Yellow Roses, Sashes and Signs: Voices of the Women’s Suffrage Movement

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**Historical Thinking Skills Chart**

<table>
<thead>
<tr>
<th>Historical Reading Skills</th>
<th>Questions</th>
<th>Students should be able to...</th>
<th>Prompts</th>
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</thead>
</table>
| **Sourcing** (Before reading document) | • What is the author’s point of view?  
• Why was it written?  
• When was it written?  
• Is this source believable? Why? Why not? | • Identify author’s position on historical event  
• Identify and evaluate author’s purpose in producing document  
• Predict what author will say BEFORE reading document  
• Evaluate source’s believability/trustworthiness by considering genre, audience, and author’s purpose. | • This author probably believes...  
• I think the audience is...  
• Based on the sourcing information, I predict this author will...  
• I do/don’t trust this document because... |
| **Contextualization** | • What else was going on at the time this was written?  
• What was it like to be alive at this time?  
• What things were different back then? What things were the same? | • Use context/background information to draw more meaning from document  
• Infer historical context from document(s)  
• Recognize that document reflects one moment in changing past  
• Understand that words must be understood in a larger context | • I already know that ____ is happening at this time...  
• From this document I would guess that people at this time were feeling...  
• This document might not give me the whole picture because... |
| **Close Reading** | • What claims does the author make?  
• What evidence does the author use to support those claims?  
• How is this document making me feel?  
• What words or phrases does the author use to convince me that he/she is right?  
• What information does the author leave out? | • Identify author’s claims about event  
• Evaluate evidence/reasoning author uses to support claims  
• Evaluate author’s word choice; understand that language is used deliberately | • I think the author chose these words because they make me feel...  
• The author is trying to convince me... (by using/saying...) |
| **Corroborate** | • What do other pieces of evidence say?  
• Am I finding different versions of the story? Why or why not?  
• What pieces of evidence are most believable? | • Establish what is true by comparing documents to each other  
• Recognize disparities between two accounts | • This author agrees/ disagrees with...  
• This document was written earlier/later than the other, so... |

[Source](https://sheg.stanford.edu/)

**Historical Thinking Skills**

- Source
- Contextualize
- Close Read
- Corroborate
Historical Framework

Build an understanding of what life was like during the time period

<table>
<thead>
<tr>
<th>IDEAS &amp; VALUES:</th>
<th>GEOGRAPHICAL INFLUENCE:</th>
</tr>
</thead>
<tbody>
<tr>
<td>The ways people involved in a particular historical event thought about life.</td>
<td>The difference time and place made in a particular historical event.</td>
</tr>
<tr>
<td>How did people talk to each other?</td>
<td>How did the environment help or hinder people’s lives?</td>
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<tr>
<td>Did they value manners?</td>
<td>Were they isolated?</td>
</tr>
<tr>
<td>What did people think about their environment, human rights, the role of government, etc.?</td>
<td>Were they subjected to storms and disasters?</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>SOCIAL ISSUES:</th>
<th>CULTURAL ISSUES:</th>
</tr>
</thead>
<tbody>
<tr>
<td>The ways people involved in a particular historical event related to each other.</td>
<td>The ways customs and traditions of people influenced the developments of a particular historical event.</td>
</tr>
<tr>
<td>How did age, economic status, sex, and position in a community affect individuals and groups?</td>
<td>What role did women play?</td>
</tr>
<tr>
<td>How did relationships to others limit or benefit them?</td>
<td>What professions did men and women have?</td>
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<tr>
<td></td>
<td>How did religious beliefs and practices influence people?</td>
</tr>
</tbody>
</table>
The 19th Amendment “[t]he 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.”

Second Great Awakening a revival of religious feeling and belief from the 1800s to the 1840s

transcendentalism a philosophy emphasizing that people should transcend, or go beyond, logical thinking to reach true understanding, with the help of emotions and intuition

reform to make change in order to bring about improvement, end abuses, or correct injustices
States granting women the right to vote prior to the 19th Amendment:

Wyoming 1890
Colorado 1893
Utah 1896
Idaho 1896
Washington 1910
California 1911
Arizona 1912
Kansas 1912
Oregon 1912
Montana 1914
Nevada 1914
New York 1917
Michigan 1918
Oklahoma 1918
South Dakota 1918

Full Voting Rights before 19th Amendment and before statehood:

Territory of Wyoming 1869
Territory of Utah 1870
Territory of Washington 1883
Territory of Montana 1887
Territory of Alaska 1913

Could vote for President prior to the 19th Amendment:

Illinois 1913
Nebraska 1917
Ohio 1917
Indiana 1917
North Dakota 1917
Rhode Island 1917
Iowa 1919
Maine 1919
Minnesota 1915
Missouri 1919
Tennessee 1919
Wisconsin 1919

Gained Voting Rights after the passage:

Vermont
New Hampshire
Massachusetts
Connecticut
Pennsylvania
New Jersey
Delaware
Maryland
West Virginia
Virginia
North Carolina
South Carolina
Georgia
Alabama
Florida
Mississippi
Louisiana
Arkansas
Texas
New Mexico
Kentucky

https://constitutioncenter.org/timeline/html/cw08_12159.html
-- I long to hear that you have declared an independency -- and by the way in the new Code of Laws which I suppose it will be necessary for you to make I desire you would Remember the Ladies, and be more generous and favourable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If perticuliar care and attention is not paid to the Laidies we are determined to foment a Rebelion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation. That your Sex are Naturally Tyrannical is a Truth so thoroughly established as to admit of no dispute, but such of you as wish to be happy willingly give up the harsh title of Master for the more tender and endearing one of Friend. Why then, not put it out of the power of the vicious and the Lawless to use us with cruelty and indignity with impunity. Men of Sense in all Ages abhor those customs which treat us only as the vassals of your Sex.

Regard us then as Beings placed by providence under your protection and in immittance of the Supreem Being make use of that power only for our happiness.
Historical Context

One Hundred Years toward Suffrage: An Overview

Timeline: https://www.nps.gov/wori/learn/historyculture/womens-suffrage-history-timeline.htm
A Resolution Proposing an Amendment to The Constitution Of The United States, July 1848

https://www.archives.gov/education/lessons/woman-suffrage/resolution
Sojourner Truth (1797-1883)

Ain’t I A Woman?
- 1851

https://www.loc.gov/item/rbcmiller001306/
https://www.womenshistory.org/education-resources/biographies/sojourner-truth
https://www.nps.gov/wori/learn/historyculture/sojourner-truth.htm
https://www.thesojournertruthproject.com/compare-the-speeches/
https://chroniclingamerica.loc.gov/lccn/sn83035487/1851-06-21/ed-1/seq-4/
Sojourner Truth (1797-1883): Ain't I A Woman?
Delivered 1851
Women's Rights Convention, Akron, Ohio

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man - when I could get it - and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother’s grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him. If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.
Let Us All Speak Our Minds

(Composed by J. G. Maeder and William Brough, 1863)

Men tell us 'tis fit that wives should submit
To their husbands, submissively, weakly,
Tho' whatever they say their wives should obey,
Unquestioning, stupidly, meekly.
Our husbands would make us their own dictum take
Without ever a wherefore or why for it.
But I don't and I can't, and I won't and I shan't!
No, I will speak my mind if I die for it.

For we know it's all fudge to say man's the best judge
Of what should be, and shouldn't, and so on,
That woman should bow, nor attempt to say how
She considers that matters should go on.
I never yet gave up myself thus a slave,
However my husband might try for it.
For I can't and I won't, and I shan't and I don't,
But I will speak my mind if I die for it.

And all ladies I hope who've with husbands to cope,
With the rights of the sex will not trifle,
We all, if we choose our tongues but to use,
Can all opposition soon stifle.
Let man if he will then bid us be still,
And silent, a price he'll pay high for it.
For we won't and we can't, and we don't and we shan't,
Let us all speak our minds if we die for it.
Daughters of Freedom!
The Ballot Be Yours
Solo Quartet

GEORGE COOPER
EDWIN CHRISTIE

BOSTON
OLIVER DODSON & CO., 37 WASHINGTON ST.

Library of Congress

https://memory.loc.gov/natlib/ihas/service/sm/smaudio/7102334.mp3
Report of the Woman's Rights Convention, held at Seneca Falls, New York, July 19th and 20th, 1848. Proceedings and Declaration of Sentiments

Transcript: https://sourcebooks.fordham.edu/mod/senecafalls.asp

https://www.loc.gov/item/rbcmiller001106/
Carrie Chapman Catt
1859-1947

Suffrage Talk of Carrie Chapman Catt,
December 30, 1903
https://www.loc.gov/item/rbcmiller001709/
https://www.loc.gov/resource/rbcmil.scrp1014001/

https://www.loc.gov/search/?in=&q=carrie+chapman+catt+&new=true
Eminent Opinions on Woman Suffrage

ABRAHAM LINCOLN.—I go for all sharing the privileges of the government who assist in bearing its burdens, by no means excluding women.

THEODORE ROOSEVELT.—I believe in the rights of the woman just as much as I do in those of the man, and, indeed, a little more. * * * She can do the best work in her home if she has healthy outside interests and occupations in addition.

JANE ADDAMS.—Because women consider the government men’s affair, they have become so confused in regard to their traditional business in life, the rearing of children, that they hear with complacency a statement made by the Nectar of sanitary reformers that one-half of the tiny lives which make up the city’s death rate each year might be saved by a more thorough application of sanitary science. Because it implies the use of the suffrage, they do not consider it women’s business to save these lives.

HON. WILLIAM J. TAFT.—Women are working for civic betterment, and their interest in affairs of the kind is constantly increasing. I believe that woman suffrage will come eventually. There is one fundamental principle that applies to the whole

https://archive.org/details/eminentopinionso00newyuoft/page/n1
Opposition to Woman Suffrage

Men looking at material posted in the window of the National Anti-Suffrage Association headquarters, around 1911. (Harris&Ewing/Library of Congress)

Petition to U.S. Senate Women Voters Anti-Suffrage Party of New York World War I, ca. 1917

https://www.archives.gov/education/lessons/woman-suffrage/ny-petition
Anti-suffrage Women—Massachusetts, 1907

To the Editor of The Herald:

It may interest Herald readers, especially those opposed to woman suffrage, to know that besides the “Farmers and Suffragists” mentioned in your Feb. 6 issue as braving the storm of the day before (Tuesday, Feb. 5), some 25 or 30 anti-suffragist women also made their way to the State House to attend the woman suffrage hearing before the committee on constitutional amendments.

Besides Mrs. Charles R. Saunders, who conducted the case for the anti-suffrage side, Mrs. A. J. George of Brookline and Miss Mary J. McIntire of Cambridge made able and interesting addresses in opposition to woman suffrage and a statement as to the purpose and methods of “the Massachusetts Association opposed to the further extension of suffrage to women,” signed by the president, Mrs. G. Howland Shaw, was read by Mrs. J. B. Millet. Altogether two letters were presented, effective as written from the standpoint of the woman worker, the writers being themselves women workers and in sympathy and frequent contact with wage earning women.

The case of the suffragists has been amply reported through the daily press. It was conducted by Mrs. Maud Wood Parks, a lady of decisive personality. The following figures quoted by her from the census of 1890 were instructive:

Oppositions to Suffrage
Memorial to Congress from The American Woman Suffrage Association
“Dear Son, ...

Hurray and vote for Suffrage and don’t keep them in doubt. I noticed Chandlers’ speech, it was very bitter. I’ve been waiting to see how you stood but have not seen anything yet....”

Febb E. Burn to Harry T. Burn, August 17, 1920, p. 2

“...Don’t forget to be a god boy and help Mrs. Catt with her “Rats.” Is she the one that put rat in ratification, Ha! No more from mama this time. With lots of love, Mama.”

Febb E. Burn to Harry T. Burn, August 17, 1920, p. 6
Ratification of 19th Amendment Tennessee, August 24, 1920

LOC Primary Source Set

Women's Suffrage

Teacher's Guide
Start here for historical context, teaching suggestions, links to online resources, and more:

Women's Suffrage Teacher's Guide (PDF, 1.75 MB)

To help your students analyze these primary sources, get a graphic organizer and guides:

Analysis Tool and Guides
Student Discovery Set — free ebook on iBooks

Find out which standards this resource meets

Primary Sources
Click the thumbnail for the original item, the caption for information on the item, or download a PDF or MP3.

- The first convention ever called to discuss the civil rights of women
- Suffrage Parade, New York City
- Daughters of Freedom! The Ballot be Yours
- Daughters of Freedom!
- Votes for Women Broadside

http://www.loc.gov/teachers/classroommaterials/primarysourcesets/womens-suffrage/
National American Woman Suffrage Association Collection

https://www.loc.gov/collections/national-american-woman-suffrage-association/about-this-collection/

About this Collection

The National American Woman Suffrage Association (NAWSA) Collection is a library of nearly 800 books and pamphlets documenting the suffrage campaign that were collected between 1890 and 1938 by members of NAWSA and donated to the Rare Books Division of the Library of Congress on November 1, 1938.

The bulk of the collection is derived from the library of Carrie Chapman Catt, president of NAWSA from 1900-1904, and again from 1915-1920. Additional materials were donated to the NAWSA Collection from the libraries of other members and officers, including Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Alice Stone Blackwell, Julia Ward Howe, Elizabeth Smith Miller, and Mary A. Livermore.

The collection consists of a variety of materials including newspapers, books, pamphlets, memorials, scrapbooks, and proceedings from the National American Woman Suffrage Association conventions held in Chicago, St. Louis, and Kansas City.
Seneca Falls and Suffrage
Teaching Women's History with Comics

https://www.womenshistory.org/resources/lesson-plan/seneca-falls-and-suffrage
Consider using a Central Historical Question/Essential Question for a short response writing prompt.
What evidence do sources use to support their views of women’s suffrage?

How does context shape our views of historical events and people?

In what ways have women made the most progress since the Seneca Falls Convention?

In what areas have women made the least progress since the Seneca Falls Convention?

What actions are women and men taking today to continue to redress the grievances in the Declaration of Sentiments?

What further evidence is needed to better understand the context of this era, and how the context shapes the views society and decisions of our government?
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