

PRECEDING CAUSES
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As civilization advances there is a continual change in the standard of human rights. In barbarous ages the right of the strongest was the only one recognized; but as mankind progressed in the arts and sciences intellect began to triumph over brute force. Change is a law of life, and the development of society a natural growth, although to this law we owe the discoveries of unknown worlds, the inventions of machinery, swifter modes of travel, and clearer ideas as to the value of human life and thought, yet each successive change has met with the most determined opposition. Fortunately, progress is not the result of pre-arranged plans of individuals, but is born of a fortuitous combination of circumstances that compel certain results, overcoming the natural inertia of mankind. There is a certain enjoyment in habitual sluggishness; in rising each morning with the same ideas as the night before; in retiring each night with the thoughts of the morning. This inertia of mind and body has ever held the multitude in chains. Thousands have thus surrendered their most sacred rights of conscience. In all periods of human development, thinking has been punished as a crime, which is sufficient reason to account for the general passive resignation of the masses to their conditions and environments.

Again, “subjection to the powers that be” has been the lesson of both Church and State, throttling science, checking invention, crushing free thought, persecuting and torturing those who have dared to speak or act outside of established authority. Anathemas and the stake have upheld the Church, banishment and the scaffold the throne, and the freedom of mankind has ever been sacrificed to the idea of protection. So entirely has the human will been enslaved in all classes of society in the past, that monarchs have humbled themselves to popes, nations have knelt at the feet of monarchs, and individuals have sold themselves to others under the subtle promise of “protection” — a word that simply means release from all responsibility, all use of one’s own faculties — a word that has ever blinded people to its true significance. Under authority and this false promise of “protection,” self-reliance, the first incentive to freedom, has not only been lost, but the aversion of mankind for responsibility has been fostered by the few, whose greater bodily strength, superior intellect, or the inherent law of self-development has impelled to active exertion. Obedience and self-sacrifice — the virtues prescribed for subordinate classes, and which naturally grow out of their condition — are alike opposed to the theory of individual rights and self-government. But as even the inertia of mankind is not proof against the internal law of progress, certain beliefs have been inculcated, certain crimes invented, in order to intimidate the masses. Hence, the Church made free thought the worst of sins, and the spirit of inquiry the worst of blasphemies; while the State proclaimed her temporal power of divine origin, and all rebellion high treason alike to God and the king, to be speedily and severely punished. In this union of Church and State mankind touched the lowest depth of degradation. As late as the time of **Bunyan** the chief doctrine inculcated from the pulpit was obedience to the temporal power.

All these influences fell with crushing weight on woman; more sensitive, helpless, and imaginative, she suffered a thousand fears and wrongs where man did one. **Lecky**, in his "*History of Rationalism in Europe*¹," shows that the vast majority of the victims of fanaticism and witchcraft, burned, drowned, and tortured, were women. **Guizot**, in his "*History of Civilization*²," while decrying the influence of caste in India, and deploring it as the result of barbarism, thanks God there is no system of caste in Europe; ignoring the fact that all its dire and baneful effects, the case of sex everywhere exists, creating diverse codes of morals for men and women, diverse penalties for crime, diverse industries, diverse religions and educational rights, and diverse relations to the Government. Men are the Brahmins, women the Pariah, under our existing civilization. **Herbert Spencer**'s "*Descriptive Sociology of England*³," an epitome of English history, says; "Our laws are based on the all-sufficiency of man's rights, and society exists to-day for woman only in so far as she is in keeping of some man." Thus society, including our systems of jurisprudence, civil and political theories, trade, commerce, education, religion, friendships, and family life, have all been framed on the sole idea of man's rights. Hence, he takes upon himself the responsibility of directing and controlling the powers of woman, under that all-sufficient excuse of tyranny, "divine right." This same cry of divine authority created the castes of India; has for ages separated its people into bodies, with different industrial, educational, civil, religious, and political rights; has maintained this separation for the benefit of the superior class, and sedulously taught the doctrine that any change in existing conditions would be a sin of most direful magnitude.

The opposition of theologians, though first to be exhibited when any change is proposed, for reason that change not only takes power from them, but lessens the reverence of mankind for them, is not in its final result so much to be feared as the opposition of those holding political power. The Church, knowing this, has in all ages aimed to connect itself with the State. Political freedom guarantees religious liberty, freedom to worship God according to the dictates of one's own conscience, fosters a spirit of inquiry, creates self-reliance, induces a feeling of responsibility.

The people who demand authority for every thought and action, who look to others for wisdom and protection, are those who perpetuate tyranny. The thinkers and actors who find their authority within are those who inaugurate freedom. Obedience to outside authority to which woman has everywhere been trained, has not only dwarfed her capacity, but made her a retarding force in civilization, recognized at last by statesmen as a dangerous element to free institutions. A recent writer, speaking of Turkey, says: "All attempts for the improvement of that nation prove futile, owing to the degradation of its women; and their elevation is hopeless so long as they are taught by their religion that their condition is ordained of heaven." **Gladstone**, in one of his pamphlets on the revival of Catholicism in England⁴, says: "The spread of this religion is due, as might be expected, to woman;" thus conceding in both cases her power to block the wheels of progress. Hence, in the scientific education of woman, in the training of her facilities to independent thought and logical reasoning, lies the hope of the future.

The two great sources of progress are intellect and wealth. Both represent power, and are the elements of success in life. Education frees the mind from the bondage of authority and makes the individual self-asserting. Remunerative industry is the means of securing to its possessor wealth and education, transforming the laborer to the capitalist. Work is itself not power; it is but the means to an end. The slave is not benefited by his industry; he does not receive the results of his toil; his labor enriches another — adds to the power of his master to bind the chain still closer. Although woman has performed much of the labor of the world, her industry and economy have been the very means of increasing her degradation. Not being free, the results of her labor have gone to build up and sustain the very class that has perpetuated this injustice. Even in the family, where we should naturally look for the truest conditions, woman has always been robbed of the fruits of her own toil. The influence of the Catholic Church has had on religious free thought, that monarchies have had on political free thought, that serfdom has had upon free labor, have all been cumulative in the family upon woman. Taught that father and husband stood to her in the place of God, she has been denied liberty of conscience, and held in obedience to masculine will. Taught that the fruits of her industry belonged to others, she has seen man enter into every avocation most suitable to her, while she, the uncomplaining drudge of the household, condemned to the severest labor, has been systematically robbed of her earnings, which have gone to build up her master's power, and she has found herself in the condition of the slave, deprived of the results of her own labor. Taught that education for her was indelicate and irreligious, she has been kept in such gross ignorance as to fall a prey to superstition, and to glory in her own degradation. Taught that a low voice is an excellent thing in woman, she has been trained to a subjugation of the vocal organs, and thus lost the benefit of loud tones and their well-known invigoration of the system. Forbidden to run, climb, or jump, her muscles have been weakened, and her strength deteriorated. Confined most of the time to the house, she has neither as strong lungs nor as vigorous a digestion as her brother. Forbidden to enter the pulpit, she has been trained to an unquestioning reverence for theological authority and false belief upon the most vital interests of religion. Forbidden the medical profession, she has at the most sacred times of her life been left to the ignorant supervision of male physicians, and seen her young children die by the thousands. Forbidden to enter the courts, she has seen her sex unjustly tried and condemned for crimes men were incapable of judging.

Woman has been the great unpaid laborer of the world, and although within the last two decades a vast number of new employments have been opened to her [this is true even 100 years later], statistics prove that in the great majority of these, she is not paid according to the value of the work done, but according to sex. The opening of all industries to woman, and the wage question as connected with her, are most subtle and profound questions of political economy, closely interwoven with the rights of self-government.

The revival of learning had its influence upon woman, and we find in the early part of the fourteenth century a decided tendency toward a recognition of her equality. **Christine of Pisa**, the most eminent woman of this period, supported a family of six persons by her pen, taking high ground on the conservation of morals in opposition to the general licentious spirit of the age. **Margaret of Angouleme**, the brilliant Queen of Navarre, was

a voluminous writer, her *Heptameron*⁵ rising to the dignity of a French classic. A paper in the *Revue des Deux Mondes*, a few years since, by **M. Henri Baudrillart**, upon the “*Emancipation of Woman*⁶,” recalls the fact that for nearly four hundred years, men, too, have been ardent believers in equal rights for woman.

In 1509, **Cornelius Agrippa**, a great literary authority of his time, published a work of this character⁷. **Agrippa** was not content with claiming woman’s equality, but in a work of thirty chapters devoted himself to proving “the superiority of woman.” In less than fifty years (1552) **Ruscelli** brought out a similar work based on the Platonic Philosophy⁸. In 1599, **Anthony Gibson** wrote a book which in the prolix phraseology of the times was called, “*A Woman’s Worth defended against all the Men in the World, proving to be more Prefect, Excellent, and Absolute, in all Virtuous Actions, than any man of What Quality soever*⁹.” While these sturdy male defenders of the rights of woman met with many opponents, some going so far as to assert that women were beings not endowed with reason, they were sustained by many vigorous writers among women. Italy, then the foremost literary country of Europe, possessed many women of learning, one of whom, **Lucrezia Morinella**, a Venetian lady, wrote a work entitled, “*The Nobleness and Excellence of Women, together with the Faults and Imperfections of Men*¹⁰.”

The seventeenth century gave birth to many essays and books of a like character, not confined to the laity, as several friars wrote upon the same subject. In 1696, **Daniel De Foe** wished to have an institute founded for the better education of young women¹¹. He said: “We reproach the sex every day for folly and impertinence, while I am confident had they the advantages of education equal to us, they would be guilty of less than ourselves.” **Alexander’s History of Women**¹², **John Paul Ribera’s** work upon Women¹³, the two huge quartos of *De Costa* upon the same subject¹⁴, **Count Segur’s** “*Women: Their Condition and Influence*¹⁵,” and many other works showed the drift of the new age.

The Reformation, that great revolution in religious thought, loosened the grasp of the Church upon woman, and is to be looked upon as one of the most important steps in this reform. In the reign of **Elizabeth, England** was called the Paradise of Women. When **Elizabeth** ascended the throne, it was not only as queen, but she succeeded her father as the head of the newly-formed rebellious Church, and she held firm grasp on both Church and State during the long years of her reign, bending alike priest and prelate to her fiery will. The reign of **Queen Anne**, called the Golden Age of English Literature, is especially noticeable on account of **Mary Astell** and **Elizabeth Elstob**¹⁶. The latter, speaking nine languages, was most famous for her skill in the Saxon tongue. She also replied to current objections and to woman’s learning. **Mary Astell** elaborated a plan for a Woman’s College¹⁷, which was favorably received by **Queen Anne**, and would have been carried out, but for the opposition of Bishop Burnett.

During the latter part of the eighteenth century, there were public discussions by women in England, under the general head of Female Parliament. These discussions took wide range, touching upon the entrance of men into those industries usually assigned to women, and demanding for themselves higher educational advantages, and the right to vote at elections, and to be returned members of Parliament.

The American Revolution, that great political rebellion of the ages, was based upon the inherent rights of the individual. Perhaps in none but English Colonies, by descendants of English parents, could such a revolution have been consummated. England had never felt the bonds of feudalism to the extent of many countries; its people had defied its monarchs and wrested from them many civil rights, rights which protected women as well as men, and although its common law, warped by ecclesiasticism, expended its chief rigors upon women, yet at an early day they enjoyed certain ecclesiastical and political powers unknown to women elsewhere. Before the Conquest, abbesses sat in councils of the Church and signed its decrees; while kings were even dependent upon their consent in granting certain charters. The synod of Whitby, in the ninth century, was held in the convent of the **Abbess Hilda**, she herself presiding over its deliberations. The famous prophetess of Kent at one period communicated the orders of Heaven to the Pope himself. Ladies of birth and quality sat in council with the Saxon Witas — i. e., wise men — taking part in the Witenagemot, the great National Council of our Saxon ancestors in England. In the seventh century this National Council met at Baghamstead to enact a new code of laws, the queen, abbesses, and many ladies of quality taking part and signing the decrees. Passing by other similar instances, we find in the reign of Henry III that four women took seats in Parliament, and in the reign of Edward I ten ladies were called to Parliament, while in the thirteenth century, **Queen Elinor** became keeper of the Great Seal, sitting as Lord Chancellor in the *Aula Regia*, the highest court of the Kingdom. Running back two or three centuries before the Christian era, we find **Martia**, her seat of power in London, holding the reins of government so wisely as to receive the surname of **Proba**, the Just. She especially devoted herself to the enactment of just laws for her subjects, the first principles of the common law tracing back to her; the celebrated laws of **Alfred**, and of **Edward the Confessor**, being in great degree restorations and compilations from the laws of **Martia**, which were known as the “Martian Statutes.”

When the American colonies began their resistance to English tyranny, the women — all this inherited tendency to freedom surging in their veins — were as active, earnest, determined, and self-sacrificing as the men, and although, as **Mrs. Ellet** in her “*Women of the Revolution*” remarks, “political history says but little, and that vaguely and incidentally, of the women who bore their part in the revolution,¹⁸” yet that little shows woman to have been endowed with as lofty a patriotism as man, and to have as fully understood the principles upon which the struggle was based. Among the women who manifested deep political insight, were **Mercy Otis Warren**, **Abigail Smith Adams**, and **Hannah Lee Corbin**; all closely related to the foremost men of the Revolution. **Mrs. Warren** was a sister of **James Otis**, whose fiery words did so much to arouse and intensify the feelings of the colonists against British aggression. This brother and sister were united to the end of their lives in a friendship rendered firm and enduring by the similarity of their intellects and political views. The home of **Mrs. Warren** was the resort of patriotic spirits and the headquarters of the rebellion. She herself wrote, “By the Plymouth fireside were many political plans organized, discussed, and digested.” Her correspondence with eminent men of the Revolution was extensive and belongs to the history of “inherent rights,” a phrase afterward made the corner-stone of political authority. **Mrs. Warren** asserted that “inherent rights” belonged to all mankind, and had

been conferred on all by the God of nations.” She numbered Jefferson among her correspondents, and the Declaration of Independence shows the influence of her mind. Among others who sought her counsel upon political matters were Samuel and John Adams, Dickinson, that pure patriot of Pennsylvania, Jefferson, Gerry, and Knox. She was the first person who counseled separation and pressed those views upon John Adams, when he sought her advice before the opening of the first Congress. At that time even Washington had no thought of the final independence of the colonies, emphatically denying such intention or desire on their part, and John Adams was shunned in the streets of Philadelphia for having dared to hint such a possibility. **Mrs. Warren** sustained his sinking courage and urged him to bolder steps. Her advice was not only sought in every emergency, but political parties found their arguments in her conversation. **Mrs. Warren** looked not to the freedom of man alone, but to that of her own sex also.¹⁹

England itself had at least one woman who watched the struggle of America with lively interest, and whose writings aided in the dissemination of republican ideas. This was the celebrated **Catharine Sawbridge Maccaulay**, one of the greatest minds England has ever produced — a woman so noted for her republican ideas that after her death a statue was erected to her as the “Patroness of Liberty.” During the whole of the Revolutionary period, Washington was in correspondence with **Mrs. [Catherine] Maccaulay [Graham]**, who did much to sustain him during those days of trial. She and Mrs. Warren were also correspondents at that time. She wrote several works of a republican character, for home influence; among these, in 1775, “*An Address to the people of England, Scotland, and Ireland, in the present Important Crisis of Affairs*,” designed to show the justice of the American cause. The gratitude Americans feel toward Edmund Burke for his aid, might well be extended to **Mrs. Maccaulay**²⁰.

Abigail Smith Adams, the wife of John Adams, was an American woman whose political insight was worthy of remark. She early protested against the formation of a new government in which woman should be unrecognized, demanding further a voice and representation. She was the first American woman who threatened rebellion unless the rights of her sex were secured. In March, 1776, she wrote to her husband, then in the Continental Congress, “I long to hear 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 favorable to them than your ancestors. Do not put such unlimited power into the hands of husbands. Remember, all men would be tyrants if they could. If particular care and attention are not paid to the ladies, we are determined to foment a rebellion, and will not hold ourselves bound to obey any laws in which we have no voice or representation.” Again and again did Mrs. Adams urge the establishment of an independency and the limitation of man’s power over woman, declaring all arbitrary power dangerous and tending to revolution. Nor was she less mindful of equal advantages of education. “If you complain of education in sons, what shall I say in regard to daughters, who every day experience the want of it?” She expressed a strong wish that the new Constitution might be distinguished for its encouragement of learning and virtue. Nothing more fully shows the dependent condition of a class than the methods used to secure their wishers. **Mrs. Adams** felt herself obliged to appeal to masculine selfishness in showing the reflex action woman’s education would

have upon man. “If,” said she, “we mean to have heroes, statesmen, and philosophers, we should have learned women.” Thus did the Revolutionary Mothers urge the recognition of equal rights when the Government was in the process of formation. Although the first plot of ground in the United States for a public school had been given by a woman (**Bridget Graffort**), in 1700, her sex were denied admission. **Mrs. Adams**, as well as her friend **Mrs. Warren**, had in their own persons felt the deprivations of early educational advantages. The boasted public school system of Massachusetts, created for boys only, opened at last its doors to girls, merely to secure its share of public money. The women of the South, too, early demanded political equality. The counties of Mecklenberg and Rowan, North Carolina, were famous for the patriotism of the women. Mecklenberg claims to have issued the first declaration of independence, and, at the centennial celebration of this event in May, 1875, proudly accepted for itself the derisive name given this region by Tarleton’s officers, “The Hornet’s Nest of America.” This name — first bestowed by British officers upon **Mrs. Brevard**’s mansion, then Tarleton’s headquarters, where that lady’s fiery patriotism and stinging wit discomfited this General in many a sally — was at last held to include the whole country. In 1778, only two years after the Declaration of Independence was adopted, and while the flames of war were still spreading over the country, **Hannah Lee Corbin**, of Virginia, the sister of General Richard Henry Lee, wrote him, protesting against the taxation of women unless they were allowed to vote. He replied that “women were already possessed of that right,” thus recognizing the fact of woman’s enfranchisement in one of the results of the new government, and it is on record that women in Virginia did at an early day exercise the right of voting. New Jersey also specifically secured this right to women on the 2d of July, 1776 — a right exercised by them for more than a third of a century. Thus our country started into governmental life freighted with the protests of the Revolutionary Mothers against being ruled without their consent. From that hour to the present, women have been continually raising their voices against political tyranny, and demanding for themselves equality of opportunity in every department of life.

In 1790, **Mary Wollstonecraft**’s “*Vindication of the Rights of Women*,” published in London, attracted much attention from liberal minds²¹. She examined the position of woman in the light of existing civilizations, and demanded for her the widest opportunities of education, industry, political knowledge, and the right of representation. Although her work is filled with maxims of the highest morality and purest wisdom, it called forth such violent abuse, that her husband appealed for her from the judgment of her contemporaries to that of mankind. So exalted were her ideas of woman, so comprehensive her view of life, that **Margaret Fuller**, in referring to her, said: “**Mary Wollstonecraft** — a woman whose existence proved the need of some new interpretation of woman’s rights, belonging to that class who by birth find themselves in places so narrow that, by breaking bonds, they become outlaws.”²² Following her, came **Jane Marcet**, **Eliza Lynn**, and **Harriet Martineau** — each of whom in the early part of the nineteenth century, exerted a decided influence upon the political thought of England. **Mrs. Marcet** was one of the most scientific and highly cultivated persons of the age. Her “*Conversations on Chemistry*,”²³ familiarized that science both in England and America, and from it various male writers filched their ideas. It was a text-book in this country for many years. Over one hundred and sixty thousand copies were sold, through the fact that

this work emanated from the brain of a woman was carefully withheld. **Mrs. Marcet** also wrote upon political economy, and was the first person who made the subject comprehensive to the popular mind. Her manner of treating it was so clear and vivid, that the public, to whom it had been a hidden science, were able to grasp the subject. Her writings were the inspiration of **Harriet Martineau**, who followed her in the same department of thought at a later period. **Miss Martineau** was a remarkable woman. Besides her numerous books on political economy, she was a regular contributor to the *London Daily News*, the second paper in circulation in England, for many years writing five long articles weekly, also to *Dicken's Household Words*, and the *Westminster Review*. She saw clearly the spirit and purpose of the Anti-Slavery Movement in this country, and was a regular contributor to the National Anti-Slavery Standard, publishing in New York.²⁴ **Eliza Lynn**, an Irish lady, was at this time writing leading editorials for political papers. In Russia, **Catherine II**, the absolute and irresponsible ruler of that vast nation, gave utterance to views, of which, says **La Harpe**, the revolutionists of France and America fondly thought themselves the originators.²⁵ She caused her grandchildren to be educated into the most liberal ideas, and Russia was at one time the only country in Europe where political refugees could find safety. To **Catherine**, Russia is indebted for the first proposition to enfranchise the serfs, but meeting strong opposition she was obliged to relinquish this idea, which was carried to fruition by her great-grandson, Alexander.

This period of the eighteenth century was famous for the execution of women on account of their radical political opinions, **Madame Roland**, the leader of the liberal party in France, going to the guillotine with the now famous words upon her lips, "Oh, Liberty, what crimes are committed in thy name!" The beautiful **Charolette Corday** sealed with her life her belief in liberty, while **Sophia Lapierre** barely escaped the same fate; though two men, **Sieyes**²⁶ and **Condorcet**²⁷, in the midst of the French Revolution, proposed the recognition of woman's political rights.

Frances Wright²⁸, a person of extraordinary powers of mind, born in Dundee, Scotland, in 1799, was the first woman who gave lectures on political subjects in America. When sixteen years of age she heard of the existence of a country in which freedom for the people had been proclaimed; she was filled with joy and a determination to visit the American Republic where the foundations of justice, liberty, and equality had been so securely laid. In 1820 she came here, traveling extensively North and South. She was at that time but twenty-two years of age. Her letters gave Europeans the first true knowledge of America, and secured for her the friendship of LaFayette. Upon her second visit she made this country her home for several years. Her radical ideas on theology, slavery, and the social degradation of woman, now generally accepted by the best minds of the age, were then denounced by both press and pulpit, and maintained by her at the risk of her life. Although the Government of the United States was framed on the basis of entire separation of Church and State, yet from an early day the theological spirit had strive to unite the two, in order to strengthen the Church by its union with the civil power. As early as 1828, the standard of "The Christian Party in Politics" was openly unfurled. **Frances Wright** had long been aware of its insidious efforts, and its reliance upon women for its support. Ignorant, superstitious, devout, woman's general lack of education

made her a fitting instrument for the work of thus undermining the republic. Having deprived her of her just rights, the country was now to find in woman its most dangerous foe. Frances Wright lectured that winter in the large cities of the West and Middle States, striving to rouse the nation to the new danger which threatened it. The clergy at once became her most bitter opponents. The cry of “infidel” was started on every side, though her work was of vital importance to the country and undertaken from the purest philanthropy. In speaking of her persecutions she said: “The injury and inconvenience of every kind and every hour to which, in these days, a really consistent reformer stands exposed, none can conceive but those who experience them. Such become, as it were, excommunicated after the fashion of the old Catholic Mother Church, removed even from the protection of law, such as it is, and from the sympathy of society, for whose sake they consent to be crucified.”

Among those who were advocating the higher education of women, Mrs. **Emma Willard** became noted at this period. Born with a strong desire for learning, she keenly felt the educational disadvantages of her sex. She began teaching at an early day, introducing new studies and new methods in her school, striving to secure public interest in promoting women’s education. Governor Clinton, of New York, impressed with the wisdom of her plans, invited her to move her school from Connecticut to New York. She accepted, and in 1819 established a school in Waterleit, which soon moved to Troy, and in time built up a great reputation. Through the influence of Governor Clinton, the Legislature granted a portion of the educational fund to endow this institution, which was the first instance in the United States of Government aid for the education of women. **Amos B. Eaton**, Professor of the natural Sciences in the Rensselaer Institute, Troy, at this time, was **Mrs. Willard**’s faithful friend and teacher. In the early days it was her custom, in introducing a new branch of learning into her seminary, to study it herself, reciting to Professor Eaton every evening the lessons of the next day. Thus she went through botany, chemistry, mineralogy, astronomy, and the higher mathematics. As she could not afford teachers for these branches, with faithful study she fitted herself. **Mrs. Willard**’s was the first girl’s school in which the higher mathematics formed part of the course, but such was the prejudice against a liberal education for woman, that the first public examination of a girl in geometry (1829) created as bitter a storm of ridicule as has since assailed women who have entered the law, the pulpit, or the medical profession. The derision attendant upon the experiment of advancing woman’s education, led Governor Clinton to say in his message to the Legislature: “I trust you will not be deterred by commonplace ridicule from extending your munificence to this meritorious institution.” At a school convention in Syracuse, 1845, **Mrs. Willard** suggested the employment of women as superintendents of public schools, a measure since adopted in many States. She also projected the system of normal schools for the higher education of teachers. A scientific explorer as well as student, she wrote a work on the “*Motive Power in the Circulation of the Blood*,²⁹” in contradiction to Harvey’s theory, which at once attracted the attention of medical men. This work was one of the then accumulating evidences of woman’s adaptation to medical study.

In Ancient Egypt the medical profession was in the hands of women, to which we may attribute that country’s almost entire exemption from infantile diseases, a fact which

recent discoveries fully authenticate. The enormous death-rate of young children in modern civilized countries may be traced to woman's general enforced ignorance of the laws of life, and to the fact that the profession of medicine has been too exclusively in the hands of men. Though through the dim past we find women still making discoveries, and in the feudal ages possessing knowledge of both medicine and surgery, it is but recently that they have been welcomed as practitioners into the medical profession. Looking back scarcely a hundred years, we find science much indebted to woman for some of its most brilliant discoveries. In 1736, the first medical botany was given to the world by **Elizabeth Blackwell**³⁰, a woman physician, whom the persecutions of her male compeers had cast into jail for debt. As Bunyan prepared his "*Pilgrim's Progress*" between prison walls, so did **Elizabeth Blackwell**, no-wise disheartened, prepare her valuable aid to medical science under the same conditions. **Lady Montague's** discovery of a check to small-pox³¹, **Madam Boivin's** discovery of the hidden cause of certain hemorrhages, **Madam de Coudray's** invention of the manikin, are among the notable steps which opened the way to the modern **Elizabeth Blackwell, Harriot K. Hunt, Clemence S. Lozier, Ann Preston, Hannah Longshore, Marie Jackson, Laura Rose Wolcott, Marie Zakrzewska, and Mary Putnam Jacobi**, who are some of the earlier distinguished American examples of woman's skill in the healing art.

Mary Gove Nichols gave public lectures upon anatomy in the United States in 1838. **Paulina Wright (Davis)** followed her upon physiology in 1844, using a manikin in her illustration. **Mariana Johnson** followed **Mrs. Davis**, but it was 1848 before **Elizabeth Blackwell** — the first woman to pass through the regular course of medical study — received her diploma at Geneva. In 1845 - 6, preceding Miss Blackwell's course of study, **Dr. Samuel Gregory and his brother George** issued pamphlets advocating the education and employment of women-physicians, and, in 1847, **Dr. Gregory** delivered a series of lectures in Boston upon that subject, followed in 1848 by a school numbering twelve ladies, and as association entitled the "*American Female Medical Education Society.*" In 1832, **Lydia Maria Child** published her "*History of Woman*³²," which was the first American storehouse of information upon the whole question, and undoubtedly increased the agitation. In 1836, **Ernestine L. Rose**, a Polish lady, banished from her native country by the Austrian tyrant, Francis Joseph, for her love of liberty, came to America, lecturing in the large cities North and South upon the "Science of Government." She advocated the enfranchisement of woman. Her beauty, wit, and eloquence drew crowded houses. About this period **Judge Hurlbut**, of New York, a leading member of the Bar, wrote a vigorous work on "*Human Rights*," in which he advocated political equality for women³³. This work attracted the attention of many legal minds throughout the State. In the winter of 1836, a bill was introduced into the New York Legislature by **Judge Hertell**, to secure married women their rights of property. This bill was drawn up under the direction of Hon. **John Savage**, Chief-Justice of the Supreme Court, and Hon. **John C. Spencer**, one of the revisers of the statutes of New York. It was in furtherance of this bill that **Ernestine L. Rose** and **Paulina Wright** at that early day circulated petitions. The very few names they secured show the hopeless apathy and ignorance of the women as to their own rights. As similar bills were pending in New York until finally passed in 1848, a great educational work was accomplished in the constant discussion of the topics involved. During the winters of 1844-5-6, **Elizabeth**

Cady Stanton, living in Albany, made the acquaintance of Judge Hurlbut and a large circle of lawyers and legislators, and, while exerting herself to strengthen their convictions in favor of the pending bill, she resolved at no distant day to call a convention for a full and free discussion of woman's rights and wrongs.

In 1828, **Sarah and Angelina Grimke**, daughters of a wealthy planter of Charleston, South Carolina, emancipated their slaves and came North to lecture on the evils of slavery, leaving their home and native place forever because of their hatred of this wrong. **Angelina** was a natural orator. Fresh from the land of bondage, there was a fervor in her speech that electrified her hearers and drew crowds wherever she went. **Sarah** published a book reviewing the Bible arguments the clergy were then making in their pulpits to prove that the degradation of the slave and woman were alike in harmony with the expressed will of God. Thus women from the beginning took an active part in the Anti-Slavery struggle. They circulated petitions, raised large sums of money by fairs, held prayer-meetings and conventions. In 1835, **Angelina** wrote an able letter to **William Lloyd Garrison**, immediately after the Boston mob. These letters and appeals were considered very effective abolition documents.³⁴

<>In May, 1837, a National Woman's Anti-Slavery Convention was held in New York, in which eight States were represented by seventy-one delegates. The meetings were ably sustained through two days. The different sessions were opened by prayer and reading of the Scriptures by the women themselves. A devout, earnest spirit prevailed. The debates, resolutions, speeches, and appeals were fully equal to those in any Convention held by men of that period. **Angelina Grimke** was appointed by this Convention to prepare an appeal for the slaves to the people of the free States, and a letter to John Quincy Adams thanking him for his services in defending the right of petition for women and slaves, qualified with the regret that by expressing himself "adverse to the abolition of slavery in the District of Columbia, he did not sustain the cause of freedom and of God. She wrote a stirring appeal to the Christian women of the South, urging them to use their influence against slavery. **Sarah** also wrote an appeal to the clergy of the South, conjuring them to use their power for freedom.

Among those who took part in these conventions we find the names of **Lydia Maria Child, Mary Rove, Henrietta Sargent, Sarah Pugh, Abby Kelley, Mary S. Parker**, of Boston, who was president of the Convention; **Anne Webster, Deborah Shaw, Martha Storrs, Mrs. A. L. Cox, Rebecca B. Spring**, and **Abigail Hooper Gibbons**, a daughter of that noble Quaker philanthropist, **Issac T. Hopper**.

Abby Kelley was the most untiring and the most persecuted of all the women who labored throughout the Anti-Slavery struggle. She traveled up and down, alike in winter's cold and summer's heat, with scorn, ridicule, violence, and mobs accompanying her, suffering all kinds of persecutions, still speaking whenever and wherever she gained an audience; in the open air, in school-houses, barn, depot, church, or public hall; on week-day or Sunday, as she found opportunity. For listening to her, on Sunday, many men and women were expelled from their churches. Thus through continued persecution was woman's self-assertion and self-respect sufficiently developed to prompt her at last to demand justice, liberty, and equality for herself.

In 1840, **Margaret Fuller** published an essay in the *Dial*, entitled “*The Great Lawsuit, or Man vs. Woman : Woman vs. Man.*” In this essay she demanded perfect equality for woman, in education, industry, and politics. It attracted great attention and was afterward expanded into a work entitled “*Woman in the Nineteenth Century.*” This, with her parlor conversations, on art, science, religion, politics, philosophy, and social life, gave a new impulse to woman’s education as a thinker.³⁵

“*Woman and her Era,*” by **Eliza Woodson Farnham**, was another work that called out a general discussion on the status of the sexes, **Mrs. Farnham** taking the ground of woman’s superiority³⁶. The great social and educational work done by her in California, when society there was chiefly male, and rapidly tending to savagism, and her humane experiment in the Sing Sing (N.Y.), State Prison, assisted by **Georgiana Bruce Kirby** and **Mariana Johnson**, are worthy of mention.

In the State of New York, in 1845, **Reverend Samuel J. May** preached a sermon at Syracuse, upon “*The Rights and Conditions of Women,*” in which he sustained their right to take part in political life, saying women need not expect “to have their wrongs fully redressed, until they themselves have a voice and a hand in the enactment and administration of the laws.”³⁷

In 1847, **Clarina Howard Nichols**, in her husband’s paper, addressed to the voters of the State of Vermont a series of editorials, setting forth the injustice of the property disabilities of married women.

In 1849, **Lucretia Mott** published a discourse on woman³⁸, delivered in the Assembly Building, Philadelphia, in answer to a Lyceum lecture in which Richard H. Dana, of Boston, was giving in many of the chief cities, ridiculing the idea of political equality for woman. **Elizabeth Wilson**, of Ohio, published a scriptural view of woman’s rights and duties far in advance of the generally received opinions. At even an earlier day, **Martha Bradstreet**, of Utica, plead her own case in the courts of New York, continuing her contest for many years. The temperance reform and the deep interest taken in it by women; the effective appeals they made, setting forth their wrongs as mother, wife, sister, and daughter of the drunkard, with a power beyond that of man, early gave them a local place on this platform as a favor, though denied as a right. Delegates from woman’s societies to State and National conventions invariably found themselves rejected. It was her early labors in the temperance cause that first roused **Susan B. Anthony** to a realizing sense of woman’s social, civil, and political degradation, and thus secured her life-long labors for the enfranchisement of woman. In 1847 she made her first speech at a public meeting of the Daughters of Temperance in Canajoharie, N. Y. The same year **Antoinette L. Brown**, then a student at Oberlin College, Ohio, the first institution that made the experiment of co-education, delivered her first speech on temperance in several places in Ohio, and on Woman’s Rights, in the Baptist church at Henrietta, N.Y. **Lucy Stone**, a graduate of Oberlin, made her first speech on Woman’s Rights the same year in her brother’s church at Brookfield, Mass.

Nor were the women of Europe inactive during these years. In 1824 **Elizabeth Heyrick**, a Quaker woman, cut the Gordian knot of difficulty in the anti-slavery struggle in England, by an able essay in favor of immediate, unconditional emancipation³⁹. At Leipsic, in 1844, **Helene Marie Weber** — her father a Prussian officer, and her mother an English woman — wrote a series of ten tracts on “*Woman’s Rights and Wrongs*,” covering the whole question and making a volume of over twelve hundred pages⁴⁰. The first of these treated of the intellectual faculties; the second, woman’s rights of property; the third, wedlock — deprecating the custom of woman merging her civil existence in that of her husband; the fourth claimed woman’s right to all political emoluments; the fifth, on ecclesiasticism, demanded for woman an entrance to the pulpit; the sixth, upon suffrage, declared it to be woman’s right and duty to vote. These essays were strong, vigorous, and convincing. *Miss Weber* also lectured in Vienna, Berlin, and several of the large German cities. In England, **Lady Morgan**’s “*Woman and her Master*” appeared — a work filled with philosophical reflections⁴¹, and of the same general bearing as **Miss Weber**’s. Also an “*Appeal of Women*,” the joint work of **Mrs. Wheeler** and **William Thomson** — a strong and vigorous essay, in which woman’s limitations under the law were tersely and pungently set forth and her political rights demanded⁴². The active part women took in the Polish and German revolutions and in favor of the abolition of slavery in the British West Indies, all taught their lessons of woman’s rights. **Madam Mathilde Anneke**, on the staff of her husband, with Hon. **Carl Schurz**, carried messages to and fro in the midst of danger on the battle-fields of Germany.

Thus over the civilized world we find the same impelling forces, and general development of society, without any individual concert of action, tending to the same general result; alike rousing the minds of men and women to the aggregated wrongs of centuries and inciting to an effort for their overthrow.

The works of **George Sand**, **Fredrika Bremer**, **Charolette Bronte**, **George Eliot**, **Catharine Sedgwick**, and **Harriet Beecher Stowe**, in literature; **Mrs. Hemans**, **Mrs. Sigourney**, **Elizabeth Barrett Browning**, in poetry; **Angelina Kauffman**, **Rosa Bonheur**, **Harriet Hosmer**, in art; **Mary Somerville**, **Caroline Herschell**, **Maria Mitchel**, in science; **Elizabeth Fry**, **Dorothea Dix**, **Mary Carpenter**, in prison reform; **Florence Nightengale** and **Clara Barton** in the camp are all parts of the great uprising of women out of the lethargy of the past, and are among the forces of the complete revolution a thousand pens and voices herald at this hour.

Note: *History of Woman’s Suffrage* was written by Matilda Joslyn Gage, Elizabeth Cady Stanton, and Susan B. Anthony. Gage wrote chapter 1, “Preceding Causes”.

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