

Kansas Suffrage Reveille: organ of the Kansas Equal Suffrage Association

Section 8, Pages 211 - 213

This monthly paper served as the official organ of the Kansas Equal Suffrage Association (KESA). The paper began publication in March 1896 and was apparently discontinued in November 1900. This collection includes fifty-three of the fifty-five issues published. Two issues [Vol. 2 No. 9 (December) 1897 and Vol. 3 No. 1 (January) 1898] are missing. The executive committee of the KESA subsidized the publication. The paper was intended to improve communication on suffrage issues between the state organization and various local organizations. It contains information about the activities of local equal suffrage associations all over Kansas, news of elections of women to local offices, and stories about the activities of national leaders such as Susan B. Anthony (Aunt Susan) and Carrie Chapman Catt. Publication began in Eureka, Kansas, with Katie R. Addison as editor and publisher. Production of the paper moved to Leroy, Kansas, by February 1898 with Alice M. David as editor and publisher. The paper includes writings by Charlotte Perkins Stetson Gilman and reports on her activities. A complete text version of this title is being prepared but is not yet available.

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THE KANSAS SUFFRAGE REVEILLE

The Kansas Suffrage Reveille.

PUBLISHED MONTHLY
for the
Kansas Equal Suffrage Association

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Editor and Publisher.

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Below are found a few of the many
TESTIMONIES from some who
have evolved original ideas, brought
them to pass, moved forward the ship
of state a knot or two, and not only
a nation but a whole world loves and
honors them. Who will weep for poor
Bixby or miss him when he's gone or
bro' Mc. either?
—Ed.

I go for all sharing the privileges of
the government who assist in bearing
its burdens, by no means excluding
women.
Abraham Lincoln.

I ask the ballot for myself and my
sex.
Clara Barton.

I can not put into words my sense
of what it means to me to have the
blessing of these women who have
made it possible for more than one
like myself to come forward and take
our part in the world's work.
Frances Willard.

Jesus Christ made all subordination
of woman a lie when he established
the Golden Rule as the basis of Chris-
tian polity.

NEBRASKA RESOLUTIONS

The following resolutions were adop-
ted at the recent State Convention of
the Nebraska Woman Suffrage Asso-
ciation held in Blair:—

Whereas; Taxation without repre-
sentation is tyranny and women are
taxed, and,

Whereas; Governments derive
their just powers from the consent of
the governed, and,

Whereas; The rapid growth of
Suffrage sentiment in all sections of
our country indicates the awakening
of the American reason to the realiza-
tion that these immortal principles
of the Declaration of Independence
must be interpreted to include women
as well as men, therefore;

Be it Resolved: That it becomes
the duty of our Association to hasten
our labor of education, agitation and
organization, that we may keep pace
with the world's march of progress.

Resolved: That we consecrate
ourselves answ to this great cause,
and adopt the meritorious ambition
to make Nebraska the fifth State in
our constellation of suffrage States.

Resolved: That we congratulate
the women of Wyoming, Colorado,
Utah and Idaho upon their privilege
of voting for president this year, and
pledge ourselves to labor with the
hope that this liberty may be extended
to the women of this State before the
next presidential campaign.

The sentiment of the convention
says Laura Gregg was decidedly non-
partisan. On Thursday during the
noon recess some enthusiastic suppor-
ter of the administration raised a flag
on which was pinned a large picture
of Mr. McKinley; an equally ardent
fusionist placed a picture of Mr. Bryan
beside it on the same flag; when the
convention assembled, Miss Hay in a
graceful speech, said that partisan
pictures or emblems should have no
place in a suffrage convention until
the parties should indorse the suffrage
movement, and both pictures were re-
moved amid the appl. use of the con-
vention. Mrs. Catt opposed strongly
doing partisan work, giving account
of her bitter experience in Kansas in
the campaign of '94 caused by the par-
tisanism of the women. And Laura
Gregg fully shared her feelings hav-
ing participated in the same campaign

AN OPEN LETTER TO BIXBY.

"Say I believe that woman's rights
Wrong both the man and woman."
—Bix.

And so dear Bixby you choose to al-
ly yourself with that army of conser-
vatives that have ever placed them-
selves in opposition to the world's pro-
gress. Your utterance is that of every
tyrant who has tried to hold a people

in subjection; it is the same barrier
of prejudice that has contested wom-
an's advancement every step of the
way.

So said the conservatives centuries
ago, when they declared that a woman
does not possess a soul, and has no right
to one; so they said in 1800 when they
denied the legal existence of a wife,
declaring her to be "dead in law;" so
they said when the courts held that
a man was justified in whipping his
wife provided he used a stick no larger
than his thumb; so they said when
they banished the godly Ann Hutch-
inson for preaching the gospel; so they
said of Mary Wollstonecraft when she
plead for the education of women, de-
claring her to be a "hyena in petti-
coats;" so they said in Sheffield in
1803 when a man sold his wife for a
guinea, and the newspapers spoke of
it as a common occurrence; so they
said in the days of the ducking stool
when women were screwed to a board
and dipped in the river, for protesting
against the unjust conditions of the
times; so they said when the courts
declared that a woman must teach
her children the father's religious
faith even though she did not believe
it; so they said when they threw eggs
at Abby Kelly and the Grimke sisters
because they spoke for abolition; so
they said when women began to knock
at the doors of the colleges and to de-
mand the right to earn their own liv-
ing.

Therefore, good Bixby, even with
your gift of poetry you have evolved
nothing origin l, nor told an old story
in new form, for behind you are gen-
erations of tomes who have said exact-
ly the same thing.

Laura A. Gregg.

—A. H. B.—

—LIGHTENING FLAT-IRON—
WAXING-PAD.

Women's Invention for the
BENEFIT
of
WOMAN.

Women were never meant to stand
for hours, ironing their lives away.

But clothes must be ironed. The
need of something to lighten this bur-
den, induced a woman to invent this
—FLAT-IRON PAD.—

Passing the iron over it ONCE cleans
waxes, and polishes the irons. It will
last a long time, and keeps the irons
smooth and glossy.

A woman wanting to earn some pin
money for holidays can do it with
this article and also lessen a tired
mother's labors.

Price of PAD 25cts.—Sent to
any address post paid for 35cts.

Write to, Sarah B. Stotts, Elmdale,
Kan[enclosing stamp]for information.

We have tried this Waxing-Pad
and found it all it claims to be, and
well worth the money.
—Ed.

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RECIPE FOR CONJOOGAL FELICITEE.

Glory Goodman jest brought me one ov them wimmin's rights magazines. They call it the Western Club Wimmie. Glory wants me tu try fur a prize they are offerin' fur ten rools ov how to manage yure husband. Jono than says, "Thet's the way: jist as quick as you wimmin git equi rights yu want tu manage sumpthin, and naturally yure poor husbands hav tu suffer fast, cept me ov koarse." Thet's the funny part ov it. He goes long throe life, a thinkin his Jerusha iz jest a doin' things the way he wants em dun. The ten rools I try tu foller with Jonathan are:

FIRST.

Yu must luv yure husband. Yu hev tu luv a man a great deal tu man age him. Men are unlv grown up boys an there's nuthin on erth so contrairy ez a boy. Now I never could git along by hickerin'; theres a verse in the Bible about bein az wize az serpints, an harmless az duvs. I ruther think thet wuz a little knowlidge thet Eve got in the Gardin, so while yu luv yure husband, be wize! be harmless az a duv. When I want Jonathan tu du anything my way, reel bad, I jest ask him tu du the contrary. Naturally he duz it my way.

SECOND.

Trust yure husband! thet iz the greatest rool next tu luv. I du trust Jonathan, I know when he iz duin en nythin, he iz jest duin the best he knows how fur hiz good an mine. I haint goin tu trust him the way Almiry Brown trusts her Peter. She waits till he goes out sumwhere ov an evenin an she an little Peter jump on their wheels an foller him all over the city. Once Almiry saw him goin in a saloon an she lef him an went hum to her muther fur a week. She found out afterwuds Peter went in the saloon tu collect a bill frum the saloon-keeper.

THIRD.

Yu must honor yure husband! Never tell his fals! Grandma Gibbons uster tu tell her husband's failins, an then the deer old lady's consunce would hurt her so thet she kalmmed it by sayin, Joslar iz sech a good man thet I kno his seat in Heavin will be higher than mine.

FOURTH.

You must be considerit! remember that "God made man in Hiz imig" but not in Hiz goodness. "The sperit iz willin but the flesh iz week." Some times a man's flesh iz awful week af ter the munths expenses are found tu be bigger than the munths incum.

FIFTH.

Doant nag! I wuz down tu Minty Budlong's wun da an I jest felt sorry fer Hi Budlong. (Minty never had en

ny sence when she wuz a gal.) She told Hi ef she couldn't mend the fence bet ter than he did, she would go drown herself. Hi spoke up reel kind and said, "I can go and fix it agin Minty." Minty sez "no yu kan't weste enny more time, you orter go an milk this minnit." Hi started tu milk an Min ty said, "doant milk yet, yu ha'nt dug me enny pertaters in a week!" I cum hum I wuz so disgustid

SIXTH.

Help carry the burdus. Doant say as Jem Strong's wife uste tu sa tu him "Marcy on us J m, doant bring hum yure troubles." Lucy Strong askt fur a divorce when Jem tuk hiz trub bles tu the saloon. Seams to me its ongrateful tu give a man smiles and kisses fur bokays an jewelree and sich like, an giv cross looks an ugly wurd when he kan't giv yu enny more bo kays.

SEVENTH.

Be contented. Yure husband may not be a millyunaire. He may not be Appoly er a Saint. Ef he gives yu ev'ry cumfert he kan afford kan yu ask enny more? Doant be always sayin tu him, as Lavina Jenkins uste tu sa tu her husband about their vittles, "Why ov koarse Hennery it will du till yu kan give us better." Yu kant in these daze hev a god for yure hus band. — Ennyhow I never thet I would hev liked Joopiter er Neptoon, or enny ov them changeable beins fur a hus band, I alwus kno where tu find Jon athan. Think ov him er changin in ter a fish, er a wave ov the sea.

EIGHTH.

Be cheerful! No matter what yure troubles are doant let em blot out all the happiness ov yure life. Ef yure husband cums hum at night glad to leave all hiz worries with tomorrow, that blesid storeroom fer all unfinished bizness—du the same. My old Mam my in Missouri uste tu say when I askt her why she laffed so much, "why chile, I cawnt help it, ize so full o'it. Be full ov cheerfulness.

NINTH.

Be a kumpanion. God gave Eve to Adam bekause it wuz not good fer Adam tu be alone. Doant belong tu so menny klubs and societies that yu are never hum when yure husband iz. Remember tew kan play et thet game. Hezikiah Crasby uste tu say he never see hiz wife unly when she wanted a new bunnet er a new alpack er gown. Marlar Crasby wuz a great gadder!

TENTH.

Be a hum-maker! Yure hum orter be jest the dearest place in all the world. Let its light be the brightest, its fire the warmest, its table spred with the best vittles. The way tu a man's heart may not be throe hiz stummick, but I alwus keep thet road way in good repare. The spiritool

side ov us iz very much controaled by the boddly. A man kaat be spiritooly minded ef his vittles set hevy on hiz stummick. Conjoogal Felicitee iz reel eazy ef yu jest remember one thing; Luv iz the foundation stuu upon which yu kan build what yu will a hovel ov misery er a palace ov buty.

Carrie C. Kunkely, in the Western Club Woman.

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We have at last secured in an unusual way a copy of Busy Bee of LeRoy containing article by D. McParlane pastor of Christian Church at this point. When we make criticisms we follow the custom of sending a marked copy.

Our good brother,—and we mean what we say, for we do indeed admire his many noble qualities—starts out by just taffying us, as Dr Hampton says, “to a fare you well,” but the first slash he cuts at Woman Suffrage betrays his inefficiency to handle the subject, not being posted.

We haven’t much hopes of converting folks who don’t read, and as Wyoming, Utah, Colorado and Idaho have full suffrage, and the brother didn’t know it we would suggest he post himself; knowledge advances.

We will now take what the brother advances as argument, by first saying the fact of our being the best of friends will not deter us from speaking plain. An exponent of Equal Rights must hew to the line, and any one getting in the way may be hit by a chip regardless of color, sex or previous condition.

Taxation Without Representation.

The brother discloses lack of information on a fact recorded in history, that the framers of our constitution were besought,—and by women too—to word the constitution so they could be represented. The negro and the woman were considered chattles, neither having even a soul, as some believed.

The 13th amendment gave women the right of suffrage as well as the negro, but the men said it was negro’s hour, woman could wait. One woman who had no husband to tell her, nor represent her, believing the 13th amendment gave her the right, was arrested, effectually settling the others.

The framers of our constitution had been but a short time from under the monarch’s yoke, and consequently was not up to it. Universal male suffrage was just a hope, and each step had been bought with blood. When they wrote taxation without representation is tyranny they declared it as a universal principle, not a sex idea.

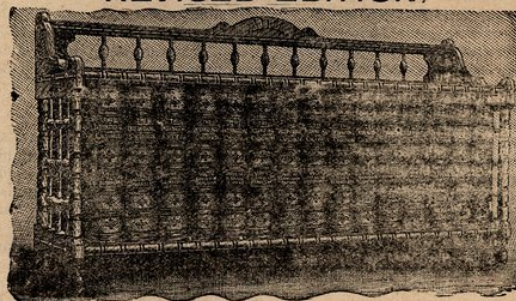
Every provision for the further extension of suffrage as the people grew up to its breadth of thought, was embodied in the Declaration of Independence.

Property Rights.

The argument set forth about property isn’t worth a button. If only one woman in Coffey County paid taxes, taxation without representation means her, and she has no right to be tyrannized over by men who prefer to hold all the property, only when they desire to evade their creditors.

The fact that 80 per cent of the property in Coffey Co. is registered in Mr. A.’s name, doesn’t prove Mrs. A. pays no taxes nor owns any property by the same right of purchase—honest

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labor—as Mr. A. But merely proves Mr. A.’s self imposed superiority, the same as in the right to vote.

The facts briefly stated are simply these; man takes unto himself a partner and sets up a firm name of John Jones Esq. the wife being the silent member of the firm; even her identity is swallowed up, being no longer Mary but Mrs John Jones, the silent partner of the firm of John Jones Esq. She works hard, gets no wages, owns nothing in her own right—with a few commendable exceptions—save only as the brother says, when her law-making partner takes advantage of the clause he helped enact, to keep from paying his honest debts. In extremities he trusts with what he calls HIS property, she who cannot be trusted with the ballot.

The only distinctive difference in the partnership is Mr. A. does his half of the business on a cash basis under the firm name of John Jones while Mrs. John Jones gets what she can eat, a few clothes and owns nothing.

Unthis old tradition makes us have the creeps.

As to legal protection in property rights, women do not need so much as justice, wherewith to protect herself. He says, “You admit the negro, the

drunkard & including the intelligent women &c, yet many such men often marry such women &c.” We will say without intending to be personally offensive, that if no woman would marry other than clean men with neither the tobacco or liquor habit, as the brother so wisely deprecates, the human family would soon be extinct.

Another illustration of man’s prerogative, that relic of heathenism, that infamous double standard tradition, that men have made her believe the bible teaches,—that what was al-right in man was wrong in woman. And woman should submit to the decree of God. When any man or woman so construes the bible, he lives in darkness. Why this same brother recently preached a sermon on, “How to Vote,” choosing for his text, Acts 12—26 and actually said, that the part women played in that election, was left in darkness, God had not seen fit to reveal it.” Evidently they were there for a purpose, and why didn’t God tell us just what separate duty called them; that of serving free lunch or distributing literature, or petitioning a voice in the election,—but He doesn’t; it just says in 14th verse they CONTINUED with ONE ACCORD

Continued on 1st page.