

# P E T I T I O N



To The

Senate and House of Representatives of the United States.

We, the undersigned citizens of the United States, over 21 years of age, hereby petition your Honorable Body to submit to the Legislatures of the several States for ratification, an amendment to the National Constitution which shall enable women to vote.

*Real. Significant; conveying information. Under Sec. 1, White*

NAMES

OCCUPATIONS

ADDRESSES

"To acknowledge ~~God~~ power, God, is the remedy for all universal beliefs: Meyers. ... Let us have one power by knowing (not believing) God."

God, the Cosmic or Cause Consciousness of Man and the Universe is constituted of Mind, Spirit, Soul, Principle, Life, Truth, Love, Intelligence and Substance. These nine qualities in functioning produce of themselves All-Power, All-Presence, All-Knowledge. These twelve Deific qualities or terms used for God are reflected and expressed and imaged forth through individual Consciousness or Man, Man God-like. Each quality has its own special, separate and distinct office in which it functions, just as each character or number in mathematics must be given its own place and value in units. Mind is the quality that knows, never believes. The office of Spirit is to quicken (John VI: 63) Soul gives Form or Expression. The office of Principle is to govern Man and the <sup>office</sup> Universe. It governs the breathing, circulation of the blood, <sup>the blood</sup> assimilation of the food, the functioning of each <sup>of each</sup>

impassible, unscathed and tissue of the body. Life  
is derived from Action, the omni-action of the  
universe; all the other God qualities are Made  
Active through Life. Truth is that which  
makes Real; it brings to light the reality of the  
other eight God qualities. The office of Love  
is to Heal, Bless, Protect, Sustain, Restore, is Con-  
structive, Builds up. Love is the one quality  
through which the Effect of the others eight is  
manifested. Intelligence makes Known, Reveals  
or Imparts that which is known in Mind. It  
makes Known the functioning of the other eight.  
Substance is that through which Evidence is  
Made. These nine are imaged forth by Man, and  
in their functioning produce of themselves  
the Power that enables Man to speak, etc.

Man's existence manifests their Presence, and  
imaged forth in Consciousness manifests all  
Knowledge. In this way is Man "the image and  
likeness of God." To know God brings into individual  
Consciousness the realization of what constitutes

Man.

As we define God to Consciousness, know God, we know Man  
as the Son of God, harmonious, attaching nothing to Man,  
the individualized Consciousness, that can not be found  
or unfolded from the great Cause Consciousness called  
God. To define God to Consciousness, giving each term its own  
office in which it functions, that from which it is derived (for  
Instance, Mind is derived from Knowing, that which Knows)  
brings the Christ-idea to individual Consciousness. This is  
the Christ, the Immanuel God-with-man, the twelve Christ-  
disciples of Israel... the holy city, etc. And this Christ-idea brought  
into Consciousness is the Healer." Myers.

# PETITION

To The

Senate and House of Representatives of the United States.

We, the undersigned citizens of the United States, over 21 years of age, hereby petition your Honorable Body to submit to the Legislatures of the several States for ratification, an amendment to the National Constitution which shall enable women to vote.

fixed in our National and State governments, but the leanings towards wide differences in their interpretation are regulated by the administration of them. I think an intelligent choice of party involves a choice of the principles <sup>of government</sup> one considers the most important, and then supporting the party that most nearly carries them out in its policies. A vote is given by the Constitution to each qualified citizen with the tacit understanding that it is to be used to maintain the principles of the authority that grants it; any other policy would be self-destructive. Therefore, I regard my vote as a trust which I must use to the best advantage of the whole people, as that advantage is set forth in the principles of the Constitution, and not as it may appear to some <sup>other</sup> theory of government that may appeal to my own mind. I am therefore restricted from using my vote as a means of propaganda of any ideas that is not supported by the principles of the government that has entrusted me with a ballot.

NAMES

OCCUPATIONS

ADDRESSES

KENTUCKY

My vote must by rights help to sustain the party which in my judgment will make the principles of our government the most effective. As our government is administered by parties, it follows that the party organization which I have accepted as most favorable for this purpose must have some rights to be considered by its adherents; otherwise it cannot function. It is a principle of the Democratic party that the majority shall rule, and I know of none better. Therefore, I recognize that the candidates of the party and the particular campaign policies chosen in the regular manner by the party organization are entitled to my loyalty, and only the gravest reasons should prevent my support of them. Without unity of action no party can sustain itself. It is impossible to choose candidates or campaign policies which will suit every voter. Yet every voter has a right to expect that they will represent the greater principles of government. Therefore, breaking away from party lines because the candidates are not what some would have chosen, or because the campaign issues can only have the effect of throwing the administration of government into the hands of another party which one does not think will, or that will work to the advantage of the people, on either side, as well as the party of one's nominal choice. I am willing to believe that the Democratic party in Kentucky, as elsewhere, is sound in principle and uncorrupt in practice, and that its organization has means of information on what candidates to nominate and what campaign issues to

# P E T I T I O N

To The

Senate and House of Representatives of the United States.

We, the undersigned citizens of the United States, over 21 years of age, hereby petition your Honorable Body to submit to the Legislatures of the several States for ratification, an amendment to the National Constitution which shall enable women to vote.

select that justifies me in submitting to its decision, even if on some points it may differ in some particulars from my own preferences. Whatever mistakes it may make will not be as <sup>serious</sup> grave as those of another party which does not represent my views on fundamental principles, and which dissensions in the Democratic party would probably place in power. The provisions of our Constitution which insure this unrestricted commerce is the bulwark of our financial prosperity. Europe observes this unique feature and attention is strongly drawn to it in the proposed United States of Europe which is attracting such grave attention of its statesmen and economists. But while no manipulation of the tariff can destroy the beneficial of free trade between the States, it can by continual favoritism of a class, congeal immense wealth in it and so give it an undue influence over legislation. "Eternal vigilance is the price of liberty" and it is also the price of preserving the distributive

NAMES

OCCUPATIONS

ADDRESSES

KENTUCKY

NAMES

3.

OCCUPATIONS

ADDRESSES

The General Officers shall be elected as follows: Tellers having been appointed by the meeting, an informal ballot shall be cast for each office separately. The <sup>Cor, the</sup> three <sup>(person)</sup> persons receiving the highest number of votes shall be the <sup>or nominees</sup> nominees; and the members of the meeting shall vote by ballot on the persons nominated, or the informal ballot may be made the formal ballot by unanimous vote of the meeting.

Other meetings may be called at the discretion of the President or when desired by three members of the Official Board; and notice of such meetings shall be given through the newspapers. The Club shall be governed by Roberts' Rules of Order on points not covered by this Constitution.

Art V. (Amendments) This Constitution may be amended by a two thirds vote at any (annual) meeting, notice

In the Louisville Commercial of July 1<sup>st</sup>, <sup>a Biblical ar-</sup> ~~an article~~  
<sup>argument</sup> appeared from the pen of Dr. Broadus, ~~the Louisville~~  
great Baptist divine, ~~devoted to a Biblical argument~~  
in opposition to women <sup>right of</sup> speaking in mixed assem-  
blies, and in <sup>essentially</sup> against their right of  
suffrage. As Dr. Broadus is one of the ablest of  
those divines who maintain that ~~the Bible teaches~~ <sup>side of the</sup>  
~~that the rights of women are not equal to the~~ <sup>argument view</sup>  
~~rights of men; and his article is singularly free from~~  
~~exaggeration and misstatement, and as his article is~~  
singularly free from exaggeration and misstatement,  
it is ~~admirably adapted to the elucidation of truth as a~~ <sup>may be</sup>  
~~fair presentation of his side of the question; and an an-~~ <sup>and an</sup>  
~~swer to it from one of those who maintain that the~~  
Scriptures teach equal <sup>rights</sup> for both sexes

Dr. Broadus takes as his texts  
and ~~thinks argue~~ that these two passages its

. Remembering its

But as "praying" <sup>as well as prophesying is mentioned and does</sup>  
~~does not~~ <sup>requires</sup> ~~does not~~ <sup>require</sup> ~~inspiration~~ <sup>inspiration</sup> ~~though he~~  
~~speaking, and admittedly done in public, such an un-~~ <sup>was</sup> <sup>inspiration</sup>  
derstanding does not relieve us of the apostle from  
the charge of contradicting himself, and does not  
place us in the far more serious dilemma

...  
breach of law and ~~shameful~~ which the Holy Spirit had many times inspired saintly women to do! What becomes of Christian morality with such a ~~case~~ if ~~we~~ admit this?

ascertaining that <sup>women's</sup> speaking in pulsed assemblies was unlawful and "shameful", unless, as was frequently the case, the Holy Spirit granted ~~them~~ <sup>promises</sup> inspiration or dispensation to set aside law and decency! But what right have the context have we to suppose that ~~in this passage~~ <sup>in this passage</sup> the case of inspired women with spiritual gifts or inspiration are excepted? None whatever. It has been well said that to understand any epistle of Paul's, it should be read at one sitting; by reading it in this way, as it was received by the church at Corinth, we learn that Paul had received ~~information~~ <sup>information</sup>

... through the household of Chloe, and also through a letter from the church, that he is answering concerning the things whereof they wrote, and ~~also~~ <sup>sometimes</sup> approving certain disorders of which he had been informed. The subject of spiritual gifts commences with the 12<sup>th</sup> chap., with the words "Now I would not have you ignorant, brethren, concerning spiritual gifts," and continues through the 14<sup>th</sup>, the magnificent exposition of love in the 13<sup>th</sup> being not a digression, but a showing of a still more excellent way." It is impossible to read these chapters without ~~concluding~~ <sup>concluding</sup> that the apostle exhorts every Christian, without distinction of sex, to aspire to spiritual gifts: see chap. vi. 1, 5, 24, 31; and Dr. Broadus admits that when



spiritual truths. It is the social order of which it is written. God saw all that he had made, and, behold, it was very good. Our Lord, Jesus Christ, makes special reference to it, who founds upon it his teaching of the law of marriage, abrogating the commands of Moses where they came in conflict with it; and so, by implication, asserting the continuous authority of all its other principles.

What, then, can we learn from it concerning woman? First, we learn that woman, equally with man, possesses the ineffable dignity of being created in the image of God. Whether the man and the woman were each a separate image of God, or whether, each incomplete, both together made the perfect image, is a point on which there is difference of opinion, but each theory necessarily admits the absolute equality in dignity and nature of the two. Then we learn that the man and the woman were made co-ordinate in the same sphere; for God said to both of them "Be fruitful and multiply and replenish the earth, and subdue it; and have dominion over every living thing." There is no hint of a distinction <sup>between</sup> man's sphere and woman's sphere of which we hear much nowadays; or to be strictly correct, it is woman's sphere of which we hear, <sup>as much</sup> it being pretty generally conceded that man's sphere is limited only by his capabilities, and so needs no definition. The spheres of both man and woman were left without any other limitation than capability in the primal social order, though the differences of individuality are indicated in the second account of the creation of man and woman. As Adam and Eve are several times <sup>referred</sup> to as types in the New Testament, and as it is certain that sin has

even if you did possess them, Paul had already considered their right to use them publicly. When then at least of the apostle's discourse on spiritual gifts, we come to <sup>introduction</sup> ~~assertion~~ of women to speak in the church, it is impossible to reconcile it with the former utterances of the apostle. The reasons assigned are equally irreconcilable with the Christian polity, for there is no Christian precept to which it is possible to ~~refer~~ <sup>refer</sup> the words, "Let them be in subjection, as also saith the law," and the assertion "It is shameful for a woman to speak in the church," would condemn the <sup>inspired</sup> speaking of women <sup>all along the apt,</sup> as well as their uninspired teaching. Therefore, we seem to set up to the conclusion that the silence imposed upon women was ~~due~~ by the Corinthian church itself, in accordance with their heathen law, "Let them be in subjection," and their heathen idea of womanly propriety, "It is shameful for a woman to speak in the church"; and that Paul recapitulates their action and their excuses, and reproves them in the verses following, 35, 37, 38. This conclusion also is the only one that explains his final exhortation in ver. 39, <sup>Therefore, my brethren,</sup> "Desire earnestly to prophesy, and forbid not to speak with tongues." <sup>which it seems must be an injunction to withdraw their introduction to women's use of spiritual gifts, as there is no reference to silence imposed on any others.</sup> ~~which it seems must be an injunction to withdraw their introduction to women's use of spiritual gifts, as there is no reference to silence imposed on any others.~~ There is nothing in his previous discourse which could have called it out, ~~for~~ <sup>and</sup> he himself had exhorted all to aspire to every kind of spiritual gift. If any think the Corinthians would not have ventured to interdict women's speaking in opposition to Paul's previous teachings, let them

observe that in the next chapter, Paul again  
enforces his preaching of the resurrection of the dead,  
because some of them were saying that there is no  
resurrection of the dead.

## A Reflection.

The fiat of the world's judgment has gone forth. Henceforward the names and deeds of the Florence Nightingales, the Clara Bartons, the Mary A. Livermores, the Frances Willards will be honoured. And they learned in the hard battles they fought to do the good they did, that women ought to have the rights and powers of citizens to fulfill the duties of citizens. Their lips have made the demand that the ballot shall be given to women equally with men. And this demand, made after learning the lessons life taught them ought not and will not always be turned aside by such platitudes as <sup>they must have enough</sup> "My wife does not want to vote," or "I have all the rights I want."

~~It is~~ Such expressions may very well befit the lips of the young and the careless, who perhaps have never taken any <sup>even the first step to perform</sup> thought of any duties that lie outside of their own sheltered homes; ~~but it is~~ ~~be~~ ~~bit~~ ~~ting~~ ~~to~~ ~~womanhood~~ ~~to~~ ~~have~~ ~~such~~ ~~shallow~~ ~~utterances~~. They will probably cease to utter them <sup>when they know more of the world they live in.</sup> But <sup>in the meantime</sup> it is ~~be~~ ~~bit~~ ~~ting~~ ~~to~~ ~~womanhood~~ for <sup>such</sup> women ~~to~~ ~~use~~

what influence they have to prevent other women  
who have not all the rights they want from  
attaining the rights of citizenship and the power  
to follow in that line of ~~st~~ duties of citizens  
pointed out by the ~~same~~ noble women whom  
the world recognizes as the leaders of womanly  
thought.

### COUNTERPARTS.

It is evident to even casual observers of social conditions that for several decades there has been going on and there is still in progress a change in the relations of women to society sufficiently remarkable to justify the serious attention of the thoughtful.

The inventions and discoveries in mechanics and science which have so deeply affected the industrial life of men have revolutionized that of women. This industrial movement has been accompanied by, perhaps has superinduced, an equally remarkable advance in the intellectual life of women and the result has been the inevitable broadening of the activities of women by linking the wider interests of society to the individual interests of the home, which in preceding ages was almost the only field of women's labor. The mere statistical fact that in the United States there are more than five millions of women and girls engaged in wage-earning outside of their homes indicates the immensity of the industrial side of the movement. Although conservatism has opposed this great movement at every step, it has had to yield to necessity, a stronger force than itself; and the present day sees women's broadened activities ~~intrinsically~~ untrammelled in almost every direction, and yearly intrenching themselves more firmly in custom and law. In only one direction the progress of women has not been commensurate with what they have attained in other fields; in the right of self-government, of having a voice in the making of the laws they must obey and in the disposition of taxes they must pay their position is out of all harmony with their position in all other social and legal relations. Sufficient reason for this is seen in the fact that there is no opening for individual women in gaining an entrance into political rights. They are guarded and restricted by constitutional law, which can be amended only by a majority of the people acting in unison. Hence, though valuable gains have been made, and an enormous amount of agitation and education has been

plished, this first decade of the twentieth century finds the Equal Suffragists still in the midst of the struggle, studying to understand where the strength of the opposition lies and what are the resources to combat it.

Political power, originally in the hands of a few men only, has been given to nearly all men by a succession of extensions granted by the ruling classes, chiefly because the balance of physical force had passed over to the unprivileged classes. There has been a tendency in some quarters to draw a parallel between these extensions of the franchise and that which we desire to have made to women. Such a parallelism ~~exists~~ <sup>contains</sup> a manifest disadvantage to the prospect of our success, because the argument of force can never be made on the side of women; and because it allows the implication that without compulsion men will be reluctant to share political power with women. But this parallelism does not exist, and an attempt to draw it serves to obscure the real nature of this movement and the means whereby it is ultimately to obtain success.

The influences and arguments to be used to gain the extension of suffrage from men to women are wholly different from those which have been used to gain its extension from a privileged class of men to other men less privileged, or to men of alien races, or to men of foreign birth, because the relations between men and women are different from the relations between men and any other men. Men and women are the two halves are the two halves of one dual humanity, indivisible and inseparable, so that one cannot gain or lose without the other; in contradistinction to classes, or races, or nations, which are separable, and have existed and flourished, or decayed and become extinct, without appreciably affecting others.

One class, or race, or nation, may be stronger than another, may be able to overcome the resistance of the other and pursue its own interests regardless of the welfare of the other. Not so with men and women; the relation between them is vital, and they must rise or fall together.

We proclaim that we base our argument on the principles of the Declaration of Independence. Those principles are so broad that they had to be uttered in generic terms; and no sound reasoning can limit them to one half of the race. We should hold up to view consistently that our object is one whose attainment is as full of benefit to men as to women.

Any social system founded on a theory designed for the elevation of one sex above the other is altogether false and delusive to the expectations built upon it. For the human race is dual and heredity keeps the stock common from which both men and women spring. Since the common stock is improved and invigorated by the acquired qualities of individuals without regard to sex; and as acquired qualities are imparted more widely and permanently by ideas than by parenthood, it is to the advantage of both that all possibilities of development shall be extended to both sexes. All that woman has lost by social systems which denied to her education and the free expression of her genius in art, literature or statemanship has been lost to man also because it has diminished the inheritable riches of the nature from which he draws his existence. He has been less, though unhampered by the shackles which bound her, because she has been less. The world has not more occasion to rejoice in the triumphs of his genius in freedom than to mourn over the wasted possibilities of hers in bonds. How often the genius of man is fruitless because the people cannot receive his ideas. For what makes a man great except the possession in a large degree of the excellent qualities of mind and character which his people possess in smaller degree, yet sufficiently to enable them to understand and appreciate their greatness in him? What kind of a man can be great among a nation, for instance, of Hottentots? Were it possible for a Shakspeare or a Newton to be born among them would they know that he was great? So men of genius have arisen in ages when the popular mind could not appreciate them; and such men, men in advance of their age, have died without their genius fructifying, leaving only enough traces of it for history to record its mourn



whilst it might have blessed the race if similar minded women who probably existed could have helped to cultivate the popular mind into a fruitful soil for the reception of their genius. Christopher Columbus found but one sympathetic mind in all the world who was at the same time willing and able to assist his genius, and the woman, Isabella of Spain, made his discovery of America possible.

The duality of

Heredity, in which the masculine and feminine influences are equal factors, is not the only interdependence which unites men and women. Sex is a limitation which diversifies whilst at the same time it unites them; for though nature has given to each the elements of all human qualities, she has given them in such proportion that the two halves are not similar units but each is the complement of the other. The qualities of each are so accurately balanced that only together can they make a whole humanity; as in the musical scale there is a wide middle register which the male and female voices sound with equal ease, but running on one side into the base, which grows more difficult and finally impossible for the female voice, and on the other ~~hand~~ into the treble, which grows more difficult and finally impossible for the male voice, but both necessary for musical completeness. Thus men and women are halves of a dual nature and counterparts of each other.

Human society at all historical periods and under all its various forms is a resultant of the exactly balanced masculine and feminine forces; and therefore every social system, whether it be good or bad, has at least this element of justice in it, that it is equally suitable to the requirements of both sexes, because the masculine and feminine forces, being equal and counterparts, could not settle into equilibrium until this result was attained. Nor can a social system continue longer than it suits the conditions of its two factors. For there is such absolute adjustment between the individualities of the two sexes that a variation in either is followed by a commensurate variation in the other with infallible accuracy. It is said of Cuvier, the great naturalist, that from a single fossil bone he could

reconstruct the whole anatomy of an extinct animal. So from the women of a race a sufficient intelligence could depict what the men would be, or from the men what the women would be. The sexes are reflections of each other, of which from contemplation either may gain in some points a juster self-knowledge than even by self-examination, as a man looks in a mirror to see his own face and learns the aspect of features he would not otherwise know.

Since they are counterparts there should be a broader sympathy, a nobler pride, a deeper self-respect in each than can be reached by either sex considering itself separately; for each may know that it possesses the complement of the qualities it observes in the other. A virtue, a superior excellence, a splendor of development of whatever sort which appears in the one does not disparage or overshadow the other, but rather is a source of equal pride in both, since it could not exist if in both there was not the same potentiality. Women admire the dashing and adventurous courage in men which enables them to go forth to meet danger or hardship; but such men cannot exist unless in the women of their race there is the firm spirit which endures difficulties and danger without depression. Nor can either sex deserve shame or reproach alone. Vice, weakness, folly, it matters not in which they appear, are but as symptoms of disease which permeates the whole and for which the whole is equally responsible. Sometimes men, with airs of superiority, charge our sex with silliness and frivolity. It would be wholesome for them to lay to heart that if women are silly and frivolous it is because they are really like men in these or perhaps because through a weak-headed vanity there are men who feel flattered by the favorable contrast such women make to themselves. The silliest women are not too silly to understand how to apply such flattery, and after all their silliness is the fitting counterpart to men's poor vanity.

In the late Spanish-American war the Spaniards were so impressed by what they saw of the American women in the difficult circumstances in which the war placed them that they said, "If a million of the Spanish men could

marry such women, in twenty-five years Spain could resume her place of political importance in Europe". Probably very true. It was easier for their self-esteem to admit the superiority of American women than that of American men; but it would have been equally true had they said, "If a million of Spanish women could marry American men, in a generation Spain could resume her place in Europe". It matters not which half of the race is taken, the other half is its counterpart, and either half is a measure of the standing of the race. Where there are these vital interdependencies between the sexes there is no room for envy, nor jealousy, nor narrowness in judging one another, but only for a noble emulation and mutual helpfulness. The forward movement of either sex is possible only when the other moves also, and obstacles to progress exist in the attitude at the same time of both sexes to it, not in that of one alone. So in this woman suffrage movement we have learned that the education of men and women must go on with equal step. Neither yet values sufficiently the principles of free government to extend it to women. Neither yet sees all the benefit such extension might bring to both. Our efforts to educate public opinion should be directed impartially to both sexes. And if it should happen that by the force of circumstances this education should come to one of them sooner than to the other, it cannot greatly affect our ultimate aim; for men and women cannot long think unlike on any subject, seeing that they are counterparts.

*Manuscript* LETTER, No. 4136.

WINDSOR  
WRITING TABLET.

Extra Super Cream Laid Paper.

But we cannot admit that the rights of <sup>women even in the domestic-</sup> ~~circle~~ <sup>are</sup> now sufficiently regarded by the laws, and cannot be while the laws are made altogether by men, for human nature is not gifted with the ability to appreciate the wants of others as we do our own. There is no tendency more generally admitted than that every body is biased by self interest in their dealings with their fellows; so that honorable and fair minded men frequently decline to act for ~~either~~ <sup>of both sides</sup> parties even of <sup>even</sup> transaction of small importance. An amusing incident was related to me illustrating this very point. Two gentlemen were about to build a new division fence between their farms; one of them, being quite an invalid, said to the other, "Now you are strong and hearty, you go on and lay off the line and have the fence built; and I will pay for my share." To this the other agreed; but he had not been at work more than a day before he sent word to his neighbor, "You come yourself and help to lay off this fence; I can't keep off your side the line to save my life." Yet this gentleman who would not trust himself to lay off a division fence between himself and his neighbor probably thinks that women ought to be perfectly willing for men <sup>alone</sup> to make laws that affect

every interest of their lives; their property, their labor, their children. But self-interest in men shows itself in law-making as well as in other affairs of life; and since women have no share in law-making, unless helping to pay the salaries of legislators may be called a share, we may naturally expect that the laws are very partial to men, when they deal with the relations of men and women. And this is exactly what we find to be the case. Let us examine, for instance, the difference in Kentucky's property laws for married men and for married women. The old Common Law is in force except wherein it has been set aside by statute law. In the first place all a woman's personal property becomes her husband's by the very fact of marriage, so that his creditors may come and seize it for his debts. Last winter our court of appeals decided a case against a woman, whose personal property earned by herself before her marriage, had been seized for her husband's debts, contracted before marriage. On the other hand, the law provides that the husband shall not be liable for any debt of the wife's incurred before marriage, except to the value of whatever he may receive by her independen

dent of real estate; which is just equivalent to saying that his property is not liable for her debts contracted before marriage at all. But the husband and his creditors have possession of all the wife's personal property; and that whether it is acquired before or after marriage. In the matter of a wife's wages for work done outside of her own family, we have taken some steps out of the barbarism that still prevails in several of the states, where the husband has the sole right to collect his wife's wages, in this respect putting her on the exact level of our former slaves; but in Kentucky an employer may pay her wages to the wife herself; though if the husband should collect her wages, the wife has no redress. I heard of a case where a woman was living separated from her husband, and he was not providing in any way for her, who gave music lessons for her own support; but when her wages were due, her husband went around and collected them all. I suppose there is hardly a community in the state where some worthless husband does not exercise the cruel power which this law gives him over a hard-working wife. It is needless for me to tell you that a wife has no power whatever to collect her husband's

wages. When we come to a wife's real estate the law is somewhat better, though it is very far from being that just and equal thing that many people imagine it. A husband's creditors have no claim on it, and a husband cannot sell and dispose of it; the law contents itself with giving him the use or rent of it as long as he lives; all that the wife may claim as really her own is that the law allows her to charge the rent on the estate with necessaries for herself or her family, but nothing else; so that a woman may be thus possessed of a large estate, and yet never have a dollar in hand from it from the day of her marriage to the death of her husband. In the descent of property the same unjust discriminations are made against wives. In the first place the law provides that every person of sound mind over twenty one years of age, except a married woman, may dispose of his estate by will. Since the law will not allow a married woman to make a will, let us see how it disposes of her property for her. If there has been a child born alive, whether it still lives or not, the husband has a life interest in the whole of a wife's real estate; this is called his curtesy. By this law a woman has no power to make any provision



for her children after her death; for they do not inherit the mother's estate until the father's death also; so that it is by no means an unknown thing to see a man marry again and support a second family on his first wife's property, while her children are scantily provided for, and left to do the best they can for themselves. Besides this, it often happens that a woman has some one else dear to her besides her husband and children, — an aged mother, an invalid sister, — some one to whom she would be glad to leave a portion of her property; but the law allows a married woman nothing of this sort. The interest that a widow has in her husband's estate that is supposed to correspond to the right of curtesy is the right of dower; but there is a very considerable difference between the widow's curtesy and the widow's dower; for the dower is only a life interest in one third of the real estate, instead of the whole, as in the curtesy; and the husband ~~has the~~ ~~rights~~ ~~has~~ ~~the~~ ~~rights~~ ~~can~~ will the rest of his property as he pleases. The widow has this, however, whether there have been children or not; but when we recollect that this widow's dower is frequently all a woman gets out of a property which she has assisted in accumulating by a life-time of labor and economy, and

also that even that she has no power to will, the difference between the widow's dower in the estate she has helped to earn and the husband's curtesy in an estate for which he never labored a day is very striking. When there has been no child born alive, the husband has no right of curtesy. And this is another case in which the law forbidding withholding the right of making a will from a married woman is a very great hardship. For in this case, as she has no children and her husband has no curtesy, her property goes away to her relations. ~~Very frequent~~ <sup>May be</sup> by she has no near relations, and so her property goes to persons she has no interest in, whom, perhaps, she does not even know; while those she loves have no benefit from it. I have heard of two instances where husbands have lost the whole of their property by improving their wives' real estate, and then having it pass away from them in this manner. In one, the husband put up a handsome building on a lot belonging to his wife. In the other, the husband improved his wife's farm. These were no children, and as the wives could not make wills, when they died, the land, together with the improvements, went to their heirs at law; for it is the law that improvements cannot be separated from the land, no

matter who made them. Now, I expect some of you have been saying to yourselves while I was repeating these laws "Why, that cannot be the law, for I know instances where married women do own their personal property and their real estate, too; and I know instances where married women have made wills."

But you remember I stated at first that the Common Law was in force except wherein it was set aside by statute law; and it is true that the statute law has made several provisions whereby testators can leave a married woman the actual possession of their property; as, for instance, it can be trusted for her benefit; ~~and~~ it can be deeded for her sole use and benefit; or a wife may be made  feme sole, which restores all her rights of property; and some other minor provisions of the same sort, so that a considerable number of wives have escaped from the greater hardships of the common law. This is particularly the case where the estate is large, and these are the ones most observed: for rich men generally take pains to secure their daughters in the enjoyment of the property they leave to them. But when the testator ~~or~~ the wife does not take advantage of any of these statutory provisions, the Common Law goes into effect just as I have told

Aug. 17, 1935

Mr. J. T. Welch,

In ~~response~~ to your note of Aug. 15, I find that on my account book you are credited on rent July 1, \$17.50, July 15, \$10<sup>00</sup>/<sub>100</sub>, making \$27.50, and not \$37<sup>50</sup>/<sub>100</sub>, and Aug. 1, \$10<sup>00</sup>/<sub>100</sub>, Aug. 17, \$15<sup>00</sup>/<sub>100</sub>. So that you are in arrears the last two months as well as previous months, without including the water bills. I wish to say definitely that I can no longer extend credit to you, and that, ~~and that~~ as much as I may regret it, the notice I sent you on Aug. 15 is not ~~revised~~ <sup>to give you the apartment on or before Sept. 1</sup> postponed.

Very truly,

Saura Blay.

be thoroughly remedied until women, by the possession of the ballot, shall have a direct share in legislation. When will the sense of justice in men, which is now sometimes so acute that it will not permit one man to draw a division line for a fence between his property and another man's, arouse itself to <sup>perceive</sup> the monstrous injustice of men's disposing of every interest of women, without women's having any power to make their voice heard in the matter?

The disabilities of women that I have touched upon, - their inferior education, their dependence and poverty, their legal <sup>inequality</sup> subordination and +

Lexington, Ky.

Dec. 22, 1934,

Received from Mrs. J. S. Clark, thirty two  
dollars and fifty cents, cash, sent to Novem-  
ber 6.

Laura Clay.

[1898?]

Responsibility of Society to Women.  
Ladies and Gentlemen.

The advantage of seeing ourselves as we appear to others, and withal the natural desire to know how our neighbors regard us, make us, as a nation read the accounts foreigners give of their impressions of our country with as much interest as the people for whom they were especially written. The advantage of thus seeing ourselves with other eyes is very great when the observer is one whose judgment and wisdom commands respect. The number of foreigners who have made <sup>fair</sup> ~~their~~ <sup>travels</sup> ~~journeys~~ through this country the occasion for a book is ~~in~~ myriads; and the prevailing tone, whether sarcastic, envious, admiring, detracting or critical, has been as varied as the minds of the writers; but among all these volumes there is probably none so deserving of the attention of the student as the treatise on Democracy in America by the distinguished Frenchman De Toqueville. This philosophical writer has made a careful study of the institutions of our country and their influence upon the character of the people. Perhaps there is no chapter in his work more interesting to the general reader than the one ~~in~~ which he devotes <sup>to</sup> the

social characteristics of the people. In his summing up of these he makes one remarkable comment; He says "If I were asked to what one cause above others I would attribute the superiority of the American people I would answer without hesitation "To the superiority of the American women." It has ever been the glory of our republic that here every man has his chance of making the most of himself; that there is no favored class, but that all have an opportunity to win what prizes from fortune or fame their talents entitle them to. We have prided ourselves upon the general diffusion of intelligence and comfort among our people; and we have believed also that this well being had an uplifting effect upon the moral character. One of these effects that has been most noticed is the influence it has had in elevating the condition of women, and our women have learned from many sources that they have reason to consider themselves the most fortunate of their sex; but the other side, what women have done to earn this good fortune has never been pointed out more clearly than by De Tocqueville, the most philosophical foreigner who ever visited our



shores, and he thus emphatically claims for America's women the credit of a large share of America's prosperity. Yet when our forefathers threw off the yoke of Old World customs, laws and institutions, there was apparently no ~~extension of~~ <sup>design of</sup> enlarging opportunities for women; what women have received of benefit from the loosening of the old bonds has been incidental to the keener sense of justice and finer fraternal sympathy engendered by the new and truer theories of government, affecting as they do, every social relation. So that the nobler womanhood that has been developed is, if not an unexpected yet at least an unplanned for fruit of righteousness. And yet, not only are women numerically one half the human race, and entitled by the mere fact of numbers to have their welfare enlist one half the energy expended in ameliorating the condition of humanity, but nature has made them the complementary half of man, considered generically; so that any sound philosophy would teach us that neither man nor woman could attain the highest development except as each advanced with equal step. It has only been, however, within the last fifty ~~five~~ years, in the rise and progress of the Woman's Rights movement that there

has been a clearly defined effort to extend <sup>to women</sup> the full benefits of the great underlying principles of our government ~~to women~~, and to do for ~~them~~ what has already been done for men, that is, remove from their path every impediment of custom and law that would hinder their just freedom, and to give them equal citizenship in the country whose prosperity their labor and virtues have built up and now sustain. Until this is done, the constant struggles of the race towards a grander civilization must be hindered and frequently thwarted; for the welfare of society depends, like that of all composite bodies, upon the sound development of the component parts and upon a healthy reactionary influence of each upon the others. Society will reach its greatest welfare when its two halves, men and women, each develop to their highest perfection and when no injurious causes shall prevent their wholesome influence the one upon the other. When such shall be the case humanity will make rapid advance to its highest development, for each half will do its appointed work in perfecting the whole. But at present these righteous and healthful conditions do not exist for women. The world is careless in providing for women opportunity for

self development and of influence in proportion to which only natural capacity will be of avail. My object this evening is to study what are the hindrances to women's advancement and how to remove them. No study can be of greater importance than this to persons interested in human welfare, and none + I.



88  
dr

.....SOLD BY.....  
**Transylvania Printing Co.**  
10 EAST MAIN STREET, LEXINGTON, KY.

Ladies of the Suffrage League of Madison County, Kentucky,  
Gathering Potatoes.

---

The ladies of the Suffrage League of Madison County, Kentucky, helped with their own hands to plant and gather one acre of potatoes, in order to produce some food that otherwise would not be produced, for our American armies and their allies.

of this evangelical invasion of countries which  
have a highly developed religion, such as Japan,  
China, India, and Mahomedan nations is to  
put those religions ~~to~~ on the defensive against  
the foreign doctrines. Their religion is closely inter-  
twined with their national feeling, and the desig-  
nation of the one appears like the description of the  
other. A result of this effort to show their re-  
ligion in its best light, and also the greater  
aspect we have learned for these ancient  
civilizations by greater communication with  
them has awakened many minds to the neces-  
sity of studying the deeper principles of the  
Christian religion so we may meet, each in his  
mind, the question that comparison of religions  
may have aroused for the first time; Why am I  
a Christian? If I had been born a Mahomedan,  
a Buddhist, ~~and~~ Confucian, what argument is  
brought by Christian teachers which would avail  
to lead me from the religion of my birth? This  
may not always be a purely abstract question  
for several other religions besides the Christian  
are moving under the impulse to proselytism. We  
the Moormans, ~~the~~ spirit Mahomedanism is  
a strong rival of Christianity in the heathen  
tribes of Africa, and holds its ground well in  
countries where it is already established, and  
Buddhism and Confucianism has its followers  
even in our country from emigrants. ~~from~~  
A comparative study of the ethics of these an-  
cient religions must convince Christians that  
some deeper principles than just the ten com-  
mandments, or even the great commandments  
and the Golden Rule must be invoked, ~~and~~ even  
Christians must learn that they have not

apprehended all<sup>3</sup> that Christ taught when  
he declared himself to be the Way, the Truth  
and the Life. The Christian principles of Liberty,  
of the equality of the sexes, of spirituality, of the  
Fatherhood of God and the brotherhood of man,  
imperfectly practiced as they are, are yet the prin-  
ciples which have made our civilization what  
it is; and the superiority of our civilization  
impresses the unchristian nations more than  
the mere preaching of missionaries. Christians  
are themselves learning that the philosophy of  
Christ's teachings are as essential as its sys-  
tem of ethics. A conversation is reported between  
a highly educated Chinaman and a Christian  
missionary in which the Chinaman asked  
wherein lay the ability of the Christians to attain  
a higher civilization than the Chinese; and I think  
the missionary answered wisely. Our ability lies  
in the philosophy of our religion. We believe that  
man is made in the image of God, and given  
dominion over the earth and all other creatures.  
But the Chinese believe that there are many beings  
superior to himself. He sees a spirit perhaps  
greater than himself in ~~some~~ a little bird that  
flies in the air; and he imagines powerful  
spirits in every phenomenon of nature. He can  
not, bound by such beliefs, acquire the ascend-  
ancy over nature which is so marked in Christian  
civilization." The truth affects moral actions equally.  
A story is told of two Chinese lads on a boat together.  
The smaller one fell into the water, and the  
older one made no effort to save him. When  
he accounted for this inhuman indifference  
he explained that the water-god had thrown  
his brother into the water, and he dared not  
defy the water-god. A Christian boy's humane  
impulses would not have been quenched by

such a false belief. I wonder if I am right or not in thinking that many Christians still have to learn that every false belief inevitably leads to wrong moral action. But undoubtedly one of the modern tendencies is to understand that Christ's teachings are Truth, and that the Truth will make us free.

I apprehend that what is called the woman movement, - the greater social, industrial and political freedom of women, is another of the modern events in which we shall see the ~~impulse~~ <sup>impulse</sup> of some of the modern tendencies of religion. Women have always been much and lowly followers of the Christ, and in the constant improvement of their condition from the slavery of heathen countries to the freedom of our own times is an evidence of the Christian principle that where the Spirit of the Lord is, there is Liberty. It cannot be said of the Christian Church that it has ever set before itself the ideal of the elevation of the condition of women. But in all its blindness the Spirit of Christ has been with it, and led it on, almost unconsciously to itself, to the degree of equality which we now see between the sexes. The womanly heart, the womanly hand, the womanly voice has been emancipated, and now she stands side by side with man to labor for the greater freedom of both in Christ. This influence, ~~unless it is thwarted~~ is tending to an uplift of moral principles in both sexes. It is becoming understood that rights and morals are ~~not~~ <sup>two aspects</sup> from the same truth, - that we are the offspring of God and both rights and morals are one, even as He is one. The phrase "a single standard of morals" came into existence with the movement for a equal rights; and



5

it is still working its way, like heaven in meal,  
into the consciences of men and women. Some-  
times we see a tendency to limit this phrase  
as if it meant that the standard for certain  
virtues of women were now to be held up  
for the emulation of men. But if so, this  
meaning of the phrase must pass away in  
its broader understanding that men and  
women must have the same standard of mor-  
ality, and that virtues which may be more  
or less temperamentally greater developed in  
one sex than the other are no grounds for  
two sets of morals but only ~~for a general~~  
~~emulation~~ that each may <sup>may be studied to</sup> ~~be an example~~  
<sup>by the other</sup> for the noble emulation of the other ~~though~~  
~~example~~

The third world event which must have its  
effect on religious tendencies which I shall men-  
tion is the world war. As that war has shaken  
caused the overthrow of empires, of social systems,  
~~and~~ its vast upheavals has altered the very face  
of civilization, we know that it must ~~alter~~ <sup>change</sup>

6  
come of the tendencies of religious thought. Ger-  
many, of all the Churches of all the modern nations, ap-  
peared materiality. It worshiped strength as  
displayed in mental or physical energy and  
efficiency. It dared to scorn moral force. It dared  
to claim that might makes right. Whatever states-  
men may have thought, I believe the world and  
the Church slept undisturbed by the monstrous  
assumptions of its military leaders. Then, when  
the war broke out, pacifist philosophers <sup>and thinkers</sup> who  
had confidently predicted that no world war was  
possible again, could not reassure the terrified  
people that this victory of brute force could  
not be permanent. The Church, <sup>the body</sup> of God's faithful  
people was blamed, and it blamed itself, be-  
cause it failed utterly to be able to stay the war.  
Was this world really ruled by moral forces?  
Then, even in the people's despair, the answer came.  
Many a man-made theory was swept aside, but  
there arose out of the people's despair, an  
answer from the spirit of man, that man was  
better than the beast, and the spirit of man  
could not be overcome by material force.  
The Church has learned many lessons. The  
movement for greater unity, which was al-  
ready active, was strengthened. The Church must  
never again be found helpless by its petty  
divisions, to oppose moral force to physical  
force wherever it arises.

<sup>and as for your disciples</sup>  
Indeed, when anxiously asked themselves, Will  
the people, in this mad overthrow of their former  
ideals, lose their spiritual insight in the mad turmoil  
of materiality? Some are still questioning that. But  
it seems to me that the answer of better things  
is already with us. For millions of men the horrors  
of materiality triumphant forced things, if they  
would not ~~become~~ allow that they were more than

more earthen clods, to look beyond all this  
mad turmoil and see God. And for those at home,  
millions of war-stricken hearts have learned  
that there is nothing in earth, even in its glories,  
that can comfort the stricken soul, and that  
for hope and peace it must turn to the spirit-  
ual.

Thought has been emancipated in a thousand  
directions by the harsh teachings of the war.  
The world is becoming it will not again accept  
the things in ~~Church or State~~ that shackled it;  
but in its new freedom, it is surely seeking  
the Christ, who is the Way, the Truth and the Life.

Editor of the Herald,

In the editorial of June 7th there is a parallel drawn between the Prohibition Federal Amendment and the Anthony suffrage amendment which seems to me open to dissent, especially ~~in their~~ as ~~they bear on state rights~~ to the bearing of the two amendments on state rights. It may be conceded that there is an infringement upon state rights in the Prohibition amendment; but since there ~~is already~~ <sup>has been already</sup> a power in the Federal constitution to regulate inter-state commerce an amendment yielding up this power as far as it concerns alcoholic liquors is necessary to make State prohibition effective against the introduction of liquor from other states. Therefore, whether or not the amendment as passed goes further than is necessary, it is really an amendment whose main effect is to secure ~~the prohibition title~~ <sup>prohibition title</sup> as its ~~name~~ <sup>purpose</sup> indicates. Not so with the Anthony so-called suffrage amendment. There was ~~never~~ <sup>never</sup> any power residing in Congress to legislate at all in State elections until 1870, when the 15th amendment was adopted. The 15th amendment conferred that power only as concerns "race, color, or previous condition of servitude"; with special reference to negroes, who constituted less than one tenth of the population, and resided chiefly in a few states. The Anthony amendment proposes to extend this power over women, one half of the population, and so distributed that if Congress has power to legislate in State elections where women are concerned, it will be extremely difficult if not impossible to prevent its legislation affecting white men also; and in conjunction with the 15th amendment, practically makes state elections the subject of Congressional regulation.

In my judgment, to call the Anthony amendment a suffrage amendment <sup>at all</sup> is a deceptive misnomer. Of course, it does <sup>incidentally,</sup> assure suffrage to women where there has been no State provision to give it to them.

But judging and naming it by its most extensive and permanent effect it should be called plainly an amendment to establish Federal control over State elections. For it is obvious that its power over state elections extends to all states, in every election, and for all time; *under* whereas there are now fifteen states having full suffrage which will gain nothing by it; and in addition, two one-party states which have <sup>all</sup> primary suffrage in ~~every~~ elections; four states having presidential and municipal suffrage; seven states which have presidential suffrage; thirteen <sup>states</sup> which have municipal, or school, or bond suffrage, ; leaving only <sup>seven</sup> which have no suffrage, and to which only the Anthony amendment would be truly a suffrage amendment, if it were in force today. Before the amendment can be ratified at regular sessions of legislatures the number of states granting full or partial suffrage will no doubt be considerably enlarged. If State amendments are passed at the rate they were last year, in eleven years all will have gotten full suffrage by state amendments; and it is only reasonable to suppose this time will be shortened by the momentum of the movement. Already women vote for 302 of the 531 presidential electors; and there is still opportunity for most of the legislatures which have not done so to extend presidential suffrage before the next presidential election in 1920.

There is nothing in the suffrage situation which extenuates the revolutionary sacrifice of state control of state elections which is ~~contemplated~~ designed by the Anthony amendment. Some form of Federal amendment which enforced the right of all United States citizens to vote in elections for Federal officers, namely, president, vice-president, U.S. Representatives and Senators might be useful and would be in accordance with the principles of our dual form of government. But <sup>needed</sup> even that is not ~~required~~ to meet all the requirements for the solution of the women suffrage question. The wisest <sup>settlement</sup> solution of the woman suffrage, giving satisfaction to all the people, without depriving them

of any right of self-government which they now possess, is the faithful performance by the Democratic and Republican parties of the pledges of their National platforms of 1916 to extend suffrage to women by State action. This will give satisfaction to all the people, *will strengthen* ensuring their respect for party promises, *and will not deprive* without depriving them of any right of self-government which they now possess.

of the committees or at the Fayette National Bank, which has kindly consented to help the Aso. by receiving funds. Though the campaign does not commence till next week, as I am chairman of one of the committees for the sake of convenience anyone desiring to give her name to me today can do so, ~~xxxxxxxxxxxxxxxx~~ ~~xxxxxxxxxxxxxxxx~~. The contribution of one dollar or more is not intended to be a mere passing expression of honor to one of the country's illustrious dead, but to be a permanent record of the ~~esteem~~ ~~contemporary~~ ~~citizens~~ in esteem and who desired to join in ~~by~~ ~~whom~~ this great man was held ~~in~~ ~~esteem~~ ~~by~~ ~~his~~ ~~contemporaries~~ the honor to his memory. *the name* Therefore, it is planned that each person who contributes one dollar or more shall have his or her name engraved in an historical register, to be kept in the ~~building~~ *her name* memorial buildings and each is further to be provided with a memorial button, bearing an appropriate device.

Women are to join in a special manner in providing this Memorial.

I shall not attempt to pay a tribute to the qualities of ~~the~~ ~~great~~ ~~man~~ ~~which~~ ~~have~~ ~~been~~ in his public capacity, which have been eulogized in a thousand ~~great~~ ~~assemblies~~ / But as a woman speaking to a ~~club~~ ~~of~~ ~~women~~ woman's club, it seems to me ~~that~~ a fitting time to dwell upon some of those qualities of heart and mind which ought and will make him one of the world's heroes to whom women owe and will gladly accord a special measure of grateful homage. His appreciation of the value of the ~~feminine~~ ~~distinctive~~ qualities of women and his honor for them I believe have never been excelled, if they have been equalled, by any statesmen. I think his marvellous sympathy with ~~womanly~~ ~~tenderness~~ *the human side* was manifested in a characteristic manner when he announced that he would not bring back the body of his beloved dead from the battle field of Europe. All his sons offered their lives in their country's service, and to one fell the ~~task~~ ~~of~~ ~~making~~ ~~the~~ ~~supreme~~ ~~sacrifice~~ *glory* of making the supreme sacrifice. What ~~was~~ ~~mortal~~ ~~of~~ ~~him~~ was given an honored burial in the soil where he fell. ~~Many~~ ~~of~~ ~~his~~ ~~burial~~ ~~place~~ ~~could~~ ~~be~~ ~~certainly~~ ~~identified~~. Many, no doubt, thought that his illustrious parents would bring back his body to his native country. Was it not from the tenderest feeling

for other parents who loved as fondly, but whose dear ones, in the indis-  
criminate burial s could never be sure of identification, that these  
parents of Quentin Roosevelt declared that they would leave their beloved  
dead to rest in the far off ~~country~~ <sup>one of</sup> ~~which he had offered up his life~~ <sup>graves</sup> ~~and his countrymen had made consecrated~~ <sup>had helped to make conse-</sup>  
~~for the liberty of the world?~~ <sup>crated ground by offering their lives</sup>  
for the liberty of the world?

This tenderness, this sympathy with human feeling, ~~which are usually~~  
~~called feminine qualities~~ might be illustrate by a thousand examples;  
and I trust that many of them will be gathered in the annals of his noble  
life that future generations may learn ~~that that~~ <sup>one of the founda-</sup>  
tions of greatness. He had other qualities of clear-sightedness which are  
of even greater usefulness to womanhood. Of all the public men of whom  
I know he had the most absolute and stern conviction that there is no sex  
in any human virtue. In his writings, in his official acts executive  
of the laws, he held that there was but one standard of sexual morality  
for men and for women, and that was the one held for women, and to be  
attained by uplifting the ideals of men, and not by lowering the accepted  
one for women. I believe the value of this example and the teaching of  
this great man on this vital point is one of those qualities for which  
women will owe him homage forever. Any one who has given thought to the possibil-  
ity of a higher order of social morality must have found that the chief  
difficulty of establishing a correct ideal is that the ground is strongly  
held by ~~the~~ a general acceptance of a double standard of morality, one  
~~for men and one for women.~~ Theodore Roosevelt did great things  
for his country and his fellow men; but I believe he never did a great-  
er one than when he gave his unequivocal adherence to the truth that  
there can be but one standard of morality for both sexes, and that the ~~is~~  
highest. A man so singularly marked by the courage, the energy, the  
aggressive power of mind as he was, makes him an example which the ardent  
admirer of manly qualities must ever regard as worthy of all emulation.



devoted to public life in its most strenuous forms  
 one noble life, honored by all men of all nations, can do more to uproot  
 false views of what constitutes true manliness than a thousand volumes  
 and to implant right ones  
 Moreover, his mind was logical and consistent on the rights of  
 men and women. He saw that it is just as incompatible with high stan-  
 dards to attempt to maintain two standards of rights as two standards of  
 morality. Neither one is possible without the other; morality and rights  
 are both emanations of the Divine, and are one for both sexes, even as their  
 Divine source is one. The platform of the Progressive Party in 1912, which was chiefly directed by him,  
 was the first time that the right of equal rights for both sexes was  
 formulated in a single standard of morality and a single standard of rights for both sexes  
 seems to me to form a peculiar claim upon women to honor his memory; and  
 to join with those who now propose to keep his example and of his  
 life and his principles alive to help to build up a nobler patriotism  
 in our country. We love our country because its history provides us  
 with examples of noble lives and noble teachings within the sphere of our  
 own

Patriotism grows out of the ideals which are the roots of what we  
 feel are the best that is within us; and which we feel have been inspi-  
 red and nourished by great men and great women, acting greatly in scenes  
 not too far removed from our observation and daily life  
 intertwined with mutual interests which give us the right to claim them as exponents  
 and as exponents of what we would make our own lives to be.

Phredore Roosevelt was a patriot in the highest sense. He loved the  
 best in our national history; and

His life was one of those which will help to elevate the patriotism  
 of the future, by offering a living example of principles.

### Report of Superintendent of Franchise Department.

In April your superintendent wrote 43 letters, addressing them to District and County officers, and many local officers. The letter explained that the policy adopted for this department by the convention at Newport was that of co-operation with other societies which had in progress plans in harmony with the Franchise Department of the W.C.T.U. The work chosen for the year was co-operation with the Kentucky Federation of Woman's Clubs in obtaining School Suffrage for Women. What was asked of the Unions was:- to appoint a local superintendent of Franchise; or to set apart a day for a Franchise program; to distribute School Suffrage and other suffrage literature; and to give such help to the Congressional District Chairmen of the Federation in favor of the School Suffrage bill as might be desired. A large donation of School Suffrage leaflets prepared by Mrs. Desha Breckinridge had been given to you Superintendent; and this she offered to the Unions which would undertake to distribute it and send stamps for mailing it. A gratifying response to this letter was made by a number of Unions, which sent stamps; and the Ashland Union sent money for stamps for its own and a donation to help in sending the leaflets to other Unions. Many thousands of pages of literature were sent out and distributed. The Chairman of the Federation's Legislative Committee has expressed appreciation of the help thus given by the W.C.T.U.

Many of the Unions promised to devote on program to Equal Suffrage; t

though not deeming it expedient to appoint a superintendent; and others have appointed superintendents.

Besides this general letter, many others have been written in answer to inquiries, etc., and two suffrage articles have been contributed to the White Ribbon.

Those watching the signs of promise for the School Suffrage bill in the next Legislature are feeling very hopeful that this measure so important to the educational advancement of Kentucky will become law in 1912. The W.C.T.U. will have the inspiring consciousness that it did its part in obtaining this fragment of suffrage, which, though it has little or no political potency yet arouses the antagonism of the liquor interests because it sees even in school suffrage a foreshadowing of what it dreads above all things, - the ballot in the hands of women.

Your superintendent greatly regrets that she is kept from attending the convention in Hopkinsville by pressing duties in preparations for the convention of the National American Women Suffrage Association October 19-24, and the convention of the Kentucky Equal Rights Association on October 25th, both to be held in Louisville. She hopes ~~the~~<sup>the</sup> convention will appoint fraternal delegates to both these meetings; and she earnestly asks a place in the thoughts and the prayers of the W.C.T.U. in convention assembled for both of the Suffrage conventions, for we are working together for the same great end, - the Woman's Ballot for The King's Business.

With heartfelt wishes for the inspiring success of the Hopkinsville Convention,

Report of Supt of Franchise.

In April your superintendent wrote 43 letters, addressing them to District and County officers, and many local officers. The letter explained that for this department the policy adopted by the convention at Newport was co-operation with ~~workinhand~~ other Associations which had ~~worksin~~ progress in harmony with the W.C.T.U./ Franchise Department. The ~~wok~~ chosen for the year was co-operation with the Federation of Woman's Clubs in obtaining School Suffrage for Women. What was asked of the Unions was to distribute school a day for a franchise program suffrage and other suffrage literature, and to help the Congressional District Chairmen of the Federation in ~~suehxigisgatixex~~ in favor of the School Suffrage bill as might be desired. A large donation of School Suffrage ~~likexa~~ leaflets prepared by ~~thexchaixx~~ Mrs. Madeline Mc. Breckinridge, Chairman of Legislative Committee of the Federation, had been donated to your superintendent; and this she offered to the Unions which would ~~sandxstampsxfor~~ mailing which would undertake to distribute it and send stamps for mailing it. A gratifying response to this ~~offer~~ letter was made by a number of Unions. The Ashland Union sent ~~moneynotxonly~~ and a donation for ~~literature~~ ~~axdixar~~ for stamps for its own leaflets, giving ~~xixex~~ surplus for sending elsewhere. I hope to have a complete list of Unions co-operating in distributing literature for the printed minutes. I am now absent away from my files of letters; but many thousand leaflets were sent out and distributed. The Chairman of the Federation's Committee has expressed appreciation for the help thus given by the W.C.T.U.

Many of the Unions promised to devote one program to Equal Suffrage ~~Thexxi~~ though a number said they did not think it expedient to appoint a superintendent for the Department.

Those watching the signs of hope for the School Suffrage bill in the next Legislature are feeling very hopeful that this measure ~~sixjustixx~~ so full of promise for the educational interests of Kentucky will become law in 1912. The W.C.T.U. will have the inspiring consciousness that it

*Besides this general letter your Supt had written ~~at least~~ and had asked for the White Ribbon*

it did its part in obtaining this fragment of suffrage; which, though it has little or no political potency, yet arouses the opposition of the liquor interests ~~which dreads above all things the ballot~~ & other ~~weapons against itself the ballot in the hands of women~~ because it sees even in school suffrage a fore shadowing of what it dreads above all things,- the ballot int the hands of women.