

Issue # 54

Winter 2023



THE CLARION



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BELVA A. LOCKWOOD,
OF WASHINGTON, D. C.

*Nominated for President of the Republic by the National Equal Rights
Party, August 23d, 1882, at San Francisco, Cal.*

The Woman's Suffrage and Political Issues Chapter of the American Political Items Conservators

*A non profit organization dedicated to the preservation of political memorabilia
www.apic.us*

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Robert Fratkin Germaine Broussard

Editor's Notes

The 9 ½" x 12" portrait of Belva Lockwood that graces our front page is technically a lithograph print, although one could argue that it is also a poster. If regarded as the latter, it is probably the first known poster to be printed of a female candidate for President. There were, apparently, no posters made for Victoria Woodhull when she ran in 1872. The Lockwood piece is an official campaign item from 1884. A promotional card for her advises that copies of this "royal-size" print/poster "of the nominee [could] be had by addressing Campaign Publishing Co., 29 Broadway, New York City, or, Lura M. Ormes, of Campaign Club, 619 F. St., N. W., Washington, D. C." Ormes was Lockwood's daughter. The print was copyrighted and published by the firm of S. Vos in New York.

We recently received a newsletter from the Howland Stone Store Museum, located in Sherwood, New York, not all that far from Auburn. For those of you unfamiliar with this museum, you might consider it on a tour of suffrage sites. It contains one of the largest if not the largest collection of suffrage posters in the country. The store was built originally by Slocum Howard, son of pioneer Benjamin Howard, in 1837 to serve local and regional commerce. A Quaker and abolitionist, prohibitionist, and women's rights supporter, Howland participated in the Underground Railroad. His beliefs in the equality of all were passed down to his daughter, Emily, who worked tirelessly for African American and Women's Rights until her death at nearly 102. It is Emily who was responsible for bringing to the Sherwood Museum its extensive collection of suffrage posters collected from her work at the Auburn headquarters. In addition to posters, the Museum contains some other interesting suffrage artifacts, including a piece of petrified cake from Susan B. Anthony's 80th birthday celebration along with a cardboard suffrage bank. For several years, the Museum published a calendar featuring posters from its collection, although that practice, unfortunately, appears to have ended several years ago.

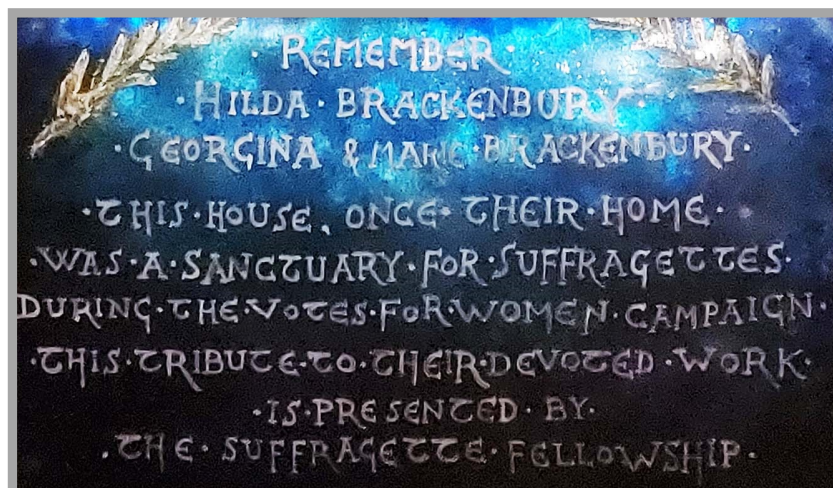
Sherwood is an extremely small village, not found on many maps. It is near the town of Aurora. There is a small restaurant on its outskirts, although its hours are limited. Visitors are warned not to expect bathroom facilities in the Museum or, generally, within the town itself. In 1994 it was added to the National Register of Historic Places. If you wish further information, you can visit the Museum's website at www.howlandstonestore.org. Their phone is 315.303.2145. If you plan on visiting, you should call ahead, as they, depending on the availability of volunteers, do not always keep regular hours. They do sponsor events, invite various speakers in, and conduct tours of the area. And there is more to see in the Museum besides suffrage artifacts since at one time it served as a country store.

Included in this issue are six articles about buttons and china that have been misidentified as suffrage over the years. Because they look as if they could be suffrage related, people have added them to their collections, giving them a kind of "authentication by tradition." Our purpose here as always is to correct the record.

Once again, we would like to thank our contributors. In this issue, they include David Holcomb, Milo Pyne, Bob Fratkin, Greg Cross, John Vargo, and Susan Goodier. We always welcome reader contributions, whether in the form of articles, comments, or news.

The Three Brackenburys

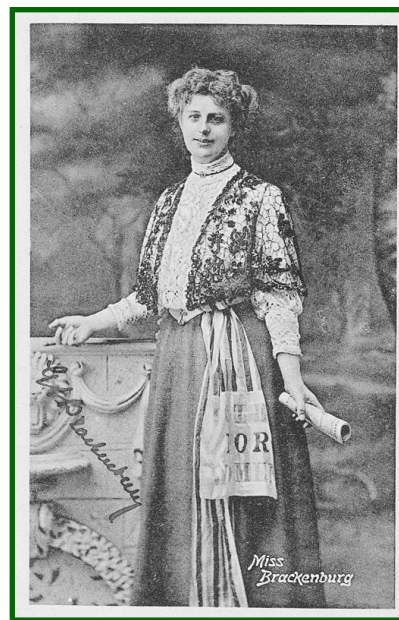
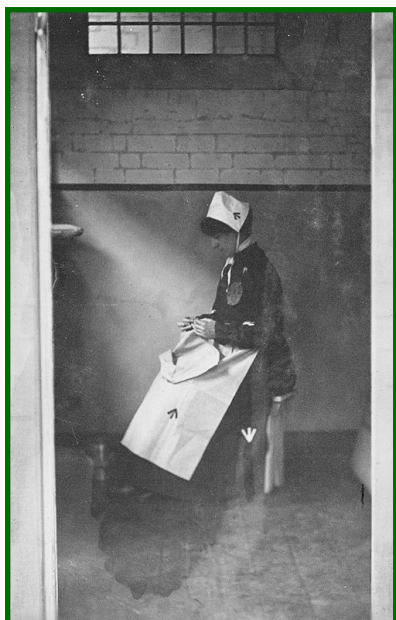
Bob Fratkin was kind enough to forward us a photograph of a plaque that was exhibited at one time at the Museum of London. It was produced by the Suffragette Fellowship to honor three members of the Brackenbury family--the sisters, Georgina and Marie, along with their mother, Hilda.



The “Suffragette Fellowship” was founded in 1926 as the “Suffragette Club” by Edith How Martyn, a member of Emmeline Pankhurst’s Women’s Social and Political Union and who had been arrested in 1908 for attempting to make a speech in the House of Commons. The purpose of the organization is “to perpetuate the memory of the pioneers and outstanding events connected with women’s emancipation and especially with the militant suffrage campaign 1905-1914, and thus keep alive the suffragette spirit.” Its aims were widened in 1947 to include those of maintaining an annual program of commemorations, such as the birthday of Emmeline Pankhurst on July 14, the first militant protest on October 13, and the suffrage

victories of the 1918 Qualification of Women Act and the 1928 Equal Franchise Act.

Hilda Brackenbury and her two daughters were among the most militant members of the Women’s Social and Political Union. The mother had become an active supporter of suffrage after the death of her husband, General Charles Brackenbury. In 1908, her two daughters, Georgina and Marie, were arrested at a WSPU demonstration outside the House of Commons and were subsequently sentenced to six weeks at Holloway Prison. The postcard showing Marie in prison dress below was taken at a recreation of her imprisonment dramatized for the famous suffrage exhibition at the Prince’s Skating Rink in 1909.



... Brackenbury, cont'd.

When Christabel Pankhurst decided that the WSPU should intensify its window breaking activities in 1912, a group of suffragists, including the three Brackenbury's, volunteered to take part in the violence in the West End of London on March 1 of that year. *The Daily Graphic* on the day following the event described their actions as follows: "The West End of London last night was the scene of an unexampled outrage on the part of militant suffragists.... Bands of women paraded Regent Street, Piccadilly, the Strand, Oxford Street and Bond Street, smashing windows with stones and hammers."

The three Brackenburys were subsequently arrested

for their participation in the destruction. Hilda Brackenbury, who was then 79, was accused specifically of breaking two windows in the United Service Institution in Whitehall and was sentenced to fourteen days in Holloway. Her London home became known as the "Mouse Castle," as WSPU hunger strikers went there to recuperate after being released temporarily from prison under the infamous "Cat and Mouse Act."

The Brackenburys, while not among the most prominent members of the WSPU, certainly deserved the recognition that they have received from the Suffragette Fellowship as celebrated in the form of the plaque above.

Suffrage Fan



The cardboard fan, pictured above, comes to us through the courtesy of Milo Pyne, who discovered it at a flea market in Murfreesboro, Tennessee. Previously unknown to the hobby, it advocates that Tennessee women be given the vote "not as a reward for their war service, but because it is right and just and necessary for real democracy." It references the fact that at the time of manufacture, 19 states had granted

the franchise to women, which would date this piece circa 1918, at the tail end of WWI. Any Southern suffrage piece is rare, but this fan, referencing Tennessee as it does, is especially meaningful given the fact that this state was the last state to ratify the National Suffrage Amendment guaranteeing all women the right to vote in 1920.

Potter and Potter Auction

The auction house of Potter and Potter, located in Chicago, generally offers an eclectic array of collectible and historical items in their catalogues, although their focus is on entertainment, including circus, magic, sports, and popular music. In their Historic Memorabilia and Americana sale last November 17, they included several suffrage items among their listings, all of which brought some impressive prices. Here are the most noteworthy.

The first was a hunger strike medal for Emma Power in its original case made by Toye and Co. of London in 1914. Hunger Strike medals were created for those members of Emmeline Pankhurst's militant suffrage organization, the Women's Social and Political Union, who, when imprisoned, refused to eat, generally re-

sulting in their being force fed. These medals were suspended from bars with purple, green, and white ribbons. One side of the medal contained the engraved name of the recipient, the other the words "Hunger Strike." Each came in a silk lined box that contained the suffragist's name and a brief comment. One English scholar estimates that fewer than 100 of the pieces were made. Power was probably awarded this medal for her participation in demonstration outside of Buckingham Palace on May 21, 1914, and was one of ten women who refused to give her name to authorities. Several years ago, a typical price for one of these rare medals was in the \$8,000-\$10,000 range although that ceiling recently has risen significantly. This example brought \$18,750 with buyer's premium included.



The second item was a medal that was awarded to Boy Scout Fred C. Reed by the National American Woman Suffrage Association for his assistance during its parade/demonstration that was held in Washington, D. C. on March 3, 1913. Alice Paul was the mastermind behind this event, which turned out to be the largest parade ever held of any type in the United States at this point. It was scheduled the day prior to Woodrow Wilson's Inauguration as President, and was designed to show him the support that a Woman's Suffrage Amendment had in this country. In organizing the event, Paul recruited 1,500 Boy Scouts from six states to help provide crowd control. They were sorely needed as the huge crowd sometimes blocked the marchers from proceeding and some among them

heckled and even attacked them physically. The police were of no help as virtually none showed up at the parade despite assurances from officials to the contrary. The Boy Scouts and later the U. S. Cavalry took over, and the suffragist march continued without further interruption. While the exact nature of the disturbances were unclear, the Boy Scouts reportedly ran into the crowd with batons and first aid kits to beat back attackers. They also fashioned stretchers to carry the wounded to safety. These medals, measuring 2 1/2" with bar, were later issued by a grateful NAWSA to the Scouts for their help. Several of these medals have sold recently on eBay in the \$2,000-2,500 range, but this example brought a record price of \$5,000 with buyer's premium.

... Potter & Potter, cont'd.



The final suffrage item in the auction, apart from paper memorabilia, was the front side only of a sash in purple, green and white that was probably issued by Harriot Stanton Blatch's Women's Political Union, headquartered in New York. It brought \$6,600 with buyer's premium.



All photographs for this review used with the permission of Potter and Potter. For further information about the auction house, contact either info@potterauctions.com or (773) 472.1442.

Women's Suffrage Piece Or?

David Holcomb

Headquarters
World War Veterans

Minneapolis, Minn.

Dear Editor:

We are informed, that the publication of which you are the editor, is open for publicity, that is, in the interest of the people. We therefore take the liberty of enclosing herewith a short article concerning the "WORLD WAR VETERANS AUXILIARY," which we request that you publish conspicuously. If this is done we assure you our appreciation.

We realize that there is a dire need for an organization of United States Citizens, to protect the Constitutional guarantees of our people. It is notable that this is the first organization of its kind in the United States, to preserve and foster the civil liberties of people everywhere.

Your favorable response to this request will be helpful in your efforts to increase and protect the rights of people.

Sincerely,

(Signed) GEORGE H. MALLON, Chr.
LESTER P. BARLOW
WINFRED G. HEDENBERG
Publicity Committee.

The World War Veteran feels that he is as much the servant of humanity now as when he wore the uniform of his Country. Hence the World War Veterans are asking civilians to join them in their labor for the future good of America; and in order to make this request more than an abstraction they asked that these civilians pay the Auxiliary fee of one dollar (\$1.00) and wear the button inscribed as follows:—

* * * * *

World War Veterans
Auxiliary
For Free Speech and
The Ballot.
* * * * *

The Auxiliary members are asked to read the declaration of principles for which the World War Veterans stand. Of primary importance is the objection to Universal Military Training. If the logic is sound that ascribed the woe of the world to the highly trained Prussianism that exacted military service for every man and cast the world over, the deadly spell of lockstep obedience to men in uniform, the question is asked:—Why repeat the folly of militarism when once the opportunity has been given to prevent it?

... Suffrage piece or?, cont'd.

This “WORLD WAR VETERANS AUXILIARY FOR FREE SPEECH & THE BALLOT” button can be easily confused with the Women’s Auxiliary to The American Legion, which is a women’s patriotic service organization. The button is a different World War Veterans Auxiliary and both organizations got their start at about the same time in early 1920. With the reference to “for the ballot” it can also be thought, by some, to be a suffrage piece. It is, however, none of that. The Auxiliary from the button was to be made up of citizens both male and female to join with the World War Veterans in protecting “Constitutional guarantees” and “to preserve and foster the civil liberties of people everywhere.” Paying the Auxiliary fee of \$1 got you the button. This Auxiliary, whose leadership was all male, sent out letters to editors of many papers in the land asking that their efforts be publicized. In January of 1920 the *Ellsworth County Leader* published the letter from the Auxiliary and the article provided by the Auxiliary with their declarations of principles. The declarations of principles, as published, are as follows:

“The World War Veterans believe that the Great War should be the last war and to this end they ask their friends to wage relentless war against Universal Military Training.

“Another important campaign must be waged against lawlessness and disorder now rampant in the name of ‘Americanism.’ The World War Veterans believe in the Constitution, ‘as it is written:’ and the right of free assembly and free speech. Against the misinterpretation of the Constitution the World War Veterans offer their united opposition and call upon all whom love liberty to resist in every lawful manner the tyranny of any press, platform, legislature or Court that seeks to abrogate the guarantee of personal liberty of speech and peaceful assembly.

“The World War Veterans believe that President Wilson’s original fourteen points are the proper basis of Universal peace; and they accordingly ask the members of the Auxiliary to work for such a peace. They are determined that the people of the World have too much in common to be moved about the checkerboard of war on the slightest pretext. They feel that every Nationality has a right to live and develop as long as they do not interfere with the rights of others.

“To win a real peace the World War Veterans call all the members of the Auxiliary to assist by speech, vote and Organization in keeping the fourteen points as proposed by the President of the United States.

“For the citizens of the United States the World War Veterans desire a constructive Americanism based upon the education of every citizen in the arts of peace. They recognize that at present ten children who enter public schools only one is graduated from high school, due chiefly to the fact that parents cannot afford to keep their children in school. They realize that of those who graduated from high schools a large number are limited through the narrowness of their course to low wage occupations and that in these occupations they have little chance of self-expression. Accordingly, as citizens they can do little to help shape the destinies of their Country. As a consequence, they have to look upon the despoiling of the fields, forests, mines and water-ways by the great financial interests without being able to formulate a national policy for conservation of the national wealth; and they are themselves exploited by these interests which they cannot, as yet, control.

... Suffrage piece or?, cont'd.

"To inculcate a sane Americanism the World War Veterans call upon the members of their Auxiliary regardless of their religious, social or political creed to labor for schools that are really free wherein are taught the principals of efficient work and collective bargaining; wherein teachers are free to interpret to their pupils the literature, history and geography of the World and political science of America and are given a voice in the control of the school; wherein every pupil is guaranteed not only the training essential to earning his living but also that necessary for a proper enjoyment of his life.

The Auxiliary associated with the button did not gain traction and ended without much more known about it. But the story on this wonderful peace seeking button should not end there. Did you notice the undertones of the labor movement and almost socialistic tone of the declared principles? The group's letter sent out is signed by George H. Mallon of Minneapolis as chairman. While his name is not known today, he left his mark on history and is a true American hero. He is a Medal of Valor recipient as well as the Purple Heart. His exploits found him on one of the America's Immortals Victory Liberty Loan posters of World War I. He would also be named one of Pershing's 100 heroes. Much can be found online about this hero but I will include a portion of an article written in *The Journal of New Ulm*, Minnesota by Clay Schuldt in 2017:

"In 1916, the Socialist candidate Thomas Van Lear was elected Mayor of Minneapolis. Mallon was a friend of Van Lear's and his support was referenced in the newspapers of the time. After the United States entered WWI in April 1917, Mallon joined up again. (He served during the Spanish American War) ... Before leaving, he promised to return as a strong union man after the war...

"After returning home, Mallon kept his promise to continue fighting for labor and union causes. On Labor Day 1919, Mallon gave a pro-labor speech. He was upset with companies that made money off the war while returning soldiers were struggling to make ends meet. He railed against people who would plunge the nation into war for the 'blood money' they would make.

"For his outspoken support of unions, many on the opposition side labeled him and others in his labor organization 'Red' or 'Bolsheviks.' However, since Mallon was a Medal of Honor Recipient and one of Pershing's 100 Heroes, these labels did not stick.

"Mallon was part of the Nonpartisan League and this group would ultimately lead to the creation of the Farmer-Labor Party. He did run for lieutenant governor of Minnesota, but lost."

So, the button is not a women's suffrage piece but it is a wonderful peace movement relic from between the two World Wars. Much more can be found by reading CAPTAIN MALLON: DOUGHBOY HERO by Stephen Chicoine.

To obtain the book visit <https://www.freedomhistory.com/book/life-itself/>

A picture of the America's Immortals Victory Liberty Loan poster of World War I is shown on the next page.

AMERICA'S IMMORTALS

Official Citation

BRIEFING OFFICER OF THE ARMY, U.S.A.

GEORGE H. MALLON

He fought for you in the regular American way—two-fisted and hard-hitting.
Lend here as Mallon fought there. Fight with your dollars in the Victory Liberty Loan.

The war is won, but the bills must be paid. The success of the Victory Liberty Loan is our job. We are saving ourselves and aiding our country and our Government's resources by lending money. Buy today!

VICTORY LIBERTY LOAN COMMITTEE

A circular button with a red border and white center, featuring the text "WE ARE HIKERS NOT PIKERS". Below the button is a small metal ring with a pair of black hiking boots attached.

This 1 ¼” red and black on white celluloid pin was sold recently on eBay as a suffrage item for \$300.00. The seller attributed the quote “We are Hikers, not Pikers” to “General” Rosalie Jones, who organized two monumental hikes on behalf of the suffrage movement. The first began on December 16, 1912 when Jones led a group of about 100 marchers from New York City to the State Capital in Albany, 170 miles away, to meet with Governor William Sulzer, a supporter of suffrage. Only 5 of the original marchers, facing severely inclement weather, were able to reach their destination on December 28. The second, and more noteworthy, event occurred on Lincoln’s Birthday, February 12 of the following year. Jones and her supporters, dressed as pilgrims, marched from New York all the way to Washington, D.C., a 290 mile-journey, for the major suffrage demonstration that preceded the inauguration of Woodrow Wilson as President on March 4.

... Hikers, not Pikers, cont'd.

There are several arguments that could buttress the claims of the seller. The first is that the button in question has been sold several times in the past several years as a suffrage item at political shows and in auctions. The second is that there exists a novelty item that consists of a small pair of burlap pants with a 1 ¼" black on yellow button on one side proclaiming "Votes for Women" and a matching piece on the other asserting "We Are Hikers, Not Pikers." This item was originally pictured on page 95 of the special issue of the *APIC Keynoter* in 2008.



Still, any connection to suffrage of the red, black, and white pin at the beginning of this article is probably dubious, and the phrase, "We are Hikers, not Pikers," appears to be a generic one and not tied specifically to the movement. The button has the overall look of a later manufacture and is not cast in the traditional suffrage colors of black on yellow. A similar pin, with a red checkered border, was identified by another seller on Etsy as from the "forties." This second pin appears to have been part of a set of slogan pins, none of which has anything to do with suffrage.



A search for the appearance of the phrase indicates that it was used as early as January 31, 1901 and often in a non-suffrage, non-hiking connection where it generally meant worker versus slacker. *The Custer County Republican* of Broke Bow, Nebraska records the following doggerel in a discussion about the need for students to study hard: "ary, many, mony, mi/ hiker, piker, fe, fo, fi." Since it often takes several years for a catch phrase from the vernacular to be recorded in print, the phrase probably had its origins in the late 19th century. *The New York Sun* on April 24, 1904 records its use as a Yale University nonsense chant with Latin overtones: "Zoli, goloo, goloo wah, hoo! Hah zoo! Ha

licks, ha licks, hiker piker, dominiker." *The Palestine Daily Herald* of Palestine, Texas on December 14, 1907 reported on the division of a fund-raising committee for the extension of a local YMCA into "hikers and pikers." According to the *Crowley Signal* of Crowley, Louisiana of March 29, 1917, the motto of the Walkover Club, an organization of girl hikers, was "Hikers Never Pikers." An all-male hiking club of Washington, D. C., led by F. C. Merritt, had an outing on July 9, 1914 headlined by the local paper as "these Hikers, no Pikers." Other hiking clubs, as late as 1963, adopted variations of the motto.

The phrase could even be used in a religious connection. The Rev. R. W. Lee's sermon, delivered on January 17, 1926 at the Fairfield United Church in Victoria, British Columbia was entitled "Hikers and Pikers."

So "Hikers not Pikers" had a lengthy history that preceded any possible connection to Rosalie Jones' marches. If Jones uttered the phrase at all, and I have not as yet been able to find any verification that she did, it is clear that she was adapting a current locution rather than creating one. And unless someone is able to discover evidence that indicates the contrary, it is unlikely that the pin pictured at the beginning of this article has any connection to the suffrage movement and is merely the reiteration of a then popular phrase.

Blank Target Pin: Not Suffrage



The ½” celluloid pin in red and white that is pictured above has, on occasion, been offered by dealers as a suffrage pin. The basis for this association is its resemblance to several anti-suffrage “target design” pins in their official colors of red (sometimes pink) and white as seen on the example to its right. This pin, however, is not suffrage related. The key to its origin was uncovered by the late Frank Corbeil a while back when he discovered a small box of them in various colors at an area Flea Market. The box had a printed label on it identifying the contents as pins for the interdenominational youth organization Christian Endeavor. These pins may have been used to award perfect attendance at meetings throughout the year, with the red and white variety being the most common, suggesting a first-year honor.

However, a check of various period accounts indicates that the pins had, perhaps, more of a general use to suggest unity and solidarity among CE members. As early as 1896, the S. Kann Co. of Washington, D. C. gave out 25,000 Christian Endeavor buttons of unknown design to “our home and visiting friends.”

Shaw & Borden Company of Spokane sold Christian Endeavor buttons in 1900 for 10 cents each. The North Reformed Church of Passaic, New Jersey announced on Saturday 5, 1916 that Christian Endeavor Day would be observed that Sunday with a prayer meeting and an evening church service. The church purchased buttons to be worn by all Christian Endeavor members for services throughout that week. In 1922 the Presbyterian Church of the South advised: “It is a good idea to wear the Christian Endeavor button. Every Christian Endeavor member seeing the button will at once feel that he has something in common with the wearer of the button.”

While none of these accounts describes the buttons themselves, it is clear that there was a strong connection between wearing them and belonging to Christian Endeavor. In any event, Frank’s discovery of a box of these buttons certainly provides sufficient evidence that they were totally unrelated to the anti-suffrage movement.

The Housewives League Redux

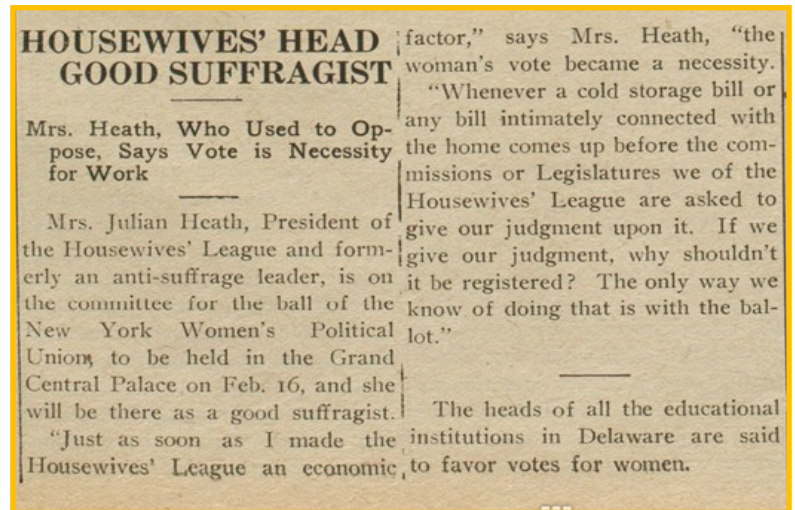
Professor Susan Goodier, author of the seminal study of the anti-suffrage movement in New York, *No Votes for Women: The New York State Anti-Suffrage Movement*, sent in an addition to our story on The Housewives’ League that appeared in the last issue of *The Clarion*. We thank her for taking the time to send us this information:

“I thought it might be interesting to you to offer a follow up about Mrs. Julian Heath (Jennie Dewey Heath, but even her obituary left off her first name) and



... Housewives League, cont'd.

the Housewives' League, which I wrote about in *No Votes for Women: The New York State Anti-Suffrage Movement*. Heath was indeed an anti-suffragist. However, she DID convert to suffrage by late 1914 when she realized that voting would give her the power to change things more easily than indirect influence. See my page 192, note 144. "Housewives' Head Good Suffragist," *Woman's Journal and Suffrage News* 46, no. 4 (January 23, 1915), 26. Suffragists were thrilled, of course. My research did not otherwise turn up such prominent anti-suffragists who converted, although many former anti-suffragists did vote as soon as they were eligible."



Greg Cross kindly forwarded to us the clipping from *The Woman's Journal and Suffrage News* that Professor Goodier alludes to. One can imagine the glee that attended the *Suffrage News* journalist who wrote the original story.

The Housewives' Rebellion -- A Non-Suffrage Pin



The pin pictured at left sometimes appears on eBay promoted as a Woman Suffrage item. It most definitely is not, and, in fact, it was manufactured 15 years after women had obtained the vote. The Housewives Rebellion was strictly a Republican Party organization created by Mrs. Robert L. Bacon, Vice Chairman of the New York State Republican Committee with branches all over New York State.

Mrs. W. Arthur Saltford, also of the State Republican Committee, was appointed chair of the Rebellion. In an interview that was printed on Oct. 21, 1935 in the *Poughkeepsie Eagle* (New York) she indicated that the purpose of the group was to "protest the increase in food prices attributed to the New Deal." She elaborated: "More than 200 have already joined and members are coming in so fast that it is almost impossible to keep on hand a sufficient supply of buttons and automobile windshield stickers which are the mark of identification with the movement. . . . It costs five cents to join and the money purchases for the member her button and sticker. The sticker pictures a potato in the shape of a pig, thus calling attention to two items of food over which the protest is raised." The New Deal had recently proposed a "potato law," which would have placed a tax on the raising of potatoes.

So, while not a suffrage item or even a woman's rights piece, it does earn a place in any collection of anti-Franklin D. Roosevelt items. Thanks to John Vargo for the photo above.

Not A Children's Woman Suffrage Tea Set

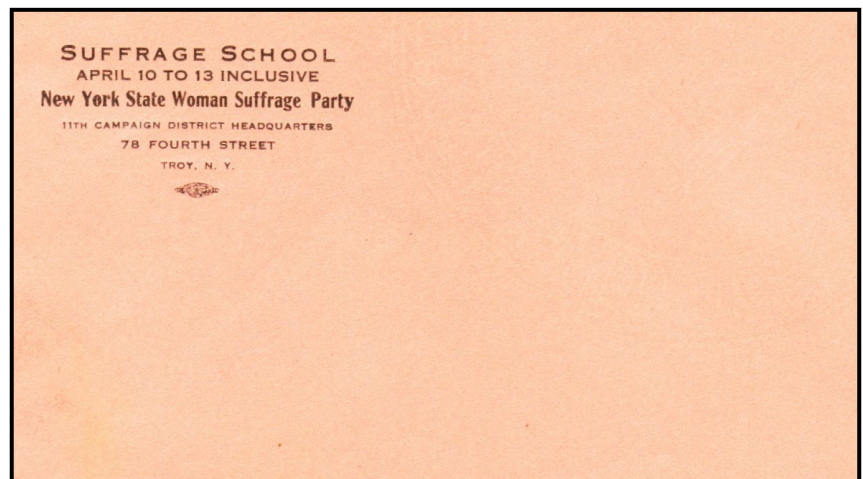


Periodically a piece from a child's tea set, similar to the plate above, shows up on the market place identified as an early suffrage item. Probably Staffordshire from the 1850's or 60's, the pattern has been associated with the movement because of the wording that surrounds the image of a tea party: "Ladies All I Pray Make Free and Tell Me How You Like Your Tea." To view this as suffrage, however, involves a tortured rendering of the text so that it reads like something on the order of: "Ladies, go out now and achieve your rights and then come back and tell me what you would like for tea."

3-D suffrage material of any type was extremely rare during this period. The phrase in question simply means "Ladies, be at ease, relax, speak freely and tell me how you like your tea."

Suffrage Schools

The major impetus behind the National American Woman Suffrage Association's establishment of a system of National Suffrage Schools was Carrie Chapman Catt. Catt, who was described in 1917 as "the country's greatest expert in efficient suffrage methods," had experimented with these teaching programs in New York State. In 1913 she organized a school in New York City under the auspices of the Equal Franchise Society that lasted from September 15-27. Originally designed to meet the needs of a small group of workers for the New York Campaign, its scope was extended when 150 students, representing 17 states, petitioned to enroll. Another Suffrage School was then held in December 1913 in Washington, D. C. It consisted of 85 lectures delivered by prominent suffrage leaders. People who passed the curriculum were qualified to go out in the world and preach the doctrine of equal suffrage to "the down-trodden women of the nation."



This envelope that bears the imprint of the Woman Suffrage Party of New York was issued for another Suffrage School event held in that state.

With her experience and expertise, Catt helped NAWSA develop these schools into a national program. Their first "run" began in Baltimore in December of 1916 and concluded in Detroit, Michigan on March 30, 1917. During that period, 19 such schools had been created, with 14 of those held in the Southern and Mid-Western States, including Maryland, Mississippi, Tennessee, Louisiana, South Carolina, Missouri, and Nebraska.

... Suffrage Schools, cont'd.



Mrs. Catt knew the value of systemic training and realized that past failures in the movement were in part caused by volunteers who were willing enough but untrained and inefficient. Numerous suffragists served as instructors in the program, teaching their specialties. Among these were Mrs. Halsey Wilson, Mrs. J. J. Cotnam, and Miss Anne Doughty, who taught Suffrage History and Argument, Organization, Publicity and the Press, Money Raising, as well as Parliamentary Law. Carrie Chapman Catt and Mrs. Arthur Livermore were also teachers at the 1916 inaugural event in Baltimore.

Suff Students Are Sharpening Their Pencils And Wits

For The Sample Suffrage School Opens For Operations Next Monday Morning And 60 Crown-Up Scholars Will Take Their Places Before "Teacher"

WHEN it is nearing the stroke of 9 next Monday morning along with the boys and girls trudging their way to school will come 60 knowledge-hungry suffragists walking briskly in order not to be late at the first rap of "teacher" on the desk at the Sample Suffrage School, 705 Cathedral street.

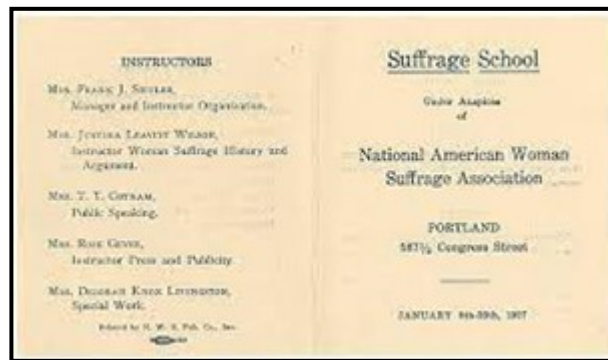
These students, some gray-haired and slightly bent with the accumulation of years, others with steps as alert and frisky as the "freshies" at the high schools, and still others with a Jean D'Arc purposeful look shining in their calm eyes, will represent all kinds and conditions of suffragists in the city and State. The one common link necessary is a sincere desire to increase in knowledge of suffrage history and methods of suffrage warfare.

Like the little boys and girls trudging along to the public schools, they will have no tuition to pay. The Suffrage School is a public institution established by the National Suffrage Association. All that the students are asked to do is to attend regularly, listen attentively and absorb mightily.

NATIONAL SUFFRAGE SCHOOL
BATON ROUGE—FEB. 22-23-24

The above ribbon came from the Baton Rouge event, held February 22-24, 1917. The speakers had come from a previous school just concluded in Meridian, Mississippi. There the attendees had engaged in a discussion of "the negro question in the South as it would bear on female suffrage." A newspaper account declared that "this was a question that had to be met here the same as in sections of the country where Italians and other people predominated."

... Suffrage Schools, cont'd.



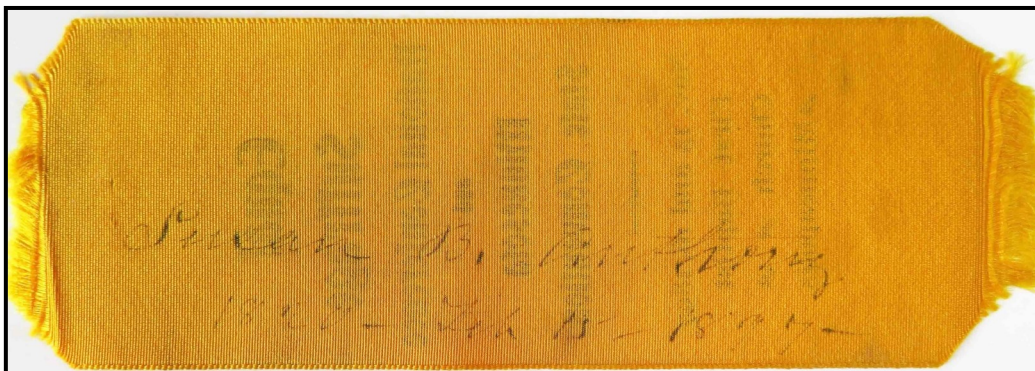
Portland, Maine was the second stop in the nineteen-city tour of NAWSA's Suffrage Schools. This program lists several speakers who were either not prominent or did not appear at all elsewhere.

There were, undoubtedly, other pieces of memorabilia produced for these events. However, since the average attendance at these Schools was probably less than 100, much of it may not have survived. Nevertheless, it is always fascinating to realize the historical context behind the suffrage ephemera that we do uncover.

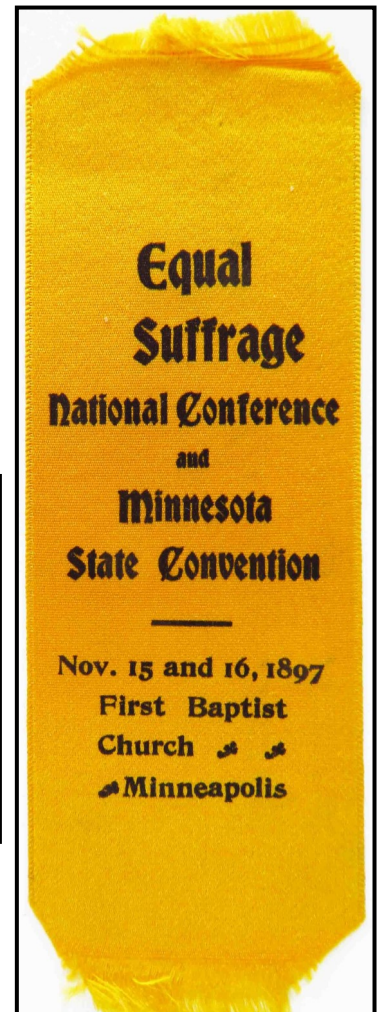
Susan B. Anthony Autographed Ribbon

On November 15-16, 1897, the Minnesota State Suffrage Association held its annual meeting in Minneapolis in conjunction with the National Conference of NAWSA Officers. The State previously had hosted a variety of prominent suffragists such as Lucy Stone, Henry Blackwell, Julia Ward Howe, Abigail Scott Duniway, Mary Livermore, and Susan B. Anthony, but this was the first time that it formally had combined forces with the national leadership.

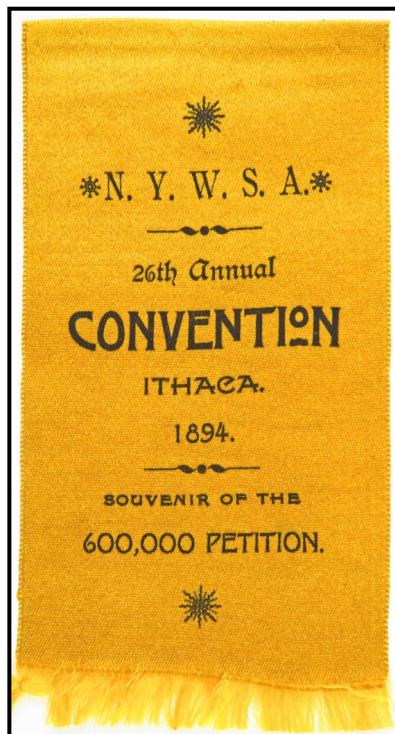
The meetings were held at the First Baptist Church, which had one of the largest halls in the city. On Sunday, the Reverend Anna Howard Shaw preached at the Universalist Church, and Carrie Chapman Catt lectured at the M.E. Church. The next evening Susan B. Anthony spoke to a standing room only crowd.



The ribbon issued for the joint event features Anthony's faded signature in ink on the reverse. At this point, only three convention ribbons have shown up in the hobby, all of which are signed. It is not known whether Anthony autographed these ribbons on request or whether she signed them ahead of time for general distribution. Whatever the case, this is the only known example of any suffrage ribbon that was signed by a prominent leader.



The 600,000 Petition Ribbon



A small quantity of this ribbon surfaced awhile back but all copies were quickly dispersed in the hobby. Here is the story behind it:

The ribbon was issued for the 1894 Convention of the New York Woman Suffrage Association, held in Ithaca. At the bottom of the ribbon, below the name of the organization, the convention, the city, and the year, appear the words "Souvenir of the 600,000 Petition." The allusion here is to a petition drive that was held earlier in the year when New York planned to hold a convention to draft a new State Constitution. One of the issues under discussion was whether or not there should be a provision included that would allow women the right to vote.

Governor Flower was in favor of extending the franchise to women. He also wanted women to serve as delegates to the convention in order to see that happen. Accordingly, he introduced a bill to the legislature that would have given him the power to appoint women delegates, but his proposal was declared "unconstitutional" under the old document, which was still in effect. Consequently, women were denied a formal voice on behalf of their own cause.

Suffrage forces, however, still seeing grounds for optimism, started a major petition drive to push for the inclusion in the new constitution a provision that would guarantee them equal voting rights. The campaign was run out of Susan B. Anthony's home in Rochester. Anthony, now seventy-four, spoke in all sixty-four counties in New York on behalf of the proposition,

The Illustrated American ran a contest in conjunction with the drive in which it pledged to award a one hundred dollar-prize to the best essay on the question "Shall Women Be Granted Full Suffrage?" See the ad to the right.

Suffragists had hoped to obtain a million signatures on the petition, a goal that they failed to meet. Still, they did manage to gather an impressive 600,000 names. In their efforts, they had help from labor organizations and The Grange. Despite all of their hard work, however, a suffrage amendment was defeated at the convention by a vote of 98-58. The Ithaca Suffrage Convention ribbon that was later issued not only served as an identification badge for delegates but also recognized the tireless efforts of those who had worked so hard to obtain names on the petition.

A ONE HUNDRED DOLLAR PRIZE.

THE question of woman's right to the suffrage has once more been brought into prominence by the agitation women suffragists are making to-day in New York State. The following appeal has been issued in New York city:

To the Public:

The next New York State Constitutional Convention will meet in Albany, on the eighth of May, to consider amendments to the Constitution, which can be changed only once in twenty years. A petition to strike out the word *male* as a qualification for voters, thereby giving to men and women civic equality, is being circulated in the sixty counties of the State. As nearly one-third of the inhabitants of the State live in this city, it is here that the greatest work must be done in getting for the petition so many signatures, as will convince the Convention that the women of this State desire enfranchisement, and that men will help them to obtain it.

Should the New York State Constitutional Convention decide "to strike out the word *male* as a qualification for voters," and should the amendment be carried at the polls in November next, the cause of the women suffragists would receive an enormous impetus throughout the Union.

In order to gather what the feeling on the subject is among women, THE ILLUSTRATED AMERICAN has decided to offer a prize of ONE HUNDRED DOLLARS for the best essay on the question: "Shall Women be Granted Full Suffrage?" The only conditions attached to the competition are, that the essay shall be written by a *woman*, and consist of *not more than one thousand words*.

As to which is the best essay, we shall let our readers decide.

A coupon will be found on our cover each week. It will read thus: "THE ILLUSTRATED AMERICAN Woman Suffrage Competition. This coupon good for one vote." These coupons should be cut out and preserved. When the competition closes (notice of the date will be given later), there will be printed on the cover another kind of coupon, upon which the sender can name the essay he or she judges best, and write his or her name and address. This last coupon, which will also carry a vote with it, accompanied by the previously printed coupons, must be forwarded, before a certain date (to be specified later), to "Woman Suffrage Competition, THE ILLUSTRATED AMERICAN, 5 and 7 East Sixteenth Street, New York City."

... 600 Petition, cont'd.

There was another ribbon issued for this petition drive, this one at its inception rather than its conclusion. The New York Woman Suffrage League was one of several suffrage organizations throughout the State that supported Anthony's efforts. At the doors of Chickering Hall in New York where the NYWSL held its second annual convention on February 26-27 there were tables set aside for the signing of the petition. Each table was topped with rows of little yellow ribbon suffrage badges. These badges were sold for five cents each by persons whom the *New York Times* characterized as "charming young women." No one who had signed the petition was allowed to leave the hall without putting on the ribbon.

None of these ribbons has ever been identified as such by modern historians. It could be that none ever survived or that if some did they were so generic in their wording that their purpose and origin have become obscured over the years.

Massachusetts Suffrage Victory Day Parade

This pin, with yellow celluloid ribbons, was issued for the "Suffrage Victory Parade" that was held in Boston on October 16, 1915. The parade was organized in part to drum up support for a state-wide referendum on suffrage that was scheduled for election day, November 2. Massachusetts was part of an "Eastern Campaign" by suffragists who had been able to convince legislators in four northern states, Massachusetts, New York, Pennsylvania, and New Jersey to schedule votes on the issue that year. At this point, no eastern state had as yet given women the right to vote. Suffrage activists believed that their case for a national amendment could be made much stronger if at least one of these states were to switch into the suffrage column.

Suffragists had been working hard throughout Massachusetts in 1915, and the Victory Parade represented the culmination of their efforts. But one of the main purposes of this particular parade was that of a show of numbers.

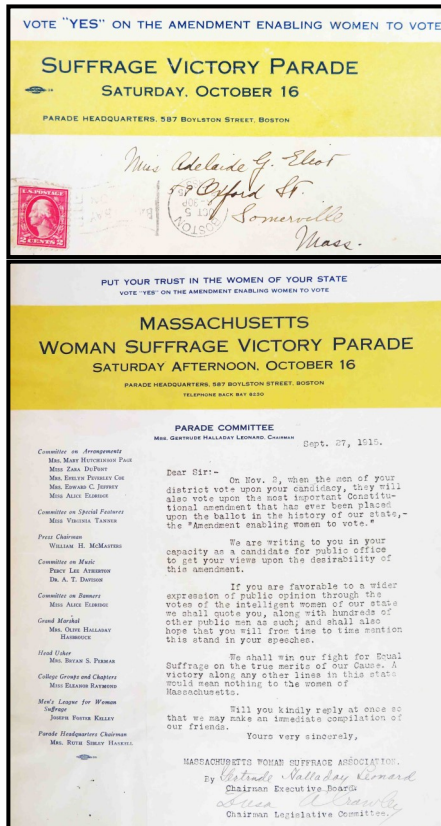


Gertrude Halladay Leonard, the parade chair, proclaimed that: "The object of having a parade on Oct. 16 is to give a physical demonstration of the number of women who want the vote . . . we will not only show impressive numbers but will try to show the great strength of women suffrage from many angles."

To ensure participation, Leonard, along with Teresa A. Crowley, chair of the Legislature Committee, sent out letters to legislators, asking for their support. Various groups of sympathizers were invited to attend both the parade and the scheduled mass meeting at its end at the Merchant's Building. Participants included various women's college groups along with a delegation of men from Harvard, several nationally known suffragists, the Eastern and Western Divisions of the "Victory Campaign," and members of the Men's League for Women Suffrage. 30 bands providing music along the way, along with a chorus of 300 voices.

The march began at 2 p.m. when Grand Marshall Mario Booth Kelley ordered "forward march," and the procession proceeded up Beacon Hill to be reviewed by Governor Walsh at the State House and then down School Street for another review by Mayor James Curley. Later the marchers passed by the booth of Alice Stone Blackwell, the President of the Massachusetts Suffrage Association and the daughter of Lucy Stone.

... Mass Victory Day, cont'd.



Because of the symbolic nature of the march and because suffragists had placed such emphasis on numbers, various anti-suffragist organizations did all they could to minimize the visual effect of their efforts and to downplay the number of people actually participating, claiming that they represented an infinitely small percentage of Massachusetts women. Massachusetts had been a hot bed of anti-suffrage activity, so the fierce organized opposition of opponents of suffrage to the march was not a surprise.

Mrs. Richard Saltonstall and Mrs. Curtis Guild, wives of prominent Massachusetts men, had charge of selling 125,000 anti-suffrage red roses prior to and during the march. A large group of anti-suffragists converged at Copley Square to "greet" the marchers, releasing a huge number of balloons in their association's official color of red. The suffragists also brought out balloons in their own traditional color of yellow, but newspaper accounts suggest that there was more red than yellow.

In terms of numbers, the headline in the *Boston Globe* proclaimed that "200,000 see the Paraders." It noted that the crowd was so packed that several women fainted from "exhaustion and the crush." At least one barricade was broken and police reinforcements were called in.

The anti-suffrage paper, *The Fall River Evening News*, ignored the size of the crowd, which, admittedly did contain a large selection of suffrage opponents, and focused on the number of marchers instead. It noted that two anti-suffragists had counted the various women participating and came up with a final figure of a mere 6,658 women and noted that the *Boston Globe*, which the *Fall River News* claimed was a pro-suffrage paper, counted only about 8,500, including men.

What the *Fall River News* failed to indicate to its readers was that the *Globe*'s figures were not a separate count but rather were based on the same tallies that came from the anti-suffrage forces that they themselves had previously cited. The *News* even dismissed the anti-suffrage estimate of the mere 792 men who participated in the march, not by disputing the number, but by sneeringly referring to them as having been "corralled by the suffragists." Based on what it felt to be a relatively small group of marchers, the *News* then concluded that 99.4% of women in Massachusetts did not support suffrage.

Even the "pro-suffrage" *Boston Globe* reported some danger signals with respect to the ultimate effectiveness of the march. While most of its accounts were highly enthusiastic, one story was more cautious and observed that after the initial crowd surge, there was very little emotional response to the suffragists, many along the streets simply observing rather than cheering. Although suffragists were generally known for the regalia that they carried and displayed in marches in the past, this same story emphasized that here only their yellow pennants really stood out.

Whatever the case about the march's success or lack of it, the November referendum in the State was a disaster for the suffragists. Only about 35.5% of the voters supported suffrage. It was not until passage of the 19th amendment to the Federal Constitution five years later that Massachusetts women finally obtained full suffrage.