



CHAMPLAIN VALLEY SUFFRAGE CENTENNIAL AUTO TOUR

PLATTSBURGH AUSABLE CHASM LEWIS ELIZABETHTOWN VERGENNES ADDISON GLENS FALLS



DESIGNED AND EDITED BY SANDRA WEBER



(Photos by Kim Dedam)

Champlain Valley Suffrage Centennial Auto Tour Commemorative Booklet

Designed and Edited by Sandra Weber, with assistance from Tisha Dolton and the CVSCAT Committee
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To obtain a copy of this limited-edition booklet, refer to **www.champlainvalleywomen.com**

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INTRODUCTION

SUFFRAGE CENTENNIAL AUTO TOUR

The Champlain Valley Suffrage Centennial Auto Tour was a series of events celebrating the 100th anniversary of the ratification of the 19th Amendment. In the *Votes for Women* campaign, suffragists often grabbed the steering wheel of a touring car and became “flying squadrons.” They canvassed the country’s macadam roadways and the dirt backroads of the rural countryside. They held rallies, parades, conventions, speeches, broom brigades, and pageants to promote the suffrage cause. These strategies were re-created as part of the 2021 Auto Tour.

This collaborative effort included historical societies, educational organizations, and community members in the Champlain region of New York and Vermont. People of all ages and interests — historians, musicians, artisans, hikers, antique car owners, and actors — joined together to create the exciting atmosphere and educational experience of the 2021 Champlain Valley Suffrage Centennial Auto Tour.

THE IGNITION OF THE AUTO TOUR PROJECT

The Celebrating Suffrage in Greater Glens Falls Committee formed in 2016 under the direction of Kim Harvish and Tisha Dolton to plan events for the upcoming 2017 New York Suffrage Centennial. The committee held a Suffrage Rally in Glens Falls City Park, a Women’s Equality Day presentation at the Chapman Museum, and a recreation of the 1900 State Suffrage Convention at the First Baptist Church in Glens Falls. The Convention program received an award from the New York Cultural Tourism Network. As planning for the national 2020 Suffrage Centennial began, the idea for an auto tour developed and the group added regional partners to form the Champlain Valley Suffrage Centennial Auto Tour (CVSCAT) Committee.

Although COVID-19 disrupted plans in 2020 and constrained activities in 2021, the Auto Tour motored to sites in the Champlain Valley. Crowds dressed in period costume, marched in parades, twirled brooms, and sang suffrage songs. They learned about local suffragists, suffragents, and suffrage societies. They met portrayers of Sojourner Truth, Susan B. Anthony, Ida B. Wells-Barnett, and Inez Milholland. Sunflowers, purple/white/gold flags, fancy hats, and antique cars set the scene in Clinton, Essex, Warren, Chittenden, and Addison Counties.

Since suffrage was part of the broader movement for women’s rights, which are human rights, the Auto Tour expanded its themes and its timeline to include present and future issues. This booklet provides an in-depth record of what occurred during the 2021 Auto Tour. It is our hope that the tour and the booklet illuminate the history of woman suffrage and spur activism for the unfinished work.



Auto Tour Suffragists on Lake Champlain Bridge (Photo by Elsa Gilbertson)

INTRODUCTION TO SUFFRAGE

TIMELINE

- 1840 Lucretia Mott and Elizabeth Cady Stanton attend Anti-Slavery Meeting in London. They have to sit behind curtains in the balcony and are not allowed to speak at the meeting.
- 1848 The first major organized woman's rights convention in the U.S. held at Seneca Falls, New York.
- 1851 Sojourner Truth delivers "Ain't I a Woman?" speech.
- 1855 Susan B. Anthony tours the Champlain Valley and speaks about woman suffrage.
- 1861 The Civil War interrupts the woman's rights campaign.
- 1868 Fourteenth Amendment to the U.S. Constitution includes the word *male*.
- 1869 Elizabeth Cady Stanton and Susan B. Anthony create National Woman Suffrage Association (NWSA). Lucy Stone, Henry Blackwell, and Julia Ward Howe form American Woman Suffrage Association (AWSA).
- 1870 Fifteenth Amendment passes, granting Black men the right to vote. Women are not granted suffrage.
- 1872 Susan B. Anthony and other women vote in Rochester, NY. Anthony is arrested and refuses to pay \$100 fine.
- 1878 Woman's suffrage amendment is introduced to U.S. Congress for first time.
- 1879 Susan B. Anthony lectures in Plattsburgh. Her words are "like whip and spur" in making women and men think about suffrage and the role of women in general.
- 1883 *Sunflower Brigade* demonstrates broom drills at Hulett's Landing on Lake George.
- 1890 NWSA and AWSA merge into National American Woman Suffrage Association (NAWSA).
- 1894 Susan B. Anthony tours the Champlain Valley again, campaigning for suffrage for women in New York State.
- 1896 National Association of Colored Woman (NACW) forms to address concerns of Black communities.
- 1900 Glens Falls hosts New York State Suffrage Convention.
- 1913 Inez Milholland rides her white stallion at the head of the 1913 Woman Suffrage Procession in Washington, DC. Alice Paul and Lucy Burns form the Congressional Union for Woman Suffrage, which becomes the National Woman's Party (NWP) in 1916.
- 1916 Jeannette Rankin of Montana becomes first woman elected to Congress. Several western states have granted full suffrage to women so Inez Milholland heads west to campaign for federal suffrage amendment. She dies during the tour and is buried in Lewis in the Champlain Valley and becomes "Martyr" of the suffrage movement.
- 1917 **New York State enacts full suffrage for women.** Women from the NWP picket the White House and are jailed. World War I interrupts suffrage campaign.

August 26, 1920 – Amendment XIX is added to the U.S. 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.

- 1920 NAWSA transforms into the League of Women Voters (LWV).
- 1921 NWP holds suffrage ceremony in the U.S. Capitol and unveils the Suffrage Statue (*Portrait Monument*).
- 1923 Equal Rights Amendment is written by Alice Paul and introduced to U.S. Congress for first time.
- 1924 NWP holds first *Women for Congress* Convention in Westport, NY, to encourage women to run for political office. Sarah Pell and Cora Putnam Hale host garden teas in Ticonderoga and Elizabethtown, respectively. Following the NWP convention, the *Forward Into Light* Pageant is held in Lewis, NY.

INTRODUCTION TO SUFFRAGE

INEZ MILHOLLAND, CHAMPLAIN VALLEY CHAMPION OF SUFFRAGE MOVEMENT

In 2020-2021, the Champlain Valley National Heritage Partnership focused on its *Making of Nations* theme, highlighting the Centennial of Women’s Suffrage in the United States. They developed portable panels to exhibit at sites throughout the Champlain Valley. Inez Milholland, an icon of the suffrage movement, was featured in the exhibit and in the Suffrage Auto Tour.

CHAMPLAIN VALLEY NATIONAL HERITAGE PARTNERSHIP
1920-2020 WOMEN’S VOTE CENTENNIAL
*Celebrating the anniversary of the
19th Amendment and working toward a
future of equity, respect, and justice for all.*



In 2021, marchers carried a banner with the same words Inez carried in suffrage parades in the 1910s (Photo by John Eldridge)



Main panel created by CVNHP (Photo by John Ryan)

During the Suffrage Auto Tour, CVNHP displayed panels of their Women’s VOTE Centennial Exhibit at several sites. Attendees who viewed the panels and correctly answered questions received a limited-edition *Forward Into Light* challenge coin featuring suffragist Inez Milholland on a white horse. Milholland spent her summers in Lewis, NY, where she is buried.



INTRODUCTION TO SUFFRAGE



Suffragent David Hodges carrying flag of NWP
(Photo by John Eldridge)

Many women were “suffering” in the 1800s and early 1900s. Women suffered from oppressive or unjust treatment in homes, workplaces, churches, courts, banks, shops, schools, and colleges. Some endured physical abuse and emotional torment. However, the word suffrage does not mean suffering. **Suffrage** means “the right to vote.” It originates from the Old French “sofrage” meaning plea and from the Latin “suffragium” meaning support, ballot, vote. Its first use in English with the meaning “political right to vote” was in 1787 in the United States Constitution.

Suffragettes refers to British women working for the vote. Initially, it was a derogatory term but the women adopted it and re-purposed it. Women suffrage workers in the U.S. did not adopt the term; they called themselves **suffragists**. Men who supported the woman suffrage movement were sometimes referred to as **suffragents**.

On July 9, 1848, five key members of the American woman’s suffrage movement met for tea in Waterloo, New York. The participants in the **suffrage tea party** were Lucretia Mott, Martha Wright, Mary Ann McClintock, Elizabeth Cady Stanton, and hostess Jane Hunt. As the women sat at the table set with Jane’s best teapot, cups, and saucers, they made plans for the Seneca Falls Woman’s Rights Convention.

The first major U.S. campaign for woman’s suffrage was in 1867 in Kansas. Suffragists used the **sunflower**, the Kansas state flower, as a symbol of their cause. Earlier, Elizabeth Cady Stanton had used the pen name, “Sunflower.” The suffragists’ use of **yellow** flowers and yellow ribbons (or **gold** sunflowers) to represent the woman’s rights movement and agitation for the vote began at that time.

Later, suffragists and anti-suffragists used roses or rose pins to show their support for or against the 19th Amendment. Suffragists wore **yellow roses**; anti-suffragists wore **red roses**. Since suffrage women were often accused of being improper and unladylike, they dressed in **white** to indicate their purity and femininity and to make clear the pureness and wholesomeness of their cause.

The **National Association of Colored Women** formed in 1896 to promote equality for Black women. **Purple** symbolizes royalty, white is for purity, and they sometimes add traditional gold of the woman’s suffrage movement. Their motto is “Lifting as We Climb.”

In 1908, suffragettes of the British Women’s Social and Political Union began using **green, white, and violet** (for **give women the vote**). Also, green stood for hope, white was a symbol of purity, and violet (or purple) represented royalty.

In the early 20th century, Alice Paul understood the importance of symbolism. When she formed the **National Woman’s Party**, she borrowed the color scheme used by British suffragettes, but substituted gold (or yellow) for green to continue the U.S. suffrage tradition. As always, **white** symbolized purity. **Purple** came to represent loyalty (steadfastness to a cause) and **gold** was hope or the color of light and life, a torch.

The 2021 Suffrage Auto Tour used the colors, symbols, and slogans of the suffrage era. Women made replica sashes and fans. Kathy Scott made sunflower ribbon pins (left). Kathy Linker made sunflower seed packets (right) for everyone with the message:

“Plant these seeds in remembrance of the brave women and men who worked and sacrificed to gain women the right to vote.”



(Photo by Emma Rogan)



Flag of NACW



SUFFRAGE STRATEGIES

AUTOMOBILES

The automobile served as a great stage in the suffrage movement. It became the focal point of speeches and a portable platform for the cause. Women drivers caused a sensation as they handled their heavy gas-powered autos throughout the country. Some even made suffrage tours from the Atlantic Coast to the Pacific Coast and back again.



Nell Richardson, Alice Burke, and Saxon (a cat) toured the nation in the “Golden Flier”



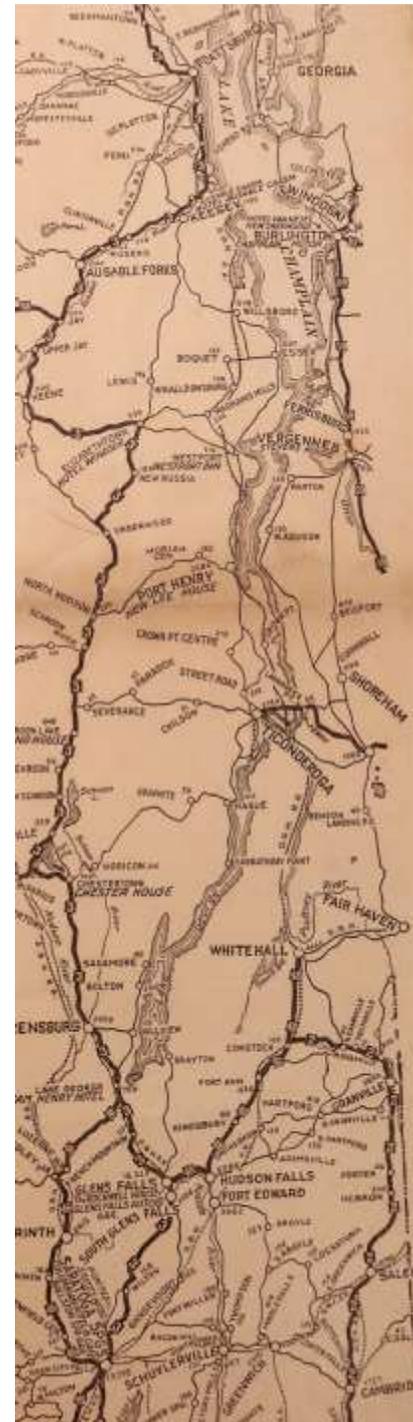
Auto “invasion” by women campaigning for the NYS Woman Suffrage Association in Plattsburgh, 1911.



Bill Leege driving suffragists in his Model A in Plattsburgh, 2021. (Photo by John Ryan)



1918



(From the Dave Whitman Map collection, Folklife Center at Crandall Public Library)

SUFFRAGE STRATEGIES — AUTOMOBILES

CARRYING SUFFRAGE INTO THE HILLS

New York Tribune, August 30, 1914

Deep in the hills, and scattered in the little villages of Essex County, is a community rapidly being won over to the cause of woman's suffrage through the unceasing efforts of Mrs. George (Katherine) Notman and her assistant Miss Louise Taylor. In doing home-to-home canvases in July and August, Mrs. Notman covered about 1,500 miles of mountain roads in her motor car.

"Essex County is a forty-one-mile square" so there is a lot of travel required for a county with only 10,000 voters. "Not long ago," said Mrs. Notman, "we addressed gatherings at Westport, at Elizabethtown and a small place near Keene Valley, covering ninety-one miles in that one day."

"I use my own automobile," she said, "for that is the only way in which we can get around."

"Do you travel every day?" someone asked.

"Oh, dear no," laughed Mrs. Notman. "You see the machine must rest some days, when its carburetor won't work, or when its tires are inconsiderate."



Headquarters of Essex County Suffrage, *Sunny Jim*, Keene Valley, 1914
Mrs. Notman (on left), standing in car (Keene Valley Archives Photo)

WOMEN DRIVING — AND SELLING CARS

The Maxwell Motor Company's salesroom in Manhattan took on a delightfully feminist air for one day in December of 1914. The company inaugurated its new policy of employing women to demonstrate and sell automobiles — and would even be paying them on the same basis as men.

On hand to take part in the festivities were a number of noted suffragists, including Mary Garrett Hay, president of the New York City Woman Suffrage Party, and Crystal Eastman, a founding member of the Congressional Union for Woman Suffrage. Inez Milholland, a conspicuous presence at every major suffrage parade since 1911, introduced the speakers, all of whom were quite enthusiastic about the opportunities for women in the automotive field.



Mary Pickford, star of *Tess of Storm Country* and *Hearts Adrift*, driving her new Maxwell Cabriolet

SUFFRAGE STRATEGIES — AUTOMOBILES



Sarah Pell hosted a tea for the National Woman's Party in the *King's Garden* at her home, *The Pavilion*, Ticonderoga, August 15, 1924. (LOC Photo)



1928 Chevy (Sam Shephard) (Photo by John Eldridge)



1950s Mercury (James Hayes) and 1929 Model A (David Hodges)
(Photo by Tisha Dolton)

OTHER SUFFRAGE STRATEGIES



Women's Political Union hosted a Suffrage Tent in Plattsburgh, 1915 and 1916.



Clinton County Historical Association used a Suffrage Tent on July 31, 2021 for their Auto Tour event. (Photo by John Ryan)



Susan B. Anthony toured the Champlain Valley during the 1894 New York Suffrage Campaign and gave speeches in Port Henry and Plattsburgh.



As part of the 2021 Suffrage Auto Tour, Susan B. Anthony (Linda McKenney) presented her views to a most welcoming and enthusiastic audience in Plattsburgh. (Photo by John Ryan)

OTHER SUFFRAGE STRATEGIES



**Broom Brigade, Lake George, 1886
and Lewis, 2021** (Photo by John Eldridge)



**Forward Into Light Pageant, Meadowmount
Lewis, August 17, 1924.** (LOC Photo)



**Forward Into Light Reimagined Suffrage Pageant
Glens Falls, August 21, 2021** (Photo by Emma Rogan)

OTHER SUFFRAGE STRATEGIES

Parades played a major role in the promotion of suffrage. Inez Milholland was famous for riding a horse at the head of several parades, including the 1913 *Woman Suffrage Procession* in Washington, D.C.



Inez Milholland (Nancy Lindquist) wears gold star and white cape as she rides Jester at front of 2021 parade (Photo by Kim Dedam)

PLATTSBURGH—July 31, 2021

CLINTON COUNTY HISTORICAL ASSOCIATION



Suffragist Harriet Dudley Bell (Helen Nerska) sits on stage waiting to kick-off the Champlain Valley Suffrage Centennial Auto Tour
(Photo by John Ryan)



Suffragists arrive in 1929 Model A (Photo by Tisha Dolton)



Patty Waldron (left) and Billy Jones (right) join the suffragists in Plattsburgh at the Clinton County Historical Association (CCHA)
(Photo by John Ryan)

WELCOME by Helen Nerska

On behalf of a committee which spans from Plattsburgh to Glens Falls to Saratoga Springs and includes Vergennes, Chimney Point, Lewis and Elizabethtown, I'm proud to welcome you here today for the first leg of the Champlain Valley Suffrage Centennial Auto Tour. We are commemorating the passing of the 19th Amendment 100 years ago — plus 1 year. We waited patiently to hold this commemoration beginning some two plus years ago and today we breathe a sigh, thankful we are here and able to do this.

And why an auto tour? Touring by car was one way that women travelled the country to encourage voters – voters being men of course — to allow women to vote. The first recorded auto tour visiting Plattsburgh was in 1911 — 110 years ago — and they drew a crowd of over 200 on the lawn next to the Witherill Hotel in the park on the corner of Brinkerhoff and Margaret.

And who am I?

I am Harriett Dudley Bell – also referred to as Mrs. William H. Bell. My friends call me Hattie. I am an *avid* suffragist, committed to the cause and have been for years. *And it took years.* I was involved with every suffrage group representing either Clinton County or the City of Plattsburgh for nearly 30 years and then later I was a member of the League of Women Voters.

I was born in Keene and moved here with my husband in the 1880s. My life was and is an adventure. As a young girl I was inspired when Susan B Anthony visited Plattsburgh in January of 1879. Such a day that was – cold and snowy but the message was loud and clear to me. Women must have the right to vote. As a reporter of the *Plattsburgh Sentinel* said, “her words were like a whip and a spur” – and I would not forget her message.

Here we are today with the past meeting the present with some very special people. Please join me in welcoming Billy Jones, our State Assemblyman and certainly a strong supporter of the right everyone has to vote. Patty Waldron is also here, representing the Clinton County Legislature. CCHA is grateful to the County for their support of local history and their support of CCHA in particular. Thank you.

CLINTON COUNTY HISTORICAL ASSOCIATION



(Photos by John Ryan)

SUSAN B. ANTHONY SPEAKS IN PLATTSBURGH

Written and Delivered by Linda McKenney

I am most delighted to, once again, speak in the historic city of Plattsburgh. I wish to address you today on the very important and vital issue of suffrage for women. I find it most appropriate that we should be having this conversation on sacred land once occupied by the Iroquois, Western Abenaki, Mohican, and Mohawk nations, a matrilineal society of clans, each linked by a common female ancestor with women possessing a leadership role within the clan and responsible for nominating the chief. We would do well to follow their example.

My continuing frustration regarding inequality of the sexes eventually brought me wholeheartedly to the cause of woman suffrage. At a Woman's Rights convention, I met the able women connected with suffrage, heard their arguments for the franchise, and came away fully satisfied that the underlying right, the one which would secure to women every other, was the right of suffrage.

A sense of the terrible helplessness of being utterly without representation came upon me with crushing force, and I understood, as never before, that any class which is compelled to be legislated for by another class must always be at a disadvantage. From that moment of epiphany forward, I never wavered. I've laid all other work aside, and to the end of my life I will devote myself — body, mind and soul — to the one task of securing suffrage for women.

What I entreat of you today is that the serious-minded, noble, forward-thinking men of New York gather in council, to determine whether there is anything irrational or revolutionary in the proposal that fathers, brothers, husbands and sons, should treat their daughters, sisters, wives and mothers as their peers. Please ponder this: It was we, the people; not we, the white male citizens; nor yet we, the male citizens; but we, the whole people, who formed the Union. And it is a downright mockery to talk to women of their enjoyment of the blessings of liberty while they are denied the use of the only means of securing them provided by this democratic-republican government — the ballot.

The change needed to restore good feeling cannot be reached by remanding woman to the spinning wheel and the contentment of her grandmother as laws of progress have made the woman of today a different woman from her grandmother. To secure equality of rights, privileges, opportunities for women provided by the ballot, I know of no other way but to join all hearts and hands to give women the vote.

Cautious, careful people, always casting about to preserve their reputation and social standing, never can bring about a reform. Those who are really in earnest, must be willing to be anything or nothing in the world's estimation and publicly and privately, in season and out, avow their sympathy with the despised and bear the consequences. Gentlemen: Are you ready and able to be that person? Resurrect those noble feelings of chivalry and protection and grant us suffrage.

Men their rights and nothing more, women their rights and nothing less!

CLINTON COUNTY HISTORICAL ASSOCIATION



MARION "DOT" PARKHURST Written and Delivered by Ellen Adams

After my father died, I went to live with my sister, Marie, and her husband Judge John Booth, who were both active in the suffrage movement. In 1915, New York was preparing to hold a referendum to decide if the state would grant women the right to vote. I became involved in this campaign, writing articles for newspapers, organizing meetings, and acting as secretary of the county suffrage association.

In October, I joined 25,000 other suffrage supporters in New York City for a parade up Fifth Avenue. The parade took place just a few weeks before the referendum, and we hoped that it would be the final push to victory. Sadly, it was not to be. 57% of New York's voters opposed giving women the right to vote.

So we went back to work and in 1917 the measure was put on the ballot again. That summer we opened the Suffrage Coffee House, not far from here, opposite the officers' training camp. We wanted to make sure that the rookies registered to vote in the upcoming election,

and of course we encouraged them to vote *yes* on the suffrage measure. On election day, I worked as a poll watcher. This time, the amendment passed, and by a comfortable margin.

However, there was still much work to be done at the national level. Women had full suffrage in only twelve states, mostly in the west. The entrance of the U.S. into the war in Europe proved to be an important turning point in the suffrage campaign. Women were asked to fill in for men on farms, in factories, and in offices, and to make sacrifices for the war effort. Didn't they deserve to have a say in their government?



Hannah Lansing (Jan Couture), **Marion Parkhurst**, (Ellen Adams), **Susan B. Anthony** (Linda McKenney), **Inez Milholland** (Sandra Weber), **Harriet Dudley Bell** (Helen Nerska). (Photos by John Ryan)

I was one of the many women who went to work for the war effort. I left Plattsburgh and moved to Washington, DC, and took a position in the War Department with the supply division of the Ordnance Department. This division was responsible for the distribution of all ordnance to Army Supply Depots across the country, maintaining records of supplies, and estimating future needs. It was a monumental task.

The work that women did during the war in government agencies, in hospitals, with the Red Cross, and in their own kitchens and gardens proved their patriotism and their capability for full citizenship. It became more difficult to deny women the right to vote, and in 1919, the years of campaigning paid off. The Senate passed the woman's suffrage amendment and it went to the states for ratification. The 19th Amendment was ratified in 1920, but our work was not done. Now we turned our attention to making sure that women had the tools they needed to exercise their right to vote. I joined the National League of Women Voters, which worked to register women to vote and to educate them on political issues.

When I began working for suffrage in 1915, I met women who had already devoted decades of their lives to the cause. There were many women who worked for the vote without being assured that they themselves would ever be able to exercise the right, and many never got to. On this day of celebration, we remember our sisters who fought so that we could be here today.

CLINTON COUNTY HISTORICAL ASSOCIATION

MOTHER OF SUFFRAGE IN CLINTON COUNTY

HANNAH STRAIGHT LANSING Written and Delivered by Jan Couture

I taught school, and many thought I was an old maid in 1868 at age 25. But then I married at age 28. My husband, Abram Lansing, owned the *Plattsburgh Sentinel*. What better way to get your message out than by owning your own paper! I often used the newspaper to encourage speakers on woman suffrage.

Seeing the damage that led to homelessness for women, I joined the Women's Christian Temperance Union (WCTU) and hosted many meetings and events at my home. I was also part of the George William Curtis Club which endorsed equality and civil rights for African Americans and Native Americans.

"Our moral responsibility is civil rights for all."

As an ardent supporter of education, I helped form the Free Public Library for free education. If you can read, you can learn!

You see, it wasn't just about suffrage, it was about women's rights. A lack of education leads to dependency for women. Alcoholic drink leads to poverty, abandonment and homelessness. Education in all ways leads to a better life for all.

"I did my best and know we are getting closer to full suffrage someday soon."



Inez Milholland (Sandra Weber) and replica of Portrait Monument
(Photos by John Ryan)

UNVEILING OF REPLICA OF THE PORTRAIT MONUMENT

Inez Milholland made a special visit to Plattsburgh to ceremoniously unveil a sculpture crafted by artist Candice Russell in 2020. The piece is a replica of the marble monument created a hundred years ago by Adelaide Johnson to celebrate the suffrage victory. Johnson's work is officially titled *Portrait Monument to Lucretia Mott, Elizabeth Cady Stanton and Susan B. Anthony*. It stands eight feet tall, weighs almost eight tons, and resides in the Rotunda of the United States Capitol in Washington, DC.



Dr. Hope Elizabeth May of The Cora di Brazzà Foundation commissioned Candice Russell to create the replica. In addition to representing the artistry, the 24-inch sculpture displays the inscription that Johnson composed and stenciled in gold onto the original monument. The inscription was erased from the *Portrait Monument* in 1921 without permission from Johnson. Russell used an intricate process involving the application of 24-karat gold leaf to replicate the original design.

AUSABLE CHASM—JULY 31, 2021

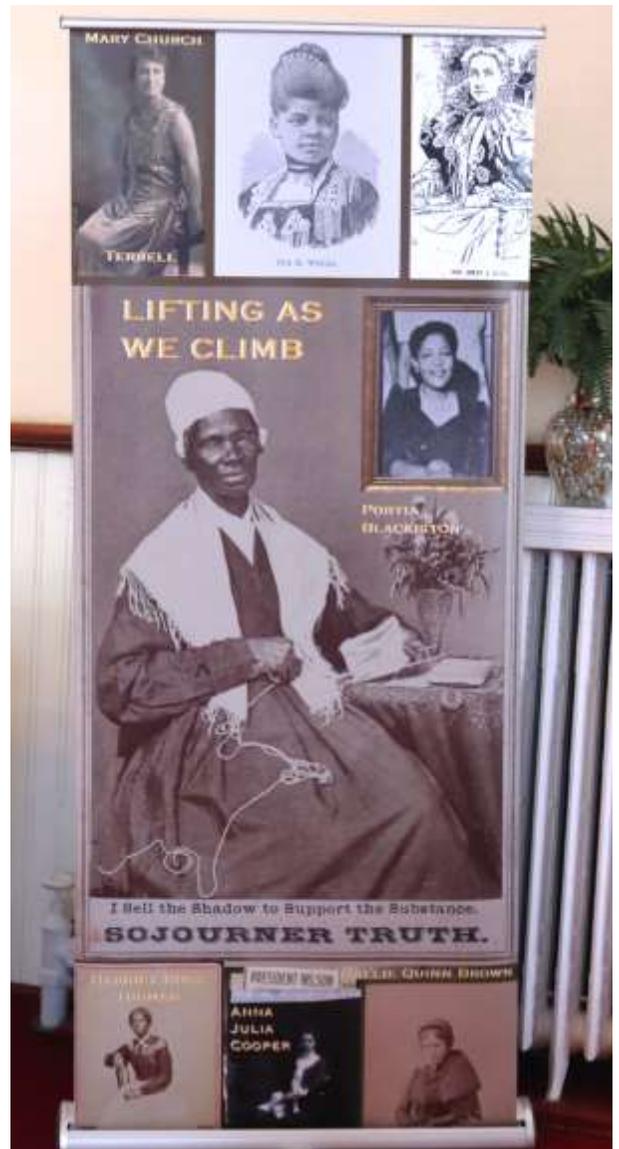
NORTH COUNTRY UNDERGROUND RAILROAD HISTORICAL ASSOCIATION



From left: **Barbara Criss, Jacqueline Madison, Jazzy Dunn, and Robin Caudell** (Photo by Tisha Dolton)

Welcome to the Champlain Valley Suffrage Centennial Auto Tour at the Pavilion on Ausable Chasm. With this program, the North Country Underground Railroad Historical Association and North Star Museum would like to shine the light on non-white women and showcase African Americans, Asians, and Hispanics who were part of the suffrage movement. We also want to tell the story of how the Native American women inspired the women's rights movement. Today, we will share the stories of Ida Bell Wells-Barnett, Portia Spinney Blackiston, and Helen Appo Cook. These women were in the suffrage movement and promoted women's rights for everyone.

The banner *Lifting as We Climb* is composed of African Americans who were active with the suffrage movement. They include Sojourner Truth, Mary Church Terrell, Ida B. Wells-Barnett, Helen Appo Cook, Portia Blackiston, Harriet Tubman, Anna Julia Cooper, and Hallie Quinn Brown.



The banner *Vote* highlights Asian and Hispanic women who promoted women's rights. They include Milagros Benet De Mewton, Mabel Ping-Hua Lee, and Adelina Otero-Warren.

Banners designed by Nicole Caudell and Robin Caudell



NORTH COUNTRY UNDERGROUND RAILROAD HISTORICAL ASSOCIATION

PORTIA S. BLACKISTON Written and Delivered by Robin Caudell

Hi, I'm Portia Smiley Spennie Blackiston. A lot of names because I've lived a lot of lives. I knew Ida B. Wells, and the great works of Helen Appo Cook were legendary. When we were called Negroes, we were a tight national network of educated women and educators determined to uplift our race. We were race women.

We were New Women for a new century. New Century Women. Ida and I lived to witness white suffragists get the vote, but Helen died seven years before. Of us three, I am the only one who lived long enough to see the strides of our people through Jim Crow, through the Civil Rights Movement, through the Black Power Movement, through the Civil Rights Acts of 1964 and the Voting Rights Act of 1965. We are called Black now, and we can vote all over this land. No more poll taxes. No more literacy tests. No more bean counting. When President Lyndon B. Johnson passed the Voting Rights Act, a whole lot of people were very happy and a whole lot of people were not. For nearly a century, Afro-Americans were denied the right to vote by all kinds of devious chicanery.

But now, we can vote. Go anywhere. Do anything because of our relentless pursuit for full citizenship in a country where our ancestors were brought in chains against their will. Because of us, all people of all races and ethnicities can enjoy the freedoms once a privilege of only white America. But make no mistake, the promise of the American dream for ALL is as fragile as a morning glory in a torrential downpour. It will be threatened again and again and again by those who have always undermined our rights to full citizenry in this country, especially, suffrage. They will find newfangled ways to deny us the vote. Make no mistake. I've seen some things during my time on this Earth, and I see troubling things happening again that makes me think we're going backward instead of forward. But you folks came here today to hear about 1920.

At that time, my hair was jet black, my body was half this size, and my feet didn't hurt all the time. Then, we were respectfully called Colored or Negro, which has been replaced with Black or Afro-American or African-American. I tell you, these young people today are something else. They're not countenancing what their great-grandparents, grandparents and parents endured. They are not having it.

They are even more vocal, more militant, and they're taking it to the streets, to the courts, to the U.N.

"Say it loud, I'm Black and I'm proud!"

We might not have said it when I was their age, but we demonstrated it through our works and our love for each other. My parents Edward H. Spennie and Susan Rix Spennie were



(Photo by John Ryan)

both graduates of Hampton Institute, where my siblings and I attended. I went for two years but finished my studies in dressmaking and millinery at the Pratt Institute in Brooklyn, New York. I had a fancy degree from a fancy Yankee college, and I'm told I'm the first that looks like me to graduate from Pratt.

Hmmm, little ole me, Portia Smiley Spinney from Hampton, Virginia. Me a country gal from Virginny in the bright lights of old New York. I've been all up and down the East Coast and out West to California, but I'm getting ahead of myself. Starting in 1917, I was a cornmeal demonstrator for the National Civic Federation Boston section. It was the War years, and everyone was doing their part.

Even my husband-to-be, Dr. Harry Spencer Blackiston, served two years in the U.S. Navy. My legs were strong then, and I could stand hours showing the womenfolk of New England how to cook with cornmeal because wheat was being shipped to the troops in Europe.

I shared a collection of five cornmeal recipes in my demonstrations, and the women and men who watched received leaflets. They're scarce to find now. But, I got them up here. There may be snow on my roof now, but the fire here still burns.

Portia Smiley's Last Forever Gingerbread

2 cups granulated cornmeal	2 tablespoons vinegar
1 cup flour	1 egg
2-1/2 cups boiling water	1 teaspoon salt
1 cup oil, Wesson or Mazola	1 tablespoon ginger
1 cup molasses	2 teaspoons baking soda

Add corn meal to boiling water in double broiler. Cook 1/2 hour; pour into mixing bowl; add molasses, vinegar and egg, well beaten. Beat vigorously. Add dry ingredients sifted together. Drop on baking sheet; bake 25 minutes in moderate oven.

I was a teacher at Calhoun Colored School in Alabama and at dear Mary McLeod Bethune's Industrial Training School of Daytona, Florida. I taught basketry, broom making, rug weaving and crafts. We were all fired up to make Miss Bethune's School for Negro Girls a success.

I was a soror in Delta Sigma Theta, and they got involved in the Suffrage Movement from the start when I was a knock-kneed lass. Miss Susan B. Anthony said colored women would have to wait to get the vote, and it took 45 years. Have you waited 45 years for anything?

1920 was a radical year. Mamie Smith sang Crazy Blues. I didn't have blues for any man, and I hadn't met my genius husband yet. He graduated from the University of Pennsylvania at 16. He studied German and Latin. By 1920 he had earned his

NORTH COUNTRY UNDERGROUND RAILROAD HISTORICAL ASSOCIATION

doctorate at age 23, the youngest in the school's history. My husband was brilliant and was listed in the *Who's Who of Colored America*, but I was no slacker either. My "Folk-Lore from Virginia, South Carolina, Georgia, Alabama and Florida" was published in *The Journal of American Folklore*. We had mutual respect for each other and a passion for learning and teaching our people.

This isn't my first visit to these parts [the North Country], you know. I know it's Iroquois country because I went to school with Senecas and Onondagas at Hampton. There were other Nations, too: Winnebago, Creek, Lakota. I learned a lot from my Indian classmates, admired their weaving skills, and adopted some of them. That's why I wear moccasins to this day. A more comfortable shoe has never been designed in my opinion. Hampton embraced and celebrated everyone no matter their origins. It wasn't like the Carlisle School who killed the Indian to save the man. We learned their customs, learned their language, dances and songs. It was beautiful and sad because we could not share our Ancestral ways in the way they could.

The way Indians live in harmony with the Earth is a beautiful way. Man today fouls the air, water, soil doing things without regard to the impact for seven generations like my Native friends.

Mark my words, humans will rue every day they disrespect the Earth. My husband says I'm a philosopher in an apron. I was a New Woman. He was a New Man, a New Negro. We worked with and socialized with some of the most brilliant minds in the country, Black and White.

"Right down the road here in Westport, I cooked for Miss Mary Emma Woolly and Miss Jeanette Marks."

They're famous women in their own right. Miss May was the first female to attend Brown University, and she was the 11th president of Mount Holyoke. She taught at Wellesley first, and that's where she met Miss Jeanette as a student. They were both supporters of women's rights, the Equal Rights Amendment. I was at their home, Fleur de Lys, for a short spell but I worked my culinary magic on their Shipmate cast iron stove. They don't make them like that anymore, and it was only the best at Fleur de Lys as was the Adirondack lodge Southern yellow pine and Italian marble fireplaces. Miss Jeanette's father, William Dennis Marks, professor at my husband's alma mater and president of the Philadelphia Edison Company, didn't scrimp on luxury and brought Italians here to Westport to install the fireplaces.

I have many fond memories of my stint with Miss May and Miss Jeanette and all their collies along the shores of Lake Champlain. I was 42 then. a proud mother of Portia and Harry, who were teens then. Once my husband retired from the old Stowe Teachers College, we sold our house on 1809 Cara Ave. in St. Louis and bought a new one in Oakland, California. The Philly slicker and the Virginia gal traded the Atlantic for the Pacific, and we didn't look back. Not one minute.

HELEN APPO COOK Written by Robin Caudell, Delivered by Jazzy Dunn



(Photo by John Ryan)

My father, William Appo, was a great friend of abolitionist martyr John Brown and abolitionist Geritt Smith, benefactor of Timbuctoo. I knew the Brown family and all the Black families — Lyman Epps, James Henderson, Thomas Jefferson — who lived and struggled at Mr. Smith's experiment in North Elba. After my dear mother died, my widowed father married Albertine Epps, Lyman Epps' daughter, and from their union arrived my youngest sibling, Maude Albertine Epps Appo. She and her mother held on to my father's place until 1906.

I am sentimental about the 148-acre farm my father purchased from Mr. Smith in 1848 in the Black settlement here in the Adirondacks. My siblings — Catherine, William, John and Garnet — and I summered there with our parents. Once we were on our own, we visited them when our famous musician father had retired from touring in Boston, Philadelphia, New York, Detroit, Paris and St. Louis. Our parents instilled in us the value of education, hard work, uplifting our race and faith in God. But God helps those who help themselves. Even womenfolk.

With the first blush of womanhood on my cheeks, I attended women's meetings with my beloved mother, who was an educator. I was born to an inheritance of appreciation and sympathy for the cause of women's rights.

(Continued on Next Page)

NORTH COUNTRY UNDERGROUND HISTORICAL RAILROAD ASSOCIATION



(Photo by Mary Enhorning)

Helen Appo Cook (continued)

My mother, Elizabeth, was so ardent a supporter of its doctrines that I felt myself, in a measure, identified with it. Among my earliest recollections are the Sunday afternoon meetings held at the home of Lucretia Mott on Arch Street in Philadelphia. I am a suffragist. I believe I have the right to vote as any man, as any white woman. We colored women are able to suss out who is and is not worthy of our vote without menfolk worrying about suffrage taxing our pretty little heads.

Yes, I am comely, but I have a perfectly functioning brain the good Lord gave me, the common sense to use it. Menfolk, white or black, don't need to instruct us on how to vote. My white suffragists sisters and I are in agreement about that, but their cause doesn't extend to us Negro women. Miss Susan B. Anthony says they must attain the suffrage rights first, and we must wait for ours. So Miss Anthony, you are telling me that the copper countenance that the Almighty blessed me with is not worthy, is not equal, to your alabaster hues? Your great thinkers and pious clergy want to say we have a place, and it is inferior to the white man, the white woman.

Look upon my face! Look upon my hands! In my veins course the blood of the African, the Indian, and, yes, even Americans of European descent. You want to deny us the right to vote, the way you deny your grandfathers, fathers, brothers and sons have laid with us against our will, in the dark away from polite society. My daughter and four sons, through my blessed husband, John F. Cook Jr., are direct descendants of the illustrious Randolophs of Virginia. My husband's mother, my mother-in-law, Jane Mann, is the offspring of her mother, Rachel Mann, a pure-blooded Mattaponi (maetepoonai) and Congressman John Randolph of Roanoke. His parents, John Randolph and Frances Bland, hailed from the First Families of Virginia. My husband's white grandfather was pro-slavery and "mocked universal emancipation as an unreliable fantasy." Just over 100 years ago, Henry

Clay, Charles Fenton Mercer, and my husband's grandfather established the American Colonization Society for the express purpose of removing Free People of Color from the United States and avoiding slave rebellions.

My grandfather St. John Appo immigrated from Pondicherry, India. Fighting is in my blood and my husband's blood. Among his many sterling attributes, my dear John is a civil rights activist, a staunch opponent of Jim Crow laws and his grandfather's Colonization Movement. How absurd and ironic is that? What a tangled and twisted dream we weave in America. To my white suffragist sisters, and anti-suffragists:

"Remove the Scales From Thine Eyes!"

Through the Colored Women's League, I toil to uplift my people, my sisters, who were not born into privilege as I. To whom much is given, much is expected. I gave my address, "The Ideal National Union," the first day of the First National Conference of Colored Women of America held July 29-31, 1895. On the conference's last day, I appealed for a national organization to be formed. A year later, the National Association of Colored Women (NACW) was born, and Mary Church Terrell was elected our first president. Mollie, as we called her, coined our motto, "Lifting as We Climb," which defined the NACW's mission.

I lift and climb for my race, my community, my country, and most importantly my children -- Elizabeth Appo, John Francis III, Charles Chaveau, George Frederick, and Ralph Victor. I lift and climb for my grandchildren and for their children to come. And, I lift and climb to honor my dear father, William Appo, the best father, who rests there up the road in the North Elba Cemetery. We will NOT wait, my fellow Americans. Remove the scales from thine eyes!

NORTH COUNTRY UNDERGROUND RAILROAD HISTORICAL ASSOCIATION

IDA BELL WELLS-BARNETT Written and Delivered by Jacqueline Madison

Good afternoon. My name is Ida Bell Wells–Barnett. Much of my life revolved around helping others, first my siblings when my parents and youngest brother died of yellow fever, addressing discrimination when I paid for a first-class train seat and was forced out, helping my brothers and sisters migrating from the South to the North, fighting for equal rights, to finally documenting the murders of men, women and children. These murders were lynchings used to instill fear in the African American community and to keep them from voting.

I was born enslaved but lived through the Golden Era for African Americans, the Reconstruction Era. When the Civil War ended many Southern states passed *black codes* which made African Americans second class citizens. To combat these racist laws Congress passed the Reconstruction Acts, which gave the African Americans their rights. But, in 1877, the Reconstruction Era ended and the troops withdrew from the South. Southerners immediately started to remove voting rights, political powers and social freedoms from African Americans and many of them left the South. When the Supreme Court ruled the Civil Rights Act of 1875 was unconstitutional because it violated states rights, this opened the doors for the Jim Crow Era.

I was very close to my father, who encouraged my intellectual growth. He introduced me to politics and I read newspapers aloud to him and his friends and listened to their discussions. My father voted and attended political meetings. I was hit with discrimination when I was riding the train car with a first-class ticket in the ladies car for my teaching job. The conductor refused to take my ticket and told me to move to the colored car. When I wouldn't move, he tried to pull me out of the seat, so I bit him. It took the conductor and three men to push me out of the train car. So, I sued the Chesapeake, Ohio & Southwestern Railroad and won \$500. But, it was a short term victory, as April 11, 1887, the Tennessee Supreme Court reversed the decision and I was ordered to pay over \$200 in court costs.

After moving to Memphis with my younger sisters, I obtained a teaching job, but a new career was looming around the corner. I was an avid writer, which may have been my invitation to write for a black church paper, *The Living Way*. I wrote an article about my experience with my lawsuit and shortly afterwards wrote a weekly column using the pen name "Iola." My stories centered around black life in Tennessee and they were published in multiple newspapers. By 1889, I was considered a skilled and passionate journalist and earned the nickname "The Princess of the Press." I was asked to become the editor of the *Memphis Free Speech and Headlight* published in the basement of the Beale Street Church. I agreed only if I was made an

equal partner with the pastor and the paper's business manager, which they agreed to do and I purchased one-third interest. The paper became so popular that even illiterate people would purchase it for public readings by a literate friend or relative. To ensure that illiterate individuals would be able to identify my paper, I printed it on pink paper.

In March 1892, my life made a drastic change which would impact my career due to a tragic event. My best friend, Thomas Moss and his business partners, Will Stewart and Calvin

McDowell, were lynched, after a dispute with a white-owned grocery store. Moss' grocery store, the

Peoples Grocery, had been established in 1889 and was very successful. W.H. Barrett, the white owner of a grocery store, spread a rumor that a white mob was coming to attack the Peoples Grocery. Instead, Barrett led a group of deputies to the store one night.

Anticipating the attack, McDowell had amassed a group of armed men to defend the store and fired on them. He wasn't aware of policemen in the group. As a result, the owners of the Peoples Grocery were jailed (including Moss, who wasn't even there the night of the incident). Three days later, a mob of 75 masked men surrounded the jail, dragged them out and shot them. While the officers knew who did the lynching, those men were never charged with a crime. Since Moss was a close friend of mine, the lynching changed my life.



“This is what opened my eyes to what lynching really was. An excuse to get rid of Negroes who were acquiring wealth and property, and thus keep the race terrorized.”

In the first editorial I wrote after the murders, I urged African Americans to leave Memphis. I also developed an interest in investigating and reporting lynchings, and became one of the first journalists to research and gather evidence about the true causes of them. My investigative reporting techniques are used today when reporting lynchings. In May, I wrote another editorial about the murders which resulted in the destruction of the *Free Speech* news office and me being exiled from the town. I made numerous trips around the country gathering statistics, names, and the reasons for these murders. I did many speeches about the lynchings and the importance of voting to stop the lynchings.

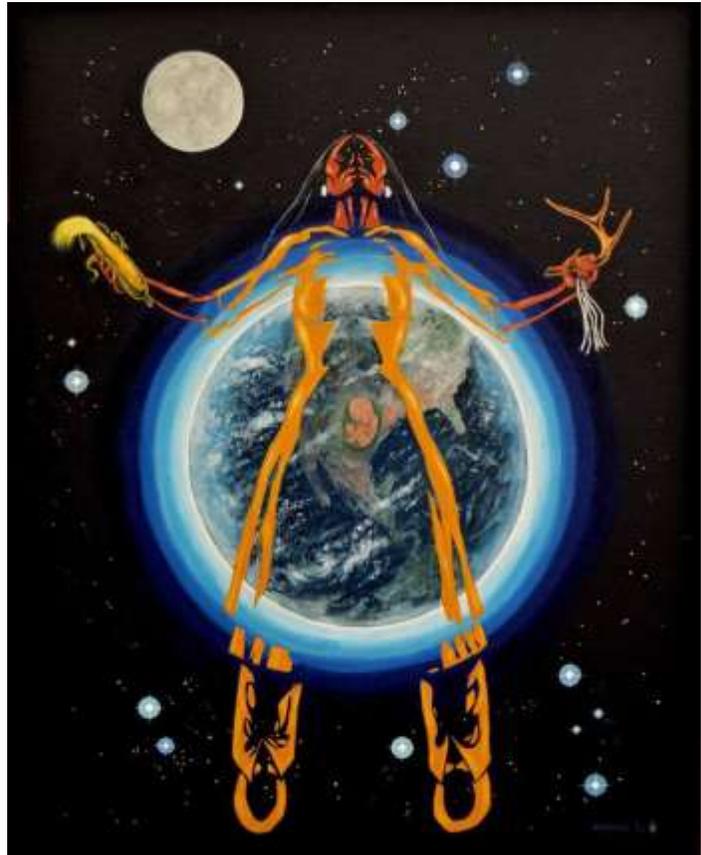
WOMANKIND / IAHKONKWE

Painting by John Fadden

Pre-contact Haudenosaunee/Iroquois woman figure is superimposed over planet Earth, Our Mother (Iethi:nistenha Ohnontsia), with stars in the dark sky.

Her right hand holds corn, representing the fact that the women were the stewards of the Three Sisters, corn, beans and squash, the sustainers. In her left hand she holds a deer antler, symbol of chieftainship in that the women, clanmothers, nominated the chiefs. The wampum strings give her that authority.

The image of the fetus speaks of the fact that the clan follows the mother, the progenitor, with the oldest mother having the authority to give the child's name. The Grandmother Moon, from the Creation Story, is in the sky beyond.



Biography of John Fadden

John Kahionhes Fadden was born into the Turtle Clan of the Mohawk Nation at Akwesasne on December 26, 1938. He attended the St. Regis Mohawk School and other schools adjacent to the St. Lawrence River and the Canadian border in northern New York. He graduated from the Rochester Institute of Technology in 1961, then taught Art at Saranac Central School District for 32-1/2 years.

Fadden's art has appeared in 96 publications, various posters, cover designs, calendars, and films/videos. His paintings have been exhibited from Akwesasne Mohawk Territory to Rotterdam, Holland. For 67 years, he and his family have operated the Six Nations Iroquois Cultural Center (formerly, Six Nations Indian Museum) in Onchiota, NY, which is located within the pine and spruce forest of the northeastern Adirondack Mountains where he and three generations of his family presently live. (geninfo@6nicc.com)

MOUNT INEZ—AUGUST 6, 2021

CHAMPLAIN AREA TRAILS (CATS)

On August 6, 2021, the 135th birthday of Inez Milholland, more than 60 people hiked to the summit of Mount Inez (formerly Mount Discovery). This hike was made possible by Champlain Area Trails (CATS), who hosted the event and obtained permission from the owner of the property.



Chris Maron of CATS
(Photo by John Sasso)



From left: **Lewis Town Councilwoman Lanita Canavan, author and historian Sandra Weber, lawyer and Lewis resident Nancy “Duffy” Campbell, CATS Executive Director Chris Maron, NY State Senator Dan Stec**

THE NAMING OF MOUNT INEZ by Nancy “Duffy” Campbell

I first climbed this mountain 30 years ago when, after several years of vacationing in the area, my husband and I bought a house here. I learned then from the trail guide that the mountain was on the property of the Milholland family home, now the Meadowmount School of Music, and had been renamed Mount Inez in 1916 or early 1917 after Inez Milholland died. I was curious as to why it was still called Mount Discovery, and when I retired, I finally had the time to look into it. I had long admired Inez Milholland, and with the 100th anniversary of the 19th Amendment approaching in 2020, I wanted to see if there was interest and support in confirming the Mount Inez name.

I was told by the Board on Geographic Names of the U.S. Department of the Interior, the federal agency responsible for naming or renaming geographic features, that an important question for the Board was whether the people of Lewis and the Adirondacks approved of the name change. Key to the Board’s approval was the enthusiastic support for the proposal I received from key individuals and entities in the community and from all the government officials and institutions in the region, from the Lewis Town Council to the two U.S. Senators. This support was attributable in part to the work Sandra Weber and others in this community have done to raise awareness of Inez and her accomplishment in the 30 years since I first learned of the possible Mount Inez name.

So while a few of us can take some credit for pushing the proposal over the finish line, this was definitely, definitely a joint effort, and it’s really the work of everyone here that made the difference.



MOUNT INEZ

Bringing the Spirit of INEZ to the Summit of Mount Inez, August 6, 2021



(Photo by John Sasso)



(Photo by Diana Wardell)



(Photo by Alvin Reiner)

Singing Happy Birthday to Inez and the 19th Amendment



(Photo by Alvin Reiner)

MOUNT INEZ

AN ODE TO SUFFRAGISTS Written and Delivered by Sandra Weber



I am Inez Milholland and I am known for “making it fashionable to be a suffragist.” I shot to fame as the herald atop a white horse at the head of the March 3, 1913, suffrage parade in Washington, DC. It was a shock to the world when, a few months later, I announced that I had met Eugen Boissevain of Holland aboard an ocean liner and married him in London.

People were even more shocked to learn that I had proposed to Eugen, and I had to propose three times before he agreed.

Marriage did not halt my suffrage work. I set out on a cross-country trip campaigning for a federal suffrage amendment in 1916. By the time I reached California, I was exhausted and terribly ill. I collapsed during a speech and was taken to a hospital where I required several blood transfusions, but nothing helped. I died of pernicious anemia on November 25, 1916, at the age of thirty.

I was buried in the town of Lewis where my father had been born and we had a summer estate called Meadowmount. My birthday is Friday, August 6, and some people are climbing the mountain named for me, Mount Inez. Then, on Saturday, the Suffrage Auto Tour will visit Lewis and Meadowmount and Elizabethtown. What a grand day that will be, but enough about that.

I am here to talk about the woman’s movement. Like Susan B. Anthony, I never got to vote. It was four years after my death that the 19th Amendment passed. To celebrate the victory, my friends in the National Woman’s Party commissioned a sculpture of Susan B. Anthony, Elizabeth Cady Stanton, and Lucretia Mott. Artist Adelaide Johnson created the *Portrait Monument* out of white Carrara marble. On February 15, 1921, the 101th birthday of Anthony, the NWP unveiled the sculpture in the Rotunda of the United States Capitol. Shortly after the celebration, the monument was escorted down to a first floor room, later known as the Crypt.

Two years later, the NWP held a memorial celebration to Inez Milholland at the monument in the Capitol Crypt. It was also the announcement of new legislation — the Equal Rights Amendment (ERA) — and the 75th anniversary of the Seneca Falls Convention. The *Portrait Monument* was ceremoniously unveiled again that day, Sunday, November 18, 1923.

One of the women attending the celebration was poet Edna St. Vincent Millay, who had married my husband a few months earlier. Edna later recalled that the NWP held a “thingumajig at the Capitol” and asked her to compose and deliver a sonnet for the occasion. She called it “The Pioneers.” However, by 1928, Edna had retitled the sonnet “To Inez Milholland.” It remains unclear if Edna wrote the lines thinking about the pioneers in the marble monument (Anthony, Stanton, and Mott) or about me, or perhaps about all of us.

For Edna conveyed a universal message — the same one sculptress Adelaide Johnson carved into the *Portrait Monument* — that the work of women is unfinished.



Peggy Lynn sings “To Inez Milholland” on top of Mount Inez on August 6, 2021, Inez’s Birthday
(Photo by John Sasso)

The Pioneers or To Inez Milholland by Edna St. Vincent Millay

Upon this marble bust that is not I
Lay the round, formal wreath that is not fame;
But in the forum of my silenced cry
Root ye the living tree whose sap is flame.
I, that was proud and valiant, am no more;
Save as a wind that rattles the stout door,
Troubling the ashes in the sheltered grate.
The stone will perish; I shall be twice dust.
Only my standard on a taken hill
Can cheat the mildew and the red-brown rust
And make immortal my adventurous will.
Even now the silk is tugging at the staff:
Take up the song; forget the epitaph.

LEWIS—AUGUST 7, 2021

LEWIS SUFFRAGE RALLY

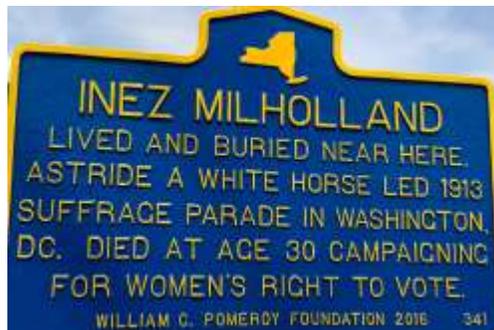


(Photo by Tisha Dolton)

WELCOME TO LEWIS

Inez Milholland is an icon of the suffrage movement, and is now receiving the regional and national recognition that she deserves. Locally, the Town of Lewis has been very supportive of efforts to pay tribute to their hometown suffrage crusader. In the last five years, they completed several projects:

- Historic road marker for Inez placed in 2017
- Inez History Exhibit displayed in Lewis Town Hall
- Mount Inez officially named in 2019
- Inez Milholland Trail and Suffrage Bridge named in Thrall Dam Park



Historic Road Marker at Route 9 and Fox Run Road (Photo by John Eldridge)



Stained glass window in memory of John E. Milholland, 1860-1925

(Photo by John Eldridge)

LEWIS SUFFRAGE RALLY



Lewis Town Supervisor—Jim Monty



Former NY State Senator—Betty Little



INEZ MILHOLLAND AND MOUNT INEZ by Nancy "Duffy" Campbell

I first learned of Inez Milholland as a teenager, when my mother gave me a book of Edna St. Vincent Millay's poems and I read the one she dedicated to Inez, after her death. Over the years my interest in Inez grew, in part because of the parallels in our lives: I, too, am a lawyer; I, too, graduated from NYU Law School, and I, too, spent my legal career working for women's rights. The naming of Mount Inez was a labor of love for me, but it wouldn't have happened without the enthusiastic and critical support of key local leaders, historians, and residents of Lewis and Elizabethtown, beginning with Maggie Bartley and the Adirondack History Museum and Jim Monty and the Lewis Town Council. I am so pleased that our collective efforts have secured this lasting monument to one of Lewis' most notable individuals and one of our nation's most interesting and important historical figures.



THRALL DAM PARK AND THE INEZ MILHOLLAND TRAIL by Kathy Linker

Around 1900, John Elmer Milholland bought a 500-acre tract of land at the base of Mount Discovery with a small brook running through it and added it to his extensive Meadowmount ranch. After John passed away, his wife Jean Milholland sold that land to Essex County for a reforestation project. In 1931 Merton Thrall, our Lewis Town Supervisor at the time, campaigned to have Burpee Brook dammed up to create a lake and year-round recreation area. For Merton's efforts, when the park was created, it became Thrall Dam Park. The dam has washed out three times since 1931 but only rebuilt twice.

Although the 10-acre lake is now gone, the current efforts of an industrious Beaver family on Burpee Brook has created beautiful wetlands. In 2014, with inspiration from some Lewis residents, a large system of multipurpose trails was created — the longest trail being 1.7 miles. That trail travels from Route 9 to the base of Mount Inez and is aptly named the Inez Milholland Trail. She winds through lovely mixed forest, over a small babbling brook, switch-backing along the hillside down into the Burpee Brook valley, across our new "Suffrage Bridge" over the Burpee Brook wetlands, and then climbs upward and upward out of the valley towards Mount Inez. We hope everyone will take some time to walk these trails and enjoy the legacy of Inez, the Milholland family, and all the Lewis townsfolk who have brought Thrall Dam Park to the beautiful trails system that it is today.

(Photos by John Eldridge)

LEWIS SUFFRAGE RALLY

INEZ MILHOLLAND AND VOTING RIGHTS by Sandra Weber

We are here today to talk about voting rights. Voting rights are the foundation of our democracy. Contentions over who has the right to vote began with the formation of our country and continue to this day. Thus, today, as we remember and celebrate the history of the passage of the federal amendment that granted voting rights to women of this country 101 years ago, we should look for messages regarding our present situation.



(Photo by Kim Dedam)

One outcome of the suffrage centennial was extensive research and scholarship about local suffragists, and also bringing awareness of the roles of indigenous women and Black women in the suffrage movement. Last weekend, we learned about Clinton County suffragists and the Haudenosaunee women who lived in a matriarchal society, where clan mothers chose the chiefs and women had economic independence and the final say in matters of war and peace. And we heard about the forgotten Black women such as Ida Wells-Barnett, Mary Church Terrell, Sojourner Truth, Portia Blackiston, Helen Appo Cook, and others. For most Black women, indigenous women and Chinese and other Asian women, enfranchisement was not a reality in 1920.

Americans need to work to heal the wounds of exclusion. We need to call in Black suffragists, Asian suffragists, and indigenous suffragists, and tell the whole story, not just the parts about White women or rich women or beautiful women.

Just as abolition and woman suffrage were intertwined in the 1800s, civil rights and woman suffrage were intertwined in the early 1900s and beyond. An incident happened right here in Lewis, in 1924, when Alice Paul and the National Woman's Party (NWP) did not want Blacks to speak at the grave of Inez Milholland. The father of Inez, John Milholland, pointed out that Inez stood for equality of all. The NWP gave in and allowed the Blacks to speak at Inez's gravesite.

John Milholland was one of the white founders of the National Association for the Advancement of Colored People (NAACP), and First Treasurer of the NAACP, and a good friend of W.E.B. Dubois. Inez, also a member of the NAACP, worked to have Black women march in the 1913 suffrage parade. As a lawyer, she supported immigrant workers, child laborers, and prisoners. She worked for civil rights and world peace and for woman suffrage in England and the U.S.

Inez was quite willing to criticize all political parties who disagreed with her cause. But also willing to embrace all parties and convince them to support Votes for Women. Let's look at the Town of Lewis as an example. The Lewis Suffrage Association formed in 1911 with Mrs. Olive Hudson as president. The association soon held a public meeting featuring Inez Milholland as the speaker. Of course, she strongly advocated for extending suffrage to women and was most convincing. Later in the month, a local paper reported: "For the first time in the history of this grand old town [Lewis], a body of women attended both the Republican and Democratic caucus and urged delegates to push for passage of the "Woman Suffrage Bill" pending before the New York Assembly." Those in attendance agreed.

"Let this long-talked of suffrage question come before our intelligent, fair-minded voter. . . Let every town in Essex County follow the good example of Lewis."

This brings me to my last point. Many suffrage accounts pit White women against Black women or pit women against men. This continues even today — it makes for good press. But it misrepresents the suffrage and women's rights stories.

There were women for and against suffrage. Black and White. There were men who opposed suffrage and men who actively supported suffrage. Men are part of the women suffrage story — especially in Essex County. The Woman Suffrage Party of Essex County formed the Men's Committee of 100, composed of prominent men in the county who stood for woman suffrage. In 1917, the Men's Committee of 100 numbered almost 200.

We need to move past the simplistic history that we were fed and discover the complexity of our ancestors and our nation's history. The suffrage movement was not about women versus men or black versus white or rich versus poor. Here we are today, celebrating the life of Inez Milholland.

I celebrate her *not* because she was beautiful. I celebrate her *not* because she was White. I celebrate her *not* because she was a rich socialite or because she was a woman.

"I celebrate her because she used her privileges to try to lift others from oppression and injustice. She stood for Truth and Equality for all."

LEWIS SUFFRAGE RALLY



Lewis Committee of the Champlain Valley Suffrage Centennial Auto Tour
Lanita Canavan, Kathy Linker, Sandra Weber, Kathy Scott.
Members Jean Dickerson and David Hodges not pictured. (Photo by Jacqueline Madison)



Tisha's
Suffrage Shoe
(Photo by John Eldridge)



Tisha Dolton, Louisa, and Kathy Scott carry Suffrage banner (Photo by Alvin Reiner)

LEWIS SUFFRAGE RALLY



Procession to Grave of Inez Milholland — NWP in 1924, Suffrage Auto Tour in 2021 (Photos by LOC and John Eldridge)



Suffragists lay flowers on grave of Inez Milholland, 1924 (LOC photo)
Cemetery President and Lewis Town Councilwoman Lanita Canavan with Elizabethtown Town Historian Janet Cross, 2021 (Photo by Kim Dedam)

LEWIS CEMETERY by Kathy Linker

When Inez died in 1916, her father chose a site for her burial at the very top of the cemetery, an area called The Pines. Back then, there were very few grave markers past the bottom of the hill; everyone up to that time was buried on the flat. And all the Milhollands were buried down there. But John Milholland wanted his eldest daughter buried at the top of the cemetery where she could forever view his favorite spot in the world, Mount Inez. Eventually other Milholland relatives joined Inez up there. In all, 16 people are keeping Inez company up there.

At the very bottom of the hill, there are two other Milholland sites. Inez's aunts and uncles are buried there, and some were involved in suffrage. In the first block next to the church is the original Milholland family plot. A Celtic cross marks the main memorial where Inez's grandparents, a great grandfather and some other relatives are buried.



Reverend Lyn Barrett (Photo by Ren Davidson Seward)

LEWIS SUFFRAGE RALLY



Audience joins Broom Brigade in Lewis, 2021
(Photo by John Eldridge)

“The Sunflower Brigade incorporated sunflowers, which denoted support for woman suffrage, into their pageantry. They also allowed two men into their ranks, whom they handled with distinct equality. One young man, ‘in uniform and skirt,’ played the fife while the other, in matching attire, was armed with sunflower stalks.” Lake George, 1883

DRILLS OF THE BROOM BRIGADE by Sandra Weber

As a tourist-laden steamboat approached Hulett’s Landing on Lake George, young women wielding brooms marched onto the dock to the martial strains of a fife. The steamboat passengers raced to the rails to gawk at the warriors dressed in blue bonnets, blue blouse-jerseys “fitting like postage stamps,” white cross belts that seemed to “caress their svelte forms,” and white skirts “not all too short, nor yet too long.”

Noted American illustrator Henry Alexander Ogden preserved the whimsical scene in an engraving that splashed across the country on a page of *Frank Leslie’s Illustrated Newspaper* on September 15, 1883. “A Summer Pastime, New York: Drill of the Sunflower Brigade” showed every detail. The text accompanying the etching described how the captain of the brigade, a strawberry blonde “of the most bewitching tournure,” stepped out in front of the troops and directed them through a series of “evolutions.”

The young women proceeded through the movements with exactitude, and a slight “twinkling of ankles,” which evoked loud plaudits from the duster-cloaked observers on the steamer. More than a few gentlemen had to hastily adjust their “eye-glasses” during the exhibition, the author noted. The Sunflower Brigade made a final charge along

the dock. Then, the steamer whistled as it departed, and “the dudes left their hearts behind them.”

It is often claimed that ladies in Lowell, Massachusetts, invented the broom drill, but a handful of newspapers mention drill performances in New England in the mid-1870s. Regardless of where the first broomstick flew, the activity became widely and wildly popular in the last two decades of the nineteenth century.

Charles Dudley Warner, esteemed for his Adirondack book *In the Wilderness*, must have observed a broom brigade because he depicted one in his 1886 fictional tale, *Their Pilgrimage*. It opened with the character Irene seated in the bow of a steamer enjoying a trip up Lake George. She marveled at the youths who cheerfully entertained the passing steamboat travelers, and a favorite amusement was the broom drill, which Irene said, “gave an operatic character to the voyage.”

She described a band of marchers who made two steps forward and one step back, “a mode of progression that conveys the notion of a pleasing indecision of purpose.” Yet Irene believed these “handsome Amazons” would be quite able to hold the wharf against all intruders.

(Continued on Next Page)

LEWIS SUFFRAGE RALLY



Shannon Veedock and Kathy Linker

“As they executed drill routines with their brooms, these synchronized sweepers demonstrated physical finesse and artistry — and a sense of humor.”

Drills of the Broom Brigade (continued)

Warner’s prose assigned some power and authority to the women but still rendered the drill a frivolous activity. These young women surpassed even lumberjack log-rolling for expending arduous labor with no practical result. Or so it seemed. However there were results, perhaps not immediate or concrete, but as suffragist Frances E. Willard said, “A reform often advances most rapidly by indirection.”

These drill movements required hours of practice and entire books were written to provide assistance. *Barnett’s Broom Brigade Tactics* included the nomenclature of the broom and instructions for skirmishing, fan drills and silent drills (sans commands). Most important, it provided a “Manual of Arms” with instructions for each command and conformed as nearly as possible to the one practiced by the Army: Present arms! Reverse arms! Load! Aim! Sweep! Forward in line, charge!

When the women of Plattsburg performed, the paper said, “well done, very pretty and interesting.” It was expected that the young gentlemen of the town would all want to enlist in the broom brigade or at least buy a lady’s broom at the auction that followed. Brooms generally sold for 50 cents or \$1 unless the bidding became competitive, when it might fetch \$10 or more.

Some women joined brigades solely for fun or fundraising, others for female fellowship or the opportunity to exercise. At some colleges, women demanded the formation of broom brigades as an equal recreational activity to men’s military units. Likewise, grammar schools incorporated drills for boys and girls as physical education programs became more popular.

The broom brigade craze faded by the turn of the century. But while they lasted they exhibited, in public, woman’s physical prowess and helped redefine her “proper place” in the 1880s and 1890s. Some groups, such as the Sunflower Brigade, also illustrated the innovative tactic of delivering a political statement — all while having a rollicking good time.



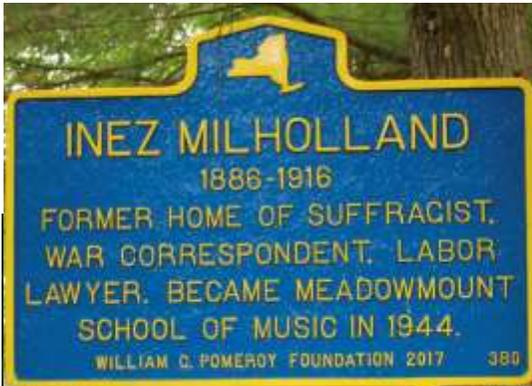
Well done, Louisa!



A broom goes up for auction in Lewis

(Photos by John Eldridge)

MEADOWMOUNT SCHOOL OF MUSIC (FORMER MILHOLLAND ESTATE)



Meadowmount
School of Music

(Photos by John Eldridge)

THE MILHOLLAND ESTATE by Kathy Linker

As you drive the two miles from Lewis to the former Milholland home (now the Meadowmount School of Music), you will pass two parks: Milholland Park on the left and Thrall Dam Park on the right. The land for both was once part of the Milholland family estate.

Then you'll pass a house on the left with a Livingston historical marker in front. It is called The Deacons and was originally owned and farmed by the Livingston family for most of the 1800s. In 1869 when Inez's grandfather moved his family to New Jersey he sold his farm to Deacon James Livingston. Thirty years later Inez's father, John Elmer Milholland, bought back The Deacons and added it to his estate.

In 1924, when the National Woman's Party held their *Women for Congress* Convention in Westport and the *Forward Into Light* Pageant at Meadowmount, John let Alice Paul and the NWP use The Deacons for the weekend. One hundred years later, The Deacons is a private home and once again a working farm.

Next you'll pass the Livingston Schoolhouse, also known

as the Little Red Schoolhouse. Inez's grandfather supplied the lumber for it when it was rebuilt in the mid-1800s. He played an important part in the Milholland legacy. He firmly believed that education was important for both boys and girls. All of his children attended the little red schoolhouse. That education heritage was passed down to future Milholland generations. The schoolhouse is now a private home.

In 1899, with his new wealth, John Elmer Milholland, bought back his father's farm and called it Meadowmount. He bought up thousands of acres until it eventually included what is now Mount Inez, Thrall Dam Park, Milholland Park, and The Deacons. Right before you reach the main house at Meadowmount, you'll pass The Lilacs. John Milholland had many influential and interesting friends — high-ranking politicians, newspapermen, social activists — and many of them stayed at The Lilacs, The Deacons and other cottages on the property.

If you stop at the farm you'll see the main house, what they called the Big House. There's an interpretive sign by the driveway (part of the Lewis Historical Trail) and a NYS historical marker in front.



The Deacons, Alice Paul on right (LOC Photo)

MEADOWMOUNT SCHOOL OF MUSIC (FORMER MILHOLLAND ESTATE)

THE MILHOLLANDS by Kathy Linker and Sandra Weber

Inez's father, **John Elmer Milholland** (1860-1925), was a man of seemingly endless energy. He aspired to a political life, but he was first and always a journalist. At the turn of the century, he invested in and then headed several pneumatic tube companies and made his fortune. It provided him the luxury of funding some of his favorite social causes. In 1908 John founded The Constitution League to fight racial injustice. It was a precursor to the NAACP in which John became its first treasurer.

Jean Torry Milholland (1863-1939) was of a literary and benevolent mind. Like her husband John, she was characterized by a boundless energy to make the world a better and happier place. They found pleasure in coming from their city life and opening the large house at Meadowmount at Christmas time and hosting festivities for the children of the nearby church and village. Everyone was welcome at Meadowmount, irrespective of class or creed.



Jean was a teacher, a writer and an activist. After the NWP did nothing about Black women being prevented from voting in the southern states, she voiced her disapproval in the *Nation*, February 16, 1921. To remedy the disenfranchisement, she suggested "AGITATION. Appeals to Congress, the courts, and above all to the press and the public. Aggressive action all along the line. A man or woman who attempts to deprive a citizen of his or her right to vote should be disenfranchised. . . . I stand with the women of America, white or colored, in the battle for every right to which they are entitled under the Constitution."

Vida Milholland (1888-1952) was born just seventeen months after her more-famous sister so it is no surprise they were close in many ways. Both went to Vassar College where they excelled in academics, athletics and drama. They also enjoyed spending time at Meadowmount. Yet their lives took different paths; Inez pursued law studies; Vida chose a career in music as an opera singer.



In 1916, Vida accompanied Inez on the fast-paced 1,200-mile suffrage tour and reportedly sold her jewelry to finance the trip. When Inez suddenly collapsed and was taken to the hospital, Vida submitted to blood transfusions to heal her sister, but all efforts failed. Inez Milholland died on November 25 with her family by her side.

As plans for a memorial were discussed, Vida said: "I am sure she [Inez] does not want us to mourn her now, but to hurry up and do something to make the world better. . . . She hated moping around and talking about how bad things were, as much as she loved plunging in to set them right."

It was now Vida who plunged in to carry the suffrage banner. She picketed the White House with the Silent Sentinels, was arrested, spent time in jail, and later toured with the Prison Special, often singing at events. Vida continued to work with her partner, Peggy Hamilton, on peace issues through the Women's International League for Peace and Freedom. They also lobbied in favor of the continuation of Prohibition.

On November 29, 1952, Vida Milholland died in a cottage on the family property. She is buried beside her mother and Peggy Hamilton in the Milholland family plot at the top of the hill in Lewis Cemetery.



Forest at Meadowmount
(Photo by John Eldridge)



Hallway in the Big House
at Meadowmount (Photo by John Eldridge)

ELIZABETHTOWN—AUGUST 7, 2021

ELIZABETHTOWN SUFFRAGE RALLY



Rally at Old Courthouse in Elizabethtown where Inez Milholland made her August 1911 speech (Photo by Tisha Dolton)

INEZ MILHOLLAND SPEECH (To the Electors of Essex County, 1911) Delivered by Margaret Bartley

It is all-important that the man you elect [to the state legislature] should believe in justice. But how are you going to tell whether or not your candidate for office believes in justice?

Here is one way. I have said and I believe you agree, that a man who protects the interests of the weak, of those who can give him nothing in return, is at bottom a just man. At present women are – politically speaking – weak and without protection. That is, they have no guarantee that their interests will be safeguarded, their demands listened to, or their needs attended in a legislature which is not responsible to women as well as men.

Women have to obey laws which they have no voice in making. It is contrary to the American idea of government which is “government with the consent of the governed.”

Women are taxed without being represented. This is contrary to the Revolutionary idea on which our Republic was founded, which says that “Taxation without representation is tyranny.”

Women do the same work as men but do not get the same pay. This is contrary to every right-minded American man’s idea of fair play.

American women have the same interests as American men in clean government, in good roads, in healthy surroundings, in sound education. Perhaps in some of these questions they have more interest than have men. Yet they have nothing whatever to say about the laws which have to do with roads, sanitation, pure food, regulation of the liquor traffic, game and forest protection

and above all, the education of their children. All these questions are handled by a legislature which pays no attention to the wants, the needs or the voice of woman.

Moreover if women should break any one of these laws which they have no voice in making they would be fined, imprisoned or put to death. Women, you see, pay all the penalties of citizenship but enjoy none of its privileges.

And I put it to you American men, many of whose fathers fought in 1775 and for nation-wide freedom in 1861, is that fair? Is it fair and honorable that your wives and sisters and mothers should be classified . . . with idiots, insane and criminals? Idiots, lunatics, criminals and women, you understand, are not allowed to vote. If you are not ashamed of having your womenfolk so classified, they themselves are shamefully humiliated.

Further, our legislature takes upon itself to superintend the lives, the work, the play, the learning and living of little children — and this without ever consulting their mothers. It seems extremely silly, doesn’t it? If there is one thing more than another that women understand better than men that thing is children.

Therefore, gentlemen, I urge you in the coming election if you would find out something of the character to whom you give support, to ascertain what he intends to do for the weak and unprotected. If he stands for justice to women, who (as yet) can give him no vote in return for his support, then you may safely trust your interests in his hands.

ELIZABETHTOWN SUFFRAGE RALLY



CVNHP Exhibit on lawn of Old Courthouse (Photos by Tisha Dolton)

1915 ANTI-SUFFRAGE LETTER OF DR. DANA Delivered by David Hodges



I am Charles Dana, Neurologist.

After much hesitation and deliberation, I have jumped down from the fence and become definitely opposed (for the present at least) to woman suffrage. To me this insistent demand of “Votes for Women” is a selfish cry—an echo of the childish demand: “I want my doughnut, and I want it now!”

I presume, however, that you rather expected me to say something as a neurologist and one having had some experience with the anatomy and nervous system of women. There are some fundamental differences between the bony and the nervous structures of women and men. The brain stem of women is relatively larger; the brain mantle and basal ganglia are smaller; the upper half of the spinal cord is smaller, the lower half, which controls the pelvis and limbs, is much larger. These are structural differences which underlie definite differences in the two sexes.

I do not say that they will prevent a woman from voting, but they will prevent her from ever becoming a man, and they point the way to the fact that Woman’s efficiency lies in a special field (*pause*) and not that of political initiative or of judicial authority in a community’s organization. There may be an answer to this assertion, but no one can deny these two things: (1) that the mean weight of the O.T. and C.S. in a man is 42 and in woman 38, and (2) that there is a significant difference in the pelvic girdle.

In fact women are rather more subject than men to the pure psychoses. If women were to achieve the feministic ideal and live as men do, they would incur the risk of 25% more insanity than they have now. I am not saying that woman suffrage will make women crazy. I do say that woman suffrage would throw into the electorate a mass of voters of delicate nervous stability.

They see a dazzling illumination beyond, which is to them the light of a new heaven, when it is really only the *sublimation of an unoccupied “elan vital.”* There are many quiet, sensible women, who honestly believe in this cause, but often the active and aggressive workers and writers who *think themselves so clever* are definitely defective mentally. I should say that the average *zealot* in the cause has about the mental age of eleven.

ELIZABETHTOWN SUFFRAGE RALLY

SINGING FOR SUFFRAGE

Concert by Peggy Lynn and Dan Duggan

This musical duo performs a lively program of songs and narrative that tells the story of how American women won the right to vote. There's even an anti-suffrage song which, with tongue in cheek, warns, "Don't marry a suffragette!" The variety of music, snappy lyrics, and superb instrumentation presented in this program make it as entertaining as it is educational.



(Photo by Tisha Dolton)

AMERICAN WOMEN WIN THE VOTE

Exhibit at the Adirondack History Museum

The Adirondack History Museum highlights the fight for women's suffrage and women winning the right to vote throughout the U.S. with the passage of the 19th Amendment in 1920. The exhibit has been recognized as a valuable destination on the NYS Path Through History.



(Photo by John Eldridge)

REMARKABLE WOMEN OF THE ADIRONDACKS

Exhibit at the Hale Law Library

Elizabethtown Social Center staff have been busy renovating the Hale Law Library on Lawrence Way. To celebrate the fresh look, an exhibit of remarkable Adirondack women adorns the walls of the main room. In tribute to Cora Putnam Hale, the founder and benefactor of the Elizabethtown Social Center, her portrait and life story were added to the exhibit.



Cora Putnam Hale



Exhibit Curator, Sandra Weber (Photo by Arin Burdo)

VERGENNES, VT—AUGUST 14, 2021

LAKE CHAMPLAIN MARITIME MUSEUM

The Suffrage Auto Tour stopped at the Lake Champlain Maritime Museum where visitors could explore outdoor exhibits and climb aboard the *Lois McClure* replica schooner. Elisa Nelson (at right) gave tours and talked about women who served as captains on Lake Champlain. (Photos by Tisha Dolton)



LAKE CHAMPLAIN MARITIME MUSEUM



The Lake Champlain Maritime Museum displayed seven panels of *Women's VOTE Centennial*. The exhibit celebrates the anniversary of the 19th Amendment and working toward a future of equity, respect and justice for all. (Photo by Tisha Dolton)

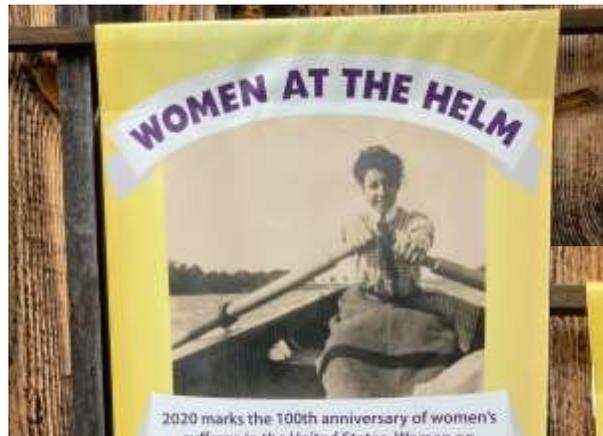
The *Prohibition in the Champlain Valley* exhibit explores the complex relationship between government and individuals and changing attitudes about alcohol consumption over time. This panel discusses the connection of Temperance and Women's Suffrage. (Photo by Tisha Dolton)



“Temperance societies became a new social arena in which women could flex their political influence.”

LAKE CHAMPLAIN MARITIME MUSEUM

“It would be impossible to highlight all of the amazing women who have had an impact on Lake Champlain.”



2020 marks the 100th anniversary of women's suffrage in the United States. Women on the lake helped lead the way toward the 19th Amendment vote in 1920.

the amazing women of the Champlain Valley. The exhibit features many whose leadership and legacy shaped our community.

Union digital collection

© Lake Champlain Maritime Museum

The *Women at the Helm* exhibit features women leaders of the Champlain Valley from the 1700s to today. The women in this exhibit are just a few among the many whose leadership opened new doors and whose legacy shaped our community as we know it today. (Photos by Tisha Dolton)

An exhibit sign for Mary Annette Anderson. It has a yellow background with a white banner at the top that reads "MARY ANNETTE ANDERSON". Below the banner is a black and white photograph of five women in 19th-century attire. The sign includes text about her life and achievements, a "LEADERSHIP" section, and a "LEGACY" section. At the bottom, there is a decorative border of purple tassels and a small photo credit.

Mary Annette Anderson (1874–1922) was the first woman of color inducted into the national honor society, Phi Beta Kappa.

★ **LEADERSHIP** ★

Mary was born in Shoreham, Vermont in 1874. Her father was a formerly enslaved person from Virginia and her mother was of French and Native American heritage. A brilliant student, Mary was president of her class at Northfield Seminary for Young Ladies in Massachusetts. She was the first African American woman enrolled at Middlebury College, where she graduated as valedictorian in 1899 and was inducted into Phi Beta Kappa.

Mary taught in New Orleans and at Howard University in Washington, DC before marrying a fellow educator. She maintained a home and social life in Shoreham until her death.

★ **LEGACY** ★

Mary is remembered in the Champlain Valley as a prominent community member and pioneering woman of color in the field of education. The Anderson-Freeman Center at Middlebury College is named in her honor.

Image: Mary Annette Anderson and classmates, Middlebury Journal, May 1908. Courtesy of Middlebury College Special Collections.

An exhibit sign for Jemima Paine. It has a yellow background with a white banner at the top that reads "JEMIMA PAINE". Below the banner is a black and white photograph of a sailboat on a lake. The sign includes text about her life and achievements, a "LEADERSHIP" section, and a "LEGACY" section. At the bottom, there is a decorative border of purple tassels and a small photo credit.

Jemima Paine (1747–1812) operated one of the earliest sail ferries from Chimney Point, Vermont, to Crown Point, New York, from 1803 to 1811.

★ **LEADERSHIP** ★

After the American Revolution, Jemima and her husband Benjamin established the first civilian ferry crossing from Chimney Point to Crown Point in 1785. Benjamin operated the ferry until 1803, with Jemima's help.

Jemima had already fully taken charge of the ferry when Benjamin died in 1804. She was 56 years old and described in local histories as "a woman of strong mind and energy." She continued to run the busy ferry route until 1811. Jemima died on March 28, 1812 at age 65 and is buried in the Town Line Cemetery in Addison, Vermont.

★ **LEGACY** ★

The ferry line that Jemima started continued in that location for 144 years. Soon other women would operate nearby ferries, including Alinda Wells of Bridport, Vermont, licensed in 1820.

Image: Sail Ferry, Crown Point to Port Henry, Lake Champlain, Vermont, 1870s. Courtesy of Champlain Park-Pictorial America, 2011-11-20. Image: Alinda Wells and Company, New York, 1870s. Lake Champlain Maritime Museum Collection, 2011-11-20.

ADDISON, VT—AUGUST 14, 2021

CHIMNEY POINT STATE HISTORIC SITE



In addition to marching on the Champlain Bridge and celebrating the suffrage centennial, visitors to Chimney Point enjoyed trying their hand at turning the crank for delicious homemade ice cream, an old-fashioned summer treat.

(Photos above by Tisha Dolton)

From left: Laura Hollowell of ECHO Resource Center of the Lake Champlain Basin Program, Tisha Dolton, Katie, Ava, Allison Stetzel, Sandra Weber

(Photo by Elsa Gilbertson)

CHIMNEY POINT STATE HISTORIC SITE

THE SUFFRAGE MOVEMENT IN THE GREEN MOUNTAIN STATE by Tisha Dolton

In 1869, while the national suffrage movement fractured into two factions over the exclusion of voting rights for women in the 15th Amendment, Vermont was gearing up for a state constitutional convention. A group of men, who eventually formed the all-male Vermont Woman Suffrage Association, submitted a woman suffrage amendment to the Council of Censors for inclusion into the revised constitution. This act caught the attention of the newly-formed American Woman Suffrage Association headed by Lucy Stone and Henry Blackwell. The organization felt that Vermont was ripe for victory and a Woman Suffrage Convention was planned in February 1870 in the capital of Montpelier. This convention was so well attended, a second convention was organized in Rutland featuring speakers William Lloyd Garrison and “Battle Hymn of the Republic” lyricist Julia Ward Howe. Again, the convention was well attended, with 500 people on the final day.

Four more conventions were planned in Brattleboro, St. Johnsbury, St. Albans, and Burlington, but as winter gave way to spring the conventions and speakers did little to sway voters. Harvey Howes of West Haven was the only man to vote in favor of the woman suffrage amendment.

This was not the first time that arguments in favor of suffrage and women’s rights had ventured into the Green Mountain state. As early as 1847, Clarina Howard Nichols (1810-1885) of Brattleboro petitioned for married women’s right to control their own property, earnings and custody of their children. In 1852 she became the first woman to speak in front of the Vermont Legislature when she advocated for women to vote in school meetings. It would be thirty years before the legislature passed the married women’s property act.

The Vermont Woman’s Suffrage Association (VWSA) formed on November 16, 1883 and was allied with Stone’s American Woman Suffrage Association. The group worked tirelessly to have municipal suffrage bills introduced to the legislature in 1884 and again in 1892. Both failed. In 1903, anti-suffrage and anti-prohibition politician Percival Clement was on the rise. His popularity forced the legislature to enact the local liquor control law ending fifty years of statewide prohibition in Vermont. Now towns could vote on whether to be “wet” or “dry.”

In 1907 the VWSA rebranded themselves as the Vermont Equal Suffrage Association (VESAs) and began a campaign to introduce at least one suffrage bill annually for the next ten years.

Enosburg Falls resident Annette Parmalee was called “Suffragette Annette” and “suffragette hornet” because she buzzed around the lawmakers, relentless in her pursuit of Votes for Women.

The campaigning paid off in 1917 when Vermont women became the only New England women to gain full municipal suffrage.

Suffragist Lucy Daniels (1858-1949) of Grafton, Vermont, joined the national fight for woman suffrage and picketed the White House with the National Woman’s Party as a Silent Sentinel. In Boston in 1919, she protested President Wilson’s return from war-torn Europe and was jailed.

In March 1919, the Vermont legislature passed a suffrage bill essentially giving Vermont women full suffrage. It was vetoed by Vermont Governor Percival Clement. But change was in the air. The U.S. House of Representatives passed the suffrage amendment on May 21, 1919, and the U.S. Senate did the same on June 4. Legislatures in 35 of the required 36 states ratified the amendment in less than a year. By the summer of 1920, only one state was needed. Vermont suffragists sent out cards requesting citizens to ask Governor Clement to call a special session of the legislature and:

“Make Vermont the perfect 36.”

The anti-suffrage governor refused. Tennessee ratified the 19th Amendment granting women the right to vote on August 18, 1920.

The Vermont legislature voted to ratify the amendment on February 8, 1921. Some might think this a moot point; however, they’d be wrong. A judge named Oscar Leser challenged the validity of the amendment, one of his arguments being that West Virginia and Tennessee had ratified illegally. Therefore, the ratifications by Vermont and Connecticut (September 14, 1920) helped secure the Supreme Court decision in *Leser v. Garnett* and guarantee the validity of the 19th Amendment on February 27, 1922.

CHIMNEY POINT STATE HISTORIC SITE



Elsa Gilbertson (above)
enjoying the festivities
(Photo by Tisha Dolton)



(Photo by Lisa Polay)

CHIMNEY POINT HISTORY by Elsa Gilbertson, Site Administrator, Chimney Point Historic Site

When the Suffrage Auto Tour came to the Chimney Point State Historic Site in Addison, Vermont, a group of personages from 18th-century Chimney Point were on hand to talk with visitors about the contributions and challenging lives of some of the early French and Vermont women who lived here. Lake Champlain was a busy travel route and this area was the southern military frontier of New France. These strong women and their families established their homes and farms here and their work was the foundation of the new towns that eventually grew up. Upon their shoulders our lives rest.

Historic site interpreters and volunteers portrayed:

- a French habitant mother and two girls who began a farm and lived here from the 1740s to 1759
- a woman who embraced Native American life and the matriarchal society after having been captured and brought through this area
- a French male resident and retired French soldier, working with his wife on clearing land for their farm
- Comfort Kellogg and Abigail Strong, wives of the first two settlers in the town of Addison, who went through major challenges and heartaches with their young families during the Revolutionary War
- Jemima Paine, who with her husband Benjamin, established the Chimney Point tavern about 1785, after the Revolution was over, and who was the first female ferryboat captain on Lake Champlain



Michael Blakeslee portrays a French settler who interacted with the Native peoples. **Debera Blakeslee** portrays a white woman who preferred Native American life. (Photos by Jacqueline Madison)

CHIMNEY POINT STATE HISTORIC SITE



Sandra Weber (left) and Susan Hagar of the Lake Champlain Basin Program (Photo by Tisha Dolton)



Suffragists parading on Champlain Bridge
(Photo by Jacqueline Madison)



(Photo by John Ryan)

GLENS FALLS—AUGUST 21, 2021

CELEBRATING SUFFRAGE IN GREATER GLENS FALLS

OPENING ADDRESS by Teri Podnorszki Rogers, Executive Director, Warren County Historical Society



Teri Podnorszki Rogers
(Photo by Emma Rogan)

Today, you will experience the reenactment of several iconic aspects of the women’s suffrage movement which made history in the North County – most notably, the celebration to honor the “Martyr of the Suffrage Movement,” Inez Milholland. Her life cut short in 1916 at the age of 30 by illness and the rigors of the fight for the right to vote, Inez had been the shining symbol of the Modern Woman, the glamorous figure atop the white horse riding at suffrage parades, and a champion of equal rights. In 1924, National Woman’s Party leader Alice Paul organized a celebration in Inez’ hometown of Lewis, New York. 10,000 people from around the country traveled to Essex County to honor her legacy.

Throughout the past four years – including the Centennials of 1917 (NY) and 1920 (US), the history of women’s suffrage has been brought forth with a clarity and fervor like never before. A new generation of citizens now understands the enormity of this particular American Civil Rights Movement – and the contributions of the women and men who literally risked their lives for political equality.

And, over the past several weeks of regional suffrage events and the Champlain Valley Suffrage Centennial Auto Tour, we have come to know the significance of the local women – and men – who fought for “votes for women.” It is the lives of these ordinary, yet extraordinary, people who fought valiantly for “the cause” that we celebrate today – with a pageant, a broom brigade, and reenactments in the style and spirit of the turn-of-the-20th-century suffrage events of upstate New York.

As an historian and author of *Strength Without Compromise* (a book about the upstate women’s suffrage movement), I know well that these women (wives, mothers, sisters, factory workers, professionals, women of color, indigenous women, immigrant women) were acutely aware of their evolution as women of the Modern Age. They organized, they held meetings, they marched, they organized parades and pageants, they wrote letters to their representatives in Albany and Washington, they conducted suffrage schools and presented speakers, they held fundraisers, card parties, teas, and ice cream socials. In the moving words of Chloe Sisson, co-founder of the Easton Political Equality Club in Washington County in 1891:

“We went to work with a will.”

Today, as a century ago, the stories of these remarkable women will inspire you and leave you wondering why you never knew about them until now. For, indeed, they are heroes, champions of democracy, and enduring examples of the strength of women as leaders in our world. So, prepare to be amazed, and prepare to stand in awe of the women of our local suffrage movement and the way they shaped the lives and the rights we have today.

A poster for the 'FORWARD In LIGHT REIMAGINED' A SUFFRAGE CENTENNIAL PAGEANT. The poster features a central image of a woman in a white dress riding a white horse. The text on the poster includes: 'FORWARD In LIGHT REIMAGINED', 'A SUFFRAGE CENTENNIAL PAGEANT', 'SATURDAY, AUGUST 21, 2021 from 12:00-3:00 PM', 'GLENS FALLS, NY', 'FIRST BAPTIST CHURCH OF GLENS FALLS, 100 MAPLE STREET', 'BRIDEM BRIGADE - STORY TIME & CHILDREN'S CRAFT - ANTIQUE AUTOMOBILE', 'WOMEN'S HISTORY EXHIBITS - TIN-TYPE PHOTOGRAPHY DEMONSTRATION', 'PAGEANT BEGINS AT 1:00 PM', 'EVENT IS FREE AND OPEN TO THE PUBLIC', 'PRESENTED BY', 'Folklife Center CRANDALL PUBLIC LIBRARY', 'Champlain Valley National Heritage Partnership', and 'NE IW PCC'. There is also a small logo for the Champlain Valley National Heritage Partnership at the bottom left.

FORWARD INTO LIGHT REIMAGINED

FORWARD INTO LIGHT REIMAGINED: A SUFFRAGE CENTENNIAL PAGEANT

The original *Forward Into Light* Pageant was held at Meadowmount in Essex County, NY, in 1924 to celebrate the history of great women through the centuries, including local icon Inez Milholland. Though the 19th Amendment had been ratified in 1920, for indigenous women, Chinese and other Asian women, and the majority of Black women, equal enfranchisement would take many more years. We endeavor with this reimagined pageant to include that history.

I. WELCOME

II. CHORUS – THE MARCH OF THE WOMEN

(Lyrics: Cicely Hamilton, Music: Ethel Smyth, 1910)

Life, strife, these two are one,
Nought can ye win but by faith and daring:
On, on that ye have done,
But for the work of today preparing.
Firm in reliance, laugh a defiance,
(Laugh in hope, for sure is the end)
March, march, many as one.
Shoulder to Shoulder and friend to friend.



From left: **Carolyn Bishoff, Susan Mason, Tisha Dolton** (Photos by Emma Rogan)

III. PROLOGUE The Torch of Liberation, symbol of the light of freedom, is passed down through the ages by the great women of the past who have struggled for the advancement of their sex. In a progression of historic episodes, each bringing the desired end nearer, the onward march of oppressed women will be shown, until, inspired by the example of these devotees to principle, and rising on the foundation they have built so firmly, Inez Milholland, a flaming soul of courage and determination, will enter. In appreciation of the efforts of the women of the past, she will typify the women who now seek to “carry on.” *

IV. EGYPTIAN HISTORY – QUEEN TIYE Queen Tiye of Egypt, one of the earliest women to demand equal privileges for women and men and the earliest queen to be placed on equality with the king, is the first woman deemed worthy to bear the Torch of Liberation. *

V. BIBLICAL HISTORY – QUEEN VASHTI Queen Tiye passes the Torch to Queen Vashti, who was banished from her throne because she demanded personal freedom for women. *

VI. GRECIAN HISTORY – SAPPHO Queen Vashti passes the Torch to Sappho, who sponsored higher education for her sex. *

VII. ROMAN HISTORY – HORTENSIA Sappho passes the Torch to Hortensia, who opposed a war tax upon women. *

VIII. ENGLISH HISTORY – MARY WOLLSTONECRAFT Hortensia passes the Torch to Mary Wollstonecraft who fought for individual freedom among the laboring classes. *



The Torch of Liberation

* from the original 1924 *Forward Into Light* Pageant

FORWARD INTO LIGHT REIMAGINED

IX. SENECA FALLS CONVENTION OF 1848 – LUCRETIA MOTT, ELIZABETH CADY STANTON Mary Wollstonecraft passes the Torch to Abolitionist Lucretia Mott who, with Elizabeth Cady Stanton, called the first convention on women’s rights in the United States.

“We hold these truths to be self-evident, that all men AND WOMEN are created equal.”



Portrait Monument in the U.S. Capitol

X. FROM TEMPERANCE TO SUFFRAGE – SUSAN B. ANTHONY Lucretia Mott passes the Torch to Susan B. Anthony who abandons Temperance work in order to focus her talents on gaining Votes for Women.

XI. SONG – ONLY THE MESSAGE MATTERED

(Music/Lyrics: Bob Warren, 2009)

They commanded her to sit down / They told her to be quiet
The eye of a brewing storm / That soon would be a riot
She was the movement’s spearhead / She was its lightning rod
The laws of men were fallible / Not so the word of God
But it was never about the messenger / Only the message mattered.

XII. SCULPTING THE SUFFRAGISTS – ADELAIDE JOHNSON, LUCRETIA MOTT, ELIZABETH CADY STANTON, SUSAN B. ANTHONY Sculptor Adelaide Johnson positions Susan B. Anthony, Elizabeth Cady Stanton, and Lucretia Mott into the Suffrage Statue (*Portrait Monument*).

XIII. WOMEN’S RIGHTS CONVENTION 1851 – SOJOURNER TRUTH

Sojourner Truth emerges from the background to make a speech.

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? . . . 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.



Kim Wafer as Sojourner Truth

(Photo by Emma Rogan)

FORWARD INTO LIGHT REIMAGINED

XIV. INSTRUMENTAL

XV. COLLAR LAUNDRY UNION STRIKE OF 1864 – KATE MULLANY Susan B. Anthony passes the Torch to Sojourner Truth who passes the Torch to Kate Mullany who formed a union and led 300 laundry workers of Troy in strike.



Jacqueline Madison as Ida B. Wells Barnett (Photo by Robin Caudell)

“Don’t iron while the strike is hot!”

XVI. TRIANGLE SHIRTWAIST FACTORY FIRE OF 1911 – 146 VICTIMS Kate Mullany stands with the Torch and mourns the deaths of 146 workers.

XVII. THE INTERSECTION – IDA B. WELLS-BARNETT Kate Mullany passes the Torch to Ida B. Wells-Barnett who used her pen to bring to light the ugliness of lynching. *“The way to right wrongs is to turn the light of truth on them.”*

XVIII. HOW LONG MUST WOMEN WAIT? – INEZ MILHOLLAND BOISSEVAIN Ida B. Wells-Barnett passes the Torch to Inez Milholland Boissevain, who traversed the country to convince the women of the western states to use their vote and not re-elect Woodrow Wilson who refused to endorse the suffrage amendment.

“Mr. President, How long must women wait for liberty?”

XIX. MARTYRDOM – INEZ MILHOLLAND BOISSEVAIN, VIDA MILHOLLAND Inez Milholland Boissevain collapses and Vida Milholland catches the Torch as she falls. Vida covers her sister with the banner and mourns.

XX. SILENT SENTINELS – VIDA MILHOLLAND, ALICE PAUL, DORIS STEVENS Alice Paul and Doris Stevens join Vida Milholland who silently picket the White House with the Torch and Inez’s banner.



Harry reads note from his Mama (Photo by Emma Rogan)

XXI. JAILED FOR FREEDOM – ALICE PAUL, DORIS STEVENS, VIDA MILHOLLAND Alice Paul, Doris Stevens, and Vida Milholland are jailed for “obstructing traffic.” They are released.

XXII. EMPIRE CAMPAIGN OF 1915 AND 1917 – SUSAN BAIN, ADELENE WELSH BAYLE, LUCY WOOSTER CHAPMAN Vida Milholland passes the Torch to Susan Bain, president of Warren County Suffrage. Susan, Adelene Welsh Bayle, Lucy Wooster Chapman knock on doors hoping for suffrage supporters.

XXII. NY WOMEN RUN FOR OFFICE – BETTY WAKEMAN MITCHELL, KATHRYN STARBUCK, EVA AUSTIN JUDKINS Susan Bain attempts to pass the Torch to NY Assembly candidates Betty Wakeman Mitchell, then Kathryn Starbuck, but ultimately passes the Torch to Eva Austin Judkins, newly elected member of the Glens Falls School Board.

XXIV. BY ONE VOTE – HARRY BURN Eva Austin Judkins waits with the Torch as Harry Burn of Tennessee reads a note from his mother, Febb Ensminger Burn.

“Dear Son, ... Hurray and vote for Suffrage and don’t keep them in doubt... With lots of love, Mama.”

Harry changes his red rose for a yellow rose.

FORWARD INTO LIGHT REIMAGINED



XXV. SONG – THE SUFFRAGE FLAG (Lyrics: William P. Adkinson, 1884)

There is a band of women, and to our manor born,
Emerging from the darkness past and looking toward the morn;
Their mothers labored, waited through a night without a star.
The morning shows the suffrage flag that bears the woman's star.
Hurrah! Hurrah! For equal rights hurrah!
Hurrah! For the suffrage flag that bears the woman's star!

XXVI. SEWING THE FINAL STAR – ALICE PAUL Eva Austin Judkins passes the Torch to Alice Paul who later pens the Equal Rights Amendment (ERA).

Alice Paul reveals the Suffrage Flag with 36 stars representing the states that ratified the 19th Amendment.

XXVII. SONG – ARISE! BRAVE WOMAN (Lyrics: Nannie Parker, 1910)

Arise! Arise brave woman! / There is work for you to do;
Show the world that love is wisdom / And love's promises are true
Break the bonds that hold you captive / For the world has need of you
And we'll go marching on.
Glory! Glory! Hallelujah! / Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah! / As we go marching on.

XXVIII. RECESSIONAL EQUAL RIGHTS – ALICE PAUL Alice Paul holds the Torch to the audience.

“Who will take up the Torch?”



Pageant Cast — Top row (from left): Kim Wafer, Jacqueline Madison, Sarabeth Mason
Bottom: Sandi Rhodes, Tisha Dolton, Frieda Toth, Cecelia Bayard (Photos by Emma Rogan)

CELEBRATING SUFFRAGE IN GREATER GLENS FALLS



Story Time by Emma Rogan



Votes for Women Exhibit by Kim Harvish and Chapman Museum (Photos by Emma Rogan)



Broom Brigade led by Paul Stillman

CELEBRATING SUFFRAGE IN GREATER GLENS FALLS

Equali-tea *Suffragist Tea Cozies in Redwork*

A Suffrage Centennial exhibition
by Tisha Dolton



Suffragists at First Baptist Church, Glens Falls (Photo by Tisha Dolton)

ACKNOWLEDGEMENTS OF SUFFRAGE TOUR PARTICIPANTS/VOLUNTEERS

CVSCAT wishes to express their appreciation and thanks to the following participants and volunteers:

Sarabeth Mason for managing properties and casting for the suffrage pageant
Tamaris Dolton for creating the costumes for the suffrage pageant
Emma Rogan for photography and Kevin Rogan for videography for the suffrage pageant
Chris Maron of Champlain Area Trails (CATS) for organizing and hosting the Mount Inez hike
Hub on the Hill for offering a healthy and locally-sourced lunch in Lewis
Martha Swan and John Brown Lives! for a complimentary ad in their 125th NYS Anniversary Program
Nancy Lindquist for portraying Inez Milholland and bringing “Jester,” the magnificent horse
David Hodges, Bill Leege, Sam Shephard, and James Hayes for providing the antique automobiles
Susan Hagar of the Lake Champlain Basin Program for toting and assembling the Women’s VOTE exhibit
Jim Brangan of CVNHP for your enthusiastic support and patience
Dr. Hope May for providing the replica of the *Portrait Monument*
Jim Monty, Lewis Supervisor, and the entire Town of Lewis for your commitment to honoring Inez Milholland
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Kathy Linker, Master Gardener, for the sunflower packets and Kathy Scott for the sunflower ribbon pins.
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Loren Hendricks and Dan Canavan for driving guests up the church and cemetery hills in golf carts
Mary MacGowan for opening the Meadowmount School of Music to hikers and visitors
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Bob Warren, composer and lyricist for "Only the Message Mattered: A Song Cycle Honoring Susan B. Anthony," for granting us permission to perform the title song in the suffrage pageant
Old Fort House Museum, Fort Edward, NY, for the Washington County suffrage exhibit
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Jane McCrea chapter, National Society Daughters of the American Revolution for their information booth in Glens Falls
Adirondack chapter, American Association of University Women for their information booth in Glens Falls
League of Women Voters, Saratoga County for their information booth in Glens Falls
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Thank you to Jack LaDuke for “Suffrage Centennial Celebration” about the Auto Tour. The program aired on *Jack LaDuke’s Journal on Mountain Lake PBS* on September 17.

Thank you to all the women, men, children, and dogs who made the Auto Tour such a rewarding experience. Who knew suffrage could be so full of merriment.



(Photo by John Eldridge)

ACKNOWLEDGEMENTS OF SUFFRAGE TOUR COMMITTEE

Financial Sponsors:

Funding for this project came from a 2020-2021 Making of Nations Interpretive Theme Grant from the Champlain Valley National Heritage Partnership (CVNHP) and Lake Champlain Basin Program.

Mary O'Donnell Enhorning donated funds to the Champlain Valley Suffrage Centennial Auto Tour. She is a representative of American Association of University Women (AAUW) Adirondack Branch.

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Champlain Valley Suffrage Centennial Auto Tour was awarded a New York State Women's Suffrage Commission Grant but events could not be held in 2020 due to health restrictions.

Clinton County Historical Association and its Director, Helen Nerska, served as the financial sponsor for the Making of Nations grant from CVNHP. Helen is the author of the *Clinton County Suffrage Story*. She created the museum's exhibit on woman suffrage, has presented on suffrage to groups for the past three years, and coordinated suffrage events with the League of Women Voters of the North Country and SUNY Plattsburgh's Gender and Women's Studies.



Champlain Valley Suffrage Centennial Auto Tour (CVSCAT) Coordinators of Events:

Plattsburgh, NY: Helen Nerska, Director of Clinton County Historical Association

Ausable Chasm, NY: Jacqueline Madison, President of North Country Underground Railroad Historical Association and the North Star Underground Railroad Museum

Lewis and Elizabethtown, NY: Sandra Weber, author of *The Woman Suffrage Statue* and other books, historian, and portrayer of remarkable women; and David Hodges, musician and performer

Vergennes, VT: Elisa Nelson, Volunteer and Schooner Coordinator, Lake Champlain Maritime Museum

Addison, VT: Elsa Gilbertson, Site Administrator of Chimney Point State Historic Site

Glens Falls, NY: Tisha Dolton, Librarian/Historian, Folklife Center at Crandall Public Library

CVSCAT Committee Roles:

Chair, Tisha Dolton; Secretary, Mary O'Donnell Enhorning

Finances, Helen Nerska; Zoom Coordinator: Jacqueline Madison

Website Creation and Maintenance: David Hodges and Sandra Weber

Additional CVSCAT Committee Members:

Kim Harvish, educator and historian who has taught Women's Suffrage for over 10 years. She has been a co-chairperson of a statewide suffrage event

Tim Weidner, Director, Chapman Museum

Linda McKenney, Susan B. Anthony re-enactor and representative for League of Women Voters Saratoga County

Stan Cianfarano, Warren County Historian

Teri Podnorszki, scholar and author on local suffrage, and Executive Director, Warren County Historical Society

Sandi Rhodes, volunteer at Chapman Museum and Glens Falls Community Theatre, also a suffrage re-enactor

Lisa Polay, Site Manager, Crown Point State Historic Site (NY)

Wendy Johnston, Associate Professor of Political Science, SUNY Adirondack

CVSCAT Organization participants:

Clinton County Historical Association, League of Women Voters of the North Country, North Country Underground Railroad Historical Association, Town of Lewis, First Congregational Church of Lewis, Lewis Cemetery, Town of Elizabethtown, Essex County Historical Association, Elizabethtown Social Center, Champlain Area Trails (CATS), Meadowmount School of Music, Lake Champlain Maritime Museum, Chimney Point State Historic Site (VT), Folklife Center and Children's Department at Crandall Public Library, League of Women Voters Saratoga County, American Association of University Women Adirondack Branch, Chapman Museum, Warren County Historical Society, First Baptist Church in Glens Falls, City of Glens Falls, Regional Office of Sustainable Tourism (ROOST)

CONCLUSION

CHAMPLAIN VALLEY SUFFRAGE CENTENNIAL AUTO TOUR



(Photo by Ren Davidson Seward)

WORDS OF GRATITUDE by Linda McKenney on behalf of the CVSCAT Committee

In addition to the vintage automobiles, there were dedicated people moving us forward. While this multiple-weekend event was planned and coordinated by a diverse committee, there are two members that took on a larger burden of responsibility – Sandra Weber and Tisha Dolton.

Tisha is a singer and historian, presenting educational and entertainment programs based on the songs of the Women's Suffrage Movement. Tisha was our leader, keeping us on task with grace and a sense of humor. She is largely responsible for writing and directing the *Forward Into Light Reimagined* pageant presented on our last weekend.

You can learn more about Tisha at tishadoltonmusic.weebly.com

Sandra was the original initiator for this Auto Tour. I can still recall sitting in a Celebrating Suffrage in Greater Glens Falls meeting when she put forth her dream. Sandra is a prolific author, performer and lecturer with a deep connection to Inez Milholland, Martyr of the Women's Suffrage Movement. Sandra was largely responsible for putting this amazing booklet together. Everyone on our committee is indebted to her.

You can learn more about Sandra at sandraweber.com



Sandra Weber (left) and Tisha Dolton at the 2019 CVNHP International Summit in Venise-en-Quebec, Canada

CONCLUSION

CHAMPLAIN VALLEY SUFFRAGE CENTENNIAL AUTO TOUR



Finale of Champlain Valley Suffrage Centennial Auto Tour in Glens Falls, August 21, 2021 (Photo by Emma Rogan)

LETTER TO FUTURE SUFFRAGISTS by Sandra Weber

Let me begin by setting the scene for the 2020 Suffrage Centennial year. In November 2016, many of us thought we would elect the first woman President of the U.S. Instead, Donald Trump and his administration moved into the White House in January of 2017 amid the largest protest ever recorded, the Women's March on Washington and its Sister Marches around the world. Other protests sprang up from the Me Too, Black Lives Matter and Climate Change movements. Then, in the spring of 2020, the COVID-19 pandemic exploded in New York State and across the globe. Some Suffrage Centennial events were held but most were postponed or canceled.

Widespread COVID-19 restrictions meant mail-in voting, early voting, and other special procedures were enacted for the November 2020 election. Voter turnout was at an all-time high, shattering previous records. And, when the ballots were counted (and re-counted), voters in the United States had elected a new President, Joe Biden. However, Trump refused to accept the election results.

On January 6, 2021, thousands of Trump supporters rioted and stormed the United State Capitol in an attempt to prevent Congress from certifying the election, thus keeping

Trump in office. The effort failed, yet it is a year after the election and false accusations of election fraud continue to circulate. Now, some states are proposing stricter voting laws. In addition to these issues, COVID-19 mask and vaccination mandates, immigration, abortion, and social media have divided the nation, resulting in threats and violence.

Looking back 100-plus years, I see that the country was divided then, too. Woman suffrage, Jim Crow laws, temperance, world war, the 1918 pandemic, and other issues were hotly debated. Constitutional amendments for civil rights for all were a long way off.

Progress has been made in the last century. Kamala Harris is U.S. Vice-President and many women are in the U.S. Congress, State Legislatures, and other high offices. We have hopes of ratifying the Equal Rights Amendment.

Women and men of the future, as you commemorate the sesquicentennial and bicentennial of the 19th Amendment, I know you will have tremendous progress to celebrate. Yet I fear that disease and sexism and racism will still be with you in some form. Remember: *She Persisted*.

And keep moving *Forward Into Light!*



“Thank you hugely, everyone, for putting on such a wonderful program, so informative, so rooted in the community, so nationally important, and so well-orchestrated. Everything flowed so smoothly. I was so honored to be there and so impressed. You are a model for us all!” — *Judith Wellman*, Director, Historical New York Research Associates and Professor Emerita, SUNY Oswego



“Kudos to the organizers of the Champlain Valley Suffrage Centennial 2021 Auto Tour for creating space in the circuit for Suffragists of Color. I (Portia Smiley Blackiston) was honored to perform re-enactments with Jacqueline Madison (Ida B. Wells) and Jazzy Dunn (Helen Appo Cook) in breathing life into a more complete and nuanced story of the struggle for women’s right to vote in the United States. It takes courage and diligence to challenge and fill in the blanks of history as it has been taught. You of our future, stay the course and question everything, even us, and take this country and planet to the next level. Lift as you climb, higher and higher!” — *Robin M. Caudell*, North Country Underground Railroad Historical Association board member, National Association for Interpretation Certified Interpretive Guide, *Press-Republican* Staff Writer



“I want to thank the Clinton County Historical Association for inviting me to this event celebrating women’s suffrage. The 19th amendment was such an important milestone in our nation’s history and it is imperative that programs like these continue so that we hear these stories about this monumental struggle for equality. I’ve learned so much already today about the fight for women’s suffrage in the North Country and I never thought I would be able to meet Susan B. Anthony! As we continue to ensure that everyone has equal access to voting, I want to applaud all those involved in the Champlain Valley Women’s Suffrage Centennial Auto Tour for highlighting the importance of voting and what people have sacrificed for the right to vote.” — *Billy Jones*, NY State Assemblyman

