



## Minnesota Woman Suffrage Association Records.

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[ca 1917-1918]

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"A VOICE FROM THE CIVIL  
WAR"

War

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By Mrs. Eugenia B. Farmer

Silent, precious memories of many golden years gone by press upon me, as I today look back upon the stirring times of over half a century past, and speak as with "A Voice From the Civil War."

What heart-rending days they were! Father was arrayed against son, brother fought brother, and the thorns of bitterness took root where the lilies of family love had bloomed. But what a privilege it is, to find today that bitterness eliminated, and the sons of the North and of the South, standing shoulder to shoulder behind our glorious Stars and Stripes - inseparably united, a hundred million strong! Herein lies our answer to a German Nero!

I was married in 1858, when the rumblings of the war-storm were in the air. The actual start of hostilities, found Mr. Farmer and I living in St. Louis. We boarded on Washington ave., then a fashionable residence district. Our boarding house was a hot-bed of rebels, and although the United States marshal lived next door, rebel families were all around us. The dark days rolled on, pregnant with forebodings of coming evil. Rumor said the rebels were preparing to seize the United States arsenal. One day with Mr. Farmer, I visited an encampment of Odd Fellows. We found it surrounded with mounted cannon. Finally came the open hostilities.

The city of St. Louis was somewhat divided in sentiment between the North and South, but the Southern sympathizers predominated. You know St. Louis is in Missouri, and most Missourians have to be shown. We finally showed them, but it took some time.

One day I witnessed the raising of an immense rebel flag. It made me furious. I have always loved the Stars and Stripes. I loved it in childhood; I loved it then; I love it now. Mr. Farmer and I hadn't the power to tear down that flag, but we proposed to show just where we stood and what were our own sentiments. So he bought a flag that

very day, and together we hung it from our boarding house window. That flag meant a great deal to us. It was no mere Fourth-of-July display. It stood for our love of country, it represented our patriotism, it gave defiance to rebellion and attempted disintegration of our Union!

Mr. Farmer was a railroad man and thus had to be away considerable of the time. During his absence, it devolved upon me to stand guard over our precious emblem. It caused much discontent among the fashionable rebels who lived beneath the same roof. This culminated in one man finally giving me notice it must come down.

"That flag must be removed", he said. "It hangs directly over the front door, and I refuse to walk under a Union flag."

"Then you can use the back door," I replied. "That flag remains where it is, and whoever tries to remove it, does so at their peril."

"What would you do?" he asked.

"Never mind", I said, "but if you try it, you'll find out." He didn't try it, and with his other rebel associates, he had to go in and out the house under the good old Stars and Stripes. For some months I stood guard daily at my windows, but I was given no cause to show what I might have done.

It was during my war-time residence in St. Louis, my first great sorrow entered my married life. I lost my first-born, my baby boy. The blow was crushing. I was heart-broken. My Doctor sought to divert my mind by interesting me in alleviating the suffering of others. He took me to a Union hospital. There, side by side, I saw a father and his four sons. Each had lost a leg. My heart at once went out to them, and from that time on, I devoted myself to the interests of our wounded soldiers. Under the Doctor's direction, I became skillful in the making and use of bandages. Daily I brought to the hospital large quantities of magazines, books, and literature. In this my good husband ably aided me by leaving orders at book-stores I should have whatever I wanted. It seemed as though I just could not do enough. My heart went out to our wounded boys. My heart ached for them. Their evident appreciation was ever my ample recompense.



As the war advanced, St. Louis became a hot-bed of rebel activities. The Southern women were especially troublesome. They started to wear little rebel flags. Maj. Gen. Hallock prohibited these. Then they wore rebel flags for aprons. This was stopped. They displayed their flags from windows. They were ordered removed. Next they had their children wear rebel buttons. And Gen. Hallock also checked this move. So bitter did the rebels feel, they began firing at people from house windows. Mr. Farmer decided it was too dangerous for me to remain there, so we moved to Vincennes, an important railroad center.

Here I had a strange experience in my connection with the Presbyterian church I attended. A new minister had been called. As soon as I saw him, I had a premonition he was a rebel. This he denied, and leaders in the church were inclined to take me to task for making a charge without evidence to back it up. The minister took charge. Not long after he was asked to pray for a deacon and his son who had entered the Union army. He wouldn't do it. Later, a flag was draped over the desk on the church rostrum for our beloved Lincoln. He declined to stand anywhere near it in conducting service. This was enough, and his finish. "You were right after all, Mrs. Farmer", said the church people. I always contended I could tell a rebel and an enemy of Old Glory as far as I could see him.

During the latter part of the war, I resided at Columbus. Here I continued my work for the soldiers. But even at Columbus there were some arrogant rebels. I remember a Mrs. Vanlandingham. She was a woman of wealth, very independent, and believing her position gave her the right to do just as she pleased. She would be driven in her carriage to the camp of rebel prisoners where she would distribute various gifts. An order came that no outsiders should be allowed to enter this camp. She insisted, and even went to Governor Todd with her complaint. There she met her Waterloo. "If you are not inclined to obey orders", this great war governor told her, "I shall be obliged to place a guard around your house." This was done, and Mrs. Vanlandingham gave no more trouble.

At Amelia, Ohio, I came near falling into the hands of a famed rebel guerrilla, Morgan, and his men. We heard the rebel yells of the men in the nearby woods as they approached the town. Mr. Farmer offered a man fifty dollars if he would attempt to drive us to Cincinnati, nine miles away, but the offer was declined. Mr. Farmer had some valuable papers in his possession at the time, so in preparation for the worst, I took these and hid them in the back of a leather-covered chair, carefully sewing up the place where I had stuffed them in. The minute men of the town quickly got together and went out to meet the enemy. The rebels, seeing preparations were made for a warm reception, turned and went in another direction.

Of course during the war, there was little time for suffrage work, but with the coming of peace, came further opportunity in this direction. This eventually took me to Washington, D.C. where in 1875 I met Susan B. Anthony. Then commenced a personal friendship with this great, lovable woman which was only broken by her death. I cannot take time to tell you much of our mutual endeavors, but neither is it necessary as I am sure, dear friends, you all know about her. In those things pertaining to strength of character, energy in the cause of womanhood, and in response to every demand and sacrifice, she was as strong as steel; but in gentleness, in the lovable traits of the ideal woman, in depth of heart and feeling, she was tender and refreshing as the flowers. I saw much of her during attendance at twelve National Suffrage Conventions at Washington, where we had our headquarters at the old Riggs House. Although I had moved to Minnesota before she left us, she would ever say to me, "I can never place you in my mind any where except in Kentucky."

It was she who inspired us with the great necessity of organization. "Organize" was her watchword. It was she who inspired me to form a suffrage organization at Covington. I put an ad in the Cincinnati papers in September of 1868, for all those interested to meet with me at Covington. Susan B. Anthony said to organize even if only three persons responded. In this case, six came, and I was elected president of this initial Covington association. Laura Clay, of the famous Clay family, and my warm friend, was also fired by



Susan B. Anthony's enthusiasm and spirit, organized a suffrage association at Lexington and thus began her great and lasting work for the cause. The Kentucky Equal Rights Association was formed, and in October of that same year, went into the National American Association at Cincinnati.

Associated with Laura Clay, I organized a Kentucky lecture bureau for the suffrage cause, and we did much campaigning and lecturing throughout the state. During my Kentucky work, I had the privilege of addressing six different sessions of the Kentucky legislature. These meetings were all held in the evening, and I was always given courteous attention.

I think I may say I had the real pleasure of securing the first votes for women in Kentucky through the aid of Senator Goebel of my home city, Covington. He introduced my bill to permit three cities, Covington, Lexington, and Newport, to grant suffrage for women in school matters. Three years later, however, the legislature repealed this law, the liquor interests being influential in the repeal. I do not believe the repeal would have passed if our friend Senator Goebel had lived, but he was assassinated some time previous to this.

I think I have told you enough now, dear friends, to demonstrate how and why I devotedly love our flag, and to what extent through my personal efforts I have tried to advance the cause of woman suffrage, which is also so dear to my heart. I believe the day of recognition of the true rights of true women is at hand. The sky is

already flushed with the dawn of glorious victory. The "solid" east is no longer solid so far as opposition to equal suffrage is concerned, for New York has just spoken with mighty voice and granted us full recognition. We carried the state with nearly a hundred thousand votes to spare. Surely, with this great news, we can join in the song of the Psalmist, "Let us be glad and rejoice." We should bear in mind those to whom we are indebted for this advance of our cause. President Wilson's influence was with us. Democrats and Republicans fought each other's candidates, but largely united in passing the amendment for woman suffrage. Surely, the day of chivalry has not gone by. It all points to better things, a better people, a better government. The purity of American womanhood gives assurance of the brightness of the coming day, a new political era of unsullied brilliance for the land o'er which waves our beloved Stars and Stripes!

Thus does our flag mean more to us than ever before, and thus I am sure you all join me in my renewed oath of fealty,-

"I pledge allegiance to my flag, to the Republic for which it stands; one nation, indivisible, with liberty and justice for all!"

[undated]

DR. LOLABEL HOUSE HALL (MRS. R. A. HALL)

of MINNEAPOLIS, MINN.

(press material)

Dr. Lolabel House Hall of Minneapolis is the wife of a member of the medical school of the University of Minnesota and has lived in the state of Minnesota for ~~four~~ <sup>three</sup> years. Her early life was spent in Texas and she tells in a most graphic way the story of three generations of self-supporting women of her family, all suffragists. She has degrees to spare, holding the degree of L.I. from Peabody College, Nashville; A.B. ~~the~~ University of Nashville; A. M. ~~the~~ University of Chicago; and Ph.D. ~~the~~ University of Pennsylvania.

For eight years she taught in the New York City schools and was <sup>First</sup> assistant principal <sup>to the</sup> of one of the high schools there <sup>and Head of the History Dept.</sup> when she quit educational work.

She is chairman of the child-study section of the College Women's Club of Minneapolis and chairman of the Mothers' Section of the Faculty Women's Club of the University of Minnesota. Since coming to Minneapolis she has prepared the "Reading List for Mothers," issued by the Minneapolis public library, which is in demand from the Atlantic to the Pacific. The first edition of 2000 copies was exhausted in three months.

Mrs. Hall is a capable housekeeper, does all her own canning, pickling, preserving and sewing, but still finds time to tell fairy and nature stories to her five-year-old son.

(For your use)

She was a member of the Interborough Association of Women Teachers of New York City, which, under the leadership of Miss Grace Strachan, during the years 1908-1911, succeeded in obtaining equal pay for equal work for the men and woman in the City Schools. As a member of the Committee of Erasmus Hall High School she interviewed members of the School Board and others on the subject, urging its justice and expediency, and the arguments offered against it went far to increase her conviction that the vote for women is a steadily growing necessity.



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NATIONAL AMERICAN WOMAN SUFFRAGE ASSOCIATION  
Carrie Chapman Catt, President.  
171 Madison Avenue, New York.

NATIONAL PRESS DEPARTMENT  
Rose Young, Chairman.

BIOGRAPHICAL SERVICE.

MISS JULIA LATHROP.  
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The woman who holds one of the most important Civil Service positions in the United States is Miss Julia Lathrop. She was appointed by President William Howard Taft in 1912 as head of the Federal Children's Bureau, a department of the Department of Commerce and Labor. She is the first American woman to be placed at the head of a Federal Bureau, and was richly equipped for the \$5,000 post when it was offered her.

She had been a co-worker with Miss Jane Addams in Hull House, Chicago; had made some exhaustive and thorough researches in the social welfare of children in that city, and was highly recommended to President Taft for the head of the newly created bureau by social reform organizations in Chicago and other cities.

For 11 years she had been a hard-working member of the Illinois State Board of Charities; she was vice-president of the Chicago School of Civics and Philanthropy, of which Graham Taylor was president in 1912. She more than any other was responsible for starting the Society of Mental Hygiene, a visiting nurse association for people just out of hospital. She furthered progressive measures for the care of epileptics and feeble-minded. In short, she was one of a quartet of women - all suffragists and all philanthropists - who came to be known as Chicago's "four maiden aunts" because of their valuable public services, the three others being Jane Addams, Dr. Cornelia De Bey and Mary Mc.Dowell.

She has toured foreign countries extensively in her efforts to know how other lands are dealing with the social care of children and dependents. Just previous to her federal appointment, she had made a long visit to the Orient, studying China and its institutions.

Miss Lathrop was born in Rockford, Illinois, the daughter of William Lathrop, at one time Congressman from the Rockford district. She is a graduate of Vassar College, and now one of its trustees.

" It would be hard to say whether Nellie McClung is best known to the Canadian public because of her books or her speeches, but certainly her name is more familiar to Canadians ~~than~~ today than that of any other Canadian woman.

Her first book, "Sowing Seeds in Danny", began as a short story and ended as a book so full of humor, originality and local color that it established Mrs. McClung firmly in the affections of the reading public. "The Second Chance", which followed, was a better story than "Danny". Its optimism, kindness and humor have endeared it to many thousands of readers. "The Black Creek Stopping House" is a volume of short stories of much the same quality as "The Second Chance". Her new book, "In Times Like These" is a collection of essays on problems of the day, and contains much of the matter used by Mrs. McClung on the platform.

As a public speaker Mrs. McClung is, perhaps better known in the west than as yet in the east, altho the accounts of her great temperance meetings in all the western provinces have been given great prominence in Ontario papers. When she spoke in the big Walker theater in Winnipeg 5000 people were turned away, unable to secure admission. Everywhere she has spoken, whether in the Prairie Provinces, where she has been known for years, or in British Columbia where she was almost a stranger, crowded houses have greeted her.

As a speaker and worker for equal suffrage Mrs. McClung is almost as well known as she is as an advocate of temperance. Her clear logic and hard common sense, - and ability to see always the funny side - have won thousands over to the cause.

The Titles of her lectures are:

"Should Women Think"

"Canadian Ideals"

"The War That Never Ends".

She also gives recitals from her books.

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"A strong personality, expressed through the medium of gracious womanhood, a virility which has sprung from the Canadian soil and been fostered by the breath of keen western winters and the romping winds of the prairies, logic which would the two and seventy jarring sects confute "; and you have Mrs. Nellie McClung.

She was born at Chatsworth, Ont. 1873, was <sup>a</sup> fearless, whole-souled, genuine child, and the woman has kept all these characteristics which so often fly with childhood.

In 1880 the family moved west, going by train part way, and crossing the Red River to their home in Manitoba in a row-boat one dark rainy night in May. The Indians were everywhere, so Nellie then about 7 years old, had a taste of real pioneering.

.....  
There were no schools in the district and little Nellie had no desire

desire for "book-learning"..... A school opened near them



shortly, and Nellie attended in fear & trembling; she was afraid the teacher would thinkx dub her a dunce. On the contrary, he understood her at once, and ~~saw~~ so kindled her ambition and industry that in five years she had taken a second class certificate. It is like Mrs. McClung to treasure a great debt of gratitude to this teacher, Mr. Frank Schultz of Baldur. She has never forgotten the inspiration he was to her- a little ignorant child. And whatever she has accomplished she lays tribute at his door.

Mrs. McClung attended normal and collegiate school in Winnipeg, was a successful teacher in two or three schools, and married in 1896, living first in Manitou, and then in Winnipeg. This prairie-bred girl had dreams of writing. Her first attempts- at a very tender age- were epitaphs for dead dogs and kittens. She says, too, that fiction was her line; she never spoiled a good story for facts.

It was about two years ago that Mrs. McClung first entered the field as a public speaker. She went ~~to the Roblin Government~~ on the platform in opposition to the Roblin Government and for prohibition and equal franchise. During the campaign she spoke as often as sixty times in two months, sometimes as often as three times a day. The campaign was a whirlwind. Mrs. McClung's name was on every lip; the papers even featured her as Manitoba's prospective woman premier. When the Roblin Government was returned, its majority was reduced from an overwhelming one to a mere skin-of-the-teeth affair. Aside from "Sowing Seeds in Danny," this woman had sowed enough seed in the Province of Manitoba to make ~~the~~ suffrage and the liquor traffic real vital issues, which will be fought to a finish in the near future.

She sways her listeners when she speaks, not by any flights of rhetoric or fancy, but by giving herself to them frankly and freely.

The family lately moved to Edmonton and naturally Mrs. McClung was at once made welcome in the Alberta Equal Franchise League, of which she is Vice-President. The invitations she had to speak last winter would have swamped a cabinet minister.

On Feb. 26, she headed the largest delegation that ever assembled on the floor of the Alberta legislature to lay before the members of the House the Equal Suffrage petition. Halls, galleries, ante-chambers were all packed, and surely the stately buildings never rang with such applause as when Mrs. McClung rose to address the House.

"Men tell us with a fine air of chivalry that women should not be given the vote, because women don't want it, the inference being that women get nothing unless they want it. Women get a lot of things they do not want- the war, the liquor traffic, the lower pay for equal work. Surely you would not ~~like~~ want the irresponsible women to set the pace for the rest of us? Surely no irresponsible woman has any right to force her votelessness on us!

"I wish you could see the proportion of my mail that tells me to go home and darn my husband's socks. I never would have believed that one man's hosiery could excite the amount of interest those socks do- and yet they are always darned!



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YOU WILL WANT TO READ THIS DELIGHTFUL, VIVACIOUS, SANE AND CONVINCING LITTLE VOLUME ON SEVERAL VITAL TOPICS OF THE DAY—WAR, WOMAN'S SUFFRAGE, POVERTY, VICE, PROHIBITION—BY A KEEN AND KINDLY OBSERVER OF HUMAN NATURE AND OF THE URGENT NEED FOR RE-ADJUSTMENT TO THE RAPIDLY CHANGING CONDITIONS IN WHICH WE LIVE.

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# IN TIMES LIKE THESE

*By*

NELLIE L. McCLUNG

THIS IS THE BOOK OF THE "FAIR DEAL"—A STRONG APPEAL TO ALL MEN AND WOMEN WHO LOVE FAIR PLAY AND ARE WILLING TO GIVE IT TO EVERY ONE, **EVEN TO WOMEN**—A GUARANTEED ANTIDOTE FOR THE "MENTAL STRABISMUS" OF ALL SUPERIOR PERSONS WHO ARE INHOSPITABLE TO NEW IDEAS—A CALL TO FIGHT IN "THE STRUGGLE THAT NEVER ENDS" FOR DECENCY, TEMPERANCE, MORAL AND PHYSICAL HEALTH, CLEANER LAWS, SAFETY OF THE HOME, AND EQUAL OPPORTUNITY IN LIFE FOR EVERYONE.

*12mo. Cloth. \$1.00 Net*

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When I hear people speaking of the ignorant foreign women I think of "Mary," and "Annie," and others I have known. I see their broad foreheads and intelligent kindly faces, and think of the heroic struggle they are making to bring their families up in thrift and decency. Would Mary vote against liquor if she had the chance? She would. So would you if your eyes had been blackened as often by a drunken husband. There is no need to instruct these women on the evils of liquor drinking—they are able to give you a few aspects of the case which perhaps you had not thought of. We have no reason to be afraid of the foreign woman's vote. I wish we were as sure of the ladies who live on the Avenue.



No man votes because he is one of our best men. He votes because he is of the male sex, and over twenty-one years of age. The fact that many women are indifferent on the subject does not alter the situation. People are indifferent about many things that they should be interested in. The indifference of many parents on the subject of an education for their children does not alter the value of education. If one woman wants to vote, she should have that opportunity just as if one woman desires a college education, she should not be held back because of the indifferent careless ones who do not desire it. Why should the mentally inert, careless, uninterested woman, who cares nothing for humanity but is contented to patter along her own little narrow way, set the pace for the others of us?

If it be true that the hand that rocks the cradle rules the world, how comes the liquor traffic and the white slave traffic to prevail among us unchecked? Do women wish for these things? Do the gentle mothers whose hands rule the world declare in favor of these things?

□

We despise the army of the Kaiser for dropping bombs on defenseless people, and shooting down women and children—we say it violates all laws of civilized warfare. The liquor traffic has waged war on women and children all down the centuries. Three thousand women were killed in the United States in one year by their own husbands who were under the influence of liquor. Non-combatants!

□

If prejudices belonged to the vegetable world they would be described under the general heading of: "Hardy Perennials"; will grow in any soil, and bloom without ceasing; requiring no cultivation; will do better when left alone.

□

Military music is in our ears, and even in our churches. "Onward, Christian soldiers, marching as to war," is a Sunday-school favorite. We pray to the God of Battles, never by any chance to the God of Workshops!

**In Times Like These** is a vigorous, timely discussion of the liquor traffic, white slavery, luxury, the ballot for women, the waste of warfare and other live topics, which all fair-minded men and women will endorse. It is a book of sane reflections and opinions temperately expressed, illustrated by humorous and pathetic anecdotes from Mrs. McClung's own broad experience in the struggle for better conditions.

It is a declaration of war on all meanness, snobishness, jealousy, intemperance, injustice, special privilege, greed, prejudice, petty vanities, ignorance, luxury, laziness, indifference, despair, unbelief—"a quiet war with no blare of trumpets to keep the soldiers on the job, no flourish of flags or clinking of swords to stimulate flagging courage." It is an effort to stir us up to the necessity of a spiritual and mental housecleaning, to the elimination of some of the prejudices regarding women which still stalk among us and to a realization that the woman movement which has been scoffed and jeered at and misunderstood, is a spiritual revival of the best instincts of womanhood—the instinct to serve and save the race. Women, whose work has been taken away from them, are now beating at new doors, crying to be let in that they may take part in new labors, and thus save womanhood from the enervation that is threatening it. It is no longer necessary for women to spin and weave, cure meats, and make household remedies, or even fashion the garments of the household. All these things are done in factories. But there are new avenues for woman's activities, if we could only clear away the rubbish of prejudice.

But no matter what the subject under discussion, **In Times Like These** is always entertaining. It is chatty in style, and contains many a bit of wholesome philosophy and kindly humor and is full of vitality, born of profound conviction.

No doubt, it is because all our statecraft has been one-sided, that we find that human welfare has lagged far behind material welfare. We have made wonderful strides in convenience and comfort, but have not yet solved the problems of poverty, crime or insanity.

□

The soldier has always been the hero of our civilization, and yet almost any man makes a good soldier. Nearly every man makes a good soldier, but not every man, nor nearly every man makes a good citizen: the tests of war are not so searching as the tests of peace, but still the soldier is the hero.

□

Marriage, homemaking, and the rearing of children are left entirely to chance, and so it is no wonder that humanity produces so many specimens who, if they were silk stockings or boots, would be marked "Seconds."

□

Women learned to cook, so that their children might be fed; they learned to sew that their children might be clothed, and women are learning to think so that their children may be guided.

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**"E**VEN YET NEW IDEAS BLOW ACROSS SOME PEOPLE'S SOULS LIKE A COLD DRAUGHT, AND THEY NATURALLY GET UP AND SHUT THE DOOR! THEY HAVE EVEN BEEN KNOWN TO SLAM IT!

"DISTURBERS ARE NEVER POPULAR—NOBODY EVER REALLY LOVED AN ALARM CLOCK IN ACTION—NO MATTER HOW GRATEFUL THEY MAY HAVE BEEN AFTERWARDS FOR ITS KIND SERVICES!"—*Nellie L. McClung.*

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Mrs. Nancy Schoonmaker, head of the department of citizenship of the Connecticut Woman Suffrage Association is soon to begin here a course of six lectures on citizenship. Mrs. Schoonmaker has spent nearly six months collecting and arranging the material for her lectures which will soon be published in book form under the title "The Actual Government of Connecticut." This, according to librarians' records and Mrs. Schoonmaker's investigations, is the first book of its kind to be published in Connecticut with the exception of a small text book for use in the lower grades of public schools.

Because of the popularity of Mrs. Schoonmaker's lectures and the thorough preparation of her material, her book has already been solicited for use in several colleges, normal schools, private and public secondary schools, throughout the state.

The opening lecture of the series deals with "Town and County Government." From there, Mrs. Schoonmaker goes on to take up in logical sequence, "Borough and City Government", "State and National Government", "Political Parties and Elections", and "New Problems that Await Us."

Particularly interesting are the lectures on "Political Parties and Elections" and "New Problems that Await Us" to which the other lectures lead.

Mrs. Schoonmaker maintains, in her lecture upon Party Government, that since we have Party Government it is the duty of every woman to study principles and practices of the parties and decide which one she wants to endorse. In this lecture a history of the parties is given and while Mrs. Schoonmaker is quite non-partisan in her teaching, she attempts to show by the actual history that the principles which the parties have generally professed have not been adhered to. As an example she points out that the Republican party out of power stands for state rights and the Democratic party in power supports Federal Control.

"New Problems that Await Us" takes up especially the work of women in Reconstruction. Mrs. Schoonmaker says that women have won a right to a voice in reconstructions by suffering and labor through the war: that they have a definite contribution to make to Reconstructions: and that, therefore women are under obligation to study the issues of the world - such as, the family of nations, freedom of the seas, social and industrial control. All these questions are subjects on which Mrs. Schoonmaker would have the women informed and then use their influence to bring about which ever side of the issue they support.

The citizenship work in the state has grown from a very desultory interest when Mrs. Schoonmaker first took hold of the work last spring until it has reached the dignity of a department whose chairman is in such demand that she is not able to fill all the requests for her lectures from the women's clubs and organizations of the whole state which are seeking her. Mrs. Schoonmaker is now training several assistants to present the citizenship lectures before various classes.

The lectures have already been given before classes in New London College for Women, New London Women's Club, Rockville Civic Club, Willimantic State Normal, Federated Clubs in Dalielson, the Y. W. H. F. of Hartford, Mothers' Club in Rocky Hill, before groups of women in Hartford, Niantic, Woodstock, Ridgefield, Newton, South Norwalk, and Andover.

Mrs. Schoonmaker has engagements for courses to be given in Stanford, Riverside, Deep River, Greenwich, and New Britian in the next few weeks.

Mrs. Schoonmaker herself is in a great degree responsible for the success and popularity of lectures which deal with as dry a subject as town and county Government. Her charming manner of presentation both holds altuition and arouses interest in her subject which is enlivened by her native sense of humor and the richness of experience in collecting her material.

A native of Kentucky, Mrs. Schoonmaker was a student at the old historic Transylvania University and did graduate work at University of Chicago, Harvard University, and Le Sarbonne University in France. She has a lengthy literary record in "Who's Who in America" and is the wife of Edwin Davies Schoonmaker, author, lecturer, poet, who is now in Russia with the Government Publicity Commission.

## Anna Howard Shaw

Anna Howard Shaw was born in New Castle on Tyne in 1847 of a long line of Scotch Ancestors. She was the sixth child. Two years before her birth her father became bankrupt and the family entered upon a life of privation and hardship which lasted all through the youth of Dr. Shaw. Her father was a man of ability altho visionary and impractical. He espoused causes and attached himself to leaders of reforms so that she was accustomed to hear new ideas discussed and defended. Her mother was a woman of fine devoted character and it was upon her that the children leaned.

The family came to the United States when Anna was four years old. She remembers making friends with a ship-builder soon after their arrival. He gave her a saw and a hatchet which she used with enthusiasm, sawing, hewing wood and carrying home enough for the family use. She found her petticoats in the way, so her friend, the ship-builder, had a boys' suit made for her.

During their life in Lawrence she became greatly interested in the Abolition Movement. In her book, "The Story of a Pioneer", she says "The outburst of war talk thrilled me". Once she found a negro woman hidden in their coal bin. She was an escaped slave who was being helped to Canada by her family.

Her father took up tracts of timber land in northern Michigan, and hither the mother and children moved when Anna was 12 years. The little family endured incredible hardships and privations. They went 100 miles by wagon through trackless forests, finding at the end of the journey, the walls of a log house without roof or floor or windows for their homes. Anna's experience with saw and hatchet became a real factor in making this wild house livable. Within a fortnight she and her brother



had made a roof and a floor and doors and windows to the little cabin, and they had no furniture that was not made by their own hands.

The division of labor in the family was that the mother and sisters should do the housework and sewing and that Anna with her older brother should do the outside work. This was exactly to Anna's liking. In the beginning they had to carry water by pails from a creek some distance away- so Anna with the help of a neighboring farmer dug a well. She also became skillful in tree cutting. She learned to gather sap from maple trees and to make it into sirup and sugar. There were adventures and alarms with wild animals-wolves and wild cats, and experiences with Indians, some alarming some only amusing. For the first year there was no schooling at all. The box of books which the Shaw family brought from Lawrence were the only ones in that part of the country and they were read until the children knew them by heart. One day when she had been spending the day in the woods with her books her father reproved her. She looked at him and said quietly, "Father some day I am going to college" - and then she added recklessly "and before I die I shall be worth ten thousand dollars."

At the age of 14, she began, as she says, to feel the call of her career, "For some reason I wanted to preach, to talk to people, to tell them things. Just why just what, I did not yet know, but I had begun to preach in the silent woods, to stand up on stumps and address the unresponsive trees, to feel the stir of aspiration within me."

She began a career of school teaching at 15, receiving \$2 a week and her board often walking from 3 to 6 miles to the

little log school house in every kind of weather. There were no text books only the books she herself owned. On one occasion one little girl read from an almanac while a second used a hymn book.

Her dream of going to college came true, and after many years of teaching and going to High School she entered Hebron College. Her first public speech was a defense of Xantippe. To quote again from her reminiscences she says, "I have always felt that the poor lady was greatly abused and that Socrates deserved all he received from her and more." It was also characteristic that before many months at college had passed she was leading the revolt against the authority of the men students.

Probably the most thorny path of her career was that which she followed after her determination to become a minister. Her family, her friends and her entire community were violently opposed to this step. To them all, it was shocking and improper. Her family practically renounced her. The alienation lasted for years. After many years her mother towards the end of her life, was persuaded to attend a service at which Dr. Shaw preached, and any apprehension she may have felt was melted away,- She only remarked in a relieved tone, "I liked the sermon very much. Anna didn't say anything about hell or about anything else" and when they laughed, she said, "What I mean is that Anna didn't say anything objectionable in the pulpit."

Her struggle to get her theological training at Boston University was not the least difficult part of her career. It was very different supporting herself in Boston than in her Western home. She often went to bed cold and hungry. She says

that while the wolves howled at their door in their pioneer home in Michigan, in Boston, they were at her door at high noon. And then she was the only woman student in her class of 42 students. She suffered from the isolation and from the sense that she was not wanted. But before long her fame as a preacher and lecturer spread. She made lasting friendships with great women,- Frances Willard, Mrs. Mary Livermore, Lucy Stone, Elizabeth Cady Stanton and finally Susan B. Anthony and Carrie Chapman Catt. After devoting herself to the ministry for some years she made up her mind that the greatest obstacle to the progress of women was their lack of political freedom, and she determined to throw her entire strength towards winning the cause of Woman Suffrage.

The Federal Suffrage Amendment for which she had worked with such energy and devotion was passed by Congress one month before she died, so that while she did not live to see the full attainment of woman suffrage she had the satisfaction of knowing that the most difficult wall in the path of this great reform had been scaled and that ratification by states was sure to follow rapidly.

During the war, as National Chairman of the Council of Defense, she well merited the medal for distinguished service which was conferred upon her by our Government.

Just before her last illness she was travelling with William Howard Taft, President Lowell of Harvard University and other distinguished speakers, in the interests of the League to Enforce Peace. In this campaign she spoke six times a day

Dr. Shaw had the rare gift of oratory. And in addition to the exaltation and inspiration of this gift she possessed great good sense, accompanied by an unusual sense of humor. Her life is



an example of the success which comes with hard work, courage, determination and devotion to the general good. The women of the United States and the world owe her a debt of gratitude. Her sturdy and indomitable spirit was one of the great factors in overthrowing the last great obstacle in the path of the progress of women.

Clara Ueland

Wup.

Anna Howard Shaw.

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Anna Howard Shaw was born in  
New Castle on Lyme in 1847 of a long line  
of Scotch Ancestors. She was the sixth  
child - Two years before her birth her father  
became bankrupt and <sup>the family</sup> entered upon  
a life of privation and hardship which  
lasted all through the youth <sup>of Dr. Shaw</sup>. Her father  
was a man of <sup>ability</sup> <sup>but</sup> visionary and  
unpractical. He espoused causes and attacked  
himself to leaders of reform so that she was  
accustomed to hear ideas discussed &  
defended. Her mother was a woman of  
fine devoted character and it was <sup>upon</sup> her  
that the children leaned -

The family came to the U.S. when Anna  
was 4 years old. She remembered <sup>seeing</sup> <sup>soon after their arrival</sup>  
friends with a ship builder <sup>who</sup>  
He gave her a saw and a hatchet which she  
used with enthusiasm, carrying home saws  
for the family use. The family kept  
petticoats in the way. So her friend the  
ship builder had a boy's suit made for her  
(With her family she lived in Lawrence  
Mass. from her birth to her 12th year.)  
During this life in Lawrence she became  
greatly interested in the Abolition

Monument - <sup>W</sup> she ~~him~~ Robert Chase who  
led the first negro settlement - In her book  
the Story of a Pioneer she says "The Outburst  
of war talk thrilled me" Once she found  
a negro woman hidden in their cabin  
she was an escaped slave who was being helped  
to Canada by her family.

Her father took up tracts of timber land  
in Northern Mich, and within the month  
and children moved when Anna was 12 years  
old. <sup>little family endured</sup> ~~incredible~~

The hardships and privations - They went to  
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make it into syrup and sugar  
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were read until the children knew them by

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day in the woods with her books her father  
reprimed her. She looked at him and said <sup>gently</sup>  
"Father some day I am going to college" - and  
<sup>then</sup> she added recklessly "and before I die I  
shall be worth ten thousand dollars"

(And after many more years of hardship  
and waiting she did go to college <sup>Albion</sup>  
College)

At the age of 14 she began, as she says,  
to feel the call of her career, "For some reason  
I wanted to preach its truth to people to tell <sup>them</sup> their  
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5  
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Her life is an example of courage, determination and  
devotion to the general good, - The women  
of the United States and the world owe her a debt of  
gratitude, ~~because it is only women that with <sup>the</sup> rugged~~  
~~steady and undomitable spirit such as hers which~~

~~has broken down the wall of age-old~~



Her sturdy and indomitable  
spirit was one of the great factors  
in overthrowing the ~~age long~~  
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the progress of women

[Nov. 1918]

Biographical Sketch of  
Mr. Charles Zueblin, Boston.

Charles Zueblin, publicist, was born in Pendleton, Indiana, May 4, 1856, son of John Evans and Henrietta (Follett) Zueblin. His name comes from the ancestor who emigrated from St. Gallen, Switzerland, to Savannah, Georgia, in 1736. His paternal grandmother's ancestors arrived with William Penn. His mother's family came of New England-Huguenot stock.

Charles Zueblin was educated in the public schools of Philadelphia and the University of Pennsylvania, and after graduation from the Northwestern University in 1887 (Ph.B.) he took a post-graduate course at Yale University (D.B. 1889) and at the University of Leipzig (1889-91). When the University of Chicago was started in 1892, Zueblin was made instructor in sociology; by 1902 he had been advanced to a professorship, a position he held until his resignation. During the sixteen years he was at the University as an instructor, his main work was in the larger field of public life. A portion of each year was devoted to lecturing for the Extension department of the university. His expert knowledge of American cities is largely the result of these and subsequent lecture journeys, covering 850,000 miles of travel.

During the past two decades few men have contributed more to the civic awakening of our country than has Mr. Zueblin through his lectures and writings. He is frank and outspoken in his criticisms of economic and social abuses, and scores of towns owe to him their impetus toward higher civic life, and thousands of individuals have received from him a lasting inspiration to clearer thinking and more useful endeavor.

Mr. Zueblin is now an independent lecturer on democracy in literature, education, and life, devoting a good portion of each season to the discussion of civic and municipal problems in relation to the practical needs of communities, being the pioneer in the promotion of Civic Revivals. During the war Zueblin has campaigned for the U. S. Department of Labor's Employment Service.

In 1902 Mr. Zueblin's first book was published, "American Municipal Progress", and in 1905 his "Decade of Civic Development" was issued by the University of Chicago Press, in 1908 was published his "Religion of a Democrat", which is a frank discussion of the demands made upon religion by the spirit of true democracy. In 1910 appeared "Democracy and the Overman", a consideration of various aspects of the effort to make the master of the mob the servant of the people.

A revision of "American Municipal Progress" appeared in 1916. It has been said, "This book gives better than any other now available, a vivid, informing and enheartening account of the urban renaissance which the United States has seen during the past twenty-five years." It is based upon the author's personal investigation and with its appendices and bibliography constitutes a valuable handbook for all students of municipal conditions.

Mr. Zueblin's philosophy of life is uncompromisingly democratic. He believes absolutely in the masses of the people, unorganized and inarticulate but potentially infinite in possibilities. Mr. Zueblin is never negative or destructive but always positive, constructive, creative. Criticism is to him merely a clearing process for social reconstruction. The world war is reconciling the timid and skeptical to the world democracy for which such ~~wars~~ <sup>men</sup> have laid the foundations.

Release at hour of lecture

Date Dec. 12, 1918

Place Minn. Suffrage Assoc.

Abstract of lecture on (2nd 11/17-1/18-7/20)

THE REORGANIZATION OF THE WORLD

By Mr. Charles Zuehlke, Publicist of St. Paul

Author of American Municipal Progress

The Prussian state is a monster unmindful of the value of individual lives; but it can not be slain by the Anglo-Saxon individualism of St. George. If now or later dominates the British Empire; it will remake our democracy. We have been enamored of liberty; we have done no more to express world fraternity than has autocracy. When Prussia defied democracy we had to do something more than try to wish it on the world. Our democracy was so easy going it had become a sum of negations. The favorite pacifist, individualist slogan of the war--No annexations, no indemnities--is a logical sequel to the remainder of our democratic ideal--no sabbath breaking, no intolerance, no syndicalism, no blasphemy, no free speech, no murder, no special privileges, no taxation without representation.

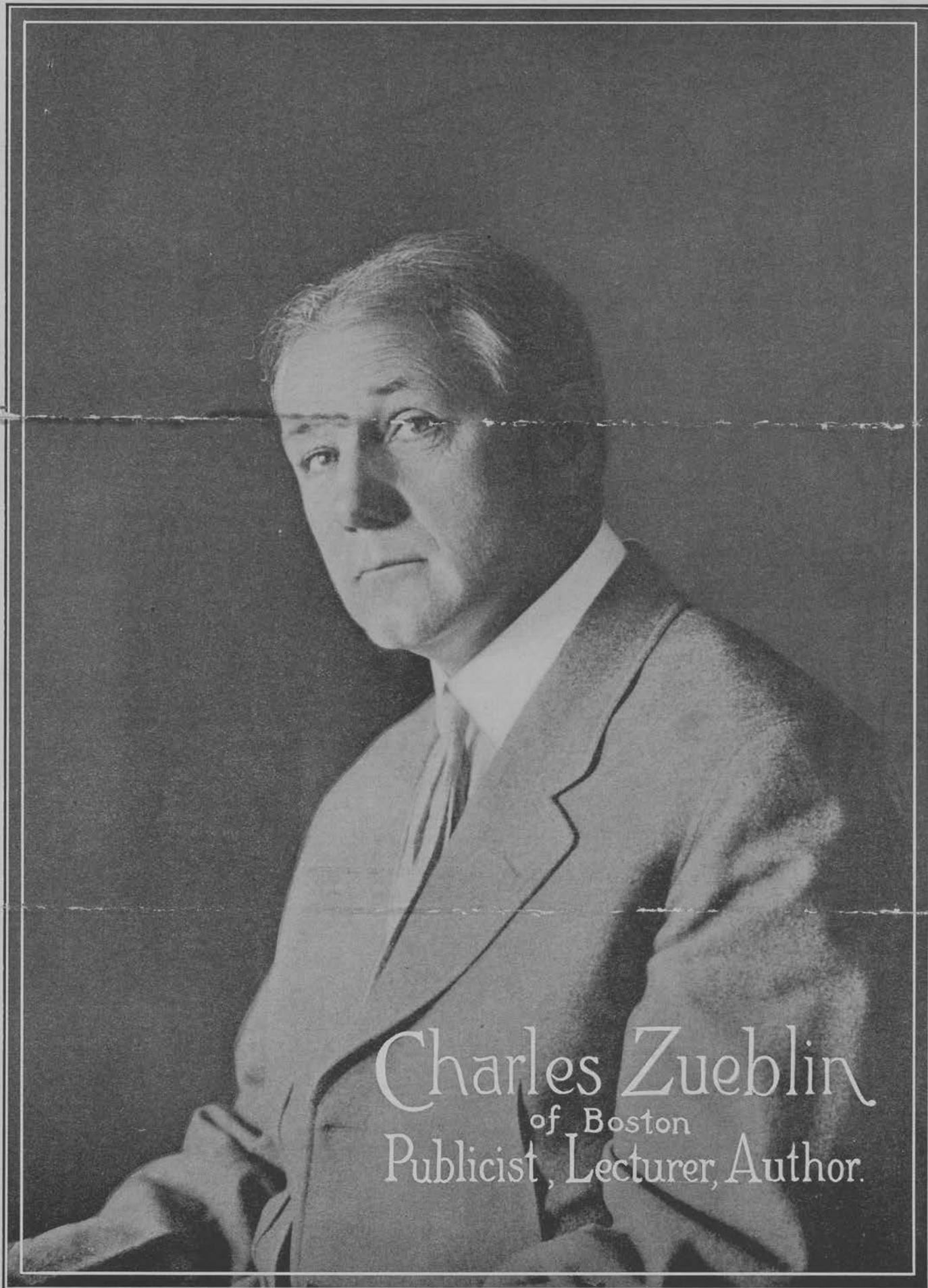
World democracy must be affirmative. Thou shalt live; thou shalt possess thyself; thou shalt love; thou shalt create; thou shalt organize. The American must reconcile individual sovereignty and world responsibility. There can be no democracy anywhere until there is democracy everywhere.

Our provincialism must be scrapped along with the superstition of the small nation. The day of the republic of Texas is past; the day of Ireland and Poland is passing; why not the day of provincial Germany and Japan. A democratic world will have no Mid-Europe ruled by Prussia or Asia ruled by Japan. We welcome a federated, democratized Mid-Europe and a federated Asia.

Defensive alliances and economic boycotts must yield to some kind of tentative world federation on the model of the International Postal Union. What will America give to gain the leadership in world democracy? Individualism? Provincialism? If we surrender provincial liberty we may win world fraternity. Our soldiers are fighting for democracy under a Monroe doctrine for the world as our President has happily phrased it. We must not quit until world democracy is safe.



TO CONSERVE PAPER  
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Charles Zueblin  
of Boston  
Publicist, Lecturer, Author.

**C**HARLES ZUEBLIN is a free lance of democracy. Having been graduated from classical and theological courses at American universities; having studied social philosophy and social movements in European universities and cities; and having served his novitiate as a social settlement worker in Chicago, he became a university teacher. During sixteen years at the University of Chicago as a member of the University Extension staff his labors were chiefly those of a social and civic evangelist beyond the university walls.

As his experience widened, his democratic faith matured and he responded to the call of the larger parish and became an independent lecturer on democracy. To him democracy is not a form of government, but a faith and a life — the life of all by the coöperation of all for the welfare of all.

When he had attained his majority as an itinerant lecturer in 1913 he had traveled over half a million miles expounding the gospel of democracy. Sometimes the message is given in educational courses to universities and teachers' institutes; sometimes in addresses to religious or labor organizations, chambers of commerce or civic leagues; sometimes in courses of lectures on city or national affairs and lectures on democracy in literature and life to potential citizens in women's clubs; sometimes in civic revivals reaching whole communities.

The last two decades have witnessed the greatest advance in popular government America has known and the greatest expansion of democratic faith the world has known. To quicken this cosmic faith and to quicken those practical steps is the aim of Charles Zueblin.

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Evolution and Revolution.	Democratic Culture.
Militancy and Morals.	Fellowship.
Representative Government <i>versus</i> Democracy.	Industrial Education.
The New Civic Spirit.	Man and Woman.
America—Pace Maker or Peace Maker.	Mark Twain the Reformer.
The Woman Without Occupation.	Democratic Religion.
	The Twentieth Century City.

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by Charles Zueblin, is a frank and courageous discussion of the demands made upon religion, by the spirit of true democracy. Regarding religion as 'the expression of man's relation to the infinite and ultimate,' the author scrutinizes fearlessly present-day methods for satisfying this great human want.

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