

Role A: President/Judge

4 students (if it's a smaller class, it's possible to reduce the number to two judges and/or have the president double as a judge)

1. Rev. Dr. Jesse Hill, President
2. Judge 1
3. Judge 2
4. Judge 3

These roles need:

- Creative, big-picture thinkers (any future movie producers or screenwriters in the class?)
- Some broader research into the time period
- Short, clearly written introduction to the event
- Careful listeners
- One person to emcee the event (serve as master of ceremonies) as the President

Characters:

President of the Congregational Club:

- Rev. Dr. Jesse Hill

Judges:

- Henry F. Merrill*
- Edmund T. Garland
- Edgar R. Payson

*Optional –Henry F. Merrill is also mentioned as the singing school organizer leading “old fashioned songs” while people eat. The student playing Henry can serve as DJ and have them find some period-appropriate songs online to play while class “eats,” settles in before the debate.

STEP ONE: Diving into the article

The judges and the president will be working as a group. Now that you know what your role is, reread the 1914 article and focus in on the beginning that provides information about where the debate is happening and how it is set up. This will be your primary source of material for your introduction. What does it tell you about that day in 1914? Who are the key people? What information will be helpful to share with your classmates?

STEP TWO: Writing the introduction

This group will be responsible for preparing a short (about 200 word/one paragraph) introduction—see suggested format below. This will be a script for the President to read at the beginning of the simulation.

This is the only chance we have to set the scene for the debate, so it's kind of like a narrator in a movie or play letting us know where we are and what is happening. Because the President has this responsibility, the intro is going to include more information than would have been necessary at the actual 1914 debate.

Your most important duty is to finish the introduction by asking the debate question and making sure everyone in the room understands what the question means.

Suggested format of President's introduction:

- Welcome
- Where are we (name of the city, building, rooms—you can be as descriptive as you like)
- Set the scene (how many people are in the room, what it's like, etc.)
- Why are we here today (summary of the position of Maine or American women in 1914 to set up the context for the debate. Could frame it like "As we all know, today in 1914 women have the legal right to ___ and ___ but not __," for example.
- Introduce the judges (just their character names)
- State the question being debated (direct quote, don't need to rewrite):
 - "Resolved, that the privilege of suffrage should be granted to women on the same conditions that it is granted to men."
- Make sure everyone in the room understands what the question means. In this case, agreeing with the question means that women should get the vote. Disagreeing means women should not get the vote.

STEP THREE: At the debate

After the introduction is written:

President:

- Practice reading the introduction. You will be speaking first and starting the debate off on the right foot, so even though you don't need to memorize the speech but it will be good to make sure you're comfortable reading it out loud.
- After the introduction, be sure you announce the debate question.
- Announce the judges by name—they will wave or stand when their characters' names are called.

- Throughout the debate, you will need to stand up and announce each of the six speakers by name before they start their speech.
- After the last person speaks, announce that the judges are leaving to make their decision and lead the popular vote.

Judges:

- Find chairs in front of the room or to the side during the event so you're sitting separately from the rest of the crowd during the debate.
- Have pencils and six copies of the **Judge's Sheet** handout ready
- At the beginning of the debate, the judge will introduce you to the crowd using your character's name—wave or stand up when your name is called
- During the debate, make careful notes on each speaker using the **Judge's Sheet** as a rubric. You'll need to compare notes with the other judges at the end of the debate to decide which position won the debate.
- At the end of the debate you will have to get together and decide who won the debate based on how well the teams made their arguments. Remember, this might not be the same as deciding which position you personally believe is the correct one. Try to think like someone in the time period.
- The judges will have to read out their decision and explain why they made it (either one student can represent the group or they can all talk).

Role B: Debate participants

Minimum 6 students required as performers, but this group also includes the rest of the class (everyone but the Judge/President team). Divide into six groups, each responsible for researching and writing the script of their performer.

This role needs:

- People with an eye for detail and good research skills
- Creative, theatrical writers and performers
- People who are good at winning arguments (any future lawyers in the class?)
- Convincing arguments backed up by evidence from the time period
- A short, clearly written speech

Characters/Teams

- Team 1: Mrs. Barton Jenks (*Pro-suffrage*)
- Team 2: Mrs. L. P. Rounds (*Pro-suffrage*)
- Team 3: Florence Brooks Whitehouse (*Pro-suffrage*)
- Team 4: Mrs. Ida Vose Woodbury (*Anti-suffrage*)
- Team 5: Mrs. Philip W. McIntyre (*Anti-suffrage*)
- Team 6: Mrs. W. B. Johnson (*Anti-suffrage*)

*We know the anti-suffrage teams are going to have an extra-hard challenge. Today, we can look back in time 100 years and see how wrong they were. You don't have to try to convince people that women shouldn't have the right to vote now, in 2019. All you can do is try to figure out why these women felt the way they did in 1914.

Each of the six groups should have designated students to serve the following specific roles. If necessary, a student can serve in multiple roles.

1. **Writer**—one student should be officially responsible for writing the script for the debate, although generating ideas must be a collaborative process with the full team.
2. **Performer**—one student who will read the script during the debate [optional—teachers may choose six students who really want to perform first, and then divide the rest of the class into teams to support them].
3. **Note-takers**—everyone! While the other teams are speaking during the debate, everyone who is else should jot down notes. This will be especially helpful if your class decides to do the optional rebuttal at the end of the debate. A 'rebuttal' gives you the chance to make a final quick argument for your side after hearing what the other side has to say. Make note of where you think the other side's argument is weak, and think about what points your side might have missed that you want to make sure are heard.

STEP ONE: Diving into the article

Now that you know what your role is, reread the 1914 article and focus in on the section describing your character's speech. This will be your primary source of material. What does it tell you about your character and their beliefs? What does it tell you about the time period? What information will be helpful to share with your classmates?

STEP TWO: Writing the speech

You will have to do some more research to figure out why they believed what they did. If there is an argument in the 1914 article that doesn't make sense today, see if you can find out why.

Your most important duty is to convince your classmates (the judges and the crowd) that your position is the correct one. You should use the text in the article for inspiration but you won't want your speech to come straight from the article, word-for-word. Chances are the language used in 1914 doesn't make a lot of sense to your classmates today.

Try to rewrite the arguments that your character made using words that are easy to understand. Use your research to add details that will help make your point. Remember, you're the experts on this part of the debate. Use what you've learned to help your classmates understand the points you're making.

Anti-Suffrage Resource Packet

Lesson 3: *Mainers Speak Up*

Recreating a historic women's suffrage debate

What's in this packet?

This packet is meant to give you some insight into why there were women and men who did not think women should have the right to vote.

These are all PRIMARY SOURCES, meaning they were created in the time period that they talk about. It's as close as we can come to traveling back in time and talking to people who were alive during the women's suffrage movement.

Contents:

- “Why We Oppose Votes for Women” flyer
- Three anti-suffrage op-eds written to Maine newspapers in 1917 (transcribed into a word document so they're easier to read)
- Two political cartoons
- Anti-suffrage Campaign Manual

Unless otherwise noted, these resources are from the collection of the Maine State Museum.

WOMEN'S LONG ROAD

MAINE STATE MUSEUM TEACHER MATERIALS



Why We Oppose Votes for Women

BECAUSE suffrage is not a privilege to be enjoyed, but if imposed upon women it becomes a duty to be performed.

BECAUSE we believe the men of the State capable of conducting the government for the benefit of both men and women; their interests, generally speaking, being the same.

BECAUSE women are not suffering from any injustice which giving them the ballot would rectify.

BECAUSE political equality will eventually deprive women of many special privileges hitherto accorded to her by man-made law.

BECAUSE the ballot in the hands of men has not proved a cure-all for existing evils, and there is no reason to believe it would be more effectual in the hands of women. It has not been in the States where it exists. In Colorado after a test of twenty-two years the results show no gain in public and political morals over male suffrage States.

BECAUSE equality in character does not imply similarity in function, and the duties and life of men and women should be different in the State, as in the home. Man's service to the State through government is counterbalanced by woman's service in the home.

BECAUSE woman now stand outside of politics, and therefore are free to appeal to any party in matters of education, charity and reform. We believe it would be to the disadvantage of the State and of woman to put this non-partisan half of society into politics.

BECAUSE the woman suffrage movement is a backward step in the progress of civilization, in that it seeks to efface natural differentiation of function, and to produce identity instead of division of labor.

ISSUED BY

The National Association Opposed to Woman Suffrage

37 WEST 39TH STREET.
NEW YORK CITY.



Three anti-suffrage op-eds written to Maine newspapers in 1917

WEDNESDAY AUGUST 22 1917

LETTER BOX

ANTI-SUFFRAGE VIEW.

To the Editor of the Express-Advertiser:

The anti-suffragists realize that it is a sense of chivalry in men which prompts them to try and give to women whatever they desire, whether it is good for them or not. It is the same quality which prompts so many men to say, Oh, well, if women want to vote, why not let them try it?" They do not stop to reason out whether the ballot, put into the hands of women, will benefit or hurt the woman herself, the state, or the Country.

The suffragists have been organized for many years. They are loud and active in their cry for the vote." They take every opportunity to make themselves prominent, to be heard and seen. But now, the many women, the large majority of women, who do not want the vote, are also organizing, and working to show men that there are many more reasons why women should not vote than reasons why they should, and that the men should show their generosity by supporting the views of the majority of the women.

Do the men realize when they say that they might as well let the women vote, that they are being chivalrous to a small number of women, and by standing by these self-same women, are forcing something that is not wanted upon a far greater number.

Today, our Country, in fact, the whole world, is being torn and tortured by the greatest war ever known. The women who cry for the vote are pacifists, against conscription and preparedness, and are troubling and harassing our President almost beyond endurance by their treasonable banners and actions. It is such women as these who would run for office, not the same women who do not wish the vote, and yet who would cast the ballot because it is a duty, if it were forced upon them.

The suffragists say they cannot control the militant women in their organization. Neither will they be able to control them when they enter into office. And yet these suffragists who are asking to be paid for their war work by being given the vote, and who will not work whole-heartedly without it, tell the anti-suffragists that they need not use this privilege if they do not wish to. What good can such women do the State, when they have not yet learned the first principles of good citizenship? The stay-at-home voter is a slacker of the blackest dye, and yet the suffragists recommend such a course, it you do not care to vote.

They also have figured out mathematically just how short a time it takes from a woman's other duties, to run to the polls and drop a ballot in the box. Of what use to State or Country is such a vote? How can politics be purified, reforms made, and things be bettered, by any such ignorant ballot as that, being cast? If women are to vote, they should spend much time for many years upon

government, politics, rules, laws, etc., in order to force into their minds things they have never needed to know deeply about before.

Men have always been in politics, women, never, and it is going to take years of careful and serious study for women to catch up and go ahead of men, and that is what they must do if the suffragists think men, who have been in these things and known about them for years, run things so poorly that now women must enter the political circle and thrust in their hands, also.

And then, too, if equal suffrage is granted to women, there will be more political parties, for suffragists will run against anti-suffragists, and women will divide and sub-divide themselves into parties, just as men have done in times past. It will all be a serious experiment, and no one knows what disaster may come when these hysterical women politicians take the reins of government into their hands. And take them they will, if we can judge by their past and present actions.

The anti-suffragists believe in democracy, and does not our Democratic Government stand for the rule of the majority? And they appeal again to the men of Maine to be generous toward what is wanted by the majority of women, and to vote against woman suffrage on September 10th.

T. B. S.

PETTICOAT GOVERNMENT.

To the Editor of the Express-Advertiser:

When the men of this Country become so feeble minded that the women have to leave their household duties and attend to affairs of State; the Germans may as well come in and take possession, perhaps the Kaiser will have mind enough for all. It is a well known fact that conditions in Colorado have not been improved where women have voted for more than 20 years, and one particular vice which the women made no attempt to correct, the men who went to Congress becoming tired of having it thrown up at them had the law repealed. In that state women go up to the bars and call for drinks same as the men.

When a party of women went to President Roosevelt asking for his help on the suffrage question, he would have nothing to do with it; they went to President Taft on the same business, and he told them when all the women wanted to vote he would do the best he could to help it along. In President Wilson's first term, the same request was made; he told them it was not a Federal affair, but a state. In his last campaign they got some encouragement.

If the women who are so anxious to vote would go West where they can and stay there it would give this section a much needed rest. There must be a large amount of brass in their composition to survive so many rebuffs; brass is yellow, the color of their emblem, and blends with yellow covered literature, etc.

There has been enough said and written in the last 50 or 60 years to have made some impression on the minds of people, if they have not had the great privilege of voting. I cannot see that it has made

anything better. People lived as well, had as good food, took as much comfort, and enjoyed life as well, if not better than at the present time. Taxes have more than doubled. Incendiary fires are more frequent, along with strikes, riots, robbery and murder. A divorce case was rare and the parties were looked down upon. Now they are very common and the daily papers have columns of the part that is printable. Appendicitis was unknown, along with other fashionable diseases, and there were not so many doctors and druggists. There were no abandoned farms; families were larger, and school houses and churches better filled. There are more high schools now, and longer terms in the common schools, but pupils at the same age do not rank as high in the solid branches.

The lyceum, singing school and spelling school have given place to the moving picture show, with a loss to health, morals and learning. There is more idleness, waste and extravagance, with less modesty and refinement, but that is to be expected when women enter politics. Hon. Elihu Root says "politics is modified war." There was hardly a farm for sale, now there are farms, in every direction. There are more ways of rapid transit, with greater loss of life. We hear and read much on economy and efficiency, but I see none when it takes a man and woman to do the same work a man can do better alone, being better fitted by nature, leaving the woman at home to do work of equal or greater importance. Marion Harland said "by admitting women to the polls we would double the quantity without bettering the quality of material." The very large majority of women doing their own work, have no time or taste for politics, and object to being forced into it by a few wealthy women who seem to find no better work than going about the Country holding suffrage meetings for the so-called "uplift of women" but really adding burdens and expense. One would think on reading some of the suffrage literature, that men and women were living under separate laws and women were being discriminated against.

It is to be supposed that the average man who has a home and family would make as good laws as possible, for his own sake being so closely connected with them. The coming election will cost the State \$75,000. If this sum and what the campaign will cost in time and money on both sides could be expended in road making it would do some good. That is all some women know or care about economy: no matter what the expense or who pays the bill, or if it's never paid, so long as they can have their own way. It is too much to expect that an evil disposed man or woman can be reformed over night by placing slips of paper in a ballot box to make a new law (there are laws enough now to make everyone in the world perfect if they were obeyed).

It requires a much longer process, and should begin with the child in its mother's arms and be continued until it becomes a good citizen. The few men who think a woman can purify politics and improve their manners can try it in the privacy of their own homes, better than in public places. If women assume the duties of men they must bear the extra expense. I am paying all the tax I want to now, and protest against being forced to pay a poll tax. In this hour of need and abundance of work, a woman who can find no better employment than picketing must be low down in the scale, and leads to the belief that she was not well instructed at home. If this picketing business and the Brunswick incident is a sample of petticoat government I have no use for it. Any woman with a grain of sense would know that the President has enough on his mind without attending any of their side shows. The latest and best definition I have heard for the whole thing "is a hen that wants to be a rooster."

The suffragists have much to say about democracy, but it's the rankest autocracy when a minority seeks to rule the majority. Some years ago the suffragists attacked the emblem of the antis, the American Beauty rose, said it was an aristocratic flower, and could not be obtained by the common people. 20 buds had to be removed to make one perfect rose, which sells for 25 cents. Imagine a florist making a living at that rate. I have grown the rose for years and find it easy as any. No rose will grow when the foliage is infested with red spiders and other pests. Years ago, when the suffragists seemed to preach temperance I felt some interest in the movement. but now they have changed to politics I feel only disgust. Ida Husted Harper, chairman National suffrage press committee, says, "The suffrage movement throughout the Country has always been kept entirely distinct from the prohibition movement." They are seeking "political rights for women." If she will kindly define them, she will oblige a large number as well as,

MISS MARY E. EDWARDS.

Freeport, Aug. 22, 1917.

MINORITY SHOULD NOT DECIDE GREAT QUESTION.

To the Editor of the Express-Advertiser:

A little pamphlet is being circulated by the Maine Association Opposed to Suffrage for Women which is full of such excellent and logical arguments on the woman suffrage question that it would be well if every voter could read it carefully before September 10 next.

Every man in the State will agree with the introductory statement that: "The question of amending our Constitution to permit women to vote at all elections will be decided by the voters of Maine at the special election September 10th next."

No more important question has ever appeared upon our ballot. It profoundly concerns the future of our State and of every man, woman and child' within it.

Do not forget that popular indifference is almost wholly responsible for the adoption of woman suffrage in certain states in the Union. Let it not be said that indifference was allowed to decide the question here.

Woman suffrage, in its final analysis, is a proposal to change what has always been regarded as the natural social order, and to establish to new principle as the basis of the State. No man can afford to be neutral on such a question.

It touches every home and every family. It may affect the stability of State and Nation. We appeal, therefore, to the men of Maine to go to the polls on the tenth day of September next, and vote on the woman suffrage amendment.

The issue is too big, too vital to the interests of all the people to be determined by a minority.

Letter here for F. E. P.

Anti-suffrage political cartoons and illustrations:



Images courtesy of:

<https://www.radford.edu/rbarris/Women%20and%20art/amerwomo5/suffrageart.html>

<http://mentalfloss.com/article/52207/12-cruel-anti-suffragette-cartoons>

ANTI-SUFFRAGE CAMPAIGN MANUAL

...BY...

Mrs. ALBERT T. LEATHERBEE

ENDORSED BY

Women's Anti-Suffrage Association of Massachusetts

Mrs. JAMES M. CODMAN, President



PUBLISHED BY

Mrs. A. T. LEATHERBEE
687 Boylston St., Boston
1915

WHY?

"Why Should any Woman be an Anti-Suffragist?"

This question is often asked not only by the unthinking, who put it as a mere query of idle curiosity, but by the intelligent who do not exactly understand why women who do not want to vote are engaged in the earnest endeavor to prevent other women, who desire the franchise, from getting it. The following statements briefly explain the position of the Anti-Suffrage women and their reasons for opposing the movement:

First. The proportion of women actively engaged, or inactively supporting the suffrage movement is so small a minority of the adult female population as to conclusively prove that the great majority of women are either opposed or indifferent to the franchise.

Second. Of this large majority there is a certain portion which has given thought and consideration to the matter and, after due investigation and examination, has decided that women suffrage would be detrimental to the best interests of the State.

Third. These women, who constitute the active members of the Anti-Suffrage majority, have realized that strength lies in organization and, therefore, they have formed themselves into societies to engage in active preventative measures.

Fourth. The Anti-Suffrage women realize that if they remain indifferent or inactive in the expression of their views, they are liable to be misunderstood as acquiescing in the wishes of the suffrage minority and that, unless they protest against woman suffrage, it will be forced upon them by the belief of the voters that they desire it.

Fifth. They know that if suffrage be granted to women they will be forced, against their desires, opinions and beliefs, into active political life, for, unless they take up the full civic burdens so thrust upon them, they will be represented

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By Albert T. Leatherbee



A. T. Bliss & Co., PRINTERS
60 PEARL STREET
BOSTON

(or rather misrepresented) by the minority, constituted of the pro-suffrage voters.

Sixth. They appreciate fully the burden of the civic duties that will devolve upon them if woman suffrage be granted and they protest against the addition of this burden to those which Nature has imposed upon them in the characteristics of sex.

Seventh. They know that suffrage carries with it not only electoral duties but the responsibilities of office. They know that the right of the ballot entails the duty of public service in the three branches of government, and they appreciate that the biological characteristics of the female sex disqualify women from constant and continual performance of such service.

Eighth. They are firmly convinced that woman suffrage will be inexpedient and detrimental to the best interests of the community; that it will increase the expense of government, and raise the tax rate to meet this increase; that it will be an economic waste, as it will withdraw women from the specialized employments for which they are eminently fitted, and add to their labors those of political exertions; and that it will increase the dangers of unintelligent legislation through the more powerful organization of the least intelligent members of the voting body.

Ninth. They believe that the whole purpose of progress and evolution is that of differentiation and specialization, and see in the leveling of both sexes to the same activities of life nothing but retrogression.

Tenth. They believe that expression of desire by persons disqualified by Nature from enforcing the results of such expression is not only futile but dangerous.

Eleventh. And, as free-born and patriotic American citizens, they protest against being burdened with responsibilities they do not want, and which they are unfitted to support, merely to please a small minority of their sex, most of whom do not know why they wish the franchise, what they will do with it when they get it, nor whether it will be an agent for good or evil, if they do obtain it.

FUTILITY OF FEMALE FRANCHISE.

According to the last census there are in the United States 24,255,754 women twenty-one years of age and over, including 17,052,128 native born whites, 5,007,108 foreign born whites, 2,427,742 negroes, 60,000 Indians, and 8,607 Chinese, Japanese, and all other women not above classified. Roughly estimating the foreign born women who have not attained citizenship, the negroes that would be ineligible on account of election qualifications in southern states, and the Indians, Chinese, Japanese, and all others at a conservative figure of some 4,500,000, we have, approximately about 20,000,000 women in this country who would become voters in case woman suffrage were to become universal throughout the states. As some 3,000,000 of these women are already living within the borders of the so-called suffrage states, we have about 17,000,000 women for whom the suffragists are asking the ballot.

As the suffragist women, according to the figures given by their own national organization, number about 500,000, it is to be taken for granted that the remaining 16,500,000 women are either opposed to the further extension of the franchise to their sex, or remain indifferent as to whether it be granted them or not. It is a question of ethics, as well as of political expediency, whether these 16,500,000 opposed or indifferent females should have the right to vote thrust upon them against their inclinations or without their stated desire. But, leaving the ethical phase of the matter to the moralists, let us turn our attention to expediency.

The danger to stability of government in a republic lies, not with the vicious element of the electorate, led by the demagogue, nor with the fanatic, who would sacrifice every solid present benefit for the shadowy experiment of his idealistic and impracticable theories, nor with the ultra-conservative who scorns all innovation and fears all change—but with the large body of indifferent and apathetic voters.

Pro-Suffrage Resource Packet

Lesson 3: *Mainers Speak Up*

Recreating a historic women's suffrage debate

What's in this packet?

This packet is meant to give you some insight into how men and women in the women's suffrage movement tried to convince people that women should have the right to vote.

These are all PRIMARY SOURCES, meaning they were created in the time period that they talk about. It's as close as we can come to traveling back in time and talking to people who were alive during the women's suffrage movement.

Contents:

- "Vote Yes for Women's Suffrage" Ad
- Suffrage Map (can be used as a prop during Mrs. Jenks's speech)
- "Twelve Reasons Why Women Should Vote flyer
- Two political cartoons
- Pro-suffrage speech delivered in Maine, 1913 (Both the original article and a transcription).

Unless otherwise noted, these resources are from the collection of the Maine State Museum.

WOMEN'S LONG ROAD

MAINE STATE MUSEUM TEACHER MATERIALS



VOTE YES FOR WOMAN SUFFRAGE

— WHY? —

THE MAJORITY OF WOMEN WANT IT

The Antis say they don't but they offer no proof. The Suffragists say they do and they can prove it

A total number of 44,000 women of voting age, residents of Maine, wholly unselected and belonging to all classes, whom it has been possible for the Suffragists to visit in a house to house canvas within the limited time available, have been asked that question and

37,500 Or 85 Per Cent

have answered "YES" in writing. Their signatures are on file at Suffrage Campaign Headquarters.

As a result of a partial canvas of the state of New York, now in progress, over one million women, being more than a majority of all the women of voting age, have signed petitions asking the men of that state to give them the vote.

These are

Facts! Why Not Grant Their Request?

**SUFFRAGE
GRANTED:**

1869
Wyoming

1893
Colorado

1896
Utah

1896
Idaho

1910
Washington

1911
California

CATALOGUED

The Map Proves It



White States, Full Suffrage; Shaded States, Partial Suffrage; Dotted State, Presidential, Partial County and State; Black States, No Suffrage.

**SUFFRAGE
GRANTED:**

1912
Oregon

1912
Arizona

1912
Kansas

1913
Illinois

1914
Montana

1914
Nevada

W. H. Hoffmann (1914)



O'Rourke

THE ANTI-SUFFRAGISTS' IDEA OF A MAINE JURY

The women who OPPOSE Equal Suffrage point with horror to the possible event of a woman being obliged to serve on a jury with eleven men.

"Suppose they were locked up together over night!" they exclaim.

The SUFFRAGISTS are glad to say that they have not lost faith in the integrity and chivalry of the MEN OF MAINE.



"I KNOW NOTHING ABOUT THE PRICE OF EGGS!"

An opponent of Equal Suffrage, in a speech on June 11th., tried to show that Equal Suffrage did not reduce the cost of living. She was asked how she accounted for the fact that at the time eggs were selling for 68c in Maine the price was 23c in New Zealand where the women's vote prevents food speculation.

She replied "I know nothing about the price of eggs."

Right there she spilled the beans. She gave away in those few words the make-up of the Anti-Suffrage organization. They are the women who do not need to worry about the price of eggs and those who think it fashionable to pretend the same indifference.

But—the purchase of food-stuffs is a part of woman's special business and where women have the ballot as an aid to their business of the home you will never hear one say

"I know nothing about the price of eggs."

6294

Twelve Reasons Why Women Should Vote

1. **BECAUSE** those who obey the laws should help to choose those who make the laws.
2. **BECAUSE** laws affect women as much as men.
3. **BECAUSE** laws which affect **WOMEN** are now passed without consulting them.
4. **BECAUSE** laws affecting **CHILDREN** should include the woman's point of view as well as the man's.
5. **BECAUSE** laws affecting the **HOME** are voted on in every session of the Legislature.
6. **BECAUSE** women have experience which would be helpful to legislation.
7. **BECAUSE** to deprive women of the vote is to lower their position in common estimation.
8. **BECAUSE** having the vote would increase the sense of responsibility among women toward questions of public importance.
9. **BECAUSE** public spirited mothers make public spirited sons.
10. **BECAUSE** about 8,000,000 women in the United States are wage workers, and the conditions under which they work are controlled by law.
11. **BECAUSE** the objections against their having the vote are based on prejudice, not on reason.
12. **BECAUSE** to sum up all reasons in one—**IT IS FOR THE COMMON GOOD OF ALL.**

VOTES FOR WOMEN

Pro-suffrage speech delivered to Maine Legislature

Transcript of a 1913 newspaper article

Feb 12, 1913

ALLAN TALKS ON WOMAN SUFFRAGE

Portland Man Before Legislature Asks That Question Be Submitted to People.

AUGUSTA, Feb. 12. (Special to the Express-Advertiser.)—George H. Allan of Portland opened the discussion on the Woman Suffrage proposition, which was heard before the judiciary this afternoon, asking that the question of amending the State Constitution by striking out the word “male” in Section 1 of Article 2, be submitted to the people as in the case of the prohibitory law, good roads, time of elections, debt limit of cities, etc.

Mr. Allan stated that the suffragists were not asking the committee, or the Legislature even to grant the right of suffrage, but were simply asking that the question be referred to the voters of the State for their approval or disapproval.

Mr. Allan said: It will not be necessary for me in opening the discussion this afternoon to take the time of the committee in reading the resolve. It has already been printed under the joint rules and is now on the desk of every member. It may be well, however, briefly to state our position and some of the reasons for it, leaving to other speakers the privilege of filling in details.

This resolve provides for the submission of an amendment to our State constitution by striking out the word “male” in Section 1 of Article 2, together with certain other verbal changes necessary to bring the entire section into harmony with the principal amendment and is accompanied with the proper resolves submitting it to the people, the whole effect of which, if adopted, will be to give to every citizen of Maine, male or female, an opportunity to take part in making the laws to which they are held responsible. Heretofore this has been done by men alone. Woman has taken no part. For her, it has been only to obey.

Now, gentlemen, you will note that we do not ask this committee or this Legislature even, to grant us the right of suffrage. We feel that no committee would care to take that responsibility. We ask you simply to refer the question to the voters of our State for their approval or disapproval.

This course, gentlemen, is not unknown to you. Of late many questions have been submitted to the people for their decision: The location of our State capital, the prohibitory law, good roads, time of elections, debt limit of cities, for example.

Now, I would like to say, and I say it with full knowledge of what it involves, that some of these questions were not generally known to the voters until they read them on their ballot election day. On the contrary, with perhaps the exception of the prohibitory law, there has not been any body of men, for any purpose whatever, comparable in numbers with those now asking for this legislation.

Furthermore, I contend that the question of suffrage is as important to the welfare of our State as any I have mentioned. If then the Legislature has deemed it advisable to submit the question suggested here, why not that of suffrage as well? ,

Now gentlemen, do not for a moment think that suffrage is a divine right to be conferred only upon man. Suffrage has always been treated by our people as a matter of expediency. New England men did not gain the right without a struggle. The same arguments were then used against its extension to man as are now used against granting it to women. The leading men of our Country believed that the ballot in the hands of the masses would be utterly subversive of law and order, even government. But such you know was not the fact. Today women have taken a leaf from man's book and also demand the ballot.

Years ago it was given to the slave, low, degraded and ignorant. It is now enjoyed by the vicious, criminal and ignorant of all classes, a condition, of course, that we all regret, while the women of our own State are prohibited.

Gentlemen, is this right? Our women are of high moral character; without them church work would be a failure; our women are educated: 75 per cent of the graduates of our High Schools are women; women are also gaining in our colleges. It will not be long, if not already so, before women will be the better educated class. Our women are law-abiding, but a small per cent are criminal. They will add but little to the vicious and much to the good. Our women are disciplined. They come, not in riot or boisterous conduct, but in the strength of their own womanhood and in accordance with the laws that man has made, and ask for the privilege equal with man, to be allowed to express their ideas by the ballot and to become a factor in the moral and political world as true social progress intended they should. Does not their conduct, does not their education, does not their discipline entitle them at least to the privilege of having this question referred to the people of our State as has been done in other states?

Gentlemen, we claim this legislation in the name of social progress. Nine states have already granted full suffrage; states with a population of over ten millions people and over three million voters. A few weeks ago it passed the House of the Montana legislature with only two dissenting votes. In South Dakota the vote was two to one in its favor. In Nevada it passed the House with only three dissenting votes. In New York there were but live dissenting votes in the assembly and but two in the Senate.

We claim it because there is an enormous public sentiment on the subject. We claim it because there is a larger demand for woman suffrage than for any one other social reform. It is supported by all the great organizations of our State and Nation, the suffrage associations, the W. C. T. U., the labor unions and the grange with its 60,000 adherents in Maine. We claim it because woman's ballot will contribute much to the welfare of our State.

But above and beyond all we claim it in the name of fairness and justness. Women have to obey the law the same as man, but have no part in its making. Women are obliged to pay taxes the same as man, but have no share in their assessment. Women suffer from bad government the same as man does, but have no opportunity to change it. We claim it because.

"There's not a place in earth or heaven, There's not a task to mankind given, There's not a blessing or a woe, There's not a Whispered yes or no, There's not a life, or death or birth, That has a feather's weight or worth, Without a woman in it."

Hearing Feb 12 1913

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Asks That Question Be Sub-
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GEORGE H. ALLAN.
Of This City, Who Opened Discussion
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