

Women's Suffrage Notecards + Prints

This collection of Women's Suffrage Centennial Signed Art Prints and Notecards by graphic artist Meneese Wall is sure to inspire reflection and conversation.

Each piece is inspired by historical events, people, quotes and memorabilia that led to the passage of the 19th Amendment.

All works come with a brief historical background describing its significance within the struggle for women to win the right to vote.

Ratification

by
Meneese Wall

In 1875, the United States Supreme Court unanimously ruled that the 14th Amendment did not grant anyone the right to vote, including women. Forty-five years later, 1920 marked the 72nd year of the fight for women's suffrage, as well as the year women won their voting rights. Their organized struggle for equal rights started in 1848 with the Seneca Falls Convention, 72 years after the Declaration of Independence that railed against taxation without representation. By early 1920, only 28 of our then 48 states approved some form of women's suffrage - eight states short of the needed three-quarters to ratify the 19th Amendment. And only 15 of those 28 states had approved unlimited suffrage.

The (19th) Anthony Amendment (named for women's rights pioneer Susan B. Anthony), was first introduced in Congress in 1878. It was subsequently stuck in committee, not considered by Congress, or voted down until 1914, only to be rejected again. President Woodrow Wilson, who did not publicly support the amendment for the first five years of his presidency, finally did so in early 1918.

On January 10th of that year, the House of Representatives voted in favor of the amendment; but the Senate fell short in two separate votes over the next thirteen months. Wilson called a special session in 1919 for another vote. This time the House voted in favor, by a larger margin than before, and the Senate followed suit on June 4, 1919.

The last step was ratification by three-quarters of the states. Tennessee became the 36th and final state needed to ratify, on August 18, 1920. Along the way, Alice Paul, of the National Woman's Party, made a ratification flag in the suffrage movement's tri-colors (purple, white, and gold) and sewed on a new star each time a state ratified; 35 were affixed by March 1920.

Today we celebrate Women's Equality Day on August 26th because that is the day in 1920 that Secretary of State Bainbridge Colby signed the proclamation that certified the ratification of the 19th (Anthony) Amendment.



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A

9" x 12"

Art Prints:

\$24

(A, D, E, F, I)

5" x 7"

Note-cards:

\$5

(A-I)

Liberty

by
Meneese Wall

"There is a word sweeter than Mother, Home or Heaven. That word is Liberty," said American pioneer suffragist Matilda Joslyn Gage in 1898.

Throughout most of human history, women have been considered second-class citizens, if they were deemed to be citizens at all. But that doesn't mean they didn't resist the patriarchal rule they lived under.

Susan B. Anthony summarized women's struggle when she said, "Suffrage is the pivotal right."

Here are just a few of the women whose bravery and tenacity helped American women win their right to vote:

Sojourner Truth, Elizabeth Cady Stanton, Lucretia Coffin Mott, Sarah Moore Grimké, Angelina Grimké, Lucy Stone, Amelia Bloomer, Gertrude Bustille Mossell, Julia Ward Howe, Alice Paul, Carrie Chapman Catt, Harriet Tubman, Frances E. Willard, Mary Burnett Talbert, Matilda Joslyn Gage, Susan B. Anthony, Anna Howard Shaw, Alice Stone Blackwell, Maud Wood Park, Harriot Stanton Blatch, Ida B. Wells, Blanche Ames Ames, Mary Church Terrell, Alva Vanderbilt Belmont, and Lucy Burns.



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B

the
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Suffrage Bombs

by
Meneese Wall

In the early 20th century, after more than sixty-five years of fighting for women's rights with no laws passed to insure them, the suffrage movement was in need of revitalization. So women focused on recapturing the public's attention through various provocative actions. One strategy was to drop "Suffrage Bombs" (leaflets) from planes onto crowds below.

Rosalie Jones (General Jones as she was dubbed by the press), of the National American Woman Suffrage Association, was the first to do just that. In May of 1913, Jones dropped women's suffrage leaflets onto carnival-goers at an airplane show in Staten Island, NY. Three years later, Lucy Burns, along with pilot Terah Tom Maroney, dropped leaflets over Seattle to advertise the upcoming National Woman's Party convention in Chicago.

But the most theatrical use of the suffrage bomb strategy was conducted by two other NAWSA members - Mrs. John Blair and pilot Leda Richberg-Hornby. On December 2, 1916, from a two-seater biplane, these intrepid suffragists set out to "bomb" President Wilson with yellow leaflets in support of the Susan B. Anthony Amendment, a provocative stunt that would make quite an impression for the suffrage cause. Members of the New York branch of NAWSA gathered at a nearby airfield at 5:45pm to cheer on their fearless sisters. However, about a mile into the flight, high winds made it clear that this bombing would have to be aborted. The plane crash land in a swamp on Staten Island with neither suffragist sustaining serious injuries. They were, however, heartily disappointed to have failed in their mission to so dramatically draw the President's and the public's attention to women's suffrage that day.

"This is war for woman's rights," said the pilot, "I am proud to fly for you."



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"Because man and woman are the complement of one another, we need woman's thought in national affairs to make a safe and stable government."

Elizabeth Cady Stanton

C

The New Woman

by
Meneese Wall

By the mid-1890s, class distinctions and women's lack of independence remained America's cultural norm, as the fight for women's suffrage waged on, despite almost fifty years of legislative stonewalling to deny them the vote.

Restrictive Victorian mores in women's fashion (corsets and multi-layer billowing skirts) and social propriety (chaperoned outings, work constraints, and patriarchal dominance) prompted women to seize change where they could.

"The New Woman", a term coined by writer Sarah Grand in her 1894 article *The New Aspect of the Woman Question*, described women who eschewed convention and saw themselves as the equals of men. The bicycle was instrumental in helping free women from their lives of limitation. It necessitated dress reform with more practical, looser attire (bloomers, etc.) and proffered self-reliance to women as never before - to go where they chose, when they so desired, and by themselves if need be.

But these changes didn't come without resistance, from men and women. Doctors warned of the terrifying medical condition: "Bicycle face", characterized by drawn lips, dark shadows under the eyes, and an expression of weariness. Some implied it could be a permanent state, while others maintained that, given enough time away from the contraption, "bicycle face" would eventually subside.

The New Woman ignored this, and other alarmist warnings about bicycling, for the more important business of expanding her world.



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"I think bicycling has done more to emancipate women than anything else in the world. It gives women a feeling of freedom and self-reliance."

Susan B. Anthony

D

Equal Pay for Equal Work

by
Meneese Wall

Most of us are familiar with the battle cry on this artwork. What's not as well known is who said it: Susan B. Anthony (1820-1906), women's suffrage pioneer, in the mid-1800s. Her entire statement was, "I do not demand equal pay for any woman save those who do equal work in value."

Prior to the passage of the 19th Amendment in 1920, which gave women the right to vote, American women were deemed the weaker sex and expected to be "ladylike" while accepting lower wages than a man for the same job. Today, equality between pay and work continues to be imbalanced and without federal regulation.

This artwork honors the countless women who fought to change centuries of bias and discrimination toward women and applauds their efforts to reshape societal practices that denied them their rights to own property, enter into contracts, sign legal documents, open bank accounts on their own, obtain equal education to their male counterparts, and control what happened to their wages and their children. Their bravery and tenacity greatly contributed to our current freedoms.

In 1923, Alice Paul (1885-1977) of the National Woman's Party proposed a national amendment to safeguard worker's rights - the Equal Rights Amendment (then known as the Lucretia Mott Amendment). In 1972, the ERA passed the Senate and the House, but its final hurdle of ratification by thirty-eight states within seven years fell short by only three states.

The fight for women's rights continues, as both women and men are committed to this amendment becoming law.



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E

the
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Sojourner Truth

by
Meneese Wall

What we know as history is not always historical. Such is the case with the quote in this artwork, "Ain't I a Woman," attributed to Sojourner Truth from an extemporaneous speech she gave to a women's rights convention in Akron, Ohio in 1851. Since Sojourner was illiterate, her speech was not written down until it was published a week later in *The Anti-Slavery Bugle*, with no mention of this line. Twelve years later, in 1863, another version of her speech was published, in the New York *Independent*, this time giving Sojourner a Southern communication style.

Sojourner Truth was a six-foot tall New Yorker, whose first language was Dutch. She started to learn English at the age of nine. So it's unlikely she spoke like a Southern slave - highlighting the power of folklore and need to pen history to suit Southern needs.

Sojourner was born Isabelle Baumfree (Belle), a slave, in Ulster County, New York around 1797; the exact year is unknown. By the age of thirteen, she'd been bought and sold three times. Of her five children, four by her husband Thomas (a slave) and one by a slave owner, only her infant Sophia remained with her when she escaped to freedom in 1826.

Once free, Belle asked the Lord to give her a new name symbolic of her new mission - to travel about and proclaim the truth, ergo Sojourner Truth. She spent the rest of her life as an abolitionist and suffrage activist, meeting and speaking with some of the most influential leaders in those movements. She even met with Presidents Abraham Lincoln and Ulysses S. Grant at the White House.

Behind Sojourner, in this artwork, is a quilt inspired by Harriet Powers' appliqué work, whose "naïveté of expression ... is delicious," so described a local artist of the time. Born into slavery in Georgia in 1837, Powers' folk art quilts chronicled local legends, astronomical events, and Bible stories.



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F

SORJOURNER TRUTH
"Ain't I A Woman?"

Mary Church Terrell

by
Meneese Wall

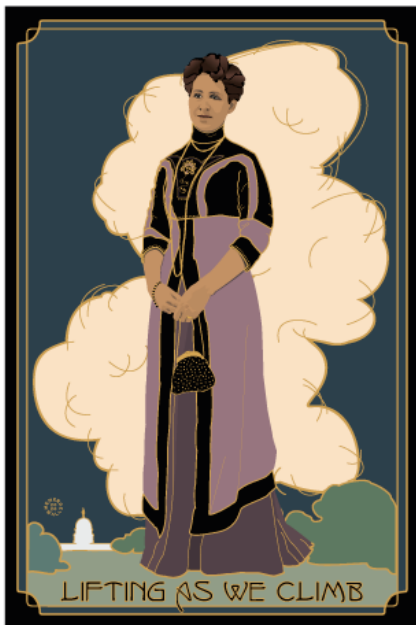
Mary Eliza Church was born on September 23, 1863 in Memphis, Tennessee - part of the South - during the Civil War. Her parents, former slaves, were small business owners - her mother a hairstylist, her father the South's first black millionaire - and staunch advocates of education. Starting at age seven, Mollie was sent away to school in the North, in Ohio, where schools were not segregated.

After high school, Mary attended Oberlin College "the first college in the country which was just, broad and benevolent enough to open its doors to negroes and to women on an equal footing with men," she later applauded. With a passion for languages, a degree in the classics and a Masters in education, Mary landed her first job as a teacher of modern language at Wilberforce University. Two years later she moved to Washington, D.C., a gathering place for intellectual blacks nicknamed "the Colored Man's Paradise." There, she taught in the Latin department at Washington's M Street High School where her future husband Robert Heberton Terrell was principal. They married in 1891.

Mary Church Terrell's accomplishments were many and significant. She help form the Colored Women's League in 1892, which merged with the Federation of Afro-American Women to form the National Association of Colored Women. Terrell coined the group's motto: Lifting As We Climb."

From 1885 to 1901, Terrell served on the D.C. Board of Education where she had the opportunity to give many speeches. In 1904, she spoke at the International Congress of Women in Germany and delivered her speech in German, then French and English. By 1906, she was one of the most prominent black women in the country. She was a founding member of the National Association for the Advancement of Colored People - NAACP in 1909, and fought for women's right to vote as well as for equality for all black citizens. In 1910, she helped found the National Association of College Women. Terrell marched in the 1913 Washington, D.C. parade, picketed the White House with her daughter, wrote numerous articles including *What It Means To Be Colored in the Capital of the United States* published in *The Independent*, and wrote a book entitled *A Colored Woman in a White World*.

Mary Church Terrell spent her life fighting for equality through education and social activism.



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G

MARY CHURCH TERRELL
"Lifting As We Climb"

Alice Paul

by
Meneese Wall

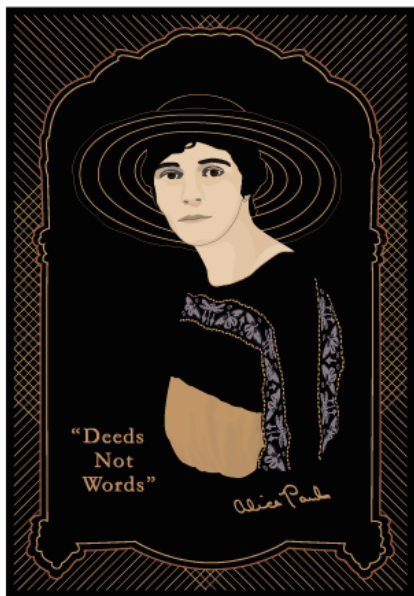
Alice Paul (1885-1977), a leading women's rights activist, was raised a Quaker, as were two other important leaders in the woman's rights movement - Lucretia Mott (1793 - 1880) and Susan B. Anthony (1820 - 1906). Quakers believed in equal education of their boys and their girls, which was a far cry from mainstream America's educational practices at the time.

After attending Swarthmore College (co-founded by her grandfather), Paul earned a masters and a PhD. In between those, she studied in England and participated in the British women's suffrage movement.

In 1912, Paul began her involvement in the American women's rights movement by joining the National American Woman's Suffrage Association. Their approach to win women's right to vote was a state-by-state campaign. Paul thought a *national* amendment was a better tactic. So she split from NAWSA and started her own group, eventually calling it the National Woman's Party. It continues to work today for women's rights.

Alice Paul and the NWP were the first ever to picket the White House and were often branded "unladylike". But Paul was determined, tenacious, dynamic, and dramatic. She knew they'd have to sway public opinion to reach their goal of a constitutional amendment. Therefore she organized provocative actions such as suffrage parades and picketings, which resulted in arrests and incarcerations (though they never broke the law). These techniques received a lot of media coverage, thereby spreading their message & influencing lawmakers.

"Deeds Not Words" was the motto of British suffragist Emmeline Pankhurst who believed that actions, not just rhetoric, would bring about lasting change. Paul was inspired by this practice and incorporated it in her American fight for women's rights. Along the way, Paul and the entire suffrage movement changed America's socio-political landscape forever.



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ALICE PAUL
"Deeds Not Words"

the
valentine