

without the consent of the people, and his veto is absolute, even when opposed to the unanimous vote of the entire legislature. And so the will of the people was defeated by this unrepresentative one man political power.

Just as one who has loved and lost is always deemed the best authority upon affairs of the heart, so I venture to claim a particular knowledge of the use, the power of the franchise in woman's hands. And the experience which I gained with the women of Utah should not be concealed from this Convention; it belongs to you; it is essentially a part of woman's history in this great Republic; it is the best practical illustration of the problem which has yet been given, and it is likely to retain that pre-eminence for years to come, because in all the seventeen years during which the women of Utah exercised their right to vote they held the balance of power between the two parties and no man was elected to office without their approval.

During all these years we voted without disturbance and without injury to the manners, morals or domestic comfort of the men. We were able to determine whom we wished to sustain by our votes, and no one had the right, the power, and, I will say for our husbands, brothers and fathers, the wish or desire to prevent, intimidate, or coerce us in the least degree. We were citizens of the United States, armed with that all-potent yet peaceful political weapon, the ballot, and we challenge the world to show where, in a single instance, we wielded it wrongfully. And let me say right here that we have not had to contend against the male opposition common in other places, for the majority of men in Utah believe that woman was designed by the Creator to be man's companion in all things, whether in the Church or in the State, in time and in eternity, and to share dominion with him over all created things.

While we enjoyed the franchise we took part in the primaries and nominating Conventions, acted as delegates, and did our share of the political business.

Two years ago Congress abrogated the right of woman's suffrage in Utah, and thousands of us were summarily deprived of our political power. We had committed no offense against the sacred franchise and had violated no law of our country. But we had refused to vote for our opponents, and, therefore, in their estimation we were not worthy to vote at all. The same logic would have disfranchised men as well as women but their ballots were preserved.

It has been intimated that the women of Utah were compelled to vote as required by the men. This is not true. No coercion was ever attempted and, if it had been, the effort to accomplish it would have failed because, under the law, we had a perfectly secret ballot, which put it beyond all human power to find out how any person voted unless the elector chose to tell.

It is also an error to suppose that women voters of Utah used the ballot to uphold or perpetuate any system or practice in opposition to the laws, or the will, or common custom of this country. No such question was ever voted on at the polls in that Territory. Votes of men and women alike were merely cast for local officers and we chose to elect such men as we believed would act honestly, fairly and for the public good, in the interests of temperance, order, morality and economy, and not for private ends or personal greed. That was "the head of our offending."

The deprivation which we have sustained is not more cruel to us than to you. The continuance of our political power meant that you could have pointed to our work as a proof that the general cause was worthy of success. But Congress, in the almost infinite wisdom of legislative man, decreed to dig up the new budding tree before it could bear fruit and give seed. It was not within the male purpose that this little acorn, planted nineteen years ago, should grow into the sturdy oak.

But while we have lost our franchise in Utah, we still retain our property rights. Unmarried women have all the legal rights of men, so far as the acquisition and disposition of property are concerned, whether real or personal. Married women have entire control of all the property they held at the time of marriage and can acquire, hold and sell, or otherwise dispose of real and personal property after marriage without the consent of their husbands, but the husband must have the consent of the wife. In addition to this they have the right of dower by which they inherit one-third of the husband's estate at his death. The law of inheritance is the same from the wife to the husband as from the husband to the wife; each inherits from the other under similar conditions.

For many years the women of Utah have been organized into Relief Societies and Mutual Improvement Associations. Their sympathies have always been with the Woman Suffrage movement. After the visit to Utah, last summer, of Mrs. Colby and Mrs. Saxon, officers of this Association, who lectured on "Woman Suffrage; the International Council of Women and the relation of woman's ballot to all reforms," a Woman's Suffrage Association was organized as an auxiliary to the national. Its members number about two hundred and are rapidly increasing. In this movement we did not receive the aid or sanction of our vice-president, because she did not think woman suffrage good for Utah. The organization was effected by the chairman of the executive committee. It is complete in every particular, and the by-laws declare the object of the association to be "to work for the enfranchisement of women without regard to party, sect or creed, and to take such steps from time to time as shall seem to be wise and expedient for the political advancement of the women of Utah." The association has sent two dele-

gates to this convention. The very large majority of people in Utah are in favor of woman suffrage. As an evidence of this, we secured 8,398 signatures to the national enrollment in three weeks, 3000 of them being the names of men, and we have but just begun our work.

All trades, professions and occupations in Utah are open to women. We have editors, doctors—who have graduated in the best colleges of the country—lawyers, school teachers, artists, poets, musicians, lecturers, merchants, clerks, cashiers, photographers, printers, book-binders, telegraph and telephone operators, silk workers, weavers, factory hands and artisans in every kind of work that women are able to do, as well as in those domestic labors which some narrow-minded people think comprise the sphere of woman. We have no "superfluous women" in the Territory, and none who need remain without employment; it is often impossible to hire women for domestic service.

Women, in the male estimation, are not as fit as men to perform jury service, because it is said they would be governed by sentiment. If the premises be true, the argument is still false. The sentiment which would most often actuate women is pity. With men it is too often business avarice or social cowardice. Women might favor the poor and friendless. Men certainly do show illegal leniency to the rich and powerful.

We are told that suffrage means turmoil of mind, which women should avoid. I do not concede that this is necessarily so, but I do say that, if it were so, my sentiment would be that of the heroic Roman who said: "Better a disturbed liberty than a quiet slavery."

For one, in a general sense, I object to the cruel withholding of suffrage from women, in a land consecrated by blood to universal liberty. In a special sense I object to the arbitrary edict by which thousands of intelligent voters were deprived of a sacred right, simply because they were women.

The mightiest human problem vexing the world today is the relation of the rich and the poor—the profit eaters and the profit makers. Man alone will never solve it. There are cases of wounds and illness where woman's nursing is absolutely necessary. This is a desperate case of social disorder, where woman must minister with all her skill and tenderness to bring the patient through the crisis.

The cry which we now offer up is the cry of the ages. It is the protest of the few against the many, the argument of thought against bigotry. Today the world is correcting the active wrongs of last century, and is making recompense to the demon of intolerance, by being blind and deaf to the oppressed of today. The wonder which men feel now that their ancestors could have been so intolerant will be felt a generation hence by their sons regarding these same men.

The "federation of the world" will not be accomplished while the