



Biographies of

Twenty-One Notable Women

A Curriculum Resource

Published by the Boston Women's Heritage Trail



The
Boston
Women's Heritage Trail

*Since 1989, telling the remarkable stories
of 400 years of women's history in Boston*

bwht.org

Biographies of

Twenty-One Notable Women

Biographies of Twenty-One Notable Women includes short biographies of remarkable women who lived and worked in Boston, primary source materials, and activities targeted to elementary school students. Please visit our website to explore the lives and achievements of many more women who have influenced the history of Boston and beyond.

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John P. McDonough, Interim Superintendent

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ABOUT THE BOSTON WOMEN'S HERITAGE TRAIL

The **Boston Women's Heritage Trail (BWHT)** was founded in 1989 by a group of Boston Public Schools teachers and students. Over the past twenty-five years, BWHT has worked to restore women to their rightful place in the history of Boston and in the school curriculum by uncovering, chronicling, and disseminating information about the women who have made lasting contributions to the City of Boston.

The seven walks in the BWHT guidebook, *Boston Women's Heritage Trail*, introduce more than 200 Boston women in a wide variety of settings, occupations, and backgrounds. BWHT has also sponsored the development of six mini-trails in Boston neighborhoods blazed by teachers and students in the Boston Public Schools and a city charter school.

In connection with the dedication of the Boston Women's Memorial on the Commonwealth Ave. mall in 2004, BWHT developed the curriculum *Writing for Change: The Power of Women's Words* and published a trail based on the lives of the three women honored in the statue—Abigail Adams, Lucy Stone, and Phillis Wheatley—showing where they lived and worked and other sites which honor them.

In addition, BWHT maintains an informative, recently redesigned website and sponsors teacher workshops, institutes, and showcases. Board members also give guided walks and presentations and are actively involved in a wide range of projects that promote women's history.

www.bwht.org

ABIGAIL SMITH ADAMS

Born 1744. Died 1818.

When Abigail Adams was a young girl growing up in Braintree, Massachusetts was still part of England. No one had even thought about the American Revolution yet. Abigail, and everyone else around her, thought they were English.

Abigail Smith's father was a minister, which was a lucky thing for her because it meant there were books in her home, and people read and talked about ideas. Even though girls at that time did not go to school and only the daughters of wealthy families learned to read and write well, Abigail Smith was educated at home. It was soon clear that she was very smart. She also had her own opinions, and her parents did not object. This was unusual. In the 1750s, girls and women were not supposed to speak their minds. By the time Abigail Smith was a young woman, she could read, write, and talk intelligently about many subjects, and tell people her own ideas.

When Abigail Smith was 19, she met a lawyer named John Adams who also had very strong opinions, especially about the way the American colonies were being run by England. John Adams was becoming famous in Massachusetts for speaking in court and for how much he knew about the law.

Abigail Smith and John Adams were married in 1764. Because John Adams's law practice kept him in Boston, they spent part of the time living in Boston and the rest of it living on their farm in Braintree. During these years, they had five children. They also had servants to help run the farm and keep house in Boston.

By 1774, it was clear to many Americans that they should govern themselves. They wanted to have their own country. Since John Adams was now a very famous lawyer, he was asked to help make this happen. In 1774, he went to Philadelphia where important meetings were being held. The American Revolution officially started the next year in 1775. For the next ten years, John Adams worked hard with others to create the United States of America.



Photo Credit: Massachusetts Historical Society

He believed that this was what he had to do, but he was away from Abigail Adams, whom he called his "dearest friend" for all of that time.

Back in Braintree, Abigail Adams kept the farm running and raised and educated their children. It turned out that she was a very smart businesswoman. Even John Adams admitted this. In a letter to her, he told her the neighbors probably all thought that everything ran better when he was away.

When she wasn't working, Abigail Adams wrote letters to John Adams wherever he was. They loved each other very much, and they wrote a lot of letters over the ten years they were apart. John Adams needed to know what was going on in Massachusetts during the war so he could make good decisions in Philadelphia, and Abigail Adams told him everything. She also told him her opinion on things. He counted on her advice, and he trusted what she thought.

In one letter, when John Adams was helping to write the new rules for governing America, Abigail told him to "remember the ladies." What she

Abigail Adams (continued)

meant was that women should have equal rights. This was long before women could vote, get a good education, or even be able to earn a living. She was far ahead of her time.

All of the letters Abigail Adams wrote are important for another reason. Since many women from that time could not write well, or they could not afford paper and postage, which were very expensive, Abigail Adams's letters tell us about what life was like then. Because her family loved her, the letters she wrote were saved. We know much about history during her time from these letters.

In 1783, the American Revolution was over and John Adams spent many years as an Ambassador for America which meant he was sent to other countries to make friends for America. Abigail Adams went with him to France and England, but she missed their farm in Braintree.

When they came home, George Washington had been asked to be our first President and he asked John Adams to be Vice President. So Abigail Adams spent the next eight years as the wife of America's first Vice President. All along, she kept expressing her own ideas and people began to question how much influence she had over John. They thought she was too strong. They thought it was dangerous for a woman to have too much power.

After George Washington had finished his second term as President, he wanted his Vice President to take his place. John Adams became President in 1798 and Abigail Adams was now the First Lady of the United States of America. The White House was just being built so Abigail Adams was the first First Lady to live in it. It was not easy. The house was huge and cold in the winter and she had to keep 13 fires burning at all times just to stay warm. Some people called Abigail Adams "Mrs. President" because she had so many important ideas about how to run the country.

John Adams served one term as president and then they went home to the farm in Braintree they loved so much. They had grandchildren now, and Abigail and John Adams lived out the rest of their lives very happily. Up until the very end of her life, Abigail Adams kept writing letters to her family and friends. She said it was a "habit" of hers that was difficult to break.

by Bonnie Hurd Smith

Information about Abigail Adams was found in Withey, Dearest Friend: The Life of Abigail Adams. Simon and Schuster, 2001 and Gelles, Abigail Adams: A Writing Life, Routledge, 2002.

Places to Visit

In Braintree and Quincy, you can visit the home where Abigail Adams was born and the homes where she and John Adams lived. Contact: Adams National Historical Park www.nps.gov/adam or ☎ 617-770-1175.

Abigail Adams is one of three women honored in the Boston Women's Memorial on Commonwealth Avenue at Fairfield Street.

Things To Think and Write About

Abigail Adams loved to write letters. She did not have a computer or a telephone, so letters were the way she communicated with people. Do you ever get letters? Do you ever write letters? What would change if you did not have a telephone or a computer?

Classroom Projects

Letters are a special way to get to know someone. Find someone you can write letters to. Perhaps you can write to a relative who lives far away or you can find a pen pal. Maybe your class can be pen pals with another class.

Abigail Smith Adams ❖ In Her Own Words

In a letter to John Adams, 1776

"...and by the way in the new code of Laws which I suppose it will be necessary for you to make I desire you would remember the Ladies, and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If particular care and attention is not paid to the Ladies we are determined to foment a Rebellion, and will not hold ourselves bound by any laws in which we have no voice, or representation."

Letter to Mercy Otis Warren, 1807

"If we were to count our years by the revolutions we have witnessed, we might number them with the Antediluvians. So rapid have been the changes that the mind, tho fleet in its progress, has been outstripped by them, and we are left like statues gazing at what we can neither fathom, or comprehend."

JENNIE LOITMAN BARRON

Born October 12, 1891. Died 1969.

Jennie Loitman was born in Boston in the West End in 1891. Her parents were Jewish immigrants from Russia. They often told her and her sisters how wonderful it was to be in America. After she graduated from Girls' High School in Boston, she wanted to go to college and to law school, and she did. While she was in college, she worked to get women the right to vote, and in 1920, they did. She graduated from Boston University and Boston University Law School. In 1918, she married a lawyer named Samuel Barron. They had three children and opened a law firm together which they named after themselves: Barron and Barron.

When Jennie Barron became a lawyer, very few women were lawyers. Further, when someone was arrested for a crime and taken into court, the people who judged them were all men. Not only were all the judges men, but women were not allowed to serve on juries. Jennie Barron felt this was wrong. She knew women could serve on juries and should be involved in deciding whether someone was guilty and what their punishment should be. She worked hard as a member of the Massachusetts Association of Women Lawyers. She worked until the rules were changed and women won the right to serve on juries.

Jennie Barron was such a good lawyer that she was appointed a judge in 1934, the very first woman to become a full time judge in Massachusetts. She was Associate Justice of Boston Municipal Court from 1938 to 1959, and then Associate Justice of Massachusetts Superior Court from 1959 until she died in 1968.

As a judge, Jennie Barron had to sentence people who were guilty of crimes. She did not just send people to prison. She looked for special ways to try to help people reform their lives. She assigned people to programs which would help train them for jobs when they left prison, and she worked to bring



Photo credit: Schlesinger Library, Radcliffe College

families back together to help each other. Sometimes, instead of sending a person to prison, she ordered them to do work to help their community. Jennie Barron wasn't only interested in punishing people for their crimes. She was also interested in helping them become honest citizens, in giving them a second chance in life.

As a mother, Jennie Barron wanted the Boston Public Schools to be run well, so she ran for the Boston School Committee. Her campaign slogan was "Put a Mother on the Boston School Committee." She won. She was the only woman on the School Committee from 1926 to 1929.

As a lawyer, Jennie Barron noticed that some laws were not fair to women. She worked hard to change the marriage and divorce laws so that women would be treated equally with men.

In 1959, Jennie Barron received a very special honor: she was named American Mother of the Year.

by Mary Smoyer

Information about Jennie Barron was found in *Notable American Women* published by Belknap Press of Harvard University, Cambridge, MA, 1971; and at the Schlesinger Library, Radcliffe Institute.

Places to Visit

You can visit the John Adams Courthouse in Pemberton Square where Jennie Barron worked. It is a magnificent building. See if you can find the three portraits of women in the building. Hint: Two are in the library and one is in a special exhibit. Contact: www.mass.gov/courts or 617-557-1000.

Things To Think and Write About

Suppose you were working in the court system the way Jennie Barron did.

-  What do you imagine a day would be like?
-  Why is it important that both men and women be judges and serve on juries?
-  Why do people commit crimes?
-  What can be done to help stop them from committing another crime when they leave prison?
-  How would you like to change the laws that exist today to make them better?

Classroom Projects

Jennie Barron was chosen as Mother of the Year in 1959. Nominate your own choice for Woman of the Year for this year. Choose a woman you know about in a book, or on television, or in history, or in the news.

-  List seven reasons why she should be Woman of the Year.
-  Design a medal for her.
-  Write a speech nominating her for this honor.
-  Present your Woman of the Year to the class.

Jennie Loitman Barron ❖ In Her Own Words

Independence Day Oration • 1960 • Delivered at Faneuil Hall

"I had the great privilege as a young girl at college and thereafter to participate in the battle for equal rights for women... I spoke from soapboxes at corners of streets, and from open automobiles, at times dodging such missiles as stale eggs and overripe tomatoes... I brought my message at noontime to factory meetings and spoke at theaters during intermissions between acts... I marched in suffrage parades, organized and became president of the first equal suffrage college association at Boston University.

"The 'ferment' worked because of the hard work of liberal men and women who brought a realization of the ideas of the Declaration of Independence for women as well as men. We women of today are the successors of those courageous trail blazers of history, those heroic pioneers who fought and won and opened the doors of freedom to women of our generation."

Jennie Barron goes on in her speech to refer to freedoms which were denied to women and which she, and all women, now have:

1. I have the right to vote. This fundamental freedom was not granted to women until 1920.
2. I became a member of the American Bar Association at their invitation. Women were not admitted until 1918.
3. Even though I am a female, I speak at the gracious invitation of Mayor Collins from a public platform in Faneuil Hall to a mixed audience.
4. I combine the duties of a homemaker, wife, and mother with a career. Women were not permitted to practice law until the latter part of the 19th century. Only seven trades were open to them. At present I believe they take their place in every trade and profession, except as has been said facetiously, that of prize fighter and telephone linesman.
5. I am equal guardian, with my husband, of my children.
6. I have held public elective office in Boston.
7. I hold public office as a Judge, through appointment.
8. As a Judge, I preside over trials with women on the Jury.

Jennie Barron continues:

"As I stand on the platform in the Cradle of Liberty, the freedom which was promulgated by the Declaration of Independence has particular significance to me, not only as a woman, but as a Jewess, whose parents fled to America from Czarist Russia to escape persecution, and who came here in search of freedom. I think of some of the lines written by Emma Lazarus inscribed on the base of the Statue of Liberty in New York Harbor: Give me your tired, your poor, Your huddled masses yearning to breathe free. Send them, tempest-tossed, to me. I lift my lamp beside the Golden Door.

"So many times my parents told me and my sisters as little children, how they [came to?] America... This was a haven for many races who had been oppressed in their native lands. To the Jews, America—which promulgated freedom for all—was not only their salvation, it was the answer to all their prayers... Here in America, the Jews, the Irish, the Poles, the Italians, are free—as free as those who came over on the Mayflower. Here all races had the right to life, liberty, and the pursuit of happiness...

AMY CHENEY BEACH

Born September 5, 1867. Died December 27, 1944.

Amy Cheney Beach was a composer of music, the very first American woman to compose a symphony. From the time she was a year old, Amy Cheney showed great talent in music. She was a prodigy, and was often compared to Mozart. At age one, she could sing 40 tunes; at age three, she could read; and at age four, she composed her first piano pieces in her head. When Amy Cheney was eight, she moved from New Hampshire to Boston. She went to a private school, had piano lessons, and did a lot of studying on her own, teaching herself the music of the great composers.

Amy Cheney had a special talent for hearing the “colors” of music. As a child, she thought of the keys as colors, and as she grew up she was a great colorist, changing keys frequently and finding the perfect harmonies to match the words or the spirit of a piece. At age 17, she played Chopin’s F minor Concerto with the Boston Symphony.

In 1885, at age 18, Amy Cheney married Henry Beach. Her husband did not want her to play the piano for money, so she held musical concerts at her home on Wednesday afternoons. Amy Beach started to compose large-scale works. She composed a Mass which was premiered by the Handel and Haydn Society on February 7, 1892. This was the first time this distinguished choral group had ever performed a composition by a woman, and it established her as a serious composer.

October 30, 1896, was a very exciting night for Amy Beach: the Boston Symphony played her symphony! It was named the Gaelic Symphony because it was based on Gaelic folk tunes. Not only was hers the very first symphony ever written by an American woman, it was only the second time the Boston Symphony had ever played music written by a woman! Afterwards, she received many letters of congratulations and praise, including one that welcomed her as “one of the boys,” a reference to



Photo Credit: Private Collection – Virginia Eskin

the fact that only men were believed to be capable of writing symphonies.

Amy Beach did not have children. In 1910, when both her husband and her mother died, she went to Europe for four years and resumed her career as a concert pianist. In 1914, while on tour in Europe, critics called her “the leading American composer,” not “the leading American woman composer.” When she returned to the United States, she lived in New York and New England.

Amy Beach was dedicated to her work as a composer and pianist. She had many friends, a good marriage, devoted parents, and received encouragement, praise, and payment for her music throughout her lifetime. With the money she earned from one of her songs, she was able to buy a summer home on Cape Cod! She always strived for perfection, working with incredible energy, and

Amy Cheney Beach (continued)

showing a total commitment to the art of music. Amy Beach published more than 300 pieces: songs and piano pieces, chamber music, an opera, and choral

and symphonic works. She left a valuable musical legacy for all of us enjoy.

*by Leslie Holmes
revised by Liane Curtis*

Places to Visit

You can find out more about symphonies and classical music by taking a tour of Symphony Hall at 301 Massachusetts Avenue. Find out about a tour at <http://www.bso.org> (click "Free symphony hall tours and private tours") or call 617-638-9390.

The house where Amy Beach lived from 1885 to 1911, 28 Commonwealth Avenue in the Back Bay, is marked with a bronze plaque in her honor.

Things To Think and Write About

Think about music and what it means to you and your friends. What kind of music do you like and why? How does music make you feel? What is special about music? Write an essay describing your favorite kind of music and explaining why it is special to you.

Classroom Projects

Choose a song you like and try re-writing the words to reflect women's history. Here is a song rewritten by the children in Jean Gibran's third grade class at the Hurley School. See if you can find a line you'd like to change!

This Is The Way We...

This is the way we heal the sick, heal the sick, heal the sick,
This is the way we heal the sick, so early Monday morning.
This is the way we write the books, write the books, write the books,
This is the way we write the books, so early Tuesday morning.
This is the way we make the laws, make the laws, make the laws,
This is the way we make the laws, so early Wednesday morning.
This is the way we go to court, go to court, go to court,
This is the way we go to court, so early Thursday morning.
This is the way we paint the pictures, paint the pictures, paint the pictures,
This is the way we paint the pictures, so early Friday morning.
This is the way we play the games, play the games, play the games,
This is the way we play the games, so early Saturday morning.
This is the way we lead the choir, lead the choir, lead the choir,
This is the way we lead the choir, so early Sunday morning.

To the Junior and Juvenile Beach Clubs of Hillsboro, N.H.

SLIDING ON THE ICE

Mrs. H. H. A. BEACH
Op. 119, No. 1

Allegro vivace

PIANO

The musical score is written for piano in G major and 2/4 time. It consists of five systems of music. The first system is marked 'p' and 'Allegro vivace'. The second system has 'cresc.' and 'mf' markings. The third system has 'cresc.' and 'f' markings. The fourth and fifth systems continue the piece with various dynamics and articulations. The score includes treble and bass clefs, a key signature of one sharp (F#), and a common time signature (C). The piece features a variety of musical notations, including slurs, accents, and dynamic markings.

MELNEA AGNES JONES CASS

Born June 16, 1896. Died 1978.

Melnea Agnes Jones Cass, “First Lady of Roxbury,” was a nationally known African American community leader, civil rights activist and advocate, problem-solver, wife, mother, and grandmother.

She persuaded neighbors, community residents, club members and institutions to come together to find solutions and remedies for problems and petitioned elected officials and politicians to make changes.

Melnea Jones was born in Virginia. When she was nine years old, she moved to the South End section of Boston with her parents. She attended the Boston Public Schools and graduated from Girls High School in 1914. After graduating from high school, she could only find work as a domestic and milliner because of her skin color.

In 1917, Melnea Jones married Marshall Cass. Her three children, Marshall, Marianne and Melanie, remember that their mother sewed, made doughnuts, baked cakes and bread, and took the children to the Swan Boats and picnics in Franklin Park and to City Point Beach.

For over 50 years, Melnea Cass dedicated herself to achieving a humane, nurturing and equitable society. She was thoughtful and kind, but also strong-willed, steadfast, forceful, and persistent. She worked to secure voting rights for women. She started a “Mother’s Club” and a preschool nursery in the 1930s that became a model for the day care center movement. Around 1933, she also participated in demonstrations urging department stores to hire African Americans and Boston City Hospital to hire Black doctors and nurses.

As president of the Roxbury Council of Elders and a member of the National Advisory Council on Elderly Affairs, Melnea Cass developed outreach programs for the elderly. She was president of the Women’s Service Club for 17 years, where she created two outstanding programs: the Migrant Service Program and the Homemaker Training Program.



Photo Credit: Cass Family

Perhaps the most important part of Melnea Cass’s vision for Boston was to provide the city’s African American citizens with increased educational and occupational opportunities. She cared so much about Boston’s school children that, as president of the Boston Branch of the N.A.A.C.P., she led sit-ins at the Boston School Committee.

Melnea Cass received many special awards and honors: in 1974, she was Massachusetts Mother of the Year; in 1976, she met with Queen Elizabeth when she visited Boston; in 1977, she was one of seven people declared a “Grand Bostonian;” she was the first woman elected state president of the Gold Star and War Parents of America and the first Black woman elected state president of the United War Mothers. She was also the first woman to deliver a sermon from the pulpit of the Ebenezer Baptist Church in Boston. She received an honorary doctorate of humane letters from Boston University, Northeastern University, and Simmons College.

Melnea Cass's rich legacy to the city of Boston lives on in community landmarks that bear her name: the Melnea Cass Clarendon Street Branch of the YWCA, the Melnea Cass MDC Swimming Pool and Skating Rink, and Melnea Cass Boulevard.

Melnea Cass carried the following verse with her all the time. She loved it, believed in it, and quoted from it:

"There is a destiny that makes us brothers. None goes his way alone. All that we send into the lives of others comes back into our own."

by Barbara Elam

Information on Melnea Cass was obtained from her family and people who knew her.

Places to Visit

In the 1930s, Melnea started a model day care center in Roxbury. Find out where a day care center is in your neighborhood. Visit it. See what important services it provides to families.

Things To Think and Write About

Melnea Cass believed in being actively involved in trying to help improve life for the citizens of Boston. Draw up an agenda for a Committee to Build a Better Boston. List problems you know about on one side of a paper and possible solutions on the other side. Illustrate several of them.

Classroom Project

Make a "Better Boston Cube." Directions for making a *Bio Cube* are at <http://www.readwritethink.org/parent-afterschool-resources/games-tools/cube-a-30180.html>

On each face of the cube, illustrate a change you would like to make. Build your cubes into a Better Boston Building and display it in school.

Melnea Cass (continued)

Melnea Agnes Jones Cass ❖ In Her Own Words

Melnea Cass always said:

"If we cannot do great things, we can do small things in a great way."

Even during heavy snow or a heat wave, Melnea Cass's children remember her saying: "I have to go. They depend on me." In 1975, at age 70, she wrote: "I am convinced that my life belongs to the whole community, and as long as I live, it is my privilege to do for it whatever I can, for the harder I work, the more I live."

On jobs and education:

"The basis of everything for Blacks and Whites is economic security. You've got to prepare for jobs and you've got to be encouraged to work for them"

On respect:

"Respectability is the key word: by being respectful of yourselves and others, you, in turn, will command respect." The Boston Globe, March 4, 1974.

When Melnea Cass was named Massachusetts Mother of the Year, she spoke about those people who were opposing school integration:

"We should let them know that people should meet on their own merits, not their color. We should band together as American mothers to change things. I believe in changing things, and not staying as we are." The Boston Globe, March 24, 1974

Melnea Cass said:

"I rejoice in life for its own sake; life is no brief candle for me. It is a sort of splendid torch which I got hold of for a moment, and I want to make it burn as brightly as possible before turning it over to future generations."

CHEW SHEE CHIN

Born 1899. Died 1985.

Chew Shee Chin was born in a small village of Southern China. When she turned 18, her family asked a matchmaker to arrange her marriage. She was presented with the photos of several young men and asked to choose one. She chose the one who was living in America because he had a very dignified appearance in his photo and, as a citizen of the United States, he represented new opportunities. She was married by proxy, and, although she had never met her husband, left home to join him in America! Chew Shee Chin was excited. She had heard stories of the California Gold Rush and thought of America as the “land of gold mountains” She was also frightened because she did not know what might happen to her on the long trip, and she was sad because she had to leave her family.

Chew Shee Chin’s first stop was Hong Kong, where she was left for several days in a hotel room with other young women. She was told she must not leave the room because women who were alone were often kidnapped. Finally, she boarded a ship bound for San Francisco. When she arrived, she had to pass a very difficult test because she was a Chinese immigrant. United States officials did not want Chinese people to come to America, so they asked unfair, trivial questions such as, “How many steps are there between your house and your neighbor’s house in China?” They often treated the newcomers like prisoners, keeping them in a building on Angel Island in San Francisco harbor for months and months. Chew Shee Chin had carefully memorized the answers to dozens of questions and managed to pass the test. For the final leg of her trip, she took a train all the way across the United States to Boston.

In 1918, Chew Shee Chin arrived in Boston where she met her new husband and set up their household in a small, unheated apartment with no running water in the heart of Chinatown. They had seven children. Their large family was unusual because at that time most of the Chinese people in Boston were men.



Photo Credit: Chin Family

Immigration laws made it very difficult for Chinese women to enter the United States.

Although she had to work hard to raise seven children, Chew Shee Chin found time to help other new women arriving in Boston. She listened to their stories of loneliness, and she helped them with shopping and other details of their daily lives. After awhile, more and more women started arriving and they all needed help. They did not know how to survive in Boston because living in a city in America was so different from living in a village in China, and the women did not speak English. Chew Shee Chin joined other women to help found the New England Chinese Women’s Association. The Association provided a way for Chinese women to make friends and work together to solve common problems. They also collected money, clothes and food to send to China, which was in the midst of a terrible war. Chew Shee Chin and her friends were very proud of the association because it was run entirely by women. In their Chinese villages,, men had run everything.

Chew Shee Chin (continued)

Now, they raised their own funds, made their own decisions and carried out their own projects. In 1941, when the United States entered World War II, men went off to fight, and many industries did not have enough people to work for them. Women were hired to men's jobs. Chew Shee Chin's daughter, working as a clerk in the garment industry, heard about stitcher jobs, and persuaded her mother to apply. Chew Shee Chin was nervous about working in a non-Chinese setting, but she agreed to try it out. Soon, she was recruiting her friends to be stitchers. Chinese women were all welcomed as conscientious and hard-working employees, and they were excited to be working outside their homes and earning their own money.

With her newly earned money, Chew Shee Chin showed again that she was brave and willing to take risks. She told her husband that she wanted to buy a home outside Chinatown. Her husband was reluctant to leave the comfort and security of Chinatown, but Chew Shee Chin insisted. She moved her family to Brookline. Her family was one of the very first Chinese families to live in Brookline. Later, other families followed their example.

When she died, Chew Shee Chin knew that her dreams had been fulfilled: all 23 of her grandchildren graduated from college and had the education she did not have.

*By Stephanie Wong Fan,
Chew Shee Chin's granddaughter*

Places to Visit

Take a walking tour of Chinatown. Notice what is special about it. How is it different from the rest of the city and how is it the same? If you want a tour, contact the Chinese Historical Society at <http://chsne.org/>

Things To Think and Write About

How many languages do you speak? Take a survey of your school to see which languages the students and teachers speak. Ask them which language they learned first. Imagine or tell how it feels to live in Boston when you don't speak English.

Classroom Project

Chew Shee Chin worked to send help to people in war-torn China. Pick a country outside the United States that needs help. Tell why, and what they need.

Chew Shee Chin helped new immigrants to the United States. What kind of help do new people need? Have you ever been a "new" person? Describe how it felt.

ELLEN CRAFT

Born c.1826. Died 1897.

Ellen Craft's story is not only a piece of history, but also an exciting adventure story and a romance. She was born in Macon, Georgia. Because her mother was enslaved, the law said that Ellen Craft was also enslaved. As an enslaved woman, she was treated like a piece of property. She was even given as a wedding present to a white woman, just as if she were a set of china or a pair of candlesticks. When she grew up, she fell in love with a man who was also enslaved, William Craft. White owners did not allow enslaved persons to marry, but Ellen and William Craft were married secretly in a special ceremony. During the ceremony, the man and woman who wish to marry jump over a broomstick in front of their friends and relatives.

Once they were married, Ellen and William Craft yearned to escape slavery. They wanted to have children, but they did not want them to be enslaved. They planned for several years, saving money William Craft earned as a carpenter. Then, in 1848, they made their daring escape. It was such a courageous escape that it gave them a permanent place in history. An account of their escape was published in Boston in William Lloyd Garrison's abolitionist newspaper, *The Liberator*. Here is an exact copy of the account:



Photo Credit: Sterling, Black Foremothers

The Liberator

January 12, 1849, Boston, Massachusetts

Here is a wonderful case — read it!

SINGULAR ESCAPE

Pineville (Pennsylvania) — January 4, 1849

Dear Friend Garrison:

One of the most interesting cases of the escape of fugitives from American slavery that ever have come before the American people has just occurred under the following circumstances. William and Ellen Craft, husband and wife, lived with

different masters in the State of Georgia. Ellen is so near white that she can pass without suspicion for a white woman. Her husband is much darker. He is a mechanic, and by working nights and Sundays, he laid up money enough to bring himself and his wife out of slavery. Their plan was without precedent, and though novel, was the means of getting them their freedom. Ellen dressed in man's clothing, and passed as the master, while her husband passed as the servant. In this way they traveled from Georgia to Philadelphia. They are now out of the reach of the bloodhounds of the South. On their journey, they put up at the best hotels where they stopped. Neither of them can read or write. And Ellen, knowing that she would be called upon to write her name at the hotels, etc., tied her right

Ellen Craft (continued)

hand up as though it was lame, which proved of some service to her, as she was called upon several times at hotels to “register” her name. In Charleston, S.C., they put up at the hotel which Gov. M’Duffie and John C. Calhoun generally make their home, yet these distinguished advocates of the “peculiar institution” say that the slaves cannot take care of themselves. They arrived in Philadelphia in four days from the time they started. Their history, especially that of their escape, is replete with inter-

est. They will be at the meeting of the Massachusetts Anti-Slavery Society, in Boston, in the latter part of the month, where I know the history of their escape will be listened to with great interest. They are very intelligent. They are young, Ellen, 22, and Wm. 24 years of age. Ellen is truly a heroine.

Yours truly,

Wm. W. Brown.

After their escape, Ellen and William Craft traveled with William Brown throughout New England, telling their story. Although women did not usually speak at public meetings, Ellen Craft spoke because everyone wanted to hear her version of the story. After all, she was the one who had disguised herself as a white free man when in fact she was a black enslaved woman. She had had to cut her hair and wear pants—something no woman at that time would ever think of doing! Everyone was amazed that she was so brave and so smart.

When Ellen and William Craft stayed in Boston, they lived on Beacon Hill at 66 Phillips Street with Lewis and Harriet Hayden, who had also escaped from slavery and were leaders of the abolitionist movement. Ellen Craft worked as a seamstress, while William Craft ran a furniture store. In Boston, they were finally married in an official ceremony.

However, in 1850, the Fugitive Slave Law was passed. This law meant that escaped slaves could be captured and sent back to the South to slavery.

The Crafts were very famous by now, and two white men came from the South to try to recapture them. After some very frightening days, they fled to Canada, where they took a boat to England. They lived in England for 19 years. They had 5 children, and they continued to be famous for their brave escape. In fact, Ellen Craft participated in a “living history” event at a museum in London. She posed as part of an exhibit about the Underground Railroad and answered people’s questions because she wanted the world to know the terrible truth about slavery in the United States.

In 1869, the Crafts returned to Boston, and then moved to Georgia where they founded a school.

At the end of her life, Ellen Craft lived in South Carolina with her daughter.

by Mary Smoyer

Information about Ellen Craft was found at the Schlesinger Library, Radcliffe College, and in Sterling, Black Foremothers N.Y.: The Feminist Press, 1988.

Places to Visit

Walk the Beacon Hill part of The Boston Women's Heritage Trail or The Black Heritage Trail and be sure to stop to look at the Lewis and Harriet Hayden House, 66 Phillips Street, where Ellen and William Craft lived when they first arrived in Boston.

Contact The Museum of African-American History
www.afroammuseum.org

📞 617-742-1854

for a guided tour of The Black Heritage Trail and the African Meeting House.

Things To Think and Write About

Ellen and William Craft founded a school. How would you design a school? What would the building look like? What courses would you offer? What do you think is the most important part of school? What rules would you have? What would you name your school?

Classroom Projects

BOARD GAME: Using one of the books about Ellen Craft's escape, make a board game of her escape route. Remember she traveled on a train.

There are three very good books about Ellen Craft's escape.

Freedman, Two Tickets to Freedom. N.Y.: Bedrick Books, 1971

Lester, This Strange New Feeling. N.Y.: Scholastic, 1981 (The chapter called "A Christmas Love Story")

Moore, The Daring Escape of Ellen Craft. Minneapolis: Carolrhoda, 2002

Ellen Craft (continued)

Ellen Craft ❖ In Her Own Words

While living in England, Ellen Craft said: "I had rather starve in England, a free woman, than be a slave for the best man that ever breathed upon the American continent."

History did not save anything Ellen Craft wrote for us to read. However, while the Crafts were in England, William Craft wrote a book about their escape called *Running A Thousand Miles for Freedom: The Escape of William and Ellen Craft from Slavery* (London: William Tweedie, 1860). Ellen probably helped him write it. Here are some excerpts from his book.

In the Preface, he writes: "My wife and myself were born in different towns in the State of Georgia, which is one of the principal slave States. It is true, our condition as slaves was not by any means the worst; but the mere idea that we were held as chattels, and deprived of all legal rights—the thought that we had to give up our hard earnings to a tyrant, to enable him to live in idleness and luxury—the thought that we could not call the bones and sinews that God gave us our own: but above all, the fact that another man had the power to tear from our cradle the newborn babe and sell it in the shambles like a brute, and then scourge us if we dared to lift a finger to save it from such a fate, haunted us for years. But in December, 1848, a plan suggested itself that proved quite successful, and in eight days after it was first thought of we were free from the horrible trammels of slavery, rejoicing and praising God in the glorious sunshine of liberty."

William Craft recounts how they were detained by an officer in the waiting room of the Baltimore train station:

"Yes," said this eagle-eyed officer; and he added, "It is against the rules, sir, to allow any person to take a slave out of Baltimore into Philadelphia, unless he can satisfy us that he has a right to take him along."

"Why is that?" asked my master," with more firmness than could be expected.

"Because, sir," continued he, in a voice and a manner that almost chilled our blood, "if we should suffer any gentleman to take a slave past here into Philadelphia; and should the gentleman with whom the slave might be traveling turn out not to be his rightful owner; should the proper master come and prove that his slave escaped on our road, we shall have him to pay for; and therefore, we cannot let any slave pass here without receiving security to show, and to satisfy us, that it is all right."

We felt as though we had come into deep waters and were about to be overwhelmed.... Just then the bell rang for the train to leave; and had it been the sudden shock of an earthquake it could not have given us a greater thrill. The officer said, "I really don't know what to do; I calculate it is all right" He then told the clerk to run and tell the conductor to "let this gentleman and slave pass; adding, "as he is not well, it is a pity to stop him here. We will let him go," My master thanked him, and stepped out and hobbled across the platform as quickly as possible. I tumbled him unceremoniously into one of the best carriages, and leaped into mine just as the train was gliding off towards our happy destination.

In conclusion, William Craft writes:

In the preceding pages I have not dwelt upon the great barbarities which are practiced upon the slaves; because I wish to present the system in its mildest form, and to show that the 'tender mercies of the wicked are cruel.' But I do now, however, most solemnly declare, that a very large majority of the American slaves are over-worked, under-fed, and frequently unmercifully flogged.... it is well known in England, if not all over the world, that the Americans, as a people are notoriously mean and cruel towards all colored persons, whether they are bond or free.

*Oh, tyrant, thou who sleep
On a volcano, from whose pent-up wrath
Already some red flashed bursting up
Beware!*

DOROTHEA LYNDE DIX

Born 1802. Died 1887.

On March 28, 1841, a woman went to East Cambridge to teach Sunday school to 20 women in a jail. She found that while some men and women were in jail for committing crimes, others were there because they were considered mentally ill. She found that the mentally ill people were dirty, cold and hungry, and sometimes even chained to the floor or kept in cages like animals. When she asked the jailer to start the stove for heat, he refused. The woman was furious! She went straight to a court in Cambridge to ask the judge to order that the rooms be heated. Then this woman devoted herself to helping the mentally ill. Her name was Dorothea Lynde Dix.

Dorothea Dix was born in Maine and lived in Worcester, Massachusetts. When she was twelve, she ran away from home to live with her grandmother in Boston, hoping she could go to school. Her grandmother lived in a large fancy house in Boston, and she did help Dorothea Dix go to school. Her house was so big that when Dorothea Dix finished school, she set up a boarding school right in her grandmother's home. It was a successful school, but Dorothea Dix became so sick that she had to close the school. She then wrote several books including one of the first encyclopedias for children, *Conversations on Common Things*. It was so popular that it was printed 60 times.

Dorothea Dix's visit to the East Cambridge jail in 1841 changed her life. For the next two years, she traveled all over Massachusetts inspecting every place where mentally ill people lived. She took notes wherever she went, writing down exactly what she saw. Then, she put all the information into a Memorial, a special report to the Massachusetts State Legislature. The Memorial told all the people of Massachusetts the true story about the care of the mentally ill. People were shocked to find out how these helpless people were being treated, and Massachusetts set aside money to build a new hospital for them and give them proper care. Dorothea



Photo Credit: Schlesinger Library, Radcliffe College

Dix's work in Massachusetts was so successful that for the rest of her life she traveled all over the United States and Europe talking to people about improving care for the mentally ill. Over the next 40 years, Dorothea Dix was directly involved in establishing 32 mental hospitals and was the inspiration for the establishment of 100 others.

In 1861, when the Civil War started in the United States, Dorothea Dix took time to help another group of people: wounded soldiers. There were almost no hospitals to take care of them, no food, no clean beds or clothes—and more of them were dying from diseases and poor care than from their battle wounds. By now, Dorothea Dix was very famous, so when she volunteered to help she was appointed the very first Superintendent of United States Army Nurses. There were no schools for nurses yet, but hundreds of women volunteered to go to the battlefields to help, bringing medicines, healthy foods, clothes and bandages for the wounded.

Dorothea Dix (continued)

After the war, Dorothea Dix continued to work for the mentally ill. By the time she died in 1885, she had done something amazing: she had single-handedly changed the way the mentally ill were treated throughout the United States.

by Mary Smoyer

Information on Dorothea Dix was found in Marshall, Dorothea Dix, Chapel Hill: University of North Carolina Press, 1937. Tiffany, The Life of Dorothea Lynde Dix, Boston: Houghton Mifflin, 1891.

Places to Visit

Visit the Massachusetts State House to see where Dorothea Dix's Memorial was presented to the Legislature. Dorothea Dix is honored at the State House, along with five other women, in the mural Hear Us. Dix is also connected to Nurses Hall and its statue of a civil war nurse since she was the Superintendent of Civil War nurses. There are two markers next to the statue that honor famous women nurses. To arrange a tour: <http://www.sec.state.ma.us/trs/trsbok/trstour.htm> or call 1-800-392-6090. Be sure to say you want to a tour of the places which honor women in the State House. (Note: there are also two statues on the State House grounds in honor of two special women: Anne Hutchinson and Mary Dyer.)

Visit the Dorothea Dix fountain at the corner of Milk and India streets in downtown Boston. She gave the money to build the fountain in honor of the Massachusetts Society for Prevention of Cruelty to Animals. Sit in the small park next to the fountain. Why do you think Dorothea Dix would give a fountain to honor the MSPCA?

Things To Think and Write About

After being a teacher, Dorothea Dix spent the rest of her life trying to change the way mentally ill people were treated. Today there are still many problems in the ways mentally ill people are treated. Think about things you see on television or read about in the newspaper. List some conditions you think are unfair. Choose one, and think about what you could do to change these things. Write down your ideas and observations.

Classroom Project

When Dorothea Dix lived, people communicated with each other by writing letters. (They could not travel easily or quickly, and they did not have telephones.) Find out the name of your Massachusetts State Representative or Senator. Write to your Representative or Senator about one of the things you think is unfair. Ask what she or he is doing to change it.

Dorothea Dix ❖ In Her Own Words

An excerpt from Dorothea Dix's Memorial presented to the Legislature of Massachusetts in 1843 concerning the treatment of the mentally ill:

"...about two years ago leisure afforded opportunity and duty prompted me to visit several prisons and almshouses in the vicinity of this metropolis. I found near Boston, in the jails and asylums for the poor, a numerous class brought into unsuitable connection with criminals and the general mass of paupers. I refer to... insane persons, dwelling in circumstances not only adverse to their own physical and moral improvement but productive of extreme disadvantages to all other person brought into association with them. I applied myself diligently to trace the causes of these evils, and sought to supply remedies... truth is the highest consideration. I tell what I have seen—painful and shocking as the details often are...

"I come to present the strong claims of suffering humanity. I come to place before the Legislature of Massachusetts the condition of the miserable, the desolate, the outcast. I come as advocate of helpless, forgotten, insane, and idiotic men and women...

"I proceed, gentlemen, briefly, to call your attention to the present state of insane persons confined within this Commonwealth, in cages, closets, cellars, stalls, pens! Chained, naked, beaten with rods, and lashed into obedience..."

Dorothea Dix said:

"No day, no hour, comes but brings in its train work to be performed for some useful end the suffering to be comforted, the wandering led home... Oh! how can any fold the hands to rest, and say to the spirit 'Take thine ease, for all is well!'"

When she received an American flag in honor of her work as Superintendent of Nurses, Dorothea Dix said:

"No possession will be so prized while life remains to love and serve my country."

MARY BAKER EDDY

Born July 16, 1821. Died 1910.

On Sunday, June 24, 1990, when the South African leader Nelson Mandela visited Boston, he made a special stop at The Mother Church of The First Church of Christ, Scientist. He wanted to see the church because he thought it was so interesting that this church was founded by a woman and has always had women in leading positions when so many religions did not include women at all in their leadership. He said he “had to see the interior of the Church that has had such an impact on the people of Black Africa.” This is the story of the woman who founded it and became its leader.

Mary Baker had a very hard time during the first 45 years of her life. She was born in 1821 on a farm in New Hampshire. As a child, she was too sick to go to school, so she studied at home. When she was 21 she married a man named George Glover, but he died six months later. Mary Baker was pregnant, so she moved back home where her son George was born. For the next nine years she lived at home with her parents. She was so sick that she could not take care of her son. He went to live with foster parents. Meanwhile, her mother and her favorite brother died. Then, in 1853, she married Daniel Patterson. Mary Baker was still very sick, and her marriage was not happy. She was eventually divorced, and in 1877 she married Asa Gilbert Eddy.

Meanwhile, in 1866, when she was 40 years old, something very special happened to Mary Baker Eddy. She slipped on some ice on the sidewalk and was badly hurt. As she lay in her bed for three days, she felt God’s love for her and she healed herself by reading a story in the Bible about Jesus healing a man who could not walk. For the first time in her life, she felt really healthy. Suddenly Mary Baker Eddy’s life took on new meaning. She decided to devote her life to the study of health and healing, and eventually she founded her own church. Her church’s formal name is The First Church of Christ, Scientist. People sometimes shorten the name to call it the Christian Science Church.



Photo Credit: Christian Science Publishing Company

Mary Baker Eddy started to lecture, teach and write about her ideas. She had a special way about her which attracted people to her. She was an unusually powerful teacher. Her teachings were not just a philosophy or theology, but also a science of health which healed people. After taking a special course Mary Baker Eddy taught in Christian healing, people could become “practitioners,” devoting their life to the public practice of Christian Science healing. Many women became practitioners at a time when women were not allowed to be ministers. Mary Baker Eddy wrote a book on her ideas called *Science and Health, with Key to the Scriptures*. As her teachings spread, many Christian Science churches were established. Mary Baker Eddy wanted to be sure her teachings would continue after her death, so in 1892 she established The Mother Church in Boston.

In 1908, at the age of 87, Mary Baker Eddy started the *Christian Science Monitor*, a daily newspaper to provide a high-quality, alternative newspaper which would inform readers of the problems of people throughout the world that call for healing solutions.

It became one of the most respected newspapers in the world. The Christian Science Monitor is now an online newspaper.

Mary Baker Eddy was one of the first woman religious leaders in the United States. She not only founded her own church, but also wrote books, poems and songs, and founded several magazines and a newspaper. At a time when most women worked only in the home, she worked in the areas of religion, medicine and business, and her Church continues as an important force in the world today.

by Mary Smoyer

Information about Mary Baker Eddy is from materials published by the First Church of Christ, Scientist and Bird, Enterprising Women, N.Y.: Norton, 1976

Places to Visit

The Mother Church, The First Church of Christ, Scientist, is at 175 Huntington Avenue, Boston.

When you visit it, you can tour the Mary Baker Eddy Library exhibits and the Maparium, a three-story walk-through globe. Contact: marybakereddylibrary.org or ☎ 1-888-222-3711.

You can read the *Christian Science Monitor* online at CSMonitor.com.

Things To Think About

Think about Mary Baker Eddy and how she tried to help people feel better. What are different things that help you feel better? How does your mind affect your body? When you feel sad, how does your body feel? When your body is sick, how does your mind feel?

Classroom Projects

Remember Mary Baker Eddy wanted her paper to help heal problems in the world. Report to the class on a problem in the world today. Think about your neighborhood and the City of Boston. What are the problems you see? Talk with your classmates about these problems. List them on the board. Ask each of your classmates to report to the class on one of the problems and suggest a healing solution for the problem.

Mary Baker Eddy (continued)

Mary Baker Eddy ❖ In Her Own Words

February 4, 1866:

"I discovered the Science of the divine metaphysical healing which I afterward named Christian Science."

"From my very childhood I was impelled, by a hunger and thirst after divine things... a desire for something higher and better than matter, and apart from it... to seek diligently for the knowledge of God as the one great and ever-present relief from human woe."

"No power can withstand divine Love... Whatever enslaves man is opposed to the divine government. Truth makes man free."

A prayer Mary Baker Eddy wrote:

*Shepherd, show me how to go
O'er the hillside steep,
How to gather, how to sow,
How to feed Thy sheep;
I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.*

About Mary Baker Eddy:

"Love permeates all the teachings of this great woman - so great I believe that at this perspective we can scarcely realize how great." — Clara Barton, Founder of the American Red Cross

ISABELLA STEWART GARDNER

Born April 14, 1840. Died 1924.

Yes, she once took a lion cub for a walk around the Boston zoo.

Yes, she once wore a Boston Red Sox hat to the opera.

Yes, she was arrested for picketing with other women for the right of women to vote.

Who was this woman who shocked the rich people of Boston with her wild adventures and spirit? Who was this woman who spent all her time and money to buy art treasures from Europe and then build a palace in Boston to put them in so that all people could enjoy them? This woman was Isabella Stewart Gardner.

Isabella Stewart was born in New York in 1840. She had two brothers and one sister, but, sadly, they all died when they were young. When she was 16, she went to Paris to school to learn French and proper manners. There she met Julia Gardner, a friend, and when she visited her at her home in Boston, she met Julia's brother, Jack Gardner. In 1860, Isabella Stewart married Jack Gardner, and they moved into a beautiful house on Beacon Street. They had a son named Jackie, but he died when he was two years old. The doctor told Isabella Gardner she would never have any more children. She was so sad that she would not leave her house. She stayed in bed most of the time. Her husband wanted to help her get better, so he took her on a trip to Europe.

Isabella Gardner did start to feel much better, and she decided to learn all she could about art and music, and to travel to as many places all over the world as she could. Collecting art was like an exciting game to Isabella. She had to search hard to find the art she wanted, and then she had to try to buy it for the right price. For twenty years, Isabella and Jack Gardner devoted themselves to buying art. Then they decided to build a museum for their art.

In 1898, Jack Gardner died. Isabella Gardner was very sad, but she remembered how her art



Photo Credit: Isabella Gardner Museum

collecting had helped her after her son died, so she went ahead with their plans. Both her parents and her husband had left her a large amount of money that she used to build the museum. She wanted it to look like a palace in Venice, Italy. She designed it with a large courtyard in the middle and a glass roof over the courtyard. Then she filled the courtyard with wonderful flowers and trees and pieces of sculpture. In Europe, she bought balconies, columns, doorways and windows to put into the building. It took a long time to build the museum because Isabella Gardner was very particular. She wanted her museum to be perfect, and she had very strong ideas about each detail of the building. When the museum was finished, she moved into the apartment on the top floor. Then, Isabella Gardner spent two years putting all the art she had collected into just the right spot in

Isabella Stewart Gardner (continued)

the museum. The museum was also her own home. She made rules for the museum which said that absolutely nothing in the museum could ever be moved or changed, and she set up her money so that after she died it would pay to keep the museum in good shape.

The museum opened on January 1, 1903 at 9:00 p.m. Isabella Gardner planned a spectacular party. The museum was filled with elegant people in fancy clothes, flowers, candlelight, food, and music performed by fifty musicians from the Boston Symphony Orchestra. She stood at the top of the staircase and greeted each guest. She wore a black dress with pearls and a ruby at her throat and diamonds in her hair.

Her museum is still open today, and it is still filled with art and music and flowers. Isabella Gardner accomplished her life's dream: she bought an outstanding collection of art, put it in her own museum and made sure that it would last forever so that the people of Boston, and of the whole world, could enjoy it.

by Mary Smoyer

Information about Isabella Gardner was found in the Gardner Museum Education Packet and in Tharp, Mrs. Jack: A Biography of Isabella Stewart Gardner, N.Y. Congdon, 1965)

Places to Visit

Go see Isabella Gardner's Museum. It is at 2 Palace Road* in the Fenway area of Boston. Contact: gardnermuseum.org or ☎ 617-566-1401.

* *Where do you think the road got its name?*

Things To Think and Write About

When Isabella Gardner traveled, she kept a diary in which she described all the wonderful sights she saw. She used very expressive words which paint a picture of what she saw. In fact, she also illustrated her diaries with small watercolor pictures. Read the diary entries below and find the places she visited on a world map. Talk about the entries.

What do you think makes them special? Why is it important to keep a diary? Why is it especially exciting that Isabella Gardner kept a diary? How can historians use her diary when they study her life and her museum?

Classroom Project:

Choose one diary entry you like. Illustrate it. Be careful to use all the specific details Isabella Gardner includes. Write her words under your picture. Now try writing a diary of your own. Try for three days. Don't just tell what happened. Describe what things looked like just as she did. Then share your diary with a friend, and ask the friend to draw a picture for one of your entries, just as you did for Isabella Gardner's. Does your friend's drawing look like what you were describing in your diary?

Design a museum of your own. What would you collect and how would you do it? Would it be a science, art, technology or history museum? What rules would you make? Where would you build it? What special features would you include? Create a diorama of one of the rooms of your museum in a shoebox.

Isabella Stewart Gardner ❖ In Her Own Words

"If I ever have any money of my own, I am going to build a palace and fill it with beautiful things."

Excerpts from diaries Isabella Gardner wrote when she traveled:

In Cairo, Egypt: "The people had stepped out of the Arabian Nights which were no longer tales that we had read, but were bits of real life happening with us looking on and we had truly come abroad and forgot ourselves.

"When I went on deck in the morning, I knew it was a dream for never had I seen such color as was the sea.

"On my return I found on deck the dear little monkey I had wanted to buy. It was meant as a surprise for me, and there he was, tied to a house made out of a claret box."

In Lebanon: "It was glorious to be under the shadow of these kingly trees and to smell from them the delicious fragrance." (In her diary, she pressed a leaf and a small pink flower.)

The King of Cambodia: "Plain black clothes tight to his throat. A sort of Scotch cap on black silk with a diamond buckle on one side of it, a large emerald pendant and a belt with a diamond clasp. Also chains. [The king] had with him his favorite child, a little girl dressed in a beautiful dull yellow sarong—six gold chains over her body from left shoulder to right hip. Nine gold bracelets on each arm and two on each ankle. The two walked under a yellow umbrella."

JULIA WARD HOWE

Born May 27, 1819. Died 1910.

“**M**ine eyes have seen the glory” is the first line of the famous Civil War song “The Battle Hymn of the Republic.” It is a fine song, and many of us know it; but Julia Ward Howe, who wrote it, was known best for being outspoken for women’s rights and peace and establishing reading clubs across the country for women. Who was this woman?

Julia Ward, named after her mother and her sister who died two weeks before she was born, grew up in New York City “with a golden spoon in her mouth.” Her parents were wealthy, and they lived in the finest part of town. Her mother was a poet, and her father was an important banker. When Julia Ward was five, her mother died and her Aunt Eliza Cutler came from Jamaica Plain in Boston to take care of her and her six brothers and sisters. The Wards had servants to wait on them, fine clothes and food, good educations and chances to travel. There were music and lots of parties in their lives. There were few schools for girls then, but Julia Ward’s father made sure that she and her sisters were educated by tutors in philosophy, poetry, music, languages and literature.

In 1841, when she was twenty-five, Julia Ward met Dr. Samuel Gridley Howe, who was forty-two years old. He was already famous for his work with blind children at the Perkins Institution for the Blind in Boston. He was handsome and rode a splendid horse. He was also used to directing people, and held conventional views on the role of married women. Julia Ward was a very lively redhead who saw mischief and fun in everything, particularly when she found herself with people who thought themselves important. For years she had been writing in her journal, writing poetry, and studying college-type courses. They were married in 1843, moved into a home in South Boston, and had six children.

Early in their marriage, she published a book of poems, called *Passion Flowers*, without telling her husband. He was upset because he believed that all a married woman’s talent and property should



Photo Credit: Boston Athenaeum

belong to her husband. He felt her publication of a book of her own was an insult to him.

Despite Dr. Howe’s anger, Julia Ward Howe continued to write articles, read her poems aloud to small groups, and even preach in church. She was an excellent organizer, raising money at fairs and bazaars during the Civil War. When her poem “The Battle Hymn of the Republic” became the well-known song of the Union Army, she also started to become famous. During the Civil War, Julia Ward Howe noticed the terrible effect it had on the United States, and she decided that women should unite against war.

On June 2, 1872, Julia Ward Howe founded Mothers’ Peace Day, a day for women and their families to gather for prayers, and to work and plan for peace. She chose early summer because it would be warm enough to have picnics and whole families

could come. Her celebration carried on for at least twenty years and was celebrated internationally.

After the Civil War, Julia Ward Howe began establishing reading clubs for women and speaking for women's rights. That was very adventurous in the 1870s. She was a founder of the New England Women's Club, the New England Women's Suffrage Association, and The Women's Rest Tour Association (now called The Traveler's Information Exchange). After her husband died, she traveled throughout

the United States speaking and founding all sorts of clubs wherever she went. By the time she died at age 91, she was famous all over the country, and people felt it was an honor just to meet her.

by Rosalind Cobb Wiggins

Julia Ward Howe's biography was written by Rosalind Cobb Wiggins, her great-granddaughter, using family letters and Richards, Julia Ward Howe, Boston, 1916; Clifford, Mine Eyes Have Seen the Glory, Boston: Little, 1979; and Howe, Reminiscences, 1819-1899. Boston: Houghton, 1899.)

Places to Visit

In Boston, you can find two places where Julia Ward Howe lived. One is at 13 Chestnut Street on Beacon Hill. The other is at 241 Beacon Street in the Back Bay.

Things To Think and Write About

Julia Ward Howe's work for women's rights and peace was very important to her, but her husband did not approve of her work. He believed that women should work at home and not speak and work in public and on public issues. What do YOU think?

Classroom Project

Julia Ward Howe designed a holiday for peace and called it a Mother's Day for Peace. Think of an idea you would choose to honor with a holiday. Choose a date, a name and a symbol which show what idea your holiday is honoring. Advertise your holiday with suggestions for how it could be celebrated.

Julia Ward Howe (continued)

Julia Ward Howe ❖ In Her Own Words

A letter Julia Ward Howe wrote to her sister about her mother:

“Father gave me some letters of our dear angel mother to read...They recalled her forcibly to my memory, her youth, her beauty, her brilliant talents, her fervent piety, her long continued suffering, and untimely death; it seemed to me that but a few days has passed since I ran along by her side, and knelt at her feet to repeat my evening prayer ... The tears burst forth anew...”

Excerpts from a speech delivered at the 38th Annual Convention of the National American Woman Suffrage Association, Baltimore, MD, February 12, 1906.

Referring to the move to give women equal rights:

“The new teaching seemed to me to throw the door open for all women to come up higher, to live upon a higher plane of thought, and to exercise in larger and more varied fields the talents, wonderful indeed, to which such limited scope had hitherto been allowed. I felt, too, that the new freedom brought with it an identity of interest which formed a bond of sisterhood, and that the force of cooperation would wonderfully aid the promotion of objects dear to all true women alike. It is a new world that we behold today. I find it filled with a new hope and brightened by a new inspiration.”

The first verse of the Battle Hymn of the Republic:

*Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of his terrible swift sword:
His truth is marching on.*

A silly poem Julia Ward Howe wrote when she was young:

*Worked like a dog
Sang like a frog
Ate like a hog
Slept like a log.*

CLEMENTINA POTO LANGONE

Born 1898. Died 1964.

In 1870, Clementina Poto's parents immigrated from the Castelcivita province of Salerno, Italy. Tina Poto was born in a house next door to the Paul Revere House in Boston's North End. On the first floor of her house was her family's grocery store. Besides selling food to the people of the North End community, they shipped food all across the country to the Italian immigrants who were building the transcontinental railroad.

Tina Poto helped her parents in the grocery store, attended the Boston Public Schools, and then went to Burdett College to learn more about running a business. She fell in love and married a young man she knew from her neighborhood, Joseph A. Langone Jr. She married him in 1920 and moved into the house next door at 190 North Street. She had six children but still had time to help her husband run the family funeral business.

The Great Depression began in 1929. At that time, factories slowed down or closed, banks failed, stores went out of business, and many people lost their jobs. When families couldn't pay the rent, they were often put out onto the streets. These were difficult years for many people. In 1932, Tina Langone helped get her husband elected for State Senator. She wanted him to introduce laws that would help people who were suffering during the Depression. She was a good organizer. People liked her, and her husband won the election.

Tina Langone was bilingual; she was fluent in Italian and in English. She used her bilingual skills to help the Italian immigrants in Boston who were without jobs and money. She collected clothes and food from people who were not poor and kept supplies in her living room to give out to people who needed them. She also invited people in for coffee and conversation about what help they needed. Some days, as many as 75 or 100 people would come to her house for help. She especially encouraged



Photo Credit: Langone Family

immigrants to become American citizens so that they would be eligible for the help that President Franklin D. Roosevelt and his wife Eleanor were encouraging the federal government in Washington, D.C., to offer.

Many evenings, Tina Langone's family would have to eat dinner without her because she would be at a meeting of an Italian Society to discuss their problems and tell them how they could get the help of government services. She became more and more involved in persuading the government to help the poor. She also wanted people to become active in government. She became known outside the Italian community and the North End. The Mayor of Boston, the Governor of Massachusetts, and the Massachusetts United States Senators praised her hard work.

Tina Langone worked to get Franklin D. Roosevelt elected President of the United States in 1936, and she also worked for Harry Truman in the 1944 campaign. For twenty years, she worked on the Massachusetts

Clementina Poto Langone (continued)

Immigration and Education Commission to help people become citizens. Before she died, she asked others to continue her work on the issues of poverty and immigration.

by *Patricia Morris*

Information about Clementina Langone was obtained from her family.

Clementina Poto Langone ❖ In Her Own Words

When people were rude to her or told a lie, Clementina Langone said:

“That’s alright, I leave them to God.”

She was always quick to excuse and forgive, and she did not feel she had to get even.

Places to Visit

Visit the North End, which is still an Italian neighborhood. Find 190 North Street, where Clementina Langone lived and worked. What tells you that this neighborhood is Italian?

Things To Think and Write About

Clementina Langone’s favorite expression had very few words, but reflected her values and attitudes. Can you find a few brief expressions that carry a lot of meaning for you? Choose one expression, put it on paper in an artistic way and then write a paragraph explaining what ones expression means to you.

Classroom Project

The Great Depression was a major influence in Clementina Langone’s life and in the lives of many people in Boston during the 1920s and 1930s. Interview a person who lived at that time. Find out what life was like for them. Give a report of your interview to the class, or ask the person to visit your class to answer questions.

MARY ELIZA MAHONEY

Born April 16, 1845. Died 1926.

Mary Eliza Mahoney was very excited! She had just been accepted at the Nurses Training School of the New England Hospital for Women and Children. She had always wanted to be a nurse. Now, at age 33, she had her chance. She knew she was lucky and very special: 40 women had applied to the school, but only 18 had been accepted.

The New England Hospital for Women and Children was in Roxbury where Mary Eliza Mahoney had been born. The hospital had been founded in 1863 by a Polish doctor named Marie Zakrzewska. “Dr. Zak” could not get a job as a doctor in Europe because she was a woman, so she had come to the United States. However, she discovered she could not get a job here either, so, she started her own hospital. It was only for women: all the doctors were women, and so were all the patients. Later, “Dr. Zak” had joined with Dr. Susan Dimock to start the Nursing Training School which Mary Eliza Mahoney attended. It was one of the very first nursing schools in the country.

Nursing schools were a new idea. During the Civil War, many men died because, after they were wounded, they were sent to hospitals where there was no one to care for them. In fact, the hospitals were so dirty and so lacking in proper food and supplies that the soldiers often died from diseases they caught after they arrived at the hospitals. Finally, Dorothea Dix was appointed Superintendent of Nurses, and she organized a corps of women to go to the hospitals and the battlefields to care for the men and bring supplies and food. After the war, women signed up to be nurses in hospitals, but they had not had any training, so they often did not know how to help. The women knew they needed training, and nursing schools were started.

The nursing school was very difficult. Mary Eliza Mahoney had to train for a whole year, working in all the different hospital wards—the medical, the surgical and the maternity wards—as well as



Photo Credit: Schomburg Center for Black Culture

in private homes. It was so difficult that of the 18 women who had been accepted in the school, only four graduated. Mary Eliza Mahoney was one of the four! When she received her diploma in 1879, she became the very first African American to become a trained nurse.

Mary Eliza Mahoney was an excellent nurse. Most of her life she worked as a nurse in private homes. She was also a leader in organizing nurses so that they could unite to establish fair wages and working conditions, and make sure that Black women were given a chance to become nurses. As a member of the National Association of Colored Graduate Nurses, she helped organize their first convention in Boston in 1909 and gave the opening greeting. She was such an outstanding nurse that in 1936, the Association established the Mary Eliza Mahoney Award which is given each year to a nurse who has made an outstanding contribution to nursing and to the community in the area of human relations.

In 1920 when the nineteenth amendment to the Constitution gave women the right to vote, Mary Eliza

Mary Eliza Mahoney (continued)

Mahoney was 75 years old. She knew how important this right was for women, so she immediately registered to vote.

Mary Eliza Mahoney died at the New England Hospital for Women and Children in 1926. She is buried in Woodlawn Cemetery in Everett, Massachusetts. In 1973 The American Nurses Association erected a monument in her honor at her grave site. The Bay State Banner reported the following remarks: she “was a most conscientious, concerned human who, by examples in her life, demonstrated her kindness, her love of mankind and her humanitarian deeds in addition to the expertness in the practice of professional skills,” and she represents the need for “all nurses black and white...to work together”.

by Mary Smoyer

Information about Mary Eliza was found in the Boston University Mugar Memorial Library and in Miller, H. America's First Black Professional Nurse. Atlanta: Wright Publishing, 1986, and Chayer, M. “Mary Eliza Mahoney,” The American Journal of Nursing, Vol. 54, April 1954.

Places To Visit

The buildings of the New England Hospital for Women and Children where Mary Eliza Mahoney trained to be a nurse are still located at 55 Dimock Street in Roxbury. The hospital has closed, but the buildings now house The Dimock Community Health Center. The buildings are all named after the women doctors and nurses who started the hospital. You can visit them and see how they are used today. Contact www.dimock.org or ☎ 617-442-8800.

Things To Think and Write About

None of Mary Eliza Mahoney's speeches or letters have been saved. Think about what was important to her. Pretend you are Mary Eliza Mahoney, and you are welcoming the National Association of Colored Nurses to their very first convention or to their convention today. Write a speech that you think she might make. After you write it, send the speech to us at the Boston Women's Heritage Trail. We'd like to see it!

Classroom Project

Think about the Mary Eliza Mahoney Medal. Choose someone special who helps you or someone you know to stay healthy. You might choose a nurse, a doctor, a dentist or a social worker. List as many careers in the health professions as you can think of. You may then combine your list with your classmates' lists. How many jobs can you find? Design a medal in honor of your special person.

JULIA O'CONNOR PARKER

Born September 9, 1890. Died 1972.

Julia O'Connor was angry! She knew telephone operators performed a very important job, yet they only earned from \$6.00 to \$16.00 a week depending on their years of service. The operators had asked the owners of the telephone company for a raise in pay again and again, but the owners still refused to give them a raise. The owners also refused to give them the right to organize and bargain collectively—that is, to authorize a leader to negotiate for their rights as a group. So, on April 11, 1919, Julia O'Connor and her co-workers organized a meeting of more than 2,000 operators at Faneuil Hall to discuss their problems. On April 15, at Julia O'Connor's urging, the workers voted to strike, asking all members of the New England Telephone Operators' Union to stay home from work. The strike lasted six days.

In those days there was no dialing system on telephones, so in order to make a call, you had to speak directly with an operator. Telephone service stopped all over New England. Almost all the New England telephone operators had heeded the union's call to strike, even though they knew they would not be paid. They also knew they might permanently lose their jobs because they might be "blacklisted," their names put on a list of people the company owners pledged never to hire as a punishment for having joined the strike. The newspapers, the small businessmen, and the police all supported the strikers. One Chinatown merchant served food to the strikers behind the Beach Street Telephone Exchange. The strikers held mass meetings enlivened by singing and dancing, picketed 24 hours a day, and staged parades, wearing flashy "flapper" clothes. Suddenly, the owners did listen to the workers. They offered them a raise in pay so that they would now earn from \$10.00 to \$19.00 a week, the right to bargain collectively, and a guarantee that all strikers would be re-hired. This was one of the few successful strikes of the era.

Julia O'Connor's parents had both come from Ireland. She had been born and educated in



Photo Credit: International Brotherhood of Electrical Workers

Massachusetts. In 1908, when she graduated from high school, she came to Boston to work as a telephone operator. During the 1880s, telephone operating had become a "woman's" job. Women were willing to work for low wages, and owners specifically recruited women because they believed women were more polite than men and could tolerate boredom. Julia O'Connor joined the newly formed Boston Telephone Operators' Union and quickly became one of its leaders. In 1916, the National Women's Trade Union League (WTUL), recognizing her strong leadership abilities and sent her on a scholarship to study in Chicago at the WTUL Training School. In Boston, the WTUL sponsored educational and social activities for working class women and encouraged them to take a role in fighting for women's suffrage.

After leading the strike in 1919, Julia O'Connor became famous as a labor organizer. Thousands of new women joined the Operator's Union. Julia was a delegate to the Women's First International Congress of Working Women, and she traveled, writing articles for *The Union Telephone Operator* on labor

Julia O'Connor Parker (continued)

conditions in Europe. She also started speaking out for peace.

In the early 1920s, Julia O'Connor realized that the invention of the telephone dialing system would mean that telephone companies would not need so many workers. In 1923, at her urging, the workers called for another strike asking for shorter hours and higher wages. This time the strike was not successful. The strikers again held mass rallies, sang songs, waved banners and staged parades, but the newspapers and police did not support them. Several strikers were arrested, public opinion turned against the strikers, and the owners proved too powerful. The union of telephone operators was disbanded.

However, Julia O'Connor did not give up. She continued to work in labor organizing because she knew workers needed to join together for fair working conditions and fair pay. In 1925, Julia O'Connor married Charles Parker, and they had two children. Starting in 1939, she worked for 18 years as an organizer for the American Federation of Labor (AFL). She organized workers in many different parts of the country, as well as in Boston.

Julia O'Connor Parker devoted 45 years of her life to making sure that workers had safe places to work, were not required to work too many hours, and were paid enough so that they could provide a good life for their families.

by Mary Smoyer

Information about Julia O'Connor and the quotes were found in Norwood, Labor's Flaming Youth: Telephone Operators and Worker Militancy, 1878-1923. Chicago: University of Illinois Press, 1990.

Places to Visit

Walk the South Cove/Chinatown part of The Boston Women's Heritage Trail. You will stop at The New England Telephone Company at 2-8 Harrison Avenue and Oxford Place. This building is an expansion of The Oxford Street Exchange where Julia O'Connor worked.

Things To Think and Write About

Over the years Julia O'Connor spoke up to make sure workers had a safe and healthy place to work. Think about a job you would like to have. What laws would be needed to make your workplace safe and healthy? Think about your school rules. What rules does your school have to make it safe and healthy? Talk to your parents to see what the rules are where they work. What rules do you have at home?

Classroom Project

Make a poster of rules for safety and health for your school, or your home, or a place where you might want to work.

Telephone Operators Strike Song to the Tune of "Yes, We Have No Bananas"

*Yes we have no phone numbers
We have no phone numbers today;
We've got pickets and leaders and
Julia O'Connor.
So what can one want today?
We have these old-fashioned tin soldiers
And lots of wrong numbers.
But yes we have no phone numbers
So try and get phone service today.*

Julia O'Connor Parker ❖ In Her Own Words

On the day of the 1919 strike, Julia O'Connor said:

"... operators are seated so close together that arms and shoulders touch as they reach for subscribers' signals. Electric fans stir the air sluggishly, making it hotter and with their buzzing and humming ... add to the nervous strain as we see the operators who become hysterical or faint, carried from the board ...we say to ourselves as we go doggedly on, 'Well, it's the lucky ones who faint.'"

Julia O'Connor's comments on the National Women's Trade Union League:

"I should like to see the National League eternally concentrating on one objective, trade union organizing among women... Ours is the only machine in existence in America committed definitely to this purpose... we are not being wholly true to our heritage and tradition while we fail to make it the major purpose of our organization's existence."

A Boston telephone operator striker:

"We're just like soldiers, patrolling in a just cause... not one of us will flinch until we have won."

MOTHER MARY JOSEPH ROGERS

Born October 27, 1882. Died 1955.

When Mother Mary Joseph retired from her position as the Mother General of the Maryknoll Sisters Congregation in 1947, she began to write the history of the Maryknoll Sisters, starting with the story of her life. This is part of what she wrote:

“Once upon a time there was a little girl named Mary (Mollie she was called), a very ordinary little girl indeed, with older brothers to tease her and younger sisters and more brothers to be mothered by her, with delightful parents, a most understanding if strict father and a beautiful gentle mother who were blessed with this world’s goods—who had no thought than the spiritual and temporal happiness of their eight children. In addition there were two grandfathers and two grandmothers who lavished endless tokens of affection and pride on this growing family.

“The years of childhood are fleeting... and it seemed no time at all before Mary was excitedly packing her trunk preparing to leave home for the first time to enter Smith College, where her cousin, Anna, was already a student and waiting to be her roommate.

“The four years at college were happy ones filled with firm friendships, hard work and joyous living, and vacation periods served to strengthen and enrich the unusually tender devotion that bound the Rogers family together. It was understood that Mary was to be a teacher of biology and the household preened its feathers when, for two consecutive years after graduation in 1905, Mary was given a fellowship in zoology. Now it was 1906. It was a perfect day in late December. I was home from college for Christmas holidays, and as I walked along I felt very satisfied for I was all dressed up in a new winter outfit... I was in an exhilarated mood and even though I did not know it, this day was to determine the life work that was to be mine.



Photo Credit: Maryknoll Archives

“I was on my way to visit Rev. James Anthony Walsh, then Director of the Society of the Propagation of the Faith in Boston... Father’s Walsh’s office ... was upstairs. The staircase was frightening. Every step squeaked, the banister shook and I sort of wondered what sort of place I had struck!

“Suddenly all was bright! Light streamed from two rooms on the top landing... at the door stood a smiling priest with outstretched hand...”

Mary Rogers had indeed found her “life work”. She went on to found the Maryknoll Sisters of St. Dominic, a religious community in the Catholic Church devoted to missionary service.

Mollie Rogers grew up in Jamaica Plain. She and her seven brothers and sisters loved to play together, often putting on costumes and performing plays, or playing the piano, violin and mandolin together. They all did their homework together in the large upstairs hall of their home. Mollie Rogers attended the Boston

Public Schools before going to Smith College. After college she taught biology for three years in Boston, and in her spare time and during vacations helped Father Walsh with his work, doing all sorts of jobs from cleaning the office to clerical tasks and editorial work. In 1912, when he opened Maryknoll, a special school to train missionary priests in New York, Mollie Rogers and several other Massachusetts women moved to Maryknoll also. Missionaries are trained to work in countries all over the world, helping the poor and also teaching them about God. Only men can be priests, and, while working with Father Walsh, Mollie Rogers realized that women also wanted to work in the missions. She applied for permission from the Catholic Church to found a missionary group for women. In 1920, eight years after the first few women had gathered at Maryknoll, a decree established the Maryknoll Sisters of St. Dominic. In 1921, the first group of 21 women became Maryknoll sisters, basing their lives on the belief that Justice, Peace and Love can be a way of life.

When you become a Sister, you make special promises to serve God for the rest of your life, promising to share everything you have. Until recent years, Sisters also wore special dresses called habits, and changed their names. Now many Sisters wear simple modern clothing and keep their own names. The Maryknoll Sisters wear a ring engraved with the first two letters of the Greek word for Christ—Chi Rho (pronounced key row)—with a circle around it which symbolizes the world. In 1925, Mollie Rogers, now called Mother Mary Joseph, was elected the Mother General, or leader, of the Maryknoll Sisters.

Mother Mary Joseph believed that the service of God could be performed in the service of human beings and Maryknoll Sisters dedicate their lives to serving others, especially those in poor countries. She insisted that the Sisters be trained professionally for their missionary work and fully prepared before they traveled to a new country. If they needed to know how to ride a horse, they took lessons. If they would be working with the sick, they were trained as nurses and doctors. If they needed to learn a new language, they did. She also insisted that the Sisters work together as equals, sharing all the household tasks.

Mother Mary Joseph fostered a family spirit in the community and had a special warmth and love which she communicated to others and which guided her in the position as leader of the Maryknoll Sisters. Under her leadership over 1,000 women worked through out the world in over 25 different countries spreading their message of Justice, Love and Peace in God's name and living with and caring for those who needed help.

by Mary Smoyer

Information about Mother Mary Rogers is from the Maryknoll Mission Archives, Maryknoll, N.Y., and personal recollections of her niece, Margaret Sexton.

Mother Mary Joseph Rogers (continued)

Places to Visit

If you ever have a chance to travel, you can visit the Maryknoll Sisters Heritage Exhibit at the Maryknoll Sisters Center in Maryknoll, N.Y. 10545. You could also contact the Maryknoll Sisters at www.maryknollsisters.org or by writing them at 10 Pinesbridge Road, Ossining NY 10562.

Things To Think and Write About

Mother Mary Joseph based her life on love and helping others. Think about how love is important in your life and how you can express your love for others by helping them. Why do you think Mother Rogers liked the quotation from the poem Yussouf (see below)? What does it mean? Write an essay about a project you could do to show your love.

Classroom Project

The Maryknoll Sisters wear a special ring with symbols. Design a ring for yourself with symbols that stand for what you believe is important

Mother Mary Joseph ❖ In Her Own Words

"The dominant factor in our lives is love—love of God and love of neighbor as we love ourselves for the love of God... The missionary's portion is a special consciousness of God's thirst and hunger for love of all. It was to satisfy this love that we came here."

"People always say, 'Mother has done this, Mother has done that'. I could have done nothing without all of your cooperation. Maryknoll is a continuous project. If some of you have not had a conspicuous place, it does not mean that you are not actual builders."

"I love the expression 'the understanding of the heart'. It seems to me that understanding is the keynote of true love, just as misunderstanding is fertile soil for hatred."

"I have made many mistakes in my life. If I had it to do over, I would avoid them—but I would then have a new set of mistakes."

Two of Mother Mary Joseph's favorite quotations were:

"As one lamp lights another, nor grows less, so nobleness enkindleth nobleness."
— "Yussouf" by James Russell Lowell

"Where there is love, there is no labor." — St. Augustine

JOSEPHINE ST. PIERRE RUFFIN

Born August 31, 1842. Died 1924.

Josephine St. Pierre Ruffin was a self-assured woman with tremendous organizing skills, which she used to help improve the lives of other black women and men. She was born in Boston. Her mother was English, and her father was French, African and Native American, descended from an African prince who had escaped slavery and settled in a Native American community. Josephine St. Pierre Ruffin was proud of her ancestry. She knew she came from a rich heritage of African, European and Native American peoples.

When Josephine St. Pierre was old enough to start school, Black children were not permitted to attend school with White children in Boston. Her parents sent her to schools in Salem, Massachusetts and in New York. After the laws were changed to establish integrated schools, she went to the Bowdoin School in the West End section of Boston.

In 1858, at age 16, she married George Lewis Ruffin. He was a lawyer, served on the Boston City Council, and was Boston's first Black municipal judge. The Ruffins had 5 children.

As Josephine Ruffin grew up, she learned more and more about the problems of people. She started to work for justice: in the suffrage movement, in the abolitionist movement, and in welfare work. She spoke out against lynching and segregation and worked to promote education and culture in the Black community. During the Civil War, Josephine Ruffin worked to recruit soldiers and to assist the Sanitary Commission. After the war she collected money and food for the Boston Kansas Relief Association which assisted Black refugees.

In 1894, Josephine Ruffin and her daughter, Florida, founded the Women's Era Club, one of the first African American women's civic associations. They chose the motto: "Make the World Better," the last words spoken by the women's rights leader, Lucy Stone. The women's club movement had started



Photo Credit: Afro-American Studies, Boston University

after the Civil War. Many women were widows or fatherless, and they needed to join together to take care of each other and address their common needs. Also, many new inventions such as the sewing machine and gas lighting gave women more free time, and women were becoming better educated. The members of women's clubs wanted to use their time and their education to work to make improvements in their communities. Through the women's clubs, women took the lead in addressing the social problems of their day.

In 1895, Josephine Ruffin organized a Boston conference of representatives of Black women's clubs. At the conference the women founded the National Federation of Afro-American Women. Later, they merged with another organization and called themselves the National Association of Colored Women. Josephine Ruffin served as the first vice-president. The Association worked directly on problems that were unique to Black women. They set up kindergartens, sewing and mending schools,

Josephine St. Pierre Ruffin (continued)

mother's meetings and academic classes, and awarded scholarships to outstanding Black students. By 1925, the association had 300,000 members.

As the leader of the Women's Era Club, Josephine Ruffin became a member of the General Federation of Women's Clubs. However, when she attended its convention in Milwaukee, some members refused to allow her to be seated as a delegate because she represented a Black organization. Other delegates even tried to rip her official badge off her coat. Many people heard about what happened in Milwaukee, and it became known as the "Ruffin incident", inspiring African American women's clubs to work even harder for their communities. Josephine Ruffin was so upset by this act of discrimination that when she returned to Boston, she helped found the Boston Branch of the National Association for the Advancement of Colored People (the NAACP). She also started speaking out against the way southern white women treated black women.

Josephine Ruffin was a writer. She founded and edited the monthly magazine of the Women's Era Club, calling it *Woman's Era*. *Woman's Era* was the first magazine in the United States to be owned and published by African American women. Josephine Ruffin also published articles in the *Boston Courant*, a black weekly newspaper, and became a member of the Women's Press Association.

Josephine Ruffin was proud of her ancestry, and she never tired of optimistically devoting her life to improving the lives of other African Americans.

by Mary Smoyer

Information on Josephine St. Pierre Ruffin was found in the Archives of the Schlesinger Library at Radcliffe Institute and in Cash, *Notable Black American Women*, Detroit: Gale Research.

Places to Visit

Visit the Beacon Hill section of Boston and look for 103 Charles Street, where Josephine Ruffin published the *Woman's Era*.

Josephine St Pierre Ruffin is honored at the Massachusetts State House, along with five other women, in the mural *Hear Us*. To arrange a tour: <http://www.sec.state.ma.us/trs/trsbok/trstour.htm> or call 1-800- 392-6090. Be sure to say you want a tour of the places which honor women in the State House. (Note: there are also two statues on the State House grounds in honor of two special women: Anne Hutchinson and Mary Dyer.)

Things To Think and Write About

Josephine Ruffin was very proud of her ancestry. Find out where your ancestors lived. The best person to ask may be the oldest member of your family. Some families have a special book, perhaps a Bible, with family information written in it. Find out if your parents and grandparents were born in the same country as you.

Classroom Project

After all your classmates have found out about their ancestors, make a bar graph on a big piece of poster board which shows the different countries of people's ancestors. Display it in the classroom. Then, ask each student to make a flag of one of the countries out of construction paper. Hang the flags around the room for everyone to see. If you visit Charles Street, bring some paper to make a sketch of the street and Josephine Ruffin's home. After you get back to school, make a second sketch, changing the picture to look the way it might have looked 100 years ago when she lived there.

Josephine St. Pierre Ruffin ❖ In Her Own Words

In 1894, in *Women's Era*, the magazine of the Women's Era Club, Josephine Ruffin wrote:

"The time is short, but everything is ripe, and remember, earnest women can do anything."

At the 1895 meeting of the African-American women's clubs, Josephine Ruffin said:

"We need to talk over not only things which are of vital importance to us as women, but also things which are of especial importance as colored women ... for the sake of our own dignity, the dignity of our race, and future good name of our children, it is...our...duty to stand forth and declare our principles, to teach our ignorant and suspicious world... our aims and interests."

MURIEL SUTHERLAND SNOWDEN

Born July 14, 1916. Died 1988.

Muriel Sutherland Snowden's life and extraordinary achievements support her deep conviction that one individual can make a difference, one person can change her community and one person can alter the future. She believed that creative, intelligent responses to urban problems and racial misunderstanding are found through open discussion, respect for difference, commitment, dedication, planning, and organized effort.

In 1949, Muriel and her husband, Otto, established Freedom House in Roxbury. Freedom House is a center for building trust, self-help, advocacy and change in Boston, especially the Roxbury-Dorchester-Mattapan community. People come to Freedom House to plan ways to improve Boston, get information about jobs, and learn about educational opportunities. Freedom House is also a bridge for interracial understanding and cooperation between Boston and the suburbs, between Black citizens and White citizens.

Muriel Snowden grew up in New Jersey. Valedictorian of her high school class, she graduated from Radcliffe College in 1938 and the New School of Social Work in 1945. She loved to read. Speech making, presentations, and writing articles were as natural to her as breathing. She always spoke up and expressed her views about issues she believed were important. She worked hard to win scholarships for African American students so that they could continue their education. She believed students should travel and study other cultures and languages so they could build a view of the world as interconnected and interdependent. She herself visited her brother in Tanzania, East Africa, several times.



Photo Credit: Judith Sedwick

Muriel Snowden worked so hard and effectively for students in Boston that in June 1988, the Boston School Committee renamed Copley Square High School the Muriel S. Snowden International High School.

Muriel Snowden received many awards for her work, including the Radcliffe Alumnae Achievement Award in 1964, The Harvard Medal in 1986, and the MacArthur "Genius" Award in 1987. She was the first woman and first Black to be named a director of the Shawmut Bank. Muriel Snowden showed us all that one person can make a difference.

by Barbara Elam

Information about Muriel Snowden was obtained from her family and people who knew her.

Places to Visit

Visit Freedom House, the organization Muriel Snowden and her husband founded. It is located at 14 Crawford Street, Roxbury. Ask if you can interview members of The Goldenaires, a senior citizen group which meets at Freedom House. Contact: freedomhouse.com or ☎ 617-445-3700. Ask them about women who were important in their lives, and how the world has changed for women since they were your age.

Things To Think and Write About

Muriel Snowden founded Freedom House to help her community. Pretend you want to start an organization in your neighborhood. Think about what changes need to be made in your neighborhood and what services you would like it to offer. Write a proposal that you could present at a meeting asking people to help you with your new organization and listing the changes you hope to make.

Classroom Project

Draw a map of your neighborhood.

- ✍ Find a spot where your new organization could be located.
- ✍ Choose a name for your new organization
- ✍ Design a building for it. Build the building on your map. (Perhaps you can ask an architect to visit your classroom to show you how architect build models).

Muriel Sutherland Snowden (continued)

Muriel Sutherland Snowden ❖ In Her Own Words

Excerpts from a speech Muriel Snowden gave at a luncheon on October 24, 1978.

“Come February 1979, Freedom House, Inc. will reach its 30th year off being a positive force in the civic, economic, educational, and social fabric of the city. My husband and I conceived the idea of this kind of civic center which would be a focal point for mobilizing the people of our community to deal with our many problems. The intent was to use a building not as a self contained unit of operation, but rather as a mechanism, a vehicle, for reaching out. One of our friends has described Freedom House as an innovator, a catalyst, a launching pad for all kinds of efforts to improve the way of life for those who live in cities—especially the inner core of a city... Let me say, too, that one of the keys to the effectiveness of our operation during 1974 and 1975 was the discipline and organizational experience which individuals like those of you being recognized today brought as members of the team of “loaned executives” from many of the city’s companies. In between, there have been activities such as a 10 year series of community coffee hours dealing with the problems, the hopes, the dreams of women,. But enough, what I started out to say... is that no one makes it on his/her own...”

Excerpts from a speech Muriel Snowden made to the Girl Scout Council, March 1987:

“I would hope that the so-called women’s movement would gain acceptance for what it really is: the effort to achieve human dignity and justice and equality for all of God’s children and that women, in particular, will be able to opt for whatever is most comfortable for them as individuals without the need to be defensive about whether it is being a mother and homemaker or having a satisfying and rewarding career, or best of all, having both!

“To make all of that happen requires more than just wishful thinking. For me, it would mean the bonding of women around the common issues of adequate child-care; of fighting... openly and publicly alongside others in the movement against apartheid; of health education clinics in public schools; in the empowerment of people at home and around the world to cope better with starvation and deprivation and with racism and sexism wherever they exist; in the protection of our environment and wildlife; and above all to fight against the threat of nuclear war.”

MARIA STEWART

Born 1803. Died 1879.

Maria Stewart's words rang out loud and clear: "O, ye daughters of Africa, awake! Awake! Arise! No longer sleep nor slumber, but distinguish yourselves. Show forth to the world that ye are endowed with noble and exalted faculties. O, ye daughters of Africa!" The women and men gathered in the African Meeting House were excited. They had never heard a woman speak in public before, and her ideas were so new and inspiring!

When Maria Stewart made four speeches in Boston in 1832 and 1833, she was the very first American-born woman to speak in public about politics. Her speeches were especially daring because she spoke to a "mixed" audience, one which included both men and women. Women were not supposed to speak in public and certainly not to men! In addition, her ideas were revolutionary.

Maria Stewart spoke very strongly on two important and controversial issues: women's rights and slavery. She called on women to educate themselves and participate in community activities, and she urged her fellow Black citizens to work together to fight against slavery in the South and against racism in the North.

When Maria Stewart spoke in Boston, she was 30 years old. She had endured two major tragedies. She had been born a free person in Hartford, Connecticut in 1803. When she was five, both her parents died. She didn't have anywhere to live, so she was "bound out" to a clergyman's family. They gave her food and a place to sleep; in return she worked long hours every day doing household chores. She was paid no money, and was not allowed to go to school.

When she was fifteen, she left the family to try to make her own way in the world. She eventually arrived in Boston. In 1826, when she was 23, she married James W. Stewart at the African Meeting House on Beacon Hill. Three years later James Stewart died. Maria Stewart was left without any

At present, no photograph of Maria Stewart is known to exist.

money when a group of White men cheated her out of her inheritance.

The injustices she had suffered made Maria Stewart angry. As a Black woman, she was determined to fight for the rights of women and Blacks. She realized that people are stronger if they work together, so when she delivered her speeches, she tried to persuade people to unite in their fight for their rights as human beings. While she was in Boston, Maria Stewart went to the office of the famous abolitionist, William Lloyd Garrison, to show him her lectures and essays. Garrison printed them in his paper, *The Liberator*. Then in 1835, she raised enough money to publish a book of her speeches and articles called *The Productions of Mrs. Maria W. Stewart*.

Later, Maria Stewart moved to New York City and Baltimore, where she was finally able to attend school and later work as a teacher. After the Civil War, she went to Washington, D.C. where she became Matron of the Freedman's Hospital, a hospital set up to provide former slaves medical care, shelter and education. She died at the hospital in 1879 just after she published her speeches and writings again in a book that also included a short sketch of her life. Maria Stewart worked toward the day when "knowledge would begin to flow, and the chains of slavery and ignorance would melt like wax before the flames."

by Mary Smoyer

Information about Maria Stewart is from Richardson, Maria W. Stewart, *America's First Black Woman Political Writer*. Bloomington: Indiana University Press, 1987. Lerner, Black Women in White America. N.Y.: Vintage, 1972.

Maria Stewart (continued)

Places to Visit

Visit the place where Maria Stewart delivered her speeches: The African Meeting House, 8 Smith Court. Contact the Museum of African American History: www.afroammuseum.org or ☎ 617-742-1854.

Things To Think and Write About

Read Maria Stewart's speeches. Think about her ideas. Why do people need to work together for justice? What can a large number of people do that one person cannot do? What causes in American history have you studied where people joined together to fight for justice?

Classroom Project

Build a "biography cube" in honor of Maria Stewart. Display your cube where everyone can see it. Construct a building with a whole set of cubes in honor of Maria Stewart and other women.

Directions for Making a Bio Cube are at
<http://www.readwritethink.org/parent-afterschool-resources/games-tools/cube-a-30180.html>

Maria Stewart ❖ In Her Own Words

Excerpts from Maria Stewart's speeches

Maria Stewart urged her fellow African-Americans to work together to make themselves the very best they could:

"All the nations of the earth are crying out for liberty and equality. Away, away with tyranny and oppression! And shall Africa's sons be silent any longer? Far be it from me to recommend to you either to kill, burn, or destroy. But I would strongly recommend to you to improve your talents; let not one lie buried in the earth.

"O, ye daughters of Africa, awake! Awake! Arise! No longer sleep nor slumber, but distinguish yourselves. Show forth to the world that ye are endowed with noble and exalted faculties. O, ye daughters of Africa! What have ye done to immortalize your names beyond grave? What examples have ye set before the rising generation? What foundation have ye laid for generations yet unborn? Where are our union and love? And where is our sympathy, that weeps at another's woe, and hides the faults we see?"

Maria Stewart spoke against the white race's oppression of the Native American and the African American, and urged African Americans to stay in America.

"The unfriendly whites first drove the native American from his much loved home. Then they stole our fathers from their peaceful and quiet dwellings, and brought them hither, and made bond-men and bond-women of them and their little ones. They have obliged our brethren to labor, kept them in utter ignorance; nourished them in vice, and raised them in degradation; and now that we have enriched their soil, and filled their coffers, they say we are not capable of becoming like white men, and that we can never rise to respectability in this country. They would drive us to a strange land. But before I go, the bayonet shall pierce me through. African rights and liberty is a subject that ought to fire the breast of every free man of color in these United States, and excite in his bosom a lively, deep, decided and heartfelt interest."

Maria Stewart urged African-American women to take control of their own lives, stand up for their rights, and improve themselves:

"How long shall the fair daughters of Africa be compelled to bury their minds and talents beneath a load of iron pots and kettles? Until union, knowledge and love begin to flow among us. How long shall a mean set of men flatter us with their smiles, and enrich themselves with our hard earnings, their wives' fingers sparkling with rings, and they themselves laughing at our folly? ... Do you ask what we can do? Unite and build a store of your own if you cannot procure a license. Fill one side with dry goods and the other with groceries... Possess the spirit of independence. The Americans do, and why should not you? Possess the spirit of men, bold and enterprising, fearless and undaunted. Sue for your rights and privileges... The Americans have practiced nothing but head-work these 200 years, and we have done their drudgery. And is it not high time for us to imitate their examples and practice head-work too, and keep what we have got, and get what we can? We need never to think anybody is going to feel interested for us, if we do not feel interested for ourselves. That day we, as a people, hearken unto the voice of the Lord, our God, and walk in his ways and ordinances, and become distinguished for our ease, elegance and grace, combined with other virtues, that day the Lord will raise us up enough to aid and befriend us, and we shall begin to flourish."

LUCY STONE

Born August 13, 1818. Died 1893.

Lucy Stone did all sorts of things “first.” She had amazing new ideas about the rights of women, and she put her ideas into actions. She was one of the first Massachusetts woman to graduate from college, and the first married woman to officially keep her own name. The women who spoke for equal rights in the 1800s called her their “morning star” because she worked so long and steadily for women’s rights. She founded and edited *The Woman’s Journal*, a women’s rights weekly newspaper. Even after she died, she was still changing things. She was the first New England woman to be cremated.

As Lucy Stone was growing up in Massachusetts, she became angry about the way women were treated. She noticed many things: her father and brothers did not help with the household work; at church she could not vote because she was a woman; her father was not willing to help her go to college because she was a woman. At age 16, she found a job teaching school, and eight years later she had enough money saved to enter Oberlin College in Ohio. She discovered that she was very good at making speeches and practiced before her friends. She was such a good student that she was asked to write a speech for graduation. However, women were not allowed to make speeches in public at Oberlin, so a man would have to be appointed to give her speech for her. When she found this out, she refused to write the speech.

After college, Lucy Stone decided to take a job making speeches against slavery and for women’s rights. She traveled all over the country. Many people were excited about her new ideas, but others were very upset by them. Sometimes towns refused to let her speak. Some even refused to let her spend the night in their town. People shouted at her while she tried to talk and even threw things at her. Lucy Stone did not give up. She kept traveling and speaking out, saying that women should have the same rights as men.



Photo Credit: Schlesinger Library, Radcliffe College

In 1855, at age 37, Lucy Stone married Henry Blackwell. She wanted to be sure her marriage did not change her rights and that she would remain her own person, so she decided to keep her own name, calling herself Mrs. Lucy Stone. Also, she and her husband made a special announcement at their wedding saying that their marriage was a partnership, and that she could still own property and keep the money she earned. Lucy Stone was now related to a very remarkable women’s rights family: Henry Blackwell’s sisters, Elizabeth and Emily, were two of the first American women to become doctors and his brother was married to Antoinette Brown, the first woman to be ordained as a minister. Lucy Stone’s ideas about the equal rights of married women were so famous that for many years if a woman spoke up for women’s rights she was called a “Lucy Stoner.”

In 1872, when she was living in Dorchester, Lucy Stone founded *The Woman’s Journal*. She wrote for it, edited it, and helped publish it 20 years. Her daughter, Alice Stone Blackwell, eventually took over

for her. *The Woman's Journal*, called the “voice of the women’s movement,” was published for so long and so regularly that it significantly influenced the history of women’s rights. It was “devoted to the interests of Woman—to her educational, industrial, legal and political equality, and especially to her right of Suffrage.”

When Lucy Stone died in Dorchester at age 75, she could look back over her life knowing that she had devoted it to making the world better for women.

In spite of all her work, she knew there was still more to do. When Alice Stone Blackwell wrote the story of her mother’s life, she wrote that her last words were: “Make the world better.”

by Mary Smoyer

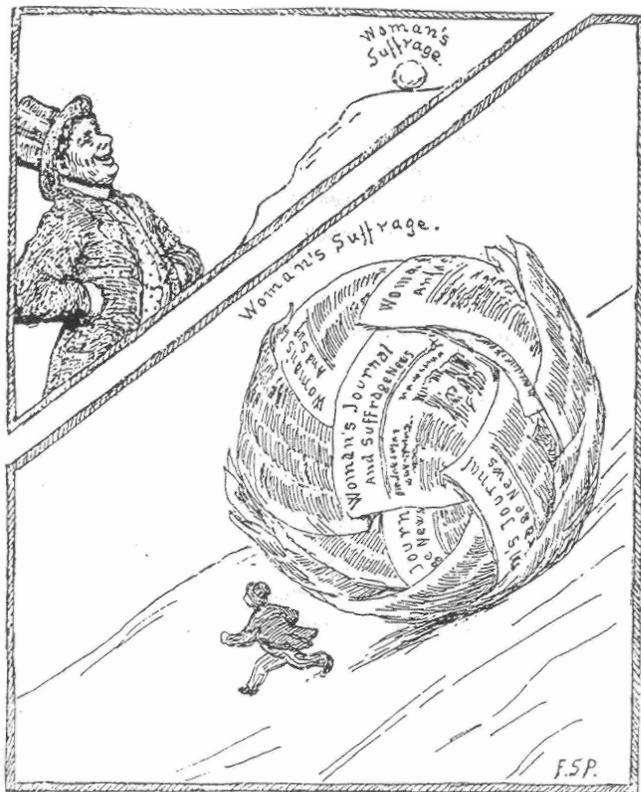
Information on Lucy Stone found in Millstein and Bodin, *We, the American Women*. Chicago: Science Research Associates, 1977, and Blackwell, *Lucy Stone*, Boston: Little, Brown, 1930, and Hays, *Morning Star*, NY: Harcourt, 1961.

Places to Visit

Lucy Stone is honored in four places in Boston in pieces of public art. See if you can visit them all. Draw a sketch of them. Which one do you like the most? Why? The public art is: a statue of Lucy Stone (with Abigail Adams and Phillis Wheatley) in the Boston Women’s Memorial on Commonwealth Avenue at Fairfield Street; a mural in the Massachusetts State House; a bust in Bates Hall, the main reading room of the Boston Public Library at Copley Square; and a bust in Faneuil Hall. (A bust is a sculpture of a person’s head, shoulders, and chest.)

Things To Think and Write About

Lucy Stone told her daughter to try to make the world better. Think about how the world has become better for women since Lucy Stone died. What things have changed? What still needs to be done?



Classroom Project

When Lucy wanted to speak out on suffrage, she started *The Woman's Journal*. Choose an issue you would like to speak out on, and publish a newspaper to help your cause.

- ✎ Name your newspaper.
- ✎ Write an article for it.
- ✎ Interview someone who knows about the issue and write up the interview.
- ✎ Decide how you would distribute your paper. How would you sell it? How much would it cost? Who would want to buy it? Who would want to advertise in it?

What is this cartoon saying about *The Woman's Journal*?

Ryan, *The Torch Bearer: A Look Forward and Backward at the Woman's Journal*, Boston: *Woman's Journal*, 1915

Lucy Stone (continued)

Lucy Stone ❖ In Her Own Words

When Lucy Stone married Henry Blackwell in 1855, not only did she become the first American woman to keep her own name, but she also wrote a new marriage contract. Lucy and Henry did not want to use the traditional marriage contract because they believed it was unfair to the woman. This is part of Lucy's new contract:

"While acknowledging our mutual affection by publicly assuming the relationship of husband and wife... this act on our part implies no approval of, nor promise of voluntary obedience to such of the present laws of marriage, as refuse to recognize the wife as an independent, rational being, while they confer upon the husband an injurious and unnatural superiority... We protest especially against the laws which give to the husband:

1. The custody of the wife's person.
2. The exclusive control and guardianship of the children.
3. The sole ownership of her personal property, and use of her real estate, unless previously settled upon.
4. The absolute right to the product of her industry.
5. Also against laws which give to the widower so much larger and more permanent an interest in the property of his deceased wife than they give to the widow in that of the deceased husband.
6. Finally, against the whole system by which the 'legal existence of the wife is suspended during marriage,' so that in most states, she neither has a legal part in the choice of her residence, nor can she make a will, nor sue or be sued in her own name, nor inherit property."

Lucy Stone made this comment on the United States Constitution:

"We, the people of the United States. Which 'We, the people'? The women were not included."

ANNE SULLIVAN

Born April 14, 1866. Died 1936.

Imagine you are a mother or a father and that you have a child who cannot see or hear. How would you talk to her and teach her to read and write?

Once there was a little girl named Helen Keller who had a terrible fever when she was two years old. She did not die, but when she got better, she could not see or hear. Her parents could not figure out a way to talk to her or teach her. They wrote to the Perkins Institution for the Blind in Boston. The Institution recommended Annie Sullivan as a woman who might be able to teach Helen.

As a child, Annie Sullivan had a hard time. Her parents had come from Ireland to live in Massachusetts. When she was 8 years old, her mother died, and her father abandoned the children. Relatives took her brother and sister, but not Annie because she had trachoma, a serious eye disease. She had to go to live in a poorhouse for orphans. Each year she lost more of her eyesight. She was not completely blind, but she could not see well enough to read. She knew there were special schools to teach blind children to read and she wanted very much to go to one. In 1880, when she was 14, she burst out with a question to a visiting supervisor: could she go to the Perkins Institution for the Blind? Within a year she was at Perkins. Her luck had changed.

The Institution helped Annie Sullivan by arranging for her to have two operations free at a Catholic hospital. After the operations, she could see well enough to read. In 1886, when she graduated from Perkins, she was the valedictorian—the top student in a class. Michael Anagnos, the head of Perkins, recommended her as Helen Keller’s teacher. He had nicknamed her “Miss Spitfire” because she spoke up and was so strong and independent. Also at Perkins, she had made friends with Laura Bridgman, who was the first blind and deaf woman to be taught to read and write.

Annie Sullivan agreed to go to Alabama to try to teach Helen Keller. The students at Perkins made a doll for her to take with her and Laura Bridgman



made the doll’s clothes. Annie Sullivan tried to teach Helen Keller using the same method which had helped Laura Bridgman to learn. She spelled words into her hand and then put her hand on the object. She was trying to give her the idea that each object has a name. Annie Sullivan finally decided that she could only teach Helen Keller if she lived alone with her, so they moved into a small cottage next to the Keller family’s house. Annie Sullivan and Helen Keller worked together every day. Finally, one day when Annie Sullivan spelled water into Helen Keller’s hand and then ran water over her hand, Helen Keller understood. Once she understood, she made incredibly quick progress, learning hundreds of words very quickly. She called Annie “Teacher.”

Helen Keller and Annie Sullivan went to many schools together: to the Perkins Institution, the Wright-Humason School in New York, the Cambridge School for Young Ladies, and, finally, Radcliffe College. They were always together. At college, Annie Sullivan sat next to Helen Keller and finger spelled each word that was said into her hand. Annie also read all the books for the courses and then finger spelled what she had learned to Helen. Helen Keller learned to use a special typewriter and writing board

Anne Sullivan (continued)

so she could write her own papers and tests. It was exhausting, but very exciting.

In 1903, with the help of a writer and publisher named John Macy, they wrote a book about Helen Keller's life called *The Story of My Life*. The book was a big success; they became very famous, and also quite rich.

In 1905, Annie Sullivan married John Macy. Helen Keller lived with Annie Sullivan and her husband. Meanwhile Helen Keller had become famous throughout the world. People were amazed that a woman who was blind and deaf could learn to read and write—and even to speak! Wherever Helen Keller went, Annie Sullivan was always with her. They learned to finger spell words so quickly that they could do 80 words in a minute! They starred in a movie, traveled all over the world, met with famous people, and wrote books.

Annie Sullivan was much older than Helen Keller. She became sick and grew very heavy. She separated from her husband. Her eye disease grew worse, and she became blind. Other women learned how to help Helen Keller. In 1936, the doctors tried to operate on Annie Sullivan's eyes, but the operation was unsuccessful and she died. In 1955, Helen Keller wrote a book called *Teacher: Annie Sullivan Macy*. She also helped dedicate a memorial to her: the Anne Sullivan Memorial Fountain. It is in Cambridge, Massachusetts, at Radcliffe College.

Annie Sullivan was a brilliant teacher, and Helen Keller was a brilliant student. Together they did what most people believed was impossible. Whenever you see pictures of Helen Keller, Annie Sullivan is always next to her, and their right hands are always together as they talk by finger spelling into each

other's hands. The story of Helen Keller and the story of Annie Sullivan can only be told as a shared story of achievement.

by Mary Smoyer

The information on Anne Sullivan was found in: Helen Keller N.Y. Watts, 1989, and Wepman, Helen Keller, N.Y.: Chelsea House, 1987.

Places to Visit

You can visit the research library at the Perkins Institution for the Blind in Watertown where Annie Sullivan studied. In the library you can learn more about Annie Sullivan. Contact: www.perkins.org or ☎ 617-924-3434.

You can also visit Radcliffe Institute in Cambridge. Be sure to look for the Annie Sullivan Macy Fountain in the courtyard.

Things To Think and Write About

After you read the first paragraph of Annie Sullivan's biography, try to communicate with a classmate who is pretending to be blind and deaf, and talk about how it feels. Ask a friend to put a few objects that you find around the classroom in a brown paper bag. See if you can identify them by touching them and smelling them. Bring a few things from home and try to identify them.

Classroom Project

Make a timeline of Annie Sullivan's life. Experiment with different ways to construct the timeline so that it shows how Annie Sullivan's and Helen Keller's lives were intertwined. Perhaps you can learn to sign the letters of the alphabet.

Anne Sullivan ❖ In Her Own Words

This is how Helen Keller described what happened when Annie Sullivan first succeeded teaching her about language:

“Someone was drawing water, and my teacher placed my hand under the spout. As the cool stream gushed over one hand, she spelled into the other the word water, first slowly, then rapidly. I stood still, my whole attention fixed upon the motions of her fingers. Suddenly I felt a misty consciousness as of something forgotten—a thrill of returning thought; and somehow the mystery of language was revealed to me.

“I knew then that ‘w-a-t-e-r’ meant the wonderful, cool something that was flowing over my hand. That living word awakened my soul, gave it light, hope, joy, set it free! There were barriers still, it is true, but barriers that could in time be swept away.

“I left the well house eager to learn. Everything had a name and each name gave birth to a new thought. As I returned to the house, every object which I touched seemed to quiver with life.”

Helen Keller’s words about Annie Sullivan:

“My birthday can never mean as much to me as the arrival of Anne Sullivan on March 3, 1887. That was my soul’s birthday.”

Annie Sullivan’s reaction to Helen Keller learning the word water:

“[I realized] that the education of this child will be the distinguishing event of my life if I have the brains and perseverance to accomplish it.”

Annie Sullivan’s last words about Helen Keller:

At Sullivan’s bedside on October 15, 1936, Polly Thomson wrote down what were to be Teacher’s last words. “I wanted to be loved,” she said. “I was lonesome—then Helen came into my life. I wanted her to love me and I loved her. Then later Polly came and I loved Polly and we were always so happy together... Thank God I gave up my life so that Helen might live. God help her to live without me when I go.”

MYRNA VAZQUEZ

Born 1931. Died 1975.

In the South End of Boston there is a very special place: Casa Myrna Vazquez. Casa Myrna provides a home for women and children who need a safe place to live. It is the largest shelter of its kind in New England, and it is one of the few shelters which is bilingual, staffed by people who speak both Spanish and English. The shelter is named after Myrna Vazquez because, while she lived and worked in the South End, she dedicated her life to helping people in the community.

Born in Puerto Rico, Myrna Vazquez grew up to become an actress. She used her talents as an actress to help others by giving performances to raise money for projects she knew her community needed. She believed that the theater could be an important way to communicate social and political messages, and she saw the theater as a way for Puerto Ricans to express their hopes for their future. When Myrna Vazquez moved to Boston, she became a leader in the Hispanic community. She had such an extraordinary way of looking at life that she was an inspiration to everyone around her. She showed how much she loved and cared about all people, and, in turn, people loved her.

Myrna Vazquez established many programs to help Hispanic members of the community learn English. She believed that it was important for everyone to know English so that they could stand up for themselves. She also worked hard to set up programs to create a drug-free community and spoke up against violence. Myrna Vazquez taught working women how to join together and help each other in times of need. Myrna Vazquez was instrumental in establishing a Puerto Rican Festival in the South End which is now celebrated every summer in Boston



Photo Credit: Vazquez Family

in July. She wanted the Puerto Rican community to remember their heritage and celebrate it proudly. She also served as the first host of "Aqui," a program on Channel 5.

Unfortunately, when Myrna Vazquez came to the United States she was very sick. She died a short time after she arrived here. Her life demonstrates how much one can do in a short time and that it is not how long you live that counts, but what you do when you are alive. Myrna Vazquez shared her art, her love for people and her organizing skills with the people of Boston and helped build a better city for everyone.

by Mary Smoyer

Places to Visit

Contact Casa Myrna Vazquez:

www.casamyrna.org

☎ 617- 262-9581.

See if you can talk with a staff member about the services they provide to women and children.

Things To Think and Write About

Myrna Vazquez helped set up a Puerto Rican Festival. What kind of a festival would you like to set up? The book *I'm In Charge of Celebrations* by Byrd Baylor is one resource. In this book, a Native American woman tells about celebrations she has set up for herself. She celebrates rainbows, green clouds, coyotes, and falling stars. Write an essay proposing a festival celebrating something that is special to you.

Classroom Project

Pick a day for your festival. Choose special foods, games, books and decorations. Treat your classmates to a new festival!

PHILLIS WHEATLEY

Born c.1753. Died 1784.

It was a summer day in 1761, more than 200 years ago, when a slave ship landed at Beach Street Wharf in Boston. This ship brought about 80 Africans, kidnapped from their homes, to be sold in America as slaves.

One of these Africans was a seven year old girl. She was so sick from the horrible trip on the slave ship that it was feared she would die. A woman named Susannah Wheatley bought the small girl for a low price. This frail girl would later be known as Phillis Wheatley. She would become a famous poet and write the first book ever published by an African American.

It must have been hard for Phillis Wheatley when she first arrived in Boston. First of all, she did not know any English. She had grown up in West Africa, speaking another language. Secondly, she had been taken away from her family in Africa. She never saw her parents again. She was given a new name. She was called “Phillis” because that was the name of the slave ship that had brought her to America, and she was named “Wheatley” because this was the last name of her owners. No one in America ever knew her real African name.

Phillis Wheatley went to live with the Wheatleys and their eighteen year old twins, Mary and Nathaniel. She soon showed that she learned things quickly, and Mary taught her to read and write. She was spared from some of the more difficult work that many enslaved persons had to do, and was encouraged to spend time on her studies. In just six months she learned to speak, read and write an entirely new language: English. She studied Latin and geography and began to write poems.

Her first poems, written when she was only 11 years old, amazed Bostonians. Some of them did not believe that an enslaved African could write poetry. During those times, many white people believed that Africans were not very smart. Phillis Wheatley’s talent and intelligence proved that they were wrong.



Photo Credit: The Bostonian Society

Susannah Wheatley decided that Phillis Wheatley’s poems were so good that they should be published in a book. A publisher in England agreed to print the book. But the English printer worried that people would not believe that a young African woman had really written the poems. A group of 18 important Boston men tested Phillis Wheatley by asking her questions about Latin, religion and mythology. Her intelligent answers convinced them that she was the true author of the poems. The men signed a document that said this and it was printed at the beginning of her book.

Phillis Wheatley was very religious. She went to church at the Old South Meeting House and became a full member. Many of her poems were about God or about ministers. She loved to write “elegies”—poems that praised people who had died. Elegies were very popular at that time.

Phillis Wheatley was never very healthy, and in 1773 she went on a trip to England with the Wheatleys’ son in hopes that her health would improve. She

was known as a famous poet in England. She had a wonderful time there, meeting many of London's most important figures. While she was there, her book of poems was printed. It was called *Poems on Various Subjects. Religious and Moral*.

Unfortunately, Phillis Wheatley's visit to England was cut short. She had to return to Boston because Susannah Wheatley was very ill. When she returned, Susannah Wheatley freed her from slavery. Phillis Wheatley continued to live with the Wheatleys, even after she was free. One year later, Susannah Wheatley died.

After this, Phillis Wheatley started to make her own living as a free African woman, but it was very difficult. Times were hard in Boston. She was now a free woman, but there were many Africans in Boston who were still enslaved. In 1774 she wrote a letter to Samson Occum, an Indian and Christian minister who was an old friend of hers. In this letter she wrote that she thought slavery was wrong. She wrote that every human being, including slaves, had "a love of Freedom." This letter was printed in many New England newspapers.

In the spring of 1775, the American Revolution began. England and America went to war. George Washington was the Commander of the American Army. In 1776, Washington and his army were in Cambridge, getting ready to drive the English out of Boston. Phillis Wheatley admired George Washington, and wrote a poem about how wonderful a general he was. She sent it to him with a letter wishing him

"all possible success in the great cause you are so generously engaged in." George Washington wrote back to her to thank her for the poem, and invited her to visit him at his headquarters. She did visit him a few months later. In April of 1778, Phillis Wheatley married John Peters, another free African. The free Africans of Boston found it more and more difficult to survive in a town that was still having problems because of the American Revolution. Phillis Wheatley had written a second book of poetry, but no Boston printers would print it. Her husband could find little work. They had three children during those years, but the children did not live long, and Phillis Wheatley was very sick and had little money.

Two important things happened in 1780: slavery was made illegal in Massachusetts, and the American Revolution ended. Phillis Wheatley was able to publish a poem called "Liberty and Peace" that praised the end of the American Revolution and the beginning of the United States of America. Sadly, she was still very sick. She died on December 5, 1784, at about age 30. She was buried with her baby in an unmarked grave, but her fame lived on. Many years later, in the 1800s, people were working hard to end slavery in the United States. They rediscovered Phillis Wheatley and her poetry. She became a symbol of African American achievement.

by Emily Curran

Based on the research of William Robinson

Phillis Wheatley (continued)

Places to Visit:

Phillis Wheatley attended services at The Old South Meeting House at 310 Washington Street. The Meeting House has a permanent exhibit honoring her. Contact: www.old-southmeeting.org or ☎ 617- 482-6439.

Phillis Wheatley is honored with a marker at the corner of Beach and Tyler Streets in the Chinatown section of Boston. The marker is placed where her ship landed in 1761. (Note that the harbor used to go up to Beach Street before the land was filled in.)

Phillis Wheatley is one of three women honored in the Boston Women's Memorial on Commonwealth Avenue at Fairfield Street.

Things To Think and Write About:

We have included two of Phillis Wheatley's poems in this lesson. Read them. Notice that the language is old-fashioned. Are there a lot of words you do not understand? Make a list of the words and look them up. Are they in the dictionary? Even though the poems are in English, you almost have to translate them because they were written 200 years ago. Now read the poems again to see if you can understand them better. Try to "translate" them into modern English. Think about language today. What are some "new" words you use that your parents and teachers don't use—or don't even understand? Now go to the library and check out a book of poetry. Choose a favorite poem to share with your class.

Classroom Project:

Make an acrostic poem honoring Phillis Wheatley. Print the letters of her name vertically. Brainstorm words that relate to her life. Then fit the words in horizontally. Make your poem look beautiful and display it on a bulletin board. Here's a start:

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Phillis Wheatley ❖ In Her Own Words

"Poetry is the voice through which I speak to the world."

"I was taken from my parents and my homeland of Africa at the age of seven, my only memory being one of my mother pouring out water before the sun rose. That was in 1761. I was transported as a slave to Boston and sold to Mr. and Mrs. John Wheatley."

Describing Susannah Wheatley, she said:

"I was a poor little outcast and a stranger when she took me in, not only to her house, but I became a sharer in her most tender affections. I was treated by her more like her child than her servant."

Two of Phillis Wheatley's poems:

A Hymn to the Morning

Attend my lays, ye ever honour'd nine,
Assist my labours, and my strains refine;
In smoothest numbers pour the notes along,
For brightest Aurora now demands my song.

Aurora hail, and all the thousands dies,
Which deck thy progress through the
vaulted skies:

The morn awakes, and wide extends her rays,
On ev'ry leaf the gentle zephyr plays;
Harmonious lays the feather'd race resume,
Dart the bright eye, and shake the
painted plume.

Ye shady groves, your verdant gloom display
To shield your poet from the burning day:
Calliope awake the sacred lyre,
While they fair sisters fan the pleasing fire:
The bow'rs, the gales, the variegated skies
In all their pleasures in my bosom rise.

See in the east th' illustrious king of day!
His rising radiance drives the shades away —
But Oh! I feel his fervid beams too strong
And scarce begun, concludes th' abortive song.

A Hymn to the Evening

Soon as the sun forsook the eastern main
The pealing thunder shook the heav'nly plain;
Majestic grandeur! From the zephyr's wing,
Exhales the incense of the blooming spring.
Soft purl the streams, the birds renew their
notes,
And through the air their mingled music floats.

Through all the heavens what beauteous dies
are spread!
But the west glories in the deepest red:
So may our breasts with ev'ry virtue glow,
The living temples of our God below!

Fill'd with the praise of him who gives the light,
And draws the sable curtains of the night,
Let placid slumbers soothe each weary mind,
At morn to wake more heav'nly, more refin'd,
So shall the labours of the day begin
More pure, more guarded from the snares of sin.

Nights's leaden scepter seals my drowsy eyes,
Then cease my song till fair Aurora rise.