

Women WON the Vote!

NARRATOR	The first time the White House was ever picketed was in January of 1917. At first, this group of women known as the “Silent Sentinels” was seen as a curious joke. But between the summer and fall of 1917, the “joke” had become a “concern” on November 10, 1917, 33 women were arrested and imprisoned at the Occoquan Workhouse, a prison in Fairfax County, Virginia. Describing their treatment as inhumane and deplorable would be an understatement.
SPEAKER 1 Lucretia Mott	On November 14, 1917, Prison Superintendent Whittaker ordered the guards to “teach the women a lesson”. Women were dragged, bludgeoned, kicked, choked, pinched, and endured brutal methods of torture. It was a “Night of Terror”.
SPEAKER 2 Elizabeth Cady Stanton	Guards twisted Dora Lewis’ arm behind her back before slamming her head against an iron bed. They left her on the floor, unconscious. Her Cellmate, Alice Cosu, thinking she was dead, suffered a heart attack and was denied medical treatment until morning.
SPEAKER 3 Susan B Anthony	The guards shackled Lucy Burns to the bars of her cell, with her arms above her head. They left her standing and bleeding all night. Other women showed support by holding their arms above their heads until she was unshackled.
SPEAKER 4 Carrie Chapman Catt	After the Night of Terror, women refused to eat their rancid, maggot-filled food. One again Superintendent Whittaker ordered guards to make an example of Lucy Burns. She was held down by 5 people while a tube was forced through the nose, so she could be force fed. She suffered severe nosebleeds

<p>SPEAKER 5</p> <p>May Mann Jennings</p>	<p>A petite, 73-year-old grandmother, Mary Noland, with obvious physical limitations, was arrested. After a night of rat-infested cells, she was arrested 9 more times in support of “the Cause”. Did you know she was from Jacksonville FL, and was a passenger on the “Prison Special”? That was the train car that carried other Occoquan prisoners. Helen Hunt West, the first woman to register and vote in Duval County, welcomed the train to Jacksonville on February 19, 1919.</p>
<p>SPEAKER 6</p> <p>Mary McLeod Bethune</p>	<p>How did the public finally learn of the Night of Terror? Pauline Adams, organizer of the Norfolk Equal Suffrage League, used an unconfiscated pencil and jailhouse toilet paper to write a letter to her son, Walter. As with other letters, it described solitary confinement, deplorable conditions, and the loss of many privileges, including incoming and outgoing mail. Her letter found its way to Mr. Dudley Field Malone and to the public. Once the word of horrific treatment spread, public opinion forced President Wilson to release the women by November of 1917. Malone, an attorney from New York, represented the suffragists and was successful in securing a ruling from the D.C. Court of Appeals which found the women had been illegally arrested and imprisoned.</p>

<p>NARRATOR</p>	<p>Why were these women arrested and sent to prison? They were convicted for “unlawful assembly” and “obstructing the sidewalk” in front of the White House. Sounds silly today, doesn’t it?</p> <p>That’s why we are here today. We want to refresh your memory and remind you of the pains and humiliations women endured to WIN the vote! We want you to be energized to vote, to appreciate the legacy of these women and many more and treasure your right to vote.</p> <p>Despite God’s own observation that, “It is not good for man to stand alone”, the oppression of women began as early as recorded history, starting with the Fall of Eve. Conventional thinking was women must forever occupy an inferior Position without venturing beyond the boundaries of “women’s sphere”.</p>
<p>SPEAKER 1</p> <p>Lucretia Mott</p>	<p>Having gained Independence from England, our newly formed states tied a woman’s legal status to her marital status. An unmarried woman could live where she pleased, buy and sell real property, be party to a contract, accumulate money, investments and livestock and own personal property. Married women were denied these same rights and privileges.</p>
<p>SPEAKER 2</p> <p>Elizabeth Cady Stanton</p>	<p>While a girl, I often curled up in a corner or my father’s law office and heard the cries of married women pleading for legal protection from their drunken, abusive husbands. You see, husbands could not be punished for beating their wives. My father could not provide legal guidance to women seeking a divorce or retaining custody of their children.</p>
<p>SPEAKER 3</p> <p>Susan B Anthony</p>	<p>Women tried to vote in 1871 and 1872. Many were arrested, found guilty and fined. Pay inequality led many women to join the CAUSE. We were mocked for daring to speak out in public. Newspapers ridiculed us. Men and many women believed God had made Eve subservient to Adam with good reason.</p>

<p>SPEAKER 4</p> <p>Carrie Chapman Catt</p>	<p>Do you know what the difference between a white woman and a slave was? A slave could be sold. A single woman's property upon marriage passed to her husband and his absolute control. It could be sold to pay the husband's debts realized through get-rich-quick schemes. Why, it took Betsy Love, who married her husband John Allen, in accordance with Chickasaw tribal customs to challenge English common law. You see, a Chickasaw husband could not obtain ANY rights to his wife's property. Thanks to Betsy Love, the State of Mississippi was the first to pass laws allowing married women to own property</p>
<p>SPEAKER 5</p> <p>May Mann Jennings</p>	<p>According to The Young Lady's Book of 1830, "from her cradle to her grave, a woman's spirit of obedience and submission, along with pliability, temper, and humility of mind were required of her, regardless of life's situation".</p>
<p>SPEAKER 6</p> <p>Mary McLeod Bethune</p>	<p>Women faced many hurdles. Black women had to overcome more. While white women battled sexism, black women fought sexism and racism. Over the course of the suffrage movement, black women's status changed. Instead of slaves, they were free. Following the end of the Civil War, freedwomen sought to find lost family members and set up working households. They moved from rural to urban settings. They strived to become educated and equipped with labor skills. Even though legislative efforts focused on securing the vote for black men, many black communities pursued political education for black women because the vote was a mechanism to benefit the entire community, rather than one segment.</p>
<p>NARRATOR</p>	<p>So, who were some of these courageous women who persevered and sustained a drive over three generations to secure the right to vote and revolutionized human history?</p>

<p>SPEAKER 1</p> <p>Lucretia Mott</p>	<p>I am Lucretia Coffin Mott. I was born in Massachusetts in January 1793 and raised and educated to be a devout Quaker. Since the early 1600's, Quakers had embraced the equality of men and women. I met James Mott, my future husband, while teaching at a Quaker School in New York. By 1821, I was a Quaker minister. Before advocating for women's rights, I tirelessly delivered speeches against slavery. I was 47 and a mother of 5 when Mr. William Lloyd Garrison and Mr. Wendell Phillips asked me to join the American delegation of over 35 men and 7 women that sailed to London, England in 1840 to attend the World Anti-Slavery Convention. While the convention's organizers, all men, embraced the husbands and other males in our delegation, they rejected the women. They said we, the women, were "outside our proper sphere and legally unfit for public meeting". 350 men voted to deny our floor credentials and relegated us to the gallery. These events set in motion galvanizing actions that followed me home. While still in London, I met a young woman from New York who was honeymooning with her husband. That meeting would lead to a memorable tea.</p>
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<p>SPEAKER 2</p> <p>Elizabeth Cady Stanton</p>	<p>My name is Elizabeth Cady Stanton. In my life, “women’s rights” was quite simply an oxymoron. My father, Judge Cady, could do little to help women because the law did not provide protection, redress, or even legal standing to women. I was so angry that as a child I tried to remove such laws from my father’s law books by taking a pair of scissors to cut them from the pages. My husband, Henry was progressive in his thinking; yet by law, I was still his property. We honeymooned in London and attended the World’s Anti-Slavery convention. I met Mrs. Mott. I witnessed firsthand the oppression of women as her delegation from Philadelphia was confined to the gallery and barred from speaking publicly against 2.5 million slaves still in bondage in the United States. “it seemed as if all the elements had conspired to impel me to some onward step. I could not see what to do or where to begin, my only thought was a public meeting for protest and discussion”. The Methodist Wesleyan Chapel, in our new home of Seneca Falls, the perfect place for the First Woman’s Rights Convention. Thanks to Thomas Jefferson, I was inspired to craft a statement of principles and goals. My husband was shocked as I read Resolution #9. “It is the duty of the women of this country to secure to themselves their sacred right to elective franchise”. After I read the Declaration of Sentiments, 68 Women and 32 Men signed their names to the document.</p>
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<p>SPEAKER 3</p> <p>Susan B. Anthony</p>	<p>I'm sure many of you know me. I am Susan Brownell Anthony. I was born February 15, 1820 in Adams, Massachusetts to Quaker parents. They raised me to be self-reliant, self-disciplined, and to understand self-worth. I first met Mrs. Stanton in 1851. I was a 32-year-old schoolteacher in Rochester, New York. I expanded my work to include organizing for the Anti-Slavery Society. The "woman Question" didn't interest me until I stood against my male colleagues and protested the pay inequality between male and female teachers. I was booed for having the audacity to speak. By the way, I lost my job. By 1872, I had been a part of the Cause for 21 years. Why, Mrs. Stanton and I worked together for over 50 years. In 1871, a group of Black women, led by Mrs. Mary Ann Shadd Cary challenged the 14th Amendment to the Constitution and its use of the word "male" to exclude women from voting. Mrs. Cary lived in the District of Columbia. Did you know that area had home rule which allowed black men to vote? Funny, when the 63 black women tried to register to vote they were denied; but they got an affidavit that stated they tried to vote. New York was a difference story. When I voted in 1872, I was arrested. The judge was against women's suffrage and wrote his decision before our trial began. The jury was ordered to pronounce my guilt. I had to pay a \$100 fine. I refused! But I had voted, and the U.S. Constitution survived the shock.</p>
<p>NARRATOR</p>	<p>In 1851, while attending an Anti-Slavery Society lecture, Susan B. Anthony was introduced to Elizabeth Cady Stanton. Can you imagine the words these women exchanged?</p>
<p>SPEAKER 3</p> <p>Susan B. Anthony</p>	<p>It's a pleasure to meet you, Mrs. Stanton</p>

<p>SPEAKER 2</p> <p>Elizabeth C Stanton</p>	<p>Miss Anthony, the pleasure is mine. From what I am told, we have much in common and meeting you here today only confirms it.</p>
<p>SPEAKER 3</p> <p>Susan B. Anthony</p>	<p>Please call me Susan. I haven't always raised concerns over women's rights; however, when I had to confront male colleagues and protest the pay disparity, I gained a better understanding of your cause. By the way, your refused to utter the word "obey", as you said your wedding vows, impressed me</p>
<p>SPEAKER 2</p> <p>Elizabeth C. Stanton</p>	<p>Susan, you and I have experienced old superstitions and social constraints of women for years; but, perhaps by discussing them together we can form a partnership that will change this for future generations of women.</p>
<p>SPEAKER 3</p> <p>Susan B. Anthony</p>	<p>Mrs. Stanton, your Declaration of Sentiments lists these injuries and misappropriations in a manner that is easy to understand. Men have denied women their "inalienable right to the elective franchise". We have had to submit to laws of which we had no voice in their formation. We are denied rights afforded to the "most ignorant and degraded men". If married, we are civilly dead. Our husbands take our property and wages. Through marriage and the law, our husband becomes our master, I could go on. We must achieve our political rights. We must win the vote! That is our priority.</p>

<p>SPEAKER 2</p> <p>Elizabeth C. Stanton</p>	<p>Susan, I must disagree. Those who seek to hold us back do so through religious bigotry. Since Eve and her original sin, women were damned to a position of inferiority for all eternity. Man’s law does not recognize us in the worlds of theology, medicine, or law. He denies us our right to higher education. Though we are permitted in church, it is only as a subordinate member, eliminating our participation in affairs of the church. He has created a separate set of moral codes, excluding us from society and rendering us as of little account. He destroys her confidence, her power, diminishes her self-respect, and makes her “willing to lead a dependent and abject life”. He defines her sphere.</p>
<p>SPEAKER 3</p> <p>Susan B. Anthony</p>	<p>Mrs. Stanton, it is clear from our chat we must work together to not only confront centuries of religious bigotry; but engage women to win our political rights so inequality melts like the dew before the morning sun.</p>
<p>NARRATOR</p>	<p>For more than 50 years, Elizabeth Cady Stanton and Susan B. Anthony set aside their differences and worked together. I recall how Susan described their partnership. Mrs. Stanton forged the thunderbolts and I fired them. In the 1850s, official women’s rights organizations did not exist. Taboo topics were broached privately in parlors and openly at conventions. Doubters were engaged, contradictions were grappled with and an ideology was forged. As the circle of women expanded, Elizabeth Cady Stanton, the philosopher; Lucretia Mott, the moral force; Lucy Stone, the voice and Susan B. Anthony, the organizer, remained at the center of this battle. In 1878, the Susan B Anthony Amendment was introduced in Congress. But it was either ignored or rejected by each session of Congress for decades. By the time the early 1900s arrived, the torch had been passed.</p>

SPEAKER 5

**May Mann
Jennings**

I am May Mann Jennings. Did you know there was a movement for “the Cause” in 1893 right here in Florida? I remember it well; Mrs. Ella Chamberlain led the efforts. “No Taxation Without Representation” she proclaimed. When she moved out of state, the movement became dormant. I was born in 1873 in Crystal Rivers, Hernando County, Florida. I was one of a few women who fought for the preservation of the Everglades. I received my education from St. Joseph’s Boarding School in St. Augustine FL. As a young girl, I served as corresponding secretary for my father’s political campaigns. My father introduced me to my husband, William Sherman Jennings, and we were married in 1891. In 1900, he became the Governor of Florida and I was First Lady. My husband lost his bid for the U.S. Senate in 1904. After Tallahassee we moved to Jacksonville. There was so much work to be done! I organized and helped renovate the “Gateway to Florida”, Jacksonville’s old railroad station. Members of the Jacksonville Woman’s Club helped secure \$10,000 to address inadequate facilities at the State Reform School at Marianna and child welfare. By 1914 I was honored to be elected as President of the Florida Federation of Women’s Clubs. We had 59 clubs with members totaling 9,163. My Husband surprised me with a beautiful car in 1915 so I could visit the women’s clubs around the state. I didn’t know how to drive, not many women did; but I did know how to have a chauffeur. Did you know Florida had the chance to be the first state to ratify Miss Anthony’s amendment? Our State Legislature was still in session when the U.S. Senate passed the Anthony Amendment. We tried to win the vote at the state level in 1913, 1917 and 1919. We didn’t want to become the first state to not ratify, instead, we became the last with ceremonial ratification in 1969, on the 50th anniversary of the 19th Amendment.

SPEAKER 6**Mary
McLeod
Bethune**

The school I began is but a short distance from where we gather today. I am Mary McLeod Bethune. I was born on July 10, 1875 in Mayesville, South Carolina. I was the 15th of 17 children born to Patsy and Samuel McLeod. My parents were married before President Lincoln's Emancipation Proclamation. Some of my older brothers and sisters were sold into slavery. Although I was born free, I still witnessed and understood the evils of slavery.

I loved going to market with my father to sell eggs, shop for tools, and, my favorite, having lunch alone with papa. While attending a horse show, papa noticed many of the men were already drunk and lighting cigarettes. When a white man ordered a black man to blow out his match, and that man refused, nastiness and struggles took over. My father grabbed me, and we made a mad dash to our wagon. I can still hear those voices, "Git the rope... Haul 'im up!" My heart was pounding.

I prayed every day to learn to read and go to school. My prayers were answered when the Scotia Seminary of North Carolina presented me with a scholarship. It was 1887; I was 12 years old; and, I was on a train, by myself, bound for unknown worlds. From North Carolina, I went to Chicago and attended the Moody Bible Institute. I was the only young black woman in a sea of thousands of white students; yet, I prevailed. I took the lessons learned and taught them to mission students in Sumter, South Carolina. That's where I met Albertus Bethune, proudly singing in the church choir. He taught me to ride a bike. We fell in love during those long bike rides. I married Albertus when I was 23 and a year later, we welcomed our son, Albertus McLeod Bethune. We moved to Palatka, Florida and started our own mission school. After four years, I followed my dream of founding a school for African American girls to Daytona.

By 1904, a small framed house, which I rented for \$11 a month, opened its doors to 5 little girls and my son. The Daytona Education and Industrial Training School for Negro Girls offered education to more than black girls. I soon noticed many of the local residents were illiterate. What did I do? If they would bring lanterns to light the classroom, I would teach them to read. My students studied music, beginning housekeeping, and learned to sew. Many preachers criticized me for teaching “menial work”. As far as I was concerned, such work did not exist, only a “menial spirit”. In 3 short years, we outgrew our building. Faith Hall opened in 1907, and with it came the installation of electricity, city water, and a sewage system in Daytona’s black community. By 1910, I had the honor of addressing the National Association of Colored Women. I was 35.

By this time, my husband and I had grown apart and he returned to South Carolina. He died in 1919. By 1920, there was a need in Daytona for an organization like the YMCA for young black boys. Two candidates for mayor held opposing views. One favored a proposal for the first public high school for African American children and the other, supported by the KKK, denounced the idea.

I well recall that night before the historic 1920 election. The Klan had all the streetlights in our section of town turned off. They marched toward my school. They came through the front gate carrying a burning cross. The sounds of the horses’ hooves and blaring trumpets grew louder as they approached. Frightened girls watched from the windows. I ordered all inside lights off and turned on all outside campus lights. The white-hooded terrorists were illuminated. One courageous student began to sing, “Be not dismayed whate’er betide. God will take care of us”. The

terror that came through our gates, disappeared into the night. By the way, the KKK's candidate lost the election.

SPEAKER 6

**Carrie
Chapman
Catt**

My name is Carrie Chapman Catt. I was born in Wisconsin in 1859 and grew up Iowa. As a pigtailed farm girl, I was extremely curious. I taught myself anatomy and pickled rodent's brains using my mother's pickling jars. Political discussions were encouraged at our dinner table. I read newspapers and offered opinions. In 1872, I learned the purpose behind Mrs. Stanton and Miss Anthony's cause. It was election day. Ulysses S. Grant was on the ballot against Horace Greeley. I was 13, I watched my father, my brother and our hired hands get ready to ride to town and vote. When I asked why my mother wasn't going, they all erupted in laughter, including my own mother. Our farm hands couldn't even read! I was so angry. My father didn't want me to attend college. That didn't stop me.

I taught school and earned enough to put myself through Iowa Agriculture College. I graduated first in my class in three years. While working to attend law school, I received the opportunity of a lifetime. I traveled to Mason City, Iowa to become principal of the high school and shortly thereafter, I became the first woman in the country promoted to Superintendent of Schools. I was 24. Many doubted my ability to address student discipline and truancy. This was my answer (shows 2 footlong leather strap). It Worked.

I met my husband, Leo Chapman, publisher of the town newspaper. I joined him as co-editor and publisher. Sadly, I lost my Leo to typhoid. I was 29. I started working as a paid organizer for the Woman Suffrage Association in Iowa. I met my second husband George Catt in 1890. He gave me love and economic freedom. I met Susan B. Anthony when George and I moved to New York. I was one of "Aunt Susan's Girls". In 1900 she chose me to succeed her as the President of the National American Woman Suffrage Association. I lost George in 1905.

I did travel abroad and worked to organize the International Woman Suffrage Alliance. I came home in 1915 and rolled up my sleeves to see

Miss Anthony's Amendment become law. I recall the cheers and wild commotion I heard through my hotel window as the Tennessee Legislature voted. I wish I could have seen their faces as Harry Burn and Banks Turner voted "Aye". The vote was 49 to 48. On August 26, 1920, I was honored to travel to the White House to thank President Wilson.

NARRATOR

Today, we met but a few of the incredible women who persisted over a 72-year period and ultimately achieved their goal; they WON the vote! As Mrs. Carrie Chapman Catt predicted, final ratification was a political decision made through the action of men. After she returned home, she wrote this:

“The vote is the emblem of your equality, women of America, the guarantee of your liberty. That vote of yours has cost millions of dollars and the lives of thousands of women. Women have suffered agony of soul which you never can comprehend so that you and your daughters might inherit political freedom. That vote had been costly. *Prize it!* The vote is a power, a weapon of offense and defense, a prayer. Use it intelligently, conscientiously, prayerfully. Progress is calling you to make no pause. *Act!*”

Before we leave, allow me to introduce myself. I am Mrs. Alice Scott Abbott of Bunnell, FL. My husband and I arrived in Bunnell on November 16, 1913. We left our home in Springfield, Missouri as we could not endure another winter. I wrote a letter to the Flagler Tribune.

It read: To The Dear Women Of Flagler County:

I must write a note insisting on our blessed women registering in time so no one can challenge their vote in the coming election. The men say women do not know how to vote, but I am sure if they will watch our homepaper, our editor will keep them instructed as to every step they must take. In working at the polling places on election day, I found at least half of the men did not know how to mark their tickets.

Oh! how I wish I could be at work now lecturing and instructing our blessed women. It was my privilege to give the first lecture on Votes for

Women ever given in Florida at the State Convention held in St. Augustine, November 1893. It did not take very well, but oh! what a change since then! I organized the first Women's Christian Temperance Union, also the first Loyal Temperance Legion, consequently I feel that I have had something to do with this great movement in not only Flagler county, but in the whole of Florida!

I have received many letters and telegrams from old Missouri congratulating me on my share in the work of National Woman's Suffrage. "Taxation Without Representation" is nothing less than tyranny. Dear women, let's come up by the help of the Lord to help the people against this great evil.

God bless you all and be sure to register. Oh! how I wish my health was so that I could help.

(Signed) ALICE SCOTT ABBOTT October 7, 1920

Sadly, my health failed, and I passed away 12 days before the election of November 2, 1920. Nonetheless, 177 women in Flagler registered and went to the polls.

As we celebrate 100 years of women voting, it is important to recall not all women realized their full citizenship until many years later. Native American women weren't recognized until 1924. By 1943 and 1952, voting obstacles for Chinese and Japanese American women ended. Black women finally received full voting rights in 1965. By the way, this year marks the 55th anniversary of the Voting Rights Act.

I encourage you to visit the _____

As you return home, remember these words. "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex"

ALL

We WON the Vote. Let's Prize It. Let's Act. Let's VOTE!

