

at the REP ★



Directed by Margaret E. Hall

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theREP's *ON-THE-GO!* IN-SCHOOL TOURS
We come to YOU!

To book a tour, contact Aaron Marquise at
amarquise@proctors.org | 518-382-3884 x128

Tour Dates
Oct. 7 – Nov. 3,
2019

Public
Performance
@theREP
10/26/19 at



Tour Dates
Feb. 24 – March
19, 2020

Public
Performance
@theREP
3/21/20 at 11am

WINTER 2020



Dear Educator:

Welcome to Capital Repertory Theatre!

We are thrilled that you will be bringing *Petticoats of Steel*, one of the REP's On-The-Go! in-School Touring productions to your school, and hope you will find this guide to be a useful tool.

You have permission to reproduce materials within this guide for use in your classroom. It is designed to introduce the cultural and historical context of the play as well as provide resources and ideas for integrating the theatre experience with your curriculum.

Productions by the REP are likely to generate questions and opinions among your students. Our hope is that you will join us for a talkback with the cast following the performance where you and your students can share your questions and reactions with the performers.

The arts provide young imaginations with stimulation, points of reference, and intellectual resources for the mind and spirit. Our goal is to make live theatre attendance possible for all students in the Capital Region. Over 11,000 Capital Region students attended student matinees and the REP's On-the-Go! in-school tour performances last season. We hope to continue to grow and serve the needs of the Capital Region education community.

Let us know how you are using theatre in the classroom! Your success stories help us to keep the program funded. We love to receive copies of lesson plans, student work related to our performances and your letters. These are important testimonials to the value of the arts in education.

And finally, please fill out the **Teacher Evaluation** at the back of this study guide. Completing the evaluation form will help us to continue to provide programs that serve the needs of Capital Region students.

We look forward to hearing from you!

With deepest gratitude,

A handwritten signature in dark ink, appearing to read 'Margaret E. Hall', written in a cursive style.

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ABOUT US

Capital Repertory Theatre (theREP) is a non-profit professional producing theatre. In its 39-year history, theREP has produced more than 8,000 performances for the people of the Capital Region.

A member of LORT (League of Resident Theatres), theREP strives to bring quality work that explores the essence of the human condition through the stories of people, events, and phenomena that shape our contemporary lives. Theatre, at its best, entertains, cajoles and inspires by engaging the heart and mind through its most powerful ally – the imagination.

There are two basic types of theatre companies: producing and presenting. theREP is a producing theatre. The theatre hires a director and designers for the set, costumes, lights, and sound. The Theatre's Artistic Director and the director select appropriate actors for all the roles in the play. Then they all come to Albany, where the play is built and rehearsed.

In addition to the theatre space, theREP has a scene shop where sets are built, a costume shop where costumes are constructed and cared for, offices where the administrative staff works, a rehearsal hall where the shows are rehearsed, and housing facilities for actors. The resident staff of the theatre works with visiting artists to put the production together.

In contrast, presenting theatres host shows that have been designed, built, and rehearsed elsewhere. A theatre company at many different theatres frequently presents shows of this kind regionally, nationally or even internationally over an extended period of time. What you will see at theREP or with our On-The-Go! tours is unique to theREP where it was built. No one from anywhere else will see this production just as you see it!

ATTENDING A PERFORMANCE

Being a member of an audience is an important job. Live theatre couldn't exist without you! That job carries with it some responsibilities. Follow these suggestions in order to have the best theatre experience possible!

BRING WITH YOU

- ◆ ideas, imagination, an open mind, observation skills and a sense of wonder.

LEAVE BEHIND

- ◆ cell phones, pagers, pen lights, food and drink and anything else that might distract you, the performers or other members of the audience.

THINGS TO DO BEFORE A PERFORMANCE

- ◆ learn about the show you are going to see, arrive on time, find your seat, visit the restroom.

DURING A PERFORMANCE

PLEASE DO

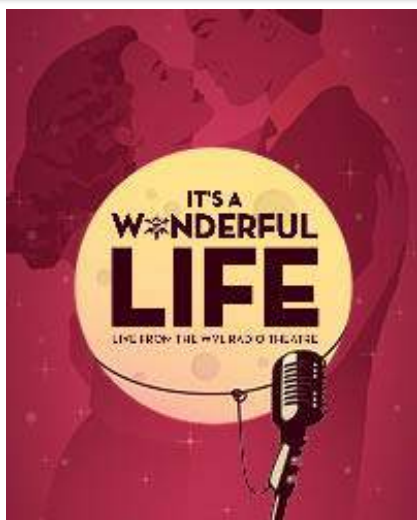
- ◆ applaud, laugh, pay attention and notice little details, think about questions you would like to have answered by the actors after the show, stay in your seat until intermission and the end of the show.

PLEASE DON'T

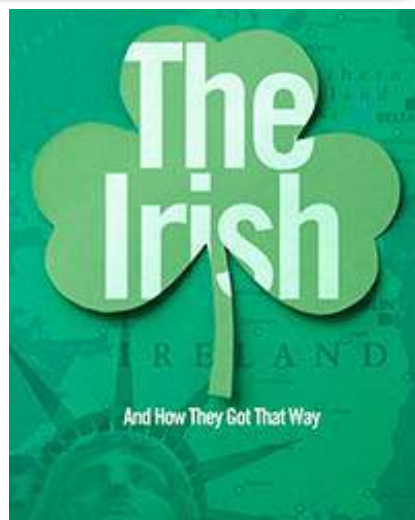
2019-2020 EDUCATION SEASON



OCT 17, 2019
10:30am



DEC 6, 11 & 17, 2019
10:30 am



MAR 12, 17, 25 & APRIL 2, 2020
10:30am

STUDENT MATINEES | Performance at the REP at 10:30am

PRICE \$12 a student

CHAPERONES For every 15 students, one complimentary adult ticket is provided.

LOCATION 111 North Pearl Street, Albany, NY 12207

RESERVATIONS Call Group Sales at 518-382-3884 x139

SCHOLARSHIPS Visit www.capitalrep.org for information and applications.

ABOUT THE SCRIPT

Characters Kimberly and Iris are actors cast in a play called *Petticoats of Steel: A Living Newspaper on Women's Suffrage*. The two – who are performing together for the first time – do not hit it off. Kimberly takes the material very seriously and has devoted a great amount of time and energy to her research and preparation. Iris thinks the material is ancient history, which can't be terribly relevant today. Together they must forge a truce and move forward with the performance.

The story moves chronologically from the early 1830s through the 1920 passage of the so-called *Susan B. Anthony* amendment – with Kimberly and Iris taking on the personas of famous figures from the suffrage movement, as well as “newsboys” announcing important dates and events. As they play moves forward, Iris and Kimberly are galvanized by the struggle of the women throughout the world, who helped to get the vote. By the end of the play, the two women are celebrating the achievement of the suffragists, and looking forward to the continued work ahead.

THE CHARACTERS

Please Note: Despite the large number of characters in *Petticoats of Steel*, the piece only employs two actors, both of whom will utilize an acting technique called doubling. “Doubling” is when one actor plays more than one role in a play. This common technique allows actors to quickly change in and out of multiple characters. The actors do this with the help of costume pieces and props to indicate the different characters.

Kimberly plays: a newsboy; a clergyman; an appraiser who takes inventory of a man's possessions after his death; a British Lord; Elizabeth Cady Stanton; the Chairman of a temperance meeting; Clara Barton; a suffragette lobbying the NYS Legislature

Iris plays: Lucretia Mott; Ann Preston, a widow; Ernestine Rose, a woman gathering signatures in support of the Married Woman's Property Act; a newsboy; Sojourner Truth; Susan B. Anthony; “Frank Miller”, a young woman who disguises herself as a soldier in order to fight with the Union Army during the Civil War; Harriet Tubman; Ann Howard Shaw, a physician and activist who was a good friend to Susan B. Anthony; a suffragette lobbying the NYS Legislature

Both actresses also portray a variety of men and women who express their opinions of the suffrage movement.



March 13, 1913. “Women suffragists marching on Pennsylvania Avenue led by Mrs. Richard Coke Burleson (on horseback); U.S. Capitol in the background.” Bain News Service, publisher. George Grantham Bain Collection, Library of Congress.

HISTORICAL CONTEXT: A Timeline

A number of sources were used to create the timeline on which Petticoats of Steel is based. This one, from the 'National American Women's Suffrage Association,' provides a good overview:

1820 to 1880

Evidence from a variety of printed sources published during this period – advice manuals, poetry and literature, sermons, medical texts – reveals that Americans, in general, held highly stereotypical notions about women's and men's role in society. Historians would later term this phenomenon "The Cult of Domesticity."

1821

Emma Hart Willard founds the Troy Female Seminary in New York – known today as the Emma Willard School. It is the first endowed school for girls.

1833

Oberlin College becomes the first coeducational college in the United States. In 1841, Oberlin awards the first academic degrees to three women. Early graduates include Lucy Stone and Antoinette Brown.

1836

Sarah Grimke begins her speaking career as an abolitionist and a women's rights advocate. She is eventually silenced by male abolitionists who consider her public speaking a liability.

1837

- The first National Female Anti-Slavery Society convention meets in New York City. Eighty-one delegates from twelve states attend.
- Mary Lyon founds Mount Holyoke College in Massachusetts, which will eventually become the first four-year college exclusively for women in the United States. Mount Holyoke was followed by Vassar in 1861, and Wellesley and Smith Colleges, both in 1875. In 1873, The School Sisters of Notre Dame found a school in Baltimore, Maryland, which would eventually become the nation's first college for Catholic women.



Emma Hart Willard

1839

Mississippi passes the first Married Woman's Property Act.

1844

Female textile workers in Massachusetts organize the Lowell Female Labor Reform Association (LFLRA) and demand a 10-hour workday. This was one of the first permanent labor associations for working women in the United States.

Sarah G. Bagley



- Sarah G. Bagley was a Lowell girl who lead the others to form a union after her mill began to force them to speed up production without more pay.
- In 1844, she organized the Lowell Female Labor Reform Association.
- As it's first president, Bagley denounced labor conditions and collected more than 2,000 signatures on a petition urging the Massachusetts legislature to support a 10 hour workday.

Slide Source: <http://slideplayer.com/slide/6857626/>

1848

The first women's rights convention in the United States is held in Seneca Falls, New York. Many participants sign a "Declaration of Sentiments and Resolutions" that outlines the main issues and goals for the emerging women's movement. Thereafter, women's rights meetings are held on a regular basis.

1849

Harriet Tubman escapes from slavery. Over the next ten years she leads many slaves to freedom by the Underground Railroad.

1850

Amelia Jenks Bloomer launches the dress reform movement with a costume bearing her name. The Bloomer costume was later abandoned by many suffragists who feared it detracted attention from more serious women's rights issues.



Harriet Tubman



1851

Former slave Sojourner Truth delivers her "Ain't I a Woman?" speech before a spellbound audience at a women's rights convention in Akron, Ohio.

1852

Harriet Beecher Stowe publishes Uncle Tom's Cabin, which rapidly becomes a bestseller.



1855

Elmira Female College (known as the "mother of women's colleges") is founded. It is the first college to grant a baccalaureate degree to women, equal to those granted to men.



1859

The successful vulcanization of rubber provides women with reliable condoms for the first time. The birth rate in the United States continues its downward, century-long spiral. By the late 1900s, women will raise an average of only two to three children, in contrast to the five or six children they raised at the beginning of the century.

1861 to 1865

The American

Civil War disrupts suffrage activity as women, North and South, divert their energies to "war work." The war itself, however, serves as a "training ground," as women gain important organizational and occupational skills they will later use in postbellum organizational activity.



Women often served as nurses during the Civil War.

1865 to 1880

Southern white women create Confederate memorial societies to help preserve the memory of the “Lost Cause.” This activity propels many white Southern women into the public sphere for the first time. During this same period, newly emancipated Southern black women form thousands of organizations aimed at “uplifting the race.”

1866

Elizabeth Cady Stanton and Susan B. Anthony form the American Equal Rights Association, an organization for white and black women and men dedicated to the goal of universal suffrage.

1868

The Fourteenth Amendment is ratified, which extends to all citizens the protections of the Constitution against unjust state laws. This Amendment was the first to define “citizens” and “voters” as “male.”



1869

The women’s rights movement splits into two factions as a result of disagreements over the Fourteenth and soon-to-be-passed Fifteenth Amendments. Elizabeth Cady Stanton and Susan B. Anthony form the more radical, New York-based National Woman Suffrage Association (NWSA). Lucy Stone, Henry Blackwell, and Julia Ward Howe organize the more conservative

American Woman Suffrage Association (AWSA), which is centered in Boston. In this same year, the Wyoming territory is organized with a woman suffrage provision. In 1890, Wyoming was admitted to the Union with its suffrage provision intact.

1870

The Fifteenth Amendment enfranchises black men. NWSA refuses to work for its ratification, arguing instead, that it be “scrapped” in favor of a Sixteenth Amendment providing universal suffrage. Frederick Douglass breaks with Stanton and Anthony over NWSA’s position.

1872

Susan B. Anthony is arrested and brought to trial in Rochester, New York, for attempting to vote for Ulysses S. Grant in the presidential election. At the same time, Sojourner Truth appears at a polling booth in Battle Creek, Michigan, demanding a ballot; she is turned away.

1874

The Woman’s Christian Temperance Union (WCTU) is founded by Annie Wittenmyer. With Frances Willard at its head (1876), the WCTU became an important force in the fight for woman suffrage. Not surprisingly, one of the most vehement opponents to women’s enfranchisement was the liquor lobby, which feared women might use the franchise to prohibit the sale of liquor.



1870 to 1875

Several women – including Virginia Louisa Minor, Victoria Woodhull, and Myra Bradwell – attempt to use the Fourteenth Amendment in the courts to secure the vote (Minor and Woodhull) or the right to practice law (Bradwell). They are all unsuccessful.

1878

A Woman Suffrage Amendment is introduced in the United States Congress. The wording is unchanged in 1919, when the amendment finally passes both houses.

1890

The NWSA and the AWSA are reunited as the National American Woman Suffrage Association (NAWSA) under the leadership of Elizabeth Cady Stanton. During this same year, Jane Addams and Ellen Gates Starr found Hull House, a settlement house project in Chicago's 19th Ward. Within one year, there are more than a hundred settlement houses – largely operated by women – throughout the United States. The settlement house movement and the Progressive campaign that it was a part of propelled thousands of college-educated white women and a number of women of color into lifetime careers in social work. It also made women an important voice to be reckoned with in American politics.

1891

Ida B. Wells launches her nation-wide anti-lynching campaign after the murder of three black businessmen in Memphis, Tennessee.

1893

Hannah Greenbaum Solomon founds the National Council of Jewish Women (NCJW) after a meeting of Jewish Women's Congress at the Columbian Exposition in Chicago, Illinois. In that same year, Colorado becomes the first state to adopt a state amendment enfranchising women.

1895

Elizabeth Cady Stanton publishes *The Woman's Bible*. After its publication, NAWSA moves to distance itself from this venerable suffrage pioneer because many conservative suffragists considered her to be too radical and, thus potentially damaging to the suffrage campaign. From this time, Stanton – who had resigned as NAWSA president in 1892 – was no longer invited to sit on the stage at NAWSA conventions.

1896

Mary Church Terrell, Ida B. Wells-Barnett, Margaret Murray Washington, Fanny Jackson Coppin, Frances Ellen Watkins Harper, Charlotte Forten Grimke, and former slave Harriet Tubman meet in Washington, D.C. to form the National Association of Colored Women (NACW).

1903

Mary Dreier, Rheta Childe Dorr, Leonora O'Reilly, and others form the Women's Trade Union League of New York, an organization of middle – and working class – women dedicated to unionization for working women and to woman suffrage. This group later became a nucleus of International Ladies' Garment Workers' Union (ILGWU).



1911

The National Association Opposed to Woman Suffrage (NAOWS) is organized. Led by Mrs. Arthur Dodge, its members included wealthy, influential women and some Catholic clergymen – including Cardinal Gibbons who, in 1916, sent an address to NAOWS's convention in Washington, D.C. In addition to the distillers and brewers, who worked largely behind the scenes, the “antis” also drew support from urban political machines, Southern congressmen, and corporate capitalists – like railroad magnates and meatpackers – who supported the “antis” by contributing to their “war chests.”

1912

Theodore Roosevelt's Progressive (Bull Moose/Republican) Party becomes the first national political party to adopt a woman suffrage plank.

1913

Alice Paul and Lucy Burns organize the Congressional Union, later known as the National Women's Party (1916). Borrowing the tactics of the radical, militant Women's Social and Political Union (WSPU) in England, members of the Women's Party participate in hunger strikes, picket the White House, and engage in other forms of civil disobedience to publicize the suffrage cause.



1914

The National Federation of Women's Clubs – which by this time included more than two million white women and women of color throughout the United States- formally endorses the suffrage campaign.

1916

NAWSA president Carrie Chapman Catt unveils her “winning plan” for suffrage victory at a convention in Atlantic City, New Jersey. Catt's plan required the coordination of activities by a vast cadre of suffrage workers in both state and local associations.

1916

Jeanette Rankin of Montana becomes the first American woman elected to represent her state in the U.S. House of Representatives. She couldn't even vote for herself!

1918 to 1920

The Great War (World War I) intervened to slow down the suffrage campaign as some – but not all – suffragists decide to shelve their suffrage activism in favor of “war work.” In the long run, however this decision proves to be a prudent one as it adds yet another reason to why women deserve the vote.



August 26, 1920

The Nineteenth Amendment is ratified, its victory accomplished, NAWSA ceases to exist, but its organization becomes the nucleus of the League of Women Voters.

1923

The National Woman's Party first proposes the Equal Rights Amendment to eliminate discrimination on the basis of gender. It has never been ratified.

The Women of *Petticoats of Steel*



Lucretia Mott (1793 – 1880) was born Lucretia Coffin on January 3, 1793 in Nantucket, Massachusetts. She married James Mott in 1811. In 1821 she became a Quaker minister. Like many Quakers, Mott was active in the abolitionist movement in the United States before the Civil War and helped to found two anti-slavery groups. She was known for her eloquent speeches against slavery at a time when women rarely spoke in public. In 1840, Mott attended the World Anti-Slavery Convention in London, England as an elected US delegate, but the men who controlled the convention refused to recognize the credential of any of the women attending. This rebuke drove Mott to embrace the cause of women's rights. With Elizabeth Cady Stanton and others, Mott helped to organize the Seneca Falls convention in

1848. Mott spoke widely for both the abolition of slavery and women's rights. Her book, "Discourse on Women," published in 1850 discussed the educational, economic, and political restrictions on women in Western Europe and America.

Elizabeth Cady Stanton (1815 – 1902) was the nineteenth century's most prominent proponent of women's legal and social equality. In 1848, she and others organized the first National Woman's Rights conventions in Seneca Falls, New York. She co-authored that meeting's *Declaration of Sentiments*; a document modeled on the Declaration of Independence, and introduced the most radical demand – woman's suffrage. Born in Johnstown, New York, Stanton was the daughter of Margaret Livingston and Daniel Cady, the town's most prominent citizens.

She received her formal education at the Johnstown Academy and at Emma Willard's Troy Female Seminary. She also acquired a considerable informal legal education from her father, who trained many of New York's lawyers. She married antislavery orator Henry B. Stanton in 1840 and gave birth to seven children between 1842 and 1859. Rearing her five sons

and two daughters limited her early activism but she was able to hone her considerable gifts as a writer. Working with Susan B. Anthony who, as a single woman, was free to travel and organize, she formed half of the most dynamic partnership of the women's suffrage movement.





Ernestine Rose (1810 – 1892) was born a Rabbi's daughter in Poland. Ernestine Susmond Potowski was privileged to receive more education than most women of her time. She avoided an arranged marriage, managed to keep an inheritance from her mother and moved, alone, to Berlin where she supported herself. Taking up the cause of social justice, Rose traveled throughout Europe working for justice and equality, and married William Rose, who wholeheartedly supported his wife's activism. Arriving in America in 1836, Rose immediately went to work gathering signatures to support the Married Woman's Property Act. Her talent as a public speaker in favor of women's rights earned her the title "Queen of the Platform" and she was much sought after as an orator. Her skill at languages enabled her to address immigrant women new to the country.

Ann Preston (1813 – 1872) was a pioneer woman doctor who devoted her life to medical education for women. Preston was active in both abolition and suffrage causes. In 1850, she enrolled in the first class of the Quaker organized Female Medical College of Pennsylvania. She went on to serve as professor and later Dean of the school. Under her leadership, the college trained the first African American and Native American female doctors.



Sojourner Truth (1797 – 1883) was born Isabella Baumfree in Ulster County, a Dutch settlement in upstate New York, one of thirteen children in an enslaved family. Her deep Christian faith sustained her through a life of extreme hardship. She married another slave, Thomas and had five children. When her master, John Dumont reneged on a promise to free her, she ran away, taking an infant son with her. Slavery officially ended in New York a few months later in 1828. Isabella changed her name to Sojourner Truth and traveled on foot preaching salvation. She became involved with the abolitionist movement and dictated her memoir *The Narrative of Sojourner Truth: A Northern Slave* that was published in 1850. Her skill as an orator made her valuable to the abolitionist and later the suffrage movement. After the Civil War ended, she worked tirelessly to aid the newly freed southern slaves.



Susan Brownell Anthony (1820 – 1906) was the chief organizer and strategist of the nineteenth-century movement for women's suffrage. Born in South Adams, Massachusetts, Anthony was the daughter of Lucy Read and Daniel Anthony. Her father's early success as the operator of small textile mills came to an end in the financial crash of 1837. She received a Quaker education and taught school for a decade, joining the many poorly paid young women who taught in district schools and academies, before she found her vocation as a reformer.

Her partnership with Elizabeth Cady Stanton was the engine that drove the early suffrage movement.

While Stanton's life was limited by her seven children, Anthony was the more visible and mobile partner. Anthony's extraordinary skill as recruiting new supporters for reform and goading audiences into action was recognized widely. The antislavery movement relied on her help, and other reformers called on her as needed. In short order, Anthony set a standard of commitment to her cause that no one could match,

After the Civil War, Anthony and Stanton founded the National Woman Suffrage Association in 1869. The association focused on national suffrage, in the belief that states did not have the constitutional power to deprive American citizens of their right to vote. The organization pushed hard for passage of a sixteenth constitutional amendment that would prohibit disfranchisement on account of sex. Anthony was eighty years old when she retired from the presidency of the NWSA. She attended her last national suffrage meeting one month before her death in Rochester in March 1906.



Frank Miller, actually Frances Hook, enlisted with her brother in the 65th Illinois Home Guards, assuming the name of "Frank Miller." She served three months, and was ejected after her sex was discovered. Undeterred, she enlisted in the 90th Illinois, and was taken prisoner in a battle near Chattanooga.

Clara Barton (1821 – 1912) was born in Oxford Massachusetts, the youngest of 5 children in a middle-class family. She was educated at home, and at 15 started teaching school. In 1861, Barton was living in Washington, D.C., working at the U.S. Patent Office. When the 6th Massachusetts Regiment arrived in the city after the Baltimore Riots, she organized a relief program for the soldiers, beginning a lifetime of philanthropy. Barton became a tireless fundraiser, organizer and nurse for the Union Army. In 1881, she founded the American Red Cross.





Harriet Tubman (1820 – 1913) is perhaps the most well known of all the Underground Railroad’s “conductors.”

Tubman, born Araminta Ross, later changed her first name to Harriet, after her mother; was born a slave in Maryland’s Dorchester County around 1820. At age five or six, she began to work as a house servant. While she was still in her early teens, she suffered an injury that would follow her for the rest of her life. Around 1844 she married a free black man named John Tubman, and took his last name. In 1849, in fear that she and the other slaves on the plantation were to be sold, Tubman ran away with the assistance of a Quaker woman. She made her way to Pennsylvania, and soon after to Philadelphia. The following year she returned to Maryland and escorted her sister and her sisters’ two children to freedom. During a ten-year span she made 19 trips into the South and escorted over 300 slaves to freedom. And, as she once proudly pointed out to Frederick Douglass, in all of her journeys she “never lost a

single passenger.” By 1856, her capture would have brought a \$40,000 reward from the South.

During the Civil War, Harriet Tubman worked for the Union as a cook, a nurse, and even a spy. Tubman helped to plan and lead a raid that freed nearly 300 slaves and crippled a confederate waterway. After the war she settled in Auburn, New York, where she would spend the rest of her long life. She died in 1913.

Anna Howard Shaw (1847 – 1919) came to live in the wilderness of Green Township, Mecosta County, Michigan, with her English immigrant parents in 1859 at the age of twelve. At Boston University, she earned a theology degree in 1878 and a medical degree in 1885, all the while honing her talents in oratory, a lifelong passion. As a minister, physician, and eminent orator, she labored tirelessly for the great causes dear to her heart. During her lifetime, she gave more than 10,000 lectures worldwide. She was awarded her humanitarian work during World War I. But her most enduring legacy resulted from her dynamic leadership and energetic efforts in the women’s suffrage movement. After the death of Susan B. Anthony, the movement’s leader and her close friend, Anna Howard Shaw carried on the work that culminated in passage of the 19th Amendment to the U.S. Constitution.



VOCABULARY

The following terms are used in the script of *Petticoats of Steel*. It may be useful to review them with students.

Intolerable Impossible to tolerate or endure

Gist The central idea

Rigorous Strict

Thicket Dense growth of shrubs or underbrush

Forage To wander in search of food or supplies

Perpetuate To cause to continue indefinitely

Appraise Estimate or judge carefully

Delegate A representative

Peerless Superior, outstanding, the best

Zeal Enthusiasm, passion

Unfurl To spread or open

Gaunt Thin and bony

Out of kilter “Out of whack”

Intoxication Drunkenness

Genial Pleasant, friendly

Analytical Thorough, thoughtful

Canvas Seek votes or signatures, “ring doorbells”

Insurrection A revolt against a government or authority

Commissary A store where food and equipment are sold, particularly for military personnel and their dependents

Referendum A vote or poll

Referenda Plural of “referendum”

Amendment Formal change or addition to a document, record or law

Territorial Legislature Governing body or political subdivision of a country (our States used to be called Territories)

Rescind To make void, repeal or abolish

Enfranchise To give the rights of a citizenship, especially the right to vote

Eulogy A speech written in tribute, praising someone who has died

Triumphal Celebrating or commemorating a victory or triumph

WRITE!

Students are asked to write a short story that incorporates at least three of these vocabulary words.

Once completed, students could read their stories aloud.

THE DOCUMENTS

The following pages contain some of the documents used in the creation of *Petticoats of Steel*. Documents printed here are to be used in document-based classroom work.

Remarks delivered at the 24th annual meeting of the Pennsylvania Anti-Slavery Society, October 25-26, 1860

[Lucretia Mott was glad that the resolution does not sanction the measures resorted to by John Brown, as in contradistinction to those approved by this Society, and by the American organization of which it is a part. Mrs. Mott read from the Declaration of Sentiments what she said were her views, and what were at the same time the authorized views of this Society.]

"Our principles lead us to reject and to intreat the oppressed to reject all carnal weapons, relying solely on those which are might through God to the pulling down of strongholds." We did not countenance force, and it did not become those--Friends and others--who go to the polls to elect a commander-in-chief of the army and navy, whose business it would be to use that army and navy, if needed, to keep the slaves of the South in their chains, and secure to the masters the undisturbed enjoyment of their system--it did not become such to find fault with us because we praise John Brown for his heroism. For it is not John Brown the soldier that we praise; it is John Brown the moral hero; John Brown the noble confessor and martyr whom we honor, and whom we think it proper to honor in this day when men are carried away by the corrupt and pro-slavery clamor against him. Our weapons were drawn only from the armory of Truth; they were those of faith and hope and love. They were those of moral indignation strongly expressed against wrong. Robert Purvis has said that I was "the most belligerent non-resistant he ever saw." I accept the character he gives me; and I glory in it. I have no idea, because I am a non-resistant, of submitting tamely to injustice inflicted either on me or on the slave. I will oppose it with all the moral powers with which I am endowed. I am no advocate of passivity. Quakerism, as I understand it, does not mean quietism. The early Friends were agitators; disturbers of the peace; and were more obnoxious in their day to charges, which are now so freely made, than we are.

[Mrs. Mott concluded by expressing her pleasure that the resolution committed the Society to nothing inconsistent with the high moral grounds it had ever occupied. O'Connell had said that no revolution was worth the cost of a single drop of human blood. John Brown had well illustrated in his own case the superiority of moral power to physical power; of the sword of the spirit to the sword of the flesh.]

"National Anti-Slavery Standard," November 3, 1860

DO WOMEN WANT THE VOTE?

Suffrage is not a natural right. It is a question to be determined by the community solely by a consideration of its effect upon the public welfare. The majority of women do not want to assume the burden of government. A very small minority of women demand the ballot. It is unjust to force new duties upon a large body of women who are indifferent or opposed to woman suffrage.

Voting is only a small part of government. If the duty of voting is laid upon women, the duty will also be laid upon them of taking an active part in the preliminaries necessary to voting, and in the consequences which result from voting. They must take part in political discussions and share in political campaigns, and see that the laws which they help to enact are enforced upon those that refuse to obey the laws.

Would it Promote the General Welfare?

Woman suffrage would double the number of voters and double the expense of elections to the tax payer, without any corresponding gain. The need of America is not an increased quantity, but an improved quality of the vote, and there is no adequate reason to believe that Woman Suffrage, by doubling the vote, will improve its quality.

Would it not impose Great Hardship on Many Women?

Equality in character does not imply similarity in function; the duties and life of men and women are different in the State, as in the home. Women have many physical limitations which do not exist for men, and already, as a rule their strength is over-taxed. The energies of women are engrossed by their present duties and interests, from which men cannot relieve them, and it is better for the community that they devote their energies to the better performance of their present work, than to divert them to new fields of activity. The ballot is not essential for the performance of woman's present duties.

Are not the Interests of Women Safe in the Hands of Men?

Quite as safe as in those of other women!

The woman suffragists always imply that men legislate only for their own interests. But in America men cannot be accused of indifference to the wishes and happiness of women. They would make any reasonable amendments in the laws affecting the welfare of women, if urged with half the force now brought to bear in favor of suffrage. Moreover, in general the interests of men and women are very much the same. Both desire good schools, good roads, good drainage, and good government. The prosperity of the town and of the State benefits both alike. Only in the common division of labor, certain duties are apportioned to each, according to their special conditions of strength and organization. These differences are not of human origin, and therefore cannot be changed by any so-called "reform."

Political equality will deprive woman of special privileges hitherto accorded to her by law.

Will Woman Suffrage Help the Cause of Temperance?

No woman suffrage State is a prohibition State; no woman suffrage State is a high license State. Eight States where women do not vote are prohibition States.

Is the Ballot Essential to Woman's Public Usefulness?

Woman Suffrage would force woman into the political arena. This would impair her usefulness which she exercises to-day as a disinterested, non-partisan worker for the public good. She would duplicate man's work and lose her special value if she went into party politics.

What would happen to Legislation and Government?

Behind law there must always be force to make it effective. Women, by the limitations of their sex, are unfitted for the stern work of enforcing law. It would be ill for any State where legislation was shaped by women over the heads of a majority of men. Under such conditions you would soon have, not government, but chaos.

Issued by the NATIONAL STATE ASSOCIATION OPPOSED TO WOMAN SUFFRAGE, 29 West 38th Street, New York.

VOTES FOR WOMEN!
THE WOMAN'S REASON.
BECAUSE

- BECAUSE** women must obey the laws just as men do,
They should vote equally with men.
- BECAUSE** women pay taxes just as men do, thus supporting the government,
They should vote equally with men.
- BECAUSE** women suffer from bad government just as men do,
They should vote equally with men.
- BECAUSE** mothers want to make their children's surroundings better,
They should vote equally with men.
- BECAUSE** over 5,000,000 women in the United States are wage workers and their health and that of our future citizens are often endangered by evil working conditions that can only be remedied by legislation,
They should vote equally with men.
- BECAUSE** women of leisure who attempt to serve the public welfare should be able to support their advice by their votes,
They should vote equally with men.
- BECAUSE** busy housemothers and professional women cannot give such public service, and can only serve the state by the same means used by the busy man—namely, by casting a ballot,
They should vote equally with men.
- BECAUSE** women need to be trained to a higher sense of social and civic responsibility, and such sense develops by use,
They should vote equally with men.
- BECAUSE** women are consumers, and consumers need fuller representation in politics,
They should vote equally with men.
- BECAUSE** women are citizens of a government of the people, by the people and for the people, and women are people.
They should vote equally with men.
- EQUAL SUFFRAGE FOR MEN AND WOMEN.**

WOMEN Need It.
MEN Need It.
The STATE Needs It.

WHY?

BECAUSE

Women Ought To GIVE Their Help.
Men Ought To HAVE Their Help.
The State Ought To USE Their Help.

National American Woman Suffrage Association

Headquarters: 505 FIFTH AVENUE, NEW YORK



Sixty-sixth Congress of the United States of America;

At the First Session,

Began and held at the City of Washington on Monday, the nineteenth day of May,
one thousand nine hundred and nineteen.

JOINT RESOLUTION

Proposing an amendment to the Constitution extending the right of suffrage
to women.

*Resolved by the Senate and House of Representatives of the United States
of America in Congress assembled (two-thirds of each House concurring therein),
That the following article is proposed as an amendment to the Constitution,
which shall be valid to all intents and purposes as part of the Constitution when
ratified by the legislatures of three-fourths of the several States.*

And

"ARTICLE ————"

"The right of citizens of the United States to vote shall not be denied or
abridged by the United States or by any State on account of sex.

"Congress shall have power to enforce this article by appropriate
legislation."

F. H. Lillitt

Speaker of the House of Representatives.

Theodore Roosevelt

*Vice President of the United States and
President of the Senate.*

*The 19th
Amendment to the
Constitution*

The right of
citizens of the
United States to
vote shall not be
denied or abridged
by the United
States or by any
State on account of
sex.

The Congress shall
have the power to
enforce this article
by appropriate
legislation.

When a woman dies, leaving behind her a husband and children, no appraisers come into the desolated home to examine the effects; the father is the guardian of his offspring; the family relation is not invaded by law. But when a man dies the case is entirely different; in the hour of the widow's deep distress strangers come into the house to take an inventory of the effects, strangers are appointed to be the guardians of her children, and she, their natural care-taker, thenceforth has no legal direction of their interests ; strangers decide upon the propriety of the sale of the property earned, perhaps, by her own and her husband's mutual efforts and her interest in the estate is coolly designated as the " widow's incumbrance! " In the extremity of her bereavement there is piled upon her, not only the dread of separation from her children, but that of being sent homeless from the spot where every object has been consecrated by her tenderest affections.

~Ann Preston, at West Chester, Pennsylvania Women's Rights Convention, June 2, 1852, in History of Woman Suffrage (vol. 1), 361.

I sent the first petition to the New York Legislature to give a married -woman the right to hold real estate in her own name, in the winter of 1836 and '37, to which after a good deal of trouble I obtained five signatures. Some of the ladies said the gentlemen would laugh at them; others, that they had rights enough; and the men said the women had too many rights already. Woman at that time had not learned to know that she had any rights except those that man in his generosity .allowed her; both have learned something since that time which they will never forget. I continued sending petitions with increased numbers of signatures until 1848 and '49, when the Legislature enacted the law which granted to woman the right to keep what was her own. But no -.sooner did it become legal than all the women said, " Oh ! that is right ! We ought always to have had that."

~Mrs. Ernestine Rose, on gathering signatures for the first petition for the Married Woman's Property Law, 1836, in History of Woman Suffrage (vol. 1), 361.

WOMAN'S RIGHTS CONVENTION. A Convention to discuss the social, -civil, and religious condition and rights of woman, will be held in the Wesleyan Chapel, at Seneca Falls, N. Y., on Wednesday and Thursday, the 19th and 20th of July, current; commencing at 10 o'clock AM. During the first day the meeting will be exclusively for women, who are earnestly invited to attend. The public generally are invited to be present on the second day, when Lucretia Mott, of Philadelphia, and other ladies and gentlemen, will address the convention.

~Seneca County Courier, July 14, 1848, in History of Woman Suffrage (vol. 1) 67.

INSURRECTION AMONG THE WOMEN.

A female Convention has just been held at Seneca Falls, N. Y., at which was adopted & " declaration of rights," setting forth, among other things, that " all men and wotnen are .created equal, and endowed by their Creator with certain inalienable rights." The list of grievances which the Amazons exhibit, concludes by expressing a determination to insist that woman shall have u immediate admission to all the rights and privileges which belong to them as citizens of the United States." It is stated that they design, in spite of all misrepresentations and ridicule, to employ agents, circulate tracts, petition the State and National Legislatures, and endeavor to enlist the pulpit and the press in their behalf. This is bolting with a vengeance. Worcester (Mass.) Telegraph.

~Rochester Advertiser, July 1848, in *History of Woman Suffrage*

Quite an agitation occurred in 1832, on woman's costume. In demanding a place in the world of work, the unfitness of her dress seemed to some, an insurmountable obstacle. How can you, it was said, ever compete with man for equal place and pay, with

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garments of such frail fabrics and so cumbrously fashioned, and how can you ever hope to enjoy the same health and vigor with man, so long as the waist is pressed into the smallest compass, pounds of clothing hung on the hips, the limbs cramped with skirts, and with high heels the whole woman thrown out of her true equilibrium. Wise men, physicians, and sensible women, made their appeals, year after year; physiologists lectured on the subject; the press commented, until it seemed as if there were a serious demand for some decided steps, in the direction of a rational costume for women. The most casual observer could see how many pleasures— young girls were continually sacrificing to their dress : In walking, running, rowing, skating, dancing, going up and down stairs, climbing trees and fences, the airy fabrics and flowing skirts were a continual impediment and vexation. We can not estimate how large a share of the ill-health and temper among women is the result of the crippling, ribbing influence of her costume. Fathers, husbands, and brothers, all joined in protest against the small waist, and stiff distended petticoats, which were always themes for unbounded ridicule. But no sooner did a few brave conscientious women adopt the bifurcated costume, an imitation in part of the Turkish style, than the press at once turned its guns on " The Bloomer," and the same fathers, husbands, and brothers, with streaming eyes and pathetic tones, conjured the women of their households to cling to the prevailing fashions.* The object of those who dammed the new

attire, was primarily health and freedom ; but as the daughter of Gerrit Smith introduced it just at the time of the early conventions, it was supposed to be an inherent element in the demand for political equality. As some of those who advocated the right of suffrage, wore the dress, and had been identified with all the unpopular reforms, in the reports of our conventions, the press rung the changes on " strong-minded," " Bloomer," " free love," " easy divorce," " amalgamation." I wore the dress two years and found it a great blessing. What a sense of liberty I felt, in running up and down stairs with my hands free to carry whatsoever I would, to trip through the rain or snow with no skirts to hold or brush, ready at any moment to climb a hill-top to see the sun go down, or the moon rise, with no ruffles or trails to be limped by the dew, or soiled by the grass. What an emancipation from little petty vexatious trammels and annoyances every hour of the day. Yet such is the tyranny of custom, that to escape constant observation, criticism, ridicule, per-

sedition, mobs,* one after another gladly went back to the old slavery and sacrificed freedom to repose. I have never wondered since that the Chinese women allow their daughters' feet to be en- l in iron shoes, nor that the Hindoo widows walk calmly to the funeral pyre. I suppose no act of my life ever gave my cousin, (Turrit Smith, such deep sorrow, as my abandonment of the u Bloomer costume." He published an open letter* to me on the subject, and when his daughter, Mrs. Miller, three years after, followed my ex- ample, he felt that women had so little courage and persistence, that for a time he almost despaired of the success of the suffrage move- ment ; of such vital consequence in woman's mental and physical development did he feel the dress to be.

~Elizabeth Cady Stanton on Fashion in *History of Woman Suffrage* (vol. 1)



~A political cartoon

Delivered July 19, 1848, Seneca Falls, New York

We have met here today to discuss our rights and wrongs, civil and political, and not, as some have supposed, to go into the detail of social life alone. We do not propose to petition the legislature to make our husbands just, generous, and courteous, to seat every man at the head of a cradle, and to clothe every woman in male attire.

None of these points, however important they may be considered by leading men, will be touched in this convention. As to their costume, the gentlemen need feel no fear of our imitating that, for we think it in violation of every principle of taste, beauty, and dignity; notwithstanding all the contempt cast upon our loose, flowing garments, we still admire the graceful folds, and consider our costume far more artistic than theirs. Many of the nobler sex seem to agree with us in this opinion, for the bishops, priests, judges, barristers, and lord mayors of the first nation on the globe, and the Pope of Rome, with his cardinals, too, all wear the loose flowing robes, thus tacitly acknowledging that the male attire is neither dignified nor imposing.

No, we shall not molest you in your philosophical experiments with stocks, pants, high-heeled boots, and Russian belts. Yours be the glory to discover, by personal experience, how long the knespen can resist the terrible strapping down which you impose, in how short time the well-developed muscles of the throat can be reduced to mere threads by the constant pressure of the stock, how high the heel of a boot must be to make a short man tall, and how tight the Russian belt may be drawn and yet have wind enough left to sustain life.

But we are assembled to protest against a form of government existing without the consent of the governed - to declare our right to be free as man is free, to be represented in the government which we are taxed to support, to have such ungracious laws as give man the power to chastise and imprison his wife, to take the wages which she earns, the property which she inherits, and, in case of separation, the children of her love; laws which make her the mere dependant on his bounty. It is to protest against such unjust laws as these that we are assembled today, and to have them, if possible, forever erased from our statute books, deeming them a shame and a disgrace to a Christian republic in the nineteenth century. We have met to uplift woman's fallen divinity upon an even pedestal with man's. And, strange as it may seem to many, we now demand our right

to vote according to the declaration of the government under which we live.

This right no one pretends to deny. We need not prove ourselves equal to Daniel Webster to enjoy this privilege, for the ignorant Brahmin in the ditch has all the civil rights he has. We need not prove our muscular power equal to this same Irishman to enjoy this privilege, for the most tiny, weak, ill-shaped stripling of twenty-one has all the civil rights of the Irishman. We have no objection to discuss the question of equality, for we feel that the weight of argument lies wholly with us, but we wish the question of equality kept distinct from the question of rights, for the proof of the one does not determine the truth of the other. All white men in this country have the same rights, however they may differ in mind, body, or estate.

The right is ours. The question now is: how shall we get possession of what rightfully belongs to us? We should not feel so sorely grieved if no man who had not attained the full stature of a Webster, Clay, Van Buren, or Gerrit Smith could claim the right of the elective franchise. But to have drunkards, idiots, horse-racing, rum-selling rowdies, ignorant foreigners, and silly boys fully recognized, while we ourselves are thrust out from all the rights that belong to citizens, it is too grossly insulting to the dignity of woman to be longer quietly submitted to.

The right is ours. Have it, we must. Use it, we will. The pens, the tongues, the fortunes, the indomitable wills of many women are already pledged to secure this right. The great truth that no just government can be formed without the consent of the governed we shall echo and re-echo in the ears of the unjust judge, until by continual coming we shall weary him.

There seems now to be a kind of moral stagnation in our midst. Philanthropists have done their utmost to rouse the nation to a sense of its sins. War, slavery, drunkenness, licentiousness, gluttony, have been dragged naked before the people, and all their abominations and deformities fully brought to light, yet with idiotic laugh we hug those monsters to our breasts and rush on to destruction. Our churches are multiplying on all sides, our missionary societies, Sunday schools, and prayer meetings and innumerable charitable and reform organizations are all in operation, but still the tide of vice is swelling, and threatens the destruction of everything, and the battlements of righteousness are weak against the raging elements of sin and death.

Welly, the world waits the coming of some new element, some purifying power, some spirit of mercy and love. The voice of woman has been silenced in the state, the church, and the home, but man cannot fulfill his destiny alone, he cannot redeem his race unaided. There are deep and tender chords of sympathy and love in the hearts of the down-trodden and oppressed that women can touch more skillfully than men.

The world has never yet seen a truly great and virtuous nation, because in the degradation of woman the very fountains of life are poisoned at their source. It is vain to look for silver and gold from mines of copper and lead.

It is the wise mother that has the wise pen. So long as your women are slaves you may throw your colleges and churches to the winds. You can't have scholars and saints so long as your mothers are ground to powder between the upper and nether millstone of tyranny and lust. How seldom, now, is a father's pride gratified, his fond hopes realized, in the budding genius of his son!

The wife is degraded, made the mere creature of caprice, and the foolish son is known to his heels. Truly are the sins of the fathers visited upon the children to the third and fourth generation. God, in His wisdom, has so blessed the whole human family together that any violence done at one end of the chain is felt throughout its length, and here, too, is the law of restoration, as in women all have fallen, so in her elevation shall the race be recreated.

"Voices" were the visitors and advisers of Joan of Arc. Do not "voices" come to us daily from the haunts of poverty, sorrow, degradation, and despair, already too long unheeded. Now is the time for the women of this country, if they would save our free institutions, to defend the right, to buckle on the armor that can best resist the keenest weapons of the enemy—contempt and ridicule. The same religious enthusiasm that nerved Joan of Arc to her work serves us to ours. In every generation God calls some men and women for the utterance of truth, a heroic action, and our work today is the fulfilling of what has long since been foretold by the Prophet—Isaiah 2:29:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy."

We do not expect our path will be strewn with the flowers of popular applause, but over the thorns of bigotry and prejudice will be our way, and on our banners will beat the dark storm clouds of opposition from those who have embraced themselves behind the stony bulwarks of custom and authority, and who have fortified their position by every mean, help and unholy. But we will steadfastly abide the result. Unmoved we will bear it all! Undauntedly we will wait! It is the gate, for we know that the storm cannot rend from it a shred, that the electric flash will more clearly show to us the glorious words inscribed upon it, "Equality of Rights."

~Elizabeth Cady Stanton addressing the Seneca Falls Convention on July 19, 1848

How well I remember the day I first met my life-long friend...

It is often said by those who know Miss Anthony best, that she has been my good angel, always pushing and guiding me to work, that but for her pertinacity I should never have accomplished the little I have; and on the other hand, it has been said that I forged the thunderbolts and she fired them. Perhaps all this is in a measure true. With the cares of a large family, I might in time, like too many women, have become wholly absorbed in a narrow family selfishness, had not my friend been continually exploring new fields for missionary labors. Her description of a body of men on any platform, complacently deciding questions in which women had an equal interest, without an equal voice, readily roused me to a determination to throw a firebrand in the midst of their assembly.

We were at once fast friends, in thought and sympathy we were one, and in the division of labor we exactly complemented each other. In writing we did better work together than either could alone. While she is slow and analytical in composition, I am rapid and synthetic. I am the better writer, she the better critic. She supplied the facts and statistics, I the philosophy and rhetoric, and together we have made arguments that have stood unshaken by the storms of thirty long years: arguments that no man has answered. Our speeches may be considered the united product of our two brains.

Chapter XIII, "Reminiscences," *The History of Woman Suffrage* (ed. Elizabeth Cady Stanton), Vol 1 (New York: Fowler & Wells, 1881).

Modern History Sourcebook: Sojourner Truth: "Ain't I a Woman?", December 1851

Sojourner Truth (1797-1883): Ain't I A Woman?

Delivered 1851

Women's Convention, Akron, Ohio

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

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

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

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.

~Sojourner Truth, delivered 1851 at the Women's Convention in Akron, Ohio

November 16, 1872, the following notice appeared in the *New York Times*: "Warrants have been issued by United States Commissioner Stribis for the arrest of Susan B. Anthony and fourteen other females, who voted at the late election. The parties will probably be brought to court next week" (Frost and Cullen-

~New York Times, November 16, 1872

Rochester, July 2, 1873.

DR. E. B. FOOTE—MY DEAR SIR: Your letter of June 18, inclosing the quarter of the United States Government's fine for my alleged violation of State law was most welcome. I have waited this acknowledgment from fact of my absence from home since the judge pronounced that verdict and penalty. What a comedy! Such a grave offense and such a paltry punishment!

Now if the United States Government would only demand the payment of the \$100 and costs—but it will never do it, because all parties know I will never pay a dime—no, not one. It is quite enough for me pay all the just claims of the trial; my own counsel, etc. I owe no allegiance to the Government's penalties until I have a voice in it, and shall pay none. What the Government can exact it may, whether of cash or imprisonment.

Do you know my one regret now is that I am not possessed of some real estate here in Rochester so that my name would be on the tax list, and I would refuse to pay the taxes thereon, and then I could carry that branch of the question into the Courts. *Protests* are no longer worth the paper they are written on. Downright resistance, the actual throwing of the tea overboard, is now the word and work. With many thanks for the \$25.

Sincerely yours,

SUSAN B. ANTHONY.

~Susan B. Anthony, letter to Dr. E.B. Foote, regarding her fine for voting, July 2, 1873, in *History of Woman Suffrage* (vol. 2) 941.

Brothers, when you were weak, I was strong, I toiled for you. Now you are strong, and I am weak because of my work for you, I ask your aid. I ask the ballot for myself and my sex, and as I stood by you, I pray you stand by me and mine.

~Clara Barton, speaking to assembly at the Woman Suffrage Convention, January 19, 1870, in History of Woman Suffrage (vol. 2), 418.

Declaration of Sentiments

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course. We hold these truths to be self-evident; that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of those governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled...Firmly relying upon the final triumph of the Right and the True, we do this day affix our signatures to this declaration.

Lucretia Mott, Harriet Cady Eaton, Margaret Pryor, Elizabeth Cady Stanton, Eunice Newton Foote, Mary Ann McClintock, Margaret Schooley, Martha C. Wright, Jane C. Hunt, Amy Post, Catharine F. Stebbins, Mary Ann Frink, Lydia Mount, Delia Mathews, Catherine C. Paine, Elizabeth W. McClintock, Malvina Seymour, Phebe Mosher, Catharine Shaw, Deborah Scott, Sarah Hallowell, Mary McClintock, Mary Gilbert, Sophrona Taylor, Cynthia Davis, Hannah Plant, Lucy Jones, Sarah Whitney, Mar H. Hallowell, Elizabeth Conklin, Sally Pitcher, Mary Conklin, Susan Quinn, Mary S. Mirror, Phebe King, Julia Ann Drake, Charlotte Woodard, Martha Underhill, Dorothy Mathews, Eunice Barker, Sarah R. Woods, Lydia Gild, Sarah Hoffman, Elizabeth Leslie, Martha Ridley, Rachel D. Bonnel, Betsey Tewksbury, Rhoda Palmer, Margaret Jenkins, Cynthia Fuller, Mary Martin, P.A. Culvert, Susan R. Doty, Rebecca Race, Sarah A. Mosher, Mary E. Vail, Lucy Spalding, Lavinia Latham, Sarah Smith, Eliza Martin, Maria E. Wilbur, Elizabeth D. Smith, Caroline Barker, Ann Porter, Experience Gibbs, Antoinette E. Segur, Hannah J. Latham, Sarah Sisson.

The following are the names of the gentlemen present in favor of the movement: Richard P. Hunt, Samuel D. Tillman, Justin Williams, Elisah Foote, Frederick Douglass, Henry W. Seymour, Henry Seymour, David Salding, William G. Barker, Elias J. Doty, John Jones, William S. Dell, James Mott, William Burroughs, Robert Smallridge, Jacob Matthews, Charles L. Hoskins, Thomas McClintock, Saron Phillips, Jacob Chamberlain, Jonathan Metcalf, Nathan J. Milliken, S.E. Woodworth, Edward F. Underhill, George W. Pryor, Joel Bunker, Isaac Van Tassel, Thomas Dell, E.W. Capron, Stephen Shear, Henry Hatley, Azaliah Schooley.

~Signed at Seneca Falls on July 20, 1848

WHO'S WHO: IN THE PRODUCTION

The Director: Margaret E. Hall

The Actors:
(in alphabetical order)

To Be Announced Soon

Production Team

Stage Manager: TBD*

Set Designer: TBD+

Costume Designer: TBD



**Denotes a member of Actors' Equity Association, The Union of Professional Actors and Stage Managers of the United States*



+ Denotes a member of United Scenic Artists

About the Playwrights

Carolyn Anderson is a director and playwright. Her original works, many of which have been created with long-time collaborator Wilma Hall, focus on themes that explore human dignity, social welfare, and environmental concerns. Anderson and Hall have long specialized in the Living Newspaper form of theater. Their plays have been performed at Actor's Alley Repertory Theatre in Los Angeles, the Arizona Theater's Cabaret Theatre, Capital Rep's touring program, the Theater of the First Amendment in Fairfax, Virginia, and the Spa Little Theater in Saratoga Springs, as well as many other venues. *Faces: A Living Newspaper on AIDS*, and early Anderson/Hall collaboration, has been produced by theaters and organizations across the country and was the subject of a documentary produced by PBS, WMHT-TV and aired nationally. Anderson and Hall participated in the creation of a film script, *Something More at Stake*, for the National Park Service about the battles of Saratoga. Chair of Skidmore's Department of Theater, Anderson has directed numerous plays for the College, including *The Caucasian Chalk Circle*, *Our Town*, *Jacques Brel is Alive and Well and Living in Paris*, *Execution of Justice*, *Endgame*, *Three Sisters*, *The Mound Builders*, *Spoon River Anthology*, *The Life of Galileo*, *Tina Howe's Museum*, and most recently Seamus Heaney's translation of Sophocles' *Antigone*, *Burial at Thebes*.

Jill Rafferty-Weinisch began her career in the theater when she wrote, directed, produced, and starred in a production of *Snow White...in her backyard*. She was seven. As Education Director for Capital Repertory Theatre, she has increased attendance in the theatre's school programs more than tenfold. Currently serving more than 15,000 students annually. While at the theatre, she has developed and implemented: two summer camp programs; a series of production study guides; a professional development for teachers; an audience development initiative; and an Arts Residency model that has identified significant new ways of teaching and learning increasingly stringent curriculum through the arts. Under her leadership, the theatre initiated the *On the Go* program, which has served over 50,000 students to date. *Petticoats of Steel* marks the second time she has served as playwright. She co-authored *Friend of a Friend: The Underground Railroad in the Capital Region* with Maggie Mancinelli-Cahill, Producing Artistic Director of Capital Rep.

Ideas for Curriculum Integration

ENGLISH

1. WRITE! A Review: Ask students to write a review of the REP's production of *Petticoats of Steel*. Things to consider when writing the review:

- What was the most compelling or intriguing aspect of the production?
- How did the set, lights, costumes and props add (or take away) from the production?
- What did you think of the music and stage movement?
- What did you think of the direction of the piece?
- What questions arose for you, about the production, was anything confusing?
- Would you recommend this production to others?
- Can you make any connections between this play and other plays that you have seen?
 - Can you make any connections from the play to your own life?

2. My Protest Adventures Journal: Donning the character of one of the individuals involved in the protests for Women's Suffrage, students are to create a series of diary entries recording their 'adventures'. Encourage students to consider all individuals who worked to get women the right to vote – it was not just women.

3. Creative Writing: After researching one of the women referred to in the play, or another historical figure the student admires, they are to write a letter, diary entry, or monologue in the voice of that famous person from history.

4. Creative Writing: Make a statement about something you believe in. It could be anything from "dogs are better than cats" to "same sex marriage ought to be illegal." Write a short persuasive essay detailing your reasons for holding that belief. Then, write a second essay expressing the other view. Can you make a compelling argument for both sides of the coin?

5. Communication: In the time of the play, email, telephones, the Internet and texting did not exist. Communication took much more time. Letters were much longer and used expansive vocabulary. Find an original document from the time and compare it with the way people communicate today. How does it compare to emailing or texting?

THEATRE/PERFORMANCE/VISUAL ARTS

1. Music: Music played an important role during the time of the suffrage movement. Often, a particular cause would pen new lyrics for existing popular tunes. Choose a familiar melody from today and compose a short song to express an issue you feel strongly about.

2. Playing a Historical Character: Find a speech made by someone in the past who's viewpoint you admire. Practice reciting that speech as that person – take on the character of that person (consider how they would have walked and talked), and then perform the speech for the class.

3. Design A Protest Sign/Banner: Have students design, and carry out their design, for a protest sign or banner that they could have used to help protest for Women's Suffrage. Perhaps, once made, students could conduct a mock march through their school.

4. Character Walk: Push all desks to the side of the room. Place a selection of photos from the time period/historical event being discussed (it might be beneficial to have a few copies of each photo on hand) on the floor and ask students to look at them. Really look at them. Take in the different people in each photo – where are they; what are they wearing; what are they doing; what does their facial expression tell you about them; etc. After a few minutes, ask them to select one person – in one of the photos – that they feel drawn too, and have them pick up that picture. Now have them walk about the room embodying the person they have chosen (it might be someone in the forefront or background of the photo): ask them to consider the way that person would walk, talk, etc.; and have them physically start moving that way. While they are walking about teachers should point out things they notice – *Susie’s walking with great passion, Tom has a limp etc.* The next step is for the students to start using voice, talking as the character. *Susie, might be walking with great passion on her way to a rally, what would she say?* Everyone is talking at the same time, so as not to put pressure on anyone individual. The final step is to take the physical character they have created, and use it to write a short monologue; scene; short story; poem; etc.

5. Designing a Show: Congratulations! You’ve been hired as the one of the designers for a non-touring production of *Petticoats of Steel*.

- **Set Designer** It is your job to create a set that will transform the theatre into the appropriate time period and location. When does this story take place? What scenic elements and props will you use?
- **Sound Designer** It is your job to create a soundscape that supports the time period and location the play takes place in. What sound effects will you use to enhance the action of the play?
- **Lighting Designer** It is your job to light the set and actors. What lighting will help set the mood?
- **Costume Designer** It is your job to costume the actor. What will you do to evoke all of the characters portrayed within the production, without forcing the actor to make full costume changes?

Students are tasked with taking on one of the design roles for a production of *Petticoats of Steel*. They are to create a Power Point presentation with their design choices. Images and drawings should support the time period, location, and specific needs of the production.

6. Costume/Fashion: Research men and women’s fashions over the past two hundred years (or so). Do you notice any correlation between what women wore and the rights they were afforded? Make a poster or power point presentation illustrating your findings.

MATH

1. Voting and the election process have come to rely very heavily on polling and statistics. Plan a lesson that looks at the demographics by region or over time.

2. Equal Wages: Even today, in many fields, women’s wages are not equal to those of men. Research the difference in wages for men and women in a variety of fields – or conduct an informal survey and gather data from your family/neighborhood, and calculate the differences between genders. Discuss your results. Do you think the differences are fair? Why or why not?

SCIENCE

1. What actually are the differences between men and women? Some differences are obvious, while others are more subtle. What kinds of biological and cognitive differences actually do exist?

2. Despite limited opportunities, women have been responsible for many significant scientific discoveries. Find and research such a woman. Can you discover what hurdles she had to overcome in order to achieve success?

Some possible women to research: *Margaret Hamilton; Marie Curie; Rosalind Franklin*
Here's a great website: <https://www.whitehouse.gov/women-in-stem>

SOCIAL STUDIES

1. **The Right To Vote:** Have student's research voting statistics in the United States today. Which gender is more likely to vote? What age groups are more likely to vote?

Discuss: What do you suppose causes these discrepancies? Did women have any voting privileges in colonial times?

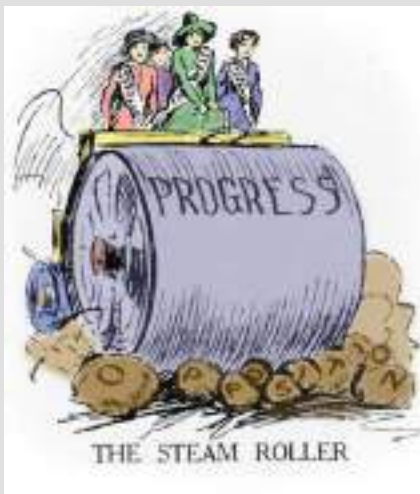
2. **Voting in America:** Research voting rights in the United States. Are there still American Citizens who are not franchised? What are the differences between voting rights in the states and voting rights in the territories? What are people doing in such places as Puerto Rico, Guam, The U.S. Virgin Islands, and Washington D.C.?

3. **Voting Eligibility Timeline:** Research what makes a person eligible to vote today? How does the criteria allowing one to vote today differ from the criteria of the past? How has voting eligibility been abused throughout history? Make a timeline illustrating what you have learned.

4. **Equality Between the Sexes:** Women now have full political rights in the United States, but are there other arenas in which there is a lack of equality between the sexes? Where in the world are women still fighting for political rights today? What tactics are being used and who is helping these women fight for their rights?

5. **Voting Rights:** Look at the history of voting rights in this country. How did the Civil War affect them? How did the Vietnam War affect them?

6. **Political Cartoons:** Use political cartoons, like this or the one on page 21, to discuss how the 'media' attempted to sway people/comment on the movement. Bring the conversation to the present and have students share political cartoons surrounding the issues from the 2016 Presidential Election. Finally, have students draw a political cartoon dealing with the women's suffrage movement.



7. Voting Around the Globe: To help students understand different governments' methods of voting, have them define the following terms and find an example of a government that uses them: Universal Suffrage, Manhood Suffrage, Equal Suffragist, Suffragette, Compulsory Suffrage, Census Suffrage.

Women gained the right to vote in many western states first. Try to find out what factors allowed for that to happen.

Construct a map of the nation, or the world, indicating where and when women achieved suffrage.

Resources Consulted:

Websites:

<http://dcpast.com/page/31>
<http://slideplayer.com/slide/6857626/>
<http://newyorkhistoryblog.org/2011/10/12/carol-kammen-upstate-women-in-the-civil-war/>
<http://www.kimvogelsawyer.com/susan-b-anthony-crusader-with-a-cause/>
<http://civilwarwomenblog.com/frances-hook/>
<https://www.whitehouse.gov/women-in-stem>

GET INVOLVED/REGISTER TO VOTE



League of Women Voters of New York State: www.lwvny.org
Register to vote: <http://www.lwvny.org/voter-services.html#registration>



Register to Vote Online:
www.usvotefoundation.org/vote/voter-registration-absentee-voting.htm

TEACHER EVALUATION: *Petticoats of Steel*

Your feedback is **vital** to the growth and continued success of the REP's educational programming. It helps us to constantly improve and attract additional underwriting. Please take a moment to fill out this form.

We encourage you to make multiple copies so that all of the teachers in your group may respond.

Name: _____ School: _____

Phone: _____ E-mail: _____

How would you rate the quality of today's performance?

Excellent

Good

Fair

Poor

Did attending the performance assist you in addressing classroom curriculum?

Very Much

Somewhat

Not At All

N/A

Were the on-line study materials useful in preparing students and deepening their experience?

Very Much

Somewhat

Not At All

N/A

Please check all that apply:

____ Today's performance price was affordable for my school.

____ My school required a subsidy in order to afford today's performance.

____ My school would provide performances for more students, more often, if additional funds were available.

Any additional information / comments welcome:

The completed form may be submitted by email to amarquise@proctors.org or by mail to: Aaron Marquise, Arts Education Manager, 432 State Street, Schenectady, NY 12305.

theREP/Capital Repertory Theatre's Mission In Action!

Creating an authentic link to the community we serve...

EDUCATION AND OUTREACH are key components of theREP's mission, "to create an authentic link to the community we serve." Through a wide range of programs, theREP strives "to provide the Capital Region with theatre programming which inspires a greater understanding of the human condition" and helps "to develop future audiences by instilling the notion that theatre is a vital part of the cultural life of all vibrant cities."

PROGRAMS FOR STUDENTS

Student Matinees (Classics on Stage) Performances of most of the theatre's professional productions are scheduled during the school day with dramatically discounted prices for area students to allow for greater accessibility. Each season, at least one play is designated as Classics on Stage, for its direct connections with curriculum.

On-The-Go! in-School Tour Specially adapted professional productions designed to play to students on-site in schools. Last season, theREP's OTG program reached more than 9,500 students.

Young Playwright Contest Providing students, ages 13-19, with the opportunity to submit their work to be produced on the Capital Rep stage. In addition, the winning playwrights are given a mentorship – prior to the production of the play – with a professional playwright.

Summer Stage Young Acting Company Providing young actors the opportunity to work together, with leading professionals in the field, on a production that will take place on the Capital Rep stage. Company Members hone their acting skills while rehearsing and then performing the Young Playwright Contest-winning plays.

Acting Intensive I & II provide teens, ages 12-17, the opportunity to hone their acting skills by providing these week-long comprehensive workshops.

CAST (Cultivating Arts & Students Together) provides students with the opportunity to volunteer at the theatre and earn community service credits at the same time. Teens get an in-depth learning experience that satisfies their passion while fulfilling their needs.

Artist In Residency Programs theREP works in conjunction with school educators to bring highly trained teaching artists to work in extended residency within the classroom. Opportunities to embed the theatrical experience into the curriculum are available for teachers and students for every work in our 2018-19 Education Season.

Career Development theREP is dedicated to helping to build the next generation of theatre professionals with programs like the **Professional Apprenticeship Program** which provides year-long or summer-long paid apprenticeships, and **Internship Program** provides college students internships in many disciplines of theatre. These programs are specifically for young people beginning a career in the performing arts and arts education.

2019-2020 EDUCATION SPONSORS & FOUNDATIONS

CSArch Architecture|Engineering|Construction Management
Pitney Bowes

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Lucille A. Herold Charitable Trust
McCarthy Charities
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Sidney & Beatrice Albert Foundation
The Michael Tuch Foundation
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