

White Paper #2 for Lexington Historical Society Exhibit “Something Must Be Done: Bold Women of Lexington”

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Abolition, Women’s Rights and War: From the End of the Revolution to the End of the Civil War, 1790-1865

Beginnings: The Second Great Awakening

In the early 19th century, three intertwined movements rose to prominence in American society, fueled by the Second Great Awakening, a religious revival that began in the late 1790s and continued through the 1830s. One of the marks of the Second Great Awakening was that it was a majority female experience; one minister estimated that three fifths of the converts in New England between 1798 and 1826 were female. Young and unmarried women, particularly, were finding that the industrial revolution both expanded their opportunities for employment and education through factory jobs and the growth of a middle class, but the resulting mobility disrupted their traditional networks of kinship and neighbors. As a result, religiously-based institutions became even more important to women’s social activities and provided a means of introduction when moving from one town to another. Meanwhile, ministers were moderating their Calvinist doctrine to emphasize active repentance and good works over simply being a member of the elect, and promoting the idea of women as the guardians of morality. All of this meant that by the 1830s there was a widespread network of educated white women with energy, money, time, and ability who had been indoctrinated into their own moral authority and a God-given mission to do good in the world. As a result, when abolition of slavery, temperance, and women’s rights began to be discussed, women in New England were at the center of the debate.¹

The Lexington Female Charitable Society

The first women’s activist organization that has so far been found in Lexington is the Female Charitable Society (Catalog 1423), founded in 1833 for the purpose of making clothing and donating money and supplies to the poor families of Lexington. The over 200 members include family names that appear over and over again on lists of social and political organizations in town, including Wellington, Robinson, and Muzzy, and individuals who were instrumental in its political activism, including Hannah Robbins, whose daughters Julia Robbins Barrett and Ellen Robbins Stone, and granddaughter Ellen Stone would be heavily involved in the abolition and suffrage movements, and Maria Cary, who later financed the library and other philanthropic projects. The Female Charitable Society was typical of the early 19th century benevolent societies; they

¹ (Cott 1975) (Appleby 2000, 178-201)

provided women with ways to do charitable work without challenging societal norms. Indeed, these societies reinforced social hierarchy through allowing middle-and upper-class white women to show benevolence to the “deserving poor”—those impoverished by illness, age, or widowhood, while attempting to encourage morality (i.e. temperance) among the working classes, and particularly educate poor children to be laborers or domestic servants.²

What is particularly interesting about the Lexington Female Charitable Society is that the economy of the town in the 1830s and 40s appears to be such that there was not much charity needed among the citizens of the town. The organization met often after its founding in 1833, occasionally at the home of the Robbins family (Harriet Robbins was an officer of the organization), and “sought out as far as possible the most needy and deserving (Widows, Children, the sick, or those who are in some way incapable of providing Clothing suitable to attend Public worship).”³ By the late 1830s, however, there was not much call for their sewing, and in 1841 they disbanded, stating in the minute book that they were “thankful that there are so few persons who stand in need of assistance in this place.” However, this was at a time when the population of Lexington was rapidly expanding—doubling between 1820 and 1860, according to one historian—due to the influx of Irish immigrants looking for work on the farms and in the industries in East Lexington. This begs some questions: was the immigrant community in Lexington so successful that they needed no help, were they unwilling to accept charity from their Protestant neighbors, or was the female charitable society narrowly defining who were “the most needy and deserving” that their aid should go towards? Local historian Richard Kollen points out that the Know Nothings had a strong presence in Lexington, so further research into the relationship between the older families and the Irish immigrant community could yield some insights into the history of the organization and its role in the wider Lexington community. Unfortunately, a brief look at the record book reveals that the minutes only occasionally record for whom the members were sewing, and so far no other record books of the organization have come to light.⁴

Abolition

Abolition of slavery as a major political movement began in the late 18th century as an offshoot of the Enlightenment philosophy that drove the various revolutions that marked the last quarter of the century. By 1804, most northern states had officially ended slavery (although in some cases very gradually) through either judicial or legislative actions. With the second great awakening, however, antislavery societies were founded

² (Jeffrey 1998, 25)

³ (Lexington Female Charitable Society 1833-1841) Entry for June 5, 1833.

⁴ (Kollen 2004, 49-50)

throughout the country, and both the morality of slave owning, and the humanity of the enslaved became topics discussed in many newspapers and pulpits. Many of the more conservative abolitionists abhorred slave owning, but still believed in the inferiority of African-Americans, often supporting the efforts of the Colonization Society to send black Americans (some of whom had been in America for three or four generations) to colonies in Africa such as Liberia. The more radical reformers like the Grimke sisters, Lucretia Mott, and William Lloyd Garrison, as well as black abolitionists including Frederick Douglass, Sarah Parker Remond, and Susan Robbins Garrison, on the other hand, fought for both freedom and equality for the enslaved.⁵

In early 19th century Massachusetts abolitionism revolved around one person: William Lloyd Garrison. While there were many other abolitionists actively promoting the cause, black and white, male and female, Garrison was the flashpoint around which the rest of the abolitionist movement often revolved. His calls for immediate emancipation of all enslaved people, his embracing of women's rights as part of the antislavery movement, his belief that ministers were not doing enough to promote the cause of abolitionism, and his willingness to publish all of these ideas in *The Liberator*, the newspaper that he started in 1831 in partnership with Isaac Knapp, all meant that he was often pointed to as the source of dissention in the abolitionist community.⁶

One of the reasons that Garrison supported women's rights was the large number of women who supported the anti-slavery cause. In the 1830s, Female Anti-Slavery Societies sprang up around the country, raising money for the cause through bazaars and other fundraisers, hosting lectures and providing a way for expensive anti-slavery newspapers and pamphlets to be shared across the country. Additionally, these societies corresponded, raising awareness and creating a network of organizations.⁷ The Massachusetts Anti-Slavery Society employed paid lecturers to travel around the commonwealth lecturing on the subject of abolitionism, including Lucy Stone, who was inspired by the Grimke sisters to embrace women's rights as well as abolitionism.⁸

Women's rights turned out to be one of the major bones of contention within the anti-slavery movement, as many of the women involved in the female anti-slavery societies, such as Lucy Stone, Lydia Maria Child, Lucretia Mott, and Elizabeth Cady Stanton wished to have their voices heard. In fact, when the Massachusetts Abolitionist Society broke away from the Massachusetts Anti-Slavery Society, one of the major bones of contention was "The Woman Question" as the Massachusetts Abolitionist Society called it. In an

⁵ (Appleby 2000, 223-230)

⁶ The most popular biography of William Lloyd Garrison is Henry Mayer's *All on Fire: William Lloyd Garrison and the Abolition of Slavery*. (New York: St. Martin's Press, 1998)

⁷ (Jeffrey 1998, 53-95)

⁸ (Berenson 2018, 29)

1839 pamphlet, the “Address of the Executive Committee of the Massachusetts Abolition Society to the People of Massachusetts,” the society questioned what women’s rights had to do with the rights of enslaved people, and stated that many of the members “consider the contemplated change in the sphere of female action, a moral wrong: a thing forbidden alike by the word of God, the dictates of right reason, the voice of wisdom, and the modesty of unperverted nature.”⁹ The pamphlet also contains an appendix, enlarging on the argument that women shouldn’t be given a place at the table as officers or members, because up until 1838 they had not participated, and accused the Garrisonians of underhandedness because they changed the language of the national convention invitation from inviting all gentlemen present to become members of the convention and speak to all *people* present to become members of the convention.¹⁰ In printing the proceedings of the 1839 New England Anti-Slavery Convention, *The Liberator* pointed out that the arguments of the Massachusetts Abolitionist Society members that the clause in the New England Anti-Slavery Society Constitution stating that “any person” who donated and was not a slaveholder could vote at the meetings was not intended to include women bore more than a passing resemblance to the arguments of slave-owners that the recognition of inalienable rights of all men in the Declaration and U. S. Constitution did not actually apply to African-Americans. However, the New England Anti-Slavery Society was careful to say that their admittance of women to voting membership was not to be seen as an endorsement of women’s rights, but rather a correct reading of their own constitution.¹¹

The division between the Garrisonians and the Anti-Garrisonians in the late 1830s and early 1840s was also reflected in the Boston Female Anti-Slavery Society, which split along class and religious lines, with Maria Weston Chapman and many of her upper-crust, Unitarian, Quaker, Episcopalian or Universalist friends reforming the Boston Female Anti-Slavery Society as an associate organization to the New England Anti-Slavery Society, while those women who were more middle class and evangelical, members of Baptist and Congregationalist societies, formed the Massachusetts Female Emancipation Society, and adhered to the Massachusetts Abolition Society.¹²

Abolition in Lexington

Although Lexington never had an organized anti-slavery society—male or female—unlike neighboring Concord, it is a little disingenuous to claim that “Public speeches on abolition appear to have been discouraged if not prohibited” and that there were no abolitionist meetings in the 1840s or 1850s in

⁹ (Massachusetts Abolition Society 1839, 9)

¹⁰ (Massachusetts Abolition Society 1839, 14-20)

¹¹ (Unknown 1839)

¹² (Jeffrey, *The Liberty Women of Boston: Evangelicalism and Antislavery Politics* 2012)

Lexington, as Richard Kollen does.¹³ There were several individuals who were major figures in the abolition movement who came from or through Lexington, most notably Theodore Parker, a native Lexingtonian minister who became first a leader in the transcendentalist movement, and then in the mid-1840s an abolitionist who advocated for equal rights for all. Parker was a member of the “secret six,” a group of men mostly from Lexington and Concord who financed John Brown’s raid on Harper’s Ferry.¹⁴ Samuel May and Charles Follen were two other major figures in the early abolition movement who lived and worked in Lexington.

Although anti-slavery sentiment seems to have been spread thinly throughout the town, with eleven subscribers to *The Liberator* from Lexington and seven from East Lexington (See Appendix One), one family is continually mentioned as leaders of the abolitionist community, mainly, it seems, because of the wealth of papers they left behind.¹⁵ Eli Robbins was a furrier, who also invested in other industries in the area, and along with his wife Harriet Simonds Robbins, seems to have been extremely devoted to social and political activism. Their daughters were all very well educated for the time: three of them were sent away to school (the fourth was deaf and educated at home), and Harriet was very involved with organizations in Lexington, being a founder and one of the first officers of the Lexington Female Charitable Society. Eli Robbins owned several buildings in East Lexington, and in 1833 built a new lecture hall and rental property in the fashionable Greek Revival style. The first connection between this building and abolition is noted in an article in the 1900 *Proceedings of the Lexington Historical Society*, when George O. Smith and A. Bradford Smith both mention that Robbins built the building to provide lecture space for abolitionist and temperance lectures. A. Bradford Smith states “About the year 1832 Mr. Robbins saw the need of a public building where lectures, preaching, and other meetings could be held, and where freedom of speech could be allowed. At that time an ‘Abolitionist’ was not allowed freedom of speech in this town.”¹⁶ George Smith goes farther and says

“His daughter [probably Julia Robbins Barrett, or Ellen Robbins Stone] told me that, when the building was being erected, the anti-slavery and temperance agitations were beginning, and it was found difficult to procure suitable places for the discussion of these topics.

¹³ (Kollen 2004, 93)

¹⁴ For a wonderful article on how Parker connected his abolitionism with his heritage as the grandson of Captain Parker, see (Teed 2001)

¹⁵ (Garrison, *Liberator Mail Book*, Vol. 1: 1831-1839 1831-1839, 46) (Garrison, *Liberator Mail Book*, Vol. 3: Massachusetts (Excluding Boston) 1840-1860 1840-1860, 54, 98, 273)

¹⁶ (Smith 1900, 147)

“The School Committee had refused the use of the school-house, and the Church had been closed to petitioners. Mr. Robbins declared there should be a place in which any subject of interest to the welfare of the community could be discussed. . . .”¹⁷

The entire Robbins Family seem to have been early adherents of the abolitionist movement, and while there is some debate as to the direct connection between the anti-slavery movement and the building of what is now known as the “Stone Building, “it was built at an extremely interesting time in the anti-slavery movement. Garrison’s newspaper *The Liberator* was founded in 1831, The New England Anti-Slavery Society (Later Massachusetts Anti-Slavery Society) was founded in 1832, the American Anti-Slavery Society in 1833, and the Middlesex County Anti-Slavery Society in 1835. Judging from the fact that under the Robbins’ ownership, the hall hosted Lyceum lectures from the likes of Ralph Waldo Emerson and Charles Follen, the family definitely wanted to provide a place for liberal ideas, including temperance and abolitionism, to be presented to their neighbors in East Lexington.

Contrary to other statements that it was Eli Robbins who subscribed to *The Liberator*, the newspapers mail books, now held at the Boston Public Library reveal that it was “Miss Julia A. Robbins” who subscribed to *The Liberator* between 1831 and 1839. Her subscription seems to not have been renewed after that, but she could easily have borrowed a copy from her relative George Simonds in order to send excerpts and clippings to her friends.¹⁸ Like Julia, her sister Ellen was also very active in the abolitionist movement, corresponding with Wendell Phillips and Harriot Minot Pitman among others.¹⁹

Julia, Ellen, and their mother Hannah also seem to have been instrumental in bringing the radical minister Charles Follen and his wife, author Eliza Lee Cabot Follen to East Lexington to found a church. Follen was one of the most radical abolitionist ministers preaching in the 1830s, a close friend of William Lloyd Garrison, William Ellery Channing, and Samuel May, who had lost his position as a German Professor at Harvard for his radical views. Until a church could be built, Dr. Follen preached in the Stone Building for six months beginning in 1835. As he was a radical abolitionist, there is little doubt that there was an anti-slavery bent to many of his sermons, and in addition, he was one of the early people to argue for women’s equality in the abolitionist movement. In an 1836 speech to the New England Anti-Slavery Society, Dr. Follen stated: “Our countrymen are all mankind. *Men and women* have the same rights. . . . Men have at all times been inclined to allow women peculiar privileges, while withholding from them essential rights. We are far from acknowledgement of the simple truth that . . . women as well as men are rational and moral beings.”²⁰

¹⁷ (G. O. Smith 1900, 178-179)

¹⁸ (Keenan 2011, 39, 58-61)

¹⁹ (Kollen 2004, 94)

²⁰ Charles Follen, Speech before the Anti-Slavery Society, Jan 20, 1836 in (Follen 1842, 627-633)

Unfortunately, just as he was to come back to East Lexington to take over the church built along his design, he was killed when the Steamship Lexington went down in Long Island Sound. He became a martyr for the Abolitionist cause, especially when no churches in the Boston area would host a memorial service for him, including the Follen Memorial Church in East Lexington.²¹

When the male members of the Follen Church voted for the church to become a Unitarian, and not a Free Christian Church, which would have been more amenable to temperance and anti-slavery sermons, Julia Robbins wrote a strongly worded statement about women's roles (probably her mother and herself) in building the church. “. . . who placed their position before Dr. Follen and induced him to come. It was a woman. When it became necessary to build a church, whose arguments brought Dr. Follen back after a short absence, it was woman's . . .”²²

Harriet Simonds Robbins and her daughters Julia Robbins Barrett and Ellen Robbins Stone seem to have been the most active members of the family; Julia and Ellen have both left papers that detail their participation in the abolitionist and suffragist causes, but we should also think about the “silent sister” Abigail Robbins Lothrop, who left few papers, but was likely just as devoted to the anti-slavery cause as the rest of her family. Abigail was married to Rev. Stillman Luther Lothrop, the son of Deacon Stillman Lothrop of Cambridgeport. Deacon Lothrop served for many years as a vice president of the Massachusetts Anti-Slavery Society, and was so devoted to the cause that he resigned his position as treasurer of the Third Baptist Church in Boston, and interrupted a meeting to read a letter of protest. After Eli Robbins got into financial difficulties during the panic of 1837, Stillman L. Lothrop bought the Stone Building from his father-in-law, and by 1844 opened a school, the “East Lexington Institute” in the building in partnership with the Baptist minister, Rev. Charles M. Bowers.²³ Bowers had started his ministry in the Baptist meetinghouse in 1841, and it seems that he also was an abolitionist, for on April 26, 1842, the Middlesex County Anti-Slavery Society held its quarterly meeting in the Baptist meeting house in Lexington, the first mention of an anti-slavery meeting held in the town in *The Liberator*.²⁴ In addition to the meeting, the black abolitionist Charles Lenox Remond lectured in the meeting house in the evening.

Further meetings of the Middlesex County Anti-Slavery Society were held in Lexington, including the 1843 Annual Meeting in the Unitarian Meeting House. Other anti-slavery speakers came to Lexington over the next few years, but the exact place they lectured is unclear. However, Rev. Bowers left Lexington in 1846, and after that, lectures from the likes of white abolitionists Parker Pillsbury in 1847, and formerly enslaved people

²¹ For more about Follen, the church and anti-slavery movements in East Lexington see “(Grady and Leutz 2017)

²² Quoted in (Keenan 2011, 41-42)

²³ (Lothrop 1844)

²⁴ (Wheeler 1842)

like William Wells Brown in both Lexington and East Lexington in 1847 and William and Ellen Craft in 1849 were being held in “Lothrop’s Hall” as the building was then known. Ellen Stone even notes an antislavery fair happening in East Lexington in 1847, very likely in the same building.²⁵

Julia Robbins Barrett seems to have been one of the key players in bringing these lecturers into town. The going narrative seems to be that she was corresponding on behalf of her father, but the preponderance of the evidence seems to be that she is doing this work on her own initiative or perhaps in a role of a corresponding secretary for an informal anti-slavery society in East Lexington. More research needs to be done to determine her exact relationship to the anti-slavery community. It is irrefutable, however, that she maintained an active interest throughout the antebellum period, leading a petition drive on behalf of Washington Goode, an African-American unfairly executed for murder in 1849, and she along with her sister Ellen volunteered for two weeks to set up and man a table at the 1850 Anti-Slavery Bazaar run by the Boston Female Anti-Slavery Society.²⁶

Women’s Rights

As has been noted previously, one of the major bones of contention within the anti-slavery movement was “The Woman Question” as it was called: whether or not women could vote or hold office in the male-run anti-slavery societies. Things first came to a head in Massachusetts in 1839, when the American Anti-Slavery Society, the Massachusetts Anti-Slavery Society, the Boston Female Anti-Slavery Society, and even the Middlesex County Anti-Slavery Society Split in half over the subject, with the Garrisonians, who supported women’s rights, taking control of all those institutions. One of the marks of the Garrisonian anti-slavery movement was the fact that Garrison encouraged and employed both men and women to tour the country speaking on antislavery subjects. Frederick Douglass was one of several African-American men, both free and formerly enslaved, who traveled, but women traveling and speaking in public was an extremely unusual event in the 1830s and 1840s. Abby Kelley Foster, Lucy Stone, Susan B. Anthony, Sarah Parker Remond and Sally Hollic were some of the women who traveled the lecture circuit, addressing mixed audiences and often dealing with hostility and abuse. The Anti-Slavery movement provided a training ground in organization for a generation of women who believed that voting and property ownership was a human right, and should not be a privilege only enjoyed by white men. Lucy Stone, for example, spoke on both women’s rights and the rights of the enslaved, finally settling with the society that she would speak on women’s rights on weekdays and slavery on the weekends.²⁷ A great example of her style can be found in *The Liberator* of February 16, 1849,

²⁵ See various issues of *The Liberator*

²⁶ (Keenan 2011), 71

²⁷ (Berenson 2018), 29

reporting on her address to the annual meeting of the Middlesex County Anti-Slavery Society at Lothrop's Hall in East Lexington:

Lucy Stone addressed the meeting with much feeling and eloquence. In the course of her remarks, she said that, not long since, when that exquisite work of art, *The Greek Slave*, was exhibited in Boston, multitudes thronged to see it; and they looked upon that sad countenance and attitude of despair, she had seen the tears start from many eyes ; and she had wished that life could have been breathed into that marble form, that it might speak and urge them all to an active sympathy with women's wrongs. Yet, said she, I reflected that there were already in existence, and in our own land, *three millions* chiseled by the Divine artist, and that these were continually crying out, through their enslaved and outraged nature, and calling upon us to help them; and alas! How few there were to pity, and how few who cared to save! Yet, she added, be not discouraged, Abolitionists of Middlesex County, because no more are with you to-day. Could your eyes be unsealed, as were those of God's servant of old, you might see chariots of fire, and horses of fire, and the messengers of God striving with you , and ready to guide you in your way. . . .²⁸

Stone spoke in Lexington again in December of 1849, the year before the First National Women's Rights Convention was held in Worcester. In many ways, although the Seneca Falls Convention was important, it only gained its iconic status in retrospect as Susan B. Anthony and Elizabeth Cady Stanton sought to solidify their control of the women's suffrage movement after the Civil War, the convention in Worcester was, at the time, a huge step for the nascent women's rights movement, with about 1000 attendees and 268 voting members addressed by a diverse group of speakers including Lucretia Mott, Sojourner Truth, Frederick Douglass, Abby Kelly Foster, William Lloyd Garrison, and the Jewish activist Ernestine Rose.²⁹ Although Julia Robbins Barret could not make it ("This day the great Convention in Worcester to Discuss Women's Rights," she recorded in her diary. "Was greatly crossed not [to] be able to go. Had planned and looked forward all summer to this affect,") Lexington was represented by at least one voting member: Andrew Wellington, a member of another very active Lexington family.³⁰ Unfortunately, the names of the non-voting members were not recorded, so we do not know if there were other Lexingtonians at the convention.

Other women who addressed crowds in Lexington included Sallie Holley in February of 1855 and Ellen Craft, who escaped from slavery with her husband by pretending to be a boy.

²⁸ (East Lexington 1849)

²⁹ (Berenson 2018, 34-39) for more about the myth-building around the Seneca Falls Convention, see Tetrault, Lisa "To Fight By Remembering, or the Making of Seneca Falls," in (Lemay 2019, 1-28)

³⁰ (Keenan 2011, 66) (Robinson 1883, 213)

The debate on women's suffrage was kept constantly in the papers by women like Lucy Stone and physician Harriet K. Hunt, who both repeatedly protested the fact that they were expected to pay taxes without being represented in the legislature, and circulated petitions (including one printed *The Liberator* in 1857 that demanded suffrage on the grounds that the language of the Constitution contradicted their disenfranchisement.³¹ The interest that the subject provoked in intellectual circles was reflected in one very interesting way: at the Lexington female academy run by Dr. Dio Lewis, an early supporter of William Lloyd Garrison, a writer on women's education, and a proponent of gymnastics as an integral part of the education of children, one of his students read her prizewinning essay at the commencement exercises entitled "Should Women Have The Vote?"

³¹ (Robinson 1883, 92-98)

Quotations

By nature, woman has the same Political Rights that man has,—to vote, to hold office, to make and administer laws. These she has as a matter of right. The strong hand and the great head of man keep her down; nothing more.

Theodore Parker, *On the Public Function of Women*, 1853. P. 16

I know no reason why woman should not be a voter, or hold office, or make and administer laws. I do not see how I can shut myself into political privileges and shut woman out, and do both in the name of unalienable right. Certainly, every woman has a natural right to have her property represented in the general representation of property, and her person represented in the general representation of persons.

Theodore Parker, *On the Public Function of Women*, 1853, p. 17

“I always identified myself with Lexington, and never can enough thank that little band of good women who gave me the opportunity to do so much good.”

Mary Phinney Von Olnhausen, *Autobiography*, quoted in *An Army Nurse in Two Wars* by James Phinney Monroe

“This day the great Convention in Worcester to discuss Women’s Rights. Was greatly crossed not [to] be able to go. Had planned and looked forward all summer to this . . .

Julia Robbins, diary entry, Wednesday, October 23, 1850. Quoted in “In Haste, Julia” by Mary E. Keenan, p.66

“Two women established a Sabbath School—the first permanent effort made for religious instruction in East Lexington. It was the women. . . . was it not a woman who consented to give up all party and sectarian ties to establish a truly Free Christian church. It would seem so , for as soon as the Lords of East Lexington—priests of Unitarianism—step forward and take control . . . Anti-slavery and temperance are actually pushed out, not even a notice can be read . . .

Statement attributed to Julia Robbins or Hannah Maria Robbins, Unitarian Church Archives, Quoted in *In Haste, Julia* by Mary E. Keenan, page 42. \

“To those who are willing to reason, it has been proved, that men and women have equal duties upon all moral questions, and that these duties, on both sides, are limited only by their powers.

Eliza Lee Follen, wife of Lexington Minister Charles Follen, from “Women’s Work,” published in the 1842 edition of *The Liberty Bell* by the Boston Female Antislavery Society.

APPENDIX 1: Lexington Subscribers to *The Liberator*

Subscribers listed in the MS Liberator Mail Book, Volume 1. Special Collections, Boston Public Library.
Accessed 11/13/19 <https://archive.org/details/liberatormailboo12unse/page/46>

This volume lists subscribers in order by place who subscribed between 1831 and 1839

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Lexington

Rev. N. A. Staples

Daniel F. Watson

Charles Tidd

Rev Caleb Stetson

George W. Robinson

Dr. Dio Lewis

Mrs. Frances P. Judd

Lexington, E[ast].

George W. Simonds

Andrew Wellington

Miss Julia A. Robbins

Abner Stone

Charles A. Wellington

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East Lexington

Charles E. Williams

Stillman Lathrop

G. W. Simonds

E. G. Wellington

Andrew Wellington

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Lexington

Rev. N. A. Staples

Samuel J. May

Daniel T. Watson

Miss Sophia P. Tilden

Charles Tidd

William P. Gibbs.

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Lexington

Samuel Stetson

Cyrus Peirce

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