward Howe Biography." Accessed September 22, 2020. <http://www.juliawardhowe.org/bio.htm>.

for other topics as well - such as world peace and improving education for women.⁷⁷ With her strong background in writing and the popularity surrounding many of her published works, Julia hopes that she can convince the NAWSA members to include the cause of peace in their work and to perhaps even hold an international conference of women devoted to the cause.⁷⁸ Julia was, and continues to be, driven by a desire to free women from the repressive constraints of men who do not believe they have any value outside of the home.

18. Antoinette Brown Blackwell

Antoinette Brown Blackwell was born on May 20, 1825 in Henrietta, New York.⁷⁹ As a child, Antoinette acted like a woman well beyond her age and began speaking at her local church from the age of 9.⁸⁰ Antoinette developed a love for the church and became adamant about devoting her life to it. Antoinette decided to study theology at Oberlin College, despite objections from all of those around her that it was improper for her to study such topics as a woman. Nevertheless, Antoinette completed theological school in 1850. However, none of her professors allowed her to graduate and or obtain a license to preach.⁸¹ Antoinette was determined to become a minister and fight against the sexist regulations of the church. Due to her struggles becoming a minister, Antionette became interested in the women's suffrage movement as well as the temperance movement. She preached across the country in support of both of these movements and spoke at a number of women's rights conventions. In 1853, Antionette was appointed as a delegate to the World's Temperance Convention - a high honor - but was shouted out of the room when she tried to speak due to her sex. For three years Antoinette moved across the country preaching before she was finally ordained as a minister of the Congregational (Protestant) Church - becoming the first ordained female minister in the United States. However, even after becoming a minister Antionette became enraged at the

⁷⁷ Michals, Debra. "Julia Ward Howe." National Women's History Museum, 2015.

<https://www.womenshistory.org/education-resources/biographies/julia-ward-howe>.

⁷⁸ Encyclopedia Britannica. "Julia Ward Howe | American Writer." Accessed September 22, 2020.

<https://www.britannica.com/biography/Julia-Ward-Howe>.

⁷⁹ Encyclopedia Britannica. "Antoinette Brown Blackwell | American Minister." Accessed September 22, 2020.

<https://www.britannica.com/biography/Antoinette-Brown-Blackwell>.

⁸⁰ Western New York Suffragists: Winning the Vote. "Antoinette Brown Blackwell." Accessed September 22, 2020.

<https://rrlc.org/winningthevote/biographies/antoinette-brown-blackwell/>.

⁸¹ National Women's Hall of Fame. "Antoinette Blackwell." Accessed September 22, 2020.

<https://www.womenofthehall.org/inductee/antoinette-blackwell/>.

rigidity of the church - which refused to take up more liberal issues such as suffrage. Antionette eventually left the Protestant Church and joined the Unitarian Church, which she viewed as much more liberal. While preaching, Antionette met and married Samuel Charles Blackwell, who was the brother of Henry Blackwell - making Lucy Stone her sister-in-law. The couple moved to New York City, where Antionette continued working on behalf of the women's suffrage movement and formed the New Jersey Women's Suffrage Association while supporting her sister-in-law Lucy's efforts at the AWSA. In the movement, Antionette was known for her impassioned speeches which could sway large crowds - especially those who were religious - to support the cause. Antionette also presided over the religious services and prayers that occurred before many of the AWSA's meetings and conventions. She hopes to continue both of these roles in the newly formed NAWSA while ensuring that many of the strategies developed by her sister-in-law at the AWSA are utilized by the new organization.

19. Josephine St. Pierre Ruffin

Josephine St. Pierre Ruffin was born on August 31, 1842 in Boston, Massachusetts.⁸² Josephine grew up in a predominantly black neighborhood which was a tight-knit community. As a child, Josephine was constantly exposed to ideas of racial justice, abolition, and equality for all. Although Josephine's ancestry included a number of different races, she was seen as only black by those around her and treated with the lack of respect and rights given to black people at the time. Josephine's family was very well regarded in Boston and she was able to receive an extensive education.⁸³ However, at an early age married George Lewis Ruffin, who would go on to become the first black municipal judge in Boston and the first black man to graduate from Harvard Law School.⁸⁴ Throughout the civil war Josephine worked to recruit black men for the Union army and worked with a number of philanthropic organizations. Following the war, Josephine continued to work supporting a number of charitable causes and became interested in promoting social justice through advocacy work. She

⁸² Encyclopedia Britannica. "Josephine St. Pierre Ruffin | American Activist," August 27, 2020. <https://www.britannica.com/biography/Josephine-St-Pierre-Ruffin>.

⁸³ Knight, Stephanie. "Josephine St. Pierre Ruffin (1842-1924)." BlackPast, January 18, 2007. <https://www.blackpast.org/african-american-history/ruffin-josephine-st-pierre-1842-1924/>.

⁸⁴ National Women's Hall of Fame. "Josephine St. Pierre Ruffin." Accessed September 22, 2020. <https://www.womenofthehall.org/inductee/josephine-st-pierre-ruffin/>.

created the Boston Kansas Relief Association to help black people moving to Kansas following the war - and through this organization came in contact with a number of prominent black social justice advocates of the time such as Booker T. Washington.⁸⁵ Josephine also became interested in women's suffrage - especially for black women. Josephine became a member of the Massachusetts School Suffrage Association, where she met Julia Ward Howe and became more involved in the suffrage movement. While Julia and her AWSA were welcoming to her, Josephine couldn't help but wishing that there was a place for black women in particular to voice their unique experiences - experiencing inequality due to both their sex and their race. Josephine decided to create a newspaper dedicated solely to black women - entitled the *Woman's Era*. This newspaper became the first newspaper in the United States created by black women for other black women. Through this newspaper Josephine gained considerable influence over the views of north-eastern black women and was able to promote her message of suffrage and equality. However, Josephine has recently become interested in expanding the community of empowered black women that she has created through her newspaper. She dreams of creating a space where black women can gather and fight for their rights - an organization of their own. While Josephine is still connected to Julia and others in the AWSA, she is predominantly focused on ensuring that the experiences and needs of black women are heard and incorporated into the goals of the new NAWSA. While she believes in creating a space solely for black women, she also wants to ensure that black women take a prominent role in the new organization - as they have not been granted this right in some of the previous suffrage organizations within the United States. Josephine especially wants to ensure that black people exercise their right to vote through the creation of voter-engagement campaigns in black neighborhoods.⁸⁶ She is unafraid to call out as hypocritical those suffragettes who claim to fight for equality but do not include all people in their movement and sees suffrage as simply one step towards a greater expansion of civil rights for all people.

⁸⁵ Biographies PBS. "Josephine St. Pierre Ruffin." Accessed September 22, 2020.

http://www.pbs.org/blackpress/news_bios/newbios/nwsprr/Biogrphs/josephruff/joseph.html.

⁸⁶ Woods, Kaitlin. "Josephine St. Pierre Ruffin." U.S. National Park Service. Accessed September 22, 2020.

<https://www.nps.gov/people/josephine-st-pierre-ruffin.htm>.

20. Mary Ashton Rice Livermore

Mary Ashton Rice Livermore was born on December 19, 1820 in Boston, Massachusetts.⁸⁷ As a child, Mary attended an all-female school and decided to become a teacher after graduation. After a few years teaching at her old school, Mary decided to take a job as a private tutor for a family who lived on a large plantation in Virginia. At the time, Mary had not been exposed to slavery and had not yet formed strong opinions on the subject. However, after seeing slavery first-hand on the plantation where she worked, Mary became dedicated to abolishing it and decided to work advancing the abolitionist cause. After Mary left the plantation, she married Daniel P. Livermore, a Universalist minister who was dedicated to the cause of temperance. Together, the two moved to Chicago and advocated for a number of social justice causes. Mary began writing for a number of different social justice and religious publications on the topics of abolition and temperance. She and her husband eventually began editing a Unitarian publication called the *New Covenant*, where Mary published much of her work.⁸⁸ Once the civil war began, Mary was adamant about helping the Union cause and abolishing slavery. She volunteered with the Chicago Sanitary Commission, which provided food, clothing, and medical treatment to Union soldiers. Although the organization was run by men, the women who provided the treatment and supplies were the ones who truly ran the organization. Through the Chicago Sanitary Commission, Mary also became skilled in gathering funds for her work - organizing fairs and other events to raise money for the Commission, including the Great Northwestern Sanitary Commission fair which raised almost \$100,000.⁸⁹ Mary was eventually made co-director of the Chicago Sanitary Commission and was tasked with coordinating the fundraising efforts and distributing supplies to men on the frontlines. During her time at the commission, it became clear to Mary that while men took the credit for the work of others as the formal leaders of major organizations, the women under them were just as capable as they were. She became interested in the cause of women's suffrage - believing that women deserved the same rights as men and that giving women the right to vote would ensure that many other social reforms such as

⁸⁷ American Experience PBS. "Mary Livermore." Accessed September 22, 2020. <https://www.pbs.org/wgbh/americanexperience/features/grant-livermore/>.

⁸⁸ Encyclopedia Britannica. "Mary Ashton Rice Livermore | American Activist." Accessed September 22, 2020. <https://www.britannica.com/biography/Mary-Ashton-Rice-Livermore>.

⁸⁹ The University of Alabama at Birmingham Reynolds-Finley Historical Library. "Livermore, Mary Ashton Rice (1820-1905)." Accessed September 22, 2020. <https://library.uab.edu/locations/reynolds/collections/civil-war/medical-figures/mary-ashton-rice-livermore>.

temperance (a cause she still firmly believed in) would be passed. At the end of the war, Mary joined and eventually became president of the Illinois Woman Suffrage Association. While working for the organization, Mary oversaw the planning of another women's suffrage convention. After hearing of the creation of the AWSA, Mary became interested in joining and due to her success with both the Chicago Sanitary Commission and the Illinois Woman Suffrage Association, was elected vice president of the organization. As part of her role, Mary moved around the country creating state-level suffrage organizations and expanding the reach of her suffrage newspaper. Her work was so successful that Mary was eventually elected president of the AWSA in 1875, although she stepped down before the organization was formally merged with the NWSA. While Mary is excited for the creation of the new NAWSA, due to her close ties with the AWSA she is devoted to incorporating the strategies utilized by the former organization into the NAWSA. With Mary's skills in raising funds and organizing large events, she knows that she is a vital part of the new organization and hopes to rise quickly through its ranks.

21. Charlotte Perkins Gilman

Charlotte Perkins Gilman was born on July 3, 1860 in Hartford, Connecticut to a poor mother whose husband had abandoned her after he became an alcoholic.⁹⁰ Due to this, Charlotte did not receive an extensive formal education as a child and instead worked helping her mother bake pastries to be sold at the local market. When Charlotte was 24, she married Charles W. Stetson - an artist who she hoped would be able to provide for both her and her family. However, she soon found that Charles expected her to be a traditional housewife - a role she found confining. Charlotte longed to learn more about the world and develop a profession, but her husband would not allow it. Eventually, she suffered from what is now known as postpartum depression after the birth of their first child. In an attempt to escape her situation, Charlotte moved her and her daughter to California, divorcing her husband in the process. However, Charlotte soon learned that with her lack of education and her sex, she had difficulty finding a job and providing for her child, as single women with children were looked down upon at the time. She eventually decided to send her daughter back to live with her ex-husband - a decision that was seen as scandalous at the time. In order to make money, Charlotte

⁹⁰ Encyclopedia Britannica. "Charlotte Perkins Gilman | American Author and Social Reformer," August 13, 2020. <https://www.britannica.com/biography/Charlotte-Perkins-Gilman>.

began writing stories based on her own life experiences. These stories became very popular and Charlotte soon began writing for and editing a number of prominent publications. Charlotte also began a speaking tour across the country discussing her work and the themes they wrestled with, including women's rights. While Charlotte has not yet made a large mark on the suffrage movement, she has been writing a book for a number of years that is set to come out in just a few months. With her writing, Charlotte hopes to tackle the problems that she faced as a single mother finding work in California. Charlotte hopes that by describing the large economic inequality between the sexes, and the barriers women face when trying to make their own money, she can start a movement for economic reform. She hopes that the NAWSA will work to free women from the inequalities they face in and outside of the household, and that she can show people how a husband's ability to manage all of the money in a household has been harmful, not helpful, to their wives. While Charlotte supported the work of the AWSA as a young adult, she is not particularly devoted to ensuring that the NAWSA adopts its organizing tactics. Instead, she is driven to ensure that economic independence, women's rightful place in the workforce, and dismantling the common view of childcare as solely the responsibility of women, become central parts of the NAWSA's platform.^{91 92}

22. *Henry Ward Beecher*

Henry Ward Beecher was born on June 24, 1813 in Litchfield, Connecticut.⁹³ Henry grew up in a large household and from a young age was involved in the Presbyterian Church, where his father was a reverend. Although the importance of receiving an education was heavily stressed in his family, Henry did not excel in school and was expelled from a number of them before finally attending Amherst College. At Amherst, Henry joined the debate association and finally began enjoying school. Amherst College specialized in training ministers, and Henry was convinced that the church

⁹¹ Gagnon, Amy. "Charlotte Perkins Gilman." Connecticut History | a CTHumanities Project (blog), March 7, 2020. <https://connecticuthistory.org/charlotte-perkins-gilman/>.

⁹² Radcliffe Institute for Advanced Study at Harvard University. "From Woman to Human: The Life and Work of Charlotte Perkins Gilman," March 26, 2012. <https://www.radcliffe.harvard.edu/schlesinger-library/exhibition/woman-human-life-and-work-charlotte-perkins-gilman>.

⁹³ Encyclopedia Britannica. "Henry Ward Beecher | American Minister." Accessed September 22, 2020. <https://www.britannica.com/biography/Henry-Ward-Beecher>.

would be the best way for him to continue practicing his newfound love of public speaking.⁹⁴ Once an ordained minister, Henry moved to Indiana where he worked at a Presbyterian congregation. His skilled sermons soon drew crowds and Henry became known for his exceptional speaking skills and his ability to entrance an audience with his words. As his popularity grew, Henry decided that it was time to move to a larger congregation where he could connect with more people. He moved to Brooklyn, New York, where his fame only swelled, and he became the subject of national attention. As often happens with celebrities, on account of his newfound spotlight Henry soon found himself being asked by those at his church about his views on the political debates of the time period. Because of this, Henry grew more interested in politics and became involved with a number of important movements - including the abolitionist movement and the women's suffrage movement. His sister, Harriet Beecher Stowe, had also become active in the abolitionist movement - writing the famous book *Uncle Tom's Cabin*.⁹⁵ Henry's father disapproved of his work liberalizing the views of the church and mixing politics with worship, but Henry believed it was necessary to use his platform to advocate for causes he believed in. Henry even began raising money through his church to send guns to those fighting against slavery in Kansas and later to Union soldiers during the Civil War.⁹⁶ Through his speeches, Henry built support for a number of movements, but he was dismayed by the fact that only those who could attend his speeches could receive his message. In order to reach a wider audience, Henry began writing for the *Independent* (his congregation's religious journal) as well as founded the *Christian Union* so that his work could be read by those outside his congregation. However, with great fame also comes the ever-watchful eye of the public. In 1872 Henry's fame came back to haunt him as he became embroiled in a public scandal after being accused of cheating on his wife with her friend. Although the board of his church found that he had not committed adultery, the husband of the woman Henry had been accused of engaging in the affair with sued him - leading to a large public interest in the eventual trial. The jury eventually found that the evidence was not convincing enough to prove Henry had committed adultery, and thankfully this incident did little to harm his popularity. With his large and captive audience, and his liberal views on religion

⁹⁴ Mangan, Gregg. "Henry Ward Beecher, a Preacher with Political Clout." Connecticut History | a CTHumanities Project, June 24, 2019. <https://connecticuthistory.org/henry-ward-beecher-a-preacher-with-political-clout/>.

⁹⁵ PBS. "People & Ideas: Harriet Beecher Stowe." Accessed September 22, 2020. <http://www.pbs.org/godinamerica/people/harriet-beecher-stowe.html>.

⁹⁶ Ohio History Central. "Henry W. Beecher." Accessed September 22, 2020. https://ohiohistorycentral.org/w/Henry_W._Beecher.

which emphasized the love rather than the wrath of God, Henry is a welcome addition to the NAWSA. While Henry did support the organizing principles of the AWSA, he is not particularly committed to ensuring that these principles are continued in the new organization. Instead, he hopes to continue building his own popularity and spreading his new form of religion to all those who will listen and believes that incorporating these ideas into the NAWSA's platform will only increase his success.

Note: Although in actuality Henry dies three years before the start of our committee, we believe his perspective would be valuable to debate. Therefore, for this conference, we will act as though he is still alive. As delegates, we urge you to think about what Henry might have done with his life if he had more time, and to continue building upon his work throughout the conference.

Activists Not Aligned With Either Group

The historical figures in this category were not actively involved in either the NWSA or the AWSA before the founding of the NAWSA. Therefore, they have no loyalty to either former organization. Instead, many have personal goals or specific subjects that they hope the new organization will include in its agenda. Please note that while some of the figures in this category were not involved in the NAWSA until after the starting date of our committee, we have decided to include them at conference for the sake of debate and ask that the delegates portraying them act as though the actions outlined in their biographies have already occurred before the start of committee. Delegates in this category should feel free to partner with figures from any of the categories listed in order to help build the new NAWSA.

23. Mary Jane Coggeshall

Mary Jane Coggeshall was born on January 17, 1836 in Indiana.⁹⁷ Mary's mother was a schoolteacher while her father ran a small farm. Although she was an only child, Mary grew up surrounded by her mother's students - as due to financial constraints the family's barn doubled as Mary's mother's

⁹⁷ Iowa State University Archives of Women's Political Communication. "Mary Jane Coggeshall." Accessed September 22, 2020. <https://awpc.cattcenter.iastate.edu/directory/mary-jane-coggeshall/>.

schoolhouse. However, while Mary was driven to receive an education, she was forced to work in the corn fields with her father each day while her mother taught other children how to read and write. Mary would sneak glances at the class through the barn window whenever she could. However, she was forbidden from receiving an education. Mary's family firmly believed in upholding traditional gender roles, and therefore did not believe that it was proper for a woman to learn anything beyond how to run a family and manage a household. While the girls at her mother's school were taught only basic reading and writing, along with sewing and cooking skills, the boys were given a much more extensive education. Mary believed that these constraints on what women were allowed to learn was unfair and actively fought against them. She would steal the more advanced books, meant for the boys, from her mother's schoolhouse each night and stay up late into the night teaching herself how to read and write.

It was during this time that Mary developed a love for literature and a passion to fight for women's rights. After Mary married, the couple moved to Des Moines, Iowa in 1865 and had a number of children. Mary's husband was less traditional than her parents, and actively supported her love for literature and equality. While in Des Moines, Mary was instrumental in helping found the town's first public library and worked at it whenever she could. Mary was dedicated to ensuring that more women were able to receive an education and taught her own reading lessons for young women at the library. During one of these lessons, she was introduced to a local suffragette who told her about the Polk County Woman Suffrage Society. Mary instantly joined and became committed to the cause of ensuring women gained the right to vote. Mary dove into the suffrage movement head-first and joined the Iowa Woman Suffrage Association as well, eventually becoming its president. On account of her love for reading and writing, Mary suggested that the Association start a newspaper to increase support for the movement. Mary founded and ran the newspaper, called the *Women's Standard*, for a number of years. While Mary's suffrage work has so-far been confined mostly to the state of Iowa, she has recently become passionate about collaborating with other suffrage organizations across the country so that broader support can be generated for the movement. Mary heard about the founding of the NAWSA and felt that it was the perfect opportunity to do just that. She brought up the idea of joining the NAWSA at her local Iowa Woman Suffrage Association meeting, and it was decided that she would represent the association in the NAWSA. Mary's suggestion was revolutionary, as until this point the Iowa Woman Suffrage Association had been

working as an independent organization and was not doing work at the national level.⁹⁸ Mary is one of the only mid-western women to become part of the NAWSA and is devoted to representing the region and the unique struggles women face in its rural areas - such as the lack of education for women, the expectation that women work on family farms, and the traditional gender roles that are strictly enforced. She is not loyal to either the NWSA or the AWSA, and instead simply wants to collaborate with as many other members as possible to further the cause of women's suffrage.

24. Margaret Lillian Foley

Margaret Lillian Foley was born on March 19, 1875 in Dorchester, Massachusetts.⁹⁹ Growing up, Margaret's parents would take her to the local fair each summer, where she would watch plays and listen to singers perform. Margaret became enthralled by the magic of music and decided that when she grew up, she wanted to be a singer. After school, Margaret decided to move to California, where she believed the year-round pleasant weather would give her a better chance of getting a job singing at one of the many fairs that happened in the state every year. To make money, Margaret worked at a hat factory to make money while trying to pursue this career, until one day she received a letter with terrible news. Her father had fallen very ill and had suddenly died. Margaret immediately moved back to Massachusetts to live with her mother and help her manage the grief, as well as provide for her financially. While Margaret knew her singing career was likely over, she was still determined to find a job with some sort of performance element. She stumbled upon the Massachusetts Woman Suffrage Organization, where she was hired as a speaker touring the state promoting the cause of women's suffrage. Margaret was ecstatic at the possibility of being able to speak in front of a live audience, but the job quickly became more to her than just a way to make a living. Margaret became passionate about women's suffrage and as she learned more about the movement, she began to recognize that many of the barriers she had faced when trying to become a singer were directly linked to her lack of rights as a woman. As a child, Margaret had attended an all-female school where she was taught little skills other than how to manage a house. Her lack of education had therefore

⁹⁸ Iowa Department of Human Rights. "Mary Jane Coggeshall." Accessed September 22, 2020. <https://humanrights.iowa.gov/mary-jane-coggeshall>.

⁹⁹ Ramirez, Evelyn. "Margaret Foley." Nevada Suffrage Centennial. Accessed September 22, 2020. <https://suffrage100nv.org/suffragist-biographies/margaret-foley/>.

limited the number of jobs she had been able to take after moving to California, and therefore the amount of income she was able to make. Margaret had also faced a number of hurdles as a single woman in a large city - where she was constantly asked why she did not have a husband or was given a lower wage because her employer assumed that she was not the primary breadwinner. Margaret's newfound knowledge that these inequalities were linked to her gender inspired her to continue working and fighting for the suffrage movement and her speeches became even more impassioned. Margaret began speaking directly about the struggles that working-class women faced, especially those who were single or had to provide for their families financially. These messages struck a chord with many women, as at the time most of the suffragettes in the movement came from privileged backgrounds and could not connect with the large number of working-class women in major cities such as Boston.¹⁰⁰ As such, she has gained a major public following among working-class women, who trust her more than some of the other suffragists trying to convince them to join the cause. Margaret is excited to join the NAWSA and to fight for the rights of working-class women. She has also been conducting her own research recently on the tactics utilized by other international suffrage movements, such as the suffrage movement in England. As a natural performer, Margaret is not afraid of confrontation or making a public statement. She is interested in convincing the new NAWSA to utilize some of these more confrontational or even militant tactics - such as actively questioning politicians about their views on suffrage, following them on their campaign trails, and conducting speaking tours about women's suffrage.¹⁰¹

Note: While in reality much of Margaret's work was done after the starting date of our committee, for the sake of debate we ask the delegates representing her to act as though the work discussed above has been completed before the start of conference.

¹⁰⁰ Social Networks and Archival Context. "Foley, Margaret, 1875-1957." Accessed September 22, 2020. <https://snaccooperative.org/ark:/99166/w6n90537>.

¹⁰¹ Fauxsmith, Jennifer. "Research Guides: Women's Suffrage: Suffragists." Research Guides Schlesinger Library on the History of Women in America. Accessed September 22, 2020. <https://guides.library.harvard.edu/c.php?g=512561&p=3502159>.

25. Catharine Waugh McCulloch

Catharine Waugh McCulloch was born on June 4, 1862 in Ransomville, New York.¹⁰² However, at a young age Catharine moved to Illinois with her family as her father had gotten a job as the manager of a local shoe factory. Growing up, Catharine would listen to stories her father told about her grandfather - who was one of the first federal judges in the state of New York. Catherine was enthralled by the stories of him presiding over important legal cases and issuing out just rulings. From these stories Catharine knew that she wanted to go into the field of law just like her grandfather. Even though women were rare in the legal profession at the time, Catharine was determined to gain a law degree and eventually was able to enroll at the Union College of Law in Chicago. While receiving her degree, Catharine met her husband Frank McCulloch and the two married a few years after Catharine graduated. The couple moved to Evanston, Illinois - just a short distance away from the city of Chicago - and Catharine worked to find a job as a lawyer. However, because of her sex she found it difficult to find a job, as law offices at the time were filled with men skeptical of her abilities. Catharine decided to establish her own law practice. Realizing that there was no space for other women working in the profession to discuss their lives and experiences, Catharine founded the Equity Club, which was the first association of female lawyers in the United States. With the struggles she faced as a woman in the legal profession, Catharine became interested in advancing women's rights and quickly joined the suffrage movement. With her expertise and background in the law, Catharine was a welcome addition to the movement as she could uniquely challenge women's lack of voting rights from a legal perspective.¹⁰³ Catharine became the legislative chair of the Illinois Equal Suffrage Association and helped found the Chicago Political Equity League to work toward women's suffrage in local as well as national elections.¹⁰⁴ Catharine's interest in the law has also caused her to become interested in challenging other laws that unfairly discriminate against women, especially those related to marriage. She hopes to one day become a Justice of the Peace so that she can help equitably settle civil disputes and stand up for the rights of

¹⁰² Social Networks and Archival Context. "McCulloch, Catharine Waugh, 1862-1945." Accessed September 22, 2020. <https://snaccooperative.org/ark:/99166/w6543dtm>.

¹⁰³ Evanston and the Fight for the Vote. "Catharine Waugh McCulloch." Accessed September 22, 2020. <https://evanstonandthe19th.omeka.net/exhibits/show/evanstonwomen/catharinewaughmcculloch>.

¹⁰⁴ Social Networks and Archival Context. "McCulloch, Catharine Waugh, 1862-1945." Accessed September 22, 2020. <https://snaccooperative.org/ark:/99166/w6543dtm>.

married women. As a lawyer, Catharine is skilled at handling and resolving disputes. She therefore helped facilitate the discussions between the former AWSA and NWSA as they began the merging process and has been heavily involved in the creation of the new NAWSA. Catharine hopes that with her connections to others in the legal profession and her deep understanding of the legal system, she can help craft an argument for women's suffrage that relies on a legal basis so that the NAWSA can utilize the court system to achieve its goals.¹⁰⁵ She has already drafted a bill that would let women vote in all elections that are not constitutionally limited to men and hopes that the NAWSA will urge congressmen to introduce it. Catherine also wants to overturn a number of laws which she feels are discriminatory against women, including laws specifying the distribution of guardianship and property in marriage.¹⁰⁶

26. Mary Hutchenson Page

Mary Hutchenson Page was born in Columbus, Ohio in 1860 to well-to-do middle-class parents. She grew up with a typical American upbringing until she was nine, when her parents began moving around Europe. Her experiences abroad allowed her to take opportunities fully available to American women at the time, and she developed a special interest in the sciences. Upon returning to the United States after her mother died, Mary finished high school in Boston and was one of the first women to study biology and chemistry at the Massachusetts Institute of Technology. She remained close with her father during and after her studies in Boston, as she found it increasingly difficult to secure a position studying the sciences as a woman. Her frustrations caused her and her father to take an interest in the women's rights movement.¹⁰⁷ Mary went on to marry her father's much younger friend and pen pal, George Hyde Page after they initially bonded over their shared interest in suffragist activism, with George's writing focused on equal suffrage and Mary getting involved at her local suffrage organization in Brookline, Massachusetts.¹⁰⁸ Though she lacks confidence in her

¹⁰⁵ Osborne, Lori, and Julia Flynn. "Catharine Waugh McCulloch." *Suffrage 2020 Illinois* (blog), June 4, 2019. <https://suffrage2020illinois.org/catharine-waugh-mcculloch/>.

¹⁰⁶ Jane Addams Digital Edition. "McCulloch, Catharine Waugh (1862-1945)." Accessed September 22, 2020. <https://digital.janeaddams.ramapo.edu/items/show/3133>.

¹⁰⁷ Massachusetts Institute of Technology. Class of 1888. *Class Record of '88, Massachusetts Institute of Technology. Published by the Class.* [Concord, N.H., Chandler Press], 1924. http://archive.org/details/clasreof_271274.

¹⁰⁸ Library of Congress. "Mrs. Mary Hutcheson Page of Boston, Mass. Mrs. Page Is President of the Brookline Woman Suffrage Association. She Is One of the Most Active Workers for the National Suffrage Amendment." Image. Accessed September 22, 2020. <https://www.loc.gov/resource/mnwp.155016/>.

oratory skills due to a childhood lisp, Mary greatly contributes to the movement with her extensive contacts and fundraising ability. Mary's interpersonal skills have drawn the attention of the NAWSA for her work for her state's suffragist organization. Mary is also particularly gifted at meeting one-on-one with women and convincing them to join the movement.¹⁰⁹ She is singularly dedicated to the cause and has even given some of her young children tasks to help contribute to the movement. Mary also contributes key international knowledge and connections to the NAWSA by keeping up with childhood friends from her travels. She has begun some correspondence with Emmeline Pankhurst at one of her friend's recommendations and hopes she can utilize this international knowledge to further the cause in the U.S. Mary Hutchenson deeply believes in the importance of local demonstrations and leadership, and looks forward to the future of the new organization in bringing women closer together to fight for their well-deserved rights.

27. *Frances Willard*

Frances Willard was born on September 28th, 1839 in Churchville, New York to a Christian political family. The family moved a lot, from Oberlin OH to Milwaukee WI to Evanston IL.¹¹⁰ Frances remained dedicated to her studies and enjoyed education, graduating from the North Western Female College and becoming an administrator at several universities, including the President of the Women's College of Northwestern University. She met the Northwestern President Charles Henry Fowler and the two quickly became engaged, though Frances then became disgusted with his unchristian habits of imbibing too much. She broke off her engagement with Charles and resigned from the university, reorienting towards the emerging temperance movement.¹¹¹ Frances helped found the Woman's Christian Temperance Union and was in charge of WCTU's publication sections before she became the organization's president. This began her interest in women's suffrage to help promote the temperance movement and protect women from the violence of inebriated men. This strategy proved fruitful for the women's rights movement by accepting and adapting the prominent

¹⁰⁹ Social Networks and Archival Context. "Mary Huteson Page, 1860-1940." Accessed September 22, 2020. <https://snaccooperative.org/ark:/99166/w6rho2pm>.

¹¹⁰ Frances Willard House Museum & Archives. "Biography." Accessed September 22, 2020. <https://franceswillardhouse.org/frances-willard/biography/>.

¹¹¹ibid.

narrative that women are weaker than men to encourage female enfranchisement.¹¹² She also argued for female leadership and power by interpreting Scripture as saying that God's laws required both parents to equally share leadership in the house and beyond. Despite her arguments based in the home, Frances never married, and only has close female companions.¹¹³ She remains suspicious of men and their predications towards drink, preferring to make emotional investments with those of the same gender (though these relationships have never quite been of a sexual nature). Frances still holds her fellow women in the highest regard and hopes to live to see more examples of female leadership, even political leadership, in the future. Frances's unconventional approach to the women's suffrage movement affords the NAWSA numerous new opportunities to engage with women across the country - but will she be able to translate these vast resources towards helping this new organization's gendered political fight?

28. Mary Church Terrell

Mary Church Terrell, Originally Mary Eliza Church, was born on September 23, 1863 in Memphis, Tennessee as the daughter of two former slaves in the growing black community. Her parents' successful small business allowed her to go to Oberlin College in Ohio for her bachelor's and master's degrees between teaching languages at universities and black secondary schools.¹¹⁴ Mary married Robert Terrell, who would go on to become the first black municipal court judge in Washington D.C.¹¹⁵ Mary got involved in activism after her friend Thomas Moss was lynched in Memphis for his highly competitive and profitable business. Outraged by developments in the south, Mary wrote several pieces on a wide range of social issues, particularly the plight of black women. Her writings caught the attention of both the NWSA and AWSA and Mary spoke before both organizations as an independent activist. Mary's main campaign focused on the racial uplift of black people by advancing

¹¹² Paul, Catherine A. "Willard, Frances Elizabeth Caroline (1839-1898)." Social Welfare History Project. Accessed September 22, 2020. <https://socialwelfare.library.vcu.edu/woman-suffrage/willard-frances-elizabeth-caroline-1839-1898-leader-of-wctu/>.

¹¹³ National Women's Hall of Fame. "Frances E. Willard." Accessed September 22, 2020. <https://www.womenofthehall.org/inductee/frances-e-willard/>.

¹¹⁴ U.S. National Park Service. "Mary Church Terrell." Accessed September 22, 2020. <https://www.nps.gov/people/mary-church-terrell.htm>.

¹¹⁵ Social Welfare History Project. "Terrell, Mary Church," February 17, 2012. <https://socialwelfare.library.vcu.edu/eras/terrell-mary-church/>.

in education, work, and community opportunities.¹¹⁶ Intrinsic to her beliefs is that everyone should be afforded the same opportunities, which is not yet true for black women. Mary's fight for racial equality has therefore led her to get involved with the women's suffrage movement, particularly fighting for the inclusion of black women in the movement. So far, Mary has been disappointed with the campaigns that she believes do not sufficiently reach out to black women and motivate them to be included in the movement.¹¹⁷ Her extensive experience fighting racial prejudice has afforded her organizing skills and connections in black communities across the United States, but she still believes she needs to refine her skills and outreach for the suffrage movement specifically. Mary also travelled around Europe for several years in between her degrees where she met with and talked to many suffragettes abroad.¹¹⁸ These women's more radical and demanding ideas have inspired some of Mary's own activism, and she believes neither organization has yet gone far enough to demonstrate their determination to politicians everywhere. While she does not have an explicit preference for local or federal politics, Mary would push for a more radical, inclusive organization rather than simply combining the NWSA and AWSA.

¹¹⁶ March Church Terrell, U.S. National Park Service.

¹¹⁷ Encyclopedia Britannica. "Mary Eliza Church Terrell | American Social Activist," September 19, 2020. <https://www.britannica.com/biography/Mary-Eliza-Church-Terrell>.

¹¹⁸ Library of Congress. "About This Collection | Mary Church Terrell Papers." Digital Collection. Accessed September 22, 2020. <https://www.loc.gov/collections/mary-church-terrell-papers/about-this-collection/>.

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