



Susan B. Anthony



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SUSAN B. ANTHONY WAS A PRINCIPLE LEADER IN THE FIGHT FOR WOMEN'S SUFFRAGE, AS WELL AS AN ANTI-SLAVERY CAMPAIGNER, EDUCATIONAL REFORMER, LABOUR ACTIVIST, AND TEMPERENCE WORKER.



Susan B. Anthony
1820-1906

THE BASICS



Book 2
Page 3



Susan B. Anthony at her desk.

Born	02.15.1820 Adams, Massachusetts
Died	03.13.1906 Rochester, New York
Career	Political campaigner, activist, and abolitionist



Susan B. Anthony
1820-1906

EARLY LIFE

Susan Brownell Anthony was born on a farm near Adams, Massachusetts on February 15, 1820. Her father, Daniel, was a liberal Quaker (Society of Friends) abolitionist (someone who believed that there should be no slavery) and at various times a shopkeeper, the owner and manager of cotton mills, a farmer, and an insurance agent. Her mother, Lucy Read, was a Baptist whose father (Daniel Read) had fought in the American Revolution and served in the Massachusetts legislature. Lucy Read Anthony had six children that survived infancy, four girls and two boys. Anthony was the second child. In 1826, when Anthony was six years old, she moved with her family to a large brick house in Battenville, New York. Battenville is a town in the Hudson Valley region approximately thirty-five miles north of Albany. The house included a store and a schoolroom. There Anthony, along with her brothers, sisters and some neighborhood children, received the bulk of her formal education in a home school established by her father. There, some of her teachers were women. Before she was sixteen, Anthony started to teach, taking small jobs near her home. However, she began to feel that her own education had not been enough. Her father, who as a Quaker encouraged education in his daughters, enrolled her in Deborah Moulson's Female Seminary, a Quaker boarding school in Philadelphia, in 1837.

“ I DECLARE TO YOU THAT
WOMAN MUST NOT DEPEND
UPON THE PROTECTION OF
MAN, BUT MUST BE TAUGHT
TO PROTECT HERSELF, AND
THERE I TAKE MY STAND. ”



Book 2
Page 5



Susan B. Anthony
1820-1906

EARLY LIFE

Anthony was not happy at Moulson's, but she did not have to stay there long. She was forced to end her formal studies because her family, like many others, was financially ruined during the Panic of 1837. Their losses were so great that they were forced to sell everything in an auction -- even their most personal belongings -- which were saved only when Anthony's uncle, Joshua Read, stepped up and bid for them at the last minute, in order to restore them to the family. In 1839, the family moved to Hardscrabble (later called Center Falls), New York in the wake of the Panic and economic depression that followed. That same year, Anthony left home to teach and to help pay off her father's debts. She taught first at Eunice Kenyon's Friends' Seminary in New Rochelle, New York and then at the Canajoharie Academy in 1846. There, she rose to become headmistress. Anthony's father moved the family once again in 1845, this time to a small farm in Gates, west of Rochester, New York. By 1849, Anthony had

grown dissatisfied with teaching, and took up her father's offer to come to Rochester and run the farm while he built up his insurance business. There, her lifelong career in reform began. In 1848, Anthony's younger sister (Mary) attended the Adjourned Convention in Rochester, New York of the first Woman's Rights Convention in Seneca Falls. At the time she was more interested in pursuing temperance reform. (Temperance is the restraint in the use of alcoholic liquors.) Her commitment to temperance came in part as a result of her Quaker upbringing. She never did officially leave the Quaker meeting, although at this time she also began attending the liberal Unitarian Church. Anthony joined the Daughters of Temperance in 1848. A few years later, she was not allowed to speak at a temperance rally in Albany because she was a woman. She left the Society, and shortly thereafter formed the Woman's New York State Temperance Society.



A newspaper clipping about suffragist marches in New York.



Book 2
Page 7



Susan B. Anthony
1820-1906

CAREER

During the 1850s, Anthony became increasingly interested in women's rights. In the early 1850s, she met Elizabeth Cady Stanton in Seneca Falls. They were to become lifelong friends. In 1852, she attended her first woman's rights convention, in Syracuse, New York.

During the same year, she incorporated women's rights into three other reform movements: temperance, labor and education. She helped to organize the "whole world's temperance convention" in New York City. (The "World's Temperance Convention," held in the same city, had refused to recognize women delegates -- or "half" the world, as these women said.) That year, she also helped a group of Rochester, New York seamstresses draft a code outlining fair wages for working women in the city. And, at a New York state teacher's association meeting, also in Rochester, she demanded that women be allowed to participate in discussions formerly opened only to men. In 1854, Anthony began to organize petition drives for women's rights, including women's suffrage. In each county of New York state she, along with others, went door to door obtaining signatures to present to the legislature.

“MEN, THEIR RIGHTS,
AND NOTHING MORE;
WOMEN, THEIR RIGHTS,
AND NOTHING LESS.”



Book 2
Page 9



Susan B. Anthony
1820-1906

CAREER

ABOLITIONIST

After they moved Rochester in 1845, members of the Anthony family were active in the anti-slavery movement. Anti-slavery Quakers met at their farm almost every Sunday, where they were sometimes joined by Frederick Douglass and William Lloyd Garrison. Anthony's brothers Daniel and Merritt were anti-slavery activists in Kansas. In 1856 Anthony became an agent for the American Anti-Slavery Society, arranging meetings, making speeches, putting up posters, and distributing leaflets. She encountered hostile mobs, armed threats, and things thrown at her. She was hung in effigy, and in Syracuse her image was dragged

through the streets. In 1863 Anthony and Stanton organized a Women's National Loyal League to support and petition for the Thirteenth Amendment outlawing slavery. They went on to campaign for Black and women's full citizenship, including the right to vote, in the Fourteenth and Fifteenth Amendments. They were bitterly disappointed and disillusioned when women were excluded. Anthony continued to campaign for equal rights for all American citizens, including ex-slaves, in her newspaper *The Revolution*, which she began publishing in Rochester in 1868. Anthony attacked lynchings and racial prejudice in the Rochester newspapers in the 1890s.

EDUCATIONAL REFORMER

In 1846, at age 26, Susan B. Anthony took the position of head of the girls' department at Canajoharie Academy, her first paid position. She taught there for two years, earning \$110 a year. In 1853 at the state teachers' convention Anthony called for women to be admitted to the professions and for better pay for women teachers. She also asked for women to have a voice at the convention and to assume committee positions. In 1859 Anthony spoke before the state teachers' convention at Troy, N.Y. and at the Massachusetts teachers' convention, arguing for coeducation and claiming there were no differences between the minds of the sexes. Anthony called for equal educational

opportunities for all regardless of race, and for all schools, and universities to open their doors to women and ex-slaves. She also campaigned for the right of children of ex-slaves to attend public schools. Anthony served on the board of trustees of Rochester's State Industrial School, campaigning for coeducation and equal treatment of boys and girls. Anthony raised \$50,000 in pledges to ensure the admittance of women to the University of Rochester. In a last-minute effort to meet the deadline she put up the cash value of her life insurance policy. The University was forced to make good its promise and women were admitted for the first time in 1900.



A women's suffragist march in New York.



Book 2
Page 11



Three women advocating for the vote.

LABOR ACTIVIST

Susan B. Anthony's paper *The Revolution*, first published in 1868, advocated an eight-hour day and equal pay for equal work. It promoted a policy of purchasing American-made goods and encouraging immigration to rebuild the South and settle the entire country. Publishing *The Revolution* in New York brought her in contact with women in the printing trades.

In 1868 Anthony encouraged working women from the printing and sewing trades in New York, who were excluded from men's trade unions, to form Workingwomen's Associations. As a delegate to the National Labor Congress in 1868 Anthony persuaded the committee on female labor to call for votes for women and equal pay for equal work, although the men at the conference deleted the reference to the vote. Anthony formed and was elected president of the Workingwomen's Central Association. The Association drew up reports on working conditions and provided educational opportunities for working women. Anthony encouraged a cooperative workshop founded

by the Sewing Machine Operators Union and boosted the newly-formed women typesetters' union in *The Revolution*. Anthony tried to establish trade schools for women printers. When printers in New York went on strike she urged employers to hire women instead, believing this would show how they could do the job as well as men, and therefore deserved equal pay. At the 1869 National Labor Union Congress the men's Typographical Union accused her of strike-breaking and running a non-union shop at *The Revolution*, and called her an enemy of labor.

While president of the National American Woman Suffrage Association, Anthony emphasized the importance of gaining the support of organized labor. She encouraged Kelley and Addams in their work in Chicago, and Laughlin in her goal to seek protection for working women through trade unions. When printers in New York went on strike she urged employers to hire women instead, men, and therefore deserved equal pay.

TEMPERANCE WORKER

Anthony was brought up a Quaker. Her family believed drinking liquor was sinful. While Anthony was working as head of the girls' department of Canajoharie Academy she joined the Daughters of Temperance, a group of women who drew attention to the effects of drunkenness on families and campaigned for stronger liquor laws. She made her first public speech in 1848 at a Daughters of Temperance supper.

When Anthony returned to Rochester in 1849 she was elected president of the Rochester branch of the Daughters of Temperance and raised money for the cause. In 1853 Anthony was refused the right to speak at the state convention of the Sons of Temperance in Albany. She left the meeting and called her own. In 1853 Anthony and Elizabeth Cady Stanton founded the Women's State Temperance Society with the goal of petitioning the State legislature to pass a law limiting the sale of liquor. The State Legislature rejected the petition because most of the 28,000 signatures were from women and

children. Anthony decided that women needed the vote so that politicians would listen to them. She and Stanton were criticized for talking too much about women's rights and resigned from the Women's State Temperance Society.

Anthony and Stanton drew attention to the case of Abby McFarland whose drunken and abusive husband Daniel shot and killed the man she had divorced him to marry. They protested when Daniel was acquitted of murder on a plea of temporary insanity and given custody of the son.

Anthony supported the Rochester women organizers of the Women's Christian Temperance Union, although she told them that women would need to get the vote to reach their goal. She refused to support Prohibition because she believed it detracted attention from the cause of woman suffrage. The State Legislature rejected the petition because signatures were from women and children. She made her first public speech in 1848 at a Daughters of Temperance supper.



SUFFRAGIST

Susan B. Anthony was convinced by her work for temperance that women needed the vote if they were to influence public affairs. She was introduced by Amelia Bloomer to Elizabeth Cady Stanton, one of the leaders of the women's rights movement, in 1851 and attended her first women's rights convention in Syracuse in 1852. Anthony and Stanton believed the Republicans would reward women for their work in building support for the Thirteenth Amendment by giving them the vote. They were bitterly disappointed when this did not happen. In 1866 Anthony and Stanton founded the American Equal Rights Association and in 1868 they started publishing the newspaper *The Revolution* in Rochester, with the masthead "Men their rights, and nothing more; women, their rights, and nothing less," and the aim of establishing "justice for all." In 1869 the suffrage movement split, with Anthony and Stanton's National Association continuing to campaign for a constitutional amendment, and the American Woman Suffrage Association adopting a strategy of getting the vote for women on a state-by-state basis. Wyoming became the first territory to give women the vote in 1869. In the 1870s Anthony campaigned vigorously for women's suffrage on speaking tours in the West. Anthony, three of her sisters, and other women were arrested in Rochester in 1872 for voting. Anthony refused to pay her streetcar fare to the police station because she was "traveling under protest at the government's expense." She was arraigned with other women and election inspectors in Rochester Common Council chambers. She refused to pay bail and applied for habeas corpus, but her lawyer paid the bail, keeping the case from the Court.



Susan B. Anthony
1820-1906

CAREER



Three women pinning posters for the vote.



Book 2
Page 15



Susan B. Anthony
1820-1906

CAREER



Women protesting for the chance to vote.



Book 2
Page 17

"BLOOMERISM,"

OR THE

NEW FEMALE COSTUME OF 1851,



As it has appeared in the various Cities and Towns.

BOSTON · S. W. WHEELER, 56 Cornhill—1851.

WOMEN'S RIGHTS CAMPAIGNER

Susan B. Anthony advocated dress reform for women. She cut her hair and wore the bloomer costume for a year before ridicule convinced her it detracted from the causes she supported. In 1853 Anthony began to campaign for women's property rights in New York state, speaking at meetings, collecting signatures for petitions, and lobbying the state legislature. In 1860, largely as the result of her efforts, the New York State Married Women's Property Bill became law, allowing married women to own property, keep their own wages, and have custody of their children. Anthony and Elizabeth Cady Stanton campaigned for more liberal divorce

THERE WILL NEVER BE COMPLETE EQUALITY UNTIL WOMEN THEMSELVES HELP TO MAKE LAWS AND ELECT LAWMAKERS.

laws in New York. In 1869 Anthony persuaded the Workingwomen's Association in New York to investigate the case of Hester Vaughn, a poor working woman accused of murdering her illegitimate child. Vaughn was pardoned, and Anthony used the case to point out the different moral standards expected of men and women and the need for women jurors to ensure a fair trial. In 1875 she attacked the "social evil" of prostitution in a speech in Chicago, calling for equality in marriage, in the workplace, and at the ballot box to eliminate the need for women to go on the streets.

An illustration for the Bloomers movement.



Susan B. Anthony
1820-1906

CAREER



Book 2
Page 19

Dear Elizabeth Cady Stanton,

WELL, I HAVE BEEN AND GONE AND DONE IT! POSITIVELY VOTED THE REPUBLICAN TICKET-STRAIGHT-THIS A.M. AT SEVEN O'CLOCK, AND SWORE MY VOTE IN, AT THAT, WAS REGISTERED ON FRIDAY AND FIFTEEN OTHER WOMEN FOLLOWED SUIT IN THIS WARD, THEN IN SUNDRY OTHER WARDS SOME TWENTY OR THIRTY WOMEN TRIED TO REGISTER, BUT ALL SAVE TWO WERE REFUSED. ALL MY THREE SISTERS VOTED-RHODA DE GARMO, TOO. AMY POST WAS REJECTED, AND SHE WILL IMMEDIATELY BRING ACTION FOR THAT-SIRNILAR TO THE WASHINGTON ACTION. HON. HENRY R. SELDEN WILL BE OUR COUNSEL; HE HAS READ UP THE LAW AND ALL OF OUR ARGUMENTS, AND IS SATISFIED THAT WE ARE RIGHT, AND DITTO JUDGE SAMUEL SELDEN, HIS ELDER BROTHER. SO WE ARE IN FOR A FINE AGITATION IN ROCHESTER ON THIS QUESTION. I HOPE MORNING TELEGRAMS WILL TELL OF MANY WOMEN ALL OVER THE COUNTRY TRYING TO VOTE. IT IS SPLENDID THAT WITHOUT ANY CONCERT OF ACTION SO MANY SHOULD HAVE MOVED HERE ... HOW I WISH YOU WERE HERE TO WRITE UP THE FUNNY THINGS SAID AND DONE. RHODA DE GARMO TOLD

THEM SHE WOULDN'T SWEAR NOR AFFIRM, "BUT WOULD TELL THEM THE TRUTH," AND THEY ACCEPTED THAT. WHEN THE DEMOCRATS SAID THAT MY VOTE SHOULD NOT GO IN THE BOX, ONE REPUBLICAN SAID TO THE OTHER, "WHAT DO YOU SAY, MARSH?" "I SAY PUT IT IN." "SO DO I," SAID JONES, "AND WE'LL FIGHT IT OUT ON THIS LINE IF IT TAKES ALL WINTER." MARY HALLOWELL WAS JUST HERE. SHE AND SARAH WILLIS TRIED TO REGISTER, BUT WERE REFUSED; ALSO MRS. MANN, THE UNITARIAN MINISTER'S WIFE, AND MARY CURTIS, SISTER OF CATHARINE STEBBINS. NOT A JEER, NOT A WORD, NOT A LOOK DISRESPECTFUL HAS MET A SINGLE WOMAN.

IF ONLY NOW ALL THE WOMANN SUFFRAGE WOMEN WOULD WORK TO THIS END OF ENFORCING THE EXISTING CONSTITUTIONAL SUPREMACY OF NATIONAL LAW OVER STATE LAW, WHAT STRIDES WE MIGHT MAKE THIS VERY WINTER! BUT I'M AWFULLY TIRED; FOR FIVE DAYS I HAVE BEEN ON THE CONSTANT RUN, BUT TO SPLENDID PURPOSE; SO ALL RIGHT. I HOPE YOU VOTED TOO.

Sincerely,
Susan B. Anthony





Elizabeth Cady Stanton

Elizabeth Cady Stanton was an early campaigner for women's rights and suffrage in the United States. The daughter of a judge, she met her husband, journalist and anti-slavery campaigner Henry Stanton, through her abolition and temperance work. They had seven children. Elizabeth and Susan Anthony became lifelong friends after they were introduced by Amelia Bloomer in 1851. In 1869 Elizabeth became the first president of the National Women's Suffrage Association, which she founded with Susan. Elizabeth was an outspoken critic of racism and organized religion, particularly Christianity.

In 1852 she met Elizabeth Cady Stanton, a leader of the women's rights movement, with whom she struck up a strong friendship and a highly productive intellectual partnership. Susan and Elizabeth hoped the Republicans would reward women for their work in building support for the 13th Amendment, abolishing slavery in the United States, by giving them the vote and were shocked and angry when this did not happen.

In 1860 she and Elizabeth successfully petitioned the New York legislature for property rights for women, winning them control over their wages and guardianship of their children. She also urged women teachers to demand higher wages. From



Susan B. Anthony

1868 to 1870 Susan and Elizabeth published a weekly paper in New York - The Revolution - arguing the case for equal pay for women. It eventually went bankrupt. Susan gave lectures throughout the country for six years in order to payoff the \$10,000 debt.

In 1870, aware of the almost complete omission of women in historical literature, she set to work with Elizabeth and other colleagues on a four-volume History of Women's Suffrage. She used a personal legacy to buy most of the first edition for college libraries. Later, she helped

“ MRS. STANTON SEEMED SO BRIGHT AND SPLENDID AT WASHINGTON! IT MADE THOSE IGNORANT AND INDIFFERENT [ILEGIBLE] MEN ON THE COM. WIPE TEARS THAT WOULD MOISTEN THEIR EYES AS SHE SAT AND STOOD THERE-ALTERNATELY-AND PORTRAYED THE SOUL'S UTTER ALONENESS IN ALL THE DEEPEST EXPERIENCES OF LIFE! ”

a biographer to work on a three volume book about herself that drew on her own scrapbooks, diaries and letters and is now in the Library of Congress.





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1820-1906

DEATH

In her late sixties and into her seventies Susan travelled abroad promoting her cause, visiting London and Berlin and in 1904 forming the International Women's Suffrage Alliance. At home, in 1900, she persuaded the University of Rochester (her home town) to admit women and in 1905 made a personal visit to President Theodore Roosevelt to urge his support for women's suffrage. She carried on her activities into her eighties. A month before her death she attended her last suffrage convention and 86th birthday celebration. Yet when she died on 13 March 1906 female suffrage had been won in only four US states, New Zealand and Australia. However, there is no doubt that her work paved the way for the adoption of the 19th (women's suffrage) Amendment in 1920. Although Susan received many proposals into middle age, she never married. Her talents lay in organizing, travelling and speaking. By nature she was both aggressive and compassionate and her keen intellect was inspirational, but she often attracted antagonistic public opinion. In her memoirs, Elizabeth recalled Susan as a young woman in her thirties: 'Whenever I saw that stately Quaker girl coming across the lawn, I knew some happy convocation of the sons of Adam Was about to be set by the ears.'

Susan B. Anthony died in her home in Rochester, New York of pneumonia and heart failure. Her last public words,

“ FAILURE IS IMPOSSIBLE ”

became the suffrage rallying cry.

An illustration advocating the vote for women.

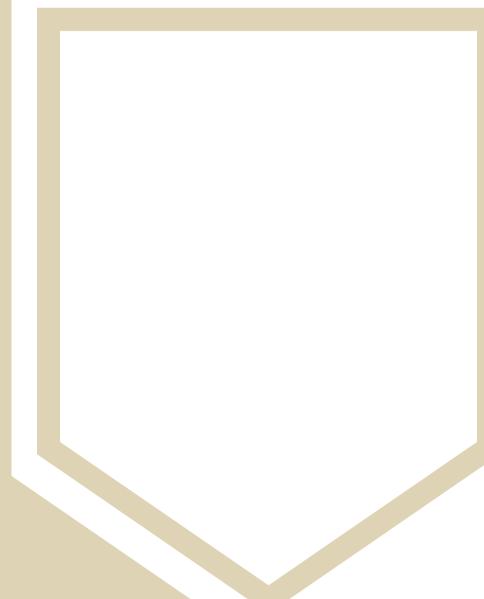


Book 2
Page 25



Susan B. Anthony
1820-1906

DEATH



“ THERE IS NOT THE
WOMAN BORN WHO
DESIRES TO EAT THE BREAD
OF DEPENDENCE, NO
MATTER WHETHER IT BE
FROM THE HAND OF
FATHER, HUSBAND, OR
BROTHER; FOR ANYONE
WHO DOES SO EAT HER
BREAD PLACES HERSELF
IN THE POWER OF THE
PERSON FROM WHOM
SHE TAKES IT. ”

Susan B. Anthony



Book 2
Page 27



