

THE WOMAN'S STANDARD

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THE WOMAN'S STANDARD.

THE WOMAN'S STANDARD treats of the Home, Health, Purity, Culture, Temperance, Education, and of the legal and political interests of Women, and their rights to the Franchise.

[For the WOMAN'S STANDARD.]

The Eternal Symphony.

Do we answer true when the Master calls
For a strain of music sweet,
Listening mute till the cadence falls,
And giving response complete?
Or do we each in a selfish way
Insist that our tones be heard
Even should in them discord play
And never a glad note stirred.

Do we watch for light in the Master's face
As He marks the golden time?
Now fast, now slow, with a tender grace
As the music grows sublime.
While some are silent with unshed tears,
Oh, faint not, thou saintly heart!
Though the way is hard,—in the later years
Thou shalt have the better part.

Do we sometimes list, in the music's flow,
To the glorious undertone
Which with the spirit's woe,
May lose the strain
Which may lose the strain

as members of ecclesiastical courts before you will be permitted to fill the office of governor of the state or sit upon the bench that interprets its laws.

The reason for these assertions is found in the fact that the church has for centuries dominated, and does now, to a very great extent dominate the state. The doctrines of the church are easily infused into the people and through the people into the state and its laws. On the contrary, no idea in violation of the tenets, doctrines or beliefs of the church can be ingrafted into the laws of the state. An attempt on the part of the state to reform the church or discard its dogmas, always has and always will be received with violent opposition if not with rebellion.

The petitions of women to our legislative bodies asking relief from their oppressions have been met with contumely and contempt. Where legislative bodies have given her respectful hearing they have rejected her plea on the ground that she had no right to be heard. To grant woman equal rights with man is to grant woman equal rights with God's law. If God's law is to be obeyed, we must first be free from the shackles of church laws and church another. Your

church again, had it not been for the efforts of woman. Woman is under no obligation to her religion, her preacher or to her God to attend, support and maintain a church and a pastor who denies her equal rights with man; who has for ages held her in bondage; who has robbed her of every right worth possessing and has affixed the badge of degradation upon her and placed a stumbling block between her and her God. Your duty to your God, your duty to your neighbor, your children and yourself, demands that you rise up in your might and throw off this accursed yoke of subjection placed upon your necks by your churchmen. This is not a matter of sentiment. God commanded you to love him with all your might, with all your heart and with all your soul, and to love your neighbor as yourself. This is the sum of your religious and political duties. You must obey these commandments, you must perform these duties. You have no alternative. You cannot so obey with your mouth sealed and your limbs fettered. God commands one thing and church another. Your

into church laws and church disciplines for your degradation. God's law is to be repealed. God's law is to be inserted in lieu thereof. God's law will be stricken through. God's law will be well.

Having achieved a revolution in the church, you should do, in God's presence as a man, when you again approach congress, demand every citizen, you will give in of coarse ribald jest, to take part in making the laws under which you live and have your being.

Is not such a consummation devoutly to be wished? The prospect of your enfranchisement is the silver lining to those clouds of fearful portent that are now banking up in our political horizon. From your influence may we not hope that the rising tempest will be stilled, and that this generation will become, as it should, a monument of justice, equity

EQUAL SUFFRAGE REFERENCE.

Mr. Young welcoming the
of the Mississippi Valley
reference to Des Moines in behalf
of the Press:

Mr. Young said that in this age of progress many things not in the line of real progress passed under that name. The age is so progressive, especially in America, that one has to consider what is good and what bad suggested. It is such an age of going forward that courage is required to advocate existing things. He advocated giving the ballot to woman because all the women he knew were fitted to vote and a considerable number of the men were not fitted to vote. He said the press, next to the women, was the greatest power in the world, and if the two powers were united the world would go round on its axis at a pretty rapid rate. On behalf of the entire press he extended a welcome to the convention and on the part of a good part of the press he wished their cause complete success. The cause of woman had made more substantial progress in the past fifteen years than in any fifty before. This was partly due to agitation, but largely due to the demonstrated capabilities of women to do all kinds of work as well and many kinds better than men. Such progress must be highly gratifying to pioneers like Miss Anthony and others in this convention. It is certainly for the benefit of mankind.

Presidents Address.

By Mrs. M. J. Coggeshall at the Iowa
A. Convention:

BROTHERS, COMRADES: Ye whose tents are pitched
fields of Iowa, we greet you at this our
gathering. You have come up here to
this annual council your various localities
of you have come from the sweet labor of
years—others have come into the vineyard at the
eleventh hour, but you, too, are worthy of the "well
done!" from the master of the harvest.

But why are you here? You do not look poverty
stricken. Neither the male nor female tramp is
among you. You have come from comfortable homes
and fair surroundings. Aye, my friends, we of these
later days come from even freer homes than ever be-
fore fell to the lot of this world's tangible children.

Then why are we here? Whence is this great un-
rest among women? A learned divine said the other
day: "show me a satisfied man and I will open the
gate and turn him in with my cows." This great
unrest is proof of the divinity working within you.
Through all the years of this nation's life, through
bloody revolution and civil war, and more than all,
through the piping days of peace, a higher civiliza-
tion has set in. Tending to be as good women as our
fathers there we must be better. We are not called
to the same spirit. We are not called to
old rite, to run the leaden ball, to watch
husband's place and fill it should he fall;
of to-day demand the same bravery
the defense of her friends as

I believe of every State in the Union, the pronouns
he, his and him are used exclusively, and everywhere
and always this is interpreted to mean woman. She
is arrested as a he, tried as a he, and imprisoned as
a he and hanged as a he, but when it comes to voting
privileges it never means woman. How far-reaching
is the evil of a subject class in a pretended republic.
The efforts of labor unions for better wages are un-
dermined by the capitalist, who can substitute the
cheaper labor of a disfranchised class that cannot
make a successful strike, and this, added to the for-
eign pauper labor, beats down the wages of men.

Revolution is but delayed evolution. Let the con-
servative intelligence of to-day do its work well and
speedily or red-handed anarchy will do it for us; and
our being here to-day is a united prayer that our
storm-tossed ship of state may be saved by bringing
out all her crew. This movement for the liberties of
one-half the people is a peaceful nineteenth century
upheaval. It is a headlight upon the car of progress,
rather than a danger signal upon the rear of the train.
Where lies the responsibility for this subjection
of women? "The fault, dear Brutus, is not in
our stars, but in ourselves, that we are underlings."
Let us not blame men. Our husbands and our brothers
have not themselves entered the lists equipped
for the battle of freedom. The masses of men do
not think of the cruel fate that has compelled them
to be born of the bondwoman; they do not perceive
that this robbery of the innocents that has gone on for
ages has dulled their apprehension of the meaning of
liberty.

But a few choice spirits like mountain peaks have
caught the sunlight while all below is still in shadow.
Slowly, painfully, but steadily is humanity toiling up
the foothills of the better toward the mountains of
the best, and cheerfully, hopefully do we lift our
hearts and turn our faces to the work that lies next
before us—the work of this convention.

Mrs. Sarah B. Stearns, of Duluth,
gave the following resume of Suffrage
work at the Convention:

Kansas tried in 1856 to obtain a statutory
enactment expunging the word male from
the state constitution.

Susan B. Anthony and others tried a few
years ago to vote in Rochester, N. Y., regis-
tered and attempted to vote were arrested
and tried. A remarkable indictment was
made against Miss Anthony for breaking the
peace by voting. She was declared guilty
and fined \$100 and costs, which was not paid
and no attempt made to collect it.

State and national societies petitioned for
the sixteenth amendment, giving women
the right to vote. This continued every
year. At first the petitions were referred to
the wrong committees, but finally a com-
mittee was made for suffrage.

For many years committees reported un-
favorably—a minority reported in favor, but
latterly a favorable report was made by the
majority, but no action has ever been taken,
presumably because M. C.'s were afraid of
not being re-elected and the women who
were petitioners were not voters.

Women have been told that this could only
be done by state legislators, or by amending
the constitutions of various states. It has
been tried in vain in Kansas, Colorado, and
South Dakota, and always defended by the
votes of ignorant men. Women ought not
to be compelled to be the worst classes

Woman's Journal for the use of the
club.

16. Have paid all the expenses of
making the arrangements for the lec-
tures in adjoining towns which was
\$9 50.

17. We have secured a promise from
State Senator Bolter, the oldest Demo-
cratic member of the senate, and hith-
erto always opposed, that he will vote
for full suffrage.

18. We have made a very large one-
star flag in accordance with the plan
of work.

Man and Woman.

Sermon by Rev. A. L. Frisbie, D. D., in Plymouth
Congregational Church, Des Moines, Septem-
ber 25, 1892.

First Cor., 11:11. "Howbeit, neither
is the woman without the man, nor the
man without the woman in the
Lord."

God is trinity, as we read the Scrip-
tures. He is unity in essence, but in his
manifestation there is three-foldness—
a trinity of distinctions which is not
quite happily expressed in the phrase
"three persons—one God."

Humanity is a duality. Its charac-
teristic is two-foldness. Two persons
make the real human unit. Given one
man—one woman—joined they are the
human integer—the representative of
the race as neither of them could be if
taken alone. "They twain shall be no
more twain, but one flesh." The union
of the two completes the unit.

A man may be well developed, well-
informed, strong, healthy, handsome,
efficient, counting one in the caucus
and at the ballot box; he may and
probably will think of himself as com-
plete—but he is a fraction only, and
he may be a vulgar fraction, of the
unit of humanity. No half is com-
plete without its complement. Two
make one. Duality is here the same
ness.

The necessity of
city a

sinks her family name. If it chanced
that an earnest woman with a large
thought for her sex and a keen sight
as to ways and means of benefiting
her sex has, after marriage, had views
and expressed opinions and moved to
secure results, supposing herself to be
an equal half of the domestic and so-
cial unit, it has been too much the
habit of men to complain that she was
out of her sphere—that she was unsex-
ing herself—that she had a strange
disposition to meddle and to disturb
the existing order. It has been held
in regard to woman, that so far from
being the half of the unit of humani-
ty, she is simply the appendage, the
ornament, the instrument of that mas-
culine fraction—that exaggerated half
which talks as though it were, by it-
self, the complete humanity. This, in
the case of married women. The com-
mon judgment of men on unmarried
women of whom there are so many,
surely has not been kind nor generous,
when they have asked for a new dis-
pensation in regard to equal rights and
powers. Because of this depression of
the female half and the exaltation of
the other, it is urged that the progress
of humanity has been a lop-sided gait
—an unequal and unsatisfactory move-
ment, instead of an even, sure paced
march onward and up the hill. This
has been so in the great departments
of education, legislation and religion,
in none of these are we where we
ought to be, nor where doubtless we
might have been if the two halves of
the one stock had been put on a com-
mon plane and both heard from in
ordering of the appointments of
education, the framing of statutes
and religious work.

The mutual
—the necessity
operation
that

...the sentiment, ... of the W. C. ... Merick, and her ... splendidly held the fort ... Louisiana gives women ... to vote on school questions, not ... used, however, and on the question of ... railroads passing through a parish.

South Carolina has a state suffrage association, guided by the enthusiasm of Mrs. Virginia D. Young, who is forging ahead, regardless of banter or battle. She enrolls among her membership two editors, three doctors of medicine, a number of lawyers and many women of influence. The Charleston News and Courier, an opponent, has freely opened its columns for discussion to Mrs. Young and others. And Mrs. Young addressed the State Press Association on the subject and was received with applause and a vote of thanks—perhaps, however, more as a tribute to her pluck than an expression of her sentiment—at least till the November election is over. The Hampton Guardian and half a dozen other journals admit the free discussion of the subject.

While Kentucky was the first to give school suffrage to women, I am of the opinion that Mississippi is the most advanced state in suffrage sentiment. For eighteen years a woman has held the office of state librarian by the direct vote of the electors. One of its supreme judges is an open friend to the cause and says women make a great mistake by not pushing their constitutional right to citizens' suffrage. Almost all our public men are woman suffragists—and when it has come to a vote in congress have voted with it—or dodged it—did not feel quite secure in voting against it. Mississippi men have a way of boasting that there are no sex lines in the public education of the state. The State University and A. & M. College are co-educational and the state supports one white girls' college and two colored colleges which are co-educational also. The constitutional convention of Mississippi, in 1890, discussed freely the practicability of settling the race problem by the enfranchisement of women on an educational basis. This was introduced into the convention by Hon. Jno. Fewell, and strongly supported by General Stephen D. Lee, Judge Chrisman and many others equally prominent. Until the last day of the convention the vote is said to have stood in the suffrage committee, which was very large, one in favor of woman's enfranchisement, though it was given to the world one against it. The object of an amendment to the state suffrage laws was to legally disfranchise illiteracy and to permit men to vote according to conviction without endangering white supremacy. The problem in the South means the suffrage of the white race, or in other words, the liquor trade, but the liquor trade, defeated chiefly because of the opposition of the men sorts

Would men be satisfied while taxed to the full extent of the law yet refused this right of citizenship?

Nay! They'd rebel to a man, and they know they would, whatever they say about being satisfied. Though the laws have been improved in many respects they are still unjust to women. For instance, when the husband dies the law makes it a necessity for the widow to pay out large sums for the settlement of the estate; while if she dies he pays out not one cent. Then too if the father dies, the minor children must have a guardian; no such necessity if the mother dies. The father is at liberty to squander the property, even to leaving the children homeless. The law has no terrors for him. A large share of lawyer's fees come from settling widows' estates.

When widowers are made to dance attendance on the courts of law in like manner, there will be more of justice or at least a show of equality.

DORA N. ALDRICH.

The New Womanhood.

One of the best results of the moral work of the world that is being done everywhere by women, is that it has created a new sentiment of chivalry for the new womanhood.

Now, within memory almost of the youngest, women have taught men to honor them, not only for their purity, but for their philanthropy, for their high ambitions, for their work in rescuing the fallen, in tending the sick, in succoring the poor. And today the

Iowa Woman's State Suffrage Association in Convention assembled at Des Moines, Iowa:

The Sioux City Political Equality Club herewith submits the following report for your consideration:

Our society was organized on the 13th day of January, A. D., 1890 with 20 charter members. Up to the date of this report, we have members in good standing as follows; which, under our Constitution and By-Laws are divided into three classes, namely:

Active members (all ladies).....	95
Associate members.....	39
Honorary members.....	1
Total	135

Of the associate members, 37 are gentlemen and two only are ladies, the one honorary member being a lady and the aged mother of Hon. Geo. D. Perkins, editor of the Sioux City Journal

The society is free from debt and has \$60.00 in the treasury. During the present month we contributed the sum of \$25.00 to the support of your honorable body and you will always find us ready and willing to contribute according to our means.

Our first two year's work consisted principally of the reading and discussion of numerous papers, written by members of the society on questions of civil government. The plan of work for the present year consists of an original paper at each meeting, upon some topic pertaining to woman, or in which she is materially interested. The following is a complete list of pa-

the club during Mrs. Emma Smith De well delivered and full of thought, and Rev. Olympia Brown is expected to lecture for us September 27.

Our club meets the second Monday in every month with unusually large attendance.

We trust your annual session for 1892 will result in much good for the amelioration of woman. We are looking forward to that bright and glorious day in the near by-and-by, when the mothers of America shall stand upon an equal political footing with the fathers of their children, for

"The hand that rocks the cradle rocks the world."

Respectfully submitted,
FANNIE LOVELACE STOCKWELL,
Secretary.

Sept. 17, '92.

A number of W. C. T. U. conventions in Minnesota have adopted the following resolution: "That inasmuch as the wearing of trained dress is compulsory in the courts of kings, it is a fashion that may well be set at naught by the women of a republic; and, since a style of dress that keeps a woman clutching at her garments detracts from her dignity and moral influence as well as from her freedom and comfort, and, whereas, by the wearing of trains our sisters are made weak, we will wear no trains 'while the world stands.'"

The liquor trade is a monopoly representing the lazy man's calling and working man's curse.

At the solicitation of a large number of my fellow-passengers, I write this protest against the misrepresentation of women who consider their durance as a period of patriotic service, and are conducting themselves accordingly. Feeling confident that the Tribune's abiding sense of courtesy and justice will secure the publication of this statement, I send it on behalf of the ladies on board La Bourgoyne.

MAY WRIGHT SEWALL.
On board La Bourgoyne, Sept. 7, '92.

Fashion Versus Cleanliness.

Is it not surprising that women who pride themselves on their personal cleanliness and firmly believe it ranks next to godliness should, in the face of the opinion of scientific men, of their own common sense if they give the subject a moment's consideration, be such blind devotees of fashion and the dictates of their dressmakers as to wear the now fashionable trailing dresses?

Nothing can be brought forward in favor of this direct breach of the laws of health and cleanliness; for indoor wear, so much cannot be said against this fashion; but for outdoor wear, where the filth of roads, pavements and street corners must be obvious to every one, it should receive the strongest condemnation. In extenuation, some may say the dresses are raised by their wearers so as to clear the ground. That may be so in some cases, but

brought. Dimly she wonders at the content that is always the most puzzling to the youthful heart. Contentment should only be found upon mountain peaks, she thinks.

Yet the large-hearted charity which endures all things, believes all things, and hopes all things is an ever refreshing surprise. Sometimes as she breathes its fragrance the vague question stirs: "Is it possible that this charity, this content of themselves, are attainments? Is it so? Can it be?"—Woman's Recorder.

The Saleslady and the Factory Girl.

The salesladies of New York are greatly incensed because a bill introduced in the legislature classes them with factory girls! Such notions are as unjust as unhealthy. In physique the factory girl is the peer of the "saleslady;" in intelligence she does not fall short; in wage earning ability she is her superior, and in the home she will prove a better housekeeper than her fastidious sister. The motion of a fly's wings will not subject her to a cold and she will have fewer flies on the dinner table than the mistress of the tape and the pencil.

Eddyworth, Pennsylvania, is receiving considerable notice at present on account of a young lady resident who built with her own hands, a neat little cottage, laying the foundation, doing the carpenter work, and even plastering the rooms. Miss Elizabeth Moore is the name of this energetic young lady, and she prides herself on having

"I'll soon be able to be one," replied the Bush, shaking its swelling buds proudly.—Harper's Young People.

"Mamma," said little Carl as he watched the crowd when he went to the city, "why do all those ladies wear mops?"

Little Dot—I guess Dick is goin' to marry Lucy Lockett w'en he grows up. Mamma—Do you? Why?

Little Dot—Why, when Dick gets into any mischief he always tells me, cause he don't care what I think, but he fibs like everything to Lucy.—Good News.

Children will do almost anything to avoid being scolded. A little girl once asked her mother "if God scolded." The amazed mother asked her "what made her think of that." Her answer was: "You have told me I must love God and I couldn't if he ever scolded."

Male Supremacy.

"Cato," says Mrs. Harriet Beecher Stowe to a negro man, whitewashing on her Florida plantation, "now that you are free and can vote I hope you will use your influence with the colored people and get me the ballot."

"Lord, Mi' Beecher," says Cato, rolling up his eyes, while an incredulous grin broadened his kindhearted, honest face, "duz you rely belebe that wimmin is got sense enough to know how to vote?"—Rochester Morning Herald.

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Quarantined.

[The following protest to the misrepresentations that are among the wrongs to which women are subjected, from the talented President of the Woman's Council will explain itself.]

To the Editor of the Tribune: SIR—The passengers on board this agreeable floating prison have read with amazement the very interesting accounts of the panic, the hysteria, and other manifestations of emotions attributed by the daily press to the women. If the gentlemen have been amused by these touching descriptions of feelings and conduct which would otherwise have been unknown to them, in the ladies the sense of amusement has been modified by some indignation.

It is not pleasant to be quarantined; but if the public health is protected by this precaution, there is no woman on this ship who is not ready to bear her part in the sacrifice involved. The women have endured the situation with patience and dignity. They have mitigated its tedium by cheerful industry. From the moment that quarantine was announced, scores of them may have been seen reading, writing, knitting, sewing, superintending the games of the children, and engaging the men in agreeable conversation. If

any man has been guilty of tears or sentimental folly, she has retired to her room during this self-imposed seclusion. No manifestation of this slightest symptom of such weakness has been exhibited here. The

very often the beauty (?) of the trailing garment proves irresistible, or else little or no thought is given to the matter, and frequently those who raise their dresses do not do so effectually.

Dresses, for the sake of health and cleanliness of their wearers and their homes, should be made to clear the ground fully two inches.—Cor. London Tit-Bits.

Friends.

One of the pleasantest of friendships is that between a young and a middle-aged woman. (There are no old women nowadays.) If the two women are of exactly the right sort, the friendship is almost an ideal one. There can be no jealousy. The elder woman is too old to be envious of the younger, either of her loves or her companionship. The younger feels the superiority of her youth too keenly to care for the regard cherished by the older for her contemporaries. But each possesses a charm to which the other returns with never ceasing delight.

The older friend smiles over but rejoices in the freshness and ardor, the eager anticipations and daring impetuosity, of her companion. She speaks no word of discouragement. It is beautiful, this demanding youth, this splendid audacity, to which all earthly achievements are possible. It is the highest earthly wisdom to recognize that all this enthusiasm is needed for the lessons which divine wisdom shall teach.

And the younger woman, pouring out her hopes and expectations, her wistful im-

once been a protege of Jane Gray Swisshelm, from whom she probably learned some of her lessons in industry.

Mrs. Emma P. Buckingham, of Vacaville, is called the queen of California fruit growers. Her success has been phenomenal. She began on a very small scale, and with no practical knowledge of what was required, but she had a taste for the work and persevered. Now she has a fruit ranch comprising several hundred acres, a farm mansion, and ships fruit by the train-load. She is quoted as saying there no reason why any woman should not make a success of fruit growing. Half your success is assured when you really think you can succeed.

He Hasn't Said Anything Since.

Mr. Wickwire—Here is something you ought to read—an article on ways a woman can save money.

Mrs. Wickwire—Does it say anything about her remaining single?—Indianapolis Journal.

A Careful Guardian.

Mistress—I should like to know what business that policeman has in my kitchen every night in the week?

Pretty Servant—Please, mum, I think he suspicions me of neglectin' my work or somethin'.—N. Y. Weekly.

A Soft Answer.

Miss Ethel—Why, Uncle Norton, I really believe you're seeing double again!

Uncle Norton—Well, my dear, you see, you're (hic) sho pretty, I like to (hic) see two of you.—Judge.

Spring Courtesies.

asked the Sunbeam

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the South.

Robert B. Kells representative of the state of Mississippi read the following paper at the late Conference:

In Alabama we consider the least progressive on the question of equality of sex, mainly because its political men are a unit against it, the Democratic office holder is too busy re-electing himself to branch out. One of the first men to openly advocate the woman's cause was the late Dr. Peter Bryce, the renowned superintending physician of the state hospital for the insane. Through his influence, aided by his lovely wife, the first W. C. T. U. president of Alabama, a strong suffrage sentiment was created at Tuscaloosa. Mrs. Hildreth, of New Decatur, who with her husband edits the leading paper of that city, and one of the editors of the Birmingham Age-Herald, the first paper of the state, are the only press advocates the cause numbers in Alabama, but there are strong fearless defenders of equal rights who deserve our gratitude and sympathy for what they suffer. Unlike the W. C. T. U. of the south, the state union is weak in the cause, because most of the officers will not declare themselves and others are opposed; but the New Decatur, Sheffield and Gadsden local unions are bold and outspoken. Hon. George P. Keyes, brother of Chancellor Keyes, is an influential friend of woman, whom no man can intimidate, and here and there are others. It is not remarkable that Alabama should be slow when its women are represented in congress by men with such sentiments as Senator Oates expressed in the United States senate when the vote on Wyoming was pending for admission to the sisterhood of states, bringing her women's privileges with her—"Gentlemen," he said, "I shudder to think Wyoming should ever commit the unparalleled act of sending to this legislative hall a representative who is not a gentleman." "Will the senator from Alabama," interrupted another member, "have the goodness to state that he is quite sure that this has never happened in the history of the senate?" Notwithstanding all this, Alabama's face is toward the light.

Georgia reports a state suffrage organization formed two years and slowly increasing. The press of the state is against it, but Atlanta has some strong men like Rev. Lee and Dr. Felton of the M. E. church, and Mrs. Felton speaks without let or hindrance for woman's enfranchisement. There is wide sown suffrage seed in Georgia, but it needs tilling and the rain of a cloud of lecturers. Miss Claudius Howard recommends that we need a lecturer here to tell the people what the press will not let them know, but I think we all should lay aside individual and state pride in the work and concentrate our efforts on California, where women are sold into lives of such revolting slavery. For my part I would rather know that Georgia would remain unjust to her women for a quarter of a century than know that there is one such den in San Francisco as the Woman's Journal recently reported. Concentrate on what we need. Any way,

paid before registration and before a certain day. 3. Registration must be before certain other days. 4. The poll tax was doubled. 5. Every voter must be able to understand any clause of the constitution when read to him.

This is the first year of registration and the number of negroes and whites who have registered under it is almost equal—not a difference of fifty. So a test is being made of the power of a state to legally and easily disfranchise its illiterate, peacefully and justly.

Ought to be Satisfied.

"Oh! I think women ought to be satisfied now, the laws are so much more favorable to them than they used to be, especially here in Kansas," and the speaker glanced over his feminine hearers, to see how the sentiment was received.

He had asked for an expression on the subject of woman suffrage, evidently for the sole purpose of delivering himself of the sentence above quoted. He seemed to consider the question settled and with the usual arrogance of masculine humanity decided that any woman who was not satisfied with Kansas laws regarding suffrage had better leave the state.

Now the facts are these. Kansas laws might be likened to a feast where all are invited to share the expense, but women must partake solely of bread (municipal suffrage) while men are allowed the indulgence of a full meal, not because men are any better citizens, not because they obey the laws any better, not because it is just or humane, or obeying the golden rule of doing as they would like to have women do by them, if the case was reversed.

Because our neighbors across the line refuse the women bread, does it satisfy our hunger when we see

true man's ideal of a true woman is she who, at home and abroad, or whenever opportunity offers, does her woman's share of the great, sad, hungry world's work.

Taught by her example and word, the man now exacts that she be as just as she is merciful. He exacts from her liberal judgement, and a hearty sympathy before sentence.

Ask any gentleman what is his idea of a womanly woman, and he is almost certain to convey his belief in a woman who is modest and requires modesty in others, who is considerate of the old, the sick, the poor, who is slow to cast censure on those who are unfortunate, and who will stoop to the fallen just as mercifully as the man Jesus Christ stooped to the Magdalen at his feet. The flippant woman is out of date. So is the woman whose charity begins and ends at home. So is the selfish woman.

The man may be content with far less than perfection at his own fireside; but when, in unexpected ways, he hears of gracious acts performed by his own women folks, that they have stood forth on the side of truth, of charity, of real Christianity, his pulses thrill with pride to know that when the test came, his chosen ones were with the right.

The new chivalry, extended to the new womanhood, comprises a respect for brains, for culture, for philanthropy, for pluck, no less than for beauty and innocence and helplessness.—Woman's Voice.

pers, by title, read and discussed by the club, to and including our last meeting:

January, "Woman's duty to Society."

February, "A Married Woman's time."

March, "Some simple rules of Business Life."

April, "Our duty to Fallen Women."

May, "A Married Woman's Name. What is it?"

June, Marriage and Divorce laws of the United States."

July, "Legal Status of Married Women."

August, "The Relation of Women to the Schools."

September, "The Problem of Domestic Service."

During the remainder of the year, our program calls for the following papers:

"October, Woman as a Bread Winner."

November, "The Pioneers in Woman's Work."

December, "A Woman's Duty to her Children."

Our election of officers takes place in the month of January of each year, followed by a banquet given by the society, which both ladies and gentlemen of the club equally enjoy, as well as their invited guests.

A member of the society, Toast Master and the main sponser at these social gatherings in our memory yet, and confident from experience, annual coming

the fair was not favorable to a large crowd. Notwithstanding Mrs. Brown had a fairly good audience, no doubt all that could have heard her, and a more attentive and appreciative audience I have never seen. And if she should come again she would have a crowded house. In the evening she had an informal reception at the residence of Mrs. Baker, a lady raised in the same community with her. Many of our best citizens were pleased to meet her and will always remember this earnest advocate of suffrage with pleasure. And all hope to meet her again. The cause is progressing nicely, of which I will tell you in the future. We hope to do some effective work this fall and winter.

I read the proceedings of the Conference in the STANDARD with great pleasure and feel that such a gathering of earnest defenders of the right cannot help accomplishing much good in the direction of liberty and justice for woman. And liberty for women will break the shackles of vice which enslave men. MARY E. DONLEY.

The Fair at Knoxville.

Woman's Day at the Marion county fair, September 23, was the day of the fair to which all friends of equality looked forward with deep interest. A tent had been stretched and tastefully decorated, seats within for the weary preparations for doing all that our friends.

in Mills county. Henceforth the cause of woman's suffrage in southwestern Iowa will go forward. The good seed has been sown broadcast and what Carrie Lane Chapman has sown will be gathered by other reapers. "God giveth the increase." Our worthy county president, Mrs. Christy, and Mrs. Chantry, our local president, deserve special mention for their work for the success of woman's day. The gate receipts were greater on that day than for any day of the twenty years of the fair association's existence. The suffrage leaflets were eagerly called for by hundreds of women and the yellow ribbon was worn by scores of women anxious to show their loyalty to the cause of equal rights. Give us Carrie Lane Chapman next woman's day and ten thousand of our people will turn out to welcome the cause she represents. Sisters, rally, our cause is onward. God reigns. The truth is mighty above all things and will prevail. Thank God for consecrated eloquence to charm the masses into a hearing, and claiming of voting people righteous laws.

EMMA W. SCHAEFFER.

Sept. 28, '92.

Best Yet.

Editor Standard:

Rock Valley never had the advantage of a more logical and eloquent address than the one given by Rev. Olympia Brown last evening (Sept. 26). We have no equality club, but feel that these rare speakers. No

The exercises of the University of Iowa took place on at the University building. The address was delivered by Professor Phas Brainerd, of the university, on the study of law by women. Four members of the graduating class read essays as follows: "Our Sphere," Miss Irene S. Lowenstein; "University of Law," Mrs. Francis P. Smyth; "Why Did We Study Law," Miss Ida C. Bracher, and "Women and Law," Miss Lizzie Alderdice.

Chancellor McCracken then presented the members of the graduating class, nine in number, with the certificates which they had won. Mrs. Leonard Weber, president of the Women's Legal Education society, then delivered an address to the class, which completed the exercises of the evening. The graduates were Misses Lizzie Alderdice, Ida C. Bracher, Louise Lamb, Elizabeth Lawton, Irene S. Lowenstein, May E. Maxwell, Mrs. Francis P. Smyth, Mrs. Frank Sperry and Mrs. C. A. Van Beil.—New York Advertiser.

A Brave Woman.

The following from across the water reminds us of some of the deeds of our fore-mothers in revolutionary days:

VIENNA, Sept. 29.—News has been received from Zoksvitza, Russia, of great bravery by a woman. Eight armed robbers entered a factory during the night for the purpose of plundering the safe, which they knew contained a

she graciously eversteps Oh, the girl back derful thing American and she is altogether New York Sun.

Gleanings.

It is thought that the Rev. Lydia Sexton of Seattle, now ninety-three years of age, is the oldest woman preacher in the country. For eight or ten years she was an exhorter before in 1851 she received a regular license to preach.

Since the death of Horatio Brooks, of Dunkirk, N. Y., his widow has conducted the business left by her husband. This is an extensive foundry and locomotive building establishment, where they manufacture six locomotives a day.—Woman's Recorder.

There is one vocation, particularly fitted to a woman who has deftness and skill combined with artistic taste. This vocation is to furnish floral and table decorations for elegant entertainments. One woman on the Pacific coast has built up a very successful business during the past six years.

Mrs. Chauncey M. Depew says of her daughters: "One accomplishment that I wish them all to acquire is that of reading aloud well. I consider that

...and
...tions,
...that of
...Emerson Brown in
...address, outlines the work
...of the last two years.
...there is no longer any doubt
...to the wisdom of this movement.
...and
...Our movement is a necessary part of
...the new civilization. Ours is an age
...of intellect and of critical investiga-
...tion. Every question is being analyzed
...and resolved into its elements. The axe
...is at the root of every tree.
...“Theology, civil government, ques-
...tions in sociology, all of vast practical
...moment, are under investigation as
...unsolved problems. In this search for
...new truth and readjustment of human
...relations, woman comes to the front
...and is an important factor. Women's
...clubs are a great educator and devel-
...oper of woman's powers for the new
...position they are called to occupy.
...They inspire high aims, broader in-
...formation, teach women to think and
...to express thought clearly on paper, or
...in extemporaneous addresses. They
...are teachers in parliamentary usage;
...they are schools for post graduates,
...and they help women to know them-
...selves and their own capabilities.”

Humanity must stand on its complete and rightly balanced unit; it must go forward by the movement of both its parts or it will not make suitable progress.

The world does not want a man's religion, a man's church, nor a woman's religion or church. It wants; Oh how much it wants, the religion and church of Christ present here with every element of power in happy union. It wants the whole complete humanity consecrated to the Lord's cause—the power which is not in one sex or the other but in that royal unity where there is neither male nor female; where Christ is the center of that sublime equipoise which can exist when the man, not alone, and the woman, not alone, shall be heartily and equally together in the effort to hold forth the word and the light of life.

Christ is here for men as well as for women. The church, with its mission of instruction, correction, reform, is for men as well as women. The hands and hearts and voices of both are requisite and personal needs are the same to both.

“A man can build a mansion,
And furnish it throughout,
A man can build a palace
With lofty walls and stout;
A man can build a temple
With high and spacious dome;
But not man in the world can build
That precious thing called Home.”

“No, 'tis our happy faculty
Oh woman far and wide,
To turn a cot or palace

which they are intended. It is hard when omnibuses rattle, street cars jingle and carriages rumble over the stones to keep up a sustained conversation in soft, pleasing tones, but it is much better to remain absolutely silent and wait for your opportunity to talk as you should than to take every one within a radius of a square into your confidence.—Philadelphia Times.

Way to Keep Flowers.

Freshly cut flowers may be preserved alive for a long time by placing them in a glass or vase with fresh water in which a little charcoal has been steeped or a small piece of camphor dissolved. The vase should be set upon a plate or dish and covered with a bell glass, around the edges of which, when it comes in contact with the plate, a little water should be poured to exclude the air.—New York Journal.

South Americans say baked bananas are an excellent substitute for meat. For those weary of meat (during warm weather nearly all of us would gladly do without it), it would be well to try the baked banana. It is easily procured, requiring no work to prepare it for the table. Each end should be cut off, the jackets being left on, after the fruit is washed. From twenty to thirty minutes are needed for baking. They are placed upon the table in their jackets, and one served to each person instead of his usual piece of meat. They should then be split lengthwise and buttered, which improves the flavor.

teaspoonful of each of cloves and allspice, one teaspoon each of cinnamon and cream of tartar, sifted in two and one-half cupfuls of flour, one teaspoonful of soda dissolved in a little boiling water and added last.

Marble Cake—Make white and dark cake as above and test each until you are sure there is flour enough to make them light and nice; then place in alternate layers in a deep cake dish, and bake an hour. This makes a large loaf, and should be carefully baked in a rather slow oven.

Best Lemon Pie—Make a good rich paste and line a deep pie-plate. Chop one large spoonful of nice solid lard in flour, and stir the bits thoroughly in the flour, add ice-water about the same in quantity as lard, and mix together lightly with a half teaspoon of salt added. Dust plenty of flour on the board and over crust, and roll together once, then fold again and roll out. While baking prepare the filling. One cupful of sugar, one cupful of boiling water, juice of one good-sized lemon; place over fire and thicken with one tablespoonful of cornstarch, moistened with cold water added to one well beaten egg and yolk of another; stir well until thickened, and pour into the crust when baked. Beat the remaining white to a stiff froth with a tablespoonful of pulverized sugar and frost the pie; place in the oven until it is brown and browns a cool. Should

For the Iowa
s Suffrage Asso-
ciation.]

It is the disgrace of our Christian civilization that at the close of the nineteenth century of the Christian era, woman is denied equal rights with man in God's house and God's presence. Disgraceful as it may seem, history demonstrates that woman's degradation and woman's undoing is largely due to the teachings of Paul and the dogmas of the church, which teachings and dogmas are in direct violation of God's will and God's pleasure.

It is an old and true saying "that the place in which to find a lost article is the place where you lost it." You, my lady friends, must go to the church to demand your rights. You must recover your equality in the house of God, before you can successfully demand or force such equality in the state. You must amend the disciplines of the church before you can demand, with any great hope of success, the amendment of the constitution and laws of your state.

You must strike the word "man" out of church discipline and church laws before you can strike the word "man" out of the constitution and laws of the state. You must demand and recover the right to vote in the church and aid in making its laws before you will be allowed to vote at state elections and in moulding the laws under which you live. You must extort from the church the right to fill the office of priest and elder and sit

pressed her claim for the right of suffrage, the religious aspect of the question rises up and confronts her. Our lawmakers, anxious to get rid of the consideration of this question, without stopping to reason about it, or to consider what is due to women, get desperately religious and hide behind the church. Woman, being compelled to admit that she has no standing of equality in the church, necessarily gives away her case. Such result is inevitable.

While I do not advise the abandonment of your efforts to obtain your rights in the state, I do urge the necessity of doubting your efforts to obtain redress in the church. The church is the stronghold of your enemies and your oppressors. This stronghold you must assault, you must capture, or you can never hold the vantage you may gain in the state. The women of the land, strange as it may seem, furnish three-fourths of the members of the church, and they are largely responsible for their own disfranchisement and degradation. You have kept up the church by your zeal, your energy and your faith. Very largely by your efforts, churches are built and ministers paid. If it were not for woman, the Christian religion would long since have become one of the "lost arts." Man betrayed and deserted Christ at and prior to his crucifixion. When seized by the mob, they fled from him and denied him with bitter oaths and curses and never would have gotten together in the

ters.
To ad
church,
your churc
church door
firm determin
in the church
respectfully, fir
your ultimatum
plied with in a reasonable
your preachers and your elders from the house of God, cut off their salaries, refuse to give them countenance or encouragement, take possession of and organize a Christian church in the truest sense of the word; a church in which all are free and equal, the high, the low, the rich, the poor, the bond, the free, the male and the female, and let the welkin ring with praises to a God of love, a God of justice and a God of equality.

You have right on your side; you have duty on your side; you have God's commandments and Christ's approval on your side; as well as a large number of your male admirers. With such backing you cannot fail. With God and Christ on your side, you can well afford to disregard the edict of that drunken reveler of Persia mentioned in the book of Esther and the teaching of Paul and Dr. Buckley based thereon. The revolution in the church will be a short and bloodless one. Just as soon as your oppressors recognize that you are in earnest, and that you mean what you say, they will surrender to you and your God.

The edict of Ahasueras, engrafted

asand women in the
telegraph operators

our Old South prizes;
uates of the Boston
the best essays on
subjects, were this year
added to girls.

Mississippi has a new stock law that provides that women who are householders, and none others, shall vote on the fence question.

George T. Angell says that nine out of every ten dollars thus far paid into the treasury of the American Humane Education Society have been paid by women; nineteen out of every twenty Bands of Mercy are presided over by women; the same proportion of letters showing interest in the work are written by women; and the best book ever written for the protection of horses, "Black Beauty," was written by a woman.

Four women were made honorary pall-bearers at the funeral of the late poet J. G. Whittier, viz.: Mrs. Mary B. Claflin, Mrs. Elizabeth Stuart Phelps, Miss Lucy Larcom and Mrs. Alice Freeman Palmer. It is estimated that over 1700 persons on foot visited the grave in one day and upward of 150 conveyances. It has been found necessary to protect the spot, so great was the desire of visitors to secure mementoes, that every leaf or sprig would have been carried away.

peculiar force; but the more insidious; the killed, and we must meet with bravery or be the un- ble parentage.

Our mission is not only to existing conditions, for it heart of man to conceive of chised womanhood. But most favored on earth to that we are as free and our great-great ancestors

And so I am privileged to look into day, because from city, hamlet, village and ing prairie you have gathered here to united on the ear of progress. Your gathering here so early after the summer vacations shows that you have not been caught in that "great august undertow" that sweeps out so many weaker souls into a careless indifference. We await with expectancy the reports from the various columns. Never before have the suffrage tents whitened so many fields in Iowa. Though there are yet vast unoccupied lands, yet never before have so many counties been enrolled for work.

There have been prophets out among the people. In the late spring months when the floods raged and the winds blew, Mrs. Smith De Voe—the stormy petrel of the west, whom without could not frighten and rains would not drown—rode cheerily upon the breast of the storms and gathered the clans with a success that was amazing. Later, when the hot suns were spent, came the Rev. Olympia Brown, and our own Mrs. Carrie Lane Chapman, and it is no wonder that in this, our autumn bivouac, we meet so many new messmates.

This great battle for freedom for one-half the people is a race between the old world and the new, with England—old England—far in the lead, and Iowa, our own beautiful Iowa, lagging in the sisterhood of States. In the matter of granting any voting privileges to women, Iowa has been outstripped west of the Mississippi by Oregon, Washington, Montana, Idaho, North and South Dakota, Arizona, Colorado, Wyoming, Kansas, Nebraska, and Minnesota. When I think of these things I blush for my adopted State. While Iowa, in common with some other States, presents the anomaly of allowing women to be school officers though they cannot be voters, great stress has been laid upon the supposed fact that in our State the property laws are exactly equal as between men and women. Ah, there is a huge snake scotched here, and as Victor Hugo says of English law, "it is a tamed tiger with velvet paws, but the claws are still there." So we say of this disputed point, and we hesitate not to throw the gauge of battle down. Mr. Gladstone says that "the United States constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man." But alas! we have become so tired of its one-sided interpretation. How do we know that the fathers didn't mean what they said when they declared that "we, the people, do ordain" so and so.

The idea of woman's voting was certainly familiar to them, for women did vote from the earliest days in England, and many voted and held office in colonial days in this country. They did mean it, for they counted women in their basis of representation, and town until to-day one-half of our congressmen hold their seats because of this counting of women as people. But how very odd it is that in the criminal code,

would perhaps mention the one word, "suffrage," as the explanation. And that very commonly will be considered as being the whole occasion of the great gathering. Pert smartness will say, "These uneasy women want to vote. They'd better get married and stay at home." But the fact is that the great majority of them *are* married and happily. And the further fact is that the privilege of voting is only a small part of the reason why they were here in consultation. It is not merely that they may be counted as men are counted—voters—but that they may be so placed in the life of the nation and have such voice in society that they may be able to intervene, with authority, for the protection of a thousand imperilled interests; that they may better guard from pollution the very springs of our social life and help the defenseless and the straying with something more than good advice and the gentle influence of sweet souls yearning to be useful. The suffrage represents far more than the mere privilege of voting. It stands for more of the power which now men alone are permitted to wield; power and the authority of power which ought to be equally distributed to the two factors of the unit of the race. So do these women urge. For defense against discriminations which are unfair and for the sake of furthering essential interests which cannot be furthered as they ought to be through womanly *influence* alone, this change in regard to the ballot is demanded.

1. We have obtained columns in ten weeks and two daily papers; the editors of the special columns never failed to get the material there on time.

2. We arranged eleven lectures upon Woman Suffrage and they have all been delivered except three which are yet to come.

3. Have obtained eighty-one paid up members to our society.

4. We have sent \$50 to the state association and expended \$60 at home for the work.

5. We have taken orders for five Anthony spoons.

6. We have had one parlor entertainment for the cause.

7. We have had one sermon preached to us by a suffrage minister.

8. We have sent copies of the woman's column to ten different ministers, one in each town.

9. We have obtained eight subscribers to STANDARD.

10. We have had the Woman's Declaration of Rights read at our celebration on the Fourth of July.

11. We have obtained and made all the arrangements for woman's day at two fairs.

12. We are holding a woman's fair this week.

13. We send six delegates to the conference, paying the expenses of one who is to report.

14. We have distributed 1,500 pages of suffrage literature.

15. We have taken one copy of the

and the stronger demand to work disorder and detriment of the common weal. Nothing goes as it ought when the force that should carry it on is divided and part opposes part. If any large interest, in the prosperity of which the one sex is as much concerned as the other, be left almost exclusively to the care of one—of either one—the effect on the interest is not favorable nor is the outcome what is desired. The divine wisdom shines in the eternal law which is expressed in the text, "Neither is the man without the woman, nor the woman without the man in the Lord." That is, in the ordering of God, this mutual dependence is a necessary thing—inseparable from happy human existence—divinely planned. This is nothing limited to the marriage relation. There is a call for the co-operation of the sexes in all the movements of social progress. There is a *wholeness* to the mental processes and the practical methods by which for example, church work is planned and done—a wholeness which is full of wholeness and power when the force behind it lies in the blended sympathy and effort of the two parts of humanity—not the man alone, nor the woman alone, but both joined together in the covenant of faith and consecration and both, in the church now, outside the family, working together. The influence of many men, supplemented and complemented by that of many women, is an influence which is reasonable, helpful, sympathetic, strong. It is largely in the line of moral and church work that I wish to speak.

I see a danger that in this great department of our social life, one sex be left to a disproportionate share of care and labor—that on one sex a responsibility be supposed to rest, in regard to the moral or religious life of the people, from which the other sex escapes

and we all
some of its enthu-
their proceedings.
useful reading.

It was some mitigation to the efforts of the Railroad Committee, which had worked so hard but unsuccessfully to obtain reduced fare for those attending the late suffrage Conference and Convention to have an order wired after the adjournment the last afternoon, that had it arrived earlier, could have been complied with, and the coveted reduction secured. But it was too late. But the difficulties have probably been surmounted, that will open the way to secure another year the usual reduction from the railroads for such gatherings.

A lady writes from an Iowa Club for an explanation of the nomination of Victoria Woodhull for the presidency by the Woman Suffragists. The Woman Suffrage party through their national organization have made no nomination for the presidency nor for any other national officer; neither has any of our State or even local organizations made nominations so far as we know. The news heralded over the country of such having been made is without foundation. If made at all it has been by a few persons, or by some organization not connected with the Women Suffrage party and who are entirely unknown to us.

It would seem like a gleam of light shining on the mountain tops—the sun-
it may be just tinging their sum-

Mayor vetoed the... and all
women, either good or bad, should
revere him for that deed.

Departments.

The superintendents of department work were left by the annual meeting of the Iowa W. S. A. to be filled by the Executive Committee—and the following ladies have been chosen and will act for the coming year:

Press work, Mrs. Laura Hurd Baily, Dunlap.

Petitions and Enrollment, Mrs. Adelaide Ballard, Hull.

School Work, Mrs. Kate E. Law, Forest City.

State and County Fairs, Miss Nellie C. Flint, 925 Sixth avenue, Des Moines.

Mrs. Potter Palmer desires the ladies of each State and Territory to prepare a chart giving information as to the work of industrial women, in order to secure an exhibit which will be of the greatest interest and profit, and in order to secure uniformity the following heads are suggested:

"Number of wage-earners, or self-supporting women.

"Number employed in factories, stores, shops and offices.

"Number owning and controlling farms.

"Number engaged in mining.

"Number engaged in horticulture and floriculture.

"Number engaged in domestic service.

"Number of authors.

"Number of teachers.

Society promises to be, not only
an honor to Saylorville, but a help to
the Polk county society.

K. P.

Mrs. Aldrich made an attempt to address the people at the Bloomfield fair on Woman's Suffrage and succeeded quite well considering the noise and uproar that surrounded her. She spoke from a buggy drawn up in front of the amphitheatre while the horse show was going on and in spite of the confusion held the attention of her audience for nearly an hour.—Ex.

Marshalltown.

Editor Standard:

The meeting arranged for Mrs. De Voe in our city came at an opportune time, on the evening of labor day. Mrs. Sabin, the county superintendent of franchise work in our W. C. T. U. accompanied her and assisted in giving the notices and inviting people to attend. Many were invited on the street and notice was given on the platform at the fair ground.

A number called in the afternoon at Mrs. Holmes' where she was entertained. She made a short call at the Soldiers' Home and was pleased to meet some who were in the service with her husband. Mrs. Milo Smith furnished four beautiful bouquets for the evening service. The Friends church, where the meeting was held, was crowded with earnest listeners, mostly representative women with a few men and a large number went away for lack of room.

Never has there been such interest

convention, women even
taking part in a mock Republican
National convention held here last
spring. The Wyoming delegate was
granted the privilege of presenting her
candidate with a speech, which was ex-
ceptionally able and fitting, I will give
your readers her name as she will in
the near future graduate from a medi-
cal school and be prepared to be asso-
ciated with her husband professionally.
It is Mrs. Vaupel Clark.

The sentiment favoring franchise
for woman is strong in Humboldt
county and has been reinforced of late
by the utterances of Mrs. De Voe, in
two lectures at Humboldt and one at
Dakotah.

Rev. Olympia Brown also made a
telling speech at our county fair
grounds in Hope Cottage to an inter-
ested and attentive audience. We are
soon to give a supper and hold an
election illustrative of the Australian
ballot system, charging ten cents a
vote, to raise the \$25.00 pledged for
state work. Will inform you of the
result.

Yours,

L. S. BROWN,
County President.

Woman's Day at the Marion County Fair.

The fact that we had so eminent a
woman as the Rev. Olympia Brown to
address us was enough to amply pay
our little club for the effort made in
the direction of a woman's day at our
fair. The officers of the Agricultural
Society conceded to us all the privileges
asked. The day being the last one of

...it could... universal
Gospel out... best practical
form.

In view of the facts well known as to the great preponderance of the female element in our Protestant churches of today, the question arises, whether or not this is the normal thing? the thing to be expected? Is the church which shall represent Protestant Christianity in the twentieth century to be made up wholly or almost wholly of women, as the signs of the times seem to indicate? *Ought* they to be with things as they are today? *Ought* the men to be satisfied who fill all our communities with non-church goers?

If a circle were to be drawn, just now, with a radius of one mile, having this church as a center, a great number of men would be included—I dare not guess how many, but a multitude—men of Protestant origin—many of whom had religious training—some of whom have now or did once have church connections—men, the majority of whom believe that the churches ought to be sustained—that the city would be sweeter and safer if the Christian precepts and motives set forth in the churches had more hold on the people. This is the hour of morning worship in at least twenty Protestant churches included in that circle with a diameter of two miles. We have not met clandestinely. It is well known that this is the hour of meeting. The papers have published it and the people understand it. The places of meeting are well known. The Central Presbyterian church has held its corner for twenty-five years. Plymouth church has occupied this ground as long, and the other churches are readily found. And yet, the men of whom I speak are not in any church at this hour—they were not on the last Lord's Day—it is probable they will not be on the next. Some of them may of right excuse themselves this morning—night

with anything like the same... tion a great company of the married and unmarried men who are outside could have been with them with all comfort.

So I repeat the question, *Ought* the men to be satisfied with themselves who concede the value of religion and yet make up so large a part of the non-church going army? Some will say they do not believe in the churches nor in the preachers' message. These we do not expect to see under the church roof unless it be by some accident. I speak particularly of such as have remainders of faith, and yet give over the duties of religion to their mothers, wives, sisters and daughters. The attitude of these men cannot be justified. They have no excuse that is satisfactory to themselves. They are simply self-indulgent in regard to a matter whose gravity ought to make self-indulgence blush.

Is there any reason in the nature of our religion why the men should keep themselves back from its responsibilities and the self-development it would give them, and put the women forward to bear the one and get the advantages of the other? Why, what does religion seek if not a clean, godly, useful life? "What does God require of thee but to do justly, love mercy and walk humbly with thy God?" It would make every one who will consent, strong on the side where irreligion makes him weak. Strong for truth, purity, honesty, right doing of every kind, everywhere. Is it therefore suited to the female sex alone? Is the man so lofty in his aims, so adamant in his convictions, so pure in his thoughts, so clean in his practices that he can afford to discard the helps, lights, corrections of Christ's religion? "I trow not." Religion gives a delightful quality to the female character. Its grace and truth and trust adorn the woman, why not the man? Its hope

will not... to for those
loves? They could not see the ruin, physical, intellectual and moral of their own and hold their peace. They saw this work of ruin going on through the land, not in any limited or stealthy way, but by the wholesale and openly. They asked legislation. They might not have it. They asked co-operation. They could not have that. They asked the men to set their force and courage and resolution about the homes to care for the protection of children. They asked practically in vain. Therefore they felt driven out to move heaven and earth against a common enemy. There were then as there have been since, plenty to sneer at them and laugh at the street quack singing a scurrilous song about "mother going round to the beer saloon to pray." But think of all the wrongs and shames, the hot tears and blasted lives and broken hearts of which they knew so much; think of all these and let the jeer die away into silence, into respect, into admiration. They had reason, too much reason to cry aloud.

But why was this necessary? Why were the women left to this sad, sad protest and remonstrance before God and man? Why? Because the unit of humanity had not been properly respected in previous and current legislation; in previous and current concessions to those whose business was destructive. There had been too much of the man without the woman; too little care for the peace and success of the woman in the sphere of home.

And in the crusade itself there was too much of the woman without the man. Not that she was wrong. I will not say that. But he stood apart. He gave her small sympathy and help. If then, the men had resolutely taken up the cause, I will not say of woman, for it was their cause as much as hers; if they had taken up the cause

consequence for... ought to be as it is... has as much at stake... not put off his personal... made a nonentity beca... else does well. He cannot... duty of a christian man because his wife nobly does her duty. "She attends to the religion of the family." "She runs the spiritual side of the house." Ah, does she? She does, it may be, all she can and tries faithfully to make up what is behind because of his withholding of more than is meet.

But, poor woman, she cannot do it. The journey is too great for her. "Neither the woman without the man;" the work needs both. He leaves her to serve alone, whimsically saying that she does up the religion of the household. This is not acting the part of a helpmeet. It is first-class shirking, nothing better. If the man mean to be understood that he is superior to the woman and does not need religious purpose and spirit as much as she, it is not true. If he mean that she is superstitious and more careful than she ought to be, that is not true, nor does he so believe. His nature is not above the need of attention to moral duties and that attention he must himself pay. Nobody can be put in his place. No one can be honest, pure, reverent, righteous for him. Nobody can make up the lack in the family and the community when he refuses to give family and community the influence of a man who fears God and loves the truth and the right, and seeks to advance good in all directions.

He is called out of hiding. He is wanted to answer to his own name and give account of his own work. He may not skulk. He may not screen himself behind his wife who has her own burden and cannot take his.

It is well that so many women care for the church, that they love God and

Continued on 6th Page

Standard.

Eight Page Monthly.
A. C. O'CALLANAN, Publisher.
E. B. READ, Editor.
M. LANE CHAPMAN, Contributors.
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Des Moines subscribers who have their papers delivered by carrier will add twelve cents to their subscriptions to pay postage.

We wish to remind all who are in arrears that a new year in the publication of this paper has commenced, and invite them to send in their subscriptions. Two cent postage stamps will be received the same as cash in payment.

columns are freighted this with many of the good things of the Mississippi Valley Conference Convention, unavoidably left over for want of room. And there are more yet to follow.

Mary J. Coggeshall's opening address at the Iowa W. S. A. annual meeting was put in small type, in the expectancy of giving it a place in the proceedings of the convention. Still there was no space for it, but good things never grow old. Let no one fail to read it.

The readers of the STANDARD will find commencing on second page, the sermon of Dr. Frisbie

mits, when from a pulpit here and there (may their number be multiplied) from the lips of some of our most consecrated teachers of God's word woman's equality is asserted and maintained, religiously, morally, socially and politically. Before the gratification inspired by Dr. Frisbie's sermon, which we publish elsewhere—had grown old, we hear that Dr. Sooy of the First M. E. church in this city, and who was one of the eloquent speakers on the last evening of the Conference, preached the Sunday following Dr. Frisbie's sermon on "Man and Woman" from Psalms 68: 2 on "Woman as an Element in Public Morals." Dr. Sooy handled his subject in a bold and fearless manner, answering many old objections, and showing how much woman has done to save the home and the church, though hedged about by many restrictions, both unjust and unscriptural. May not the time be at hand when there shall be a new and more correct interpretation of God's word, and woman be lifted from her debased position to a place of equality beside her brother in all the relations of life?

By united effort and protest the women of New Orleans have succeeded in baffling the efforts of Dr. Harnan and some of the members of the City Council to pass the obnoxious ordinance for legalizing vice, and under which every young girl who should have once stepped aside from the path of virtue would have become a registered criminal, without a shadow of hope for a return to a better life. The principle of the law was

"Number engaged in art work and designing.

"Number engaged in literary work.

"Number engaged in other lines.

"If this information could be plainly engrossed upon a large chart and hung on the walls of each State building, it would enable us to make a national summary that would not only be of present value, but would become historical.

"We trust that this work may be thoroughly done that we may have a complete record of the work women are doing in the nation."

Our Girls, edited and published by Margaret J. Robb of Creston is one of the latest additions to the literary ability and enterprise of the women of the latter part of this century. The August number, which came to our table some time ago, and should have been sooner noticed, is filled with good things for both girls and young ladies and should receive liberal patronage from them. It is a monthly and published at the low price of fifty cents a year. Address, *Our Girls*, Creston, Iowa.

Another Club.

A Woman's Equality club was organized at Saylorville, Polk county, October 5, with the following officers: President, Mrs. Sarah A. Edburn; vice-president, Mrs. Betts; secretary, Miss Flora Saylor; treasurer, Mrs. Catherine Saylor.

A lively discussion was held on the main principles of the movement, and the right

manifested in the subject of equal rights in our city. Mrs. De Voe is a forcible and interesting speaker, and makes converts wherever she goes.

At the close of the address she sang the beautiful song, "A Soldier's Tribute to Woman." A collection of \$11.00 was taken, and a political equality club organized with sixty-three names, and officers were elected. Last Monday evening the club met again, and after an interesting talk by Dr. Rhea appointed seven delegates to attend the Mississippi Valley Conference at Des Moines, and will send for constitution and by-laws, and topics for study to be adopted at the next meeting. M. A. H.

Marshalltown, Sept. 15, '92.

[The above should have appeared last month but was crowded out by the proceedings of the Conference.—Ed.]

Humboldt County.

Editor Standard:
As a report from Humboldt county was not called for at the annual convention I venture concisely a statement of Equal Suffrage association work and influence in this county.

A society of about twenty paying members, with frequent visitors, composed of women from Humboldt and Dakota City, (towns with one mile apart), meet monthly. At the meetings members give current information

It is not long since I was talking with an esteemed friend—then a pastor in Wisconsin. He greatly deplored the lack of men in his church—especially of men on whom he could rely to give help in the every day movement of the church life—men who would by presence and voice contribute to the interest of the prayer meeting—who would loyally and spontaneously plan and work for the good of that church, as their own and their valued church home. Many a pastor can say, "I have a grand and willing corps of *women*. We could do mighty works if the men would only stand by them." It is too common for the membership of a church to be $\frac{2}{3}$ or $\frac{3}{4}$ of women or a larger fraction still. The number of churches is not small whose membership of *men* is practically extinct. This is not true of Congregationalists alone. Presbyterians, Baptists and Methodists show much the same kind of statistics—two, three, five, seven women to one man, though in the population around the churches the sexes are numerically equal. What do we say to such a fact as this? Too many women? No, never that! But we do say, "not enough men." We do say, "The proper balance is lacking—the unit of power has less force than it should have." Therefore the reach and influence of the church is lessened. More men are needed, not because men have more piety, more earnestness of purpose, more teachableness than women—to say that would be to say what every man here knows to be

But the men are needed in the organization so they may have a well defined mission—may emphasize the sensibilities

workers—traveling men who were just able to reach the city in the small hours of the morning—worn men, who need physical rest and deserve it. The absence of such persons is justified by the facts. The Lord is a reasonable Master. But of a large number of them these facts are not true. They are just now—a host of them—sitting about—lounging in easy positions, in comfortable *negligees*, reading newspapers or novels—talking of the last achievement of Nancy Hanks—of the last prize fight or the next one—of the latest society sensation—they are strolling aimlessly, riding pleasurably, passing the time—some of them trying to kill time which hangs heavily on them. Hundreds are so engaged who could have been in the church as well as not. If they were to attempt explanation they might say that they felt like a long sleep this morning—that there is a gentleman in town whom they very much wished to see—that the weather is trying—that the preacher is a good soul, but dreadfully dull—that in fact they are out of the habit of church going! "Believe in it? O, yes, a good thing—religion all right—no doubt of it!"

And from those of them who are married you will often hear this—"The woman takes care of the religion of our family. Mrs. Blank runs the spiritual department of our establishment—the church going and all that. She attends to it, and we don't trouble ourselves with it."

I am not drawing on my imagination. You have been hearing facts. Women are in the churches, just now, hundreds of them, who were as tired when the week ended as were the most of these men, who had more to tax and wear them after they rose this morning than did the most of these men. They are no more personally interested in the welfare of the family or of these men.

and help sustain the woman, why not the man? Its examples and duties elevate the woman, why not the man? The woman's life is greatly sheltered from temptations which meet the man, lying in wait for him at every turn. Shall the party least exposed take the most pains to protect herself? Shall the most exposed be also the most indifferent? Is it a smaller thing for a man to be beaten by temptation than for a woman? The suggestion is absurd! Does not peril call for defense everywhere? Peril to man as well as to woman?

Now as to the work to which the religion of Christ inspires, is there good reason for the men to stand apart from it and leave the women to serve alone? Is it any more feminine work than it is masculine to stand bravely in the Lord's name against false notions, corrupt practices and mean devices? Shall woman be left to fight down the vices with which man stains himself, to right the wrong conditions which he imposes on himself and her and the children of them both? Must she fight that battle and pour out her life in the agony of a doubtful contest while he looks on? That were shameful cowardice. His contribution to the moral force is needed as well as hers. The work which calls for the tender sensibility, the swift intuition, the unwearied patience of woman, calls also for the executive force, the ambition, the passion of the man morally and fully aroused. He and she can see the best truth when they see eye to eye, can best realize it when they work together.

There was once a remarkable woman's crusade in behalf of temperance. I have never wondered at the uprising of those women. They were on the rack of a great wrong, pierced through with many sorrows. They were being despoiled on every side. It was not merely that their own happiness was being stolen away, they would

with even a little of the devotion which she displayed would have been a mighty temperance work with reason and conviction behind it as well as law. It would have brought liberty to many a captive and a brighter prospect to many a generation coming on. This illustrates somewhat my idea of the work which Christ's religion asks of its disciples. It begins, of course, at the Jerusalem of the individual soul, to bring that into harmony with God. But then it means the joining of all forces for work outside of the individual. The Hebrews compounded with some of the Canaanites and some they feared, for a long time, to attack. But the christian idea is to bring down the powers and principalities of wickedness, compounding with none. It can never be satisfied while the world is full of uncleanness and oppression; of ignorance and sensuality. There is work for christian men and women, not by themselves but together, so long as there is injustice done to any class under cover of law, so long as one can enrich himself by the spoliation of another under cover of law, so long as men live in polygamy with no form of marriage. In short, there is work for christians wherever any wickedness and propagates itself. And it is a work which demands the best wisdom, the staunchest strength and the deepest love which can go forth, a trinity ordained to victory, from that perfect unit of humanity, manhood and womanhood equally yoked together, and with an equal authority and responsibility.

Is there any reason in the nature of the masculine half of the human integer why he should excuse himself from religious concern and put all that care and labor over on the feminine half? What of this man? Why, he stands or falls for himself? He is a person. He has his own responsibility before God for the character he forms

of this theme, I would mark well the fact that men treat women unfairly, do themselves a great wrong and hinder the well-being of homes and of society, so long as they keep back from their share, their half of care and burden and labor in behalf of the truth of Christ and all that makes for righteousness.

Humanity complete, when God is with it and before it, can win the victories of right. There will be heavy tasks and hard battles. For what else is manly strength and womanly persistence, and a faith which ought to be equal in both? The man will grow weary, so will the woman, but the outcome of their fitly blended consecration and endeavor, will be advance and victory all along the line; victory and the joy of it as they fully know and practice the ideal christian law for christian service; "Neither is the man without the woman nor the woman without the man in the Lord." He joins the two. Let them honor the bond.

L. D. S. College.

Extract from graduating address of Philip S. Maycock.

"I wish to remark in passing that, in representing the graduates on this memorable occasion, I have the honor of representing almost as many ladies as gentlemen. Woman has demonstrated her capacity of entering the ranks of the teachers' profession, and keeping there an honored place.

She has shown that she is as competent of moulding the plastic mind of the child, as are the members of the sterner sex, nay, even more competent. In this college, at least, she long ago anticipated that fallacious claim of intellectual superiority over wo-

Where brotherhood reigns,
With willing footsteps,
A place of rest where love abounds.
A perfect kingdom.—Home."

Brooklyn Women for Clean Streets.

The women of Brooklyn, evidently encouraged by what a few of their sisters have done in this city, are undertaking to do something to make the city of their homes cleaner and healthier. It is a wise movement and deserves encouragement. In view of what one New York woman has accomplished in bringing about the enactment of the new street cleaning law, it would seem that the public spirited women of Brooklyn might profitably turn their energies in the same direction. There is a large field for them to cultivate.—New York Tribune.

Girls Should Modulate Their Voices.

The girl of today has fallen into the very unpleasant habit of talking loud in public. It seems to have grown gradually upon her rather than to be something that she cannot help. Perhaps the noise and bustle of the streets is responsible for the high pitched tones, for certain it is that her voice rises above all the din, and every one who cares to listen can hear without effort all about her own private and particular business as she relates to her friend, who replies in the same tone.

Putting aside the question of attractiveness, certain it is that it is much more lady-like to keep our voices well under control, especially in public places. Good manners, if nothing else, should tell us not to talk in tones that penetrate far beyond the bounds for

sin; sprinkle a little salt over it; now turn boiling water from the teakettle on to it; put it on to the hottest part of the stove and let it boil hard until it begins to stick to the bottom of the dish; then remove it to the coolest part of the stove. It should be stirred once or twice, but too much stirring will make it sticky. I cook rice in a common stewpan; put plenty of water on it and let it boil hard until it soaks all or nearly all the water up; then remove to a cooler part of the stove; turn a cup of rich milk over it, and let it simmer until you wish to put it on the table.

Cake Recipes.

White Cake—Cream one cupful of sugar and half a cupful of butter, add the well-beaten whites of three eggs, and beat all together; then one-half cupful of sweet milk, and beat again; then add slowly two cupfuls of flour, which has been sifted several times, one teaspoonful of cream of tartar; lastly half a teaspoonful of soda. Beat the cake thoroughly and try a little, baking on a bit of paper in a hot oven, as there is such a difference in flour that it sometimes requires a little more to make the cake rise up light and nice without "falling." Flavor it with vanilla. Ice with milk frosting, flavored with vanilla, and it is very nice and delicate and will keep well for two or three weeks. Use the best cream of tartar.

Dark Cake—One cupful of sugar, one half cupful of sweet milk, one-half cupful of butter, one half cupful of molasses, yolks of three eggs, one-half

A cool room above ground is better for milk than a cellar, and it should always be remembered that milk should not stand near vegetables, fish or meat of any kind, as it invariably absorbs the flavor of what is near it.

An Easy Cure.

The editor of an exchange says; a lady with several children much subject to croup, told us that in their early experience they had to send for physicians often, and usually at dead of night. Now she takes a small muslin bag partly filled with slacked lime and shakes it around the crib, and in a few minutes all spasms, difficult breathing and croupy cough has disappeared.

Women do not realize how much harm is done to the eyes in wearing veils, especially the coarse net or heavily dotted ones which are so popular now. A specialist has said that every dot in a veil is a fee in the pocket of the oculist.—Church Union.

A lady writing from Winfield, Kansas, says, "Cigarettes are the curse of our city. Just last week a bright boy died from the effects of smoking them, but for fear of hurting the parents' feelings the learned doctor called it Spinal Meningitis or Spina Ventosa, but I know better."

There are hundreds and thousands dying with heart, cancer, nervous and other diseases, which the doctors and others attribute the cause to something else, when in reality the real cause is the tobacco curse in its various forms.—Anti-Tobacco Gem.

allow her in which... The Fair Association would only allow one hour's time for the address, and things were not ready for her to begin at the appointed hour, so that she could only speak on a few of the leading points in her argument, but so convincing was her presentation of the injustice done woman by existing laws that we believe many were enabled to see it as they had never seen it before. Much favorable comment was heard on the grounds from voters after the close of the exercises. We all wish such speakers could meet with us often.

MARY WETHERALL.

The Fair at Malvern.

Editor Standard:

Thursday was a gala day for Mills County Fair. Woman's Day was fully advertised by the Equal Rights Club of Malvern. A banner was hung across the street with Carrie Lane Chapman's name in huge, decorated letters, and a large Wyoming flag waved over the passing crowd. A large motto with the word "welcome" was placed over the gateway of the fair ground and mottoes painted artistically in large letters decorated the speaker's stand. Faithful women and gallant men had decorated the stand with yellow sun flowers and goldenrod and otherwise contributed to the success of woman's day. Mrs. Carrie Lane Chapman's matchless oratory and arguments for women's recognition as citizens of this republic and her plea for the full enfranchisement of woman was a triumphant vindication of our workers

hasten to say to all, "Hear her and learn of her." She will do any place more good than a dozen lectures on tariff or labor.

Mrs. Brown does not deal with the imaginative, neither is she purely rhetorical; she is argumentative and clear. Her illustrations are directly to the point and forcible; passages evince the finest taste and most graceful description. Her sentiments are womanly and generous; practical good sense and judgment mark her utterances. Her wit is subtle, secreting a pointed truth; and the facts she presents contain thought for the wisest.

Our men and women are unanimous in saying she gave the finest address they ever heard upon this subject. The United Presbyterian church was nicely filled and she received the largest collection any lady orator has ever obtained from our audiences.

She made me wonder how any man or men could ever wait for woman to ask for the ballot, let alone deny her this "symbol of liberty."

After the address and collection, Mrs. Brown made a bright little speech for the STANDARD and took several subscriptions "on the spot," although our women have long felt that they were sufficiently "papered."

I miss the STANDARD since being out of newspaper work, and although taking National Suffrage papers, I must herewith enclose my subscription for the Iowa "light bearer" and say

"On, ye braves!"

SADETTIE HARRINGTON.

tempted to... rushed on him with revolvers and killed him. The watchman's wife heard the noise and, seizing a gun, ran to the scene. She mastered her grief at the sight of her husband's dead body and fired upon the robbers. Seven of them fled, leaving one who had got into the factory farther than the rest and was locked in a room by the courageous woman. When help came the woman was on guard with her gun over the captive robber. She thus saved 100,000 florins that were in the company's safe.

Peace and Arbitration.

The arbitration now provided for between our two nations and referred to in terms of congratulation by the Queen in her last speech from the throne, is a current illustration that our national ethics are getting into line with the Sermon on the Mount. This mighty change has not happened accidentally; it is the result of forces as pervasive as the seasons and as steadfast as the tides. As a practical outcome the Gospel has procured the possibilities of arbitration instead of armaments, peace in place of power, Christianity instead of cannon.—Lady Isabel Somerset in the Independent.

The Girl Bachelor.

What is the most characteristic thing you have found in our American life? was asked of an observant Englishman who had been spending a few months in New York. "The girl bachelors" he said. "There are no spinsters here as we call them in England.

tion, and... learn to enunciate their words and correctly."

A young lady, who recently went out as a missionary, is an accomplished bicyclist. She took her "silent steed" with her to India, where it will doubtless be a great help in village work. It is astonishing how every talent comes into use in a missionary's life.

Of the girls who graduated from Wellesley this summer, three return to their homes, to take various positions in society. Eleven will return to Wellesley, or enter other colleges, to pursue special studies. Three will take up their residence in college settlements in cities, for the study of social problems. Two will enter journalism, one medicine, one philanthropy, and three will go to foreign missionary fields. One will take up a western ranch, three will travel in Europe for study, and eight will teach.—Selected.

How often we hear this remark, or something similar to it: "Oh yes, I believe in suffrage, and when it becomes popular you will find I am with you." Reforms are never popular, and the comparative freedom the women of the present century enjoy was not purchased by popular movements. It took courage on the part of a few brave determined souls; it took persistent and continued striving after that which seemed unattainable, and a firm, unwavering devotion to principle. All advantages enjoyed by the women of today have been secured by the brave women who had the courage to work in an unpopular cause. If we would aid in the movement we must not wait for its popularity, but rather silently determine whether we are for or against it, and then act.—Woman's Chronicle