Notes: Suffrage Argument

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The argument that because she did not bear the ballot, therefore she was classed with "idiotic lunatics," criminals, "unreformable," what it does - makes her the denied ballot - because of the public minded like them? Or because in the opinion of political science it had not advanced to be - the reason of the so-called it is the key to the conduct of this century? - if in the same respect - yet if not - no one denied because none had being a proof of proving it - the denial of perpetually.

Denial because man would - why can deny - because the real issue change - as many so more cross and being answer pets preserved against suffering as for it - as men - and as further - none punishable at court, unless - not menstruating.
Assumes a red-card conspiracy
since the mud began. The machine keeps its culture out of line.
Since that mud began. The history of the world. Physical
nature of the world — in the nature
of things. He — as new by physical height
we build according to rules. The food
cannot support the man who
man — start animal. But the
man here since the world began
has been a rule by virtue of
Dull — emotional world.
Argument -

1. It is metierique - a lure in the several eyes of autonyms, it creates a
lure it came to be - no sense of de -
autonomy. These were not - knew what
and so did. There feel it -

2. It applies the explosive general,

3. Interest in letters - autopsych, because it is not me

3. Indispensable. Recognised place -

4. Human and relief duty to conduct -

5. That there are civic duties of equal importance involving the leading
multi - here not -indulged - denied

run - place - could not secure
Something that I felt strongly, intuitively perhaps, from the start was the selfish nature of the suffrage movement. If this is incorporated in the first article—I think it might very well be—what I could say is, what I did not recognize then and was long in recognizing although I later instinctively felt it, was the selfish and anti-social nature of suffrage, as it was presented by the suffragists. It was a call to take your life in your own hands regardless of society or family. The effect on young women in the '90's and later had been to disregard the family. Now there I had the same similar experience that I had in my religious revolt, I could no longer accept the literal, fundamental teachings, but I couldn't disregard the church—it gave me something in human relations that I did not find anywhere else. I could not accept the survival of the fittest any more than I could accept independence regardless of the family.

This disregarding of the family had something to do with the economic insecurity of many women. Certainly the disregard of the value of women's devotion to the family, cost them what it might, was to disregard the fundamental nature of that institution and our social system.