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**DOGGETT, KATE NEWELL**

November 5, 1827–March 13, 1884

AMATEUR BOTANIST, LITERARY FIGURE, WOMEN'S RIGHTS  
ACTIVIST, SUFFRAGIST

Kate Newell Doggett was a leader in the post-Civil War women's rights movement, locally with MARY LIVERMORE and MYRA BRADWELL, nationally with Susan B. Anthony and Elizabeth Cady Stanton, and internationally with Jenny P. d'Héricourt and André Léo. In 1873 Kate Newell Doggett established the Fortnightly of Chicago, one of the earliest women's clubs in the United States. An ardent activist for women's equality whose arguments were based on women's natural rights, Doggett could claim leadership alongside Chicago's men of culture and learning as one of the founders of the Philosophical Society of Chicago and as the first woman elected to the city's Academy of Sciences.

Kate Newell was born in Charlotte, Vermont, to George and Caroline (Bradley) Newell. Her mother was a widow with two sons when she married George Newell. Kate Newell's father died when she was four years old, and her mother remarried three years later. At the age of seven, Kate moved with her mother and new stepfather to Cleveland, Ohio. Another daughter, Kate Newell's half-sister Mary, was born in Cleveland. Her mother's death when Kate Newell was twelve disrupted the young girl's life once more, and she was sent to live with relatives in Vermont, where she briefly attended a seminary in Castleton before enrolling at the Albany Female Academy in New York State. Although unfortunate in the loss of both parents at an early age, Kate Newell had the opportunity few young women in the nineteenth century experienced when she attended Albany Female Academy, one of the early institutions for women where, by the time of her enrollment, a rigorous curriculum was in place and a tradition had been established based on the belief that women's intellect was the equal of men's. Albany (later the Union School) was founded in 1814 and incorporated in 1821, thereafter becoming increasingly more rigorous in its curriculum; by 1825 girls were studying Latin as well as mathematics, natural science, philosophy and religion, and history. Graduat-

*continued on next page*

ing in 1845, Kate Newell had studied natural philosophy, ancient and modern geography, ancient and modern history, French and Latin, rhetoric and composition, algebra, botany, geometry, chemistry, trigonometry, natural philosophy, physics, geology, physiology, and astronomy, thus beginning her lifelong interest in the natural sciences and languages, in which she excelled.

Without parents or any inheritance, Kate Newell faced limited opportunities when she graduated. In 1845, writing her half-sister Mary, who had remained in Cleveland to marry businessman W. B. Castle, eighteen-year-old Newell described herself as an old maid with only two options, teaching or marriage, "and from the last-mentioned catastrophe preserve me until I am twenty-five at least" (quoted in Beadle, *Addendum*, n.p.). On August 12, 1846, one year later, however, she married William L. Horton. They settled in Malone, New York, just across the Vermont border, and a daughter Minnie was born in 1847. (She died in childhood, though the exact death date is unknown.) By 1850 the educated Kate Newell Horton complained to her half-sister about the dullness of life in Malone. Within two years the Horton marriage collapsed when William's adultery became known to Kate, who had been pregnant in 1851 or 1852 and had miscarried. Both husband and wife had complaints: he accusing his wife of using "means to rid herself" (*Addendum*, n.p.) of the pregnancy he had desired, she uncompromising in her refusal to reconcile after his infidelity. A witness to William Horton's adultery made it possible in 1853 for Kate Horton, after agreeing to relinquish any alimony claims, to obtain a divorce. Horton did not contest the divorce. At age twenty-six, she returned to Cleveland, where she lived with Mary and W. B. Castle and taught school until 1855, when she resettled in Chicago.

By 1857 she had opened Kate E. Newell's School in Chicago and met Chicagoan William E. Doggett, a well-to-do boot and shoe manufacturer and civic leader, whom she married February 22, 1858, in St. John's Episcopal Church in Cleveland. A son, George Newell Doggett, was born December 19, 1858. After his mother's death, George Doggett recalled that he never knew the name of her first husband and, in fact, knew of this marriage and the birth and death in infancy of her first child only from Kate Doggett's sister Mary. Few people in Chicago knew her history.

Kate Newell Doggett's marriage to the wealthy and cultured William Doggett gave her the security and support she needed to develop her intellectual interests. She pursued her own intellectual ambitions in the context of a heightened awareness within herself of the educational and legal disabilities faced by women. At every opportunity, Doggett attempted to establish her intellectual competence. For example, during the Civil War years, the Doggetts engaged in relief and pro-Union activities. She became known not for traditional female handicrafts, the kind many women produced and then donated to be auctioned at fairs for the Union cause, but for collections she put together that reflected her intellectual connections and scientific interests. She collected autographs of distinguished persons, including Edward Everett, Oliver Wendell Holmes, and Henry Wadsworth Longfellow, with whom she corresponded, and put them in an album, donating it to the Western Illinois Sanitary Fair, Quincy, Illinois, in 1864 to raise money in support of Union

troops. Continuing the interest in botany that had begun during her student years, she studied and collected flora, preparing an herb collection, labeled and mounted, that brought a substantial price at the second sanitary fair held in Chicago under the auspices of the Northwestern Sanitary Commission. Her husband was one of the original incorporators of the Chicago Academy of Sciences and a vice-president in 1864. She classified and arranged the academy's valuable collection of plant specimens but was not elected a member initially, waiting a full five years for that recognition.

The Doggett home became a favorite location for a literary and social crowd. There was, however, more on Kate Doggett's agenda than social entertainment. Her home became one of the leading private salons where women engaged freely and equally with men in intellectual dialogue at a time when Americans and Europeans were debating whether or not women were the intellectual equals of men. Among the Europeans who became frequent guests was "the French woman writer and medical practitioner, Jenny P. d'Héricourt, who published *La femme affranchie: réponse a MM. Michelet, Proudhon, E. de Girardin, A. Comte et aux autres novateurs modernes* [1860] . . . [which] soon appeared in English translation as *A Woman's Philosophy of Woman, or Woman Affranchised: An Answer to Michelet, Proudhon, Legouve, Comte, and Other Modern Innovators*" (Offen, 144). Doggett was "Héricourt's friend and apparent sponsor in Chicago" (Offen, 148, note 11). Héricourt came to Chicago around 1863 and met Doggett's circle, which included abolitionist Mary Livermore, who had come to Chicago in 1857 with her husband Daniel to publish the Unitarian-Universalist weekly *New Covenant*. (Livermore founded the *Agitator* in 1869 and Doggett became a correspondent for it.) Kate Doggett's gatherings included men and women who looked to her for intellectual leadership as she held readings of Molière, Jean Racine, Voltaire, and other French classics, staged plays by Alfred de Musset, and regularly ran Saturday night theatricals with plays in Spanish, Italian, French, or German, but never in English. During one season men and women met at Kate Doggett's to read the works of Dante Alighieri in the original Italian.

Doggett asserted woman's moral and intellectual equality with men and advocated that women take every opportunity to study the sciences and the humanities. In fact, Chicago women were enlarging their scope of study in the 1860s. Doggett publicized such activities in the *Agitator*; she described botany and physiology classes attended by women. One particular male teacher, Dr. Gatchell, a professor of the Hahnemann Medical College, advocated women's admission to medical schools. Doggett argued for women's admission into all-male medical colleges and opposed the creation of women's medical schools. In an address to the American Institute of Homeopathy, which met in Chicago in June 1869, Doggett criticized male homeopaths who thought they could solve the demands of women to become members of homeopathic institutes and to enter medical schools by the creation of separate female facilities and societies. "Now is it not passing strange," she told them, "that men writhing under the obloquy which, as we all remember, attached to the name of homeopath, smarting under the discourtesy of the old-school in refusing to meet them upon terms of equality, feeling the injustice of having been excluded from the

army because of their medical faith, should, in the same breath in which they give thanks for 'the first legal recognition of their [homeopathic] school . . . ' deliberately give their votes for the exclusion of another class from the rights they had just conquered for themselves?" ("Homeopathy and Woman," 1).

Kate Doggett's reputation as an enlightened, knowledgeable advocate of modern education for women as well as men brought her into contact with a circle of Americans, including Massachusetts educator Horace Mann and his wife, who were advising the government of Argentina on plans for a public school system in that country. The Argentinean minister of education, Domingo Faustino Sarmiento, consulted with Kate Doggett in Chicago and maintained a correspondence with her from 1866 to 1868. He wrote Mrs. Horace Mann enthusiastically about Doggett's circle. Doggett recommended American teachers of high quality for Argentina's new schools.

Interested in educational and cultural affairs as well as in botany, Doggett participated in a variety of enterprises, including her appointment, as the only woman, to the Board of Examiners for the Chicago High School, the city's only secondary school in 1869. She fought for equal pay for women teachers in the high school, writing for the *Agitator* about the "worst instance" (June 19, 1869, 8) of discrimination in the matter of wages. Attending the high school graduation in 1869, Doggett commented on the injustice to the girl graduates who, even from the richest families, would not be encouraged to continue their education: "They have not learned enough of any science to fathom the mysteries unaided, they have not learned enough of any language to conquer its difficulties and, unless endowed with more decided tastes and more perseverance than usually characterizes sixteen or eighteen years, they will not get far from their present intellectual position" (*Agitator*, July 10, 1869, 1). Boys, on the other hand, were encouraged to attend colleges and professional schools, to specialize in a single branch of education, and to be instructed by experts. That same year she became the only female member of the Chicago Academy of Sciences.

After the war, Doggett continued to associate with women who became leaders in Chicago's women's rights movement of the late 1860s, including Mary Livermore and Myra Bradwell. It was a heady environment, filled with talk about efforts by women to break the educational barriers constraining them from entering colleges and professional schools. In 1868 she joined them in establishing a Chicago branch of Sorosis, a women's literary club. Only two months earlier, the New York Sorosis held its first regular meeting. The New England Women's Club's first meeting was also held only a few weeks before the Chicago group met. Stimulated by the expansion of women's benevolent work during the Civil War and energized by Reconstruction debates about citizenship, women had resumed their demands for equal rights and the vote, initially voiced in the Seneca Falls Platform of 1848. From the beginning, women's rights were a major topic of discussion among the Chicago Sorosis members, and the women planned for a major suffrage convention to be held in the midwest city.

Late in 1868 a dispute over organizational matters precipitated a split that led to the formation of two separate suffrage groups in Chicago. Doggett remained with Livermore and Bradwell and established the Illinois Woman Suffrage Associa-

tion. They planned the Chicago suffrage convention held February 11 and 12, 1869, to coincide with the Illinois State Constitutional Convention. Elizabeth Cady Stanton and Susan B. Anthony were the major speakers. The *Revolution*, February 25, 1869, described the leading women at the February convention, including Doggett, "a fine French and German scholar," who has the "reputation of being the best botanist in Chicago" (p. 116); Mrs. Willard of Chicago, the author of *Sexology*, "a book which is praised and vilified about equally" (p. 116); Myra Bradwell, "the bright and pretty editor of the Chicago *Legal News*, whose admission to the bar as a practitioner of law, one of these not far-off days, will throw the legal community into a catalepsy of astonishment for a time" (p. 116); CATHARINE WAITE, "the author of the *Mormon Prophet*, a book which was the outcome of her observation and experience in Utah, during the five years her husband was governor of that territory" (p. 116); the Reverend AUGUSTA CHAPIN, "who in ten years has worked her way noiselessly from an obscure little [Unitarian-Universalist] parish in Northern Michigan, to the pastorate of the Milwaukee Society, who pay her a salary of \$2,000 as they would a man. All these and many more, of whom time fails us to tell, threw their strength into the Convention, and made it a success" (p. 116). The other suffrage group held its convention simultaneously in Chicago and formed the Universal Suffrage Association of the State of Illinois, an organization that lasted only one year.

At the convention, Myra Bradwell's husband, Judge James Bradwell, introduced a resolution that a committee of three men and three women be appointed to visit Springfield, Illinois, to lobby for legislation to reform the laws pertaining to women's right of property and control or custody of their children. He reminded the convention, "If a wife dies, possessing property in her own right, the husband has a life interest in the whole. If a husband dies, the wife has an interest in one-third only. If the wife is independent and earns her living, the husband can garnishee and rob her of all her lawful wages" (*Revolution*, February 25, 1869, 113). The resolution carried and Judge Bradwell, Kate Doggett, Myra Bradwell, Rev. E. J. Goodspeed, Judge C. B. Waite, and Rebecca Mott were appointed the lobbying committee.

During the convention Susan B. Anthony introduced what would soon become a divisive element in the woman suffrage movement—criticism of the Fifteenth Amendment. "The new amendment of the Constitution of the United States was a mistake," Anthony contended, "as it did not include Woman Suffrage"; and she "hoped that the Convention would speak in thunder tones to the legislatures of the Northwest" (*Revolution*, February 25, 1869, 113) in criticism of it. By summer, Stanton and Anthony formed the National Suffrage Association, and in opposition, Lucy Stone created the American Woman Suffrage Association. The second Chicago convention, planned for September 1869, with Livermore, Bradwell, and Doggett organizing the troops, contended with the fallout from the national split. Doggett found herself in the middle because she had arranged for Anthony to be her house guest in September and also, at the request of Livermore, traveled to Boston to urge Lucy Stone to come to Chicago and share the platform with her opponent. Doggett was successful, and all the national leaders

shared the platform September 9 and 10, 1869, at the Western Female Suffrage convention. She served as treasurer of the meeting. Aware of the discord between the two factions, Doggett had offered a simple resolution in favor of passage of the proposed Sixteenth Amendment enfranchising women without reference to the Fifteenth Amendment already a part of the U.S. Constitution. The Lucy Stone faction attempted to pass a resolution offered by Henry Blackwell, that “rejoice[d] in the extension of the franchise to classes hitherto excluded from political power . . . whether based upon property, nativity, color, race or sex” (*Agitator*, September 18, 1869, 5)—in essence an endorsement of the Fifteenth Amendment. Casting a wide net, Susan B. Anthony and her supporters opposed the resolution, contending that the only question for the convention was “Woman Suffrage, and Woman Suffrage alone” (p. 5). Stone contended that Anthony “was at war” with those who favored “the enfranchisement of the blacks” (p. 5). Kate Doggett, acting as mediator, argued that it was unnecessary to vote a specific resolution in favor of the Fifteenth Amendment, since western women had already opposed “resolutions offered . . . at the [February 1869] Chicago Convention, by Mrs. Stanton and Miss Anthony” against the Fifteen Amendment. Stanton and Anthony “were compelled by the pressure to withdraw them,” Doggett reported. “Western women stood firmly for the Fifteenth Amendment” (p. 5). Not persuaded, the convention reconsidered the Blackwell resolution, and, when put to the vote, it passed.

Doggett fully endorsed all the resolutions that advocated the vote for women and the full extension of equal rights to the female sex. She joined Livermore in staffing the new suffrage paper published in Chicago, the *Agitator*, and at the September convention was appointed a delegate to the Women’s Industrial Congress in Berlin, Germany. Filled with enthusiasm for equal rights for women, Doggett was critical of some delegates to the Berlin meeting who defined the work that women did as “woman’s work,” and the way that speakers promoted a separate “woman’s sphere” and supported a “woman’s culture” (Doggett “Letter,” *Agitator*, November 1869, 4) with separate schools for women and even women’s savings banks. Doggett argued that European women were spending too much time and resources in creating separate institutions and should, instead, fight to open the doors of those already established. Women were too fearful of men’s criticisms. “They do not accept the idea that the real question is not what men wish women to do and be, but what women themselves wish to do and be” (Doggett “Letter,” *Agitator*, November 1869, 4), she wrote from Berlin. Doggett rejected arguments of women’s moral superiority and women’s different nature also being put forward by men and women in America and in Europe. Only by asserting women’s natural right to equal treatment under the law and by arguing that women had the same intellectual potential as men would there be any progress or advancement for females. Remaining in Europe after the Berlin meeting, Doggett met with French feminist André Léo (Léodile Béra), author of *La femme et les mœurs, liberté ou monarchie*, and she “translated parts of . . . [the] book for *The Agitator* and for *The Revolution*” (Offen, 148, note 11). It was during this trip to Europe that Doggett attended André Léo’s salon.

Doggett’s thinking on the woman question came from her

reading of eighteenth- and nineteenth-century women feminists, including Mary Wollstonecraft, Margaret Fuller, André Léo, and Jenny P. d’Héricourt, as well as her contemporaries in the woman’s movement in the United States. In Paris in the 1860s she had been impressed with the salon idea as developed by Mme. de Rambouillet. Doggett’s knowledge of classical texts and the history of ancient civilizations was substantial. She searched for information about women intellectuals in past times, including Artemis and Aspasia. She also absorbed information about other cultures and the roles of women in non-Western societies from frequent travels abroad, especially after her husband was appointed “Consul de La Sublime Porte a Chicago” to Turkey from 1866 to 1875. The Doggetts traveled extensively in Europe and the Ottoman Empire and also spent time in Havana, Cuba. While in Cuba she observed the struggle for independence from Spain. Sporadic revolts increased in number in the nineteenth century, and civil war broke out in 1868, beginning a Ten Years’ War that brought death to more than two hundred thousand Cubans and Spaniards. Although there was agitation in the United States for intervention in the struggle on behalf of the Cubans, the movement was unsuccessful. In the April 17, 1869, edition of the *Agitator*, Doggett appealed to American women to support the Cuban revolution against Spain and published a letter from Cuban women to “the Ladies of the United States” which begged that “the American ladies, using their well-known and powerful moral influence with the people of the United States, may obtain from the new President Grant . . . the recognition of General Cespedes, and the Cubans . . .” (p. 2).

In the United States the Doggetts traveled frequently to Washington, D.C., and also in Florida, establishing a vacation home in Palatka, just north of Gainesville. The Doggetts had been in England in October 1871; their house was not damaged by the Great Fire, but the Doggett warehouse and its entire inventory went up in smoke, at a loss of one hundred fifty thousand dollars.

Back in Chicago, Doggett taught a course in botany at the old University of Chicago in 1872–73. (The old or first effort to establish a University of Chicago began in 1856 and the school closed in 1890.) She wrote a book review of George Sand’s *M. Sylvestre*, did some translation from the Greek of the pre-Socratic philosopher Heraclitus, made some notes on her thoughts about Plato’s philosophy, and wrote an essay on the philosophy of history. But she craved social intercourse with others. Marginalized and doing their mental work outside the academic world, women intellectuals like Doggett needed more permanent organizations for their intellectual activities and advancement. Doggett joined the Association for the Advancement of Women (AAW), established in 1872. Years later at an AAW congress, she commented about those who could not understand why women were not content with quiet labor “each in her own household, or, at most, each in her own neighborhood.” She retorted with sarcasm, “There has existed for several years a ‘National butter and egg Association,’ perhaps it is not . . . vanity to think women and their needs of as much consequence” (“Association for the Advancement of Women Address,” *Fortnightly Papers*). Her friend Mary Livermore had instigated the group’s formation and was its first president, followed by Maria

Mitchell, the astronomer. AAW held annual congresses with programs that covered a wide range of subjects including literature, art, and philanthropy, as well as suffrage and allied topics.

Doggett required more than the annual AAW meetings could provide. One year after AAW's founding, Doggett sent invitations to women friends and associates to attend a meeting at her home "for an hour's talk of a project that greatly interest[ed] . . . [her]," but, as she put it, "ha[d] no connections with flannel for the Fiji-islanders" (Doggett invitation, May 14, 1873, *Fortnightly Papers*). Determined to distinguish this society from the benevolent Christian missionary groups to which women were ordinarily relegated, Doggett and the eleven women who attended began a different kind of project. It would be more like a salon, the kind Doggett had visited in Paris and had imagined when she read about Aspasia's salon in ancient Greece. Amelia Gere Mason described the first years as devoted to "enlarging the mental horizon as well as the knowledge of women" ("A Glimpse of Mrs. Doggett and Her Work," 12, *Fortnightly Papers*). Doggett wanted to cultivate a place of social space where privileged women would be prevented from simply being "society" leaders without any incentive to study and to think about social conditions but men were not initially excluded. They were called upon to read and to speak, as well as to listen, with the other members. Doggett served as president for seven years. Her goal was to have members whose abilities were varied. "Not only were there to be literary women, but women of forceful and executive power, women who could plan and carry to complete success, civic entertainments" (Emily McVeagh, *Members' Memories, Thirtieth Anniversary*, 21–22, *Fortnightly Papers*). It was to be a "powerful Salon," a place where "everything worth knowing" could be talked about, and "everybody worth hearing" (p. 23) could find an intelligent and sympathetic audience.

The same year that Doggett called together the *Fortnightly*, she had a leading role, serving as a vice-president, in the newly organized association in Chicago where men and women engaged in lively and controversial dialogue on intellectual issues, the Philosophical Society of Chicago. Women activists including Unitarian minister CELIA WOOLLEY, physicians JULIA HOLMES SMITH and SARAH HACKETT STEVENSON, and the head of the Chicago Bible School, EMMA DRYER, participated. Among the men were ministers Edward Beecher, Robert Collyer, David Swing, H. W. Thomas, and C. H. Fowler—all of a liberal brand of Christianity. Pro-suffragist Judge C. B. Waite and Liberal-Reform Rabbi Bernard Felsenthal were also active. The group, on the whole, advocated women's rights. Kate Doggett's paper, "The Position of Women under Other Religious Systems and under Our Own as Indicated by the Sacred Books and Mythologies," was given special attention by conservative clergy who thought she ought to be excluded from public debates because she was so "malignant [an] assailant of Christianity" (Rev. George Clement Noyes, Letter to Dr. Samuel Willard, February 25, 1879, *Samuel Willard Papers*). Doggett gave her paper on numerous occasions from 1875 to 1879. In it Doggett blamed religion for many of the crimes that "disgraced humanity" and, specifically, for "the subjugation of women" ("The Position of Women . . ." November 26, 1875, *Fortnightly Papers*). In words that would be echoed by many

of the contributors to Elizabeth Cady Stanton's *The Woman's Bible* more than a decade later, Doggett argued that men, not any divinity, usurped power and assigned duties to women. Men had manipulated religion for their own power and, in the process, distorted Christianity's original message, the early respect paid women.

Doggett continued her own intellectual projects; she translated Alexander Blanc's *Grammar of Painting and Engraving* (1874) from the French, winning the five hundred dollar prize offered by the publisher for the translation. The same year the book was published, Doggett took to the lecture circuit, offering talks on art, history, women's issues, and her controversial critique of patriarchal Christianity. She spoke at the Philosophical Society of Chicago; the Christian Union; the Woman's College of Evanston; Ferry Hall, Lake Forest; and St. Mary's Academy, Indiana. The last three were women's schools.

William Doggett died April 3, 1876, at the Doggetts' home in Palatka. Kate Doggett's closest friends agreed that the loss was great. ELLEN HENROTIN remarked that "when Mr. Doggett died she lost the main spring of her life" (*Members' Memories, Thirtieth Anniversary*, 30–31, *Fortnightly Papers*.) In part the general impression that she was now more vulnerable came from the realities of her financial situation after her husband's death. With her second marriage to a wealthy and generous man who shared her viewpoints, she had achieved great freedom as an intellectual, but she remained in a state of financial dependency. After his death, still not capable of earning her own living, she depended on her husband's estate, but when creditors sued for payment of money owed them and other legal entanglements held up the dispersal of funds, Kate Doggett faced immediate financial insolvency and years of legal red tape.

From 1878 to 1881, when Kate Doggett left Chicago to live in Havana, Cuba, she devoted herself to the AAW, serving as president during those three years, and to her lecture circuit. At the same time she continued to cope with a multitude of legal and financial problems. Doggett told the AAW in 1879 at the organization's sixth congress that "[a] few days ago I asked a lawyer who assured me a woman had no right to the smallest part of her maintenance from her husband's estate till it was entirely settled, what widows should do" ("Association for the Advancement of Women Address," c. 1879, n.p., *Fortnightly Papers*). His reply was that such a woman should "keep boarders or teach school." All the legal reforms for which she had fought had not addressed adequately or fully the continuing oppression of women and their economic dependence. Her own experience as a widow entangled in a legal web awakened her to a deeper understanding of the needs of her own sex, the majority of whom were close to poverty should a husband or father die. She urged the AAW "to develop a definite plan of work . . . to redress the sorrowing and the suffering experienced by women" ("Association for the Advancement of Women Address").

In 1882, Kate Doggett attended the American Association for the Advancement of Science's annual meeting in Montreal. Two years later, her health failing and probably suffering from tuberculosis, she told her friend Ellen Henrotin that she wanted to return to Havana, Cuba, where she and her husband had spent some wonderful times. "She would never come back," she told Henrotin, "and . . . she wanted to be buried where she died,

in the southern country among the beautiful flowers" (Members' Memoirs, Thirtieth Anniversary, 32, Fortnightly Papers).

Worn out from endless legal battles concerning the Doggett estate, Kate Doggett traveled with her son George to Havana in January 1884 and died there two months later at age fifty-seven. She was buried there. At the time, the Cuban authorities reserved the right to open a grave at the end of ten years and place thereon another body. Some time before 1894, the widow of her son traveled to Havana and brought Kate Doggett's remains back to Chicago, where they were re-interred in a permanent grave in Oak Woods Cemetery. The Fortnightly attended the service in a body.

"I remember one day [Kate Doggett] came in from a wedding, dressed in a beautiful gown, and she changed this for a short cloth dress," Fortnightly member Mary Matz wrote, recalling a visit to the Doggett's home. Matz remembered how Doggett proclaimed, "Now I feel myself again; I am the teacher; I am going to the University; that is where I belong" (Members' Memoirs, 35, Fortnightly Papers). Her Fortnightly colleagues knew that Doggett enjoyed her brief interlude as a botany professor at the old University of Chicago more than any other achievement. In the classroom she was a useful intellect, an example that women were inherently the intellectual equals of men.

Kate Doggett did not choose to limit her activities to the sphere of women's culture emerging after the Civil War. Her feminism was grounded in natural rights theory and was enriched by the literary and philosophical writings of European feminists as well as the ideas of the women's movement of her own country. Initially, she viewed Chicago, a raw midwest commercial center hankering after culture and refinement, as ripe for her activities. She hoped to demonstrate the value of establishing Paris-like salons in the young city so that an environment for radical ideas about the role of women in society could evolve and influence the newly rich entrepreneurs and their wives—the leading citizens—to take up the challenge of advancing the cause of women's education and equality of opportunity. With time, however, Doggett's feminism developed a sharp edge, the result of her personal experiences with the reality of a woman's legal, social, and economic disabilities. She realized that even a woman of privilege needed the strength of sisterhood in a patriarchal world.

*Sources.* The Fortnightly Papers are at the NL and hold Kate Doggett's two Letter Books (1869–70) containing letters Doggett wrote about her travels in Europe; book reviews, including one written in French reviewing George Sand's *M. Sylvestre*, January 20–February 2, 1872; some untitled and undated notes on Greek philosophy; a translation by Thomas Davidson of a stanza from *Herakleitas* [sic]; "History," n.d.; an undated, untitled essay on art and artists; eight copy books with lectures on art and culture; her handwritten manuscripts, including "Aspasia," February 27, 1874; "Notes for Short Talk at First Annual Meeting of the Fortnightly," June 5, 1874; "Margaret Fuller Ossoli, Her Precursors, What Influence Has She Exerted upon the Thought of Her Time. One of her Precursors Mary Wollstonecraft," January 8, 1875; "Association for the Advancement of Women Address," c. 1879 (Sixth Congress of the Association for the Advancement of Women, 1879); "The Position of Women under Other Religious Systems and under Our Own as Indicated by the Sacred Books and Mythologies," November 26, 1875. Ma-

terials in the Fortnightly Papers that concern the early years of the group are Kate Doggett's original invitation to founding members, May 14, 1873, and members' remembrances of Doggett, including Ellen Henriotin, Emily McVeagh, Ellen Martin, Amelia Gere Mason, Mary L. Matz; "Addresses"; Members' Memoirs of Mrs. Doggett; all given at the Celebration of the 30th Anniversary of the Fortnightly of Chicago, June 4, 1903. Anita S. Darrow's talk, "Digging for Doggett's," Presentation to the Winnetka, Illinois, Fortnightly, 1974, representing Darrow's research into the pre-Chicago years of Kate Doggett's life, was also given at the Fortnightly, Chicago, in 1974, and reread at the 115th Anniversary, Fortnightly, April 1989. There is also a copy of Muriel Beadle, *Addendum to 'The Fortnightly of Chicago'; May, 1975*, a printed brochure that draws on the research by Darrow on Doggett's early years to correct the biographical material that appeared in Beadle's history of the organization published in 1973. The CHS has the William E. Doggett Papers, describing his activities as consul to Turkey; the Doggett File in the Clipping Files, largely about W. E.; several letters of Domingo F. Sarmiento, Minister of Education, Argentina, to Mrs. Horace Mann, March 9, 1868–August 6, 1868, discussing his meetings with Kate Doggett in Chicago, are in the Herma N. Clark Papers, CHS. Rev. George Clement Noyes, Letter to Dr. Samuel Willard, February 25, 1879, Samuel Willard Papers, CHS, is critical of Doggett's position on Christianity. Printed material from the Philosophical Society of Chicago can be found in the Miscellaneous Pamphlets Collection, CHS. The William E. Doggett Estate Probate Papers are at Probate Court of Cook County Records, Chicago. Kate Doggett's published essays, articles, and letters to the editor are in women's rights journals, including "Homeopathy and Woman," June 19, 1869; Doggett "Letters," October 13, 1869, November 1869a, November 1869b, January 1870, in the *Agitator*, and others sporadically from April 1869 to November 1, 1869; letters and articles January 8, 1870–March 5, 1870, *Woman's Journal*. Articles about Doggett and the woman suffrage movement in Chicago include February 25, 1869, *Revolution*; June 19, 1869, July 10, 1869, September 18, 1869, April 17, 1869, *Agitator*. Aside from the *Addendum* mentioned above, biographical information about Doggett is in D. B. Cooke & Co., *Directory of Chicago* (1858); Samuel Bradlee Doggett, *A History of the Doggett-Daggett Family* (1894); Marriage License of Wm. E. Doggett and Miss Kate E. Newell, Cuyahoga County Probate Court, Cleveland, Ohio. There is a biography of Kate Doggett in *Appletons' Cyclopaedia of American Biography*, vol. 2 (1888), ed. James Grant Wilson and John Fiske. Louis A. Haselmayer, "The Doggett-Crane Manuscript Album," *Annals of Iowa*, Spring 1960, discusses Doggett's contributions to the U.S. Sanitary Commission fairs. John T. McClintock, "Albany and Its Early Nineteenth-Century Schools," A Research Report for Dr. Robert L. Church, Harvard University Graduate School of Education, Summer 1967, and Albany Female Academy, *Circular and Catalogue, 1845* (1845), describe the school Doggett attended and the curriculum she studied. William Kerr Higley, *Historical Sketch of the Academy* (Chicago Academy of Sciences, Special Publication no. 1, January 1, 1902) and *Historical Sketch of the Chicago Academy of Sciences . . . Lists of Officers and Members* (1877) are printed materials available in the NL. See Muriel Beadle, *The Fortnightly of Chicago: The City and Its Women, 1873–1973* (1973) for a history of the association. An important article documenting the relationship of French feminist Jenny P. d'Héricourt with American women including Kate Doggett is Karen Offen, "A Nineteenth-Century French Feminist Rediscovered: Jenny P. d'Héricourt, 1809–1875," *Signs*, vol. 13, 1987. Lucie Manoussoff, "Inalienable Right: Kate Newell Doggett, Natural Rights Feminist," Associated Colleges of the Midwest/GCLA Seminar in the Humanities, manuscript, 1993, NL, is based on materials in the Fortnightly Papers. Obituaries for Doggett are in the *Inter-Ocean*, March 29, 1884, and the *CT*, March 29, 1884.

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