

THE

 FEMINISTS FOR LIFE
OF AMERICA

AMERICAN FEMINIST

PEDALING TOWARD

Freedom

A century after passage of the 19th Amendment, Feminists for Life examines the contributions of Remarkable Pro-Life Women® and other trailblazers who paved the way for us today.

THE AMERICAN FEMINIST®

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Established in 1972, Feminists for Life of America is a nonsectarian, nonpartisan, grassroots organization that seeks real solutions to the challenges women face. Our efforts are shaped by the core feminist values of justice, nondiscrimination, and nonviolence. Feminists for Life of America continues the tradition of early American feminists such as Susan B. Anthony, who opposed abortion.

Feminists for Life of America recognizes that abortion is a reflection that our society has failed to meet the needs of women. We are dedicated to systematically eliminating the root causes that drive women to abortion—primarily lack of practical resources and support—through holistic, woman-centered solutions. Women deserve better than abortion.

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Serrin M. Foster

WHEN A MAN STEALS TO SATISFY HUNGER, WE MAY SAFELY CONCLUDE THAT THERE IS SOMETHING WRONG IN SOCIETY—SO WHEN A WOMAN DESTROYS THE LIFE OF HER UNBORN CHILD, IT IS AN EVIDENCE THAT EITHER BY EDUCATION OR CIRCUMSTANCES THAT SHE HAS BEEN GREATLY WRONGED.

—Mattie Brinkerhoff,

The Revolution, September 2, 1869



FEMINISTS FOR LIFE
OF AMERICA

HASTEN THE DAY...

Bloomers, Bicycles, and Suffrage



Many Feminists for Life know that men barred women from speaking at the World Anti-Slavery Convention in London, England, in 1840. Elizabeth Cady Stanton and other prominent women abolitionists decried this unfair treatment and vowed to hold a convention for women so they could advocate for themselves and others. At the first women's rights convention just eight years later in Seneca Falls, New York, Stanton became the founder—indeed the mother—of the Women's Movement.

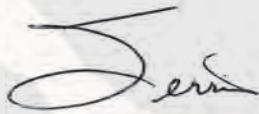
Lesser known is how Susan B. Anthony was barred from speaking at another meeting, which led to her introduction to Stanton and Amelia Bloomer—and how she became the most famous suffrage organizer in the early era.

Nellie Bly, born Elizabeth Jane Cochrane in 1864, was best known for her travels, documented in her book, *Around the World in Seventy-Two Days*. In 1896, she met Susan B. Anthony, whose bicentennial birthday we celebrated on February 15. The following excerpt from “Champion Of Her Sex: Miss Susan B. Anthony,” originally printed in the *New York World* on February 2, 1896, speaks for itself.



Bicycles, bloomers, and suffrage are all about freedom. Happy 200th birthday to the great pro-life, pro-woman publisher and suffrage leader, Susan B. Anthony!

Because women deserve better,



Serrin M. Foster

President

**FFL
VISION**

Fulfill the unrealized vision of Susan B. Anthony and our early American feminist foremothers who sought to address the root causes that drive women to abortion.



vision

Nellie Bly's interview with Susan B. Anthony

"Susan B. Anthony! She was waiting for me. I stood for an instant in the doorway and looked at her. She made a picture to remember and to cherish."

"Now you want to know when I first heard of woman suffrage," [Anthony explained.] "I will tell you. In 1848 I came home at the end of my school term to visit my family. Mrs. [Elizabeth Cady] Stanton and Mrs. [Lucretia] Mott had just been in Rochester, and my family could talk of nothing else. I didn't understand suffrage, but I knew I wanted equal wages with men teachers. However, I had no idea between voting and equality. I went back to my school and forgot all about it."

"In 1849 I heard Abby Kelley Foster, the Quaker Abolitionist, and I read the reports of a great convention that gave me the first clear statement of the underlying principles of woman suffrage. The next year I went to an abolition meeting at Seneca Falls where I met Mrs. Stanton, who was head of the Daughters of Temperance society... A little later the Sons of Temperance held a convention at Albany, and they invited the Daughters to send delegates. I was one of the delegates. They were assembled in the hall and something was under discussion when **I arose to address the Grand Worthy Master. 'The sister will allow me to say,' he shouted me, 'that we invited them here to look and learn, but not to speak.'**

"I instantly left the hall, and Lydia Mott, cousin of Mrs. Mott's husband, followed me. We hired a hall, and got Thurlow Weed to announce in his paper, the Evening Journal, that the Woman's Temperance Society would hold a meeting that evening."

"Hon. David Wright and Rev. Samuel J. May... came to our meeting, and dear Rev. May taught us how to preside. I was made Chairwoman of the committee, and the first thing I did was to call a state convention..."



Susan B. Anthony in front of her house
in Rochester, New York.

"We held a two days' convention and Mrs. Stanton was made President and I was Secretary. And it all came out of the men refusing to let me speak."

"The secret of my work," she said, "is that when there is something to do, I do it. I rolled up a mammoth temperance petition of 28,000 names and it was presented to the Legislature. When it came up for discussion one man made an eloquent speech against it. 'And who are these,' he asked, 'who signed the petition? Nothing but women and children.' Then I said to myself, 'Why shouldn't women's names be as powerful as men's? They would be if women had the power to vote. Then that man wouldn't have been so eloquent against temperance, for he would have known that the women would vote his head off.' I vowed there and then women should be equal..."

100 Years Ago

Joyce McCauley-Benner

“
The secret of my work is that when
there is something to do, I do it.
”

“...I don't want to die just as long as I can work. The minute I can't, I want to go. I dread the thought of being enfeebled. I find the older I get the greater power I have to help the world. I feel like a snowball—the further I am rolled the more I gain. When my powers begin to lessen, I want to go...”

“Let me tell you what I think of bicycling,” Miss Anthony said, leaning forward and laying a slender hand on my arm. “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. It gives woman a feeling of freedom and self-reliance. It makes her feel as if she were independent. The moment she takes her seat she knows she can't get into harm unless she gets off her bicycle, and away she goes, the picture of free, untrammled womanhood.”

“And bloomers?” I suggested, quietly.

“Are the proper thing for wheeling,” added Miss Anthony promptly. “It is as I have said—dress to suit the occasion. A woman doesn't want skirts and flimsy lace to catch in the wheel. Safety, as well as modesty, demands bloomers or extremely short skirts. You know women only wear foolish articles of dress to please men's eyes anyway.”

“What do you think the new woman will be?”

“**She'll be free,**” said Miss Anthony. “**Then she'll be whatever her best judgment wants to be.** We can no more imagine what the true woman will be than we can what the true man will be.” □

Editor's Note: Bolded text is our emphasis.

*100 years ago, I could not vote.
But before that, my voice was inaudible.
Not silent; but unheard.
Ignored.
The shouts of my pains, of my lack of personhood;
(for I was nothing without my husband)
Fell on deaf ears.
My body was constricted;
The way they dressed me; the life they gave me.
I was nothing if not wife or mother.
My intellectuality was void;
No one dared believe I could.
I became tired of these lies.
100 years and centuries more,
I had waited
Feasting on breadcrumbs from the pity-filled few
Who tossed them my way
A little education there
A few rights here
But always a life of dutiful silence and servitude
A life of work for no pay
A life of abuse with no justice
A life of limits, and rules.
Well no more
I cried!
If not now, when?
So I rose up
And awakened my sisters
And oh, the paths we paved!
The battles we fought
And the journeys we began
For 100 years or more
We Shall Not Be Denied
And now, my dear sister,
They can even hear us whisper.*

REACHING THE VOTER: WHEN PICKETING DOESN'T CUT IT

ANNEMARIE Y. ARNOLD

By 1912, the women's suffrage movement had long been underway. Sixty-four years had passed since the first women's rights convention at Seneca Falls, New York. While women's suffrage conventions were held routinely during those six decades, suffragists had yet to persuade the general public to take up their cause. Between 1912 and 1919, however, suffragists employed new tactics to reach voters, including suffrage restaurants, automobile tours, train tours, and even airplane pamphlet drops—on the President. Here are just a few of their stories.

“
Where is a woman's place? Is it in the
voting box or is it in the kitchen?
”

A Foot in the (Kitchen) Door

Where is a woman's place? Is it in the voting box or is it in the kitchen? In the minds of many who opposed suffrage, the two were mutually exclusive, and the latter was an absolute truth. People often accused suffragists of having abandoned all traditional responsibilities in order to campaign for voting rights.



Anti-suffrage postcard.

(Credit: Smithsonian.com; Palczewski, Catherine H. Postcard Archive, University of Northern Iowa, Cedar Falls, Iowa)

To fight these accusations, Alva Vanderbilt Belmont opened “The Suffrage Cafeteria” in Brooklyn in 1912. In the years prior, the suffrage movement had used teas and luncheons in their fundraising efforts. Belmont's kitchens—she ultimately opened about 11 in Manhattan, Brooklyn, the Bronx, and Long Island—took a different approach. They served cheap but high-quality meals to customers—on china painted with suffrage slogans.

This was no fundraiser tea. This was a suffragist mission, and its targets were the men, the ones who held power to vote.

As one suffragist who worked at the cafeteria said, “We lured men in, for a good, cheap business lunch. Then you could hand them literature and talk.”

There was no escaping the message when it was looking up at you from your plate.



“Votes for Women” china.

(Credit: Tove Danovich/Eater.com, Ken Florey/Woman Suffrage Memorabilia)

The genius of these restaurants was not just the combination of low prices and creative dishware. By opening the kitchen door and turning the traditional woman’s place in the kitchen into an entrepreneurial and activist enterprise, Belmont’s kitchens were examples of how women used equal ability to actively contribute to society in different ways. Belmont’s newfound capacities as restaurant owner, manager, and head waitress were no less womanly than any traditional role, silencing any criticism of her womanhood.

“

By opening the kitchen door and turning the traditional woman’s place in the kitchen into an entrepreneurial and activist enterprise, Belmont’s kitchens were examples of how women used equal ability to actively contribute to society in different ways.

”

Suffrage Road Trips

The same year Belmont entered the New York City restaurant scene, “General” Rosalie Jones left New York City with a band of suffrage pilgrims. She marched through 150 miles of December weather to Albany and then continued on to Washington D.C. via horse-drawn carriage and automobile, ending with the National Woman Suffrage Parade on March 3, 1913.

This long pilgrimage, earning Rosalie Jones her title as “General,” was just the beginning of a series of suffrage road trips. In 1913, a delegation of 48 NAWSA (National American Woman Suffrage Association) suffragists drove west across the country to collect petition signatures. They reconvened at Hyattsville, Maryland on July 31, 1913 to complete the last leg of the auto tour and to present the petitions in Washington D.C.



Reception to U.S. Senate Petitioners, Hyattsville, Maryland, July 31, 1913.
(Credit: Records of the National Woman’s Party, Manuscript Division, Library of Congress)

Reaching the Voter: When Picketing Doesn't Cut It

In 1915, Sara Bard Field and Frances Jolliffe drove a massive 18,000-foot-long petition carrying half a million signatures from the Women's Voters Convention in San Francisco to Washington D.C. The act of taking such a road trip in itself defied the status quo as the women drove without male chaperones. At the time, the American road network was far from complete, and such a long journey required regular car maintenance, of which women were not deemed capable. Along the way, the women spoke about suffrage to the people they encountered. When Jolliffe became ill and could not continue, Field was accompanied by Maria Kindberg and Ingeborg Kindstedt for the remainder of the 5,000-mile journey eastward to deliver the petition to President Woodrow Wilson.



From left: Sara Bard Field, Maria Kindberg, Ingeborg Kindstedt.

(Credit: Library of Congress, Manuscript Division, National Woman's Party Records)

“The act of taking such a road trip in itself defied the status quo as the women drove without male chaperones.”

“Burke published diary entries in the *New-York Tribune* documenting their travels (one time describing driving on a road half planted with potatoes) and the ways they were welcomed in the towns they visited.”



Nell Richardson and Alice Burke in the “Golden Flier,” April 7, 1916.

(Credit: Library of Congress, Prints and Photographs Division)

In 1916, Nell Richardson, Alice Burke, and Saxon—their cat—drove “The Golden Flier” from New York City to San Francisco. Saxon, a black kitten, was given to them 20 days into the 10,000-mile journey and traveled with them all the way to San Francisco. Burke published diary entries in the *New-York Tribune* documenting their travels (one time describing driving on a road half planted with potatoes) and the ways they were welcomed in the towns they visited. The pair and their cat thus acquired a following, as readers of the paper were, in a way, invited to come along for the ride for suffrage.

Suffrage Takes Flight

At a 1913 Staten Island aviation festival, General Rosalie Jones flew over crowds in a Wright biplane piloted by Harry Bingham Brown. They dropped suffrage pamphlets and upon landing, Jones addressed the crowds and then released 100 multi-colored balloons.

The New York Times described her demeanor at takeoff:

“Gen. Rosalie did not show a sign of fear as she took her seat in the bi-plane, seized a steel rod, the only thing to hold to, with her left hand, had her skirts tied down with a little piece of blue string, and, with a bunch of yellow Votes-for-Women leaflets in her right hand, nodded a smiling good-bye to the crowd below.”

Suffrage took flight again in 1916, when Lucy Jones and Terah Tom Maroney flew over Seattle dropping pamphlets publicizing the upcoming National Woman’s Party Convention in Chicago.

The most notorious flying suffragists were probably Ida Blair and pilot Leda Richberg-Hornsby. Richberg-Hornsby was the first female graduate of the Wright School of Aviation in Dayton. The two attempted to drop pamphlets over President Wilson’s yacht during a ceremony to light the Statue of Liberty, only to be forced to land due to high winds. The plane was decorated with streamers of yellow, white, and blue—the suffrage campaign colors—and a banner reading “Women Want Liberty Too.”



Lucy Jones and Terah Maroney in hydroplane, 1916.

(Credit: Sewall-Belmont House & Museum, home of the historic National Woman’s Party)



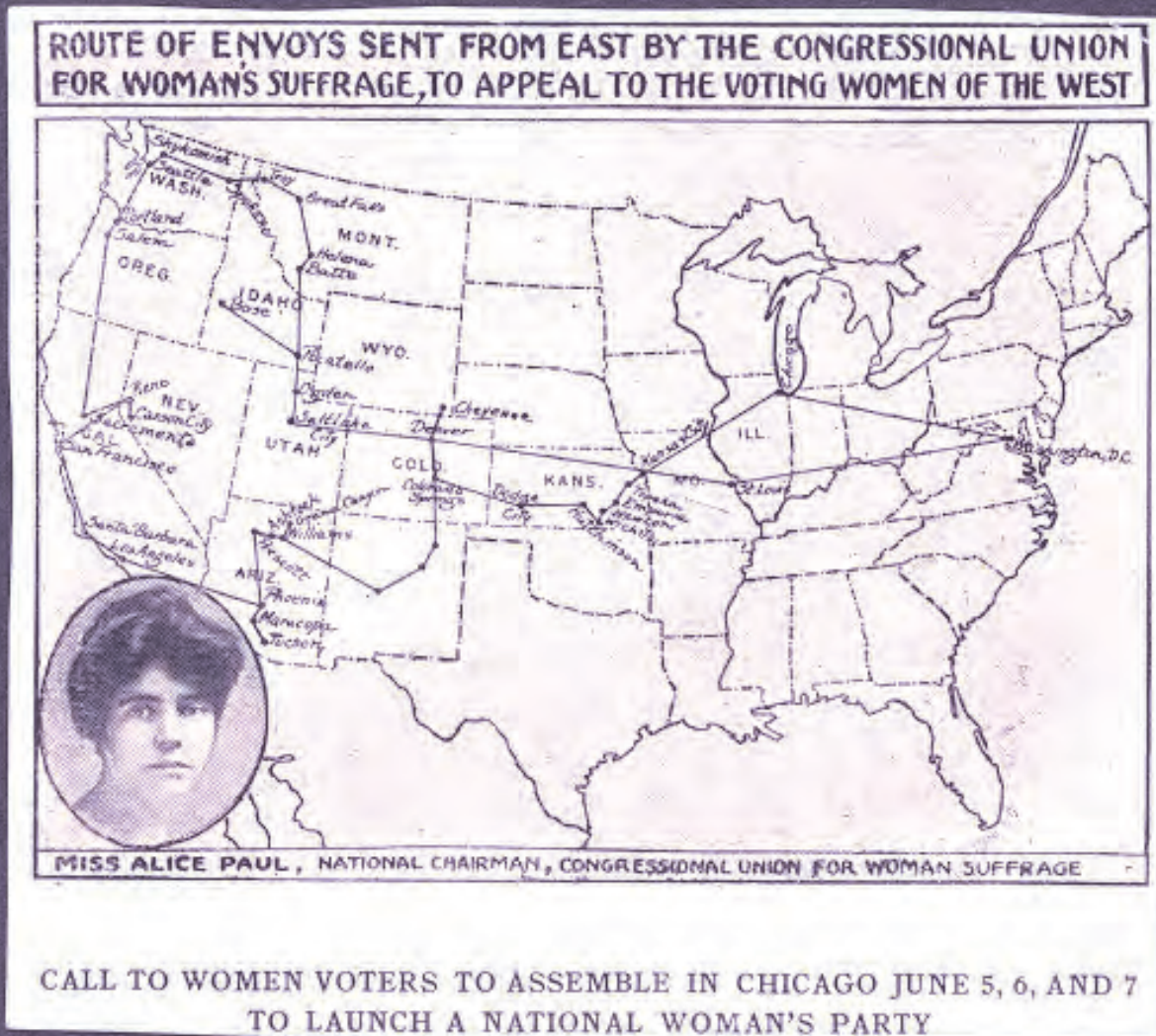
Members of National American Woman Suffrage Association at Midland Beach, Staten Island prior to liberty flight.

(Credit: New-York Historical Society Library, Prints and Photographs, PR 68)



From left: Ida Blair and Leda Richberg-Hornsby preparing to take off.

(Credit: New-York Historical Society Library, Prints and Photographs, PR 68)



Route of Envoys Sent from East by the Congressional Union for Women's Suffrage, to Appeal the Voting Women of the West [with inset portrait of Alice Paul], 1916.

(Credit: Records of the National Woman's Party, Manuscript Division, Library of Congress)

Suffrage on the Rails

By 1916, 11 states—Arizona, California, Colorado, Idaho, Kansas, Montana, Nevada, Oregon, Utah, Washington, and Wyoming—had ratified amendments giving women the right to vote. This placed a whole new target demographic—women voters—in the crosshairs of suffragists, who aimed to influence that year's presidential election.

To get these voters on board, 23 members of the Congressional Union for Woman Suffrage left Washington D.C. in April 1916 aboard the "Suffrage Special."

They headed west, traveling and speaking to voters for a total of five weeks. When they returned to D.C. in May, they led an automobile procession from Union Station to Congress to present their petition.

“By 1916, 11 states—Arizona, California, Colorado, Idaho, Kansas, Montana, Nevada, Oregon, Utah, Washington, and Wyoming—had ratified amendments giving women the right to vote.”



**The Suffrage Special train tour
returning to D.C., 1916.**

(Credit: Sewall-Belmont House & Museum.)

The next time the suffragists staged a railway campaign was 1919. The “Prison Special” tour focused on telling the stories of the suffragists who were arrested and imprisoned for picketing the White House. In prison, many experienced violence, intimidation, unsanitary living conditions, and solitary confinement. During the famous suffragist hunger strike, the women endured painful force-feeding. From June to November 1917, 168 women were imprisoned; most of them were released in November due to pressure from the public.



Lucy Branham in Occoquan prison dress.

(Credit: Records of the National Woman’s Party,
Manuscript Division, Library of Congress)

The train “Democracy Limited” carried 26 NAWSA representatives for three weeks in February 1919. They traveled in their prison uniforms and addressed crowds, which were not always receptive. The women were assaulted by angry crowds on more than one occasion. The tour did the trick, though, generating controversy and stirring up the people who heard them speak. A year later, the 19th Amendment was ratified and adopted nationwide.

“

By passionate word and deed, they showed the world that woman is equal to man in her ability to contribute to society and in her right to a say in how she is governed.

”

Proving the Effect of “Woman’s Hand”

In myriad ways, from cooking, to driving, to flying a plane, these women employed novel techniques to reach voters where they were. By passionate word and deed, they showed the world that woman is equal to man in her ability to contribute to society and in her right to a say in how she is governed. They showed the world, as one Alabama onlooker remarked as Alice Burke skillfully replaced spark plugs, “that ‘woman’s hand in the machinery of politics might have the same helpful effect.’” □



Annemarie Y. Arnold

Author



William Lloyd Garrison
(1805-1879)



John Stuart Mill
(1806-1873)



Parker Pillsbury
(1809-1898)



Frederick Douglass
(1818-1895)



Daniel Read Anthony
(1824-1904)



Henry Browne Blackwell
(1825-1909)



Thetus W. Sims
(1852-1939)



Max Eastman
(1883-1969)

MEN HAVE A FEMINIST HERITAGE

DAMIAN J. GEMINDER AND ERIC HOLLENBECK



Men have always played a vital role in the pro-life movement and in the feminist cause. As we approach the Centennial Celebration of the 19th Amendment establishing women's right to vote, we acknowledge the contributions of men who sought equality for women through suffrage—including some who also worked to protect women and children from abortion.

As FFL President Serrin Foster explained in her op-ed published by *The Washington Examiner* on the 99th anniversary of the 19th Amendment: "When male abolitionists attending the World Anti-Slavery Convention in 1840 decided that females in attendance," including Elizabeth Cady Stanton and Lucretia Mott, "would be silent, William Lloyd Garrison decided that if women could not be heard, he would not speak."

“

If women could not be heard,
he would not speak.

”

Similarly, when Susan B. Anthony was denied the right to speak at a Quaker meeting in support of temperance, there were men who supported her. (See page 4.)

Anthony also had a major supporter within her own family. Her brother Daniel Read Anthony was a staunch abolitionist and a supporter of full suffrage. He was known to be very fiery and hot-tempered; he fought against the Confederacy as a lieutenant colonel and fiercely resisted President Andrew Johnson's policies after the war, almost landing him in prison.

Like William Lloyd Garrison, Frederick Douglass also correlated abolition with the demands of feminism, recognizing that equality with human beings in bondage was linked to equality of the sexes. Douglass openly supported the suffrage movement, proclaiming in 1848, "...that

government is only just which governs by the free consent of the governed, there can be no reason in the world for denying to women the exercise of the elective franchise."

Born a slave who became a major figure in the abolitionist movement, Douglass was an adviser to President Abraham Lincoln and a dear friend and ally to suffragists.

Douglass parted ways with Susan B. Anthony for a time when he determined that black men should achieve suffrage first, and Anthony, who had earlier signed a declaration in support of universal suffrage, chose to pursue women's rights. Later in life, after the 14th Amendment was added to the Constitution, they reunited as Douglass returned to champion women's suffrage.

The New York Times reported that on the day Douglass died, he had attended a suffrage meeting and was allowed to stay during the secret business session. He was honored by the National Council of Women for being the only man invited to share the dais with the officers, and the Rev. Anna Howard Shaw and Anthony were asked to escort him to the platform. Later that night as he excitedly recounted the activities of the day to his wife, Douglass suffered a heart attack or stroke at their home in Anacostia Heights in Washington D.C. Upon hearing the news, Anthony was visibly shaken.

Another prominent suffragist, Henry Blackwell, even had his own wedding vows changed so that he could include the enfranchisement of women's rights as a promise to his wife.

Male suffragists were not limited to the North. In 1918, Thetus W. Sims, a representative from Tennessee's 8th Congressional District, had injured himself severely prior to a vote on suffrage. Despite his suffering, Sims managed to attend the vote and lobby his House colleagues to vote yes for women's rights after a lengthy hearing, and indeed, it was Tennessee

Men Have a Feminist Heritage

that put the 19th Amendment over the top, as the 36th of the then-48 states to do so. Later on in the movement, as Alice Paul and Lucy Burns were marching for the right to vote, they experienced terrible vitriol from male counterprotesters who called the women brutes, threw bottles at them, and even had the police called against them. Some men, however, turned out to be unlikely allies. **The Men’s League for Women’s Suffrage walked in support of suffrage when it was unpopular or thought of as emasculating to do so.**

Author Max Eastman was one of these men. He keenly observed, **“People who demand neutrality in any situation are usually not neutral but in favor of the status quo.”**

In today’s society, where sexual assault, economic disadvantage, racial disparity, and the promotion of abortion as a solution to women’s crises are seemingly everywhere in the news, it is time for men to step up as those before and to stop being neutral.

American men were not the only male suffragists. English philosopher, abolitionist, and supporter of women’s suffrage John Stuart Mill wrote in *The Subjection of Women*, **“I consider it presumption in anyone to pretend to decide what women are or are not, can or cannot be, by natural constitution.”** Mill recognized that society had no right whatsoever to assume that women by their nature were not capable of independence and autonomy. He, too, sternly reproached those who ignored the plights of both women and slaves in what was supposed to be a free new world.

Abolitionist and suffragist Parker Pillsbury, co-editor of *The Revolution*, explained the reason why the publication chose not to accept advertisements—including those for thinly disguised abortifacients, the most lucrative form of income for a periodical

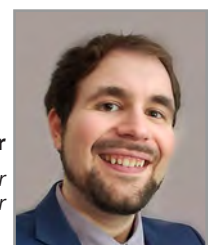
“
Today, many of the male advocates of women’s suffrage have been forgotten, but their message lives on as we celebrate the centennial of the 19th Amendment.
”

at the time: **“Quack Medicine venders [sic], however rich, proud, and pretentious, Foeticides and Infanticides, should be classed together and regarded with shuddering horror by the whole human race.”** Rather than betray their feminist principles when *The Revolution* fell into debt, Anthony filed for bankruptcy after just four years. But by then, Pillsbury along with *Woodhull & Claflin’s Weekly* and others, had documented the first wave feminists’ strong opposition to abortion.

Today, many of the male advocates of women’s suffrage have been forgotten, but their message lives on as we celebrate the centennial of the 19th Amendment. In the United States, feminism remains a core philosophy whose definition is often obscured, denied, and debated. Yet men like Douglass, Garrison, Pillsbury and so many others remind us that upholding the tenets of equality between the sexes necessitates change in our own lives, including standing up for the vulnerable—and standing up to our peers. □



Eric Hollenbeck
Instagram Coordinator
Author



Damian J. Geminder
Editor
Author

LIVE THE LEGACY

SERRIN M. FOSTER

Recently I was asked by a student if abortion was necessary for women to achieve equality in the workplace. Absolutely not. Consider for a moment all of the landmark reforms that our feminist foremothers, who opposed abortion, achieved in their struggle for equality in the last half of the 19th century.

In a peaceful revolution led by Susan B. Anthony and Elizabeth Cady Stanton, women won the right to keep their own earnings, sign contracts, sit on a jury, testify on their own behalf, to secure a divorce if a husband drank the family's income away or physically abused his wife (the courts did not recognize marital rape), and share custody of their children. When these two feminist foremothers were born, no women were admitted to college. By the time they died, colleges and universities opened their doors to women, and they started down the path to equal opportunities in the workplace.

Even less well known, anti-abortion laws enacted in the latter half of the 19th century were a result of the advocacy efforts by feminists who worked in an uneasy alliance with the male-dominated medical profession and the mainstream media. The early feminists understood that, much like today, women resorted to abortion because they were abandoned or coerced by boyfriends, husbands, or parents and lacked the financial resources to have a child on their own. So they sought legal protection from abortion.

Susan B. Anthony and Elizabeth Cady Stanton passed the torch to two more generations before women's suffrage—their most cherished goal—was realized. By the time the struggle ended, women had suffered greatly for what too many today take for granted—or sadly, don't exercise at all.

In 1913, Alice Paul, author of the original Equal Rights Amendment, organized a magnificent pageant to parade down Pennsylvania Avenue in Washington D.C. Women, dressed all in white, were led by New York attorney Inez Milholland Boissevain, who was dressed like Joan of Arc on a white horse. At the end of the parade, women were

pulled off their horses, grabbed by jeering men as police stood by smirking. By the time the cavalry had been brought in to restore order, 100 people were hospitalized—but not one man had been arrested.

Later, a perpetual delegation of dignified, silent, peaceful protesters was organized by Paul to hold vigil outside the



Alice Paul

White House. **Angry men tore their banners down. Alice Paul was knocked to the ground by a sailor and dragged down the street. Another man tore a woman's blouse off in order to remove her purple and gold suffrage sash as the police looked on. Later, the women were arrested and forced to remove all of their clothing—one by one—in front of a company of men, and incarcerated for days, weeks, or months at time. They were fed infested food and rotting horse meat. Their mail was cut off, and they were made to perform hard labor. They were terrorized by the guards, some tossed like dolls headfirst into their prison cells and rendered unconscious. One political prisoner was left handcuffed above the cell door all night long.**

Women became more resolved than ever to win the vote—and men in ever increasing numbers began to support the fight for women's suffrage. By the time the 19th Amendment was ratified on August 18, 1920, Inez Milholland Boissevain had died after collapsing on stage while traveling the country with her message of "votes for women." She is known as a martyr for women's suffrage. Susan B. Anthony and Elizabeth Cady Stanton were long deceased, but their legacy lives on today in each of us who cherishes the right of women to vote and peacefully defends the right of children to be born. Live the legacy. □

Carol explains the name this way:

“They really are the tweets of Susan B. Anthony’s time. The postcard messages are colorful, entertaining, often humorous quips relevant to the women’s reform movement, like today’s memes of identity politics. While women getting the right to vote was the main focus of this era, *Vintage Tweets* helps to set the context and show that no movement happens in a vacuum. A host of other issues are covered, including temperance, abolition, and bicycle and dress reform. Much like today, different affiliations led to political alliances. For example, the temperance movement favored women’s suffrage and therefore the pro-saloon groups were decidedly anti-suffrage.

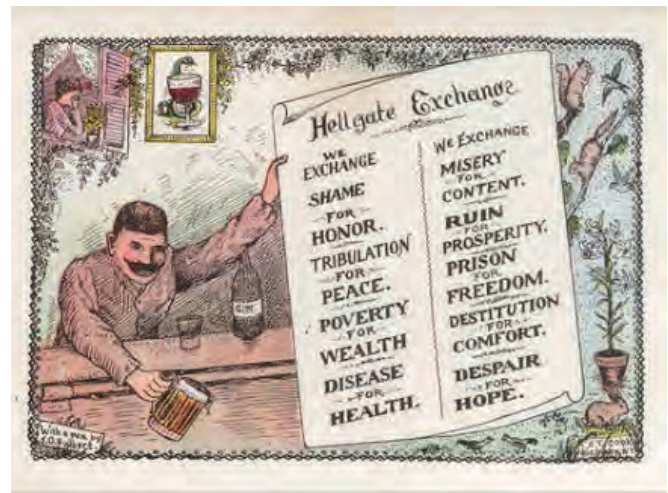
“Concern for children and family is an underlying theme throughout suffrage postcards, both pro- and anti-suffrage sentiments. Many illustrations discuss liquor consumption and tobacco use, which women reformers saw as threats to their children and to family tranquility.

“The overlap of both the temperance and abolitionist movements and their leadership visually connects the ‘domestic sphere’ with the ‘civic sphere,’ bringing into clear focus the need for women’s political participation in effecting change. **From the beginning, suffrage was not so much about women themselves as it was for their family and for the more expansive protection of human rights in society.** They were intent to bring the husband out of the bars or off the battlefield and into the home. These protections graphically resonate throughout pro- and anti-suffrage images. Women believed their maternal care and nurturing insight could greatly impact civil life.”

“

Whereas abolitionists and suffragists were often united, once slaves were freed, the next question became: Who should get the right to vote first?

”



The postcards cover all sides of the issues and thus viewing the collection is like scrolling through the Facebook walls of that era. Some you love, some you like, and some you would definitely give an angry face emoji!

The suffrage movement takes a much more complex and fractured path post-Civil War. Whereas abolitionists and suffragists were often united, once slaves were freed, the next question became: Who should get the right to vote first?

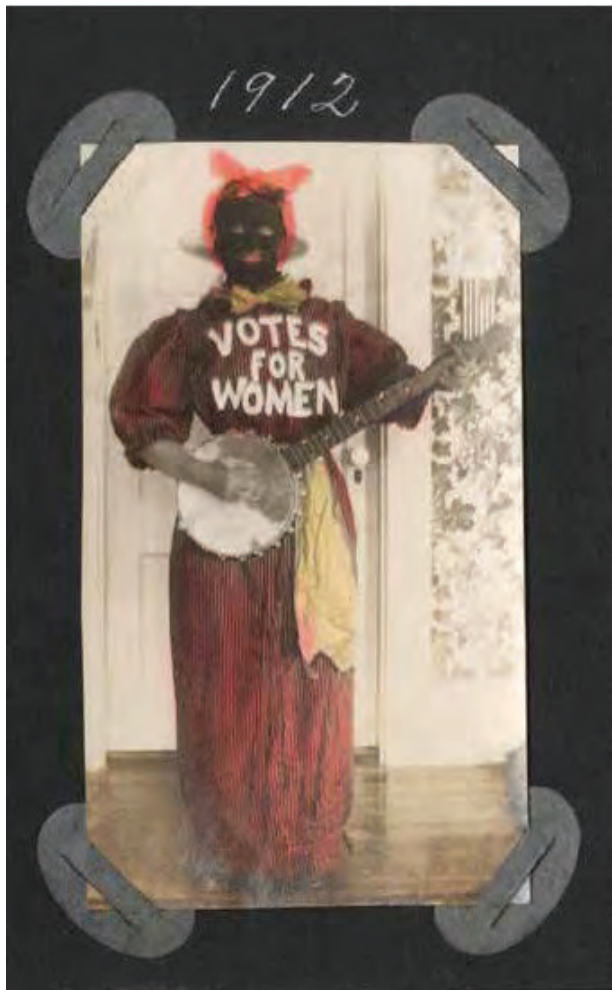
“Two pieces of ephemera demonstrate racism by suffragists. This history was written about as early as 1991 by Stewart Burns in *A People’s Charter*, and more recently given attention in major publications. Illustrations of these postcards in the Abolition section of *Vintage Tweets* display women’s rights bias against blacks and their right to vote. The first is a sophisticated suffrage proponent displaying hostility toward a Negro man depicted as an ape. The caption reads, ‘If he can vote, why can’t I?’ Another is one of the few handmade postcards in the collection. These became fashionable in the early 20th century. It is a derisive ‘blackface’ woman playing a banjo in a hand-colored bandana and wearing a ‘Votes for Women’ shirt.

Vintage Tweets

“

Two pieces of ephemera demonstrate racism by suffragists.

”



“While the postcards discussed above are irrefutable facts, the context in which they occurred can be interpreted differently. On the face of it, abolition and racism would seem to be diametrically opposed. Like suffrage writings, suffrage postcards condemned through their illustrations owning human beings as property. This overwhelmingly motivated their hatred of slavery. For many, when chattel slavery was abolished, they felt their moral obligation was completed.

“Once the 13th Amendment eliminated slavery, women abolitionists abandoned the Negro, even employing mockery against them once they were freed. As the irate suffragist postcard attests, the main defense they visibly offered is that woman’s own right to vote was not included in the 15th Amendment, and the amendment only enfranchised former (male) slaves. Within a context of what they saw as betrayal, one can understand their bitterness and animosity. This situational angst colored their strategies and affected the degree with which they opposed Jim Crow laws that sought to deprive black men the franchise.

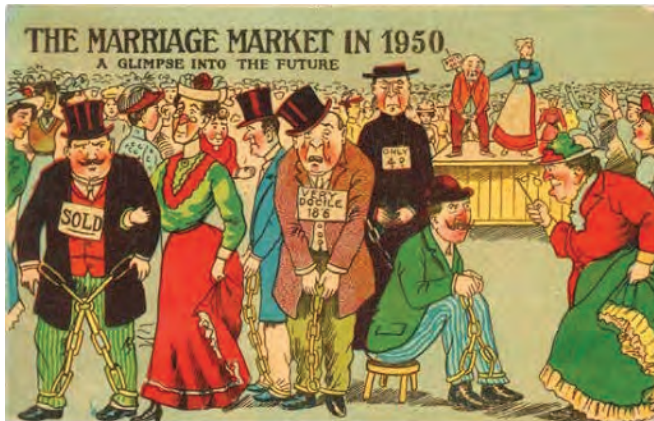
“The women’s movement was not immune from the eugenic component which infiltrated society, subverting former slaves and their ancestors from participation in professional and public life. This Darwinian component was used against women themselves and is illustrated in a postcard on phrenology in the first section of *Vintage Tweets*.

“It is not much of a stretch to imagine that the national conversation about ownership of slaves resonated with women who felt owned by their husbands. Likewise, it likely lent context to suffrage views on ownership of their own unborn children and whether there was a right to destroy them through abortion.”

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Ownership of slaves likely lent context to suffrage views on ownership of their own unborn children and whether there was a right to destroy them through abortion.

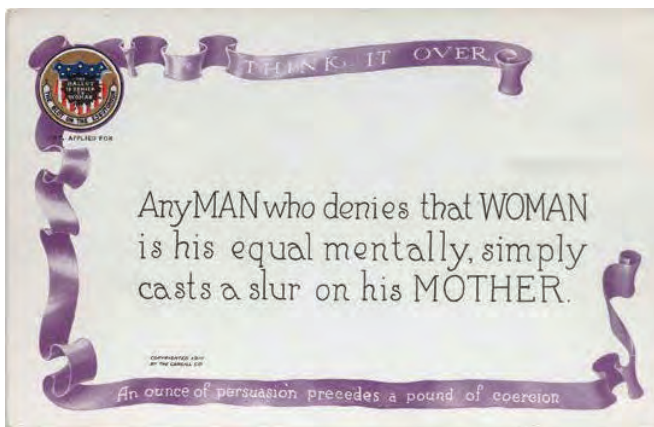
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Giving women the right to vote seemed to upset the societal expectations of woman's role in life. Many of the postcards display a dismal world of suffering children, overwhelmed men, and women in "men's roles" without a care. These exaggerated fears are often a tool used in campaigning today.

These exaggerated fears are often a tool used in campaigning today.

"And in case that nurturing superiority isn't clear to the viewer, the anti-suffrage cards mock and ridicule mercilessly women's claim to desire family and global harmony. Fathers, who are depicted as having little or no nurturing sensibilities, are left caring for the home and holding the babies. Women's concern for less aggression and a more peaceful world is satirized by a suffragist carrying a rifle."



Perhaps one of the most alarming tactics, which is still alive and well today in our advertising media, is using violence against women to promote an agenda. The sentiment some felt was that women should just shut up and remain voiceless, and thus depictions of muzzles on women appeared.



Vintage Tweets

But what about the violence of abortion?

“While none of the cards are explicit about suffrage opposition to abortion, I included two that make reference to the destruction of children. One is distributed by the Chicago Probation League. It is an ethereal scene of a newborn perishing while her mother looks on with grief. The caption reads, **‘The laws’ injustice to woman make countless millions suffer:** This is likely a reference to the evils of poverty, prostitution, and abortion, which suffrage leaders like Matilda Joslyn Gage and Elizabeth Cady Stanton believed were interconnected. The injustice to women because of their lack of independence caused ‘pre-natal murder’ and this ‘crime against humanity.’ **The remedy to this ‘crying evil,’ they said, was woman’s complete enfranchisement.**



“Another is one of a series of French renderings of a similar theme found in the ‘foreign cards’ collection: a child appears to be sacrificed at the altar of a woman’s legal profession. The caption reads, ‘My child is forgotten while I am making my argument.’ It illustrates the irony of a mother’s career, a legal one at that, superseding that of her child’s life.

“

The remedy to this ‘crying evil,’ they said, was woman’s complete enfranchisement.

”



“Rape laws were not enforced, and there was no such concept as marital rape. A pregnant single woman was scorned and shamed. Despite Anthony’s newspaper *The Revolution’s* attempts to educate on embryology, medical science on fetal development was unknown or suppressed by social mores. Discussion of the health risks of abortion were generally relegated to the legal and medical professionals who were adverse to women’s rights. Childbirth mortality was high. Women lacked educational and employment opportunities and could hardly support a child on their own.

“Against this backdrop, suffragists still expressed in the strongest terms possible their condemnation of abortion. Within this context, are **the unvarnished and laid-bare suffrage descriptions of the procedure, like ‘foeticide’ and ‘child-murder,’ to be taken at face-value? Could their unambiguous clarity about taking the life of a human being illustrate a greater concern than their own health and economic betterment?**”

Reading and perusing Vintage Tweets is like getting the history lesson you wish you had gotten in high school. Even more fun is that some postcards include personal messages, and this helps to bring to life an issue that many modern-day women have long forgotten.

“The purpose of suffrage history goes beyond a mere appreciation of the struggle of racial and gender groups who were underrepresented in the political process. Its study plays a role in shaping empathy for those who are denied personhood and for people of different backgrounds. Knowledge of history can determine how we participate as citizens in the political world today.

“The Birthplace Museum’s emphasis is education about the 100 years between Anthony’s birth in 1820 and the passage of the Susan B. Anthony Amendment in 1920. Much can be learned and applied about politically charged issues like racism and abortion in current discourse. Like any public history institution, we consider it a duty to expose often suppressed facts and to do so within context. For now, however, the decision of the SBABM’s Board is to refrain from contemporary activism and allow our visitors to draw their own conclusions.”

It is easy to take for granted that women today can vote, run for office, apply for a wide variety of jobs, have a career and be a mom, wear pants, and travel how they wish.

And while there are still many issues that linger (including many that existed during our feminist foremothers’ time as well), Vintage Tweets is an important and relatable reminder of how far we have come, thanks to some brave, strong, creative women. □

Editor’s Note: The use of “suffragette,” as opposed to “suffragist,” in the anti-suffrage art seen here was intentionally diminutive, intended to demean those women who advocated for equality as little girls.



Joyce McCauley-Benner presents “**Slaves Among Us: Sex Trafficking in the U.S.**” and “**Victory Over Violence,**” her personal story. For the past 15-plus years, Joyce has worked as an advocate for vulnerable populations, including sex trafficking victims, domestic violence victims, and low-income families. While working with those populations, she was a case manager, researcher, and legal advocate. Joyce weaves her personal story of pregnancy after rape along with experiences from her advocacy efforts to help audiences understand the powerful connection between the exploitation of women and the exploitation of abortion. As a pro-life feminist, Joyce has also worked as a racial justice facilitator and community organizer and currently oversees a utility assistance program for low-income families, in addition to her pro-life feminist work. She is a frequent contributor to FFL’s magazine, *The American Feminist*, and has addressed poverty, violence, and exploitation during her presentations on campus, on Capitol Hill, and at international conferences.



FFL Speaker
**Joyce
McCauley-Benner**

Please contact info@feministsforlife.org to book Joyce or any of our other Speakers.



Vintage Tweets can be ordered through the Susan B. Anthony Birthplace Museum at www.susanbathonybirthplace.org (\$59.95 + shipping).

If the buyer mentions FFL, the book(s) will be signed by the author.

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www.FeministsForLife.org/support

Madame Restell:

From Butcher's Maid to Butcher of Women

JEN HAWKINS

Anne Trow Lohman, aka Madame Restell (1812-1878), was a notorious abortion provider who practiced without formal medical training in 19th-century New York City; the term “Restellism” became synonymous with abortion by the late 1830s. Born in Painswick, England, Lohman worked as a butcher's maid starting at age 15. Shortly after she immigrated to New York with her first husband, he succumbed to yellow fever. Lohman then worked as a seamstress until marrying radical publisher Charles Lohman and later developing abortifacients with her pharmacist brother.

Even before Lohman was implicated in the gruesome death of Mary Rogers in 1841, major newspapers including the *National Police Gazette* and *Polyanthos* expressly refused to advertise her services. Susan B. Anthony's weekly publication *The Revolution* also refused to advertise thinly disguised abortifacients. (See page 14.) The brutal death of Rogers, however, made abortion a huge issue of the day, and contributed to making it one of the most discussed topics after suffrage.

“
Having charged roughly \$50 to \$100 for each abortion, she is said to have amassed \$500,000 to \$600,000 in assets; by today's standards, Lohman died a multimillionaire.
”



Ann Lohman (a.k.a. Madame Restell) as imagined in the 13 March 1847 edition of the *National Police Gazette*. Scanned from *The Wickedest Woman in New York: Madame Restell, the Abortionist* by Clifford Browder.

After a series of arrests spanning years and ranging from breach-of-promise to illegal abortion, Lohman committed suicide in 1878. Having charged roughly \$50 to \$100 for each abortion, she is said to have amassed \$500,000 to \$600,000 in assets; by today's standards, Lohman died a multimillionaire.

“We do not wish to speak in parables.... We speak of the unfortunate Mary Rogers.... The wretched girl was last seen in the direction of Madame Restell's house. The dreadfully lacerated body... bore the marks of no ordinary violation.... Such are these abortionists! Such their deeds, and such their dens of crime!”

—From *National Police Gazette*, February 21, 1845

REMEMBERING BLACK SUFFRAGISTS

CHLOE FOLMAR

At the dawn of the suffrage movement, no known African-American women attended the famous Seneca Falls Convention, despite the abolitionist sentiments that gave birth to the campaign for women's rights.

White women, who were still powerless in many ways, needed to influence men to attain the vote. Susan B. Anthony had signed a declaration for universal suffrage, but when her dear friend Frederick Douglass—who shared the vision for women's suffrage—determined men should go first, she felt utterly betrayed. Others like Elizabeth Cady Stanton felt women superior to men because of women's life giving capacity. "It was sex v. race, and black women were caught in a double bind. Today, we have women's groups who support abortion as if our own children were the enemy. Who is hurt most? Women and children of color," said FFL President Serrin Foster. "One day people will look back at this generation and grimace when considering this form of discrimination and violence. We wished they had all refused to choose."

Later in the movement, some, including Alice Paul, felt the appearance of black women at the 1913 suffrage march could be distracting. But the suffrage leadership rightfully determined that black women were welcome to join the march. Black suffragists from Delaware,

Illinois, Michigan, and New York participated. Sadly, few photos depict their participation, perhaps reflecting the racism by the photographers or publishers.



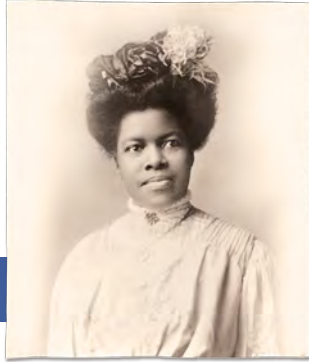
Wells-Barnett marching with other women suffragists in a parade in Washington, D.C., 1913

Rare image of a black woman participating in the 1913 suffrage parade in Washington D.C.

Even after the passage of the 19th Amendment in 1920, most black women organized in groups like the National Association of Colored Women (NACW). While being marginalized by some white women within the suffragist movement, black women also enjoyed autonomy to run their own organizations and speak for themselves.



Fannie Barrier Williams



Nannie Helen Burroughs

While much research remains to be done to reveal the contributions of these forgotten suffragists, such as Nannie Helen Burroughs and Fannie Barrier Williams, many stood out and have taken their rightful place in history.



Sojourner Truth

From the beginning of the 19th century, black feminists took bold, significant steps to achieve their basic human rights. One of these feminists was Sojourner Truth, born Isabella Baumfree. Truth spent a large part of her life in slavery

before escaping from her third slave master along with her newborn daughter. In 1851, Sojourner Truth delivered her scathing “Ain’t I a Woman?” speech at the Ohio Women’s Rights Convention. This was a landmark speech for women’s rights and specifically the rights of African-American women. In it, Sojourner Truth equated the abilities of women and men and advocated for the unique talents and gifts of women.

A former slave like Truth, Harriet Tubman is a famous figure of both African-American and feminist history. After Tubman’s escape in 1849, she became the “Moses” of black slaves, guiding them to freedom through the Underground Railroad. Tubman later worked as a spy for the Union Army during the Civil War. During her later life, she focused her



Harriet Tubman

efforts on promoting women’s suffrage and worked side by side with Susan B. Anthony and Emily Howland. Tubman was the keynote speaker of the first meeting of the National Federation of Afro-American Women and won many awards throughout her life as a result of her important contributions to the feminist movement.



Ida B. Wells-Barnett



Anna Julia Cooper

Another icon of African-American equality was Ida B. Wells, later Ida B. Wells-Barnett. A founder of the National Association for the Advancement of Colored People, Wells was born a slave and freed by the Emancipation Proclamation. After being freed, Wells eventually came to co-own and write for the *Memphis Free Speech and Headlight* newspaper, where she vigorously combated the appalling practice of lynching. Because of the dangerous backlash the paper received, Wells was forced to move to Chicago and continue her work there. In Chicago, Wells increasingly focused on the suffragist cause. She refused to be sidelined because of her race and had a few public disagreements with white feminists, such as Frances Willard. Wells insisted on keeping the suffragist movement accountable to the black community.

Anna Julia Cooper was another influential black suffragist and like Truth, Tubman, and Wells, a former slave whose father was a slaveholder. Cooper transcended many societal barriers to women and minorities and, through grit and intellectual acuity,

Remembering Black Suffragists

attained a master's degree in mathematics by 1887. Apart from her personal achievements, she spoke out against the inequities she saw and experienced in society. Cooper was one of two women to speak at the Pan-African Conference in 1890 and one of the few African Americans to speak at the 1893 World Congress of Representative Women. Cooper was unafraid to criticize the racism of the broader feminist movement; rather, she was outspoken in her insistence that the feminist movement not overshadow other issues of equality and human dignity.

But Cooper was not all talk. She lived out her care and concern for justice in all facets of society. Despite the death of her dear husband two years into their marriage, Cooper served as a foster mother and housed many orphaned children throughout her life. Later in life, Cooper actually chose to pause her doctoral work at

“
There is a time coming—and soon—
when no colored man—no colored
woman—no colored child, born or
unborn—will be safe—in this country.

Columbia University in order to adopt five young children. Through valuing the dignity of every person, regardless of age, Cooper exhibited true selflessness and an unwavering commitment to justice. She declared, “The cause of freedom is not the cause of a race or a sect, a party or a class—it is the cause of humankind, the very birthright of humanity.”

This philosophy of cherishing motherhood flowed throughout the community of feminists of color. Later, during the age of the Harlem Renaissance, Angelina Weld Grimké wrote, “Ah, gift of Motherhood! Ah, precious boon to woman, reaping priceless joy, through weary pain!” Grimké, of mixed racial background, never had any children herself but recognized motherhood as a bond between both white women and women of color:



Angelina Weld Grimké

“If anything can make all women sisters beneath their skin, it is motherhood. If, then the white women of this country could, see, feel, understand just what effect their prejudice and the prejudice of their fathers, brothers, husbands, sons

were having on the souls of the colored mothers everywhere, and upon the mothers that are to be, a great power to effect public opinion would be set free and the battle would be half won.”

A few of Grimké's writings feature gruesome portrayals of abortion during her day and age. Abortion was depicted as one of the most horrible tools used by white men to exploit and torture women of color. During a difficult pregnancy, one of Grimké's characters warns, “There is a time coming—and soon—when no colored man—no colored woman—no colored child, born or unborn—will be safe—in this country.” Grimké considered the unborn a source of hope and growth, especially for people of color—and she considered the taking of unborn life a sign of terrible injustice and oppression.

Feminists of color faced similar issues years later in the 1960s and 1970s. Fannie Lou Hamer was one of these women. Hamer struggled through repeated efforts on the part of white people to sabotage and marginalize her family. One of 20 siblings, Hamer was deprived of an education because of the work that needed to be done in the cotton fields as a result of the discrimination against the black family's products. After years of trying to conceive a child, Hamer was forcibly sterilized by a white doctor—a common procedure colloquially known as a “Mississippi appendectomy”—devastating her and her husband as it did many African-American women during that time. Hamer challenged the racism of the feminist movement while being outspoken in her opposition to abortion.

Not only did she denounce abortion as “legal murder,” but she took action to support and advocate for single mothers in her community whom society tried to coerce to abort.



Fannie Lou Hamer

“We still love those children,” Hamer said. “And after these babies are born we are not going to disband these children from

our families... I think these children have a right to live. And I think that these mothers have a right to support them in a decent way... We are dealing with human beings.”

Throughout feminist history, dozens of heroes of color have arisen and fought for true fairness and equality for all. These trailblazers advocated for their fellow women and minorities, but out of this hunger for justice came a drive to support the dignity of all human life. These women adamantly insisted on being granted their God-given rights to equality, education, and trouble-free motherhood, setting an unsurpassed example for women today who continue to advocate for the rights we have achieved but are still often denied and for those whose voices cannot be heard. □

Chloe Folmar
Author



Suffrage in America: A Timeline

On March 31, 1776, the effort for women’s suffrage began. The future First Lady Abigail Adams wrote her husband, John Adams, imploring the members of the Continental Congress to “remember the ladies” as they formed a new country:



Abigail Adams

“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 particular care and attention is not paid to the Ladies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation.**”

But they were not “remembered,” along with many other groups. When the United States was established, Catholics, Jews, Quakers, and Native Americans could neither vote nor run for official office in some Northern states; white land-owning women in New Jersey and black freemen were able to vote in some areas.

Susan B. Anthony, Elizabeth Cady Stanton, Frederick Douglass, and Lucy Stone founded the American Equal Rights Association for *universal* suffrage on May 1, 1866 at the end of the 11th National Women’s Rights Convention. Stone was named president. They refused to choose. Sadly, competition for who would have voting rights first—black men or white women—eventually tore the movement in two, while black women found themselves in the middle.

Black men were recognized as citizens in 1870 under the 15th Amendment to the Constitution, though Southern states disenfranchised these new voters by imposing discriminatory poll taxes and literacy tests on them. It took 50 more years for women to win the vote in 1920. Asian Americans were frequently disenfranchised due to targeted anti-immigrant legislation, most notably the Chinese Exclusion Act. Native Americans were finally able to vote after being uniformly granted U.S. citizenship in 1924, but some states continued to discriminate against them for decades. It took until President Lyndon B. Johnson signed the Voting Rights Act of 1965 for many African Americans as well as Native Americans to realize their dream as full citizens. A decade later, the Voting Rights Act was expanded to protect “language minorities” from voting discrimination, defined as “persons who are American Indian, Asian American, Alaskan Natives or of Spanish heritage.”



FROM PUNJAB TO LONDON: THE SUFFRAGETTE PRINCESS

STELLA MASUCCI

Sophia Duleep Singh was a typical British suffragette, blending in with the crowds of protestors; her only stated interest was “the advancement of women.” But Sophia’s life was anything but typical.

Sophia’s story begins four thousand miles away from her home, with her grandfather Ranjit.

Ranjit Singh was the only ruler of the Sikh Empire, located in Punjab, in what is now Pakistan and northwest India. When the British annexed the area in 1849 after two wars, his five-year-old son, Duleep Singh, was kidnapped and later exiled to Britain. Duleep was completely anglicized in his new environment, therefore preventing any future Punjab resistance. He became close friends with Queen Victoria, and she made sure he lived comfortably for the rest of his life.

Born in 1876, Sophia was the fifth child of Duleep and Bamba Muller, who was the illegitimate child of a German merchant and an Ethiopian slave. Despite having such diverse lineage, Sophia was raised as a completely English child, with a very aristocratic upbringing. She never received formal education, instead spending her time breeding show dogs and buying dresses from Paris. Sophia began to be noticed in England for her fashion sense and posh lifestyle. She was as close to an international celebrity as it

was possible to be in 1910. As with many of Duleep’s children, Queen Victoria was her godmother. When Sophia came of age in 1894, the Queen gifted her a “grace-and-favour” apartment, where she lived for most of her life.

This type of lavish existence was not uncommon at the time, but Sophia’s life took a different turn after she made several trips to colonized India in the early 1900s. During her second trip in 1907, she visited several major cities and was struck by the poverty of colonized India. Sophia also met with freedom fighters such as Lala Lajpat Rai, who had been imprisoned under charges of sedition. These experiences politically radicalized her, turning her against the British Empire she had lived under her whole life. Sophia began to take much more interest in politics and human rights issues after these trips.

Back in England, Sophia joined the Women’s Social and Political Union in 1909. She donated money and time, quickly becoming more noticed in feminist circles due to her celebrity and official title of “Princess.” Sophia sold suffragist newspapers outside of Hampton Court Palace, where Queen Victoria had allowed her to live. Though the Queen was dead and Sophia was increasingly provoking the government, she was never evicted from her home.

On November 18, 1910, Sophia and many other leading suffragists went to the House of Commons, demanding to speak to the Prime Minister. When police cleared the area, many suffragists were seriously injured and arrested. This day became known as Black Friday. While Sophia was arrested along with her friends, she was treated much more kindly due to her high-profile status.

Sophia also refused to pay taxes to a government that did not represent her. When questioned in court she answered, **“I am unable conscientiously to pay money to the state, as I am not allowed to exercise any control over its expenditure, neither am I allowed any voice in the choosing of members of Parliament. This is very unjustified.”** Although Sophia was repeatedly brought back to court and charged further fines, she steadfastly refused to pay. When the police seized some of her possessions, including jewelry, other suffragists bought them back at an auction and returned them to her.

After census papers arrived at Sophia’s home in 1911, she joined other suffragists in refusing to complete the forms. At the bottom of the page, she wrote the anti-census slogan, “As women do not count, they refuse to be counted.” While this of course further frustrated the government, neither Sophia nor other women who did the same were prosecuted.

“
As women do not count, they refuse
to be counted.
”

Although leaders in the movement wanted to harness Sophia’s status for publicity, she was a very shy woman and wanted to avoid attention as much as possible, describing herself as “quite useless for that sort of thing.” She preferred to blend in with the rest of the movement, instead of promoting her celebrity status. Sophia’s wealth was also advantageous for the cause; she assisted with funds and on several occasions posted bail for fellow suffragists.

When World War I broke out in 1914, Sophia volunteered as a Red Cross nurse, mainly assisting Indian soldiers who were fighting on behalf of Britain. Soldiers from Punjab were in awe at meeting the granddaughter of their legendary king. Back at home, she organized fundraising efforts for the men on the front, particularly a large event called “India Day” which was a huge success.

In February 1918, the Representation of the People Act granted women over 30 the right to vote. While this was a major victory for the suffrage movement, the next several years were troubling for Sophia. Her siblings drifted apart, the political and social situation

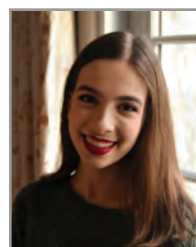


Sophia selling subscriptions for the *Suffragette* newspaper, April 1913.

in India was getting worse, and it was becoming increasingly hard to make ends meet. However, there were also flashes of good news. **In 1928, the British government extended suffrage to all women over 21.** Sophia’s mission of women’s suffrage was complete, and she led a relatively quiet life until her death in 1948.

Sophia Singh was a unique and revolutionary woman for her time, breaking the molds of strict Victorian society. She was ethnically Indian, but a thoroughly British aristocratic woman. She held the title of Princess, but joined an anti-government movement. She was sophisticated, but devoted herself to a controversial and often messy social cause. Sophia defined her own life and legacy, never listening to what or whom society said a woman like her should be. □

Editor’s Note: *Unlike American suffragists, their British counterparts embraced the slur “suffragette” as their own.*



Stella Masucci
Author

WE REMEMBER:

FFL CO-FOUNDER CATHY CALLAGHAN (1931-2019)

SERRIN M. FOSTER

“
We should try everything to defeat abortion,
and not just choose one solution.

”
FFL co-founder Cathy Callaghan passed away on March 16, 2019. I first became worried when her spring mailing came back with no forwarding information. The staff could not find anything about her online for some time.

When I contacted Pat Goltz, our other FFL founder, to inform her of Cathy’s passing, Pat shared with me how she met Cathy over a judo mat — and that Cathy went on to earn her black belt. They would then go on to co-found Feminists for Life of America in 1972, a year before *Roe v. Wade* and *Doe v. Bolton* were handed down by the U.S. Supreme Court.

Pat shared more about the founding of FFL with Cathy, which will be included in FFL’s 50th Anniversary *The American Feminist* issue in 2022. But I wanted to share this passage about Cathy from Pat with you now:

She told how rape was unthinkable among Native Americans because if a man raped a woman, the rest of the women in the village took him out of the village and took care of him (she left what that meant exactly to my imagination).

She would also say, “The right to choose? Choose what? Finish the sentence!”

And she told another story to explain why we should try everything to defeat abortion, and not just choose one solution. It goes like this: The family was meeting with the undertaker, and he asked them, “What should I do with the body? Cremate it, bury it, or send it back home?” And the relatives answered, “Take no chances. Do all three.”

The one and only time I met our co-founders was in 1997 for FFL’s 25th anniversary. Cathy is shown here below on the right with co-founder Pat Goltz on the left and then-Board President Rosemary Bottcher in the middle.



“

Cathy had outlived her family and died alone.

In so many ways, FFL was ‘her baby.’

”

I talked to Cathy (who always asked about Pat) from time to time by phone, and I sent her frequent notes with our mailings, repeatedly thanking her and Pat for co-founding FFL, and telling her what an honor it is to work to fulfill their mission and vision of the first wave feminists.

Before contacting Pat with the news of Cathy’s passing, I was also able to track down her dear friend, Brenda Crouthers, who was her roommate earlier in their lives and maintained a friendship. It was Brenda who confirmed it was “our” Cathy Callaghan who had passed. Brenda told me that after Cathy had a stroke and was put on a feeding tube, the doctors had wanted to let Cathy go, but Brenda knew that Cathy would have not wanted that. True to form, Cathy was a fighter. She got better and was taken off life support and began speech therapy. Eventually, Cathy left the hospital and went into assisted living where Brenda visited her. On March 15, in anticipation of St. Patrick’s Day, Brenda brought Cathy a gift. The next day, Cathy passed.

Brenda has Cathy’s papers and writings and agreed to send me any FFL-related documents, news

clippings, photos, etc., for FFL’s archives at the Arthur and Elizabeth Schlesinger Library on the History of Women in America, headquartered on the former campus of Radcliffe College. Now part of Harvard University, it is regarded as the most prestigious women’s archive in the world. FFL was the first pro-life group invited to donate to the archives.

Cathy was a professor who taught linguistics at Ohio State University. Cathy’s life’s work was primarily documenting the native language of the Lake Miwok People, a branch of the Miwok, a Native American people in California. Her work to document the language, which is moribund or possibly now extinct, has been donated to the University of California at Berkeley.

At 87, Cathy had outlived her family and died alone. There was no memorial service. But in so many ways, FFL was “her baby.”

It is up to us to carry on the legacy begun by Cathy and Pat. Memorial tributes may be made in her name to Feminists for Life to help fulfill her vision. □

Pass It Forward

Elizabeth Cady Stanton and Susan B. Anthony worked for women today. You too can leave a living legacy for future generations of women and their children.

Please consider leaving a legacy by including Feminists for Life of America as a beneficiary of your estate so that our work may continue. Let us know so that we may properly acknowledge your gift.

And please give now at www.feministsforlife.org/support!





FEMINISTS FOR LIFE

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They marched for us.

They were beaten
and strip-searched.
They starved themselves
and were force-fed
so that women
could vote.

Now it's our turn

to march forth
on campus
in the workplace
in our communities
to make life better
for women
and the next generation.