

*Official  
Program*  
**WOMAN  
SUFFRAGE**  
*Procession*



**W**ashington  
**D.C.**  
**M**arch 3, 1913

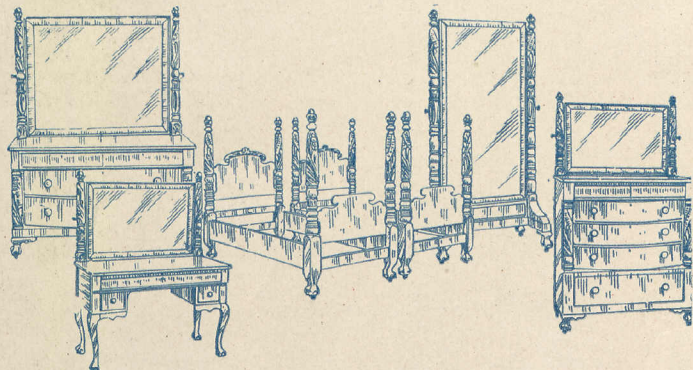
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ABRAHAM LINCOLN.—I go for all sharing the privilege of the government who assist in bearing its burdens, by no means excluding women.

# Official Program of the Woman's Suffrage Procession

EDITED BY HARRIET CONNOR BROWN

MISS ALICE PAUL,



Chairman Joint Suffrage Procession Committee

MISS ALICE PAUL is chairman of the Joint Suffrage Procession Committee which has arranged the Suffrage Procession. This committee represents the National American Woman Suffrage Association and the Suffrage Societies of the District of Columbia. Miss Paul is a native of Moorestown, N. J., and comes of good old Quaker stock. She has an A. B. degree from Swarthmore College and an M. A. and Ph. D. from the University of Pennsylvania. She is a graduate of the New York School of Philanthropy and has studied at the universities of Birmingham and of London, England. She has had a varied experience in social work, having been a resident worker at the Rivington Street College Settlement in New York and at various settlements in England. She has devoted several years to the work of the Charity Organization Society in New York. In both England and the United States she has been an active worker for the suffrage cause.

## FOREWORD

The purpose of this National Procession is to give expression to the nation-wide demand for an amendment to the United States Constitution enfranchising women.

Years of labor for such an amendment now seem nearing fruition. In individual states signal victories have already been won. Full suffrage now obtains in nine states. Others are in the midst of campaigns with prospects of speedy success. Several million women are today full-fledged voters.

With every extension of suffrage throughout the states, the movement has gained in political strength in the national field. A large proportion of Congressmen are now directly responsible to women as well as to men. Nearly one-ninth of the electoral vote comes from equal suffrage states. With this national political strength, the time is at hand when the passage of a National Constitutional Amendment may soon be accomplished. This procession, organized as a concrete demonstration of the deep feeling behind the demand for such an amendment, is one step in the campaign for the passage of the amendment through Congress and its submission to the states for ratification.

Women have come together in this procession from every part of this country—women who are enfranchised; women from states where a speedy enfranchisement seems possible; and women from states where enfranchisement by state action is very difficult. All are working together in one national movement to obtain this national amendment.

We ask that the newly-elected Congress and Administration shall hasten to do their part in removing this ancient sex discrimination. We ask that this be done immediately upon the convening of Congress. There is no other issue facing the new Congress and new Administration comparable to this in importance.

We march today to give evidence to the world of our determination that this simple act of justice shall be done. We march that the world may realize that, save in six states, the newly-elected President has been chosen by only one-half of the people. We march in a spirit of protest against the present political organization of society, from which women are excluded.

MISS LUCY BURNS,



Joint Suffrage Procession Committee.

MISS LUCY BURNS is a native of Brooklyn. She was graduated from Packer Institute in 1899 and from Vassar College in 1902. She studied at Yale University in 1902-3, at the University of Berlin in 1906-8, at the University of Bonn in 1908-9. She joined the Women's Social and Political Union, of London, in 1909, and worked as organizer for Edinburgh and the east of Scotland in 1909-1912. On her return to America, she was appointed member of the Congressional Committee of the National American Woman Suffrage Association.



MRS. CARRIE CHAPMAN CATT,



President International Suffrage Alliance.

MRS. CARRIE CHAPMAN CATT, President of the International Suffrage Alliance, is one of those who will speak at the Continental Hall meeting. She was born at Ripon, Wisconsin, and educated at the State Industrial College of Iowa. After taking a special course in law, she was principal of the High School and General Superintendent of the schools of Mason City, Ia. She married Leo Chapman in 1884, and after his death George W. Catt, who died in 1905. She was for years lecturer and organizer for the National American Woman Suffrage Association. She has lectured in nearly every State of the Union and recently she has made a tour of the world, preaching the gospel of equal rights for men and women in many foreign lands. She helped to secure the vote for women in Colorado and in Idaho, and aided in the movement which gave the tax-paying women of Louisiana the right to vote on all questions submitted to taxpayers.

## WHY WOMEN WANT TO VOTE

There are some of us who want to vote, just because we do. When asked why we want to vote our answer is: Why should we not want to vote? Show us why not. The burden of proof is on the questioners' side. If this thing called the ballot is good for our brothers, why is it not good for us? We are born of the same parents, educated in the same schools, taxed at the same rate, governed by the same laws. Why should our voice not be heard in the State?

Women who answer thus are women of strong personality. They have not only a vigorous personal ego but they have also the pride of sex. They feel about the matter as any proud man would feel. It touches them in a part of their nature that would be called their "personal honor," were they men. They feel that, in being refused the franchise in being classed with criminals, idiots, and insane, they are dishonored and humiliated.

Carrie Chapman Catt says that the most inexcusable phenomenon in all nature is the woman who has no sense of the dignity of womanhood, no sex pride.

Such a woman is the rich woman who is humbly willing that her footman and her butler, and her chauffeur, and even the male beggar to whom she gives alms, should vote what taxes they please upon her.

Such a one is the educated woman who is willing that the most ignorant male foreigner should make laws for her to abide by.

Such a woman is the mother who has gone down into the Valley of the Shadow of Death to bear a child and yet does not feel that she is entitled to have at least a half interest in its guardianship.

Such a one is she who gives her life to good works, to uplifting fallen humanity and yet is willing that drunken loafers who have served terms in the jails and workhouses that she visits in her rounds should make laws for her guidance.

But the woman who asks: Why should I not vote? has no lack of that sex pride which Mrs. Catt extols. She believes in woman suffrage just as she believes in God or fresh air; because she must.

There are other women among us of weaker personality to whom the whole matter has not been so plain. They are conscientious souls who shrink from demanding any particular privilege for themselves. They have always played second fiddle and they are not sure but that the harmony of the Universe may be disturbed, if they should begin to squeak for themselves. They have had to weigh and consider all the facts and arguments on both sides of the case before they could make up their minds.

There are two ideals that inspire all thoughtful women. They are the ideals of self-culture and of social service, that is, the ideal of personal perfection in body, mind and character and the ideal of helping others. It is because they come to feel that the ballot will help them "to do something for humanity," that women who are ruled by the ideal of service desire political enfranchisement, when they begin to think about the matter carefully. After having investigated the whole field, they have, with Alice Stone Blackwell, come to the conclusion that women should be allowed to vote for the following reasons:

Because it is right and fair that those who must obey the laws should have a voice in making them.

Because it is just that those who must pay taxes should have a vote as to the size of the tax and the way it should be spent.

Because the moral, educational, and humane legislation desired by women would be secured more easily if women had votes. Colorado women worked in vain for years for a State Industrial School until they got the ballot; then the Legislature promptly granted it.

Because laws unjust to women, would be amended more quickly. It took Massachusetts women fifty-five years without the ballot to secure the law making mothers equal guardians of their children with the fathers. It took Colorado women just one year with the ballot to secure a similar law. Women have agitated for this particular reform for over half a century and yet only sixteen of the forty-eight States give equal guardianship to mothers.

Because disfranchisement helps to keep wages down. The Honorable Carroll D. Wright, National Commissioner of Labor, said: "The lack of direct political influence constitutes a powerful reason why women's wages have been kept at a minimum."

Because equal suffrage would increase the proportion of educated voters. The high schools of every State in the Union are graduating more girls than boys.

Because it would increase the proportion of native-born voters. There are one hundred and twenty-nine men of foreign birth in the United States to every one hundred women.

Because it would increase the moral and law-abiding vote very much, while increasing the vicious and criminal vote very little. Women form a minority of all the criminal and vicious classes, and a majority of all the classes working for human advancement.

Because it leads to fair treatment of women in the public service. In Massachusetts the average pay of a female teacher is about one-third that of a male teacher, and in almost all of the States it is unequal. In Wyoming and Utah, the law provides that they shall receive equal pay for equal work.

Because legislation for the protection of children would be secured more easily. Judge Lindsey, of the Denver Juvenile Court, says: "We have in Colorado the most advanced laws of any State in the Union for the care and protection of the home and the children. These laws, in my opinion, would not exist at this time if it were not for the powerful influence of woman suffrage."

Because it is the quietest, easiest, most dignified and least conspicuous way of influencing public affairs. It takes much less expenditure of time, labor and personal presence to go up to the ballot-box, drop in a slip of paper, and come away, than to persuade a multitude of miscellaneous voters to vote right.

Because it would make women more broad-minded. Professor Edward H. Griggs says: "The ballot is an education and women will become more practical and more wise in using it."

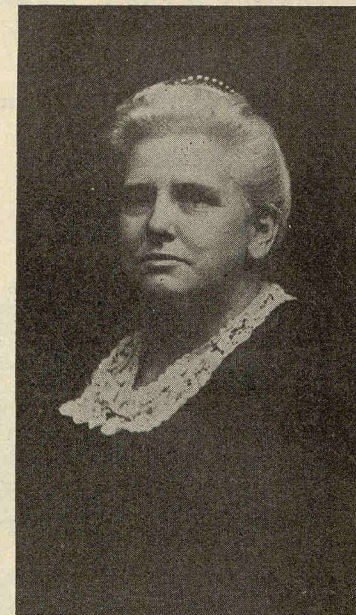
Because woman's ballot would make it harder for notoriously bad candidates to be nominated or elected. In the equal-suffrage States, both parties have to put up men of respectable character or lose the woman's vote.

Because it would increase women's influence.

Because it would help those women who need help the most. Mrs. Maud Nathan, President of the National Consumers' League, says: "My experience in investigating the condition of women wage-earners warrants the assertion that some of the evils from which they suffer would not exist if women had the ballot. In the States where women vote, there is far better enforcement of the laws which protect working girls."

Because it is a maxim in war, "Always do the thing to which your adversary particularly objects." Every vicious interest in the country would rather continue to contend with woman's indirect influence than try to cope with woman's vote.

REV. ANNA HOWARD SHAW,



President National American Woman Suffrage Association.

DR. ANNA HOWARD SHAW, President of the National American Woman Suffrage Association, is one of those who will speak at the Continental Hall meeting. She was born in England but came to this country at an early age. She first studied at Albion (Mich.) College, later graduated from the Theological Department of Boston University, and in 1885 received the degree of M. D. from the same institution. She was granted a local preachers' license by a district conference of the Methodist church and paid her expenses by preaching and lecturing while in college. From 1878 to 1885, she was pastor of the Methodist church at Hingham, Mass. The fact that, early in her career, a conference of the church refused to ordain her on account of her sex inspired her with a desire to work for a broader recognition for women. She resigned from the pulpit and was chosen lecturer for the Massachusetts Woman's Suffrage Association in 1885. She has spoken in nearly every State of the Union, before many State legislatures and before committees of both houses of Congress.