

Woman Suffrage.

SUPPLEMENT.

MAKE IN FACT AS IN NAME. NEBRASKA'S MOTTO: "EQUALITY BEFORE THE LAW."



FREEMEN! HO!

READ! READ!! READ!!!

Liberty and Justice ask a Fair Hearing.

Will those who thought so earnestly, worked so constantly and sacrificed so much for negro freedom, give the subject of the freedom of mother, sister, wife and daughter consideration?

Will all others do the same who believe that their mothers, their sisters, their wives, their daughters, are as much entitled to freedom as was the negro?

Read this paper—read it all through! If you agree with its sentiments, all right. If you do not, all the more cause why you should read our reasons, and you will if you take counsel of your own heart and manhood. Have your family read it; don't refuse them this boon and then say "They don't want to vote." Justice to yourself and family will induce you to read and fairly consider of the truths herein contained. Read and think with intent to do right. Right never suffers a wrong to say. Remember that in November you, men, will be called upon to vote upon this question, that our state motto, "EQUALITY BEFORE THE LAW," shall apply to the mother, wife, daughter and sister, as well as to the father, husband, son and brother. We know that many of you who think differently from us, conscientiously believe that it is best for woman, and for the race, that she should hold her present inferior and circumscribed position. But you may conclude differently if you will only READ! READ!! READ!!!

The Constitutional Amendment.

A joint resolution was adopted by the legislature of Nebraska in February, 1881, and approved by the governor, proposing an amendment to the constitution of the state, so as to drop the word "male" out of the suffrage qualifications, thereby conferring upon the women of Nebraska the right to vote at all elections. That part of the constitution, if amended, would read: Section 1. Every person of the age of twenty-one years or upwards, belonging to either of the following classes, who shall have resided in this state six months, and in the county, precinct or ward for the term provided by law, shall be an elector.

First. Citizens of the United States.

Second. Persons of foreign birth, who shall have declared their intention to become citizens conformably to the laws of the United States on the subject of naturalization, at least thirty days prior to an election.

Said proposed amendment will be submitted to the qualified voters of this state, for ratification or rejection, at the general election to be held on the 7th day of November, 1882.

OUR CLAIMS.

First. What is suffrage? Webster says: "The formal expression of an opinion; a voice given in deciding a controverted question, or in the choice of a man for an office or trust."

We claim that suffrage is a right, and as inherent in woman as in man; to deny which is to repudiate the principles of the declaration of independence, the national constitution and our bill of rights. "Government derive their just powers from the consent of the governed"—women are governed. "Taxation without representation is tyranny"—women are taxed and are not represented. "Political power inhere in the people"—women are people.

We claim that women are as capable of forming opinions, have as decided opinions, and are as capable of expressing opinions as are men. Therefore, the power to vote—the medium by which an opinion is expressed, a controverted question decided, positions of trust filled—should be conceded women and as freely exercised by them as by men.

REASONS WHY WOMEN SHOULD VOTE.

Woman suffrage is essential to the true republic, the basis of which is the natural equality of human beings. Until women are put on an equal footing with men this is not a republic.

"The object of the republic," says Senator Hoar, "is the aggregate worth of the people. It is personal, not material. You value your neighbor not for his money, not for his physical strength, not for his genius, but for the qualities of courage, generosity, love, honor, truth

and you value your state just so far as it is an aggregate of persons possessing these qualities, and just so far as it is the means to promote and increase them. It is woman on whom we depend to educate and foster the moral qualities of children, and who possesses the faculty of fostering and educating children so largely that it is admitted that it is rarely that a child who loses its mother in early life, grows up possessing them. Will anybody deny that she is equally capable with the husband and father in determining what measures and what policy in the state will result in the increase and promotion of these qualities in the aggregate of families and individuals that go to make up the republic?"

The capacity to judge of character is peculiar to woman. Senator Hoar says: "How often does it happen that the husband receives his word of warning from the wife, or a brother from a sister, in regard to the character of a person in whom he is likely to place undue confidence. And, says Rufus Choate, one of the closest observers of our time: 'Men talk and think of measures; of credits in politics; of availability; of strength to carry the vote of this or that state. Through all this woman's eye seeks the moral, prudential, social and mental character of the man himself—and she finds it!'"

"The eternal and ineradicable distinction of sex," says H. B. Blackwell, "is one principal reason why women, in a representative government, should be directly represented, since they constitute one entire half of the body politic. If lawfairs alone can not safely be trusted to make laws for mechanics, if merchants alone can not legislate justly for farmers, if white men alone can not do justice to the negroes, if every well defined class in society is entitled to its own authoritative expression—surely women, who are the wives and sisters and mothers of men, should give expression to the domestic interests from the feminine point of view. If mere differences of education, habit, race and interest make class legislation dangerous, how much more partial and imperfect must be the legislation of one-half the community, where the other half, in addition to such differences, differs organically also."

War is the great scourge that afflicts humanity. It was to prevent private war that government was first instituted. So long as suffrage was exercised only by fighting men, war was the rule and peace the exception. And so long as men alone vote, the belligerent element will continue to preponderate. Fourteen out of every fifteen dollars of the duties and taxes collected by the general government are spent in defraying past and present war expenses. When men and women vote all citizens will be represented, and the true balance of human nature will be restored. Woman suffrage means permanent peace between individuals and nations.

Intemperance and licentiousness are, next to war, the chief curses of civilized society. But, Bishop Simpson has well said that the vices of our great cities can never be controlled until women vote. Temperance statistics assert that one-half of all men occasionally use intoxicating liquor as a beverage, but that only one woman in forty uses liquor. The worst evils of intemperance fall upon the wives and children of inebriates. The drunkard's wife will not vote with the drunkard. Woman suffrage may not mean prohibition, but it certainly does mean a higher respect for temperance and sobriety.

Women are vitally interested in the permanence and sanctity of marriage. Unless utterly abandoned they recoil from sensuality. The women of St. Louis, after a long and arduous struggle have procured the repeal of the infamous city ordinance enacted by men alone, which licensed houses of prostitution. When women vote these dens of infamy will everywhere be broken up. Woman suffrage means social purity.

Being inferior to men in muscular strength, women find it more difficult to earn money. They are, therefore, necessarily more economical in their expenditures. The low wages of women are the result of unjust legislation, but voting will not wholly do away with this disparity of earnings, or with woman's consequent habit of economy. Therefore woman suffrage means financial retrenchment and a more economical scale of state and national expenditures.

Women are more influenced by moral and religious considerations than are men. In the state prison of Nebraska there are 265 male convicts, no female convicts. Even the comparatively few crimes committed by women are usually such as affect themselves most directly; those committed by men are usually crimes of violence, which most directly affect the lives and property of others. More than two-thirds of all the church members of America are women. This higher average standard of religion and morals is precisely what is needed in politics.

We are told that politics are filthy and degrading. What are politics? Webster defines as the "science of government; that part of ethics which has to do with the regulation and government of a nation or state, the preservation of its safety, peace and prosperity; the defense of its existence and rights against foreign control or conquest; the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals." Surely nothing filthy or degrading about all this. On the contrary, what should be more cleanly and elevating? "If the making and administering of law has become so corrupt," says George William Curtis, "as to justify calling politics filthy, may we not wisely remember, as we begin our work of purification, that politics have been wholly managed by men? How can we purify them? If we sit in a chamber with closed windows until the air becomes thick and foul, should we not be feds if we brought in fresh air—if we sprinkled chloride of lime and burned assafetida, while we disinfected the great purifier? If we would cleanse the foul

chamber we should throw the windows wide open, and the sweet summer air would sweep all impurity away and fill our lungs with fresher life. If we would purge politics let us turn upon them the great stream of the purest human influence we know."

Women's presence at the polls and political meetings will greatly tend to preserve order and decorum and to insure a "free ballot and a fair count." Neither bayonets nor deputy sheriffs will be needed where wives and mothers are.

The licentiousness of our cities is largely due to the starvation pay of women dependent upon their own work for bread; or by the death or misfortune of father, brother or husband, are thrown suddenly upon the world without the training needful to earn bread. The ballot means better wages for women; will induce women, in days of prosperity, to fit themselves for some business or profession, thus lessening the social evil.

Aristocratic castes, which have been destroyed by universal suffrage among men, still exist among women. The woman who goes out of some few respected employments is deemed to have destroyed her social standing. Young women are made to feel if they enter domestic service they degrade themselves and lose their chance to well live. Housekeepers suffer for want of good household help. When women vote honest industry among women will be respected as it is among men.

Divorces are largely due to unloving wedlock into which thousands of women enter yearly from force of circumstances. The enfranchisement of women will bring about a proper social state, and divorces will be seldom known.

Assaults and other crimes against women would be far less frequent and attacks upon their reputation more rare if women possessed political power. Disfranchisement breeds contempt and contempt breeds abuse. Wife beating and other cruelties toward women are frequent among men of the brutal sort, which go unpunished. Were women voters a large political influence would be exerted for their protection.

Laws designed for women's protection are oft administered to their suffering and loss. (For example see Mrs. J. W. Stowe's work on the working of probate courts regarding the property of widows. Had women a voice in choosing the officers of the law administering of such laws would be scarce.)

Many laws on our statute books are unjust and one-sided towards women. These would be corrected if women were voters.

The laws of Nebraska give into the hands of the father the entire guardianship of the children. You, mothers, have no legal right to your own babies; you have no legal control, no authority over them, only such delegated power as the father may choose to allow. During the life of the father the law gives their guardianship to him alone and gives him the right to will away your little ones, into the hands of strangers, even the unborn babe he shall never behold. Do you doubt it? Think you such an outrage to all sense of right cannot, surely cannot be so? Read for yourselves what the law has to say: "Every father may, by his last will in writing, appoint a guardian for any of his children, whether born at the time of making the will or afterwards, to continue during the minority of the child, or for any less time, etc."—Statutes of 1881, Chapter 52, Sec. 24. Inhuman! What a stigma upon our statute books! How long, think you, would it remain there had women a voice in law making?

"Courtesy," the old common law rule which gives the husband a life estate in all his wife's real property and "dower," which gives the wife only the use of one-third of the husband's real property, would be amended so as to give both the same interests in the property of the other. The most unjust distinction in favor of men is made in our divorce laws. There should be no difference.

Laws for women's protection require women's experience and their share in drafting and execution to insure success.

Women, as the weaker sex, need all the means of self-defense and protection they can have. Possession of the ballot is such a means.

Good will of rulers is a very weak guarantee of justice. Possession of power is far safer.

Women's opportunities will be so widened by enfranchisement that they will have inducements to study far greater than now, and hence will become better educated and more skilled and intelligent.

Republican institutions depend for safety on the political intelligence of the people. To insure the steady growth of this intelligence the mothers of the state should be well informed and able to instruct their children on public affairs. This enlightenment their possession of the ballot will secure.

Meddling, gossip, slander, scolding, etc., will be much less among certain classes of women, when those women are free to share in and discuss great public topics instead of the small matters whereof their thoughts and talk are mostly confined.

Gossip, when turned to canvassing the merits of public measures and men, will be very useful and enlightening, instead of the plague it now too often is.

Our county poor houses and like institutions are in many cases badly kept, wasteful and immoral. Had our housekeepers votes, they would oversee and correct the public housekeeping.

These and many other reasons there are why women should vote.

WHETHER WOMEN WISH TO VOTE, AND WHETHER THEY GENERALLY WILL VOTE, ARE OF NO CONSEQUENCE. The fact that they can vote if they choose, will bring these grand results.

WOMAN SUFFRAGE A POLITICAL REFORM.

Extract from an Address by Hon. H. B. Blackwell.

All admit that some change in our political system is needed. The growing corruption of public life is admitted and deplored by both parties. Low as is the average standard of private morals, the standard of political ethics is confessedly far lower. Every year matters seem to grow worse. Our laws and our law-makers do not fairly represent the public sentiment of the community.

Now what shall we do about it? How shall we cope with these stern facts? How shall we redeem the future of the great republic?

Only by enlisting all the virtues, all the intelligence, all the patriotism of the nation in a struggle with the vice, and ignorance and selfishness of the nation. In short, only by enlisting the interests of the whole American people in political questions to a greater extent than ever before. We must somehow arouse the community to habitual thought and action on political topics. Fortunately it is the permanent interest of most people to have good laws, economical administration, and honest public servants. When office holders steal, their constituents have no foot on the bill. To secure a just verdict we must first secure an impartial jury. Such a jury, only an extended suffrage can supply. And the greatest of all political problems is how best to enlist public interest in the intelligent criticism of public affairs.

"The price of liberty is eternal vigilance." While absorbed in a struggle with southern slavery we have become ourselves insensibly enslaved. To-day our government is republican only in form. In every ward, in every town, we are governed by cliques of trading politicians through the machinery of parties. The nominations are made by less than five per cent of the voters, assembled in the primary meetings.

Now who are the men that compose these primaries? Go and see. The "managers" are there; men who have axes to grind. Their followers are there; men who are "slaves of the ring." The floating population are there; men who lounge on sidewalks and haunt saloons and "drop in" as a pastime. When the meeting is called to order, a ticket, usually distributed on printed slips, is nominated by acclamation. In ten minutes the caucus is adjourned. This ticket was carefully prepared, in advance of the caucus, by a little, self-constituted clique of politicians, in a private parlor or saloon, from which the public are jealously excluded. Half a dozen men, known only to their immediate followers, have settled the nominations for 5,000 voters.

It may be said that if our present political evils are so largely the result of male ignorance manipulated by cunning, the addition of an equal number of still more ignorant female voters will only make bad matters worse. But in the first place our female population is much more largely native American, and to that extent is more generally educated. To prove this we need only refer to the statistics of immigration, which show a very great and constant preponderance of male immigrants. This preponderance reaches its maximum in the case of the Chinese who are, almost without exception, males. In the second place the grossly ignorant and vicious class are everywhere in the minority. If, by woman suffrage, we would double the votes of this class, we should also double the votes of the intelligent majority and thereby largely diminish the relative power of ignorance, and largely increase the relative political power of intelligence. Thus if 2,000 out of 5,000 voters are ignorant, there is only an intelligent majority of 1,000; but if 4,000 out of 10,000 voters are ignorant, there is an intelligent majority of 2,000, and the danger is reduced one-half. And in the third place our chief danger has been shown to lie not in ignorance but in indifference, and this indifference will be vastly lessened when political ideas and interests are brought into the domestic circle and made a subject of family consideration.

To call our present system "a government of the people" is absurd. The only remedy is to attract the attention of the people to the primary meetings in sufficient numbers to check and overawe the "rings." To reform politics we must first reform the caucuses. To-day, the men of intellect and character do not, as a rule, attend them. Such men are too busy and too much absorbed in social engagements. They go with their wives and sisters to church meetings, concerts, lectures and social parties. They associate with ladies, at home and abroad. These women expect their society and would feel disappointed at their absence. The presence of such men in political meetings can be secured in only one way, viz: by enlisting the social sympathy and co-operation of women in such meetings. When the women go the men will go. Men of refinement will take little interest in the practical work of politics so long as women are excluded. Because, society is civilized, while politics are still semi-barbarous. Women are in society; women are the life of our churches and schools, of our charities and reforms; they should be the life of our politics also. "What God has joined let no man put asunder." But until men and women go together to the primary meetings these meetings will continue small in numbers, sordid in tone, poor in character and corrupt in management. Real political reform must begin by a reform in our caucus system. And in order to reform the caucus we must open its doors to men and women. In impartial suffrage irrespective of sex lies the only salvation of American politics.

Many good, true women seem somehow to have imbibed the idea that it is unwomanly to walk up to an offensive little square ballot box and there deposit a simple expression of opinion, yes or no, on questions that may perhaps affect her family of boys and girls through all eternity.

The Influence of Suffrage Upon Women Themselves.

Men complain of the ignorance, frivolity and apathy in the great questions of the day among women, and use the very fact as an objection against giving them suffrage. True, but their position has made them so. What incentive has any woman to interest herself in political subjects, in social economy or in the great questions of the day, when the profoundest thought, the most logical reasoning, or the most able methods, if emanating from a woman's brain, are considered no better than the ravings of a maniac, or any more to be considered than the criminal's muttered oaths, for at the ballot box, the only place where thought and reasoning can be crystallized for the nation's good, she is unaccounted, unnoticed and politically classed with idiots, lunatics, paupers and criminals.

Equal suffrage will lift her out of this ignorance and frivolity, and instead of it being denied on that ground, that is the greatest argument why it should be given. Disfranchisement is the cause of this ignorance and devotion to dress and fashion, and suffrage will be the cause of steadily increasing modesty as foolishly as injuriously as women do now. We are all familiar with the court dress of a hundred years ago. The absurd flowing powdered, false wigs, the wide lace ruffles at the throat and wrists, the gay colored, expensive waist-coats, and silver buckles at knees and shoes.

The men of those days devoted untold wealth, time and thought to their toilets, just as women do now. But as the duties, responsibilities and rights of citizenship grow upon them, as intellectual development became more popular, they found as women will find that they had not time for both, and so they abandoned the false hair, the lace ruffs, the gay silk, satin and velvet coats, vests and pants, the silk stockings, and the silver buckles at knees and shoes.

The men of those days devoted untold wealth, time and thought to their toilets, just as women do now. But as the duties, responsibilities and rights of citizenship grow upon them, as intellectual development became more popular, they found as women will find that they had not time for both, and so they abandoned the false hair, the lace ruffs, the gay silk, satin and velvet coats, vests and pants, the silk stockings, and the silver buckles at knees and shoes.

Now who are the men that compose these primaries? Go and see. The "managers" are there; men who have axes to grind. Their followers are there; men who are "slaves of the ring." The floating population are there; men who lounge on sidewalks and haunt saloons and "drop in" as a pastime. When the meeting is called to order, a ticket, usually distributed on printed slips, is nominated by acclamation. In ten minutes the caucus is adjourned. This ticket was carefully prepared, in advance of the caucus, by a little, self-constituted clique of politicians, in a private parlor or saloon, from which the public are jealously excluded. Half a dozen men, known only to their immediate followers, have settled the nominations for 5,000 voters.

It may be said that if our present political evils are so largely the result of male ignorance manipulated by cunning, the addition of an equal number of still more ignorant female voters will only make bad matters worse. But in the first place our female population is much more largely native American, and to that extent is more generally educated. To prove this we need only refer to the statistics of immigration, which show a very great and constant preponderance of male immigrants. This preponderance reaches its maximum in the case of the Chinese who are, almost without exception, males. In the second place the grossly ignorant and vicious class are everywhere in the minority. If, by woman suffrage, we would double the votes of this class, we should also double the votes of the intelligent majority and thereby largely diminish the relative power of ignorance, and largely increase the relative political power of intelligence. Thus if 2,000 out of 5,000 voters are ignorant, there is only an intelligent majority of 1,000; but if 4,000 out of 10,000 voters are ignorant, there is an intelligent majority of 2,000, and the danger is reduced one-half. And in the third place our chief danger has been shown to lie not in ignorance but in indifference, and this indifference will be vastly lessened when political ideas and interests are brought into the domestic circle and made a subject of family consideration.

To call our present system "a government of the people" is absurd. The only remedy is to attract the attention of the people to the primary meetings in sufficient numbers to check and overawe the "rings." To reform politics we must first reform the caucuses. To-day, the men of intellect and character do not, as a rule, attend them. Such men are too busy and too much absorbed in social engagements. They go with their wives and sisters to church meetings, concerts, lectures and social parties. They associate with ladies, at home and abroad. These women expect their society and would feel disappointed at their absence. The presence of such men in political meetings can be secured in only one way, viz: by enlisting the social sympathy and co-operation of women in such meetings. When the women go the men will go. Men of refinement will take little interest in the practical work of politics so long as women are excluded. Because, society is civilized, while politics are still semi-barbarous. Women are in society; women are the life of our churches and schools, of our charities and reforms; they should be the life of our politics also. "What God has joined let no man put asunder." But until men and women go together to the primary meetings these meetings will continue small in numbers, sordid in tone, poor in character and corrupt in management. Real political reform must begin by a reform in our caucus system. And in order to reform the caucus we must open its doors to men and women. In impartial suffrage irrespective of sex lies the only salvation of American politics.

Many good, true women seem somehow to have imbibed the idea that it is unwomanly to walk up to an offensive little square ballot box and there deposit a simple expression of opinion, yes or no, on questions that may perhaps affect her family of boys and girls through all eternity.

Many good, true women seem somehow to have imbibed the idea that it is unwomanly to walk up to an offensive little square ballot box and there deposit a simple expression of opinion, yes or no, on questions that may perhaps affect her family of boys and girls through all eternity.

Many good, true women seem somehow to have imbibed the idea that it is unwomanly to walk up to an offensive little square ballot box and there deposit a simple expression of opinion, yes or no, on questions that may perhaps affect her family of boys and girls through all eternity.

Many good, true women seem somehow to have imbibed the idea that it is unwomanly to walk up to an offensive little square ballot box and there deposit a simple expression of opinion, yes or no, on questions that may perhaps affect her family of boys and girls through all eternity.

Many good, true women seem somehow to have imbibed the idea that it is unwomanly to walk up to an offensive little square ballot box and there deposit a simple expression of opinion, yes or no, on questions that may perhaps affect her family of boys and girls through all eternity.

BISHOP SIMPSON: "I believe that the votes in our large cities will never be counted until the ballot is put into the hands of women."

REV. JAMES FRANKMAN CLARK: "I do not think our politics will be what they ought to be till women are legislators and voters."

GEORGE WILLIAM CURTIS: "Women have quite as much interest in good government as men, and I have never heard or read of any satisfactory reason for excluding them from the ballot-box. I have no more doubt of their ameliorating influence upon politics than I have of the influence they exert everywhere else."

HERBERT SPENCER: "However much the giving of political power to women may disagree with our notions of propriety we conclude that, being required by that first prerequisite to greater happiness, the law of equal freedom, such a concession is unquestionably right and good."

PLATO: "In the administration of a state, neither a woman, as a woman, nor a man, as a man, has any special functions, but the gifts are equally diffused in both sexes. The same opportunity for self-development which makes a man a good guardian will make a woman a good guardian, for their original nature is the same."

BISHOP GILBERT HAYES: "In view of the terrible corruption of our politics, people ask, 'can we maintain universal suffrage?' I say no, not without women. The only better order in our community is the town meeting and the caucus. Why is this? Because these are the only places at which women are present."

IBID: "It seems to me that every woman who opposes woman suffrage, opposes her own growth, opposes the best interests of the state, and opposes the perfection of the home."

REV. JOSHUA COOK: "Woman's vote will be to the vote depending on intemperance what the lightning is to the oak."

REV. DEWITT TALMAGE: "Give woman the ballot and she will soon settle the Mormon and temperance question."

PRESIDENT KELLOGG, OF MISSOURI UNIVERSITY: "If any testimony in favor of the movement has any weight, I wish to give it all the heartiness of steadily increasing conviction. In my opinion, it is the greatest question of the day, as emancipation was twenty-five years ago, and is bound to obtain a like solution. The interests of the temperance reform, of social purity and of education are all deeply involved in it. Woman has a vital and personal concern in the preservation of good order and peace, and in the suppression of all forms of vice. Her assistance is imperatively needed to turn the scale in favor of the right."

PRESIDENT BARON, OF WISCONSIN UNIVERSITY: "A full fellowship in civil duties and privileges once conceded to woman, in fewer months than the struggle has already consumed of years, it will be an antichrist to all that society was ever otherwise ordered."

U. S. SENATOR HOAR, OF MASSACHUSETTS: "A man could not argue against woman suffrage five minutes without repudiating the principles upon which the government is founded."

U. S. SENATOR LAPHAM, OF NEW YORK: "I hope that woman will yet be accorded her rights."

REV. T. W. HIGGINSON: "Woman needs the ballot for self respect and self protection."

JOHN G. WHITFIELD: "The great social and political reform is slowly, but steadily and surely moving on to its consummation, when woman, without losing any of the true graces of her sex, shall use, develop and enjoy all the faculties which God has given her."

SCHUYLER COLFAX: "Since I left public life I have examined both sides of the woman suffrage question coolly and impartially, and have made up my mind that it must come and ought to come, perhaps by degrees, but surely. It cannot fail to promote all reformatory and humanitarian movements."

WENDELL PHILLIPS: "Everyone who wishes and works for a purer civilization is on your side. Everyone who longs for the permanence of republican institutions is on your side. Every lover of fair play and equality is with you. The narrow-minded, those faithful to the principles which underlie our civilization, the ignorant and evil minded are your opponents."

RALPH WALDO EMERSON, in 1862: "On the questions that are important, whether the government shall be in one person, or whether representative, or whether democratic; whether the unlimited sale of cheap liquor shall be allowed, women would give, I suppose, as intelligent a vote as the Irish voters of Boston, New York and Philadelphia. As for the unsexing and contamination, that only accuses our politics, shows how barbarous we are that our politics are so crooked, made up of things that are not to be spoken, to be understood only by a wink and nudge; this man is to be coaxed and that man to be bought, and that other to be duped."

GOV. LONG, OF MASSACHUSETTS: "Because suffrage is a right and not a grace, it should be extended to women, who bear their share of the public cost, and who have the same interest that I have in the selection of its officials, and the making of its laws which affect their lives, their property and their happiness."

GOV. CORWELL, OF NEW YORK: "Woman voting at the school elections in New York has increased the proficiency of the schools, and added to their intelligence."

GOV. ST. JOHN, OF KANSAS: "I hope women will soon have the right to vote for those who are to govern them."

GOV. PORTER, OF INDIANA: "I propose to do all I can for the enlargement of woman's rights while I am governor of Indiana."