

any republican will have the courage to say anything against a democrat now. Why? Because we have the only president who ever represented the educational systems of the nation, a man who has been identified with the intellectual life of the country. They can not look down on democrats when we have such a representative of culture and intelligence as our democratic president. Neither can they look down upon the moral standard that our party has set, for there is a moral atmosphere in Washington today. The republicans have never lifted the social standard as high as it has been lifted during this administration. And it helps us, for we people can look these republicans in the face and challenge them to show their superiority either in intelligence or in morals. But, my friends, remember that because that high standard has been set we all have to measure up to it; they expect more of democrats now than they used to.

"I ask you editors to help to maintain the standard of the democratic party. I ask you to help maintain in every state the standard that the president has set in the nation. How can you do it? By being democratic? Yes. You are expected to be democratic; you are expected to make the democratic party stand for clean, honest politics in this state and throughout the United States.

"But we have moral questions to consider, and the democratic party must take the moral side of these questions. I am going to speak of two questions tonight,—I have enough speeches to make here so that I can speak on several questions before I leave,—but I have picked out two for tonight.

"The question of woman suffrage is coming up in the United States. It has already come up in several states. I read in the paper two days ago, that three states have recently submitted the question. I do not know what you think of woman suffrage, but, my friends, you would not think as much of me as you do if I called a mass meeting to ask what I should think on any subject. I do my own thinking and I suppose you do. I listen to everybody, and I hope you will listen to me. The democratic party can not afford to stand with the distiller, the brewer and the saloon keeper against woman suffrage. A man is known by the company he keeps, and so is a party. The man who prefers to associate with a saloon keeper at the polls rather than with his wife will not remain with the democratic party very long. You think I speak strongly on the subject?

"I have been in the habit of speaking strongly on subjects. I was not afraid to speak strongly when a handful of New York financiers attempted to dominate this country at the expense of the mass of the people; I was willing to take the people's side against these great financiers, though they were eminently respectable and stood high in society. I was not afraid to take the side of the people against privileged manufacturers, although they were rich and powerful; though the protected interests were respectable, also, and stood high in society. I took the side of the farmer and his wife. Our producers could not take a vacation because they had to contribute under a forced levy to the wealth of those who could take vacations because of exploitation. I was not afraid to speak out against the beneficiaries of privilege, and I would be ashamed to look you in the face if I was afraid to speak out against the liquor interests, the lowest and least respectable gang that ever try to control politics or dominate a nation or a state. The men whom the democratic party has fought were respectable men, and most of them honest, but misguided men. But the men who conspire against every mother's son, the men who would, if they were allowed to do so, establish a saloon on the first floor and put a gambling den above it and a brothel in the rear—I am not afraid to speak out against them and I ask the democratic papers of Indiana to oppose them.

"Where is the active force against woman suffrage? It is to be found amongst those who attack public morality and public decency. You can go in any state where woman suffrage is an issue and you will find that the man who profits by sin, who lives off of vice and is an enemy of society,—you will find that he is afraid to let the women vote. Why have good people less sense than bad people?—why do good people divide when bad people stand together? Can you explain it?

"I had occasion to speak on this subject in Nebraska. I took the position that a voter needs two things,—intelligence and morality; unless you can show that a woman lacks one of these, you can not question her fitness to vote. So I

began to look up statistics, and I found that in our state penitentiary we had 359 inmates,—only five of them women; 354 were men. More than 98 per cent of our criminals in Nebraska are men and less than 2 per cent women. When we go into a penitentiary anywhere we find the men in an overwhelming majority, but if we go to church we find the women in the majority. Now, if the women have sense enough to keep out of the penitentiary and morality enough to go to church, who will say they are not fit to go to the polls? You may go throughout this nation, and wherever people meet to do evil, the men outnumber the women. But if you go where people gather to consider the things that are highest and best, the women will be there.

"Some say that the women will not vote. Well, that argument does not come with good grace from those who say that if she does vote, she will vote wrong. Strange to say, the people who are most sure that, if she votes, she will vote wrong, are the ones who fear that she will not vote at all.

"Men do not always vote. You know that the most of the work in campaigns is devoted to getting the men out to vote. More time is spent in trying to get the vote out than we spend in trying to convert the people, and you know that in off years the vote is not as large as in presidential years.

"Now, if some women do not vote they will not be worse than some men. Why find fault with the women? Suppose a larger per cent of the women stay at home than men, that is not an argument against woman suffrage. Suppose women ARE willing to let men run politics in ordinary times.

"Since this war in Europe began we have heard a great deal about the reservist. Do you know what a reservist is? He is a man who is not in the regular army, but can be called to the colors when necessary. Since this war broke out the reservists have been called from all over the world and they have responded to the call. Now, do you think it would be a bad thing to have a sort of reserve force in this country, a great body of women. They might not vote at every election, but when a great question became an issue, a question which affected the home and society, we could call the women to the colors, and they would come. Women have never failed us.

"Why should you be afraid to entrust women with the ballot?

"What is the most sacred thing with which we have to deal? Is it not the child? Are we afraid to entrust woman with the child? Is she not the child's first teacher? And is she not as such instructor, apt to have a large interest in the government under which she and her child must live? You say women have not time for those things? Will they not take time for the things that are important? Is not it true of our wives? If there is any emergency, if there is any need, is there anything that stands in the way of their doing their duty? Every time anything has been proposed for women the argument has been made that it would degrade women.

"Go into the Orient and you will find that the education of woman is far behind the education of man. In India, we found that less than 1 per cent of the women could read and write, while 14 per cent of men were literate. In China they are just beginning to establish schools for women. They used to think that it would not do to educate women, but they have found that you can actually educate woman and not destroy her usefulness. Every time she has attempted to enter upon a new work they have said it would ruin the woman. In some parts of the Orient they tell you that woman must wear a veil after she is twelve years of age—that she must not appear in any company outside the family circle without a veil. We do not veil our women here. Have they suffered? And are the women of this country debased or lowered because of the fact that they do not wear a veil when they associate with men?

"We are entering a new era. The president has told us of this new era. We are already in it. And what is its distinguishing characteristic? It is that we are building upon more ethical foundations, and when you put emphasis upon ethical things, do not be afraid to let women have a voice. I have looked over the things I stand for,—the reforms I want to see brought about,—and there is nothing that I am afraid to have women understand, nothing that I am afraid to have women's conscience applied to.

"Democrats, we stand for morality. Democracy is more just than any other kind of government, and the democratic party must believe in

democracy. It is justice that we want, and justice appeals to the conscience; it finds its center in the home. The democratic party ought not to be afraid to let women have a voice in these things, and I appeal to you, democratic editors, do not allow the evil forces of society to put the democratic party on the wrong side of this question. Woman suffrage is coming; you can not prevent it. Why discredit yourselves in the effort to prevent it when you can obtain credit by recognizing their right? Is there any evil in government from which woman does not suffer? If she must bear with man all the evils of bad government, why should she not bear with man the responsibility for making government better? The argument which had most weight in bringing me to believe in woman's suffrage is the right of the mother to a voice in determining the environment that surrounds her children. The mother sacrifices for the child. Her life trembles in the balance at the child's birth. From one-third to one-half of the average woman's life is given to her children. She spends upon them her nervous forces and energy and she endows them with the wealth of her love. What has a boy cost when he reaches maturity? You can not measure what any boy costs, and the mother pays by far the larger part of the price. She is the one who, more than the father, makes the necessary sacrifices, and answer me, men, when a mother raises a boy until he is about grown and then evil men conspire to take him from her,—when they lay snares for him and try to ruin him for the money they can make out of it,—do you tell me it is fair to allow these men to use the ballot and then tie her hands so she can not protest as strongly as she would. Give the mother a fair chance, at least, with those who would rob her of that which is dearest to her, that upon which she hopes to depend in her old age.

"Now, my friends, there are many things I would like to talk about, but this is one that I would rather talk to you about than to the legislature, because you make legislators. You may rest assured that the democratic legislature of this state will do what the democratic editors of this state want done, for if they do not, there will be a new legislature that is more responsive to the will of the people. And, if you are going to favor woman suffrage, you might as well complete the work and drive the saloon out of politics. You might just as well do it and do it now, because the saloon men allow no independence. The slavery that they ask is the most abject slavery. You may help them on everything they ask until you come to the question whether they shall close five minutes before twelve or keep open till twelve, and if you differ with them five minutes on closing time, they will have you spotted.

"You might as well cut loose from them, for the democratic party, if it is going to stand for moral things, can not be the servile tool of the liquor interests,—the basest and most iniquitous combination that ever dared to raise its head in politics.

"I was opposed to the submission of the national prohibition amendment at this time, not that I object to the principle, but I did not think the time ripe. But when they took a vote, eight majority in the national congress voted for national prohibition, and, my friends, when a majority of the national house at Washington votes to close every saloon in the United States, the saloon henceforth is an outlaw and a fugitive from justice. You can not afford to skulk around in the highways and byways with it while it is trying to escape the rising wrath of the people of this country.

"Do you think I have laid down a hard task for you? Well, what is the democratic party for except to perform hard tasks? Has not the democratic party been performing hard tasks? Has it not lived under conditions which no other party could have survived? And why has it lived? Because it has had a purpose and that purpose is to represent the hopes and aspirations of the common people of this nation. Now when the standard has been lifted up and the people of the nation look to us to maintain, intelligently and morally, the high standard which our president has set, let not any part of our great army turn backward, or be found wanting. Especially in this state where you have fought so bravely and so long, where you have kept the fire burning on the democratic altar, here let us find progress,—Indiana must not bring up the rear.

"I remind you that the democratic party in
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