



## A NEW PORTRAIT OF MRS. CLARENCE H. MACKAY

Mrs. Mackay has been an influential factor in bringing the question of Woman Suffrage into general prominence. She recently delivered an address in New York advocating an extension of the franchise on the ground that woman constitutes the chief moral force in civilization, and that this force should be allowed to express itself in political life.

# Campaigning for Equal Franchise

By William Hemmingway



It is impossible for any one with a reasoning mind to deny that American women will soon have the right to vote as freely as American men. The most casual glance at the history of the agitation for woman suffrage discovers a wonderful growth in its power and influence from the first solitary and unsuccessful petition by a woman in 1647 to the widespread, powerful, and insistent demand of to-day. And of all the influences now at work in the cause, already triumphant in several Western States, none is more significant of its irresistible advance than the organization of the Equal Franchise Society.

Mrs. Clarence H. Mackay is the moving spirit in the society, and she was unanimously chosen as its first president when the institution was organized, at her home, a few weeks ago. It is the object of the Equal Franchise Society to unite in a single body the various associations throughout the United States, which are working for the same purpose but have lacked hitherto any national organization. By a union of these individual forces, and the concerted action thus made possible, it is hoped to hasten the coming of the day when women shall vote as freely as men—as they already vote in Wyoming, Colorado, Utah, and Idaho. The society will aid in every way possible the promotion of legislation favorable to women, and it will conduct educational campaigns among school-children and young working-girls.

The officers of the Equal Franchise Society are Mrs. Clarence H. Mackay, president; Mrs. Richard Aldrich, first vice-president; Mrs. Frederick Nathan, second vice-president; William M. Ivins, third vice-president; Col. George Harvey, fourth vice-president; Mrs. Philip Lydig, treasurer; Miss Ethel Gross, secretary; and a board of trustees consisting of Mrs. Richard Aldrich, Mrs. Stanton Blatch, Mrs. John Branan, Mrs. Carrie Chapman Catt, Mrs. W. Bourke Cockran, Prof. John Dewey, Mrs. Robert Goslet, Col. George Harvey, William M. Ivins, Mrs. Philip Lydig, Mrs. Mackay, Mrs. Howard Mansfield, Mrs. Henry Miller, Mrs. Frederick Nathan, Hullo Ogden, Mrs. Simkhoritch, Charles Sprague Smith, John Stanchfield, Mrs. Henry Villard, Mrs. Egerton Winthrop, Jr., and Dr. Stephen S. Wise. Among those who have become life members in the association is Clarence H. Mackay, and an active interest is manifested by other men of business and social prominence. Mrs. Paul Morton, who was formerly an anti-suffragist, has recently become a member of the new organization. Mrs. Ernesto Fabbri, Mr. and Mrs. George Gould, Judge Barlow, Mrs. Victor Sorchan, Mrs. Forbes-Morgan, and Mrs. Russell Sage are among the members of the society.

The history of the organization of this society, which includes so many persons of prominence in the social, professional, and financial worlds, vividly illus-

trates the rapidity with which the movement for woman suffrage is spreading. Mrs. Mackay has served for years as a school trustee in her home district at Roslyn, Long Island, and she has given freely of her time and money to make the Roslyn school one of the best in the country. Her interest in improving the condition of girls and women who work in factories and elsewhere has long been enthusiastic and practical. It was not, however, until she made a long journey in the West a few months ago that her eyes were opened to the great betterment in the condition of women effected in those States which have given them the right to vote on the same terms as men. In those States it seemed that the women whom she met were more alive to the questions of the day than the women of the same social status in the East. They were vitally interested in maintaining honest and efficient government—national as well as State and municipal. They were as well informed as the men upon all public questions, and quite as well able to argue and vote upon them with intelligence and effectiveness. Inevitably the query arose: Why should not the women of the East apply their intelligence and their force to this movement for the benefit of all mankind by granting the complete franchise to women? Why should they not aid in the advancement of humanity?

Mrs. Mackay studied the subject with care and at great length. She read all the available books and addresses that



Mrs. Philip Lydig, treasurer of the Equal Franchise Society

treated on woman suffrage. She brought up the problem as a subject of discussion at several of her dinner-parties. She caused able suffragists to talk to the school-children of Roslyn on the advantages of giving votes to women, and offered prizes to the children who should prepare the best essays on the topic of women and the ballot. She often absented herself from social functions in order to attend suffragist meetings. During this time she was only a diligent student, never making a speech, or accepting an office, or sitting among those on the platforms at the meetings, or in any way taking a prominent part in the agitation.

When at last Mrs. Mackay felt that the time to act had come, she called a meeting at her house, and there on December 21st the Equal Franchise Society was organized, with the officers whose names have been mentioned. Although it was Mrs. Mackay's intention to remain in the background as much as possible, and to aid the cause by organization rather than by oratory, she has already made one public address—at the luncheon of the Interurban Woman Suffrage Council at the Hotel Astor on January 15th. On that occasion she said:

"I am convinced that

this country needs the woman's vote, and I want to do what I can to interest the women of our own State in a question so important to the future quality of our municipal and State government.

"Government among men is really in its infancy. People make a mistake in thinking this world is old and cold. We are just beginning. Hitherto the function of government has been a police function. Man has been a fighting and governing animal, keeping away with club and spear other fighting animals from his home. Little by little, men have changed from government by brute force to government by thought and morality. Little by little the man has allowed the good moral element in him to take its place in government, but he has always persistently kept the good moral element in the race, namely, woman, from having any place in government at all. The process by which man has gradually allowed morality, decency, and altruism to share in the government has been slow and reluctant. Yet of recent days, since the printing-press enabled men to talk to one another all over the world, progress has been relatively rapid.

"Modern legislation shows man's willingness to allow kindness and generosity a share in public affairs. The laws giving care and protection to helpless old age, free education, and even free public-school food to children, indicate the share of man's better nature in government. We women demand that the real step be taken, that morality itself, the moral, the ethical half of the human race, be admitted to government on equal terms. Every part of our country's life is changing, and it needs all the energies ready to be used in order to direct the stream of habitual life into a mighty current of achievement. Surely the living shall not be led by the dead to retrace the foot-prints of those who have gone before, seeing only what they have seen, doing only what they have done. We must learn to make what has been worked out and thought through by our predecessors the foundation of our future development.

"Our Pilgrim fathers and mothers, who lived near enough to nature to do without superfluities, who had to toil unceasingly to preserve the fertility of the fields against the aggressions of the all-devouring forests, planted many seeds in their children's spirits. For the greatest educators are children; the mother retains the beauty she has seen, the wisdom she has heard, the affections which she has enjoyed, in order that her maternal instinct may crystallize her experience into simple expression, through which she may touch the imagination of her children. She learns unselfishly, because she learns to give. Each question is answered so as to stimulate further inquiry. The child's mind probes into every recess of the mother's heart, and instinctively she gives her all, the very essence of her spirit, because she wants her child to grow stronger in every way than she herself is able to do. It is this spontaneity, this ambition to teach better than the lives, which gives insti-



Mrs. W. Bourke Cockran, one of the trustees of the Equal Franchise Society



mable value to her gift. Women's energy has been devoted to physical and mental protection of children.

"Let men, by their individual achievement, develop the commercial instinct to its utmost selfishness, let them make the United States the market of the world,



Mrs. Helen Wise Miller, a trustee of the society

for the mothers have entered into the struggle for intellectual growth, quietly, unobtrusively, from their own firesides.

"Women's influence has been felt in all the various channels of our life. But it has been an influence without responsibility, and no nation is the better for what must be an immoral factor in its structure. Influence without responsibility is immoral.

"It has been said that men and women may be equal, but that there is no trait more essentially woman's than man's, no trait which would be sufficiently powerful to give her the right to enter actively into the civic life of the nation.

"Is there any father in this country who will deny the exclusive quality of the mother instinct?

"Surely there is nothing peculiar to the mental and spiritual characteristics of man equal in complete and beautiful development to motherhood.

"By bringing the mother's vote into our political life, we enlist a progressive force full of promise for the future of the State. The mother will consider far more even than the father what sort of a man shall be put in office to make and enforce the laws under which her sons and daughters shall live. It is impossible for the half to express the whole.

"The vote itself would not mean additional work, for the time it takes out of the year to cast the ballot can be counted in minutes. The vote would, however, open many posts in municipal work which are now closed or only granted as a favor to non-voters.

"Women can serve, and serve well, on school boards, and as tenement-house commissioners, as factory inspectors. There is a great deal of municipal housekeeping to be done which women can do far better than men.

"Equal suffrage, the vote for all, is demanded, not so much for the sake of the women as for the sake of the children. Surely laws are made not only for to-day, but for the future. The children are the future, and nobody will deny that women know what the children need; women are fit as guardians and understanders of the children to legislate for their future.

"It seems unreasonable to assume that women would stand up and demand the offices for which they are physically unfitted. We know our limitations, each of us, and we only want to use those tools which we are able to handle. The more we delay making our right heard throughout this land, the more difficult it will become for us to secure it. Accepted custom is a barrier which grows more and more impassable with each accumulating year.

"Our country needs our work; we must reach out to the limits of our possibilities. Woman's training through the centuries has developed her instincts so that she is able to analyze, to discriminate; to feel upon the good, passing by the evil. Centuries have come and gone and each generation has learned to nourish their brains more intelligently.

"Woman's mental hunger has been the inspiration of the greatest conquerors of the kingdoms of thought and action. Every one knows that Voltaire wrote his greatest work, *The Essays on Morals*, to teach Mme. du Chatelet real history. Before that book histories were the stories of kings, and those in the immediate surroundings of kings, and of the great ones of the countries. Another point of view was revealed by that book. It suggested that real history was the story of the masses of those great crowds who pass over the earth with unwritten records, and yet who

are the foundation in the world of man's mental, moral, and practical structure upon it.

"Voltaire's book was the inspiration of men like Buckle, Lecky, Lewis, and many others. That book was written because of a woman who wanted to know.

"Women assimilate facts which feed their thoughts without the glutting of ignorance, because they have learned self-control, unselfishness, and the instinct of the next generation.

"How many mothers have used the magic key to unlock the gate through which the sons and daughters have passed into living gardens of the great dead.



Mrs. George Gould, a prominent member of the organization

"The establishment of equal suffrage in America will be conclusive evidence that the human race is no longer to be governed with the bludgeon, the club, and brute force; but by the highest element in humanity, the spirit of justice, fairness, generosity, and unselfishness.

"Shall not we, the women of our State, in our generation make a useful record for ourselves by helping our State by our energies, through our labors, with our leisure, to be great beyond all others, because it is using all its individuals, women with men alike?"