**Document A-**Speech by Susan B. Anthony after getting arrested for casting illegal ballot

Friends and fellow citizens: I stand before you tonight under indictment for the alleged crime of having voted at the last presidential election, without having a lawful right to vote. It shall be my work this evening to prove to you that in thus voting, I not only committed no crime, but, instead, simply exercised my citizen's rights, guaranteed to me and all United States citizens by the National Constitution, beyond the power of any state to deny.

The preamble of the Federal Constitution says:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

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 we formed it, not to give the blessings of liberty, but to secure them; not to the half of ourselves and the half of our posterity, but to the whole people - women as well as men. 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.

For any state to make sex a qualification that must ever result in the disfranchisement of one entire half of the people, is to pass a bill of attainder, or, an ex post facto law, and is therefore a violation of the supreme law of the land. By it the blessings of liberty are forever withheld frwomen and their female posterity.

To them this government has no just powers derived from the consent of the governed. To them this government is not a democracy. It is not a republic. It is an odious aristocracy; a hateful oligarchy of sex; the most hateful aristocracy ever established on the face of the globe; an oligarchy of wealth, where the rich govern the poor. An oligarchy of learning, where the educated govern the ignorant, or even an oligarchy of race, where the Saxon rules the African, might be endured; but this oligarchy of sex, which makes father, brothers, husband, sons, the oligarchs over the mother and sisters, the wife and daughters, of every household - which ordains all men sovereigns, all women subjects, carries dissension, discord, and rebellion into every home of the nation.

Webster, Worcester, and Bouvier all define a citizen to be a person in the United States, entitled to vote and hold office.

The only question left to be settled now is: Are women persons? And I hardly believe any of our opponents will have the hardihood to say they are not. Being persons, then, women are citizens; and no state has a right to make any law, or to enforce any old law, that shall abridge their privileges or immunities. Hence, every discrimination against women in the constitutions and laws of the several states is today null and void, precisely as is every one against Negroes.

**Document B**

**Ain’t I a Woman?-**by Sojourner Truth

Speech given at a women’s convention in Akron, Ohio

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

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

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

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

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

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

**Document C-**Speech by Elizabeth Cady Stanton at Seneca Falls Convention

I urge a sixteenth amendment, because 'manhood suffrage,' or a man's government, is civil, religious, and social disorganization. The male element is a destructive force, stern, selfish, aggrandizing, loving war, violence, conquest, acquisition, breeding in the material and moral world alike discord, disorder, disease, and death. See what a record of blood and cruelty the pages of history reveal

The male element has held high carnival thus far; it has fairly run riot from the beginning, overpowering the feminine element everywhere, crushing out all the diviner qualities in human nature, until we know but little of true manhood and womanhood, of the latter comparatively nothing, for it has scarce been recognized as a power until within the last century. Society is but the reflection of man himself, untempered by woman's thought; the hard iron rule we feel alike in the church, the state, and the home. No one need wonder at the disorganization, at the fragmentary condition of everything, when we remember that man, who represents but half a complete being, with but half an idea on every subject, has undertaken the absolute control of all sublunary matters.

People object to the demands of those whom they choose to call the strong-minded, because they say 'the right of suffrage will make the women masculine.' That is just the difficulty in which we are involved today. Though disfranchised, we have few women in the best sense; we have simply so many reflections, varieties, and dilutions of the masculine gender. The strong, natural characteristics of womanhood are repressed and ignored in dependence, for so long as man feeds woman she will try to please the giver and adapt herself to his condition. To keep a foothold in society, woman must be as near like man as possible, reflect his ideas, opinions, virtues, motives, prejudices, and vices. She must respect his statutes, though they strip her of every inalienable right, and conflict with that higher law written by the finger of God on her own soul.

In this way man has been molding woman to his ideas by direct and positive influences, while she, if not a negation, has used indirect means to control him, and in most cases developed the very characteristics both in him and herself that needed repression. And now man himself stands appalled at the results of his own excesses, and mourns in bitterness that falsehood, selfishness, and violence are the law of life. The need of this hour is not territory, gold mines, railroads, or specie payments but a new evangel of womanhood, to exalt purity, virtue, morality, true religion, to lift man up into the higher realms of thought and action.

With violence and disturbance in the natural world, we see a constant effort to maintain an equilibrium of forces. Nature, like a loving mother, is ever trying to keep land and sea, mountain and valley, each in its place, to hush the angry winds and waves, balance the extremes of heat and cold, of rain and drought, that peace, harmony, and beauty may reign supreme. There is a striking analogy between matter and mind, and the present disorganization of society warns us that in the dethronement of woman we have let loose the elements of violence and ruin that she only has the power to curb. If the civilization of the age calls for an extension of the suffrage, surely a government of the most virtuous educated men and women would better represent the whole and protect the interests of all than could the representation of either sex alone.

**Document D-**Speech by Lucretia Mott

**Discourse on Women**

A new generation of women is now upon the stage, improving the increased opportunities furnished for the acquirement of knowledge. Public education is coming to be regarded the right of the children of a republic. The hill of science is not so difficult of ascent as formerly represented by poets and painters; but by fact and demonstration smoothed down, so as to be accessible to the assumed weak capacity of woman. She is rising in the scale of being through this, as well as other means, and finding heightened pleasure and profit on the right hand and on the left. The study of Physiology, now introduced into our common schools, is engaging her attention, impressing the necessity of the observance of the laws of health. The intellectual Lyceum and instructive lecture room are becoming, to many, more attractive than the theatre and the ball room. The sickly and sentimental novel and pernicious romance are giving place to works, calculated to call forth the benevolent affections and higher nature. It is only by comparison that I would speak commendatory of these works of imagination. The frequent issue of them from the press is to be regretted. Their exciting contents, like stimulating drinks, when long indulged in, enervate the mind, unfitting it for the sober duties of life.

These duties are not to be limited by man. Nor will woman fulfil less her domestic relations, as the faithful companion of her chosen husband, and the fitting mother of her children, because she has a right estimate of her position and her responsibilities. Her self-respect will be increased; preserving the dignity of her being, she will not suffer herself to be degraded into a mere dependent. Nor will her feminine character be impaired. Instances are not few, of woman throwing off the encumbrances which bind her, and going forth in a manner worthy of herself, her creation, and her dignified calling. Did Elizabeth Fry lose any of her feminine qualities by the public walk into which she was called? Having performed the duties of a mother to a large family, feeling that she owed a labor of love to the poor prisoner, she was empowered by Him who sent her forth, to go to kings and crowned heads of the earth, and ask audience of these; and it was granted her. Did she lose the delicacy of woman by her acts? No. Her retiring modesty was characteristic of her to the latest period of her life. It was my privilege to enjoy her society some years ago, and I found all that belonged to the feminine in woman - to true nobility, in a refined and purified moral nature. Is Dorothea Dix throwing off her womanly nature and appearance in the course she is pursuing? In finding duties abroad, has any, “refined man felt that something of beauty has gone forth from her?“ To use the contemptuous word applied in the lecture alluded to, is she becoming “ mannish?“ Is she compromising her womanly dignity in going forth to seek to better the condition of the insane and afflicted? Is not a beautiful mind and a retiring modesty still conspicuous in her?

Indeed, I would ask, if this modesty is not attractive also, when manifested in the other sex? It was strikingly marked in Horace Mann when presiding over the late National Educational Convention in this city. The retiring modesty of William Ellery Channing, was beautiful, as well as of many others, who have filled dignified stations in society. These virtues, differing as they may in degree in man and woman, are of the same nature and call forth our admiration wherever manifested.

**Document E-** Declaration of Sentiments

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master--the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women--the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in church, as well as state, but a subordinate position, claiming apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

**Document A**

1. What purpose does the Constitution have in Susan B. Anthony’s argument?
2. To Anthony what does voting mean?
3. How does Anthony describe the government? Why does she use this description this way?
4. Why does Susan B. Anthony use the example of African Americans in her argument?

**Document B**

1. In Truth’s accounts, how does she use men’s actions against them?
2. Why is Truth using her own personal accounts fo her time in slavery important?
3. What is the purpose of using the argument, where did Christ come from?
4. What is wrong with the world at this point, and why does Truth believe that women will be able to fix what is happening?

**Document C**

1. Why is the word carnival used by Stanton?
2. What is the problem with men having complete control according to Stanton?
3. What must women do to make sure they have a say so in society? Why must they do this?
4. What is the purpose of men molding women?

**Document D**

1. What is being sought after for women? Why?
2. In Mott’s speech, what is something that would appeal to a man? Why would this be a compromise?
3. Why was it important to include Fry and Dix in Mott’s speech?
4. Hos is Mott saying society will change with women gaining the right to vote?

**Document E**

1. How has legislation been set up against women according to the women at Seneca Falls? What has this stopped them from being able to do?
2. What has man taken away from women according to these sentiments?
3. How has man set up marriage in society?
4. What is meant by there is a different code from men and women in society? What kind of code do you think has been written for both men and women?