



The Eternal Feminine in Marquette

By Mrs. Lloyd P. Howe

A few years ago if one said "woman suffrage" in Marquette the result was much the same as when Bernard Shaw's heroine in *Pygmalion* uttered the shocking word, "bloody." It "wasn't done by anybody as was."

Gradually, though, the suffrage notion got a foothold and now is firmly enough established so that it is not likely to be dislodged.

The Woman's Welfare club of Marquette, organized in 1914, has as one of its three objects "the endorsement of the aims of, and affiliation with, the organization of the Michigan Equal Suffrage association, as the nucleus of a county organization."

Every progressive movement, every launching of a new cause is attended by a certain hysteria. Revolutions of all times and countries have been ushered in by explosions of mob emotionalism that leave a bad taste in the mouth of history for some time to come. But this very hysteria and emotionalism is an important part of any campaign. It is the match that wakes the social group, at large, from its everyday indifference.

The question of woman suffrage, equal suffrage (or equal rights as we used to term it) was no exception to the general rule. In the early days, the idea of woman having a definite interest outside of the four walls of home was astounding. The thought of a woman voting was truly revolutionary. And conservative human nature opposed it. Various reasons were given but the real though unuttered reason was that the idea was so new. It was too far ahead of the times.

Naturally opposition set loose a bit of the previously mentioned hysteria. Some of the adherents of woman suffrage adopted masculine dress. Some of them emphasized in loud and not to be ignored voices, the idea of woman's rights. Exaggerated statements were made. Cases of discrimination against women (and there were plenty in the early days) were dragged into the glare of publicity.

Even though we did not always like the methods or manner, every Michigan woman owes a big debt of gratitude to the courageous pioneer suffragists, for it takes a fine courage to oppose the disciplinary force of public opinion. These early suffragists forced changes in the old common law which was so manifestly unfair to women. They opened the professions to women and made it possible to obtain an education on an equal footing with men.

Fifty years ago there was one small woman's college in America. There are something over 150 now. Sixty years ago not a woman was admitted to the medical profession. Now there are more than 7,000 practicing physicians in the U. S.

For many years clerking and teaching were the only trades for women outside of the home. Today with few exceptions every industry or profession is open to the woman who can qualify. Much of this social and industrial equality has been the result of the woman changing public opinion.

Sometime ago I was shown an interesting little book. Its pages were discolored with age and filled with the precise angular writing considered so essential as accomplishment for the lady of some fifty years ago. But the sentiments of the book must have been considered amazingly unladylike at that time. This little book was dated 1860. It was the diary of a Michigan woman and it contained a paper on "Woman's Rights" read before a literary club in a small town in Michigan.

It started out in this way: "A



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council of wisdom has decided that all men are created equal, that they are endowed by their creator with certain inalienable rights—that among these are life, liberty and the pursuit of happiness. All men, should be taken in its broadest sense meaning all mankind, woman of course included, and their rights parallel. It is not my purpose to debate man or usurp his rights, but to elevate woman to an equality; rouse her from her lethargy to the active exercise of her powers of mind, and thus harmonize and elevate the race. It is the admitted fact that life is the birthright of every individual, and in order to sustain it, be free and independent, we must be self-reliant. All have a separate mission to perform, a part to act in the great drama of human existence, therefore I can see no just reason why woman as well as man may not gravitate to that position or move in that sphere of usefulness most congenial and best adapted to her peculiar organization, and if qualified to fill it with credit to herself and profit to others, demand the same remuneration as would the 'Lords of Creation.'

Note that she has mentioned in a general way the old arguments for equal suffrage and she has put the loud pedal on the phase of rights. In her day, too, "Lords of Creation" seemed the accepted designation for men. It sounds odd to our ears used to describing the same men as comrades, pals and friends.

And then this old time Michigan goes on to pay a tribute to the men in her town who have associated with women on an equal basis for the past year, in the literary club where they made no discrimination of sex and, she winds up indignantly, "we learn with shame that females are excluded from the Lyceum in a neighboring

town, not a thousand miles from us!"

Does it not savor of hoops and crinolines and the old-fashioned spinnets? If we strip it of its bombast and involved sentences, the little book is an intensely interesting human document showing the beginning of woman's restlessness and her protest at conditions. So many of the things she wanted; so many of her rights have become so usual with us, that the modern woman has forgotten how much the struggle cost the earlier woman.

Though the question of woman suffrage may be comparatively new in Marquette, it is quite old in Michigan. It is old enough all over the country so that we who believe in it are outgrowing some of our hysteria. We'll concede that the women (like men under similar circumstances) sometimes indulge in an oratorical outburst but for the most part suffragists are settling down to the long pull, the patient work that will ultimately result in enfranchisement.

Every progressive movement meets ridicule, opposition and then failure or complete realization. With the western states lining up solidly for it, and the entering wedge of Illinois and Indiana in the east there is every reason to believe that it will not be long before all American women can vote.

"We are getting out of the mood of indifference. The anti-slogan used to jingle this wise: "We do not want the vote, the reason why we cannot tell, but this at least we know full well, we do not want the vote."

Nowadays Marquette antis at least have more definite reasons. They may argue in this fashion, "Woman suffrage would unsex women. It would rob her of her charm, and anyhow we are represented now. We feel that our indirect influence is quite enough. We don't want an office for we really feel

that woman's place is in the home and we already have enough to do."

A few years ago the antis were wont to say in addition to all this, "Suffrage will make trouble between man and wife. Women going into politics will make it more corrupt, and the ballot means the bullet." You know we cannot defend our right to vote." So on ad infinitum.

Since the beginning of the European war we hear nothing more about women unable to do their bit to earn the right to suffrage. For the English, French and German women have worked just as loyally, heroically and efficiently as the men. If the great war does nothing else it will have accomplished two worthwhile results. It will have forwarded the cause of democracy immeasurably, and it has proved what we all know but forgot for a bit, that in time of stress, woman differ from men biologically, only. They have their share of the virtues of patriotism and national loyalty. These days we no longer mention the militant suffragists of England who have shown so conclusively that fanatics can really do splendid service when the practical call comes.

Many of the old arguments are dying a death of sweet desuetude. California, Wyoming, Arizona and other suffrage states are proving daily that enfranchisement does not unsex woman any more than it sexs man.

Suffrage does not seem to rob women of their charm, for suffragists continue to marry and stay married.

So too the suffrage states have proved that the enfranchisement of women does not mean a rush for office; nor is the home neglected. The elimination of a few bridge parties will allow more time for suffrage than the average man devotes to the job.

The argument that really comes nearest to ruffling the feelings of the suffragist (not the suffragette, if you please) is the statement that indirect influence is enough and that women are represented now.

No labor organization, or any other organized class, would rest content with indirect influence instead of the ballot to obtain protective legislation. The working women feel the same way about the question.

Possibly the woman of leisure does not care for the ballot. Possibly there is no legislation that she is especially interested in and on which she desires to register her approval or disapproval. But there is the other side to the picture. I have not the exact statistics at hand but there are well over 70,000 women in Michigan employed in gainful occupations. Many of these women do not want to depend upon indirect influence or proxy representation, for legislation directly affecting them and their welfare. They know too well that indirect influence is not practical.

Aside from that, though we agree that the family is the unit of the state, our government ideal is based, not on collective but on individual representation. An unmarried man of legal age is not willing to depend on his father for representation. The bachelor is not willing to allow himself to be bunched in collectively, as part of the family unit when it comes to voting.

When women were allowed higher education, they were simultaneously presented with the problem of making a practical use of their education. The sensible and intelligent exercise of the privilege of suffrage is one way of turning this school training into channels that will benefit the whole community.

Women are usually social conserv-
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ers. They will like neatness and order in municipal housekeeping as well as in the home. Is that a serious criticism?

The interest of women falls naturally into the grooves of school, industries, and the child. The feminine voters if given the opportunity will develop along the home side of politics.

Note the successful Better Baby or Child Welfare Week conducted under the auspices of the Woman's Welfare club of Marquette. From April 15 to April 20 the women were waging a campaign of better citizenship by means of healthier and better children. It is a happy example of the line of work women are interested in

and especially fitted to handle.

Sanitation as it affects the family and the home, school and the life of the child while in school, pure food laws and efficient factory inspection, oversight of the child in industry, mothers' pensions, maternity hospitals, these are some phases of the civic life that appeal to women. One might presume too that by tradition and training, they ought to know more on these subjects than the average man.

As a matter of fact, there is not the definite opposition to equal suffrage that was encountered even six years ago.

Very few get desperately agitated over the subject in Marquette. We, who are suffragists, know that enfranchisement is coming. It is merely another stage in the evolution of wom-

It is at the "back ranch", also, that the corrals are located. Here are paddocks of English thoroughbreds, corrals of western cow stock and a herd of cattle used for feeding the animals, as well as a better breed for consumption in the two restaurants.

The Universal Film Manufacturing company chose the present quarters and built the city with one idea in

ants of Universal City. In all, there are employed in the various capacities about the city approximately fifteen hundred people. This, of course, includes all executive and administrative officers and the members of their forces, all workmen of whatever type, the players and the directors who attend to the actual business of making the pictures.

an's changed position in society. Woman has been allowed educational, industrial and social privileges, unheard of a few years ago. The political privilege of suffrage is just another step.

That this feminine freedom is sometimes attended by evils and abuses in no way changes the fundamental justice of the question. Few of us would be willing to turn back the hands of time to fifty years ago.

WATCH SIDNAW GROW.

Clover-Land, with its great number of excellent manufacturing locations, is rapidly becoming an important field for eastern capital.

This is evidenced by the accompanying picture, showing the B. E. Jones

by the B. E. Jones Manufacturing company. Where but a short time back the arrival of a train was an important event, we see today a large manufacturing industry employing over one hundred men, shipping carloads of their wooden ware products to eastern markets and creating a pay roll never before witnessed in the Sidnaw of the past.

The B. E. Jones company own an extensive timber tract in close proximity of their factory, and anticipate an uninterrupted run of twenty years.

In addition to the manufacturing industries, Sidnaw is the home of the Roycroft Farm, long known as northwestern headquarters of purebred Jerseys, where Eminent's Bess made her world's record, where originated the

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I Stephenson Company Trustees