

INSIDE OUT

A STUDY GUIDE FOR EDUCATORS



THE SUFFRAGETTE'S MURDER

Illustration by Kyle Malone

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Contributing Writer Leean Kim Torske
Education Contributor David Saphier

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The Suffragette's Murder

By **Sandy Rustin**
Directed by **Margot Bordelon**
World Premiere

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PLAY SYNOPSIS

On the morning of July 5, 1857, an eclectic group of tenants bustle about their Manhattan boarding house, arranging the final details of a clever scheme they hope to pull off in the name of the budding women's suffrage movement. As they prepare to host an important secret gathering, they receive an unexpected visit from a constable. One of the tenants has been murdered.

The odd bunch must then band together in an elaborate ruse to throw the constable off their scent. His investigation, however, reveals much more than murder motives and rabble-rousing. It becomes an examination of early American suffrage movements, the struggle to define "a woman's place," and the political systems that have historically sought to snuff out feminist voices.

CAST OF CHARACTERS

Mr. Archibald Orton - A burly, broad-shouldered, bearded tenant; mute.

Mrs. Alma Mayhew - Mr. Mayhew's wife - a pragmatic woman of middle age who takes people at face value and is committed to helping women help themselves. The Mayhews are childless.

Mr. Albert Mayhew - A man of middle age, devoted to his wife and her pursuits, in that order.

Mr. Leopold Albright - A young Irish tenant. Mr. Albright is an academic romantic and a devout remonstrant.

Mr. Tennyson Jennings - An eccentric, brilliant, Black, homosexual tenant in middle age. Mr. Jennings is devoted to the advancement of civilization.

Mrs. Miriam Adams - A boisterous, well-organized, charming tenant of middle age from Alabama.

Miss. Mabel Adams - Her daughter; an outspoken and awfully pregnant teenager, who shows no true talent for clairvoyance.

The Constable - An honorable seeming New Yorker in search of the truth about Miss. Lauralee Hart, a suffragist and Mayhew Boarding House tenant, who has turned up dead on the streets of New York - this morning.

PLAYWRIGHT BIOGRAPHY

Sandy Rustin is a Broadway playwright and actress.

One of the most produced playwrights in America, Rustin penned the adaptation of the cult-hit film, *Clue* which has enjoyed over 4,000 productions worldwide. *The New York Times* called *Clue* "a welcome throwback to an era of physical comedy!" *Clue* is currently touring the U.S.

Rustin's original comedy, *The Cottage*, ("Laugh Out Loud!" - *The New York Times*), directed by Jason Alexander (*Seinfeld*), ran at The Hayes Theatre for a limited-engagement on Broadway, starring Eric McCormick and Laura Bell Bundy.

Rustin's musical adaptation of MGM's film, *Mystic Pizza*, directed by Casey Hushion, will have its East Coast premiere at The Paper Mill Playhouse before launching a National Tour.

Upcoming theatrical projects include: *Now Never Knows Tomorrow*, (previously, *Houston*) recipient of the New American Musical Award, now in development with Grammy winner, Edie Brickell & The Heavy Makeup Band; *Loch Ness*, a new musical in collaboration with Ovation winner, Marshall Paillet and AD Penado; and *Always Something There...* a new original juke box musical premiering in Chicago at The Marriott Theatre in 2025.

In partnership with Disney, Rustin created: a musical review, *A Jolly Holiday: Celebrating Disney's Broadway Hits*, which premiered at Paper Mill Playhouse; the new YA musical *In This Together* for their Junior division; and *A Story For Belle* for their cruise lines. For Mattel, Rustin created and wrote the book & lyrics for the national tour of *American Girl Live*.

For NY's City Center's Encores!, Rustin adapted Jerry Herman's *Dear World*, a NY Times Critic's Pick, directed by Josh Rhodes and starring Donna Murphy. Rustin and collaborator Sarah Saltzberg gave a "thorough feminist scouring" (*The New York Times*) to Rogers & Hart's *I Married an Angel*, directed by Joshua Bergasse.

Rustin's play, *Everything Seems Like Maybe*, is available through Playscripts, and her sketch comedy musical, *Rated P... For Parenthood*, ("Wistfully Funny!" - *The New York Times*) opened Off-Broadway at the Westside Theatre and was optioned for TV development with ABC Studios. Rustin's play, *Struck* ("A Charming Comedy!" - *The New York Times*) enjoyed two critically acclaimed productions at NJ REP and Theatre Raleigh. Her comedy, *Elijah*, was named amongst the Jewish Plays Project "Top Plays of 2020" and selected as a semi-finalist in the Eugene O'Neill Festival.

Rustin was the voice director of the YA Panoply Podcast, Jessica Majors from the Peabody Award Winning Gen-Z Team, and wrote a kids' scripted podcast for Gen-Z called, *The Magic Sash*, hosted by Olympic gold medalist, Aly Raisman.

After being named to Florida Studio Theatre's Playwright Collective in 2020, Rustin developed a masterclass: Writing Comedy for the Stage, which she teaches to a wide range of students all over the globe via Zoom.

For television, Rustin is working with Sidney Clifton of the Jim Henson Company on developing a new family dramedy

for television that utilizes their newly patented HDPS (Henson Digital Puppeteering System) and with the Australian company, JC Media Consulting, on a Broadway musical series for children.

As an actress, Rustin regularly appeared at New York's The Upright Citizen's Brigade in "Gravid Water" (named "Best Improv Show" by *Time Out NY*) for 15 years. She has worked with Loopers Unlimited as a voiceover actress on hundreds of TV shows and films and is an award-winning audiobook narrator. Favorite NY acting credits include *Found* (Atlantic Theatre Company), *Modern Orthodox* (New World Stages), *I Love You, You're Perfect, Now Change* (Westside Theatre), *Jolson & Company* (Century Center), *Sarah, Plain and Tall* (Lucille Lortel), and Neil Simon's *Hotel Suite* (Roundabout). TV credits include: *Inside Amy Schumer*, *The Scariest Show on TV* (Comedy Central), *Law and Order: SVU*, *As the World Turns*, *All My Children*, and *Guiding Light*. Rustin was co-founding artistic director of Midtown Direct Rep.

With her family, Rustin created the Jerry Kraut Memorial Fund, which supports the Cystic Fibrosis Foundation of Chicago. She also serves on the advisory board for Camp Kesem, a national movement dedicated to helping children through and beyond their parent's cancer. Northwestern University graduate. Rustin is a member of ASCAP, SAG, AEA, and the Dramatists Guild and is represented by United Talent Agency and Kaplan/Perrone. More information can be found on her website www.sandyrustin.com.

A NOTE ON 19TH CENTURY THEATRE

Both the themes and the form of *The Suffragette's Murder* could be interpreted as being in conversation with the history of mid-19th century America. The play's story highlights many of the prominent issues of the time, often referencing specific historical events and people, while the style of the play embraces elements of popular theatre genres of the period. Many 19th century dramas, essays, and other literature focused on the issues women faced during that era, but *The Suffragette's Murder* also resembles the popular melodramas and farces of that time. While not all the elements of melodrama and farce are used in the play, there are recognizable nods to these theatrical styles.

Melodrama originally referred to the blending of music and action to convey story, but it evolved into a type of dramatic storytelling that embraces sensationalism and exaggeration to elicit an emotional reaction from the audience. In melodramas, the values and morality of the world are reflected through the characters and plot, and good triumphs over evil. The story generally centers on familiar stock characters such as the hero, damsel in distress, villain, orphan, sidekick, servant, aged parent, and others. The characters are often archetypes who represent a viewpoint or social construct. For instance, in the 19th century, melodramas that critiqued capitalism or class inequity might have a villain who was an evil factory owner or railway baron who kidnaps the damsel or an oppressive landlord who causes a virtuous family to suffer. Stage adaptations of popular sentimental novels such as Harriet Beecher Stowe's *Uncle Tom's Cabin* became successful melodramas during this time. There is often a blend of realism and exaggeration in melodrama. Typically, the protagonist is grounded in a degree of realism, but other characters tend to be broader, and their situations become increasingly sensational or extreme. While there are many melodramas that are comedic, humor is not always a characteristic of this genre.

Farce has been a popular form of theatre since Ancient Greece, and many comedies include elements of the genre in their humor. Farce has evolved through the centuries, but its primary characteristics of broad comedy, improbable situations, physical humor, and stock characters and caricatures have remained consistent through the ages. Earlier farces relied on crude, slapstick, and physical humor, but as the genre evolved, more wit and social satire were included. In the 19th century, farce was a popular genre of full-length play and enjoyed in shorter forms such as Vaudeville sketches. The bedroom farce featured the use of multiple doors, innuendo, and eavesdropping that are often still used in the "door-banging" farces of today. While many consider farce purely entertainment, enjoyed for its exaggerated characters and situations and buffoonery, contemporary farces (such as Selina Fillinger's *POTUS: Or, Behind Every Great Dumbass Are Seven Women Trying to Keep Him Alive*, Matthew-Lee Erlbach's *The Doppelganger (an international farce)*, and Sandy Rustin's *The Suffragette's Murder*) might use this comedic form to weave in political commentary or themes.

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THE MAYHEW BOARDING HOUSE

Lower East Side, New York City

Prior to the arrival of Europeans, Manhattan was inhabited by the Lenape peoples. In the 17th century, Henry Hudson, an English explorer working for a Dutch company, landed in the area. Within a few years, the Dutch West India Company would establish colonies of European settlers and enslaved Africans in this area, calling it New Amsterdam. Eventually, control of this area shifted to the English. By the mid-19th century, the Lower East Side was crowded with residences, businesses, and tenement housing inhabited by a diverse mix of Black and White Americans and a variety of European, Jewish, and Russian immigrants.



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Map Source: <https://www.loc.gov/item/2015591066/>

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The Vegetarian Boarding House

Vegetarianism has existed across the globe since ancient times, but the Age of Enlightenment (17th and 18th centuries) saw a rise in its popularity in parts of Europe and an expansion of interest in America during the 19th and early 20th centuries. The American Vegetarian Society was founded in New York in 1850, followed later by the International Vegetarian Union in 1908. At the time, vegetarianism was often linked to religious or social reform movements during this period, including the suffrage movement. With the establishment of vegetarian organizations and publications, a few vegetarian boarding houses began to pop up (mostly in urban areas), where boarders could rely on receiving meatless meals and often find like-minded community.

The Suffragette's Murder is partially inspired by a chapter entitled "The Vegetarian Boarding-House" from Thomas Butler Gunn's book *The Physiology of New York Boarding-Houses*, first published in 1857. The book details Gunn's experiences in a variety of types of boarding houses and his encounters with their proprietors and inhabitants. Among those who didn't own their home, renters had their own apartments, lodgers paid for a room or bed in someone's home or apartment, and boarders paid for both a room and meals. Boarding houses were quite common in the 19th century and ranged from the well-kept to the rundown. People of all identities, ages, and classes lived in boarding houses, but each boarding house tended to rent to specific races, ethnicities, cultures, genders, or religions. For example, there were Chinese boarding houses, Irish boarding houses, sailor boarding houses, women-only boarding houses, Jewish boarding houses, etc. Each of Gunn's chapters focuses either on one of these types of boarding houses or specific circumstances of a boarding house (e.g. "The Dirty Boarding-House," "The Boarding-House Where the Landlady Drinks," etc.). In "The Vegetarian Boarding-House," Gunn describes what was served for meals, the living conditions of the boarding house, and the eccentric personalities and habits of the proprietors and tenants. While the play has more developed and specific characters that are unique from those described in the book, some details from Gunn's chapter bear similarity to the residents and circumstances in the Mayhew Boarding House. For instance, a resident with an interest in flight technology, the landlord's support of the suffrage movement, the adherence to a vegetarian diet, and even the summer season appear in both. However, the play includes a more diverse set of characters that reflect the variety of people living in the Lower East Side and places them under one roof. Similarly, the play's themes and plot bring together various events and issues that were at the forefront during that time and place.

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LANDLADY – MRS. ALMA MAYHEW

American Women’s Suffrage Movement

Seneca Falls Convention

In America, support for women’s rights was building steam early in the 19th century, but many mark the beginning of the women’s suffrage movement with the 1848 Seneca Falls Convention. Prior to the convention, Lucretia Mott and Elizabeth Cady Stanton met in London at the 1840 World Anti-Slavery Convention. They were told they could not participate in the proceedings because of their gender but could silently observe from the women’s section. Mott, a Quaker minister and abolitionist from Philadelphia, and Stanton, an activist and social reformer from New York, vowed to each other that they would hold a women’s rights meeting in the US.

On July 9, 1848, Mott, Stanton, Mary Ann M’Clintock, Martha Coffin Wright, and Jane Hunt gathered in Waterloo, New York. Over tea, they expressed their frustrations and decided to hold a Women’s Rights Convention later that month in Seneca Falls, New York. A few days before the convention, the women gathered again to draft an agenda and create a “Declaration of Sentiments” (primarily authored by Stanton). Modelled after the Declaration of Independence, the document outlined a series of grievances against the social, civil, and religious rights of women.

The two-day Women’s Rights Convention began on July 19, 1848, attracting approximately 300 attendees, including both men and women. The agenda addressed various issues facing women, and the “Declaration of Sentiments” was read aloud, discussed, and edited. Of the document’s 12 resolutions, only one lacked unanimous support - women’s right to vote. The issue was debated, and Frederick Douglass, the only Black attendee of the convention, spoke powerfully in support of women’s suffrage. In the end, the resolution passed by a majority and the “Declaration of Sentiments” was signed by 100 of the attendees (68 women, 32 men).

The Seneca Falls Convention marked the first formal call for women’s suffrage. Public response was mixed. While it garnered support from some progressive circles, it was also met with substantial criticism. Many traditionalists viewed women’s suffrage as radical and unwelcome. However, the event helped the suffrage movement gain traction, resulting in women’s rights conventions and organizations being subsequently organized and established across the United States. Over the following decades, the principles established at Seneca Falls informed the strategies and demands of the women’s suffrage movement, culminating in the eventual passage of the 19th Amendment in 1920. Of the “Declaration of Sentiments” signers, Charlotte Woodward was the only one still alive in 1920 when the 19th Amendment passed, but she wasn’t well enough at the time to vote herself.

Fashion and The Suffrage Movement

Dress reform became a part of the women’s movement, with supporters advocating for women’s clothing that was less restrictive, safer to work in, and supported women’s health and mobility. Although she didn’t invent them, bloomers – a type of women’s garment similar to pantaloons – were named after Amelia Jenks Bloomer. A suffragist, social activist, and editor, Bloomer wrote in favor of the garment. Because of this and public support by other notable suffragists, bloomers became a symbol of the women’s rights and suffrage movements.

Towards the end of the American suffrage movement, the white dresses also became a symbol of the suffrage movement. Worn during the 1913 Suffrage Procession in Washington DC, the color both symbolized purity and helped the demonstrators stand out in the crowd. Yellow, purple, and green sashes were worn as symbols of hope and loyalty to the cause.

A Timeline of the Women’s Suffrage Movement in America

1840: Lucretia Mott and Elizabeth Cady Stanton meet in London at the World Anti-Slavery Convention. They’re told they aren’t allowed to participate in the proceedings because of their gender but can silently observe from the women’s section. This inspires them to hold a Women’s Convention in the US.

1848: A two-day Women’s Rights Convention is held in Seneca Falls, NY. Elizabeth Cady Stanton pens “The Declaration of Sentiments.” Women’s suffrage is included after much debate and strong support from Frederick Douglass.

1850: The first National Women’s Rights Convention is held in Worcester, MA, with more than 1,000 participants from 11 states. Frederick Douglass, Paulina Wright Davis, Abby Kelley Foster, William Lloyd Garrison, Lucy Stone and Sojourner Truth are amongst the attendees. A strong alliance is formed with the Abolitionist Movement.

1851: Second National Women’s Rights Convention is held in Worcester, MA. Participants include Horace Mann, *New York Tribune* columnist Elizabeth Oaks Smith, and Reverend Harry Ward Beecher, one of the nation’s most popular preachers.

At the Women’s Rights Convention in Akron, OH, Sojourner Truth, a formerly enslaved abolitionist and women’s rights activist, delivers her famous “Ain’t I a Woman?” speech.

1852: The issue of women’s property rights is presented to the Vermont Senate by Clara Howard Nichols.

1853: While the World’s Fair is held in NYC, suffragists hold a meeting in the Broadway Tabernacle.

1857: At a New York State Teachers’ Convention in Binghamton, Susan B. Anthony calls for education for both women and Black people.

- 1858:** Suffragist Lucy Stone refuses to pay her property taxes, citing “no taxation without representation.”
- 1861-1865:** During the Civil War, efforts for the suffrage movement are minimal as women focus their energies on the war effort.
- 1866:** Elizabeth Cady Stanton and Susan B. Anthony form the American Equal Rights Association, an organization for White and Black women and men, dedicated to the goal of suffrage for all. They petition Congress for “universal suffrage.”
- 1868:** Elizabeth Cady Stanton, Susan B. Anthony, and Parker Pillsbury publish the first edition of *The Revolution*, with the motto “Men, their rights and nothing more; women, their rights and nothing less!”
- Caroline Seymour Severance establishes the New England Women’s Club. Dubbed the “Mother of Clubs,” it inspires the club movement which became popular by the late 19th century.
- In Vineland, NJ, 172 women cast ballots in a separate box during the presidential election.
- Senator S.C. Pomeroy of Kansas introduces the federal women’s suffrage amendment in Congress.
- Many early suffrage supporters, including Susan B. Anthony, remain single because in the mid-1800s, married women could not own property in their own rights and could not make legal contracts on their own behalf.
- The 14th Amendment is ratified. “Citizens” and “voters” are defined exclusively as male.
- 1869:** Wyoming territory is the first to grant unrestricted suffrage to women.
- The American Equal Rights Association becomes divided over the 14th Amendment and the question of whether to support the proposed 15th Amendment, which would give Black American males the vote, while avoiding the question of women’s suffrage entirely.
- Elizabeth Cady Stanton and Susan B. Anthony found the National Woman Suffrage Association (NWSA) in NY, a more radical institution, in an effort to achieve the vote through a Constitutional amendment as well as push for other women’s rights issues.
- Lucy Stone, Henry Blackwell, Julia Ward Howe, and other more conservative activists form the American Woman Suffrage Association (AWSA) in Boston to work for women’s suffrage through amending individual state constitutions.
- 1870:** The Utah Territory grants suffrage to women.
- The 15th Amendment gives Black men the right to vote. NWSA refused to work for its ratification, instead advocating for a 16th Amendment that would grant universal suffrage. Frederick Douglass broke with Stanton and Anthony over the position of NWSA.
- The Women’s Journal* is founded and edited by Mary Livermore, Lucy Stone, and Henry Blackwell.
- 1871:** Victoria Woodhull addresses the House Judiciary Committee, arguing women’s rights to vote under the 14th Amendment.
- The Anti-Suffrage Party is founded.
- 1872:** Susan B. Anthony casts her ballot for Ulysses S. Grant in the presidential election and is subsequently arrested and brought to trial in Rochester, NY. 15 other women are arrested for illegally voting. Sojourner Truth appears at a polling booth in Battle Creek, MI, demanding a ballot to vote; she is turned away.
- Abigail Scott Duniway convinces Oregon lawmakers to pass laws granting a married woman rights such as starting and operating her own business, control of money she earns, and the right to protect her property if her husband leaves.
- The National Equal Rights Party is established and nominates Victoria Woodhull to be the first female to run for President of the United States, with a platform supporting women’s suffrage and equal rights.
- 1873:** A suffrage demonstration is held at the Centennial of the Boston Tea Party.
- In *Minor v. Happersett*, the Supreme Court rules that the 14th Amendment does not guarantee women the right to vote, determining that citizenship does not give women voting rights, and women’s political rights are under individual states’ jurisdictions.
- 1874:** Annie Wittenmyer founds The Woman’s Christian Temperance Union (WCTU). With Frances Willard at its helm (1876), the WCTU became an important proponent in the fight for women’s suffrage. Fearing women might use their vote to prohibit the sale of liquor, the liquor lobby became a strong opponent to the suffrage movement.
- 1875:** In Michigan and Minnesota, women gain the right to vote in school elections.
- 1876:** Susan B. Anthony and Matilda Joslyn Gage disrupt the official Centennial program at Independence Hall in Philadelphia, presenting a “Declaration of Rights for Women” to the Vice President.
- 1878:** Senator Aaron A. Sargent of California proposes a Woman Suffrage Amendment in the U.S. Congress. Although unsuccessful, when the 19th Amendment passes 41 years later, it’s worded exactly as this 1878 Amendment.
- 1882:** The U.S. House and Senate both appoint committees on women’s suffrage.
- 1883:** Washington territory grants women full voting rights.
- 1884:** The U.S. House of Representatives debates women’s suffrage.
- 1887:** The first vote on women’s suffrage is taken in the Senate and is defeated.
- The Edmunds–Tucker Act takes away the women’s vote in Utah in order to suppress the Mormon vote in the Utah territory.
- Kansas grants women the right to vote in municipal elections.
- 1888:** The National Council of Women in the United States is established to promote the advancement of women in society.
- 1890:** Wyoming is admitted to the Union with a state constitution granting women suffrage.
- NWSA and AWSA merge and the National American Woman Suffrage Association is formed. Elizabeth Cady Stanton is the first president. The Movement focuses efforts on securing suffrage at the state level.
- The American Federation of Labor declares support for women’s suffrage.
- 1890-1925:** The Progressive Era begins. Women from all classes and backgrounds enter public life. Women’s roles expand and result in an increasing politicization of women. As a result, the issue of woman suffrage becomes part of mainstream politics.

- 1892:** Olympia Brown founds the Federal Suffrage Association to campaign for women's suffrage.
- 1893:** Colorado adopts women's suffrage.
- 1894:** 600,000 signatures are presented to the New York State Constitutional Convention but efforts fail to bring a women's suffrage amendment to the voters.
- 1895:** Elizabeth Cady Stanton publishes *The Woman's Bible*. Considered too radical by conservatives, NAWSA distances itself from Stanton.
- 1896:** Utah reinstates women's suffrage upon gaining statehood.
Idaho grants women suffrage.
Mary Church Terrell, Ida B. Wells-Barnett, and Frances E.W. Harper, and others found the National Association of Colored Women's Clubs.
- 1897:** Edited by Carrie Chapman Catt, the National American Woman Suffrage Association begins publishing the *National Suffrage Bulletin*.
- 1903:** Mary Dreier, Rheta Childe Dorr, Leonora O'Reilly, and others form the Women's Trade Union League of New York, an organization of middle- and working-class women dedicated to unionization for working women and to women's suffrage.
- 1906:** Harriot Stanton Blatch (Elizabeth Cady Stanton's daughter) returns from England and forms the Equality League of Self Supporting Women with a membership based on professional and industrial working women. It initiates the practice of holding suffrage parades.
- 1908:** The first US suffrage march is held in Oakland, California. Approximately 300 women march nearly a mile along Broadway in Oakland to the site of the California State Republican Convention to demand California suffrage be added to the Republican platform (state Democratic and Labor parties had already done so).
- 1910:** Washington State grants women suffrage.
The Women's Political Union organizes a large-scale suffrage parade in NYC.
- 1911:** California grants women suffrage.
The National Association Opposed to Woman Suffrage (NAOWS) is organized. Led by Mrs. Arthur Dodge, its members included wealthy, influential women, some Catholic clergymen, distillers and brewers, urban political machines, Southern congressmen, and corporate capitalists.
- 1912:** Oregon, Kansas, and Arizona grant women suffrage.
Theodore Roosevelt's Bull Moose Party is the first major political party to support women's suffrage on a national level.
20,000 supporters participate in a NYC suffrage parade.
- 1913:** Alaska territory grants Black and White women suffrage.
Illinois grants municipal and presidential but not state suffrage to women.
On the eve of Woodrow Wilson's inauguration, the National American Woman Suffrage Association (NAWSA) organizes the Women's Suffrage Procession, its largest spectacle to date. The parade marches down Pennsylvania Avenue in Washington, DC and is attacked by a mob. Hundreds of women are injured but no arrests are made.

Alice Paul and Lucy Burns organize the Congressional Union, later known as the National Women's Party (1916) to campaign for a constitutional amendment guaranteeing women's suffrage. They borrowed strategies from the radical Women's Social and Political Union (WSPU) in England, who demonstrated in the streets, chained themselves to buildings, heckled politicians, broke store windows, planted explosive devices, and engaged in other destructive activities fueled by the motto "Deeds not words."

- 1914:** Nevada and Montana grant women suffrage.
The National Federation of Women's Clubs, with over two million women members across the U.S., formally endorses the suffrage campaign.
- 1915:** Mabel Vernon and Sara Bard Field are involved in a transcontinental tour which gathers over a half-million signatures on petitions to Congress.
40,000 march in a NYC suffrage parade. Many women are dressed in white and carry placards with the names of the states they represent.
- 1916:** Jeannette Rankin of Montana is the first woman elected to the House of Representatives.
Woodrow Wilson states that the Democratic Party platform will support suffrage.
- 1917:** New York and Rhode Island grant women suffrage.
Arkansas women are allowed to vote in primary elections.
National Woman's Party picketers appear in front of the White House holding two banners, "Mr. President, What Will You Do For Woman Suffrage?" and "How Long Must Women Wait for Liberty?" They are the first group to picket the White House. In June, the arrests begin. Nearly 500 women are arrested, and 168 serve jail time. In November, the government unconditionally releases the picketers in response to public outcry and an inability to stop National Woman's Party picketers' hunger strike.
Jeannette Rankin of Montana, the first woman elected to Congress, is formally seated in the U.S. House of Representatives.
Alice Paul, leader of the National Woman's Party, was put in solitary confinement in the mental ward of the prison in an effort to "break" her will and to undermine her credibility with the public.
November 14 becomes known as the "Night of Terror" at the Occoquan Workhouse in Virginia when suffragist prisoners are beaten and abused.
- 1918:** Michigan, South Dakota, and Oklahoma grant women suffrage.
Representative Rankin opens debate on a suffrage amendment in the House. The amendment passes but fails to win the required two thirds majority in the Senate.
President Woodrow Wilson declares his support for a federal women's suffrage amendment.
President Wilson addresses the Senate about adopting women's suffrage at the end of World War I.
- 1919:** The Senate finally passes the 19th Amendment. The ratification process begins.
- August 26, 1920:** Three quarters of the state legislatures ratify the 19th Amendment.
American women win full voting rights.

Resources:

7 Things You Might Not Know About the Women's Suffrage Movement: <https://www.history.com/news/7-things-you-might-not-know-about-the-womens-suffrage-movement>

Amelia Bloomer: <https://www.womenshistory.org/education-resources/biographies/amelia-bloomer#:~:text=After%20noticing%20the%20health%20hazards,in%20the%20women's%20rights%20movement.>

Bloomers: <https://fashionhistory.fitnyc.edu/bloomers/>

Britannica – Seneca Falls Convention: <https://www.britannica.com/event/Seneca-Falls-Convention>

Democracy Limited: The Politics of Dress: <https://www.nps.gov/articles/democracy-limited-the-politics-of-dress.htm>

Dressing for the Movement: <https://wiltonhistorical.org/dressing-for-the-movement/>

Elizabeth Cady Stanton Trust: <https://elizabethcady Stanton.org/mrs-stanton/life-times/>

From Indifferent to Cosmopolitan: Transportation and Social Change in Seneca Falls: <https://www.nps.gov/articles/000/transportationsenecafalls.htm>

History of the Women's Rights Movement: <https://nationalwomenshistoryalliance.org/history-of-the-womens-rights-movement/>

Kesselman, Amy. "The 'Freedom Suit': Feminism and Dress Reform in the United States, 1848-1875." *Gender and Society*, Vol. 5, No. 4 (Dec., 1991), pp. 495-510.

More Women's Rights Conventions: <https://www.nps.gov/wo/learn/historyculture/more-womens-rights-conventions.htm>

National Susan B. Anthony Museum & House: <https://susanb.org/timeline-2/#>

Sojourner Truth: Ain't I A Woman? <https://www.nps.gov/articles/sojourner-truth.htm>

The International History of the US Suffrage Movement: <https://www.nps.gov/articles/the-internationalist-history-of-the-us-suffrage-movement.htm#:~:text=The%20history%20of%20the%20US,led%20to%20the%20Nineteenth%20Amendment.>

Timeline of Legal History of Women in the United States: <https://nationalwomenshistoryalliance.org/resources/womens-rights-movement/detailed-timeline/>

What Is Suffragette White? Symbolic Dressing for Women's Right to Vote, From 19th Century Protest Movement to 2024 Democratic National Convention: <https://wwd.com/feature/suffragette-white-history-1236408015/>

Who Was Alice Paul?: <https://www.alicepaul.org/about-alice-paul/ Why the Women's Rights Movement Split Over the 15th Amendment>

<https://www.nps.gov/articles/000/why-the-women-s-rights-movement-split-over-the-15th-amendment.htm>

Wikipedia – Seneca Falls Convention: https://en.wikipedia.org/wiki/Seneca_Falls_Convention

Wikipedia - Timeline of women's suffrage in the United States: https://en.wikipedia.org/wiki/Timeline_of_women%27s_suffrage_in_the_United_States

Wikipedia – Women's Suffrage in the United States: https://en.wikipedia.org/wiki/Women%27s_suffrage_in_the_United_States

Woman Suffrage and the 19th Amendment: <https://www.archives.gov/education/lessons/woman-suffrage#background>

Woman Suffrage Timeline (1840-1920): <https://www.crusadeforthevote.org/woman-suffrage-timeline-18401920>

Women's Suffrage Timeline: https://www.americanbar.org/groups/public_education/programs/19th-amendment-centennial/toolkit/suffrage-timeline/

LANDLORD – MR. ALBERT MAYHEW

New York Orphan Asylum

At the beginning of the 19th Century, the conditions of almshouses were abysmal, burdened with overcrowding, disease, crime, and malnutrition. In 1806, the President of the Society for the Relief of Poor Widows with Small Children, Isabella Graham, decided to care for six children rather than subjecting them to the conditions of one of the local almshouses, where they would have likely had to work for their food and shelter. On March 15, 1806, Graham, Eliza Hamilton, and Joanna Bethune established the Orphan Asylum Society in the City of New York, with Sarah Hoffman elected as its first director. Within months, they had secured a house where 16 children lived under the care of a respectable couple. Soon there was need for a larger property, so they raised the funds to build the New York Orphan Asylum in Greenwich Village. The northwestern section of 4th Street was formerly named Asylum Street after the institution. Another relocation and several other changes occurred through the decades, and eventually the organization became the Graham Home for Children. It then merged with Windham Child Care to become Graham Windham, which still exists today.

Resources:

The New York Orphan Asylum: <https://www.villagepreservation.org/2015/12/28/the-new-york-orphan-asylum/>

The Orphan Asylum Society of the City of New York: <https://www.loc.gov/exhibitions/join-in-voluntary-associations-in-america/about-this-exhibition/a-nation-of-joiners/lending-hands-joining-hands/the-orphan-asylym-society-of-the-city-of-new-york/>

Wikipedia – Graham Windham: https://en.wikipedia.org/wiki/Graham_Windham

Children's Aid Society

Children's Aid (originally Children's Aid Society) is a private non-profit organization founded by Charles Loring Brace in 1853 in New York City. Today the organization provides adoption, foster care, education, legal, and social services to tens of thousands of New York children. With the financial support of businessmen and philanthropists, Brace originally established the organization in response to the appalling living conditions of the thousands of poor, abused, and abandoned children living on the streets of NYC and in institutionalized orphanages and almshouses. The Children's Aid Society helped create orphan lodging and industrial schools, as well as helping with foster care and adoption placement. From 1854-1929, the Children's Aid Society helped to establish and run the Orphan Train Movement, which transported orphans to families in rural areas in need of farming labor.

References:

Children's Aid: <https://www.childrensaidnyc.org/about/history-innovation>

Children's Aid Society Records: https://findingaids.library.nyu.edu/nyhs/ms111_childrens_aid_society/

The New York Children's Aid Society: <https://socialwelfare.library.vcu.edu/organizations/childrens-aid-society-of-new-york/>

U.S. Children's Bureau: <https://darkwing.uoregon.edu/~adoption/people/uscb.html>

Wikipedia – Children's Aid: https://en.wikipedia.org/wiki/Children%27s_Aid

Wikipedia – Orphan Train: https://en.wikipedia.org/wiki/Orphan_Train

US Adoption History

Although adoption and foster care existed earlier in America, there weren't laws or regulations until Massachusetts passed the 1851 Adoption of Children Act, which allowed judges to determine if the adoption was "fit and proper." Late-19th through early-20th century child protective regulations, services, and organizations were generally created with child welfare in mind rather than adoption rules or regulation, although this would eventually become an area of their purview. Concern for child welfare was a relatively new concept, so typically these early efforts were designed to address issues such as poverty, abuse, and child labor (farm labor still being considered acceptable). Later, child welfare organizations would take on services related to adoption and foster care, as well as provide better housing, education, and care for orphans, illegitimate children, and unwed mothers.

Most adoptions were kept private simply to protect the reputation of unwed mothers and illegitimate children. Illegitimate children had the stigma of being a blight on society and had the reputation of being anti-social, feeble-minded, and diseased. This was likely because children living on the streets or in institutionalized orphanages or slums often lacked access to nutrition, education, sanitation, and health care, which generally made their future circumstances difficult and limited their opportunities. Unwed mothers were considered "fallen women," and unable to shake the shadow of immoral sexuality, they were thought to be undeserving of assistance or benefits offered to impoverished widows or deserted wives. The low-wage, unskilled labor available to unwed mothers often left them unable to properly care for their children, which further damaged their reputations. The cruel circumstances of unwed mothers and illegitimate children frequently caused them to be shunned and ostracized by their communities.

In 1917, Minnesota passed the first laws requiring the sealing of adoption records. Sometimes called "closed adoptions," it was the beginning of a trend that sought to prevent the birth parents from interfering with the adoptive family and provide the adoptee with some protection from stigma in cases of illegitimacy. Laws continued to tighten around access to adoption records until the 1960s, when there was a shift toward opening records to adoptees once they became of legal age. Support for opening adoption records increased during the latter half of the 20th century. Despite some efforts during this time to create national uniformity, domestic adoption laws remain primarily determined by the state. To this day, the extent of information and who has access to birth and adoption records varies by state and the time of the adoption.

Resources:

Adoption History in Brief: <https://pages.uoregon.edu/adoption/topics/adoptionhistbrief.htm>

Closed Adoption History: https://adoption.com/wiki/Closed_Adoption_History

Illegitimacy: <https://darkwing.uoregon.edu/~adoption/topics/illegitimacy.htm>

The Bethany Home for Unwed Mothers: Fighting for the "Fallen": <https://hennepinhistory.org/the-bethany-home-for-unwed-mothers-fighting-for-the-fallen/>

The Development of Adoption Law: <https://www.ylc.org/wp-content/uploads/2018/11/Adoption-Law.pdf>

The Origins of Adoption in America: <https://www.pbs.org/wgbh/americanexperience/features/daughter-origins-adoption-america/>

Timeline of Adoption History: <https://pages.uoregon.edu/adoption/timeline.html>

What You Need to Know About the History of Adoption: <https://www.americanadoptions.com/adoption/history-of-adoption>

TENANTS – MRS. MIRIAM ADAMS & MISS MABEL ADAMS

Antebellum Southern Culture

Sectionalism, or the hostility and division between Northern and Southern states, was ramping up in the mid-19th century. The biggest factors were related to opposing views on slavery and the power of the federal government, but differences in lifestyle and culture further separated the nation. The North embraced industrialization, while the South clung to agrarianism. The North also experienced more urbanization and immigration from European counties, resulting in diversity of thought and culture, with an emphasis on education and social reform. The Southern traditional social structures in home, religion, and society, with an emphasis on loyalty, pride, and honor, helped maintain and justify racial, gender, and economic inequity that benefitted the White elite and an aristocratic gentry. The women of this class were expected to conform to a feminine ideal of pious, domestic submissiveness, modesty, and grace that could be difficult to reconcile with the harsh realities of their lives and circumstances.

Resources:

Mid-1800s American Sectionalism: Understanding the Divisions: <https://socialstudieshelp.com/american-history-topics/sectionalism/>

Wealth and Culture in the South: <https://courses.lumenlearning.com/suny-ushistory10s2xmaster/chapter/wealth-and-culture-in-the-south/>

Séances and the Spiritualist Movement

Spiritualism was a religious movement that gained popularity in the United States and Europe during the 19th and early 20th centuries. The first recorded use of the term was by 18th century Swedish scientist and theologian, Emanuel Swedenborg. At its core, Spiritualism is the belief that a person's spirit continues to exist after they die. Spiritualists believe that it's possible to communicate with the dead, generally through a medium, séance, or other tools of the occult such as Ouija boards. 19th century Spiritualists believed that attempting to communicate with spirits could be healing for both the deceased and the living. The spirits might find peace after communicating an important message or unfinished business, and it could help the living in their grieving process. At the same time, there was a sensational element to the practice that was fascinating and entertaining for the participants.

During a séance, a medium might or might not go into a trance when speaking to a spirit. They might ask questions of the

spirit, or the spirit might speak through the medium. Communication might also happen through the use of planchettes, spirit trumpets or bells, a Ouija board, numbered knocks, automatic writing, the supernatural appearance or disappearance of objects, table levitation, or smells. Some mediums wore special robes or hoods, which skeptics later debunked as aiding the medium's tricks.

The American Spiritualist movement is often attributed to Fox Sisters of Hydesville, NY. In 1848, teenaged Maggie and Kate Fox told their parents that they could hear knocking and tapping sounds in the walls and on the furniture in their bedroom at night. They could ask yes or no questions that would be answered by these knocking sounds. Soon, word of their abilities spread, and they developed their careers and fame as mediums, holding demonstrations and séances. Eventually, their abilities were revealed as a hoax, the sounds created by an agreed upon code of sounds made with their knuckles, joints, and toes.

Still, their fame inspired others to take up the practice, and Spiritualism became quite popular, especially amongst women and Quakers. Both the Quaker religion and Spiritualism provided opportunities for women to speak in public, a rarity for this time. The Quaker community also advocated for equal rights for all. Because of these factors, Spiritualism became quite popular in the suffrage and social reform movements with several notable suffragists also believing in Spiritualism. It was quite common for Spiritualists to use their publications and events to spread support for suffrage.

Resources

Britannica- Spiritualism: <https://www.britannica.com/topic/spiritualism-religion>

How a Hoax by Two Sisters Helped Spark the Spiritualism Craze: <https://www.history.com/news/ghost-hoax-spiritualism-fox-sisters>

Spirit Trumpets: A Victorian Séance Essential: <https://www.collegeofpsychicstudies.co.uk/enlighten/spirit-trumpets-victorian-seance/>

Spirituality and Fights for Women's Rights: From Spiritualist Suffragettes to Tai Ji Men Dizi: <https://bitterwinter.org/spirituality-and-fights-for-womens-rights-from-spiritualist-suffragettes-to-tai-ji-men-dizi/>

Spiritualist's Séance Robe: <https://www.wisconsinhistory.org/Records/Article/CS2718>

Suffrage and Spiritualism: https://www.foundsf.org/index.php?title=Suffrage_and_Spiritualism

Wikipedia- Séance: <https://en.wikipedia.org/wiki/S%C3%A9ance>

Wikipedia- Spiritualism: [https://en.wikipedia.org/wiki/Spiritualism_\(movement\)](https://en.wikipedia.org/wiki/Spiritualism_(movement))

TENANTS – MR. LEOPOLD ALBRIGHT

19th Century Irish Immigration

The Great Famine of 1845-1852 in Ireland caused a spike in Irish emigration to the United States. A potato blight devastated crops in Europe, but it was particularly severe in Ireland, where potatoes were also a major staple of the diet. Centuries of British rule had left Ireland's Catholic population poor and deprived of rights to land, religion, voting, and more. In Ireland, the absentee English landlords and government were reluctant to provide aid or food in response to the famine. No longer able to survive in these desperate conditions, it's estimated that nearly a quarter of Ireland's population emigrated to the US during this time.

In previous centuries, many of the Irish immigrants arrived in America as indentured servants. At the beginning of the 19th century, most Irish immigrants were Protestant skilled laborers. As a result of the famine, most of the Irish immigrants arriving in the mid-19th century were Catholic, poor, and often weakened by starvation and disease. Protestant and Catholic conflict was nothing new in the United States, and the stark uptick in Irish Catholic immigration stoked old prejudices. Anti-Irish sentiment increased in both England and the US. In England, job ads that specified "No Irish Need Apply" were common, and blatant anti-Irish cartoons and caricatures were commonly printed in both countries. A new Protestant Nativist Party called the "Know-Nothings" was established in America.

Rather than Ellis Island, European immigrants first stopped at the state-run Castle Garden Emigration Depot (now Battery Park). Castle Garden operated between 1855-1890 and was the first immigration facility of its kind to keep detailed records of the immigrants who passed through its doors. During this busy era of immigration, especially since documents granting entry into the country weren't required yet, the facilities quickly became loud and crowded. When they arrived, newcomers had to leave their belongings at the baggage depot, then they were first herded through the two washrooms (one for males, one for females), before physicians performed a quick inspection, and officials recorded their basic information (name, birthplace, destination, etc.). Additional questions about who encouraged them to come to America, how much money they had, languages they spoke, etc. were also documented. Any indication of evasiveness or questionable morality or mental deficiency could get someone sent back to their country of origin. After being interviewed and inspected, immigrants could then opt to purchase a roll and coffee at the lunch counter, before being sent to the currency exchange and ticketing office to acquire train fare. If someone was sick, they were sent to Wards Island for medical attention. Otherwise, they might wait at the nearby "Labor Exchange" where they could wait on benches in the hopes of acquiring employment (mostly labor, factory, or domestic work), but everyone had to be gone by nightfall when the Depot closed. Outside the gates, the area was teeming with thieves, hustlers, and other ne'er-do-wells looking to take advantage of the vulnerable newcomers. Conditions at Castle Gardens steadily worsened until a congressional investigation determined that the facility was no longer suitable and should be replaced with a federal facility that was more humane and efficient. It was replaced by Ellis Island in 1892.

In the mid-19th century, any court of record could process naturalization papers. There was very little regulation or uniformity in the paperwork, which made authentication difficult and fraud common. The process was rather simple: an immigrant would file an initial declaration of intention form, wait the required five years, and then file their petition for naturalization. In New York, only one witness was required to be present to certify the paperwork. The forms didn't have to be filed in the same court, and typically backup records were not kept, which meant lost or damaged paperwork was difficult to replace. A person without documents might encounter some difficulties with voting or other rights that required citizenship, but there was relatively little consequence otherwise.

Resources:

A History of the Undocumented Immigrant: <https://www.tenement.org/blog/a-history-of-the-undocumented-immigrant/>
Castle Garden Emigrant Depot: <https://www.nps.gov/cacl/learn/historyculture/castle-garden-emigrant-depot.htm>
Castle Garden: The First Entry Point To America: <https://www.museumoffamilyhistory.com/erc-imm-castle-garden.htm>
History of the Certificate of Citizenship, 1790–1956: <https://www.archives.gov/research/immigration/naturalization/history-cert-of-naturalization>
Irish Emigration to America: [https://www.museum.ie/en-IE/Collections-Research/Folklife-Collections/Folklife-Collections-List-\(1\)/Other/Emigration/Irish-Emigration-to-America](https://www.museum.ie/en-IE/Collections-Research/Folklife-Collections/Folklife-Collections-List-(1)/Other/Emigration/Irish-Emigration-to-America)
Naturalization and Citizenship: <https://digitalcollections.archives.nysed.gov/index.php/Gallery/206>
Naturalization Process in U.S.: Early History: <https://socialwelfare.library.vcu.edu/federal/naturalization-process-in-u-s-early-history/>
When America Despised the Irish: The 19th Century's Refugee Crisis: <https://www.history.com/news/when-america-despised-the-irish-the-19th-centurys-refugee-crisis>
Wikipedia - Anti-Irish Sentiment: https://en.wikipedia.org/wiki/Anti-Irish_sentiment#:~:text=Anti%2DIrish%20sentiment%2C%20also%20Hibernophobia,of%20Ireland%2C%20or%20Northern%20Ireland.
Wikipedia - Irish Americans: https://en.wikipedia.org/wiki/Irish_Americans#Social_history_in_the_United_States

Irish Women's Rights Movement

In the first half of the 19th century, much of the Irish women's rights movement was focused on the basic living conditions of women in Ireland. The first official Irish effort towards suffrage occurred in 1866, when 25 Irish women were among those who signed John Stuart Mill's petition to parliament for women's votes. The first Irish suffrage organization, the Irish Women's Suffrage Society, was formed in 1872.

Just as the Irish suffrage timeline was a little later in developing than the American suffrage movement, support for Irish women's university education also took longer. In the US, Wesleyan College became the first women's university in 1836. The following year, Oberlin College opened admissions to women and Black students. At this time, Irish university debates were still focused politically on religion, with White male Catholics advocating for their own separate college. In 1884, the Royal Irish University was the first to award degrees to women, but women weren't admitted to Trinity College Dublin until 1904.

Resources:

A History of Women in Higher Education: <https://www.bestcolleges.com/news/analysis/2021/03/21/history-women-higher-education/>
A rising tide: women and the natural sciences in nineteenth-century Ireland: <https://www.dib.ie/blog/a-rising-tide-women-and-natural-sciences-nineteenth-century-ireland-part-1>
Harford, Judith. "The Admission of Women to the National University of Ireland." *Education Research and Perspectives*, Vol. 35, No.2, 2008, 44-56.
How Irish women won the right to vote in 1918: <https://www.irishtimes.com/culture/heritage/how-irish-women-won-the-right-to-vote-in-1918-1.3697389>
Votes for Women!: <https://www.ulstermuseum.org/stories/votes-women>
Feminism in the Republic of Ireland: https://en.wikipedia.org/wiki/Feminism_in_the_Republic_of_Ireland#Other_women's_rights_issues
Wikipedia - Royal University of Ireland: [https://en.wikipedia.org/wiki/Royal_University_of_Ireland#:~:text=The%20Royal%20University%20became%20the,Taylor%20\(Bachelor%20of%20Music\)](https://en.wikipedia.org/wiki/Royal_University_of_Ireland#:~:text=The%20Royal%20University%20became%20the,Taylor%20(Bachelor%20of%20Music))

TENANTS – MR. TENNYSON JENNINGS

American Anti-Slavery Society

In 1833, The American Anti-Slavery Society (AASS) was founded by White and Black abolitionists such as William Lloyd Garrison, Arthur Tappan, and Theodore S. Wright. Based on the model of London's Anti-Slavery Society, the AASS's goal was to fully abolish slavery. The AASS organized speaking tours featuring important orators such as Frederick Douglass, and they published anti-slavery pamphlets, newspapers, and books. In 1839, AASS split into separate organizations, largely influenced by differences in opinion over whether women should be allowed organizational responsibilities. In 1870, the organization dissolved with the passing of the 15th Amendment.

Resources:

American Anti-Slavery Society: <https://www.philanthropyroundtable.org/almanac/american-anti-slavery-society/>
Britannica - American Anti-Slavery Society: <https://www.britannica.com/topic/American-Anti-Slavery-Society>

Abolition and the Printing Press

The printing press was a key component to the abolitionist movement. During the 19th century, higher rates of literacy and innovations in printing technology amplified the anti-slavery message through books, newspapers, and pamphlets. The Postal Act of 1792 made the delivery of newspapers through the mail an affordable way to spread information in the North. Despite the South's attempts to suppress the movement with pre-Civil War anti-literacy laws and the banning of abolitionist publications, the Black presses continued to build momentum.

Black publications gave Black voices agency over their own narratives, the ability to challenge negative propaganda, and means to advocate for their rights. *Freedom's Journal*, *The North Star*, *The Liberator*, and *The Emancipator* (official newspaper of the AASS, 1833–1850) were just a few of the influential newspapers that fueled the abolitionist movement. The reaction to anti-slavery publications was severe, and publishers and journalists were targets of threats, harassment, and sometimes deadly violence. Despite the danger, activists used the press to call out racism and bolster the movement for equality. Even after emancipation and the passage of the 15th Amendment, Black publications remained an important element in advocating for civil rights, and several Black inventors continued to make innovations in printing technology.

Resources:

Black Print: <https://ilovetypography.com/2020/07/11/black-print-first-african-america-printer-publishers/>

Empowering Voices: The Printing Press in African American History: <https://www.printmuseum.org/blog-3/the-printing-press-in-african-american-history>

Honoring Black Inventors in Printing: <https://imagecube.com/honoring-black-inventors-in-printing/>

National Underground Railroad Freedom Center – The Printing Press and Abolition: https://freedomcenter.org/wp-content/uploads/2022/09/LP_PrintingPress_220919_v04.pdf

Why Violence Against Journalists Ran Rampant in 19th-Century America: <https://www.history.com/news/violence-against-journalists-history-19th-century-lovejoy>

Wikipedia – The Emancipator: [https://en.wikipedia.org/wiki/The_Emanzipator_\(newspaper\)](https://en.wikipedia.org/wiki/The_Emanzipator_(newspaper))

Frederick Douglass “West India Emancipation” Speech

In Canandaigua, NY, on August 3, 1857, Frederick Douglass delivered what many consider to be one of his most memorable speeches, particularly famous for the statement, “If there is no struggle, there is no progress.” The speech was commemorating the 34th anniversary of emancipation in the West Indies. His speech was a denunciation of slavery and a strong call to action that resonated in the growing tension of the years leading up to the Civil War.

Resources:

Frederick Douglass: https://youtu.be/7QOTexnD-NE?si=TqHotfj_lt-pzU9s

The Significance of Emancipation in the West Indies: An Address Delivered in Canandaigua, New York, On August 3, 1857: <https://frederickdouglasspapersproject.com/s/digitaledition/item/10509>

Two Speeches by Frederick Douglass: https://www.libraryweb.org/-digitized/books/Two_Speeches_by_Frederick_Douglass.pdf

Jarena Lee

Jarena Lee was born into a free Black family in Cape May, NJ in 1783. Lee was the first woman preacher in the African Methodist Episcopal Church, her evangelical career spanning three decades. She was also the first Black woman in America to publish an auto-biography.

Resources:

Heroes of Faith: Episode One: Jarena Lee: <https://youtu.be/UVgX5ubBAXo?si=-Gjg2bn3ZGVClR-a>

Jarena Lee and the Early A.M.E. Church: <https://nmaahc.si.edu/explore/stories/jarena-lee-and-early-ame-church>

Wikipedia – Jarena Lee: https://en.wikipedia.org/wiki/Jarena_Lee#Call_to_preach

Seneca Village

Seneca Village was a settlement founded in 1825 by free Black Americans in what is now Central Park. Seneca Village began when landowners John and Elizabeth Whitehead subdivided their land and sold it as 200 lots. For its residents, Seneca Village offered the opportunity to live far from the densely populated downtown in a peaceful, primarily Black community. At its peak in 1855, the population of Seneca Village was approximately 350 residents, roughly two-thirds of which were Black families, and one-third were Irish and German immigrants. It had become a thriving middle-class community of five acres with streets, three Black churches, two schools for Black students, and two cemeteries. In 1821, Black men who owned at least \$250 in property and held residency for at least three years to be able to vote in New York. Of the 100 Black men in New York eligible to vote in 1845, 10 lived in Seneca Village.

As Lower Manhattan became more and more crowded, the city’s White upper class wanted a new large park in Manhattan. In order to gain public support, the press and politicians deliberately misrepresented Seneca Village as a slum filled with squatters and scoundrels, using negative and racist language when describing the neighborhood. The New York State Legislature passed the Central Park Act in July 1853, allowing them to start purchasing land. By 1857, the city had acquired all the private property through eminent domain, and all the villagers were evicted from the land by the end of that year. Seneca Village was nearly forgotten for over a century, but rediscovery and renewed interest in the 1990s has begun to shift the narrative and understanding of the community that once existed.

Resources:

Before There Was Central Park There Was Seneca Village: <https://youtu.be/OPcg4osnEvQ?si=upVvkRDG-x2ZEwV6>

Seneca Village: African Americans in early New York: https://youtu.be/Ct9iepqScxk?si=aZIXJi_o2gN5KVNQ

The Lost Neighborhood Under Central Park: <https://youtu.be/HdsWYOZ8iqM?si=g8ix-llMycChgMVS>

Before Central Park: The Story of Seneca Village: <https://www.centralparknyc.org/articles/seneca-village>

Seneca Village Community: <https://www.hmdb.org/m.asp?m=171135>

Wikipedia – Seneca Village: https://en.wikipedia.org/wiki/Seneca_Village

TENANTS – MR. ARCHIBALD ORTON

Goshen Historic Track

The Historic Track in Goshen, NY, is the oldest continuously operated horse racing track in the United States. Informal horse races had been held along neighboring Main Street since the 1750s, but the current racetrack site was first used in 1838 when a ½-mile (530 m) circle was cleared and prepared for regular racing around a circus ground near the south end of the track. It was later replaced by an oval track perpendicular to the current one. Then a long square track around the whole site. Finally, the current a half-mile (900 m) harness racing track was built in 1873, and today it’s a registered historic site.

Resources:

Goshen Historic Track History: <https://goshenhistorictrack.com/track-history/>
Wikipedia - Historic Track: https://en.wikipedia.org/wiki/Historic_Track

Hachaliah Lyman Bailey

Hachaliah Lyman Bailey (July 31, 1775 – September 2, 1845) established one of the earliest circuses in the United States. Around 1805 he purchased the second elephant ever brought to America. The Indian elephant, which he named "Old Bet," became the main attraction of the Bailey Circus, which also included a trained dog, several pigs, a horse, and four wagons. This was the beginning of what would eventually become the Bailey component of what is now the Ringling Bros. and Barnum & Bailey Circus.

Resources:

The Elephant Hotel: <https://www.somersny.gov/resources/the-elephant-hotel>
Wikipedia - Ringling Bros. and Barnum & Bailey Circus: https://en.wikipedia.org/wiki/Ringling_Bros._and_Barnum_%26_Bailey_Circus
Wikipedia - Hachaliah Bailey: https://en.wikipedia.org/wiki/Hachaliah_Bailey

Dan Rice

Born Daniel McLaren in New York City, Dan Rice became one of the most highly acclaimed clowns in the history of the circus. In addition to clowning, he would eventually become an animal trainer, songwriter, commentator, circus strong man, actor, director, producer, dancer, and politician. When he was eight years old his mother died, and Rice ran away from home. He was hired as an exercise boy at a Brooklyn racetrack, became an expert rider, and a year later made his debut as a professional jockey. His circus career began at age 17, when he bought a half interest in a trained pig. Toward the end of his career, Rice became an alcoholic, began walking out on contracts, and eventually lost his home and fortune.

Resources:

Britannica - Dan Rice: <https://www.britannica.com/biography/Dan-Rice>
Dan Rice: The Most Famous Man You've Never Heard Of: http://www.danricetent.org/?page_id=54
Wikipedia - Dan Rice: https://en.wikipedia.org/wiki/Dan_Rice

THE CONSTABLE

The Dead Rabbits Riot

The combination of poverty, rapid industrialization, and immigration contributed to the rise of NYC's notorious 19th century street gangs. One of the most intense gang altercations was the Dead Rabbits Riot. What began as a street brawl between two gangs, the Dead Rabbits and the Bowery Boys, evolved into a citywide gang war that lasted two days, July 4th and 5th, 1857. The NYC Police Riot had only happened a few weeks prior, and law enforcement was still in disarray because of the conflict between the Municipal and Metropolitan police. Using this to their advantage, the gang fighting spiraled into widespread looting and damage of property by criminals from all parts of the city. It's estimated that between 800-1,000 people took part in the riots, and several hundred others used the disturbance to loot the Bowery area. Order was restored by the New York State Militia, supported by detachments of city police, under Major-General Charles W. Sandford.

The Dead Rabbits were an Irish American criminal street gang active in Lower Manhattan from the 1830s-1850s. Sometimes called the "Mulberry Boys" or the "Mulberry Street Boys," the original Dead Rabbits were formed by a group of disgruntled Roach Guards. The Roach Guards became the largest Irish crime organization in early 19th-century in Manhattan. The Dead Rabbits got its name after a dead rabbit was thrown into the center of the room during a gang meeting, prompting some members to treat this as an omen, withdraw, and form an independent gang. Their battle symbol was a dead rabbit on a pike. The Dead Rabbits' main rivals were the Bowery Boys.

The Bowery Boys were native-born New Yorkers, who were a nativist, anti-Catholic, and anti-Irish criminal gang based in the Bowery neighborhood of Manhattan. They supported the Nativist American Party, the Know Nothings. Generally considered law-abiding for the most part, the Bowery Boys gang was comprised exclusively of volunteer firemen, and they would fight rival fire companies over who would extinguish a fire. The style of the Bowery Boys' uniform was an homage to their fireman roots and was generally made up of a stovepipe hat in variable condition, a red shirt, and dark trousers tucked into boots.

Resources:

The Dead Rabbits, The Bowery Boys, And The Great July 4th Riot: <https://allthatsinteresting.com/dead-rabbits>
We Asked an Anthropologist About the Gangs of 19th-Century New York: <https://historyfacts.com/us-history/article/we-asked-an-anthropologist-about-the-gangs-of-19th-century-new-york/>
Wikipedia - Bowery Boys: [https://en.wikipedia.org/wiki/Bowery_Boys_\(gang\)](https://en.wikipedia.org/wiki/Bowery_Boys_(gang))
Wikipedia - The Dead Rabbits: https://en.wikipedia.org/wiki/Dead_Rabbits
Wikipedia - The Dead Rabbits Riot: https://en.wikipedia.org/wiki/Dead_Rabbits_riot

THE SUFFRAGETTE'S MURDER

QUESTIONS AND ACTIVITIES

Pre-Show Questions

1. How does historical fiction reflect the issues of contemporary life from political to social? What artistic license does a playwright/artist have when telling a story about a historical time?
2. What are the advantages and disadvantages of using the vehicle of comedy to introduce and explore complex social issues?

Post-Show Questions

1. How do the costumes tell a story about the character that is wearing them? How do the other scenic elements - lights, sound, set design, and props - assist in telling the story?
2. How are social class and class struggles depicted in the play? Where are these struggles still evident in our country and in the world today?
3. How do the combined theatrical styles of melodrama and farce heighten the story? What elements of the story are melodramatic and which elements are farcical?
4. How would you describe the relationship between Mr. and Mrs. Mayhew? What, if anything, changes in their relationship?
5. Explain the similarities and differences in the way the Mayhews regard their boarders?
6. How would you describe the disagreements Mr. Albright has with the other boarding house residents?
7. Why is the Constable questioning the tenants of the Mayhew boarding house about Lauralee's murder? What is he trying to uncover, and what does he find?
8. Why is the séance that is being performed important to the play?
9. How would you explain the relationship between Mrs. Adams and her daughter, Miss Adams? Why are they residing at the boarding house, and how is New York different from their place of origin?
10. How do the various characters represent the different social issues of the time?
11. What does the future hold for the characters in the play?

Activities

Historic Timelines

1. Ask students to research significant events in United States and Colorado history leading up to, during, and following the play *The Suffragette's Murder* and to place them in chronological order.
2. Create a timeline using the information gathered.
3. Discussion Questions: What changes or innovations were happening during these times? How was the world changing? How are these historical events included in the play *The Suffragette's Murder*? What are the parallels of these significant Colorado events to global events?

History PG: Develop an understanding of how people view, construct, and interpret history.

History PG: Analyze key historical periods and patterns of change over time within and across nations and cultures

Triptych Collage

1. Select a social movement from the 19th Century (or the present) and from the play, *The Suffragette's Murder*. Some potential choices could be: Women's suffrage, orphans' rights, vegetarianism, immigration, abolition, or another social movement of your choosing.
2. Fold a large piece of paper or posterboard into three panels. The panels will represent the past, present, and future of the social movement selected.
3. Collect pictures from old magazines or newspapers, scan photographs from the internet or draw/sketch a picture for inclusion. Do not limit what may be placed on the triptych. Include patterns, fabric, quotes, etc. Create a collage of images, use a single image, draw your own picture, or fill in however you would like to best demonstrate the following movements.
4. For the first panel, create an artistic representation of what the past held from the selected social movement.
5. For the second panel, fill the panel with the images of what the present holds for that movement.
6. For the third panel, create a representation of what you believe the future may hold for the social movement.

Visual Art PG: Recognize, articulate, and debate that the visual arts are a means for expression.

Visual Art PG: Explain, demonstrate, and interpret a range of purposes of art and design, recognizing that the making and study of art and design can be approached from a variety of viewpoints, intelligences, and perspectives.

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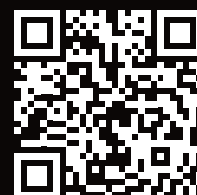


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