



Inauguration of Woman Suffrage at Bloomington, Monday, April 4.



The Issue as Viewed by a Practical Farmer's Wife.

—To the Editor:—One of the objections to granting the ballot to women is that it will unfit them for the duties of motherhood and homemakers. It remains to be proved that such would be the case. A mere assertion carries no weight when testimony is required. A person's opinion must not be substituted for truth. As the right to vote has not yet been granted to women, it is out of our power to say positively what the effect will be when it is granted; but history gives us examples of illustrious women who were good wives, good mothers, good homemakers, who did not confine the exercise of these desirable qualities to the precincts of their own homes, but sent their influence throughout the world by their lectures, their sermons, their actions. They were the advocates of equal suffrage, with all that term implies. They were interested in moral and political reforms, in good legislation, in all phases of philanthropy—in fact, in all good works. Such lives as those of Lucretia Mot., Mary A. Livermore, Mary T. H. Willard (mother of the world-renowned Frances E.), Mary A. Woodbridge, Elizabeth Fry and a host of others, show conclusively that woman can perform all the duties the most ultra anti-suffragist would exact of them and yet be an interested worker in the wider fields of the world's need. Can anyone who has read the lives of these noble women, believe that had the ballot been granted them, they would have been one whit less lovely, less womanly?

"The noblest, grandest, most sacred mission of woman is true motherhood." The mere bearing and rearing of children, which, according to Webster, constitute "motherhood," do not convey the whole idea of true motherhood. Someone has said, "Motherhood is entirely independent of sex, marriage or child-bearing. A woman may be both childless and unmarried and yet be a more natural mother than the one who has borne children, and yet has not felt the unselfish tenderness that is real motherhood." Mrs. J. T. Lillard says, "The main thing to be insisted on is that motherhood should be magnified as the crowning glory of womanhood." If the previous quotation be correct many a woman has been a mother and a grand one, too, who has not had the blessed privilege of being a home maker for husband and offspring of her own.

Again she says, "Suffrage will unfit women for motherhood, and thus injure generations yet unborn," (physically) and the reasons given are that "women who are to become mothers should have strong, well-developed minds and bodies, and cool, quiet and steady nerves." Women have not had the ballot, have not had to mix in politics, yet it is a self-evident fact that the women of the last two or three generations have been a race of nervous invalids, suffering from all the ills attendant upon a depleted nervous condition, and what is the cause? Mingling in politics, voting, endeavoring to "manipulate the machinery of government!" Nay, Physicians ascribe it to late hours, excesses in eating and drinking, keeping up with the demands of fashionable society, etc., etc.

Your correspondent (Mrs. J. T. L.) pictures the wife of a poor man, toiling at her daily tasks of washing, scrubbing, cooking and mending, doing her part for the support of their children, teaching them as best she can, to love and serve their God and country, and calls her "as important a factor in the state as the most gifted senator in the senate chamber," and why? Because "we can preserve the integrity of our institutions without senators; we can do nothing if we lose the home." Granted, for if we do lose the home, we undermine the very foundations of our republic, and it is for the perpetuation of this republic by a fuller development of the home, that we plead, feeling sure that the widening of a woman's range of vision into the hitherto unseen, the deepening of her thought on subjects of vital importance to herself and family, thus preventing too great concentration of her attention on the latest style of gown or hat, will contribute to that end, rather than detract from it.

The editor of a certain Kentucky paper is reported to have said: "A question of great importance is how to improve the quality of the mother. Provide every child in the country with a good mother and the remainder of the work (the betterment of humanity) is comparatively easy." A magazine comments on this as follows: "What about those mothers

who have flung their lives, sacrificed youth, health, beauty, talents, all they could sacrifice, in order to bear and rear children, and who in the lives of their sons, have seen the follies, the vices and sins of their husbands repeated in spite of all that maternal love could give." Again, "this doctrine of the all-suffering motherhood in the salvation of the world, is part of a long out-worn creed, accepted without question, until a generation or so ago, one or two women set the fashion of thinking for themselves. This original thought resulted in the conclusion that more than a good mother was needed to make a perfect human being." Good fathers are a necessity also. There have been good mothers by the score in every generation, and let us hope, some good fathers, too, and yet the salvation of the world from evil, looks to be a long way off. Suppose in the case of the poor woman referred to, her husband was a drinking, worthless, immoral man, what prospect would she have to see the full fruition of her labors, when they would be frustrated by his example whose duty it is to help, instead of to hinder her, in her efforts to make a home for her loved ones?

Again, it was said, that if the ballot be given to women, they should be obliged to vote, under penalty. Granted, provided men are so restricted; but as they are not, and no prospect that they ever will be, why refuse it to women on that ground?

It was also said that women should not vote because they would have to mingle with the men who assemble at the polls, many of whom are low and vile, and it would debase and degrade them, and injure their fair name. Who has made politics so "dirty" that women can not take part therein? Not women themselves, for they have not had the chance. Let us understand the definition of "politics." Webster says it is "the science of government; that part of ethics (morals) which has to do with the regulation and government of a nation or a state, the preservation of the safety and peace of the nation, etc." Is not a woman concerned for these things? Now if this "science of government" has become so polluted without women that it is dangerous to their morals, and a menace to her femininity, to be exposed for a few minutes to the contaminating influence of the men who have so polluted it, it is high time these same men were making a strenuous effort to "clean up" a little. How many women live in daily contact for years, though, with such influences as she would encounter for a few minutes at the polls. But the question has recurred again and again, how much worse is it for them to go to the polling place and cast the ballot, than it is to push and to be pushed, among the crowds on the streets on a day of some political rally or ratification, as they be by the hour, or when Barnum's show comes to town, or on Carnival day, when the streets are filled with all sorts and classes of people? Yet there is no protest against this; no fears then expressed of contamination; oh! no! They are not voting! On consistency, consistency, thou art a jewel, indeed; especially when not too inconsistent.

Certainly the influence of woman is great, for either good or bad, according to her character, as many a man has found out, to his joy or sorrow. Perhaps if the husband would spend more of his evenings at home with his wife, reading with her the grave questions of the day, exchanging views and, if need be, enlightening her on many subjects instead of being at the club, the gaming table and the card party; he and his wife might think as one person, and thus avoid the danger of a "house divided against itself," and both be able to cast an intelligent vote, and this is what we want. And had the men always voted intelligently and conscientiously, without fear or favor, no doubt good women would not be so anxious to try the effect of their ballot. But when they see laws passed that threaten danger to their loved ones by the very men who ought to do better (they know better), what marvel that their desecrated womanhood, their outraged motherhood, rises up in indignant and righteous protest and demands that their right to vote be given them, that they may exercise it in behalf of the home, the security of which is threatened by many of the laws enacted by their husbands, brothers and fathers.

Holder, Ill. ELIZABETH H. COALE.



**THE SUFFRAGE QUESTION.**

**A Woman Defends the Movement for Equal Rights Before the Law.**

—To the Editor:—Please allow me space for a brief reply to an article in yesterday's PANTAGRAPH against "woman suffrage," by Mr. John D. Smith, of Mackinaw, Ill., who says it is evident to his mind that the advocacy of woman suffrage is one hindering cause to the progress of the Prohibition party. Mr. Smith says its advocates proclaim aloud that it is the only method to down the liquor traffic.

I am an advocate of "woman suffrage," but I do not proclaim aloud that it is the only method to down the liquor traffic; but when the liquor dealers themselves are a unit in declaring that the death knell to their business would come with the ballot of the motherhood of this country, I hope they know what they are talking about. Everybody must know that there is only one way to get rid of this legalized traffic—only the power that gave it birth can remove it. The ballot which gives it protection can remove it from us. The government of a republic can never rise higher than the average character of the citizens who compose that government. I think it is very wrong to put the ballot (the potent and all powerful instrument which decides the character of our government) into the hands of the distillers, saloonkeepers and bummers, and keep it from the motherhood of the race.

I say let the women help to decide the conditions that shall surround them and their children. The combined wisdom of both father and mother gives the best government. Legislation made and enforced by men alone is class legislation. If merchants can not be trusted to legislate for farmers, how can men alone legislate justly for women? If men can trust their wives with their children, their honor, their sacred interests of home, why not trust them with the ballot, by which she can serve and defend all of these.

Statistics prove that the rate of divorces increase in the suffrage states only half as fast as in other states. A recent report from Colorado shows some good results of woman suffrage in that state. One has been to bring out a larger vote of men. Thousands of men went to the primaries for the first time with their wives. It has also stimulated men to a closer study of public affairs. Many men had been so absorbed in business that they did not even know who their aldermen were, and when the women began to "ask their husbands at home" and they could not tell them, it was very embarrassing to the dear fellows. It was because women could vote that Colorado got the state home for dependent children, the law raising the age of consent to eighteen years, and the law giving mothers equal guardianship of their children with the fathers. The Colorado women are making a greater effort to enforce the laws they have rather than to get more. The women are studying politics and the men regard it as a favorable sign that their wives and other women are willing to give up some society privileges and kindred matters to study them.

Mr. Smith quotes the bible and Paul as against woman suffrage. Nowhere in the bible are we told that woman shall not vote, but "I suffer not a woman to teach," is one of Paul's plain declarations. Does this apply to all women? The whole history of the church, old and new, is against such an interpretation. I think Paul's ideas of human equality and rights were very broad. Let us study the scripture with the key thought that the bible is both just and rational and never contrary to reason.

Mr. Smith claims political rights will have a tendency to lower women's virtue and refinement. I don't think voting will degrade women. Voting is power; power commands respect. If politics is degrading it is no argument against woman suffrage. It is an argument in its favor. Men have always had control of politics, and, if they have allowed them to become dirty, it is time women should come to the rescue and help clean things up. If the ballot is not fit for my daughter, it is not fit for my son. I am doing what little I can to free my sisters, for I am truly woman's friend. The large majority of women appreciate my efforts, while a few do not.

Mrs. M. A. Cooper.

Normal, Ill., Feb. 27.

**Another Woman's View of Suffrage.**

—To the Editor:—Perhaps there is no subject more worthy of the attention of all good people, at the present time, than this one—Woman Suffrage. To my mind the strongest argument in favor of it is woman's right to true citizenship.

There are those who believe woman may not care for the ballot, that many of them

say they do not want it and would not vote if it were granted. I think the words of a gentleman of London answer this well, which were reported in the *Literary Digest* of February 27: "Whether women themselves really desire the franchise or not may be a doubtful point. But those who do not want it need not use it; and is it just for the sake of these to exclude from it a large number of educated and intelligent women who, as Prof. Jebb truly says, are eagerly demanding it? We do not think that either in the polling-booth or the house of commons—if they ever get there—their conduct would be likely to contrast unfavorably with their male relatives. At all events, a returning officer in New Zealand, where women have the suffrage, has said that he would rather poll 200 women than seventy men."

The question is not, moreover, how she may vote and will vote, but if the right shall be granted her. This is a free country, and no man or woman should be compelled above his convictions. I would as soon think of persecuting a person of another denomination as I would to coerce him in the matter of voting. In the ballot granted woman in the school trustees, some voted the Prohibition ticket, some the Republican ticket, and others the Democratic ticket. This was the right accorded each. No true man or woman thinks to persecute another at this point.

I do believe, however, that if woman had the ballot, it would be for the good of our country. It would further an interest in purer and better laws, and we all know that there are more good women than good men. The love that the gentler sex bears to the home and to humanity at large, urges her to chose the good things. Now, we must look at things honestly and not critically. What is, is; and what will be, will be, and no man can change the inevitable. God moves in a mysterious way and has called people into this life not to seek self-honor, but the furtherance of his cause. Scripture teaches this: Paul's injunction to women was not stronger than that preached to man. His special injunction to the Corinthian women was called forth because of the boldness and wickedness of the women of Corinth. The city was corrupt and given over to sin of every character, and the disloyalty of the wives to their husbands had called forth such teachings. If, however, this apostle demanded much of the women he demanded equally as much of the husbands and fathers. To them he said: "Provoke not your children to wrath; but bring them up in nurture and admonition of the Lord." If we touch upon any failure of the mothers, we must look likewise upon the remission of duties in fathers, for there are fathers and fathers who fail, especially in the training of the children, if it is right for one to judge. The example of many men who are upright in nearly every point, but failing in some one point hinder others by the one failure. You may take today the great reform against tobacco. You find many good men who use it, but you would not consider a woman who used it true and good. You would not consider her a lady if she went smoking through the streets. We do not want to ever see such a thing. You would say at once, why, this would spoil motherhood. Look at the fatherhood of the nation for a moment. I have heard a good mother say: "I cannot talk to my boys about using tobacco because their father uses it, and yet I know it is injuring them." Ah, example is more than precept. Women are not perfect, but it is true of our nation that the mothers are purer and better than the fathers. This is generally true, I say.

It may be inferred by some if the ballot is granted woman all women will become office-seekers. Are all men office-seekers because a few are? No. Some of the best men in this country are strong in their parties' interest, and yet do not even care for an office. It is also true that there are men filling places in this world who were not seekers of such positions, but received them as honors of trust. They were capable and known to be, and thus called to fill them.

Now as to representation. Men cannot represent women nor women men. In every department of life both are needed. They work naturally and easily together. Way back in the Genesis of time God saw that it would not be good for man to be alone, so He made him a helpmeet—not a slave, not a subordinate, but a dear, loving companion; not to be what the Indian makes his wife, but one to move jointly in every detail of life. Yes, and all over this world there are good men and good women who desire to seek the highest interests of the home and the social world. They have learned that this life is only a school preparatory to another. They are learning a lesson above mere opinion or creed. It is the good above the evil and that which will make the community better. If it is wrong for women to have anything to do with the

political arena it must be for men. God has made no double standard for human beings. He requires of one as much as of another; the new birth and a pure life. The password into heaven is not sex, but Jesus Christ. The life to be followed, the life of Christ. If there is any wrong attached to the ballot then all good men and good women should retire from it. We all know that many questions of right have been presented by some of the organizations of brave women of our country to the legislature. It has been done for the good of people. Take our communities today—how much is due these women? Look at the effort made to save the boys and girls of our towns from the use of narcotics. Do these women love their homes any the less because of their brave efforts? Do they love their husbands any the less because they would throw safeguards about their lives. Do we not all admire any person who saves the life of another? Shall we admire any the less any woman who would protect her home? In my mind there is no doubt but that the majority of the women who do ask the ballot, ask it because they believe they could better the lives of their husbands, sons and brothers, and protect the sisterhood of the nation. At this point of our country's history every true individual looks on with marked interest. What senator was it who grew enraged because a bill was presented asking the prohibition of the liquor traffic in the national capitol? Is this too much, to ask that pure men at least legislate for the nation? Many women who today seek this are criticised. They simply long and ask for the right over wrong. But look today at the good they have already accomplished. The anti-tobacco law in the school room and on the playground about the school house. Look at the compulsory law of scientific temperance in the public school. Look what protection your children are receiving in being taught these things. "Knowledge is wisdom." Who would not have it?

I am often reminded of a woman who impressed me very much a few years ago. She was the wife of a wealthy man and the mother of nine boys. She was interested in everything that concerned her boys from woman having the ballot to the boys' training in every detail. She was very faithful to her home. She educated each one of these boys herself, preparatory to the grammar school. Four of these boys attended Harvard. There was nothing that concerned their lives or her husband that she did not enter into. Beside all this she found time to advance herself in study. She took the C. L. S. C. and graduated in the class of '84. This woman found time for home, for her boys and outside interests. Was she any less faithful to the personal duties that came to her because of her interest in woman's progress? Has the queen of England been any less faithful to her home's interest because called to rule over a great country? To every man according to his several abilities, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Let every individual do as God would have him regardless of sex. And let everyone remember that God is above all people and will suffer to come to pass eventually those things which will further his cause. If the ballot will do this—that is promote his cause—he will call woman to it. Remember whatever we do, we do it after all unto him, who said: "Inasmuch as ye do it unto one of the least of these of mine, ye do it unto me." M. L. M.

McLean, March 2



### CONDEMNNS THEM ALL.

**An Advocate of Woman Suffrage Who Assumes That Men are Utterly Depraved.**

—To the Editor:—I noticed some days ago an article in your paper opposing woman suffrage. I feel that the justice of the cause demands a few thoughts on the affirmative side of this question. First we agree with your correspondent that the cause partly of the decrease in the Prohibition vote in the recent election is the woman suffrage plank in their platform, because it is a simple acknowledgment that men are so prejudiced in their jealousy of power that they will desert the party that otherwise advocates their views, rather than allow the other half of humanity the same just and equal rights which they themselves enjoy. But we believe a large number of votes were lost to the party from the fact that men considered the financial condition of the country as needing more immediate attention than the moral condition.

Numberless women and children are suffering hunger, cold, brutal cruelty and death because of the ravages of the saloons, and your correspondent admits that this sin lies at the door of men. But does it better the condition of our women any for us to know that fact? He admits that men are bringing this nation to ruin; yet he would rather see it fall than to permit women to assist in preventing the terrible crisis. There once was a time when women were somewhat protected by men from natural manhood and courtesy; but there are very few laws enacted and still fewer enforced for their protection. As men become more corrupt and women see their protection fast vanishing away, it is high time that they begin to cry out for the privilege of protecting themselves.

He is also fearful that woman's interest in civil affairs would degrade her. What about the men? Whatever is bad sauce for the goose must certainly be bad sauce for the gander. If citizenship is what is corrupting men so, then we had better abolish our constitution, establish a throne, and install a monarch and cease this "degrading" system. If a woman cannot serve two masters at once, neither can a man. Will it take a woman any longer away from her home to go to the polls and cast her ballot than it does for her to go to church? And how can a man be "running over the country lectioneering and making stump speeches" and attending to his farm, or store, or office, or profession, and setting the right example before his boys and training them up as he should all at the same time?

There is much ado made in the pulpit, in the papers and in general, about the great and sacred influence of the mother in the training of her children, which is all true and which is not realized by many mothers as it should be. But not one word about the equally powerful saving or damning influence of the father in the training of his boys and girls—by heredity, example and precept. The mother makes untold sacrifices, toils, instructs, prays, weeps and belabors her soul in anxiety for her children that they may become grand, pure, noble men and women, while the father is counteracting all her influence either by setting an example of drunkenness, lewdness, profanity, gambling and all other vices imaginable, or making laws to permit others to do so. The very worst holes of sin and temptation stare her children in the face as soon as they are old enough to step out of her dooryard. And yet she is allowed no voice in saying what temptations shall surround her children while she is striving to raise them up properly and while so much is expected of her. It is because of these conditions and this depravity of men that our best young women—those who are fitted to make the best wives and mothers—are declining to marry, thereby making it difficult for even the few men who are worthy of good wives to obtain them.

Your correspondent quotes from Titus II. Now is it necessary in order that a woman to have an equal voice in the affairs of government, must be indiscreet, unchaste, neglect her home, or be disobedient to her husband? But since he wishes to justify his views by the bible, very well, ~~let us~~ ~~take~~ the scriptures for it. We must take the entire scriptures on that subject. We dare not take from or add any thought to this holy book under penalty of having the eternal life taken away or the plagues added to us, that are mentioned in the book. Gen. V says, "Male and female created He them,"—man. It does not say He created female beings of some other species which were not to have the same rights that man should have; but they are of the same species of God's creatures as the male portion of mankind. While they are created for a helpmeet to man, yet nowhere in the bible does God give him any authority to rule over her against her will, or to deprive her of equal rights and privileges with himself. In 1st Cor., 7:8, and Colossians, 3:18-19, and also Eph., 5:22-33, we find Paul exhorts the women as to their obligations to their husbands; but not one without a corresponding obligation equally important upon the husband to the wife, thereby placing them on an equality.

That the day is fast coming when men will have no respect for the lives or the rights of women, is evident. The reader need not take my word for it, nor go outside of central Illinois, nor put on magnifying glasses to see it. It is said that the decision of one of our chief justices that "the black man has no rights which the white man is bound to respect" still stands obsolete on our statutes as a disgrace to our nation. How dare any person having wife and daughter, or mother and sisters, call himself a man, much more to pretend to love God and desire righteousness and justice, and by his vote, voice, pen and actions, proclaim that women have no rights which men are bound to respect?

V. A. LEALIE.



BLOOMINGTON PEOPLE SEE GOVERNOR DUNNE SIGN THE WOMAN'S SUFFRAGE BILE.



Two Bloomington people were present at the historic scene in Springfield on Thursday, when Gov. Dunne signed the bill giving women the right to vote in this state. The above picture of the scene shows Bert H. McCann, of this city, standing at the extreme right of the picture, with his hand on the back of the chair. Mrs. Antoinette Funk, formerly of Bloomington, is shown at the farther side of the table, in the left center of the picture. Mrs. Funk was one of the chief lobbyists for the passage of the bill. The people shown in the above group are as follows: From left to right—Mrs. Edward F. Dunne, William L. Sullivan, governor's secretary; Gov. Dunne, Speaker McKinley, Mrs. Antoinette Funk, Fred W. Rinck, Mrs. Grace Wilbur Trout, W. Harry Richards, Mrs. Sherman F. Booth, Bert McCann, clerk of the house; Miss Margaret Haley (sitting)





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## WOMAN SUFFRAGE.

### Second Day's Proceedings of the State Association.

On Wednesday morning, the Opera House was nearly filled with anxious, intelligent people,—eager for information on the great subject of woman suffrage. The audience who attended the convention comprise people from all parts of the State, and quite a number from other States. Of our own citizens from Bloomington and Normal, the sessions draw out the most intelligent and the deepest thinkers on political and moral subjects.

Miss Susan B. Anthony spoke about half an hour immediately after the opening of the convention, adverting principally to the legal status of woman as a voter, urging that under our laws as they at present stand—that is, the federal constitution—woman is a legal voter.

Mrs. E. B. Ferguson followed in a short, pithy speech, reviewing the sources of government. She quoted copiously from Prof. Huxley's "Science of Government," and showed that in former times women had a great deal to do with governmental affairs. She inveighed against the practice of taxation without representation. This principle of tyranny should be expunged. Our fathers thought it was tyranny to be excluded from a voice in a government that taxed them. Certainly it is as much tyranny to exclude women. She thought no woman should pay any more tax until she was granted a vote.

Dr. T. F. Worrell said that he had been urged to make some remarks in opposition to woman suffrage. But he couldn't do it. He said that if he had been delegated especially to answer the arguments he had heard advanced in favor of suffrage he would have to acknowledge himself as dumb as Balaam's ass.

A general invitation was extended for some one who opposed the woman movement to make himself heard. Nobody responded, however—all acknowledged the suffragists had, as the boys say, "the dead wood" on the question.

Miss Anthony related an amusing anecdote of a woman who owned a house, and when the tax collector came around she bolted and barred her house and talked to the collector from an up-stairs window, from which look-out she would quote all sorts of aphorisms to him bearing on the tyranny of her being taxed without being allowed a voice in the matter.

Mrs. Ferguson cited (in the matter of opposition to paying tax) the case of the dissenters in England refusing to pay the tax for the support of the established church. By reason of their resistance the law was eventually repealed. Quakers in that country, also, refused to pay their militia tax, and they are now exempt from that duty.

A letter from Madame Anneke was read by Mrs. Ferguson, in which the writer paid a glowing tribute to the memory of Lilly Peckham, deceased, one of the leading advocates of woman suffrage, who died some time ago.

IN THE AFTERNOON

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An interesting discussion ensued in the consideration of the resolution presented on Tuesday which says that the 14th and 15th amendments secured the right of suffrage for women. Mr. B. F. Diggs and Mrs. Hazlett contended that those amendments were meant for the negro alone, and that women could not by a forced construction of them be included in the privileges they secure. In the course of this discussion Mrs. Hazlett took occasion to express her regret that Mrs. Woodhull was made so prominent a character in the suffrage movement. She believed Mrs. W. had hurt the cause by being thrust, and thrusting herself, forward so boldly. She also made good points on Miss Anthony for that lady's furious tirades on men as a class.

Miss Anthony went into an argument to show that women, by the fairest, and the common-sense, construction, of these amendments, had the right to vote. She repudiated the idea of any trick or forced construction in the premises.

The resolutions as reported on Tuesday were then all adopted.

IN THE EVENING

Mrs. Hazlett opened the ball by speaking half an hour. She was sorry no opponent of the cause had come forward and openly opposed it in the convention. She said if the men were all afraid to take care of themselves she would place herself on their side. She then, in the broadest burlesque, proceeded to show that women now had all the rights under the law they needed, and that men granted her every thing they needed. Then, turning from burlesque to seriousness, she made a strong argument for the cause. She believed many men were in sympathy with the cause who did not openly avow themselves, for fear of ridicule. The peroration to her address was especially fine.

Mrs. E. B. Ferguson followed her in a half-hour's speech. She spoke principally concerning the frivolity of fashionable life to which so many girls are brought up. They are educated too much in the direction of finery and feathers and not enough in the direction of useful information and the knowledge of how to take care of themselves. In this city alone there are many young girls who would grow up to be magnificent specimens of womanhood if they were to leave the realm of fashion. Daughters should be self-supporting. She believed there were comparatively few wives who are able to take the helm and support their family if a reverse in fortune should overtake the husband. Mrs. Ferguson is an impressive and convincing speaker, practical and thoughtful in everything that relates to the cause—and withal a woman of education and culture.

Miss Anthony was the last speaker. Her remarks were principally an enumeration of the benefits the ballot confers on men, from which she argued it could do no less for women. She referred at some length to the trades unions in this country and England and by the power wielded by combinations of working people who have votes. She referred, also, to what perfect revolution the ballot had made in the negro's status. From a reviled and despised nonentity he is a power that is feared and respected by all political parties. Can the ballot do less for intelligent women than foreigners? She instanced the want of power in the Chinese on the Pacific coast to protect themselves in consequence of being disfranchised. She hoped in the approaching city election in Bloomington, the new local association just formed would make itself felt, and see that nobody is elected mayor or alderman who is not in favor of suffrage and reform.

The convention then adjourned by singing "Old Hundred," in which the audience joined with a hearty good-will.

The sessions have drawn out large numbers of people. Yesterday afternoon and evening the hall was crowded.

RESOLUTIONS.

The following resolutions were unanimously adopted at the evening session:

Resolved, That our thanks are due to the representatives of the press in this city for their fair and impartial report of the proceedings of the conven-

tion, and also to the citizens of Bloomington for their kind entertainment of the visitors to the convention.

WHEREAS, Since our last annual meeting, Miss Lellie Peckham, of Milwaukee, has been called from among us by death; therefore,

Resolved, That in her loss the cause of woman suffrage has suffered an irreparable loss, and that personally we feel that we have lost a dear friend, sister, and co-laborer; and that humanity has lost one of its brightest ornaments; and that we tender our deepest sympathy to the family, who mourn in their desolated home the loss of its hope and pride.

STATE OFFICERS.

The following officers of the State Association were elected for the ensuing year:

PRESIDENT.

Mrs. Fernando Jones, Chicago.

RECORDING SECRETARY.

Mrs. Alma Van Winkle, Chicago.

TREASURER.

Mrs. J. W. Loomis, Chicago.

VICE PRESIDENTS.

Mrs. Ellen B. Ferguson, Bloomington.

Mrs. C. V. Waite, Hyde Park.

Mrs. O. E. Grover, Earlville.

Mrs. Janet Bone, Bloomington.

Mrs. B. L. T. Bourland, Peoria.

EXECUTIVE COMMITTEE.

Mrs. Kate M. Daggett, Chicago.

Mrs. K. H. Fell, Bloomington.

Mrs. E. M. Prince, Bloomington.

A. J. Grover, Earlville.

Mrs. S. A. Richardson, Earlville.

G. O. S. Bowen, Chicago.

Mrs. E. O. Willard, Chicago.

Prof. D. C. Brooks, Chicago.

Miss E. L. Baldwin, Peoria.

Mrs. J. A. Sewall, Normal.

Judge C. V. Waite, Chicago.

Mrs. Wm. Hogg, Bloomington.

S. M. Underhill, Normal.

Mrs. Clara Wiley, Earlville.

Mrs. McCormick, LaSalle.

Gen. B. J. Sweet, Chicago.

Mrs. C. T. Wilt, Chicago.

Mrs. R. Somers, Evanston.

Mrs. C. K. Smith, Monmouth.

Mrs. C. E. Larned, Champaign.

BLOOMINGTON OFFICERS.

The following officers of the new-formed Bloomington Association were elected:

PRESIDENT.

Mrs. Horace Smith.

VICE PRESIDENTS.

Mrs. A. Gridley,

Mrs. Townsend,

Mrs. Stephen Smith,

Mrs. Dr. Sewall, Normal;

Mrs. Geo. W. Parke.

RECORDING SECRETARY.

Miss Mattie Marble.

CORRESPONDING SECRETARY.

B. F. Diggs.

TREASURER.

Mrs. Wm. Bone.

EXECUTIVE COMMITTEE.

Mrs. Wm. Hogg.

Mrs. I. J. Bloomfield,

Dr. T. F. Worrell.

Mrs. Clark, of McLean;

Mrs. K. H. Fell,

Miss Georgie Trotter.



say they do not want it and would not vote if it were granted. I think the words of a gentleman of London answer this well, which were reported in the *Albany Dispatch* of February 27: "Whether women themselves really desire the franchise or not may be a doubtful point. But those who do not want it need not use it; and is it just for the sake of those to exclude from it a large number of educated and intelligent women who, as Prof. Jebb truly says, are eagerly demanding it! We do not think that either in the polling-booth or the house of commons—if they ever get there—their conduct would be likely to contrast unfavorably with their male relatives. At all events, a returning officer in New Zealand, where women have the suffrage, has said that he would rather poll 100 women than seventy men."

The question is not, moreover, how she may vote and will vote, but if the right shall be granted her. This is a free country, and no man or woman should be compelled above his convictions. I would as soon think of persecuting a person of another denomination, as I would to coerce him in the matter of voting. In the ballot granted woman in the school trustees, some voted the Prohibition ticket, some the Republican ticket, and others the Democratic ticket. This was the right accorded each. No true man or woman thinks to persecute another at this point.

I do believe, however, that if woman had the ballot, it would be for the good of our country. It would further an interest in purer and better laws, and we all know that there are more good women than good men. The love that the gentler sex bears to the home and to humanity at large, urges her to chose the good things. Now, we must look at things honestly and not critically. What is, is; and what will be, will be, and no man can change the inevitable. God moves in a mysterious way and has called people into this life not to seek self-honor, but the furtherance of his cause. Scripture teaches this: Paul's injunction to women was not stronger than that preached to men. His special injunction to the Corinthian women was called forth because of the boldness and wickedness of the women of Corinth. The city was corrupt and given over to sin of every character, and the disloyalty of the wives to their husbands, had called forth such teachings. If, however, this apostle demanded much of the women he demanded equally as much of the husbands and fathers. To them he said: "Provoke not your children to wrath; but bring them up in nurture and admonition of the Lord." If we touch upon any failure of the mothers, we must look likewise upon the remission of duties in fathers; for there are fathers and fathers who fail, especially in the training of the children, if it is right for one to judge. The example of many men who are upright in nearly every point, but failing in some one point hinder others by the one failure. You may take today the great reform against tobacco. You find many good men who use it, but you would not consider a woman who used it true and good. You would not consider her a lady if she went smoking through the streets. We do not want to ever see such a thing. You would say at once, why, this would spoil motherhood. Look at the fatherhood of the nation for a moment. I have heard a good mother say: "I cannot talk to my boys about using tobacco because their father uses it, and yet I know it is injuring them." Ah, example is more than precept. Women are not perfect, but it is true of our nation that the mothers are purer and better than the fathers. This is generally true, I say.

It may be inferred by some if the ballot is granted woman all women will become office-seekers. Are all men office-seekers because a few are? No. Some of the best men in this country are strong in their parties' interest, and yet do not even care for an office. It is also true that there are men filling places in this world who were not seekers of such positions, but received them as honors of trust. They were capable and known to be, and thus called to fill them.

Now as to representation. Men cannot represent women nor women men. In every department of life both are needed. They work naturally and easily together. A way back in the Genesis of time God saw that it would not be good for man to be alone, so He made him a helpmeet—not a slave, not a subordinate, but a dear, loving companion; not to be what the Indian makes his wife, but man and woman to move jointly in every detail of life. Yes, and all over this world there are good men and good women who desire to seek the highest interests of their homes and their people. They have learned that this life is only a school preparatory to another. They are learning a lesson above mere opinion or creed. It is the good above the evil and that which will make the community better. If it is wrong for women to have anything to do with the

political arena it must be for men. God has made no double standard for human beings. He requires of one as much as of another; the new birth and a pure life. The password into heaven is not sex, but Jesus Christ. The life to be followed, the life of Christ. If there is any wrong attached to the ballot then all good men as good women should retire from it. We all know that many questions of right have been presented by some of the organizations of brave women of our country to the legislature. It has been done for the good of people. Take our communities today—how much is due these women! Look at the effort made to save the boys and girls of our towns from the use of narcotics. Do these women love their homes any the less because of their brave efforts? Do they love their husbands any the less because they would throw safeguards about their lives. Do we not all admire any person who saves the life of another? Shall we admire any the less any woman who would protect her home? In my mind there is no doubt but that the majority of the women who do ask the ballot, ask it because they believe they could better the lives of their husbands, sons and brothers, and protect the sisterhood of the nation. At this point of our country's history every true individual looks on with marked interest. What senator was it who grew enraged because a bill was presented asking the prohibition of the liquor traffic in the national capitol is this too much, to ask that pure men at least legislate for the nation? Many women who today seek this are criticized. They simply long and ask for the right over wrong. But look today at the good they have already accomplished. The anti-tobacco law in the school room and on the playground about the school house. Look at the compulsory law of scientific temperance in the public school. Look what protection your children are receiving in being taught these things. "Knowledge is wisdom." Who would not have it!

I am often reminded of a woman who impressed me very much a few years ago. She was the wife of a wealthy man and the mother of nine boys. She was interested in everything that concerned her boys from woman having the ballot to the boys' training in every detail. She was very faithful to her home. She educated each one of these boys herself, preparatory to the grammar school. Four of these boys attended Harvard. There was nothing that concerned their lives or her husband that she did not enter into. Bestir all this she found time to advance herself in study. She took the C. L. S. C. and graduated in the class of '84. This woman found time for home, for her boys and outside interests to. Was she any less faithful to the personal duties that came to her because of her interest in woman's progress? Has the queen of England been any less faithful to her home's interest because called to rule over a great country? "To every man according to his several abilities, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Let every individual do as God would have him regardless of sex. And let every one remember that God is above all people and will suffer to come to pass eventually those things which will further his cause. If the ballot will do this—that is promote his cause—he will call woman to it. Moments before whatever we do, we do it after all unto him, who said: "Inasmuch as ye do it unto one of the least of these of mine, ye do it unto me." M. L. M.

McLean, March 2.

#### Another Woman's View of Suffrage.

—To the Editor:—Perhaps there is no subject more worthy of the attention of all good people, at the present time, than this one—Woman Suffrage. To my mind the strongest argument in favor of it is woman's right to true citizenship.

There are those who believe woman may not care for the ballot, that many of them