1726 Q St. Lincoln, Nebraska
August 5, 1912

Miss Ida Tarbell.
New York City.
My dear Miss Tarbell—

I am writing to express my appreciation of your recent article "Woman and her Raiment" in the American Magazine.

I have been teaching a course in the University of Wisconsin which deals with this subject. It is strange that such an important matter has hitherto received

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so little attention.

I agree with you that it is a "teachable subject."

The course to which I refer is called the Manufacture and Selection of Clothing, given in the Home Economics department, and deals with the social, economic and artistic phases.

I became interested in this far-reaching subject while studying with Mrs. Woolman at Teachers College, Columbia and particularly in sewing on the Clothing

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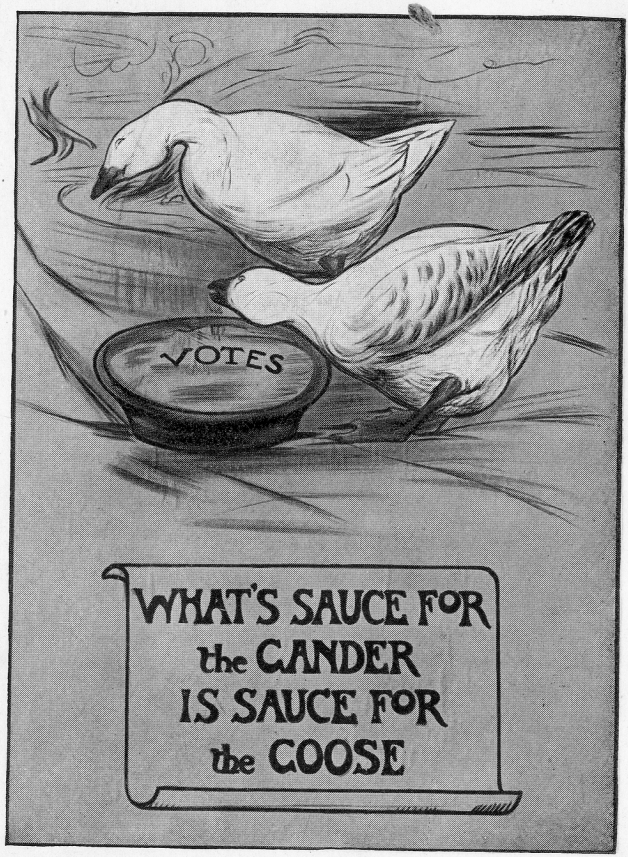
Committee of the Child Welfare Exhibit.

I am glad that this important, but complicated problem has been presented in your clear and convincing style. It will certainly do much good.

Very cordially yours,

Grace J. Denny

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VOTES FOR WOMEN

THE great trouble with men, and the source of all of their injustice toward women is that they have never realized that the two sexes are of the same flesh and flavor, and that what is sauce for the goose is sauce for the gander. They act as if women were animals of some peculiar and foreign breed, and were only fit for the human palate when served up in a sweetish sauce a la feminine instead of as just plain, rare humanity.

This is a great mistake. Barring the accident that dooms half of humanity to wear skirts, and exalts the other half to trousers there is mighty little difference between men and women. Just as men are sons of women, so are women daughters of men, and just as men inherit from their mothers, so women inherit from their fathers and the general result strikes pretty much the same average of intelligence and silliness, of goodness and badness.

Men and women hunger alike; are cold

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alike; they are moved by the same passions; they are made sad and glad alike; they are subject to the same sickness and die the same deaths. Nature makes them equal, for if it gives to man the greater strength it gives to woman the greater endurance; if it gives to man more initiative it gives to woman the greater patience; if it gives man the broader outlook it gives woman the subtler perception.

Why, then, should woman be set apart as an alien in the bigger affairs of life? Why should she not come into her share of the inheritance of the ages? Why isn't the sauce for the gander sauce for the goose?

If a girl has enough intelligence to take a good education why shouldn't she be given one? Education has been a pretty good thing for men. Men have found education a good tool to work with. They have even been honored and respected because of their learning.

But it has taken generations of as bitter a fight as the world has ever known to open college doors to women—and even yet some of

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them are shut—and it is still a positive reflection on a girl's character to have a speaking acquaintance with Latin and Greek. Of course we are getting a little acclimated to the college girl now, and aren't quite as much afraid of her as we used to be; but to call a woman "strong minded" is still a term of reproach, just as much as it would be to call a man "feeble minded."

Why are brains sauce the proper thing to serve with a gander, and not with a goose? This is particularly unanswerable in view of the fact that biologists tell us that men get their sense from their mothers, and that history shows us that every great man has had a mother who was a woman of superior strength and intelligence.

Then there is the question of following one's talent. We think that a man who doesn't follow his bent and develop his God-given ability in any line is little less than a criminal fool. Nobody dreams of suggesting that the boy who is born with a genius for writing should

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spend his life ploughing because he happens to be born on a farm, or that a great financier should stay a soda water clerk because his first work was washing glasses behind a counter, or that a sculptor should remain a blacksmith because he was brought up at a forge.

But no matter what talent a women has people cry shame on her if she wants to go out into the world and develop herself and achieve success by the exercise of her art. She's gotten out of her sacred sphere. She should have stayed at home and washed and scrubbed and cooked and baby-tended.

Now, why is the home every woman's sphere any more than the farm or the carpenter shop every man's? Why should the goose be always stewed in the domestic sauce any more than the gander?

Then there is the question of money. Why should men be so keen about financial independence for themselves, and so opposed to it for women? There isn't an able-bodied man,

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with a grain of independence in his entire system, that wouldn't rather die than go to the most generous and indulgent father in the world, or to the most open-handed wife, and ask for every dime he had for cigars and car-fare. But the very man who is nauseated at the thought of doing this himself will compel his wife to come to him as a mendicant for every penny she has. And this in the face of the fact that every wife and mother puts in about eighteen hours of work a day, as against her husband's eight-hour labor schedule.

Of course, men think that women really enjoy jollying, and wheedling and corkscrewing money out of them, but they don't. The mother who teaches her son the beauty of independence has got some thoughts on the independence subject herself that it wouldn't be pleasant for her husband to hear.

But if it is good for a man to be financially independent, why isn't it good for a woman? Why not serve the goose up with a little of that sauce financier that adds such a flavor to the gander?

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The big thing, however, in which the difference is arbitrarily made between the goose and the gander is in politics. The poor old goose has to do just as much scratching as the gander does. She lays the eggs, and hatches out the little goslings, and mothers them under her wings when they are little. She furnishes most of the feathers that makes softness for the world. And when she strays over the fence she gets rocked good and hard for it. But that's about all for her. Mr. Gander says, "My dear, you've done the work. I'll take care of the perquisites. Don't concern your poor mind about them."

So Mr. Gander makes all the laws that rule Mrs. Goose, and does the voting and fills the offices, and when Mrs. Goose ventures so much as a feeble hiss of protest at the injustice of this, he bats her over the head with the board of conventionality, and tells her to shut up.

Now the human prototype of the goose pays taxes; she is subject to the laws of the country; some six million of her work for daily

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wages, and a good many other millions of her are doing an inestimable service to the country by maintaining comfortable homes and raising up worthy citizens; she fills the schools, and she furnishes only ten per cent. of the criminals, and she wants to know why she isn't just as much entitled to the ballot as any man, and why she should be classed with the criminal, the idiot and the insane.

If the ballot is the palladium of a man's liberty, why isn't it the palladium of hers? If the man who pays taxes has a right to say what taxes are levied on his property, why hasn't the woman who is also taxed the same right? If the working man finds it necessary to have a vote to protect his interests why hasn't the working woman?

If political freedom is good for man why isn't it good for woman? Why shouldn't the same governmental sauce be served up for both the goose and the gander?

We pause for a reply.

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