

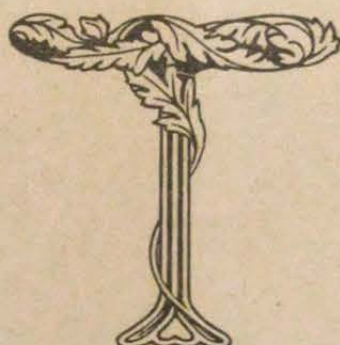
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WOMAN SUFFRAGE

AND THE

FEMINIST

MOVEMENT



History
NEBRASKA

This early 20th century pamphlet was collected by suffragists Katherine Sumney and Grace Richardson of Omaha. They preserved it along with other examples of contemporary anti-suffragist literature. It is part of the Grace Richardson Collection, RG1073.AM, at History Nebraska. history.nebraska.gov

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NEBRASKA ASSOCIATION OPPOSED TO
WOMAN SUFFRAGE

OMAHA, NEBRASKA

Woman Suffrage and the Feminist Movement.

That feminism is a live and vital issue of the suffrage campaign is a fact, not because the opponents of "Votes for Women" say so, but because the official campaign literature of the suffragists urges and demands feminism; their speakers preach feminism; their "Case for Woman Suffrage" praises feminism, and the official catalogue of the National American Woman's Suffrage Association commends and advertises feminism.

Suffragists who fear the effect of feminist beliefs upon the voting public are protesting that "freedom of love and doctrines of sex antagonism are not essential doctrines of suffrage," yet many suffrage leaders are active feminist propagandists.

The issue of feminism, as defined by some of the leading suffragists, is an issue that every high-minded man or woman who has the best interests of the country at heart cannot afford to ignore, and for whose consideration I review a few of the quotations from public declarations of leading suffragists.

Jane Olcott gives us this new gospel: "A man or a woman should be free to give love wherever it is natural. Love is volatile, and when it goes, I believe it is immoral for man and wife even to appear to live together, except for the sake of their children. In that case each should be free to bestow love elsewhere by mutual agreement."

Mrs. Florence Wise, secretary of the Women's Trade Union League of New York, says: "I believe only in voluntary motherhood. There are many persons, men as well as women, who are better off without children. Many unmarried women, on the other hand, want children, and there ought to be an opportunity for the expression of their innate mother love."

Ida Husted Harper said, over her signature: "Woman has not attempted one advance step which has not been blocked by these two words—Wifhood and Motherhood."

"Breaking into the Human Race" is the title of a subject recently discussed at Cooper Union, New York, by six of the leading suffragist-feminists. Marie Jennie Howe, chairman of the meeting, complained: "We are sick of being specialized to sex. We do not put any fence around men, and we insist that they shall not put any around us either."

Miss Fola LaFollette advocated that a wife should keep her own name: "If a woman is to change her name as her acknowledgment of her love for a man, why should not the same sacrifice

be made by him? You ask, 'What about the children?' Let them combine the names of the father and mother, or let the matter be settled by the parents. If Miss is the form of address before marriage, let it be so after marriage. A woman will not then have to explain her children."

Edna Kenton, in the November Century Magazine, declares: "Nothing invented of man has ever had a more stultifying effect upon the character and morals of women and of men than the Christian ideal which St. Paul laid down for women."

Feminists regard it as a degradation for a woman to accept the support of father, brother or husband. They claim that she must be relieved from household cares and the rearing of children in order that she may have unlimited freedom. Max Eastman, the well-known feminist and suffragist speaker, says: "Women should be made free from all the limitations of law, of dogma, and of custom." This, of course, includes moral law.

Mrs. Inez Milholland Boissevain, the well-known feminist, who led the street parade of the suffragists in Washington last year, says: "Wedding rings are a relic of barbarism. They are relics of the day when women were men's chattels."

The English Review for September 27, 1913, gives place to an article entitled:

"THE TRUTH ABOUT WOMEN," by Mrs. Walter M. Gallichan, who says:

"Under present economic conditions and the prejudice of social opinion, the penalties which women have to pay for any sexual relationship outside of marriage is too heavy * * * I believe if there were some open recognition of these partnerships outside of marriage, not necessarily permanent, with proper provision for the woman and her children, should there be any, a provision not dependent on the generosity of the man and made after the love which sanctioned the union had waned, but in the form of a contract before the relationship was entered upon, there would be many women ready to undertake such unions gladly; there would even be some women as well as some men, who would prefer them to the present marriage system that binds them permanently to one partner for life. It is also possible that such contracts might be made by those who were unsuitably mated and yet did not wish entirely to sever the bond between them, with some other partner they could love. Such contracts would open up possibilities of happy partnerships to many."

Charlotte Perkins Gilman, who has been giving a course of lectures on feminism, says: "The woman should have as much to do in the home as the man—no more." When asked, "Who, then, will take care of the sick baby?" she replied: "The nurse,

of course. If the child is not seriously ill, the nurse is as good as the mother. If the child is seriously ill, the nurse is better."

The bold and clear-sighted writer of the Century, already quoted, admits with perfect candor: "The loss to childhood from such a change in the home as would be involved in the mother's going out as a breadwinner is obvious." And adds: "If women are at a loss before their new world, men are to stand aghast before the crumbling walls of their old one. The keystone is falling. One of man's greatest spurs to action is taken from him, with no other incentive equally compelling to take its place." This feminist sees that her doctrine is revolutionary, but she believes the times demand a revolution.

After submitting the above evidence, which is only a fraction of that available is it not sufficient to prove that there is a strong bond of sympathy and fellowship between feminism and suffragism? What is more destructive of home than feminism? What is more productive of licentiousness than feminism? The time is ripe for Christian women who have the good of humanity, the perpetuity of society, the greatness of womanhood and the purity of motherhood at heart, to act. Let it be known that the great majority of women are not in sympathy with the suffrage movement, freighted as it is with possibilities of evil, and threatening an upheaval of law, order and society. Well may we stop and listen. Until some of our lusty sister states have tried the experiment more fully, let us consider carefully what the consequences will be. Would we have better government under feminist ideals or under the old regime, where woman's work was to form the character of the future citizens of the republic? Are we to abandon honor, civilization and morality because a small minority of women are demanding it, or are we to conserve the womanhood of our country and thereby preserve the nation? M. M. C.

Dora Marsden, A.B., in a pamphlet reprinted by the National Suffrage Association from the **FREE WOMAN**, the best known Feminist organ in England, says:

"The Freewoman must produce within herself strength sufficient to provide for herself and for those of whom nature has made her the natural guardian, her children. * * * She must be in a position to bear children if she wants them, without soliciting maintenance from any man, **WHOEVER HE MAY BE.**"

Another writer in the **FREE WOMAN** says:

"For many reasons it may be argued that it is expedient for a couple to marry if they have children, but none of them worth discussion has an ethical basis * * * The whole edifice of life marriage will at last fall to the ground."—(The **FREE WOMAN**, Vol. 1, p. 153.)

The National Suffrage Association and the National College Equal Suffrage League both publish and circulate the writings of Charlotte Perkins Gilman under such titles as "Motherhood, Personal and Social;" "The Larger Feminism," etc. The writings of Belfort Bax, Karl Marx, William Morris, Alice Hyndman Rhine, Cicely Hamilton, Rheta Childe Dorr, and many other well known socialists have been approved and circulated by the National Suffrage Association. Not once has that body, which represents the Suffrage propaganda in this country, gone on record as repudiating the teachings of these writers.

Mrs. Charlotte Perkins Gilman, a noted Suffrage leader, bewails the fact that only one woman in sixteen kept a servant; the remaining fifteen-sixteenths were still in the parasitic condition of doing their own housework—abject **SLAVES** to men. "Human beings," she declared, "believe their duty is far outside of merely being mothers; even a kitten could be a mother."

According to the Suffragist-Feminist leaders, if the wife and mother works, she is a "domestic drudge." If she does not work she is a parasite.



THE HOME.

By Rev. T. J. Mackay, D.D., rector of All Saints' Episcopal Church, Omaha:

"One of the principal reasons I have for opposing the suffrage movement is the danger to the home should such a movement prove successful. There is friction enough in our homes now, as evidenced by the number of divorces; but when conflict of opinion and conflict of authority are introduced, the friction will become infinitely greater. As in a fine piece of machinery, the greatest care is taken to reduce friction, so in the delicate nature of the home anything which tends to create discord should be avoided. Introduce the methods adopted by the suffragists into our homes and Bedlam will result. We want more love, not more politics, in the homes of this country."—T. J. MACKAY.



Do Good Women Want This Kind of Freedom?

That Inez Milholland is one of the acknowledged leaders alike of the Woman Suffrage Movement, as well as of the "Feminist" Movement, may be gathered from the following, taken from McClure's Magazine for February, 1913:

"A New Department for Woman"—Conducted by Miss Inez Milholland.

Introducing Miss Milholland to its readers, McClure's says, editorially:

"This movement in its largest general aspects it termed 'FEMINISM;' in its immediate political aspects, 'Suffrage.' No woman in America is better qualified for the important task of conducting this department than INEZ MILHOLLAND."

The following is taken in verbatim from Miss Milholland's article in the February number of McClure's: (Note the imputation of ignorance touching women of the old school.)

"A large proportion of the new voters are women of the old types, bred to another standard, **NOT EQUIPPED TO COMPREHEND** the power that has been placed in their hands * * * But it will not be long before the steady influx to the voting ranks of those millions of **YOUNGER** women whose impressions are being formed in the more alert, stirring air of today, adding their clearer vision and greater independence of spirit, will bring the **REAL** issues more sharply before us."

The "real issue," which Miss Milholland has in mind, is Home and Marriage, for she goes on and says:

"It may be further assumed that this pressure toward a constantly growing **FREEDOM** and **POWER** on the part of the sex means that, in the long run, the institutions most certain to be touched and changed are institutions in which sex, as a sex, is most peculiarly and vitally interested. And these institutions, it is hardly necessary to point out, are the **HOME** and **MARRIAGE**, itself."

In her article Miss Milholland further refers to women of the old types as "the parasitic" sort, that they are naturally "conservative" and clinging to conditions that maintain them in

idleness.. (This is the same Miss Milholland who early this year announced that no woman should spend more than fifteen minutes a day on her housework.) She announces that she and her fellow Suffragist-Feminists intend to release women from an "enslavement." She gleefully says that suffragists are openly reading Bernard Shaw's utterances on forbidden topics, reading Havelock Ellis' work on Sex Psychology, Kaufman on "The Inhabitants of the Underworld," etc.

Here is a copy of an Associated Press dispatch quoting a prominent woman suffragist who declared: "The Bible is not up-to-date and should be rewritten." It appeared in the Omaha Daily Bee of December 9, 1912:

"Chicago, Dec. 9.—'A woman cannot be a conscientious Christian and a suffragist also, because of man's monopoly of the Bible and religion,' said Mrs. Laura G. Fixen, business manager of The Working Women's Home, last night before the woman's party here.

" 'We cannot accept the Bible as a divine inspiration because it features the male sex in everything almost to the exclusion of the female,' she continued. 'Man has usurped almost everything in religion as well as everything else.

" 'In the Bible that we know, God is represented as a man, Christ is a man, the apostles are men and the angels in Heaven as men and in it women are commanded to obey their husbands. Suffragists cannot accept the Bible literally as a divine inspiration. We must see that it was written at a time when women were men's chattels.

" 'The position given women in the Bible has kept them from their rights as the equals of men.
THE BIBLE NEEDS REVISION. IT IS NOT UP TO DATE.' "

In a recent article in Harper's Weekly, Winifred Harper Cooley comments with amusement on the dismay of the middle-aged Suffragists at the radical utterances of the younger women in their ranks. She says that the older women have not kept up with the times.

In an article in the December, 1913, Atlantic, W. L. George, the well-known writer on Feminism, says that "Suffrage is but a part of the greater propaganda of Feminism. * * * * The ultimate aim of Feminism with regard to marriage is the practical suppression of marriage and the institution of free alliance. It may be that thus only can woman develop her own personality."

Mr. George says:

"The gaining of the vote is, in the Feminist's view, nothing but an affair of the outposts. They intend to use the vote to make women vote for women, not as citizens. * * * It is no wonder then that the Feminists should have designs upon the most fundamental of human institutions—marriage and motherhood. * * * In the main, Feminists are opposed to indissoluble Christian marriage. * * * That there is a sex war, and will be a sex war, I do not deny."



VIEWS OF REV. JOHN WILLIAMS, D.D.

Rev. John Williams, for forty years rector of St. Barnabas Episcopal Church, Omaha, writes the following brief, but forceful, argument, in which he fastens upon the adherents of woman suffrage responsibility for the utterances of their leaders, which they have not challenged:

"It would never be quite fair to hold any cause wholly responsible for the opinions or character of every supporter of that cause. Yet every cause or the main body of the supporters of any cause, should be held morally responsible whenever it allows to pass unchallenged and unrepudiated the dangerous opinions, subversive of Christian morality, which are openly avowed by the more daring advocates of the cause. Still more does a cause, and the supporters of a cause, become morally responsible for the openly avowed principles of these franker people, when their published opinions are printed and circulated as officially approved campaign papers in support of the cause.

"The supporters of woman suffrage in Nebraska must face and meet the moral issue raised, when the National Suffrage Association and the National College Equal Suffrage League both publish and circulate the writings of Charlotte Perkins Gilman, of Inez Milholland, and of many other ultra-radical writers, which are utterly subversive of Christian morality, of Christian marriage, and of the Christian home.

"The supporters of any cause become at once morally responsible for the dangerous principles put forth in their name, as well as for the people who are gladly welcomed to its platforms in support of it. It is useless to assert that the cause of woman

suffrage is not responsible, or should not be held responsible, for the immoral principles of the bolder feminists who openly avow their infidelity to the Christian morality which alone has elevated womanhood to purity and chastity. So long as these ultra-radical people and their sayings and writings are left unrepudiated in New York, or in Nebraska, not by an individual here and there, but officially by the representative body, then the cause of woman suffrage must bear the burden of its more daring associates.

"It is worse than useless for suffragists here in Nebraska to say privately, 'We do not want free love, nor the destruction of the Christian home and of Christian marriage.' They must formally repudiate the writings and principles of the more daring advocates of suffrage in New York and elsewhere—writings and principles which are endorsed and circulated in support of suffrage by the National Suffrage associations and leagues. Silence is acquiescence."—**JOHN WILLIAMS.**



TERRIFIC ARRAIGNMENT OF FEMINISM.

Col. Henry Watterson, the venerable editor of the Louisville Courier-Journal, recently penned a terrific arraignment of Feminism, as follows:

It is true that the Courier-Journal has refused to take suffragism on its face showing. Back of the suffragist it has seen the militant; back of the militant, the feminist. Feminism, at once the genesis and the terminal of the agitation responsible for the prevailing unrest of woman. Feminism, among the more advanced avows itself the enemy of a man-made world and a man-written Bible, and all existing institutions, including marriage and the home; it proposes the abolition of sex and the re-creation of woman in the barbaric image of man, each woman to choose the father of her child, and as many fathers as she cares to have, polygamy and the polygamous instinct to be shifted from masculine to feminine initiation.

The suffragists of America are but a little behind the furies of England; the furies of England but a little ahead of time, feminism being the crux of the movement, its destination sex war.

To be sure, the leaders of the crusade seeking "Votes for Women" deny this, most of them, we doubt not, sincerely. But revolutions go not backward. Already it is declared in England that suffrage is merely an "outpost." Already has the richest and most potential leader of suffragism in the United States announced the coming of militancy of the Pankhurst variety unless the franchise be granted within the next two years. No question so momentous to organic society exists in any part of the world, and the Courier-Journal, disdaining the cowardice alike of levity and of gallantry, has alone among American newspapers so treated it.

It plants itself upon the blessed truth that woman was created to civilize and humanize man; that she is a superior being; that without her we would drop into savagery; that without the ballot she has achieved the crown of glory God designed for her when He made her the moral light of the universe, the home-builder and shrinemaker, securing to man, to her children, and to herself, one spot on earth where love abideth, which may not be invaded by the selfishness, the hatred and the slime of rival ambitions, within whose sweet and safe exclusion and repose the religion of Christ may continue to be cherished and taught, and whence prayers of adoration and gratitude may still ascend to heaven.

