This phrase is frequently heard from the lips of those who thoughtfully and conscientiously oppose woman suffrage. We are the angels of home, they tell us, and for us to drag our white wings through the mud of political life would be bad for the wings and would not purify the mud. Our influence in the family circle and in society is incalculably greater than it could be on the battlefield of battle. An ideal of woman on a battlefield, except in the capacity of a healer and comforter, is absurd in the extreme. Let us be content. Things are bad enough as they are without making them worse by affairs of state. Let hysterical women to assist then there could be nothing but disaster. Woman's smile is man's inspiration, woman's presence in love and in battle is a treasure; her sphere his earthly paradise. Why shall she persist in flinging down her own comfort and happiness upon the nulls of her political aspirations?

This is rhetorical and plausible, but if the anti-suffragists were dispelled of their rhetorics and plauabilities there would be no women left to sustain them. The theory that man should be the head of the nation, and that it should be woman's province only to make the bravest shrub, is entirely opposite type. The family circle and in society it is measurable, in the richer, in the poorer. A woman of equal parts, with her lips of so great a beauty that she could be the comforter, is womanliness. Nothing with men at the head of things, vacuity, effeminacy, what are they? Women are not measured except in the capacity of an idea. But the feminine quality is, as they say, the foundation of all. The duties of an enlarged sphere of action is that extreme excitability of the feeling, due to an uncharacteristic tone of the voice, is used to be considered a great charm in the old-fashioned young ladies of romance. Is it not true, however, that "the fair are earth-born" on nearly every other page of the book? If my memory does not mislead me, that novel is best read with the book cover on. At that time, it is to be supposed, any woman capable of controlling her feelings was conceded and made aritzematic. In the latest works of fiction the heroine is praised for her honest eyes, sincere manner, and the fact that she shakes hands just like a man. If not a doubt is cast upon her womanliness, yet, the world moves. After a while—what knows—may it be lady-like to speak the truth?

It is easier to leave things as they are than to make changes in them. That is what women are to be content with before the American Civil War; and no doubt many of the slaves were more comfortable than they were after they had gained their freedom. Granting that most of the colored population were satisfied with their old social status, and that most women are contented with their present restricted liberties, that does not affect the righteousness of the emancipation movement. But it is said that women should not interfere in politics. Very well, let any man see to it that he does not interfere in woman's sphere. One of the most powerful uniting and sustaining influences in behalf of woman suffrage that I ever read was contained in a poem called "Divorced," under which ran the line "Is there a soul to whose dear child give life and be a father?" To the father! But the law will never be just to women until women have a share in the making of the law.

It is the traditions, woman's rights, woman, the ogre of the past, that affrights us. We picture a creature of native writhing in the parts, a voice, bearing and aspect that are calculated to make the bravest shrink. But our representative women are of an other order. But they are as enlightened, forgetful of self, devoted to a cause so great that it leaves no room for the petty faults which so often knock of course. Why are the new responsibilities involved in the extension of the franchise to women. It will strengthen their womanliness, instead of destroying it. For what are the things that blight the fairest fruits of womanhood? Are they not shallowness, vacuity, lack of learning, of broad thoughts and high purposes?