

CENTENARY OF A SUFFRAGIST

Mrs. Emily P. Collins, Pioneer in the Cause, Born 100 Years Ago.

To the Editor of The Tribune.

Sir: August 11 will mark the centenary of the woman who organized the first local woman's rights club, Mrs. Emily P. Collins. She was born at South Bristol, N. Y., on August 11, 1814, and there, on October 19, 1848, she organized the Woman's Equal Rights Union (see "History of Woman Suffrage," Vol. I, p. 91). It held fortnightly meetings, and in that year sent a suffrage petition with sixty-two signatures to the Legislature, where "it was received as something supremely ridiculous." How great is the change since that time!

Like most of the suffrage pioneers, Mrs. Collins was an admirable housekeeper. She was noted for her delicious cooking and exquisite sewing. She was an ideal wife, mother and friend, loved and revered by all her neighbors. She was also a patriot. During the Civil War she went to the front to nurse one of her sons who had been wounded. She was taken prisoner, and while shut up in a church with her son and other Unionists she contrived to send the government some valuable information that had come to her knowledge.

In 1869 she went to Louisiana to live, and in 1879, with Elizabeth Lisle Saxon and other women, she worked hard to get the constitutional convention of that state to give women the ballot. They failed, but a few days ago the Louisiana Legislature voted in favor of a woman suffrage amendment to the Constitution, 61 to 40.

For many years Mrs. Collins lived in Hartford, Conn., much beloved by her own household and an inspiration to the suffragists of her city. She was a woman of great abilities. Her grandchildren said that she was as good as an encyclopaedia. If a fact or a date was wanted it was only necessary to "ask grandma." She had a sense of fun which did not desert her even under the most trying circumstances. In her old age she met with a bad fall downstairs. Her son rushed to her in terror, crying, "Oh, my God! Mother, mother!" Lying in a heap on the floor, unable to move, she answered faintly, "My son, I never thought that you would live to see your mother a fallen woman!" She lived to the age of ninety-five.

August 15 has been set aside by the suffragists this year as "Self-Sacrifice Day" for the cause, in honor of Lucy Stone's birthday. It will be fitting to honor at the same time the memory of Lucy Stone's friend and co-worker, Emily P. Collins.

It is pleasant to add that Mrs. Collins's descendants follow in her footsteps. Her great-grandson carried a banner in the suffrage parade two years ago, while her granddaughter, Florence Peltier Pope, held one of the cords.

ALICE STONE BLACKWELL
Chilmark, Mass., Aug. 1, 1914.

Mrs. Emily P. Collins.

Through the kindness of Mrs. Emily P. Collins, I received The Woman's Journal, of Boston, Mass., containing a brief autobiography of herself and an account of the celebration of her 80th birthday in Hartford, Conn.

She was the wife of Simori Collins and used to live at Boswell's Corners. Some of the RECORD readers will remember her, and others, no doubt, will be interested in hearing about her and feel a pride in her achievements. From the Journal I select the following items and quotations:

"Her father's name was James Parmely, who in 1812 moved from Massachusetts to the 'Genesee Country,' where he purchased a farm, after having visited where now is Rochester, Buffalo and Cleveland. Half the sites of either he could have bought for the money he paid for the South Bristol farm, where she was born in 1814. She says: 'My advent must have been somewhat unexpected, as babies, though once numerous, had not come to the house for several years previous. My mother had seen 45 winters and my father was nearing the sixties.'"

Describing her childhood, she says: "In those early days prohibition and license were unknown terms. Whiskey and cider were part of the outfit of every household. My father was a Baptist deacon * * * and whenever the minister or the doctor, the two dignitaries of the town, called, my father would have felt himself wanting in hospitality had he neglected to set out a decanter of whiskey, with glass, sugar and water for each to mix to his own taste. At the table he always asked a blessing; then a glass of spirits, with a sprig of tansy, or a sprinkle of quassia wood in it as bitters, was passed around, till in my infantile ignorance, I thought each was a religious duty."

She tells that the sugar soaked with whiskey left in the glass was hers, being the baby, and that in attending some revival meetings she heard the new converts tell that when they met with a change of heart they felt so light and buoyant they seemed treading on air. One afternoon, after partaking of the sugar left in the glass—probably more than usual—she felt such symptoms and announced that she believed she had met with a change, for she felt as light as a feather.

Before she was 7 she had read the Bible through and had the catechism by heart. At 15 she taught district school at \$1 a week, "boarding 'round."

She relates that near the schoolhouse lived a farmer who was a Methodist exhorter and deemed a worthy citizen. His wife did the indoor work for themselves and their six or seven small children, and some of that outdoors, yet he horsewhipped her every three or four weeks. He said it was necessary, to keep her in subjection and because she scolded.

The rebellion broke out. She sent her two boys—all she had—then volunteered and went to the front herself to nurse our sick and wounded soldiers. Her home was then in Rochester, N. Y. Soon after, with her family, she moved to Louisiana, where she lived ten years. While there she wrote a letter to the convention, which was then framing a new constitution for the state, which was complimented by a New Orleans daily saying: "No man could have written a more statesmanlike paper."

Having buried her husband she came to Hartford, Conn., where she now lives. There she wrote for a San Francisco, Cal., paper, then for five years a column each week for a Hartford paper on woman's rights, besides contributing largely editorial and other matter.

In 1848 the first woman's rights convention met at Seneca Falls, N. Y. Since then she has been an active and efficient worker in the cause, organizing clubs, getting signatures to petitions, writing for it, etc.

She had long looked upon the saloon as the chief obstacle to woman's political equality, as well as temperance, and to her is attributed the origin of state control without profit to the liquor traffic. She also wrote a series of letters advocating proportional representation.

Her 80th birthday was royally celebrated by the Hartford Equal Rights Club, of which she had been the founder and for many years the President. The parlors and lower hall of Unity church were draped with flags. There was a profusion of flowers and the speaker's desk was covered with them. Mrs. Collins herself was the queen of the evening. She was presented with a bouquet of eighty white roses and two gold badges, one by the Hartford Equal Rights Club, the other by the Woman's Relief Corps. There was music and reading of a poem, some addresses and a fine collation at their close. It was a delightful occasion.

THOMAS J. POWELL.

THE NAPLES RECORD.

J. S. TELLIER, - - PUBLISHER

WEDNESDAY, OCTOBER 24, 1894

Honor to a Former South Bristol Woman.

Mrs. **Emily P. Collins**, who is a native of South Bristol, being a sister of the late Col. James Parmele and widow of Simri Collins, was given a reception at Unity Church, Hartford, Conn., the evening of June 29th by the Woman's Relief Corps and the Hartford Equal Rights Club, in recognition of her services in the suffrage cause. The program included music, speeches, etc.; the Hartford Times devoted three columns to a report of the event, in which Mrs. Collins was thus spoken of: "Mrs. Collins was the queen of the evening. With her regal presence, her soft silvery hair, and the handsome simplicity of her dress, with a touch of rich laces that made the whole effect artistic, she could have distanced most queens on their thrones in all that is truly regal. But better than all is her own unaffected simplicity. Like all strong characters she is never puffed by praise nor affected thereby."

ONTARIO REPOSITORY-MESSENGER, THURSDAY, JULY 12, 1894.

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The National citizen and ballot box.

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The National Citizen

AND BALLOT BOX.

VOL. 1.

SELF-GOVERNMENT IS A NATURAL RIGHT AND THE BALLOT IS THE METHOD OF EXERCISING THAT RIGHT.

NO. 2.

METHELA JOSELYN GAGE, Editor and Publisher.

SYRACUSE, N. Y., JUNE, 1879.

ELIZABETH BRYANT STANTON, Corresponding Editor.

THE HISTORY OF WOMAN SUFFRAGE FROM 1848 TO 1877 WITH ITS PRECEDING CAUSES.

Ordered according to Act of Congress in the year 1875, by Elizabeth Cady Stanton, Maria W. Chapman, and Susan B. Anthony, in the office of the Librarian of Congress at Washington, D.C.

(Name of translation preserved.)

CHAPTER IV.—(Continued.)

THE FIRST WOMAN'S RIGHTS CONVENTION, 1848.

The resolutions were freely discussed by Amy Post, Rhoda DeGarnon, Ann Edgeworth, Sarah Fish and others. While Mrs. Mott and Mrs. Stanton spoke in their favor, they thought they were too tame, and wished for some more stirring declarations. Elizabeth McClintock rose in an admirable manner, a spirited and noble reply from the pen of Maria Weston Chapman to "a clerical appeal" published in 1847. When Abby Kelly, Angelina Grimke and Lucretia Mott first began to speak to poisonous appeals in anti-slavery conventions, "a clerical appeal" was issued and sent to all the churches in New England, calling on them to denounce in their pulpits, this unmanly and unchristian proceeding. Sermons were preached, portraiture in the churches, the State, and the time, in thus encouraging women to enter public life. Maria Weston Chapman's stirring answer in rhyme, shows that the days for ecclesiastical bulls were fast passing away, when women even could thus make light of them.

SARAH WESTON CHAPMAN'S REPLY.

Elizabeth McClintock read some notes, taken from a sermon preached at Seneca Falls, on the Sunday following the Woman's Rights Convention held there, reviewing their Declaration of Sentiments, to which E. C. Stanton had published an able reply. At the request of Lucretia Mott, she also read, in an admirable manner, the following spirited piece of poetry, written by Maria W. Chapman, in reply to a historical letter, signed "Lords of Creation."

"THE TIMES THAT TRY MEN'S SOULS."
(Language of the Revolution.)
Confusion, dissension, and all things unwarlike

In answer to the many objections made, by gentlemen present, to granting to woman the right of suffrage, Frederick Douglass replied in a long, argumentative, and eloquent appeal, for the complete equality of woman in all the rights that belong to any human soul. He thought the true basis of rights was the capacity of individuals; and as for himself, he should not dare claim a right that he would not concede to woman.

This Convention continued through three sessions, and was crowded with an attentive audience to the hour of adjournment. The daily papers made fair reports, and editorial comments, which being widely copied, called out spicy controversies in different parts of the country.

The resolutions and discussions regarding woman's right to enter the professions, were encouraged to prepare themselves, for medicine and the ministry. Though few women responded to the demand for political rights. Many at once saw the importance of equality in the world of work.

The Seneca Falls Declaration was adopted and signed by large numbers of influential men and women of Rochester, and vicinity, and at a late hour the Convention adjourned in the language of its President, "with hearts overflowing with gratitude."

APPENDIX.

CHAPTER IV.

RESOLUTIONS AT ROCHESTER.

The following resolutions, which had been separately discussed, were again read, Amy Post moved their adoption by the meeting, which was carried with but two or three dissenting voices:

1. *Resolved*, That we petition our State Legislature for our right to the elective franchise, every year, until our prayer be granted.

2. *Resolved*, That it is an admitted principle of the American Republic, that the only just power of the Government is derived from the consent of the governed; and that taxation and representation are inseparable; and therefore, woman being taxed equally with man, ought not to be deprived of an equal representation in the government.

3. *Resolved*, That we deplore the apathy and indifference of woman in regard to her rights,

- Mary Ann Trich,
- Lydia Mosak,
- John Matthews,
- Catherine C. Fane,
- Elizabeth W. McClintock,
- Melina Seymour,
- Flora Mosler,
- Catherine Shaw,
- Isaac Scott,
- Mary McClinton,
- Mary Gilbert,
- Sophronie Taylor,
- Cynthia Davis,
- Mary Martin,
- P. A. Colver,
- Susan R. Bost,
- Rebecca Rose,
- Sarah A. Mosier,
- Mary E. Vail,
- Jane Spalding,
- Lavinia Latham,
- Sarah Saab,
- Richard P. Hunt,
- Samuel D. Tibbatt,
- Janis Williams,
- Edith Foye,
- Frederick Douglas,
- Henry W. Seymour,
- Henry Seymour,
- David Sadding,
- William G. Barker,
- Ellis J. Day,
- John Jones,
- William S. Fell,
- James Mott,
- William Burroughs,
- Robert Southbridge,
- Joseph Matthews,
- Charlotte Woodfard,
- Martha Underhill,
- Beasley Matthews,
- Emmie Benter,
- Sarah R. Wood,
- Lydia Gible,
- Sarah Holman,
- Elizabeth Leslie,
- Martha Kelley,
- Rachel D. Bond,
- Estey Tenckony,
- Rhoda Palmer,
- Margaret Jenkins,
- Cynthia Fuller,
- Eliza Martin,
- Maria K. Wilbur,
- Elizabeth D. Smith,
- Clodine Barker,
- Ann Foster,
- Experience Gibbs,
- Anoinette F. Segot,
- Hannah J. Latham,
- Sarah Sison.

The following are the names of the gentlemen present in favor of the movement.

- Charles L. Hookins,
- Thomas McClintock,
- Samuel Phillips,
- Joseph Chubbettin,
- Jonathan Metcalf,
- Nathan J. Milliken,
- S. E. Woodworth,
- Edward F. Underhill,
- George W. Dyer,
- Paul Barber,
- Isaac Van Tassel,
- Thomas Bell,
- E. W. Capron,
- Stephen Slocar,
- Henry Holby,
- Avallah Schooley.

*Similar in sentiment to those of the Seneca Falls Convention.
(This "Pastoral Letter" or "Official Appeal" will be found in a note to the history, in the next number.)

NATIONAL WOMAN SUFFRAGE ASSOCIATION.

Eleventh Annual Convention at St. Louis, Mo., May 7, 8, 9, 1879.

paid their own traveling expenses to come here to attend the Convention.

"I wish the men to feel that they have an equal right here with us," she said, looking up with a humorous look twinkling through her spectacles, "to say that they can't hold any of the offices or handle the money." [Laughter.]

Mrs. Anthony wanted it understood, too, that each of the delegates present represented a constituency of thousands and tens of thousands. It took an easy matter to travel hundreds of miles, particularly since we have no political influence on our side, and can't get any free passes. When we do we will all go to the Women's Suffrage Conventions.

The following were the responses, though several delegates reported afterwards:

- Washington, D. C.—Mrs. Sara A. Spangier.
- Illinois—Mrs. Clara Lyon Peters of Waukegan, Mrs. G. P. Graham, Mrs. Martha L. Matthews and Misses Amanda E. and Malinda S. Fryer of Albia, Mrs. Hannah J. Coffey and Mrs. Abby B. Trapp of Orion, Mrs. Senator Hanna of Fairfield, Miss Susan J. Nourse of Moline and Mrs. E. P. Reynolds of Rock Island.
- Missouri—Mrs. V. J. Minor, Mrs. M. A. Prosser, Mrs. F. W. Thomas, Mrs. Eliza J. Patrick, Mrs. E. M. Day, Mrs. Eliza A. Robbins, Miss Phoebe W. Cousins and Mr. Alex. Robbins of St. Louis, Mr. James L. Allen of Oregon, Miss A. J. Sparks of Warrensburg.
- Wisconsin—Rev. Mrs. Olympia Brown of Racine.
- New York—Miss Susan B. Anthony, Mrs. Matilda J. Gage, Mrs. Mary R. Fell and Miss Florence Fell.
- Indiana—Mrs. Helen Austin of Richmond, Mrs. Amy E. Dunn, Mrs. Gertrude Garrison and Mrs. Mary E. Haggart of Indianapolis.
- Tennessee—Mrs. Elizabeth Avery Merrill and Master M. Lee Merrill of Nashville.
- Kentucky—Miss Mary B. Clay of Richmond.
- Louisiana—Mrs. Emily P. Collins of New Orleans.
- Ohio—Miss E. L. Finney of South Newbury.
- Pennsylvania—Mrs. L. P. Danforth and Misses Julia and Rachel Foster of Philadelphia.

money to carry on the woman suffrage work. She read the list of States which had enfranchised, and emphatically those which had not enfranchised.

If we had had 21,000 said Mrs. Spangier, we should have secured a majority vote from the United States Senate on the resolution to appoint a committee to consider the suffrage of women citizens. As it was, we were actually unable to communicate with our friends throughout the country, and for four months after departure, lay in the classroom, that we couldn't mail for want of postage.

Mrs. Anthony wanted to say in behalf of the friends of suffrage in the North and Northwest that while they might have contributed nothing to the National Association, they had their organizations, and they had been

BESIDE ENLARGED IN LOCAL WORK.

She knew of one woman in Wisconsin who had paid 250 out of her own pocket to circulate the petition for the State with Amendment, which was sent on to the committee at Washington, showing what would be done if women only worked together in their respective localities. She felt it her duty to say this, because of all difficult things the most difficult to accomplish was to secure co-operation and organization among masses of nominal or woman-kind. Each individual woman does what little work she can in her own locality, and they haven't got any money either, because the women of the nation are, by the statute books of every State in it, paupers—if they are so unfortunate as to be married. [Laughter.] I don't ask any more protection for woman, she said, than you have already given to the black man. I do ask for such just protection at the hands of the Democratic or the Republican party—which ever shall chance to be in power—for your mothers, wives and sisters as you have given to the black men of the nation. [Applause.] And I say to my audience everywhere, after they have listened to my arguments and have voted in favor of the sixteenth amendment, guaranteeing the right of suffrage to women as citizens of the United States, that the reason you haven't always wanted a vote, and worked for it as hard as I have for the last thirty years, is because you haven't been right

CONNECTICUT.

Believing that the world's salvation depends primarily upon emancipation of woman, therefore wish you and your noble compeers speed in this noble cause, a cause in which I would gladly live or die.

EMILY P. COLLINS, Hartford.

The National Citizen

SYRACUSE, N. Y., JULY, 1880.

WOMEN SUFFRAGIST CONVENTION.

PROGRESS MADE IN NEW ENGLAND—SENATOR EDMUNDS' UTAH BILL CONDEMNED.

[BY TELEGRAPH TO THE HERALD.]

BOSTON, May 25, 1886.—Many seats in the Meionaon were occupied to-day by the members of the New England Woman Suffrage Association, who, with others interested in the cause, had assembled to listen to reports and take part in other interesting exercises attendant on the sessions of the anniversary meeting. Lucy Stone opened the exercises, and concluded by calling upon Mrs. J. W. Smith, who presented a report treating concisely of the work done in developing the cause of woman suffrage. The report closed as follows:—

"Having aided the Vermont and Maine societies to obtain a secure footing New Hampshire now asks to be aided in an effort to reorganize and renew its work during the coming year."

Rev. Mr. Henry Blanchard, of Portland, Me., for the society of that State, acknowledged the support and aid contributed to the Maine friends in their successful efforts to reorganize. Mrs. A. B. Chandler, the delegate from Vermont, reported for the society of that State, that much opposition has been raised to Senator Edmunds' action to disfranchise the gentle women of Utah, because the action proposed strikes a blow against the vested rights of all women.

Letters were sent in large numbers to Senator Edmunds requesting him to cease his war against the Utah women, and the speaker was of the opinion that he was impressed by these expressions from his constituents.

Mr. Henry B. Blackwell reported that the association has a balance in the treasury of \$442. Miss Cora Scott Pond stated that during the past year the Massachusetts society has organized four new leagues, and now there are thirty-nine women suffrage clubs and leagues in Boston alone.

Emily E. Collins reported that the work done in Connecticut during the year was quite insignificant.

Elder Muncie, of Washington Territory, made a favorable report of the work of the woman suffragists in that place.

NEW YORK HERALD, WEDNESDAY, MAY 26, 1886.—TRIPLE SHEET.

Mrs. Emily P. Collins, who helped to organize the first woman suffrage association in the world, celebrated her ninety-fourth birthday a few days ago. This first suffrage association was organized in 1848 in the western part of New York State. In the same year Mrs. Collins sent to the Legislature what she believes to be the first woman suffrage petition ever sent to a legislative body. It bore the signatures of sixty men and women of South Bristol, N. Y., with a few more gathered in neighboring towns. The petition was sent to the member from that Assembly district. On receiving it he hesitatingly arose in his seat in the Assembly and announced that he held in his hand a most singular petition. He apologized for presenting it, but said he considered it his duty because it bore the signatures of some of his best known constituents. After the reading the members looked at one another in an

astonishment, and then broke into laughter.

"I move to lay it on the table," one member said.

"I move to lay it under the table," another replied, and again the Assembly Chamber rang with laughter.