



“SHE WILL MARVEL THAT IT SHOULD HAVE BEEN POSSIBLE”

The Political Equality Club of Minneapolis

KRISTIN MAPEL BLOOMBERG AND ERIN PARRISH

When Elizabeth Cady Stanton and Lucretia Mott organized the Seneca Falls Convention in 1848 to address the issue of women's rights, they founded a far-reaching, life-changing movement. This and later conventions inspired women across America to organize political clubs and societies in support of equal rights, including the right to

vote. One of these groups, the Political Equality Club of Minneapolis, was an outstanding example of long-term, organized dedication to the cause. It remained active for more than 50 years, disbanding only after the Nineteenth Amendment was ratified in 1920. Its interest in an astonishingly wide variety of work relating to woman suffrage, women's equality,

and women's education demonstrated a unique approach to securing equal rights. The inspiring work of this tenacious group provides an example of how middle-class women extended their roles into the public realm in order to work for social change.

The Political Equality Club of Minneapolis was Minnesota's longest-lived, and for a time, largest woman's club focused on equal rights and social reform. Established in 1868, it would exist within a network of similar organizations that included

Kristin Mapel Bloomberg is an associate professor and director of the women's studies program at Hamline University, St. Paul, where she holds the Endowed Chair in the Humanities. Erin Parrish, a 2005 Hamline graduate, is the director of communications and outreach at the Minnesota Women's Consortium.

Members and supporters of the Political Equality Club of Minneapolis, about 1915. Ethel Edgerton Hurd, the club's last president and historian, stands third from left in the front row.



Minnesota Scandinavian Woman Suffrage Association unit in a suffrage parade, 1914

the Minnesota Woman Suffrage Association (founded in 1881), the Minnesota Federation of Women's Clubs (1897), the Minnesota Scandinavian Woman Suffrage Association (1907), the Minnesota Equal Franchise League (ca. 1911), the Equal Suffrage Association of Minneapolis (1914), and the Everywoman Suffrage Club (1914), an African American group.¹

Originally called the Woman Suffrage Club of Minneapolis, the club was renamed in 1897 as a result of public confusion between it and the newer Minnesota Woman Suffrage Association (MWSA). After the state-wide MWSA was established, the Political Equality Club, like other suffrage groups around Minnesota, affiliated with it as an auxiliary. The club maintained an independent program of political action but worked closely with the MWSA, as encouraged by the National American Woman Suffrage Association, which preferred to recognize one official organization in each state.²

Club members during the organization's most active era—the years around the turn of the twentieth century—were Progressives focused on defining the path to women's equality through a broad program of political education and social reform. They were middle-class wives and mothers. Some were college educated; others held advanced degrees

in medicine or law or participated in the business world. In addition to work on woman suffrage—the initial reason for the club's existence—the group's reform agenda also focused on issues that appealed to homemakers throughout the state, such as food safety and child welfare. Club members saw these issues as branches on the tree of woman suffrage, with winning the vote as the ultimate marker for progressive social reform and political equality.

As in many long-lived groups, membership in the Political Equality Club fluctuated; at its height in 1915 it counted 700 members. The club's historian and last president, Ethel Edgerton Hurd, explained, "Under the influence of some magnetic speaker many would join and pay the dues; later either because of some other and pressing interest, or because they lacked the courage to endure the sarcasm of membership in a *suffrage* club they never appeared again."³

At the turn of the century, monthly meetings were held in the homes of members, "with business first, and social following." Later, the group met in rooms at the Minneapolis Public Library, the Radisson Hotel, the Minneapolis Woman's Club, the state headquarters of the MWSA in the Essex Building on Nicollet Avenue, or at the offices of club

members Drs. Ethel Edgerton Hurd and Anna Hurd, downtown in the Pillsbury Building. Because work was done by volunteers, expenses "were never great," Hurd remembered. Dues were one dollar per year, and in an effort to continually recruit a wide variety of members, the club regularly established membership goals. For example, in the fall of 1912 each member was encouraged to "bring in at least one new member before the next meeting." Meetings regularly included men. Sometimes they were husbands of members or invited guests, and it was not unusual for men to speak at meetings and announce their commitment to the cause.⁴

The club met monthly from September to June and, as historian Barbara Stuhler points out, it "must have established some sort of record, meeting ten of twelve months (with only an occasional miss) for fifty-three consecutive years." Using Robert's Rules of Order, meetings were conducted in a "dignified and business-like" manner. Later, reflecting its commitment to supporting women's work, the club adopted a similar parliamentary procedure outlined by Emma Lard Longan, an active suffragist and well-known parliamentarian from Kansas City, Missouri. Annual meetings of full membership were held in May or June, and the club's executive board met regularly.⁵

Not all meetings were completely devoted to strategy and action. A favorite was the annual late-summer picnic in celebration of Lucy Stone's birthday. Of the August 1903 picnic at the home of Mrs. Lizzie McClary of Mahtomedi, the minutes recorded: "The affair was a most delightful one and a fine program rendered. . . . The toasts were well toasted and buttered."⁶

The club's constitution declared that the group's "object . . . shall be the exercise of all legitimate means to secure to women citizens the right to full suffrage." Working toward this goal, its methods were similar to those of suffrage organizations around the nation and included petitions, parades, and pageants. Over the course of its many years, the club also held suffrage teas and rummage sales to raise funds for the cause and worked with church groups to host suffrage speakers. The work had a lighter side as well: decorating downtown windows for "suffrage day" and organizing a "Suffrage Frolic" and a skating carnival.⁷

Never losing sight of its mission, the Political Equality Club also focused on educating both women and men about a wide spectrum of women's rights issues. One popular activity from the early 1880s to 1919 was the club's educational exhibit on women's rights and suffrage at the Minnesota State Fair. Fairgoers could enjoy refreshments and rest in a tent or building decorated with flowers, flags, and bunting. There, visitors could study the portraits of suffrage pioneers, talk with club members about woman suffrage, listen to women making speeches on



Mrs. Sumner T. McKnight, Mrs. W. W. Hodgman, and Mrs. John A. Bovey, managers of a suffrage fundraiser, about 1915

the subject, and take away suffrage information. During the 1914 fair, the speeches "attracted large crowds" and 30,000 leaflets were distributed.⁸

Of special note among the club's state fair memories was the time President Theodore Roosevelt, accompanied by Minnesota Governor Samuel Van Sant, St. Paul's Archbishop John Ireland, and other dignitaries, was invited to sign the club's register in favor of woman suffrage. As Hurd remembered, "Colonel Roosevelt at once with a pleasant word of greeting signed and was followed by everyone of the party." Summing up the club's work at the fair, Hurd noted, "There can be no question regarding the immense amount of good done by these efforts in the line of propaganda."⁹ If these prominent men could be educated to favor equal rights, surely everyday Minnesotans could, as well.

But clubwork was not solely focused on politics; social activities were important to building and maintaining a strong network of like-minded women who could be mobilized for a variety of causes. Activities, deliberately organized to attract and nurture the widest possible membership, at times focused on matters that seemed tangential to suffrage. Hurd explained that while the women "never lost sight of the fact that suffrage was its ultima thule . . . it sometimes seemed best to engage in more popular work when such activity seemed to promise good suffrage propaganda." For instance, parties could be combined with politics: Elizabeth Cady Stanton's birthday was a reason for lobbying political officials. Social events were organized around suffrage themes such as the celebration of Susan B. Anthony's birthday or



Governor Samuel Van Sant (far left), Theodore Roosevelt, and dignitaries touring St. Paul, 1903

the annual picnic in honor of Lucy Stone's birthday.¹⁰

The club's diverse work, especially efforts relating to the welfare of women and children, was probably the reason for its longevity. Many projects grew out of the personal interests of individuals and allowed members to act locally on issues affecting women and children around the nation. A sampling of club activities includes visiting juvenile court, recommending a detention home for delinquent girls under the age of 25, educating members about "feeble-minded" children and juvenile delinquents, and lobbying to urge the state legislature not to lower its standards for Minnesota food products—especially milk. The club also organized musical concerts and observed Baby Week, which featured baby-care seminars and other activities designed to promote healthy homes, knowledge of child health, good mothering, and reduced infant mortality. During World War I, much of its focus shifted to patriotic activities, such as learning about first aid and home nursing, creating surgical dressings, and knitting garments for soldiers.¹¹

A large part of clubwork was aimed at educating members who



Red Cross knitting project, 1917–18

could then instruct nonmembers about a wide variety of topics relating to women’s political interests. In the 1910s, for example, members studied a mix of local and national issues such as city, county, and state laws and ordinances; labor; the problem of white-slave traffic; school and education; social reform; and socialism. They discussed the activities of labor activist Mother Jones in Colorado (and passed a resolution in her support), policies governing juvenile courts and probation, child-rearing practices, and how to secure a female board of visitors for the woman’s reformatory at Shakopee.¹²

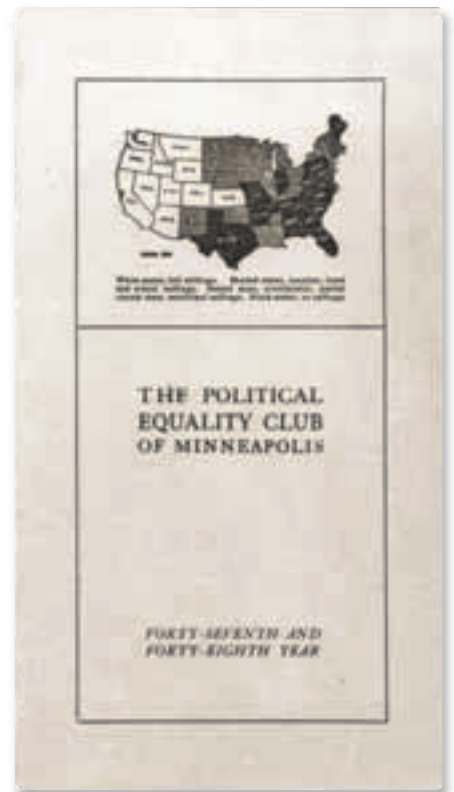
Members also followed suffrage news around the nation and the world. They kept themselves informed on the business of the National Council of Women; developments in Kansas, Montana, and Arizona; Colorado’s tenth anniversary of suffrage and the work of its federally elected congresswomen; as well as political events relating to women in Arizona, Indian Territory, Oklahoma, and New Mexico. In addition, the club monitored issues relating to suffrage and labor in Eng-

land; women in Russia, Germany, and Norway; and suffrage victories in Iceland and South Africa.¹³ In this way, club members not only learned about issues affecting women and children elsewhere but also engaged in comparative analysis with local issues. From the examples of sister reformers they could generate new strategies for local reform.

The Political Equality Club also mounted pointed public-education campaigns. Since anti-suffragists frequently claimed that suffrage would bring about a loss of femininity and a decline of the family, many women’s rights activists emphasized their ties to domestic duties. This strategy was designed both to counter the caricature of suffragists as anti-family and to draw a direct connection from their interests in child welfare, food and nutrition, and effective household management to their interests in women’s equality and suffrage. Activists linked femininity to equal rights and showed that their “natural” role as wives and mothers gave them authority on

political issues affecting women and children.

In order to cultivate the most sympathetic and serious response to its work, it was important for the club to emphasize that its members were educated, hardworking women who favored equality but also ably fulfilled maternal and familial responsibilities. For example, the 1915 annual report describes the club’s letter-writing campaign to state legislators, defending its work from anti-suffragists who claimed: “1. That suffragists do not represent the motherhood of the country, 2. That suffragists are not democratic, and 3. That suffragists are idle, brainless society women.” In response, the club was quick to



Yearbook cover, 1915, showing woman suffrage rights across the nation: white states, total suffrage; shaded states, taxation, bond, and school suffrage; dotted states, presidential and partial county, state, and municipal suffrage; black states, no suffrage.

announce that it had surveyed 640 members and found

190 professional women, such as doctors, lawyers, nurses and stenographers; 80 teachers of the public schools, and 350 housekeepers. These housekeepers are of the practical kind—less than 25 keep maids—they do their own housework and care for their own children. Only those whose children have outgrown the need of constant care are among the active workers. Among these 350 housekeepers are the mothers of 1050 children. One of them is the mother of 10 children. She is a widow and works to support herself and seven of the children. Many others are also earning wages by labor either at home or otherwise.

The club's report concluded, no doubt with relief, that the letters emphasizing members' domestic duties "seemed to make a favorable impression upon many of the legislators."¹⁴

Still, it is no surprise that shortly after this letter-writing campaign, the club began explicitly to link politics with the home and education. The theme of modern, urban, intelligent homemaking as a platform for progressive reform surfaced as an organizing principle for the club's activities in the 1910s. One of its better-documented endeavors was a plan to establish a new college course in home economics, with its own building, on the Minneapolis campus of the University of Minnesota.

Club leaders, about 1915, including Nanny Mattson Jaeger (with umbrella) and President Ethel Hurd (standing, center)

Home economics and domestic science education were originally associated with rural life and vocational education. The Progressive Era crusade to bolster these programs shared a common mission with the women's rights movement: improving the condition of women in American society. Far from being designed to reinforce women's domestic roles, home economics, according to an historical study, "was a critical pathway into higher education for American women, largely associated with co-educational land grant institutions." At the college level, it was multidisciplinary and emphasized science integrated into the sphere of home, families, and communities.¹⁵ Home-economics education was a natural platform for Progressive activism, for the early 1900s saw millions of American women entering the labor force. With that transition came new questions about women's roles in home and society.

The members of the Political Equality Club believed, like other reformist women of the time, that the study of home economics was valuable training for middle-class working women who were expected to efficiently manage a home and bal-

ance the demands of the work world. As historian John L. Rury explains, "Champions of home economics also argued that homemaking had become more complex with the development of modern civilization, and that learning housework at home, apart from the matter of female labor force participation, simply was not adequate to the task of training good modern mothers."¹⁶ And, as the logic of the time went, training women to be good mothers made them good citizens, and good mothers would train their children to be good citizens, too. In the view of suffragists, furthermore, good citizens believed in equal rights for women.

The club's interest in helping women gain access to home economics training was aroused in 1915 after it heard "the sorry story" of a young girl refused admission at the Minneapolis campus of the University of Minnesota.

The young lady was the daughter of a tax-paying farmer; had taught school and accumulated a small sum for this express purpose; was engaged to be married; but wished to spend one year previous to marriage in studying home



economics and vocal music. She engaged to work for her board in a home near the main campus. Owing to the then stringent entrance requirements she was not allowed entrance for either course; she returned home greatly disappointed, married very soon.¹⁷

Club members believed, as Hurd explained, that the opportunity to study home economics and household management would have made that young woman “a much more valuable citizen.” What was more, “The club felt that all girl students should have some training in home making and child welfare.” Because the university was a state institution supported by the people, it should be open to all, and “some provision should be made for such prospective students, most especially in home economics.”

By 1915 home economics was well established in the University of Minnesota’s Agricultural College in St. Paul. The first college courses in the discipline had been instituted 15 years earlier, and in 1904 the university granted its first Bachelor of Science degree in home economics. Ten years later, 27 degrees had been granted and hundreds of women students enrolled in home economics courses. But, as a history of the program noted, the discipline remained “closely associated with agricultural education” and was firmly entrenched on what was fondly—or derisively—known as the “Farm Campus.”¹⁸ Few of these courses were available to students enrolled in the College of Science, Literature, and the Arts (which urban dwellers called “the University”) on the Minneapolis, or “main” campus. Students who wished to study home economics had to travel to St. Paul.

An additional stumbling block for Minneapolis students was the fact that many home economics courses were restricted to women in the junior or senior class or carried prerequisites from the College of Agriculture. For example, for the 1914–15 school year, only courses in textiles, introductory garment making, camp cooking, and drawing and design were open to freshmen without prerequisites. Courses such as home care of the sick, home management, and nutrition and dietetics were for upper-class students and required previous work in chemistry, bacteriology, or psychology.¹⁹

In February 1915 clubwoman Jean Sherwood Rankin outlined for members the tenets of household economics education and “urged that some influence be brought to bear to enable girls to take such a course” without prerequisites. According to Rankin, only six girls from the Minneapolis campus were currently taking household economics while 502 from the Agricultural College were enrolled. Work began on drafting a set of resolutions to be sent to the university regents, hoping to convince them to mandate a new curriculum on the Minneapolis campus and support it with both physical resources and faculty. Failing that, the club planned to lobby the state legislature for an appropriations bill that would support the new department.²⁰

The Political Equality Club diligently compiled information about the structure, enrollment, and entrance requirements of other home economics programs by sending questionnaires to registrars at universities in the Midwest. This survey, however, confirmed that other universities also maintained stringent entrance requirements. The Uni-



*Home Economics building,
St. Paul campus, about 1912*

versity of Wisconsin, for example, required that freshmen who wished to enroll in home economics courses either register in the College of Agriculture or obtain “special permission of the Letters and Science Faculty.”²¹

Failing to find a suitable example to use as leverage, the club circulated a resolution to other Minnesota women’s clubs and entreated them to champion the work: “There is no better work for suffrage than a demonstration that we care supremely for the home and all that concerns it.” The resolution stated that the university’s curriculum was not consistent, that the physical location of home economics classrooms was inconvenient, that liberal arts students were prevented from registering for these courses until their junior year, “by which time we believe the natural interest in the subject will have been partly, if not wholly lost,” and that “an attractive, well-equipped building on the main campus for a Department of Household Economics would increase greatly the number of students, as well as add dignity and honor to this most needed branch of practical education.” These issues should be addressed by the university, the club declared, “for the development of domestic instincts and the establishment of ideals which are of the utmost importance to the local

community, to the State, and to the Race.” Support poured in from suffrage clubs around the state, including those in Austin, Luverne, and St. Paul, as well as from the Scandinavian Woman Suffrage Club of Minneapolis and the Minnesota Federation of Women’s Clubs.²²

Thus began a spirited interaction between the Political Equality Club and the University of Minnesota. The university convened a committee to study the issue; however, this committee disagreed with the club, noting strongly that there was no need to duplicate instruction and that logistical impairments to students were minor. The Political Equality Club responded with a firmer statement of its position. It felt that women’s well-rounded education in home economics would not only advance the status of young women but would lower the rates of juvenile delinquency and divorce, which the club, citing the opinions of judges from Minneapolis and Chicago, believed could be attributed to “bad house-keeping on the part of mothers.”²³

Time was when the home was the industrial center—when spinning, weaving, sewing, cooking, etc. was done in the home and often not alone to meet the needs of the family, but for purposes of commerce. The daughters of the house were needed in the home and received training in all lines of domestic science. . . . This work has been taken out of the home to the factory, and our girls have been forced to follow. . . . Today eight million girls and women are in industrial fields. Minnesota has her full quota, 34,000 being in Minneapolis alone. Such girls leave home early and return late, thus having little or no opportu-

nity to learn even the elements of housework. What follows? She marries—the man she marries is as unfitted by education for the duties of husband and father as she is for those of wife and mother. Such a situation is deplorable and too often precedes delinquent children and the divorce court.²⁴

Scenarios such as this motivated the Political Equality Club to advocate for “an opportunity for *practical* training in domestic science and child welfare.” The club demanded: “Where shall we turn for aid in establishing a remedial branch of education that may promise at least modification of the above cited evils, if not to our great university for the support of which we are taxed?”²⁵

Club members emphatically rejected the university’s association of home economics with rural society and domestic vocation. The Agricultural College’s program was “a type of General Arts education for women” designed to equip them with the necessary skills for running a home

through courses in dressmaking and tailoring, nutrition and food economics, home management, and care of the sick. These were paired with classes designed to create “refinement”: French or German, English literature, rhetoric, and decorative needlework.²⁶ Instead, the Political Equality Club pushed for a modern version of scientific household economics, one that would appeal to the New Woman citizen of the twentieth century. This would replace the artifice of “finishing” work with practical skills grounded in new advances in household economics, social work, and child care.

As the club explained to the university, “We do not consider ‘Drawing or Design,’ ‘French or German,’ nor even ‘Rhetoric,’ necessary requisites for good housekeeping. A *good housekeeper* might easily dispense with ‘Decorative Needlework.’” Instead, the members of the club—several of whom were physicians—believed

Domestic science should embrace child welfare; a practical course in the care and feeding of infants;



Postcard view of the university’s new pharmacy, mines, and chemistry buildings, about 1915, just when the Political Equality Club was lobbying for a Home Economics hall



Women's class in dress design, about 1900

instruction in the prenatal life of the infant; a knowledge of sex anatomy; sex instruction, etc.; in fact, it should embrace such instruction as will make not only good housekeepers but good mothers. Such a course could only be offered on the main campus where the medical department is well equipped to give such a portion of the course as they only can give. Elliott Hospital could furnish practical training in the care of infants.²⁷

The club also argued that the location of the home economics building in St. Paul was another obstacle keeping women from the education necessary to fit them for the responsibilities of twentieth-century citizenship. The 12-minute trolley ride from Minneapolis, the club believed, posed particular problems.

Students of this course . . . say that they "Feel at home nowhere." They go back and forth and really belong on no especial campus. Cars run so that students must be

five minutes late for the first recitation on the farm campus; again, they must be five minutes late for the second recitation on the main campus, or if dismissal is delayed, as it often is, they must be twenty minutes late. A walk in the open air after class in passing from one building to another is conducive to good health; we do not feel that the same is true of street-car riding.

The club maintained that the inconvenient trolley ride defeated the university's aim of promoting "social intercourse between students and faculty work on the two campuses." Members replied, "As to solidarity, it does not appeal strongly to us that this can be gained by racing girls back and forth on street-cars . . . nor will any 'Closer sympathy with rural life' be thus gained. Upon the whole, it seems to us the agricultural students will remain as distinct a body as that of the dental students, or the medical or the law students." Students from the Minneapolis campus "go under strong protest to the farm

campus; with the exception of Home Economics, their interests are all on the main campus."²⁸

By the fall of 1915, the Political Equality Club committee reported on a successful meeting with the university's president, George E. Vincent. But while the Board of Regents had responded favorably to some of the club's concerns, such as modernizing some aspects of the curriculum, it still balked at establishing a separate building in Minneapolis. In spite of this setback, the committee remained positive, noting, "The impression had been made upon them that suffragists take an interest in matters pertaining to the home."²⁹

Work on this issue continued intermittently throughout the years of World War I, but war work prevented the Political Equality Club from aggressively pursuing its goal. In the spring of 1917, the club decided, "Owing to circumstances, it is not deemed advisable to push the matter of an Economics Building upon the main campus at present," and voted to suspend the project.³⁰ The hiatus was short-lived, however. That fall, the club revised its position to include educating women for homefront work.

BE IT RESOLVED that we petition the Board of Regents and the President of the University of Minnesota to establish another Department of Home Economics upon the main campus, less comprehensive than that in the College of Agriculture but one that will offer a short, practical course in the general management of the home, to include marketing, food values, heating, ventilation, the care of infants and children,

and whatever else may be deemed essentials. . . . In view of the enormous demands made upon the women of the United States for the conservation of food and the obvious need of the preservation and conservation of child life, we ask that such a department be established as early as possible as a war measure.³¹

These resolutions were sent to the university but rejected. Although the club meant to continue lobbying, a confluence of events most likely derailed its efforts. The war, along with the increasing fervor over the impending ratification of the Nineteenth Amendment, moved the club's attention away from its home economics project. Minutes record only a few major initiatives during the war years, including patriotic work and legislative luncheons. Red Cross work soon occupied the club "to the exclusion of other activities, suffrage work taking second place with many."³²

On March 24, 1919, Minnesota enacted state legislation granting women the ability to vote in presidential elections, and on September 8, 1919, it was the fifteenth state to ratify the Nineteenth Amendment. On August 26, 1920, the "Anthony Amendment" became law, granting American women the right to presidential suffrage. With its passage, the Political Equality Club of Minneapolis had achieved its long-sought goal. So, "Feeling that the object for which it was organized had been fully realized," the club met for the last time on September 11, 1920.³³

Women voting for the first time, downtown Minneapolis, about 1920

The final meeting was filled with the business of closure: the reminiscences of older members, a survey of the club's glorious history, community singing—all bounded by members uniting in a "victory yell." The treasury deficit was paid through an immediate collection of \$5.78, and a motion was given for the club to adjourn *sine die*. This passed unanimously, and "amid great rejoicing over a final victory the club was disbanded without further ceremony."³⁴

Its longevity, large and sustained membership, and variety of activities made the Political Equality Club of Minneapolis unique in Minnesota, and it stands as an example of one of the more robust local woman suffrage organizations in the nation. Its faithful vision of women as an educated, active citizens of

both home and society was one that spoke to many. The club's historian, Ethel Edgerton Hurd, reflected on the group's work in a short history she wrote after 1920, noting that the women of the Political Equality Club of Minneapolis had "given voluntarily and freely of our incomes, our time, our energy, asking no return save one, the granting of the privilege for which we struggled." The path to equality that the members chose to walk was a long one, and the work was enormous and often seemed impossible. Hurd concluded, "Should this brief account of its history ever fall into the hands of the future woman voter she will marvel that it should have been possible."³⁵ But it was possible, and the consistent and noble work of these Minnesota women helped to change the future for generations of women after them. □



Notes

1. For more on these clubs, see Heidi Bauer, ed., *The Privilege for Which We Struggled: Leaders of the Woman Suffrage Movement in Minnesota* (St. Paul: Upper Midwest Women's History Center, 1999).
2. Ethel Edgerton Hurd, "A Brief History of the Political Equality Club of Minneapolis," 1–2, typescript, and *The Political Equality Club of Minneapolis [Yearbook for] Forty-Seventh and Forty-Eighth Year*, Oct. 22, 1915, by-law 8, both in Political Equality Club of Minneapolis (PEC) Records, Minnesota Historical Society (MHS); Ida Husted Harper, ed., *History of Woman Suffrage* (New York: National American Woman Suffrage Assn., 1922), 6:319. Hurd credits Sarah Burger Stearns with forming the Political Equality Club. The club's early records were destroyed by fire, so little is known of its first years.
3. Minnesota Woman Suffrage Association Records, microfilm ed., reel 9, frame 440, MHS; Hurd, "Brief History," 2.
4. See, for example, Minutes, May 12, 1903, Nov. 21, 1905, Sept. 26, 1912, PEC records; Hurd, "Brief History," 3.
5. Barbara Stuhler, *Gentle Warriors: Clara Ueland and the Minnesota Struggle for Woman Suffrage* (St. Paul: Minnesota Historical Society Press, 1995), 65–66; Hurd, "Brief History," 3.
6. Minutes, Aug. 15, 1903, PEC records.
7. *Yearbook for Forty-Seventh . . . Year*, and Minutes, May 18, 1914, Feb. 15, 1915, May 17, 1915, Nov. 15, 1915, Dec. 20, 1915, June 19, 1916, Oct. 20, 1916, Feb. 17, 1917, PEC records.
8. Minutes, July 18, 1914, Sept. 21, 1914, June 19, 1916, Sept. 17, 1917, PEC records; Hurd, "Brief History," 4–5. At first, the club worked alone; later it collaborated with MWSA, the Scandinavian Woman Suffrage Association, the Minnesota Federation of Women's Clubs, and others. Hurd, "Brief History," 4, noted, "Its work became lighter, obviously, as other clubs became more numerous and larger."
9. Hurd, "Brief History," 4–5.
10. Hurd, "Brief History," 3–4. See also, for example, Minutes, Aug. 15, 1903, Feb. 24, 1904, Nov. 21, 1905, PEC records.
11. Minutes, Oct. 19, 1914, Dec. 21, 1914, Jan. 18, 1915, Feb. 27, 1915, Mar. 17, 1917, Dec. 7, 1918; annual report of the secretary, May 27, 1918, PEC records.
12. Minutes, Jan.–Oct. 1910, May 28, 1912, Apr. 20, 1914, Nov. 15, 1915, Dec. 20, 1915, Jan. 17, 1916, June 17, 1918, Mar. 17, 1919.
13. Minutes, Nov. 30, 1900, Apr. 28, 1903, Nov. 18, 1903, Jan. 10, 1905, Apr. 18, 1905, June 1905, Nov. 21, 1905, Mar. 7, 1910, Apr. 18, 1910, Apr. 28, 1912, June 2, 1913, Sept. 22, 1913, Apr. 20, 1914, Oct. 19, 1914, Nov. 15, 1915.
14. "Report of the Political Equality Club of Minneapolis for the Year Ending October 6th 1915," PEC records.
15. *From Domesticity to Modernity: What Was Home Economics?* Cornell University Division of Rare and Manuscript Collections, <http://rmc.library.cornell.edu/homeEc/masterlabel.html>.
16. John L. Rury, "Vocationalism for Home and Work: Women's Education in the United States, 1880–1930," *History of Education Quarterly* 24 (Spring 1984): 25–26.
17. Here and below, Hurd, "Brief History," 13–14.
18. "University of Minnesota President's Report for 1912–1913," *Bulletin of the University of Minnesota*, vol. 17, no. 1, Sept. 1914, p. 20, University of Minnesota Archives, Minneapolis; Darlene Gorrill, *Journey Home: The College of Human Ecology, 1894–1996* (St. Paul: The College, 1998), 5.
19. See *Bulletin of the University of Minnesota, 1914–1915*, vol. 17, no. 2, July 1916, p. 73–76.
20. Minutes, Feb. 15, Feb. 27, 1915.
21. Jean Sherwood Rankin to the Registrar, University of Wisconsin, Feb. 25, 1915 (attached to a reply from the University of Illinois), and University of Wisconsin Registrar to Jean Sherwood Rankin, n. d., both in Correspondence and Related Papers, 1911–15, PEC records.
22. Cover letter, Mar. 6, 1915, and resolutions sent to the Board of Regents of the University of Minnesota, n. d., Correspondence; Minutes, Mar. 30, 1915—all in PEC records.
23. University of Minnesota, *Report of Special Committee, The Policy and Program for Home Economics*, Mar. 1915, and typed copy sent to university president George E. Vincent, Mar. 8, 1915, Correspondence, PEC records; "To the members of the Special Committee," n. d., Woman Suffrage Material, Luth and Nanny M. Jaeger Papers, MHS.
24. Draft of reply to members of the Special Committee, [Mar. 13, 1915], PEC records. This two-page draft spans two folders in the correspondence file.
25. "To the members," Jaeger papers.
26. "Courses of Study for Home Economics," *Bulletin of the University of Minnesota, College of Agriculture, 1914–1916*, vol. 17, no. 6, July 1914, p. 56–62, University of Minnesota Archives.
27. Here and below, "To the members," Jaeger papers.
28. University of Minnesota, *Report of Special Committee*, PEC records; "To the members," Jaeger papers.
29. Minutes, Nov. 15, 1915.
30. Minutes, Mar. 17, 1917.
31. Minutes, Nov. 1917.
32. M. L. Burton to Jennie S. Congdon, Dec. 11, 1917, Correspondence, and Executive Board, Minutes, May 8, 1918, PEC records. Although the club ultimately abandoned the home economics campaign, its efforts seem to have brought some results. The university's 1920 bulletin includes a special notice of "Home Economics Courses for Women in the College of Science, Literature, and the Arts." Classes in general home economics, food and nutrition, textiles and clothing, or art and textile design would be accepted to supplement a liberal arts program. It is not specified, however, that classes were offered on the Minneapolis campus. *University of Minnesota Bulletin*, vol. 23, no. 4, Feb. 28, 1920, University of Minnesota Archives.
33. Hurd, "Brief History," 21. The ratification vote took place in a special session of the Minnesota legislature, and Governor J. A. A. Burnquist signed the ratification certificate on Sept. 11, 1919; Stuhler, *Gentle Warriors*, 175–76.
34. Hurd, "Brief History," 21–22; Minutes, Sept. 11, 1920.
35. Hurd, "Brief History," 21, 23.

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