

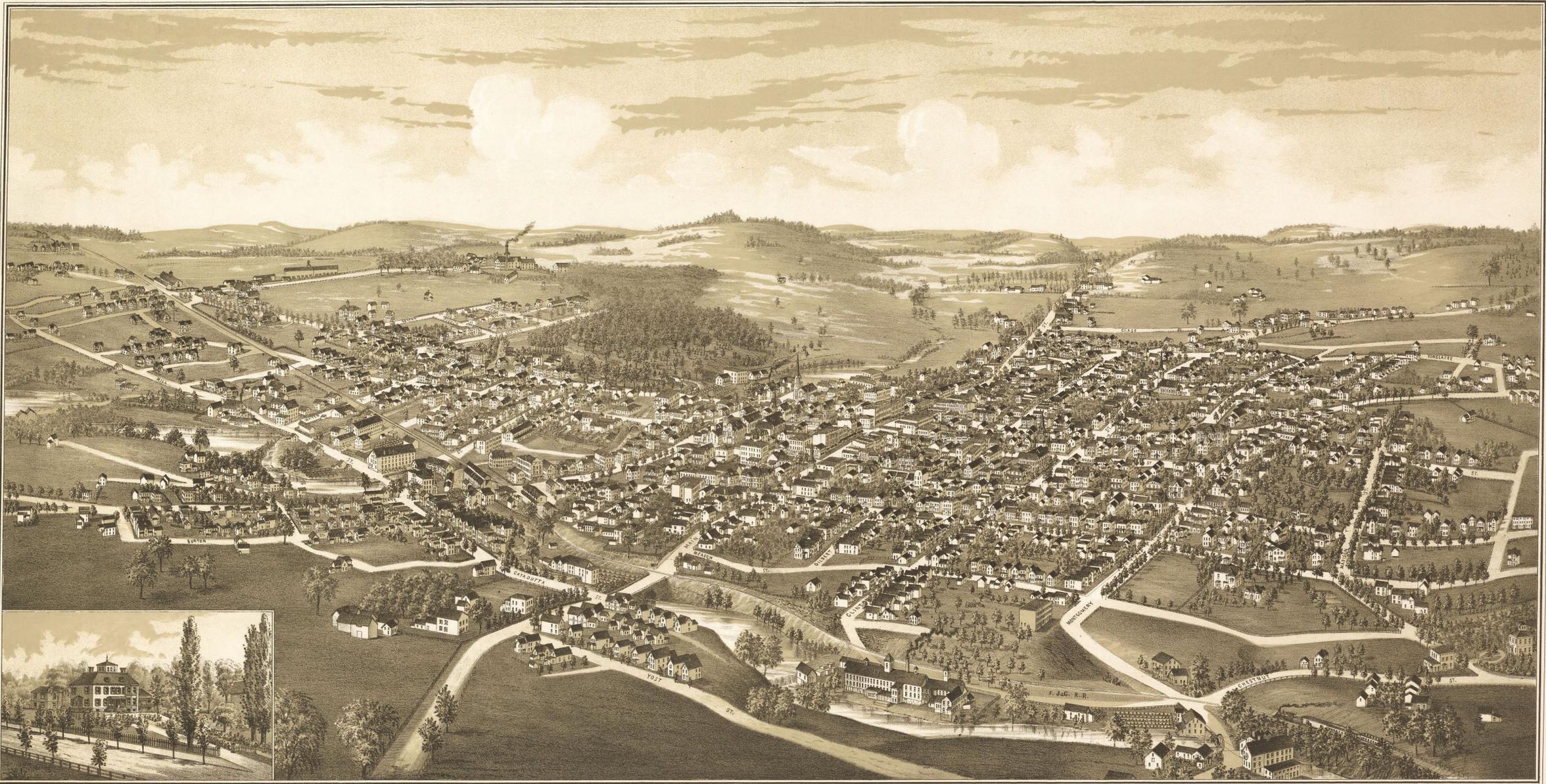
# Do and Dare: Women Lead the Way to the 19th Amendment

Presented by Mary O'Neill



“well-behaved women  
seldom make history”

-Laurel Thatcher Ulrich



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**CHURCHES.**

- 1 Lutheran.
- 2 United Presbyterian.
- 3 Episcopal.
- 4 Baptist.
- 5 Roman Catholic.
- 6 Methodist Episcopal.
- 7 Presbyterian.
- 8 Wyckoffe.

- 10 Three Public Schools
- 11 Court House.
- 12 County Offices.
- 13 Post and Hall of Sir Wm. Johnson, Erected in 1762.
- 14 Glove Factory, Northern Glove Mfg. Co.
- 15 Lumber Mills, James I. Younglove.
- 16 Fulton County Coal O'va Yard.

# JOHNSTOWN, N. Y.

1888.

- 18 Grist Mill and Centennial Tree, S. A. Streeter & Bro.
- 19 Glove Factory, P. Z. Drumm's Sons.
- 20 Glove Factory, Irwin's Bros.
- 21 Glove Leather Tannery, J. V. & C. King.
- 22 Glove Leather Tannery, M. M. Hall.
- 23 Glove Factory, R. J. & R. Evans.
- 24 Glove Factory, John H. Decker, Son & Co.

- 25 Glove Leather Tanneries of Miller, Argersinger & Co.
- 27 Knitting Mill, Potter Bros.
- 28 Glove Factory, J. I. McMartin & Co.
- 29 Glove Leather Tanneries, J. Q. Adams.
- 30 Lumber Mills & Yard, Levi S. Stephenson.
- 31 Glove Factory, Raymond & Newark.
- 32 Glove Factory, Mason, Campbell & Co.

G3804  
JES AB  
1888  
138





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ἀνὴρ,	α like <i>a</i> in <i>father</i> .
	η like long <i>a</i> in <i>fame</i> .
γυνή,	υ like <i>u</i> in <i>tube</i> .
δένδρον,	ε like <i>e</i> in <i>men</i> .
	ο like <i>o</i> in <i>not</i> .
ἵππος,	ι like <i>i</i> in <i>pin</i> .
κίον,	ω like long <i>o</i> in <i>ore</i> .
ναῦς,	αυ like <i>ow</i> in <i>now</i> .
ξίφος,	ι like <i>i</i> in <i>machine</i> .
οἶκία,	οι like <i>oi</i> in <i>voice</i> .
σφαῖρα,	αι like <i>ay</i> .
χείρ,	ει like long <i>i</i> in <i>mine</i> .
ποῦ.	ου like <i>oo</i> in <i>moon</i> .



The enthusiasm of the people in these great meetings, the thrilling oratory, and lucid arguments of the speakers, all conspired to make these days memorable as among the most charming in my life...I had become interested in the anti-slavery and temperance questions, and was deeply impressed with the appeals and arguments. I felt a new inspiration in life and was enthused with new ideas of individual rights and the basic principles of government, for the anti-slavery platform was the best school the American people ever had on which to learn republican principles and ethics.

-Elizabeth Cady Stanton,  
*Eighty Years and More*







*Lucretia Mott.*



*Ab. C. Wright*



I poured out, that day, the torrent of my long-accumulating discontent, with such vehemence and indignation that I stirred myself, as well as the rest of the party, to do and dare anything. My discontent, according to Emerson, must have been healthy, for it moved us all to prompt action, and we decided, then and there, to call a "Woman's Rights Convention."

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-Elizabeth Cady Stanton, *Eighty Years and More*



## Women's Rights Convention.

A Convention to discuss the social, civil and religious condition and rights of Woman, will be held in the Wesleyan Chapel, at Seneca Falls, N. Y., on Wednesday and Thursday the 19th and 20th of July current, commencing at 10 o'clock A. M.

During the first day, the meeting will be exclusively for Women, which all are earnestly invited to attend. The public generally are invited to be present on the second day, when LUCRETIA MOTT, of Philadelphia, and others both ladies and gentlemen, will address the Convention.

We hold these truths to  
be self-evident;  
that all men and women  
are created equal

# Politics & The Vote

- He has never permitted her to exercise her inalienable right to the elective franchise.
- He has compelled her to submit to laws, in the formation of which she had no voice.
- He has withheld from her rights which are given to the most ignorant and degraded men - both natives and foreigners.
- Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.
- He has made her, if married, in the eye of the law, civilly dead.

# Marriage & Property

- He has taken from her all right in property, even to the wages she earns.
- He has made her, morally, an irresponsible being, as she can commit many crimes, with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master - the law giving him power to deprive her of her liberty, and to administer chastisement.
- He has so framed the laws of divorce, as to what shall be the proper causes of divorce; in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women - the law, in all cases, going upon the false supposition of the supremacy of man, and giving all power into his hands.
- After depriving her of all rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

# Education & Work

- He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration.
- He closes against her all the avenues to wealth and distinction, which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.
- He has denied her the facilities for obtaining a thorough education - all colleges being closed against her.

# Religion & Morality

- He allows her in Church as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and with some exceptions, from any public participation in the affairs of the Church.
- He has created a false public sentiment, by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated but deemed of little account in man.
- He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and her God.
- He has endeavored, in every way that he could to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.



*This card was issued for the celebration  
held at Seneca Falls in 1938 and  
is added to this book by Harriet Stubbs Wash*

## Our Roll of Honor

Containing all the  
Signatures to the "Declaration of Sentiments"

Set Forth by the First

# Woman's Rights Convention,

held at

Seneca Falls, New York

July 19-20, 1848

### LADIES:

Lucretia Mott  
Harriet Cady Eaton  
Margaret Pryor  
Elizabeth Cady Stanton  
Eunice Newton Foote  
Mary Ann M'Clintock  
Margaret Schooley  
Martha C. Wright  
Jane C. Hunt  
Amy Post  
Catherine F. Stebbins  
Mary Ann Frink  
Lydia Mount  
Delia Mathews  
Catherine C. Paine  
Elizabeth W. M'Clintock  
Malvina Seymour  
Phebe Mosher  
Catherine Shaw  
Deborah Scott  
Sarah Hallowell  
Mary M'Clintock  
Mary Gilbert

Sophronia Taylor  
Cynthia Davis  
Hannah Plant  
Lucy Jones  
Sarah Whitney  
Mary H. Hallowell  
Elizabeth Conklin  
Sally Pitcher  
Mary Conklin  
Susan Quinn  
Mary S. Mirror  
Phebe King  
Julia Ann Drake  
Charlotte Woodward  
Martha Underhill  
Dorothy Mathews  
Eunice Barker  
Sarah R. Woods  
Lydia Gild  
Sarah Hoffman  
Elizabeth Leslie  
Martha Ridley

Rachel D. Bonnel  
Betsey Tewksbury  
Rhoda Palmer  
Margaret Jenkins  
Cynthia Fuller  
Mary Martin  
P. A. Culvert  
Susan R. Doty  
Rebecca Race  
Sarah A. Mosher  
Mary E. Vail  
Lucy Spalding  
Lovina Latham  
Sarah Smith  
Eliza Martin  
Maria E. Wilbur  
Elizabeth D. Smith  
Caroline Barker  
Ann Porter  
Experience Gibbs  
Antoinette E. Segur  
Hannah J. Latham  
Sarah Sisson

### GENTLEMEN:

Richard P. Hunt  
Samuel D. Tillman  
Justin Williams  
Elisha Foote  
Frederick Douglass  
Henry W. Seymour  
Henry Seymour  
David Spalding  
William G. Barker  
Elias J. Doty  
John Jones

William S. Dell  
James Mott  
William Burroughs  
Robert Smallbridge  
Jacob Mathews  
Charles L. Hoskins  
Thomas M'Clintock  
Saron Phillips  
Jacob P. Chamberlain  
Jonathan Metcalf

Nathan J. Milliken  
S. E. Woodworth  
Edward F. Underhill  
George W. Pryor  
Joel Bunker  
Isaac VanTassel  
Thomas Dell  
E. W. Capron  
Stephen Shear  
Henry Hatley  
Azallah Schooley

*Gift  
Seneca Falls, N.Y., 20, 1927*





THE SISTER OF CHARITY

HOME TIDINGS

# A PETITION

FOR

## UNIVERSAL SUFFRAGE.

To the Senate and House of Representatives:

The undersigned, Women of the United States, respectfully ask an amendment of the Constitution that shall prohibit the several States from disfranchising any of their citizens on the ground of sex.

In making our demand for Suffrage, we would call your attention to the fact that we represent fifteen million people—one half the entire population of the country—intelligent, virtuous, native-born American citizens; and yet stand outside the pale of political recognition.

The Constitution classes us as "free people," and counts us *whole* persons in the basis of representation; and yet are we governed without our consent, compelled to pay taxes without appeal, and punished for violations of law without choice of judge or juror.

The experience of all ages, the Declarations of the Fathers, the Statute Laws of our own day, and the fearful revolution through which we have just passed, all prove the uncertain tenure of life, liberty and property so long as the ballot—the only weapon of self-protection—is not in the hand of every citizen.

Therefore, as you are now amending the Constitution, and, in harmony with advancing civilization, placing new safeguards round the individual rights of four millions of emancipated slaves, we ask that you extend the right of Suffrage to Woman—the only remaining class of disfranchised citizens—and thus fulfil your Constitutional obligation "to Guarantee to every State in the Union a Republican form of Government."

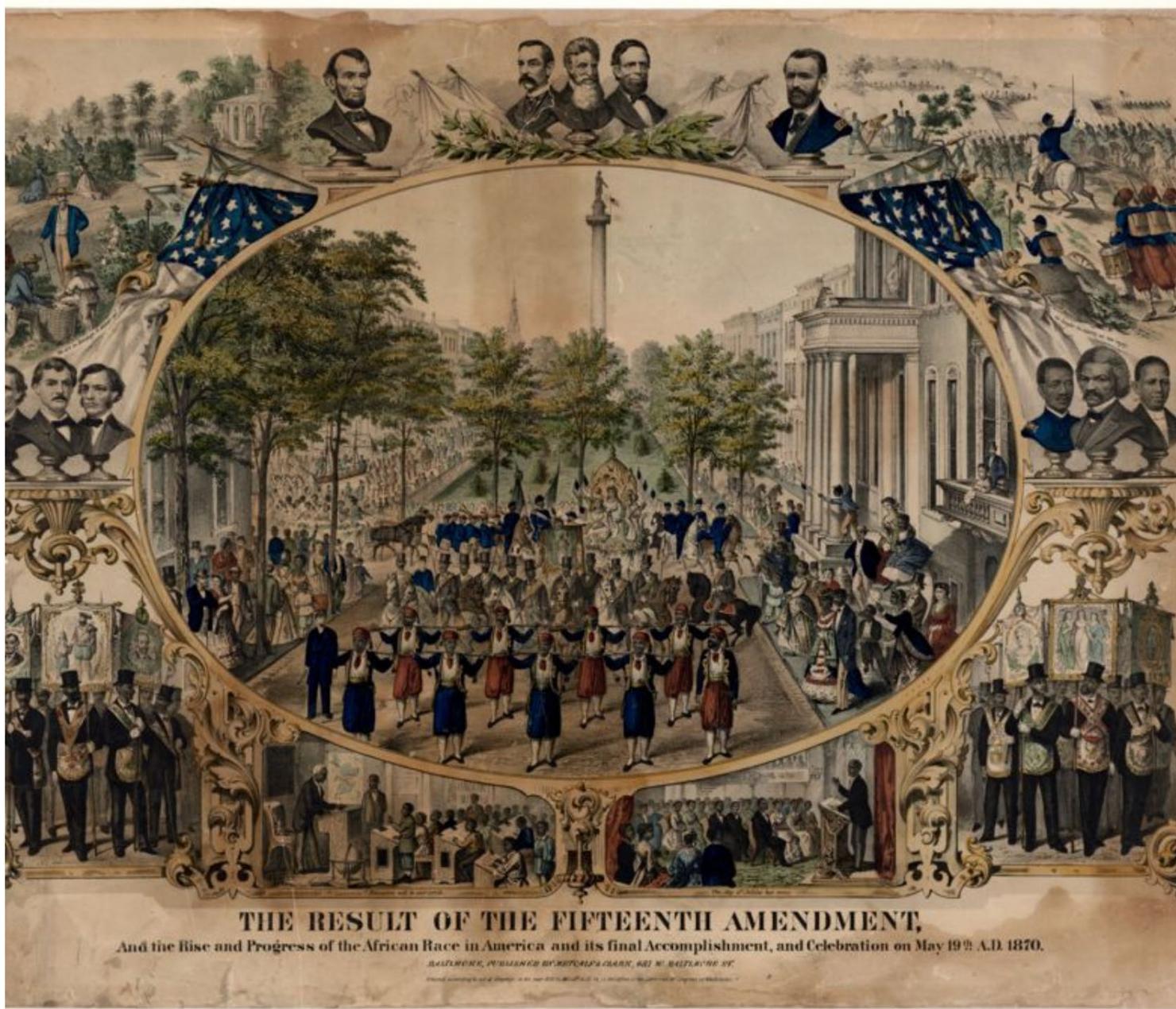
As all partial application of Republican principles must ever breed a complicated legislation as well as a discontented people, we would pray your Honorable Body, in order to simplify the machinery of government and ensure domestic tranquillity, that you legislate hereafter for persons, citizens, tax-payers, and not for class or caste.

For justice and equality your petitioners will ever pray.

NAMES.

RESIDENCE.

<i>Emily Stanton</i>	<i>New York</i>
<i>Susanna B. Anthony</i>	<i>Rochester - N. Y.</i>
<i>Antoinette Brown Blackwell</i>	<i>New York</i>
<i>Lucy Stone</i>	<i>Newark N. Jersey</i>
<i>Joanna S. Morse</i>	<i>48 Livingston. Brooklyn</i>
<i>Erneshtine S. Ross</i>	<i>New York</i>
<i>Harriet E. Eaton</i>	<i>6, West 14<sup>th</sup> Street N. Y.</i>
<i>Catherine G. Wilkeson</i>	<i>83 Clinton Place New York</i>
<i>Elizabeth R. Tibbels</i>	<i>48 Livingston St. Brooklyn</i>
<i>Mary Fowler Gilbert</i>	<i>295 W. 19<sup>th</sup> St New York</i>
<i>May S. Elliot</i>	<i>New York</i>



### THE RESULT OF THE FIFTEENTH AMENDMENT,

And the Rise and Progress of the African Race in America and its final Accomplishment, and Celebration, on May 19th A.D. 1870.

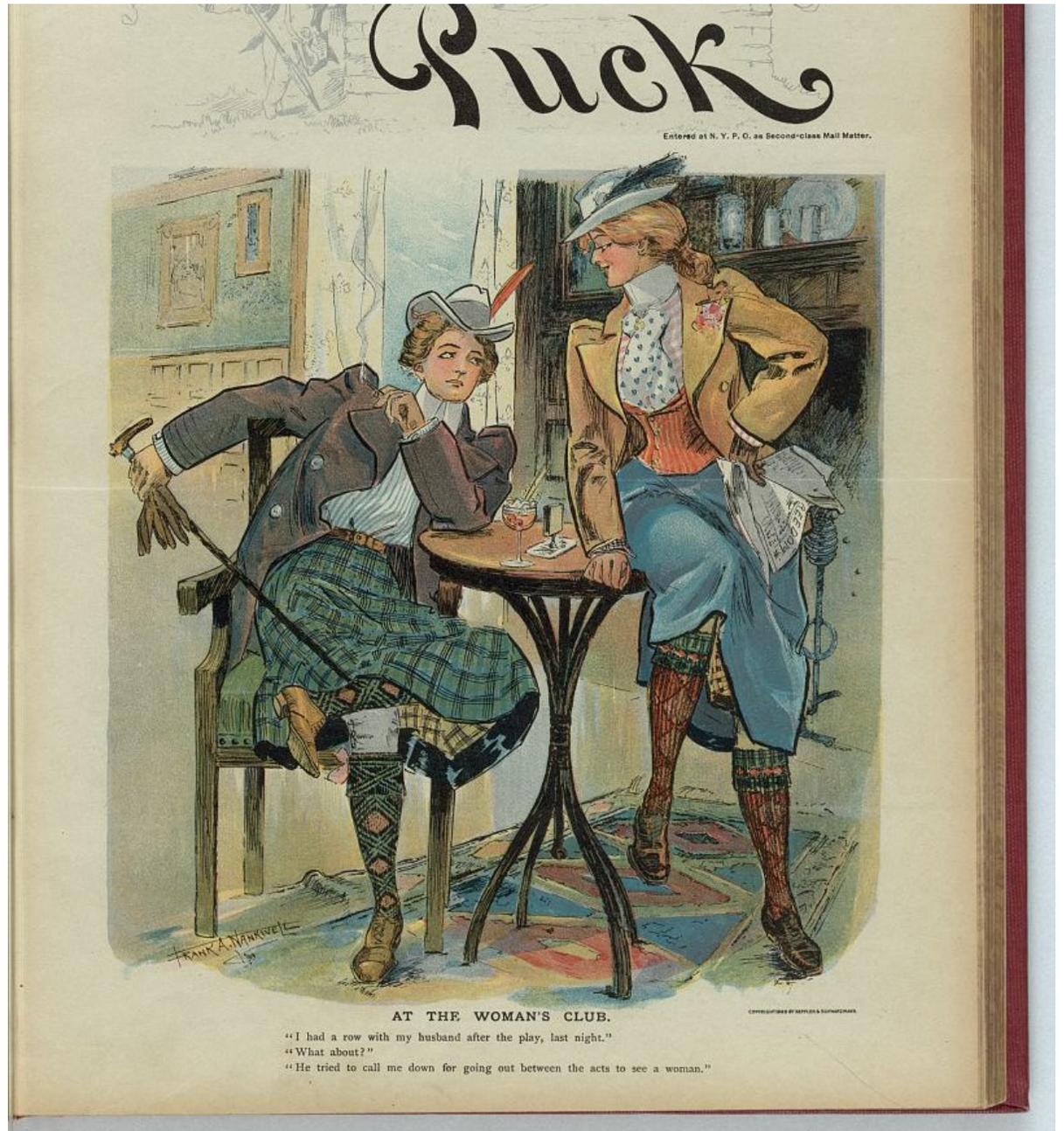
BALTIMORE, PUBLISHED BY HENRIETTA CLARK, 461 N. BALTIMORE ST.



Those who fight the battle can best give what all readers like to know—the impelling motives to action; the struggle in the face of opposition; the vexation under ridicule; and the despair in success too long deferred. Moreover, there is an interest in history written from a subjective point of view, that may compensate the reader in this case for any seeming egotism or partiality he may discover. As an autobiography is more interesting than a sketch by another, so is a history written by its actors, as in both cases we get nearer the soul of the subject.

*-Preface, History of  
Woman Suffrage*





Let me tell you what I think of bicycling. I think it has done more to emancipate women than anything else in the world. I stand and rejoice every time I see a woman ride by on a wheel.

---

-Susan B. Anthony

The Women's Bible  
Chapter II  
 by Elizabeth Cady Stanton  
 Genes II 21-25

long small faint

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.  
 22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.  
 23 And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of man.  
 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.  
 25 And they were both naked, the man and his wife, and were not ashamed.

As the account of the creation in the first chapter, is in harmony with science. Common sense & the experience of mankind, the enquiry naturally arises why should there be two <sup>contradictory</sup> accounts in the same book, of the same event? It is fair to infer that the second version, which is found in some form, in the different religions of all nations, is a mere allegory, symbolizing some mysterious conception of a





# Reading List

## Primary Reading

- Elizabeth Cady Stanton, *Eighty Years and More; The Woman's Bible*

## Secondary Reading

- Rebecca Conrad, "All Men and Women are Created Equal:" *An Administrative History of Women's Rights National Historical Park*
- Elizabeth Griffith, *In Her Own Right: The Life of Elizabeth Cady Stanton*
- Christine Stansell, *The Feminist Promise: 1792 to the Present*
- Lisa Tetrault, *The Myth of Seneca Falls: Memory and the Women's Suffrage Movement, 1848-1898*