

The Intellectual and Professional Development of Lucy Water's Phelps

By Karen Board Moran

We can follow Lucy's intellectual growth as an atheist, socialist and suffragist through her writings, education and teaching career. Lucy learned to write in the West Sutton School probably beginning at age 6 in the fall of 1882 although her educated mother Julia Waters Phelps had probably already laid the foundations at home. Julia had been educated at the Oread Institute in nearby Worcester, MA and was the only nurse in Sutton, MA.

Her father Henry Phelps was a wealthy mill owner and operated the Phelps Patent Company. His most famous inventions were the rag washing machine and the cherry picker. With curious, scientific minds Henry and Julia were known as freethinkers not bound by superstition and raised their children in an open-minded environment. Lucy reminisced that she was raised with an unfettered mind and "often wondered if I could have been strong enough to break away were I raised in mental slavery...I thoroughly enjoy my free mental atmosphere." (Rhoades p. 2.)

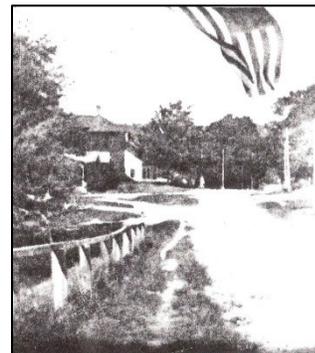
1884

According to the *Report of the School Committee of the Town of Sutton for the year ending April 1, 1884* (East Douglas, MA: Charles J. Batcheller, 1884.), Lucy has perfect attendance; a pattern continually repeated through the years. The spring term is taught by Miss Mildred Sibley.

1887

7/11/1887 At almost 11 Lucy Waters Phelps sends a letter to "The Children's Corner" edited Miss Susan Wixon and it is published on 7/23 in *The Truth Seeker*. Phelps reports Wixon's book, *The Story Hour*, has been put in the library and she reads it to her 88 year old maternal grandmother Matilda Carpenter Waters (1800-1891).

Freethought advocate Wixon (late 1840s-1912) of Fall River, MA wrote many letters to Lucy's uncle Jason Waters and also gave speeches on suffrage and other woman's rights issues. Lucy's uncle probably introduced her to *The Truth Seeker* as well as suffrage materials. Later he served in the Massachusetts' State Legislature.



D. M. Bennett and his wife Mary founded *The Truth Seeker*, a radical freethought and reform tabloid, in 1873. Its mast head announced it was "Devoted to: science, morals, free thought, free discussions, liberalism, sexual equality, labor reform, progression, free education and whatever tends to elevate and emancipate the human race."

"Opposed to: priestcraft, ecclesiasticism, dogmas, creeds, false theology, superstition, bigotry, ignorance, monopolies, aristocracies, privileged classes, tyranny, oppression, and everything that degrades or burdens mankind mentally or physically."

Online copies of some issues of *The Truth Seeker, A Journal of Freethought and Reform*, are available at the Center for Research Libraries at <http://dds.crl.edu/loadStream.asp?iid=4074>.

1888

7/6/1888 (published 7/21) Lucy's article in *The Truth Seeker* describes suspended flag across road from the top of two maples in her yard to celebrate the Fourth of July.

1890

The West Sutton schoolhouse was moved for \$200 to land that cost \$50. There was a "good play ground and warm dry basement...[and there was a] plan to replace seats and desks." M.S. Bixby is the teacher since 1889. (School reports for those years)

1891

This was probably the year Lucy went to Sutton high school. No evidence has yet been found regarding further schooling between graduation and the beginning of her teaching career in 1895.

12/2/1891 At 15 years old Lucy writes in *The Truth Seeker*, "If we would learn from the school of experience and know how to properly and profitably liv[sic] in the future, we must frequently scan the past.

12/21/1891 Lucy writes in *The Truth Seeker* that she attended "a free public school, where in morality instead of religion was taught."

1893

12/3/1893 At 17 years old, Lucy recommends *Woman: Four Centuries of Progress* written by Wixon. She writes a paragraph on the decline of Sutton churches and the worship of an imaginary supreme being which she would develop further the following year in an article 9/2/1894.

1894

Lucy teaches at Harback School and is paid \$225 for 7 ½ months with an average 27 students in attendance. She continues at that posting in 1895. Jason Waters is on the School Committee from 1893-1897. (School reports for those years)

1/28/1894 (published 2/10) Harry B. Fairfield of Cleveland and Lucy organize a Liberal Correspondence Club for young people 16-23 years of age. Lucy sends a poem that is published 3/10/1894.

3/29/1894 at 17 ½ Lucy writes a letter to editor of *The Truth Seeker* a report that she cut a petition from this newspaper [on what topic?] and got 58 signatures in West Sutton including 15 church members. The Baptist minister read it in church and advised signers to remove their names. Lucy signed her letter, **“Yours for justice and liberty.”**

6/11/94 Lucy writes in her diary, “One should be allowed to speak the truth at all times without having to put on the brake to have it fit between the lids of the Holy Bible.” Her diary seems to be a personal sounding board for the ideas she would share with newspaper readers. It helped her clarify her thoughts.

9/2/1894 Lucy writes, probably in *The Truth Seeker* “Ideas of God”. God is a name, an imaginary idol that binds people to superstition. A Freethinker bases “his structure upon truths, not myths; on knowledge, not ignorance. God can represent only a stumbling block in the future Freethinker’s path.”

1895

Lucy was paid \$48 January 1, 1895 for teaching District 13 (Torreyville) replacing Seddie Hodgdon and \$8 February 8 for teaching in District 8 (along with her uncle Jason Waters) in Wilkinsonville Primary. She was also paid for care of West Sutton School June 9 and November 23 in West Sutton

5/1/1895 At 18 Phelps responds in *The Truth Seeker* to an article regarding the vote. “Are you Content?” with being labeled “it” or “reigning the region of zero” for the sole reason you belong to that half of humanity...” IS THIS HER 1St SUFFRAGE ARTICLE?

1896

In February Lucy teaches for 12 weeks in West Sutton School and at Harback with Miss Bessie M. Kimball according to School Report payments on June, September and February 1897.

11/7/1896 In *The Truth Seeker* Lucy describes her school after completing her second year of teaching 34 students with some fluctuation. The vertical method of penmanship was introduced that year. Suffrage is on the ballot for both women and male votes that year. “Freethinkers should all support suffrage.” In the spring of 1898 she’ll be eligible to vote. **“I am alone in my thoughts and ideas here, among the young people, but that does not discourage me.”**

Lucy becomes politically active as a member of the Labor Church of Lynn, MA. She corresponded with Reverend Casson about socialism and the truth in the superstition of faith in God. The church dissolved in 1907 and many members moved to form the Ruskin Colony in Chattanooga, TN. (Rhoades p. 4.)

Many members, like Lucy, joined the Women’s Bimetallic Club, I the United States, therefore, restoring it to the same basis that it had in 1873,”whose object was “to

promote the free and unlimited coinage of Silver in the same manner that Gold was now coined.” (Rhoades p. 5.)

1897

1/13/1897 her 12/20/1896 article is published in *The Truth Seeker* reporting that her correspondent Miss May L. Collins died as well as Samuel P. Putnam, author of *400 Years of Freethought*. Lucy wrote a poem to Miss Collins on page 6 of this issue.

The Free Thinker’s Society was founded in 1897 by George K. Clark with *The Truth Seeker* as its publication. Lucy was already familiar with the paper and corresponded with Clark who recommended that she subscribe to *Scientific American* with its articles of astronomy, chemistry, geology, etc. to help combat superstition. (Rhoades p. 5.)

3/1/1897 (published 3/28/1897) Lucy writes that Freethinkers choose the path of a reformer using “a strong mind that is sincerely striving for the emancipation of other minds from slavery of immorality as well as from that of superstition.”

“All freethinkers...should feel duty bound...to be ever watchful of their conduct. If not, how can we... expect others to join the reform...?”

She signed her letter “**Yours for right, in action as in thought.**”

Lucy earns \$288 for 9 months teaching 24 students during March 28-June 17 spring term, August 29-November 18 fall term and December 5 through 13 weeks including vacation week of winter term.

1898

In the 1898-99 school year Lucy teaches at West Sutton and Putnam Hill trading with Miss May M. Larkin earning \$192 and \$96 respectively plus \$5 for janitor’s service in June at West Sutton.

1/31/1898 Lucy writes a letter to editor regarding foot binding in China.

5/7/1898, (published 5/22) Lucy brings forward the discussion of American dress reform. “...[S]ince I attained the age at which custom says girls shall don long skirts,...I have detested them on the ground that they are neither healthful nor convenient.... [We] must cease to be slaves of senseless fashions.”

12/10/1898 Lucy writes in her diary, “Faith, as I understand it, is belief without investigation or the least exertion on the part of one to secure evidence sufficient to be self-satisfied that it is fact (if he should happen to think on the subject). But where one does not assume to know but is looking for material with which to build his belief, he renounces faith entirely, and accepts that which, after analysis, appears as truth to him. If one but thinks he will conclude that faith is a very slight foundation upon which to build his present future – his all.”

“Atheism is the denial of the existence of a god. I don’t think that that belief affects my material existence,...and for the here after, we all must yield to the inevitable. If there is on, all will attain it, if not, the fate is all the same. I think of a future life, such as the Bible has in store for its followers, be the one existence, it would not be very desirable, either. For who would really wish to eternally sing praise to the cruel, revengeful God of the Bible description? (It would become more monotonous than housework – I believe). On the other hand, suffer eternal punishment, each as the result of belief or disbelief.”

Lucy is missing from the school reports from 1899-1905. A MYSTERY TO SOLVE!

1900

At the turn of the century, Lucy reaches out to other newspapers around the nation. She may have joined the American Press Writers Association (see 1901).

2/1/00 Lucy writes in her diary, “[Labor] is the slave to wealth and reminds me of a cartoon which represents a man whose nose being held onto the grindstone (by his religion) and he having to whirl the handle....Wealth holds the poor man’s nose on the grindstone while the latter is compelled to turn it for sake of merely surviving.”

2/25/1900 (published 3/10/1900) Lucy summarizes Susan B. Anthony’s involvement in the woman’s rights movement “undaunted by ridicule, misrepresentation, persecution and threats of violence, she and her companions worked steadily on, but surely making the pathway smoother for those who follow in their footsteps in their labors for a just cause.”

She goes on to respond to Cardinal Gibbons who assailed woman’s suffrage at Baltimore arguing, “It is the superlative of ‘brazen effrontery’ [that he charged the leaders with] in the last year of the 19th century, for a man of supposed intelligence to stand before an audience and publicly declare that woman should not stand on a plane equal with man.”

She revisits her thoughts in 1897 letter on the vote regarding prenatal influences and environments.

Phelps writes that suffrage is not a destroyer of homes as the cardinal had complained. “Who can say but that they are to be the architects of homes grander yet than any of which we know?”

“Since woman is becoming self-sustaining, through the many employments now open to her it allows her to become a more independent being as well. This removes her from the position of former times, in which she was compelled to feign affection...to maintain her support....[Man] feels his power subsiding...feels “afflicted”...What must have been the feeling of woman in the past?”

Phelps’s closing challenge to the cardinal is, “What percentage of divorce cases is obtained on the charge of being a strong-minded wife?”

3/11/1900 Lucy writes in *Blue Grass Blade* "She Wipes up the Earth" regarding Cardinal Gibbons' article on Women's Registration and the Woman's Suffrage Association at Washington.

The Blue-grass Blade in Lexington, KY was published from 1884 through 1910. "One of several rare free-thought newspapers in the United States, it was Kentucky's most controversial turn-of-the-century newspaper by far. According to its irreverent editor, Charles Chilton Moore (1837-1907), the Blade was published on Sundays to give the public thoughtful reading material on a day when it was most needed. (Library of Congress. <http://chroniclingamerica.loc.gov/lccn/sn86069867/> on 5/3/2013).

3/23/00 Lucy writes in her diary, "When a manufacturer tells his employees 'You vote as I direct or look for work elsewhere,' they do so rather than starve, which is the opposite of what would be for their interests." And continues the next day predicts, "by 1920, 1% of the population will own over 95% of all the wealth in this country."

4/14/00 Lucy writes "Catholics and Citizens" in *The Truth Seeker* and tries to get the article in the *Worcester Telegram*.

4/22/00 Lucy sends letter to *The Courier Journal*, Lexington, KY on Suffrage. "The Courier Journal declined it and she sent it to the more gallant *Blue Grass Blade*

August 1900 Lucy submits the poem "A Child's Possessions" in *The Coming Nation*, a socialist communalist paper established by Julius Augustus Wayland in Greensburg, Indiana. It gives the reader a clue about her educational philosophy.

8/2/00 The *New York Journal* publishes Lucy's "Question the Editor" although there is no mention of her winning the prize for the best question.

9/22/00 Lucy's "Woman and Her Sphere" in *The NY Evening Journal* responds to the article of that name. Several women and "Anonymous" respond in turn to her thoughts. "Man (with due respect to individuals) dislikes to see woman become self-sustaining, as that enables her to become an independent being as well. He knows that as such she will not yield to his edicts of power and passion, as she was compelled to do in the past because of her dependent condition..."

"Woman is learning that as long as she is financially dependent, she is at the mercy of man..."

"Until woman is recognized as man's equal each generation defeats itself and robs posterity of its birthright."

"Reason teaches that woman simply because she is a human being, is the equal of man;..."

1901 "For the betterment of humanity"

Phelps is invited to join The American Press Writer's Association because she wrote volunteer letters to newspapers to encourage freethought. The members kept their eyes opened for good letters to the editor and send information about the organization and a listing of members with their topic specialties all across the country. Members see themselves as "the advance agents of Liberalism". In 1902 there were 150 members and by the time of the following article there were 700 women and men.

Since Lucy had been doing this since 1900, we wonder when this group was founded. "Their object is to secure a people's column in every paper in the United States" to be used for the betterment of humanity." They would "awaken the readers of each paper to think, discuss and write their own views upon [various reform and progressive movements, and on the political, social, humane, hygienic and religious questions of the day]." The editor would select the best articles and edit if necessary as a "schoolmaster of the people and make the best citizens and movement to promote the general welfare."

The Truth Seeker gives half page weekly to Press Writer's work. [Was she the volunteer secretary?]

People's Column [n.d.] in *The Truth Seeker*, "The pen is mightier than the sword. Every new movement of reform or progress must be advocated through some newspaper to get a hearing and win a following sufficient for success."

Every paper needs a people's column "for the betterment of humanity...To give convincing reasons against the erroneous ideas [printed or reported in papers] and thus lead them to drop errors and also prevent others being misled."

"The young people should be taught to judge between right and wrong, and to combat evils, and to speak up for virtue and the beneficial."

2/28/01 Lucy enters in *The Boston Traveler's* "Bay State Beauties" as a blonde for the Pan-American Exposition at Buffalo. [Was this a spoof?]

3/5/01 Lucy mentions the Press Writer's Club, but not that she is a member.

5/15/01 Lucy has an article or letter to editor in *Boston Globe*.

7/4/01 Lucy writes on Bible and divorce-marriage questions in *Cincinnati Weekly Enquirer*.

9/7/01 *The Truth Seeker* article the Press-Writer's Notes cites "August 28, Lucy Waters Phelps writes a fine letter on the marriage and divorce question, under the caption, "Precedent v. Reason"...

10/3/01 Lucy writes on divorce laws in *The Baltimore American*.

10/24/01 Lucy writes "Equality in Morals" in *The Cincinnati Weekly Enquirer*.

12/14/01 Lucy subscribes to *Rational Reflex* and is a member in the *Realm of Reason*, edited by George William McCormick.

1902

Lucy joined the Free Speech League founded by Boston physician Dr. Immanuel Pfeiffer which published a monthly reform magazine titled, *Our Home Rights*, in which Lucy owned stock. (Rhoades p. 5.) She edits the "Woman's Rights Department" in January and February. Pfeiffer, a member of the Press Writers Association, offered the journal's offices to the Boston Press Writers Association. (Falk, Candace, ed. *Emma Goldman: A Documentary History of the American Years—Making Speech Free, 1902-1909*. University of Illinois Press, 2008 pagev130n at <http://books.google.com>.)

January Lucy's "Woman's Rights" essay was reprinted in the March 1902 issue of *New Thought*.

5/11/02 At 26, Lucy writes in *Chicago Sunday Record Herald* "Arguments for Woman's Right to the Ballot, Opponents of the Plan Charged with Quibbling-Common Humanity, as Alleged, Entitles the Sex to Vote"

"The question should not be will women vote like husbands, fathers and brothers or will they care to vote? The real question is: Is it right? Voting is not compulsory on the part of anyone."

"...Some women think they have all the rights they desire, a sufficient cause for preventing others from exercising what seems to them only a just prerogative..."

"Can we find any argument, to say nothing of justice, in a proposition that says they deserve of one shall govern the rights of another?"

"Those women who do not hush a voice in that which concerns them equally with men may remain silent, but their desire should not rob others of their rights who do not prefer submission to equally."

"With man's exclusive ruling today:

In 37 states women have no right to children

In 16 states a wife has no right to her property

In 7 states have no law requiring fathers to care for the family

If woman had had the vote and is reasonable the statute book would look different"

6/10/02 Lucy writes in her diary that she found it hard to believe that nature would have endowed a girl with less brainwork. She concluded that it was the pre-natal influences and the environment in which they grew up that made them what they were. Sometimes girls receive the "better sense foundation" and sometimes the boy. (Rhoades p. 5-6.)

“Women are weaker than men physically, and mentally, too perhaps, when their parents believe and practice women’s inequality. It is part of them and will be until they emerge from this influence; but those reared in homes where the inequality does not exist, I think the daughter averages with the son, or at least she ought to. Those that are ignorant of equality must be taught. Give them their equality and they will learn to use it. A child may not know a word or letter even, nevertheless, we do not refrain from giving him a book.”

July Lucy gives 3 cheers for *The Boston Press Writer* since most of these small papers/magazine are struggling and need the 35 or 50 cent subscription.

8/3/02 *The Blue Grass Blade* publishes “Woman Suffrage” by Josephine K. Henry in which the author applauds Lucy Waters Phelps and Dr. T.J. Bowles, president of the Liberty Party, Muncie, IN. It is unclear if the following quotes are from Henry or Phelps:

“We must educate women to think for themselves and to demand their liberty before the race can enter the realm of Reason. Until women question, investigate and think for themselves humanity will remain in the foils of superstition and be crippled mentally and morally.”

“The demand for suffrage has done more to individualize and make women think and act for themselves than every other effort for their advancement.”

“The United States is the only country on Earth that declares the True government consists in the consent of the governed and political power inheres in the people.” [So why did it take 72 years from Seneca Falls declaration?]

“Women won’t hand over a bar to get knowledge of the issue on election day...”

“One’s rights are never so well safeguarded as when one has a personal share in providing for them. Man, through his sole power to legislate, has robbed woman of [suffrage of giving birth]. He cannot indulge in the painful joy of bringing an “honest daughter” or a “fearless son” into the world, but he has usurped her “right of giving it to the world.”

Lucy sends letters to editor of *The Boston Traveler* on 4/9, 5/24, 6/3, 8/2, 8/23 and 4/15 where she **calls herself a socialist** and is upset with US presence at coronation of Edward VII.

9/6/02 Lucy reflects in her diary on the future. “I imagine bright prospects ahead caused by the scattered bright lights already flaming here and there among the feminine element of the universe.”

9/8/02 Lucy writes in her diary, “As long as one half of our people are refused recognition as citizens, as long as they are not considered to possess intelligence equal with the most ignorant and low of the other half; and until all enjoy equal freedom and

rights, the standard of our civilization cannot attain the height it would otherwise. Bondage and inequality retard progress; freedom and equality assist it.”

1903

9/24/03 Lucy submits her essay on the use of the word “obey in the marriage service to *The Boston Post*. She also states she is dissatisfied with the use of the male pronoun when referring to the general population. While her writing continues to follow tradition she did go so far as to try “chaps and chapeses.” (Rhoades p. 8.)

1904

8/4/04 Lucy never married, but carried on a close correspondence until 10/12/06 with T. W. Hylton of Grenola, Kansas. (An Ancestry.com search finds Tazewell W. Hylton born about 1857 in Illinois in 1910 Census who was married by the 1905 Census.) She felt he was very much aware of her feminist lifestyle and would not restrict her in pursuing her own goals. However, she did not want to leave Sutton and refused his proposal. At the time she was raising infant Mary Harris Putnam and caring for her elderly mother. (Rhoades, p. 8.)

Another suitor may have been Harlan C. Williams of Fridley, Montana who signed his letters, “Lovingly” and may have visited Lucy in West Sutton. She also had a friend from Iowa and Rhoades thinks “he very much wanted to marry her.”

1905

3/13/05 Lucy writes to a friend that she was “quite deeply interested in woman’s suffrage” and it was her “leading theme.” A gap exists in her correspondence from 1906 to 1911, but it probably is a result of lost letters or a busy work schedule. (Rhoades p. 8.)

Lucy is back on Sutton’s teaching staff along with eleven other new teachers. “The cause lies in the geographical situation, the large school of all grades and the low salary”, according to that year’s school report.

Lucy’s yearly pay is reported in the school reports as:

1907- \$288

1908- \$311

1909 & 1910- \$324

1911- \$333 “The town is fortunate in having a number of resident teachers who are willing to remain because of home ties, for less remuneration than they could obtain elsewhere.” The Superintendent reports there is a real problem obtaining teachers.

She receives many appeals for contributions to the Massachusetts Women’s Suffrage Association (MWSA) and is thanked in turn for her “assistance and interests.” She subscribes to the *Woman’s Journal*, voice of the MWSA. (Rhoades p. 8-9.)

1912- \$324

1913- There was supposed to be a salary increase, but Lucy is paid \$258 plus \$13.50 for janitorial services for 27 weeks

1914- \$360 West Sutton library burns on April 3, losing ½ the library books and furniture so the library moves to the schoolhouse and Lucy becomes the librarian.

Lucy corresponds with and becomes a member of the Worcester Equal Franchise Club (WEFC). Her responsibilities include contacting women's clubs (non-suffrage) in the area to see if they would sponsor a public suffrage meeting. One group responds on 6/4 that "no one was interested in that subject." She is also encouraged to "keep after Sutton." (Rhoades p.9.)

1915

7/24/1915 Lucy writes to Governor Long in *Truth Seeker*. "I want to be on record as having melted out early [of the slow melting glacier of discrimination against me of our sex, or rather as having never been frozen in."

"To the fear women will vote according to dictates of some dear preacher or sell the vote for position or a price--- "Why is this a vice in women, but not in men?"

Lucy demands, "Grant to women the right that is theirs by virtue of citizenship, through either birth or adoption, make broader their field of thought; and their power to think more deeply will strengthen proportionally. "

"A dividing line should not hold women along with children, imbeciles and criminals."

"Require of an otherwise qualified voter a certain higher standard of excellence, under penalty of loss or suspension of the franchise."

"Does not history tell us that man stole woman's mode of dress and then enacted law forbidding women to appear in male attire?"

Lucy becomes chairman of the Sutton district of the WEFC and as such conducted the enrollment of known suffrage sympathizers by asking them to sign pledge cards. (Rhoades p.10.)

In September Lucy provides the MWSA victory campaigners' auto party with a picnic lunch.

10/16 Lucy carries the Sutton banner in the Boston women's suffrage victory parade.

Lucy earns \$350 as a teacher plus some janitorial pay.

1916

When the suffrage amendment is defeated on 11/2/15, Lucy commits herself to writing to congressmen, compiling character sketches of local politicians running for State election in 1916 and obtaining signatures to put an initiative on the ballot. (Rhoades p. 11.)

In February Lucy writes in *The Melting Pot* and in *The Pioneer Press* (Martinsburg, WV).

Lucy earns \$352 plus some janitorial pay.

1917

2/12/1917 Lucy reports in *The Omaha Daily News* that she and her mother don't pray and seldom need doctors. Her mother had no doctor present at Lucy's birth and Lucy didn't need a doctor until she was 21. Lucy gives advice and comfort during illness to her Christian neighbors, even to Baptist ministers. **"God is not partial to disbelievers."**

1918

8/19/18 Lucy receives correspondence from the National Woman's Party (formerly the Congressional Union) which demonstrated a much greater degree of radicalism than had been seen before. Arrests of forty-eight suffragists during Washington demonstration were reported, and partisanship continued to be emphasized. Whether Lucy decided to join their faction is not discernible from the letters as she also received letters from the MWSA up to the final days of the suffrage movement and there are no records of her personal reaction to the controversy. It is probably safe to say that she remained committed to the movement as a whole and in 1919 joined with sister suffragists of all persuasions, in celebrating the establishment of women's right to vote in the United States. (Rhoades, p. 12-13)

At age 46 Lucy writes "Character, Conduct, Culture" in *The Sovereign Citizen*, the paper of the National Loyalty League which "embraces the all-good for humanity" and is published by J. Winfield Scott in Boston.

1919?

In January Lucy reports in *Education* that "more and more are schools coming to regard knowledge as a mere by-product of the educational process, and to measure, or try to measure, their achievements in terms of character value." She states reader must "arouse [yourself] to a realization of the responsibility that rests with [you] for broadening the loyal spirit to the limit of [your] influence."

1920

11/25/20 Lucy has taught children for 21 years, but advocates teaching adults in her essay.

1921

Lucy consents to act on Advisory Board of the National Loyalty League

December, no picture with articles on pages 3 and 4 of *The Sovereign Citizen* maybe

1922

In March *The Sovereign Citizen* March advocates “By lawful, direct, ‘Bloc’ action to:

-Restrict immigration, disfranchise the disloyal

-Restore citizenship, suffrage and sovereignty exclusively to those giving individual allegiance to the American Constitution and institutions (expressly to block, abolish alienism, insidious alien influence, entanglements, intrigue—to end alien invasion and control and to suppress alien mobocracy, boycott, lawlessness)

-Reestablish Constitutional “Law and Order.”

“Miss Phelps, prophetess, knew that now, as never before, the [hand that rocks the cradle rules the world] and must cradle Loyalty in homes and schools. As a Loyal ‘carry-on-er’ she supports passing out Loyalty literature.” (p. 4)

“...Miss Lucy Waters [sic], of the National loyalty League, was first to supply her pupils at her own expense, with that better behavior book, *The Children’s Loyalty Code*, first to enforce and recommend its use in every school and home, and that every home be made a “Cradle of Liberty.” [The book was written by Professor Hutchins, I think.]

“...Present-day educators realize that Ruskin was right, that the paramount purpose of education was ‘not to teach people what they did not know, but to teach them to do, what they do not do.’”

1923

In October *The Sovereign Citizen*, carries Lucy’s file photo on her column “Character, Conduct, Culture” which reads “One of our Aims: Every Home and Every School a Cradle of Liberty. A Triumph in Human Engineering” (p. 1-2.)

Bibliographic Note:

Diary excerpts are from Rebecca Rhoades’ “Lucy W. Phelps: Profile of a Turn of the Century Woman”. (May 2, 1979 college paper). When Rebecca’s great grandmother passed away, her daughter Mary Putnam Brink was raised by her neighbor Lucy Waters Phelps. Rebecca considers Lucy her aunt although they were not blood relatives. Rebecca and her mother Barbara Smith Rhoades currently hold the Phelps Family Archives.

Education information begins from *The Report of the School Committee of the Town of Sutton for the year ending April 1, 1884* (East Douglas, MA: Charles J. Batcheller, 1884). These reports are available at the Sutton Town Hall including all the subsequent years.

Journalistic excerpts are from Lucy Waters Phelps’ Scrapbook, Phelps Family Archives.