Frances Willard and the Woman’s Christian Temperance Union, 1874 – 1898

WCTU Officers in London (1895, Willard Archives)
The WCTU – Committed to Reform

During the late 1800’s the Woman’s Christian Temperance Union was committed to restricting the sale and consumption of alcohol, which they believed was a contributing factor towards the moral and social degeneration of the era. The organization was officially launched in Cleveland, Ohio in 1874, and Frances Willard was elected as the WCTU’s president in 1879. Under Willard’s leadership the group expanded its mission to address a variety of social issues, including women’s suffrage, poverty, labor rights, and moral reform. The group published many books and pamphlets, and organized petition drives in order to lobby for prohibition as well as women’s voting rights. With their Home Protection Ballot, the group hoped to link these two issues in their campaign for reform.

Through the Illinois WCTU, Willard organized a massive petition effort in 1879, and presented it before the state legislature where it was defeated. Un-phased, Willard continued to travel across the country and overseas in the 1880’s. She joined forces with the Prohibition Party, and eloquently spoke at their national convention in 1888. In 1892 she represented the WCTU at the Industrial Conference in St. Louis, a gathering which drew in populists, farmers, and labor activists from across the United States. In the decades following the Civil War, the WCTU provided a platform from which American women could work together, overcoming the sectionalism which had so strongly divided the country.

- Here is a link to a letter that Frances Willard wrote to the editor of The Century magazine in 1883. In it she discusses the WCTU, and their argument for Temperance reform in America:

Chicago in the Late Nineteenth Century

In the late 1800’s Chicago was a city that was looked to as a symbol of opportunity by those seeking work in the industrial expansion of urban America. Thousands of migrant, working class families settled in the city, establishing densely packed ethnic neighborhoods. Conditions in these neighborhoods were often poor, with crowding, and lack of proper sanitation compounding problems like infant mortality, substance abuse, and crime. While the neighborhood saloon served several important functions within these ethnic enclaves, it also contributed to the alcoholism and domestic violence which concerned Frances Willard and the WCTU.

According to historian Donald L. Miller, alcohol use was heavy among the European immigrants who worked in nineteenth century Chicago’s many factories and mills. Some would come in for a quick drink before work, and the bars were packed with customers during the lunch and evening hours. While alcohol use contributed to many of the social problems of the day, Chicago’s saloons were more than just places where people came to get drunk. Many of Chicago’s working class residents were illiterate, and the neighborhood saloon was where they came to get information, or have a letter written for them. The local bar was a sort of employment agency, with some owners providing job referrals for newly arrived immigrants. Neighborhood saloons also acted as a currency exchange, cashing worker’s pay checks and making loans. Many bar owners became prominent individuals and were involved in local politics.

Therefore, organizations like the WCTU faced a difficult challenge in their efforts to close down these drinking establishments. The city of Chicago, in the late 1800’s, derived a significant portion of its revenues from the sale of liquor licenses, and the political establishment was committed to seeing that the saloons stayed open. Chicago politics during this period were often corrupt, and local ward bosses received payoffs from saloon owners in exchange for allowing them to operate on Sundays.

Despite some of the useful functions provided by Chicago’s early saloons, alcoholism, domestic abuse, gambling, and prostitution were serious problems during the late nineteenth century. Also, hundreds of thousands of Chicago’s immigrant working families lived in
cramped, filthy conditions. Improper sanitation led to high rates of disease, such as smallpox and tuberculosis. Working conditions were unsafe in the many “sweatshops”, mills, and slaughterhouses where immigrant men and women sought employment. Along with reformers and worker advocates like Jane Addams and Florence Kelley, Frances Willard and the WCTU were concerned with the poverty, violence, and hopelessness they saw in America’s cities. Willard worked to educate the public regarding the dangers of alcoholism, and also to provide outreach to the poor and homeless.

What were some of the issues which affected working class, urban families in the 1800’s?

How did the WCTU see alcohol use, as contributing to these social problems?

What were some of the cultural challenges facing temperance reform?
Temperance Pledge

Here is a Temperance pledge that the Willard family drafted in 1856. As you can see, each member of the family signed it, promising to lead a life of sobriety. Like many middle class American families of the period, the Willard’s were deeply religious. They also embraced many of the progressive ideas of the 1800’s, such as the abolition of slavery, and the need for temperance in a society plagued by social ills.

Temperance Pledge (Willard Archives)
The Temperance Campaign: “Everybody’s War”

By 1874 the Woman’s Temperance Crusade was spreading its message across the country. Inspired by the evangelical Christianity of the nineteenth century, these educated, middle class women activists linked the idea of sobriety with patriotism, morality, and the effort to strengthen American society through its families. Frances Willard shared these values, and in 1874 she resigned from her post at Northwestern University to become involved with the movement. She traveled the east coast, participating in marches, rallies, and saloon visits. In Chicago, Willard campaigned for temperance reform, and later held office in the leadership of the national WCTU.

“Everybody’s War” was one of Willard’s early temperance speeches and, according to scholars Carolyn Gifford and Amy Slagell, she presented in it many of the ideas and arguments she would continue to emphasize throughout her reform career. Through her powerful speaking style, Willard warns her listeners as to the dangers of alcoholism, and its corrosive effects on American families. The speech was probably first delivered around October of 1874.

- Here is an excerpt from the speech:

There is a war about this in America, a war of mothers and daughters, sisters and wives. There is another sort of war and I want to have the boys and girls follow me as I talk to them and I think I can make you understand me. There is a war between the rum shops and religion. They stand over against each other, insurmountable and unalterable foes. You know the late pen of Seward wrote of our late war as an irrepressible conflict. We have an irrepressible conflict, a war to the knife and a knife to the hilt. Only one can win, the question is which one is it going to be? Now think about it. In this war with them, I take it, we Christians of the church, we [don’t] outnumber them.

Did you ever think of it little people? There are in this city for instance a certain number of churches and for every church there are from twenty-five to thirty whiskey shops. There are for every minister twenty-five or thirty barkeepers and while the churches only meet and open their
blessed doors once or twice or at most four or five times a week, the whiskey shops grind on their mill of destruction all the days of every week, all the weeks of every month and all the months of every year.

...Let us go in with some friend and see this transaction. Behind the counter stands avarice, before the counter appetite, and between the two a transaction that puts a few dimes into the till of the proprietor and drives the involuntary insanity into the brain of the patron. The man goes out, he goes to the primary meeting and election, he loiters away his time, he fritters away his earnings. He goes to the house where he is best loved, to the best friends he has in the world, where they love him better then they do anybody else. Yet upon that wife that loves him so well and little children clinging about his neck, he inflicts atrocities which imagination cannot picture and no tongue dare describe. Now I am not telling you anything that does not happen in Chicago a hundred times a day. If it had happened away up among the Eskimo, if it had happened down among the South Sea Islanders or on the prairies where the wild Indians live, we would say that it is just what we should expect of such people. But these rum shops do exist and this rum traffic is going on by permission and apathy of well-born, well-bred and well-taught Americans. These rum shops exist in the shape of Juggernaut’s old car. They stand in the shadow of the sacred wide arms of the Cross of Christ our Lord. This is why there is a war about it in America.

I shall not dwell on that, but pass on to the taxpayers revolt. We people don’t see the effect of all this. You know we used to say we must have this money to help pay the taxes, this liquor tax of seventy millions a year but we have found out that the liquor traffic makes a cat’s-paw of the taxpayers to rake in the hot chestnuts of ninety millions a year for extra paraphernalia. I want the boys particularly to remember this – that more than all the revenue derived from the whiskey shops must go to build prisons, most go [to] the hospital, the home for the friendless, police justices and police officers to take care of these people who go crazy on purpose and to pay all that, so that it costs us yearly the difference between seventy and ninety millions of dollars. We have lost yearly on that old financial basis twenty millions a year – twenty millions lost. I want you to think about that – that is the very thing we do.

Another thing – I don’t suppose everybody who is listening to me knows what all these drinks
are made of – out of the nice clean grain that grows out of the ground, wheat rye, barley, corn. We use in America forty millions of bushels of nice clean grain [that] is turned over into alcoholic drinks every year. Now a good man has found out by mathematical calculation that we drink enough to pay for paving a good wide street long enough to reach all the way from Chicago to New York. Our yearly drink bill in Illinois is forty-two millions of dollars and in the country six hundred millions. There is no use in stopping to dwell longer on these statistics. These are facts and figures which we cannot deny. We have to take this money out of our pockets and pay it to the very last cent. This we find out from Secretary [of the U.S. Treasury, Benjamin H.] Bristow in his last report, so it is plain enough.

There is another kind of war; it is the patriot’s war. I do not believe there is one boy or girl here tonight that he or she does not revere the old flag, the red white and blue. I remember when I was a little girl, away up in Wisconsin, the 4th of July, I remember, when we had our little procession and flags made from a pillow case with red calico stripes sewed on and gold stars pinned on the corner. I was going to talk about the harm the liquor traffic does to the country and the flag we love so well, for I tell you I always loved the flag. Yes it is a patriots war for in our country we get up public opinion – everybody thinks one man’s vote is as good as another even though he staggers up to the polls and drops in the ballot on election day. Our people are made to think you cannot change the drinking habits and customs they had over across the sea where one man is not as good as another on election day – where they have such a different government altogether. We should, I think, remember what difference there is between them and us. We are taught to pray: “Thy kingdom come, Thy will be done.” Where? “On earth.” [Matthew 6:10]. We sing the sacred hymn: “bring forth the Royal diadem and crown Him Lord of all.” We as a people believe what this good book says when it plainly again and again declares that Christ is again going to rule on earth. How is he going to rule until we get all the rum shops out of the way? …It is a patriot’s war indeed; it is everybody’s war great and small, from the least to the greatest, and what a war it is.
“How the Liquor Business Helps the Tax-Payer” (The Amendment, Sioux City, IA June 27, 1882, Willard Archives)

- How would you describe Frances Willard’s speaking style?
- According to Willard, what effect does alcoholism have on the family?
- What economic argument does Willard present for temperance reform?
- How does the political cartoon published in The Amendment relate to Willard’s speech?
“Method of Visiting a Saloon”

In working to spread their message regarding temperance and the effects of alcoholism on society, many WCTU members bravely entered drinking establishments across the country. Bibles in hand, they confronted saloon owners and patrons as to the evils of what Willard referred to as “King Alcohol.” The following is an excerpt from *Hints and Helps in Our Temperance Work*, published in 1875. It is from a file copy located in the Willard Archives.
2. The excellent suggestions of the Recording Secretary of our National Union, embodied in the following pages, should be carefully considered, remembering that the work she describes is going steadily forward in Brooklyn, and with most encouraging results:

OUR METHOD OF SALOON-VISITING.*

BY MRS. MARY C. JOHNSON,

President Brooklyn Temperance Union of Christian Women.

We first meet for united prayer in our usual prayer-meeting room. We deem this so important a part of the day’s privilege and duty that we cannot afford to pass hurriedly through it; therefore we take plenty of time for earnest petitions. Hurried devotions are never real devotions, whether private or public. Each lady generally repeats a portion of Scripture. It has been most interesting to observe the deep things in the promises of God this exercise brings out from time to time. Hymns are interspersed.

Committees, or bands of twos or threes, are then formed, sometimes of five; but five are only needed in case we go into saloons where there is a probability of finding a large number of men, with whom it is always well to have personal conversation. Tracts and cards containing Scriptural texts are selected, and we quietly start out. The president has previously selected the street and saloons to be visited, and given to each band a section to visit. This division of streets, of course, applies to visitation in cities, where we have dozens of saloons on many single streets. Do not announce until near the time of going out where you expect to visit. And when reporting,

* This article is published in tract form by the National Temperance Society, and will be furnished at the rate of $4 per thousand.
do not tell a public meeting names or localities of those visited, unless very necessary.

If there are those who cannot visit and can remain behind to pray, they do so.

When there are special requests for visitation—which is very often the case—from saloon-keepers, friends, or those interested for the rumseller and drinking classes, committees always go to seek out and visit such; or if any lady or committee feel constrained to visit certain saloons, families, or localities, and are the suitable ones to go, they do so. It is our object not to restrain the dictates of the Spirit in any one.

At the regular 3 P.M. prayer-meeting reports are given by those who have been out in the fore part of the day, and requests for prayers are presented for those visited for whom special interest is felt.

When a committee or band reach a saloon, they walk directly into it, just as into any other public place of business, and go to the bar and enquire for the proprietor. If he is in, they see and converse with him. If they do not find him, they always find a bar-tender and others who are frequenting these places, and converse with them. There is generally an apartment in the rear—a den within a den—which is occupied, if the saloon itself is not. As many as twenty or thirty young men are often found in these hidden apartments in the middle of the day.

After saying to the rumseller, "We have called this morning particularly to see you," and exchanging some pleasant words, which God will always give if the heart is right, we ask, "How is it between you and your God, in view of the business you are engaged in?" The Holy Spirit will give words; one will find no difficulty in having much to say.

One should carry a Bible or Testament, and read passages from God's own Word, saying: "'Tis not our word, but God's Word to you"—Hab. ii. 15; Jer. xvii. 11; John iii. 16, etc., etc.

One should not argue—argument rarely ever saved a soul.
The rum-seller will often lead into it at once, if he can. Be "wise as serpents and harmless as doves."

Consecrated tact is an element, when religiously exercised, that will greatly aid in effectual saloon-visiting. It has an open eye, keen perception, does not notice that which should go unnoticed, and is skilful in surmounting obstacles and difficulties, without apparently observing them.

One should preserve a calm, trustful demeanor. Few know the power of quiet, devout deportment. Job says: "When He giveth quietness, who then can make trouble?" The woman who is filled with fears, and nervously starts at sights and sounds she is unaccustomed to see and hear, had best remain behind in prayer.

Vocal prayer is generally offered before leaving—silent prayer always is. While one or two ladies are in conversation, the others accompanying are in silent supplication to God, sometimes standing beside the bar, sometimes kneeling; and there is no mistaking by those around that they are engaged in prayer, deep and earnest.

The power of Christian song in these benighted, godless places has been demonstrated. Always sing, unless the proprietor decidedly objects. 'Tis best not to ask liberties. Go in the gentle spirit, meekness, and love of the blessed Master, and do in simplicity and earnestness what his love leads you to do, not making much enquiry about what you may do. If one preserves the softness of manner the Christian woman who is now acting the part of an ambassador of Christ should preserve, she will seldom be checked in her work. Let the hymns be full of Christ and salvation, and sing spirited tunes.

We cannot press too much upon our readers the importance of judicious tract distribution. This is a noble opportunity for disseminating tracts and Bible texts. The great value of a single tract has been repeatedly proved. My word "shall not return unto me void; it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it," says the
Hints and Helps.

Scripture. Narrative and other simple evangelical tracts are to be preferred. One should read and be acquainted with those given. They are received with eagerness, and very frequently are carefully read. The National Temperance Society publish quantities of those well adapted for saloon distribution.

We also visit from the Union on other days than these general visiting days. Two or three meet in the home of one of the number, spend a season in prayer, and go out together. These times of special prayer, often for special cases, are unutterably blessed. It is almost impossible to obtain a correct statistical account of the visits thus made, because many ladies forget to report the number accurately. We always know there is more visitation accomplished than is reported.

In this manner we have made over one thousand visits, which have been well received, and the "bread cast upon the waters" has already been found, to the abundant praise of the Lord.

Let the Christian woman who goes into this work, if she would avoid failure, rely not upon natural endowments, but upon friends accompanying, but upon God alone; and then success is sure.

3. A Committee on Law should be appointed, members of which may address the Union from time to time, until all are thoroughly familiar with the Temperance Law of the State. Then, if some poor wife has the courage or the desperation to appear against the man who is destroying her home, go with her to the court, and help her all you can.

Petitions, appeals to voters, memorials, and
Here is an article by Charles Worcester Clark, originally published in the *Atlantic Monthly* in 1889. In the article, Clark questions the ability of temperance legislation to enforce morality on the populous. He also questions the possible benefits of prohibition against the potential loss of freedom which would result.


- Is Clark for or against temperance reform?
- What alternatives to outright prohibition does Clark present as possible strategies for controlling alcohol abuse?
- Does he feel that America, in 1889, is ready for prohibition?

“Another Fiendish Attempt to Wreck a Train” (Undated Clipping, Willard Archives)
Letter to Willard from Harriet Beecher Stowe

Published in 1852, Harriet Beecher Stowe, author of *Uncle Tom’s Cabin* influenced a generation of progressive Americans in their opposition to slavery in the years leading up to the Civil War. This intense portrayal of human bondage also served to polarize the antebellum U.S., and effectively documented the tension in American society which later exploded into secession and eventual war. The Willard family were firm abolitionists, and Frances Willard was raised to view slavery as contrary to the moral and ethical ideals of Christianity. In this brief letter from 1883, Stowe praises Willard for her Temperance work.

Mandarin, Fla.
Dec. 19, 1883
Dear Madam,

Accept my thanks for your very interesting and inspiring work. I feel that the Lord is with this movement and that he who came as french deliverance* to the captive will deliver those who are held in slavery by their own appetites and passions. I trust a day of better things is dawning and that this dreadful evil will be the ____ to yield. May Jesus and our Lord bless and sustain you.

Yours ever,
Harriet Beecher Stowe
Hartford, Conn.

*The phrase “french deliverance” is in reference to the novel *Uncle Tom’s Cabin*, in which the family escapes to France for freedom.
The Struggle for Equality and Women’s Suffrage in the Nineteenth Century

The call for greater sobriety in American society formed the foundation of the WCTU’s reform message. With the “Home Protection Ballot”, Willard joined the temperance movement with an equally powerful call for women’s suffrage. Through her well argued stance regarding increased political representation and social reform, Willard was characteristic of the many intelligent, energetic advocates for change during this period in American history.

The women’s suffrage movement grew out of the combined efforts of abolitionists and women’s rights activists who were calling for greater equality within American society in the years before the Civil War. Leading figures such as Frederick Douglas, William Lloyd Garrison, Susan B. Anthony, and Elizabeth Cady Stanton published newspaper articles, editorials, and books in promotion of women’s voting rights. A major women’s rights convention was held in Seneca Falls, New York in 1848, producing a “Declaration of Sentiments” calling for greater opportunities and freedoms for women. This alliance of abolitionists and suffragists was further consolidated in the 1866 creation of the American Equal Rights Association, which continued the struggle for greater political, social, and racial equality.

Frances Willard, in her 1884 book *Woman and Temperance*, voiced her frustrations over the slow progress made on women’s suffrage as it pertained to the question of temperance reform:

Yet a few men and women, densely ignorant about this movement have been heard to say: “Who knows that women would vote right?” I confess that nothing has more deeply grieved me than this question from the lips of Christian people. Have distillers, brewers, and saloon-keepers, then, more confidence in woman’s sense and goodness than she has herself?

The argument that women deserved the right to vote on issues, such as temperance, which directly impacted the welfare of their families, was central to Willard’s notion of “Home Protection.” Willard emphasized the idea of the “Home Protection Ballot” as a weapon that women, as the moral guardians of the family, could use in their fight against what they perceived as the immoral and destabilizing effects of alcohol consumption on society. These ideas took shape in the form of Willard’s “Home Protection” speech, which continued to evolve as she repeatedly delivered the address between 1876 and 1879.
Letter to Willard from Susan B. Anthony

On September 18, 1876 Susan B. Anthony wrote to Willard regarding her vocal support of the suffrage issue. At the time, Anthony was one of the most outspoken activists in support of women’s suffrage, a controversial and divisive issue. According to scholars Carolyn Gifford and Amy Slagell, the question of suffrage reform led to disagreement within the leadership of the national WCTU, with Frances Willard resigning from her position as secretary in 1877. Despite these challenges, the struggle for women’s suffrage remained central to Frances Willard’s vision for reform. Susan B. Anthony’s letter to Willard provides an important measure of the extent to which the social and political reform movements of the era were coalescing into a united front for progress and change in society.

Tenafly, N.J. Sept. 18, 1876

My Dear Frances Willard,

I saw by the newspapers a few days since, that you had spoken out for suffrage as a power to help on your hearts hope & work for temperance – and thought to ___ a mood of cheer to you at the moment.
But failed to do so – On Friday evening the 15th I went into New York to attend a woman suffrage reception at Ms Lozier’s – 238 west 14th st. in honor of our dear Scotch friend, Mrs. Margaret E. Parker and from her I had a most delightful recital of the night of your first public committal – I rejoice that at last you have obeyed the “inner light” as we Quakers say – the “divine inspiration” I say – and put under your feet all the timid conservative human counsels,
I feel sure you will find great peace and strength in your obedience to your own highest convictions – rest assured the higher & highest truths never come to us too soon for us to give to the world – We should hold ourselves the faithful mediums of the divine; it is only by such faithfulness that we shall be continued and counted worthy instruments to the higher work waiting, ever, for willing hearts to do – Here, now, I know the good Father blesses you with a serene feeling, than you have known during the months previous, that you were halting and waiting – postponing the utterance your better convictions had you make – I know the breaking the spell, the
declaring yourself has brought peace & comfort to you – and that new blessing are
showering down upon your soul – no matter how many of the mean, timid, short sighted
may send you deprecating words – now you are to go forward – now the Red Sea opens
to pass you through – now you shall put the ten thousands to flight – I wish I could see
you & make you feel my gladness, not only for your sake, personally, but for the cause
sake – for Temperance & Virtue’s sake – for Woman’s sake. -

Tomorrow Tuesday P.M. Dear Ms Parker, and dear Ms Lozier – (if ever you go to
N.Y. City again, go to Ms Lozier’s – her house & her heart are all open to receive you.)
Home Protection Speech

- Here are some excerpts from Willard’s “Home Protection” address, taken from Let Something Good Be Said: Speeches and Writings of Frances E. Willard.

“But women cannot fight,” you say, “and for every ballot cast we must tally with a bayonet.” Pray tell us when the law was promulgated that we must analyze the vote at an election, and throw out the ballots of all men aged and decrepit, halt and blind? …I venture the prediction that this republic will prove herself the greatest fighter of the nineteenth and the twentieth centuries; but her bullets will be molded into printers’ type, her Gatling guns will be the pulpit and the platform, her war will be a war of words, and underneath the white storm of men’s and women’s ballots her enemies - states rights, the saloon, and the commune – shall find their only shroud.

Of the right of women to the ballot I say nothing. All persons of intelligence, whose prejudices have not become indurated beyond the power of logic’s sledge-hammer to break them, have been convinced already. For the rest there is no cure save one – the death cure – which comes soon or late and will open more eyes than it closes. Of the Republic’s right to woman’s ballot I might say much. Well did two leaders of public thought set forth that right when Joseph Cook declared that “woman’s vote would be to the voices in our great cities what the lighting is to oak”; and when Richard S. Storrs said: “If women want the suffrage they will be sure to have it, and I don’t know but when it comes it will turn out to be precious amethyst that drives drunkenness out of politics”?

But women do not care to vote.” This is the “last ditch” of the conservatives. The evolution of temperance sentiment among women hitherto conservative refutes this argument; yet I confess there are many who do not yet perceive their duty. But Jack’s beanstalk furnishes only a tame illustration of the growth of women in this direction in the years since the Crusade. Of this swift growth I have already given abundant proof. It is, in my judgment, the most solid basis of gratitude on this national annivarsary.

During past year’s brave women who pioneered the equal suffrage movement, and whose
perceptions of justice were keen as a Damascus blade, took for their rallying cry:”Taxation without representation is tyranny.” But the average woman, who has nothing to be taxed, declines to go forth to battle on that issue. Since the Crusade, plain, practical temperance people have begun appealing to this same average woman, saying, “With your vote we can close the saloons that tempt your boys to ruin”; and behold! They have transfixed with arrow of conviction that’s mother’s heart, and she us ready for the fray. Not rights, but duties; not her need alone, but that of her children and her country; not the “woman,” but the “human” question is stirring women’s hearts and breaking down their prejudice today. For they begin to perceive the divine fact that civilization, in proportion as in becomes Christianized, will make increasing demands up creation’s gentler half; that the Ten Commandments and the Sermon on the mount are voted up or voted down upon election day; and that military exigency requires the army of the Prince of Peace to call out its reserves.
Here is an article, published by the WCTU, entitled “Home Protection.” The document is from the Willard Archives in Evanston, Illinois. It is undated, but was likely distributed during 1879-80 as part of Willard’s “Home Protection” campaign.

**HOME PROTECTION.**

WHAT, WHY, AND WHERE IT IS.

"Home Protection" is the general name given to a movement already endorsed by the W.C.T.U. in eleven states, the object of which is to secure for all women above the age of twenty-one years the full benefit and enjoyment of the protection of the law, from the danger caused by the use of fire-arms and strong drink.

In Illinois and Massachusetts the battle on the question of license is in full force, and the women of both States have been active in demanding its passage. In Pennsylvania the subject is under consideration, and the women of the State are doing all in their power to secure its passage. In New York, New Jersey, and Michigan, the battle is being fought with great energy.

The women of these States have been active in the movement, and the result has been that women are now able to purchase licenses without fear of being either refused or denied. In Illinois, where it had been held that women were not entitled to purchase licenses, the law has been amended so that women may now purchase them.

In Massachusetts, where the law had been held to apply only to men, the amendment has been made so that women may now purchase licenses without fear of being refused or denied.

In Pennsylvania, where the law had been held to apply only to men, the amendment has been made so that women may now purchase licenses without fear of being refused or denied.

In New York, New Jersey, and Michigan, where the law had been held to apply only to men, the amendment has been made so that women may now purchase licenses without fear of being refused or denied.

These changes have been made possible by the efforts of the women who have been active in the movement, and who have been working for the passage of the amendment. They have been active in the legislature, and have been successful in getting the amendment passed.

The women of these States are now able to purchase licenses without fear of being refused or denied, and they are now entitled to the protection of the law.

ABOUT PETITIONS.

Petitions of small proportions are the common method of obtaining the passage of laws. These petitions are often signed by a few people, and are presented to the legislature, with the hope that they will be passed into law. But it is necessary that these petitions be well prepared and presented in a proper manner.

The women of these States are now able to purchase licenses without fear of being refused or denied, and they are now entitled to the protection of the law. They are now able to make their voices heard, and to have their petitions presented in a proper manner.

DAYS OF PRAYER.

The “Home Protection Crusade” is marked by a series of days of prayer. These days are held in various parts of the country, and are observed with great solemnity.

On these days of prayer, the women of these States are now able to purchase licenses without fear of being refused or denied, and they are now entitled to the protection of the law. They are now able to make their voices heard, and to have their petitions presented in a proper manner.

The women of these States are now able to purchase licenses without fear of being refused or denied, and they are now entitled to the protection of the law. They are now able to make their voices heard, and to have their petitions presented in a proper manner.
How does Willard and the WCTU link suffrage to temperance and the battle against alcoholism?

Do you think that the votes of the nation’s wives and mothers could have helped advance Willard’s argument for suffrage and prohibition?

How does Willard incorporate religion into her message? What does this say about society during the period in which she lived and worked?