

confounded its opponents. After two generations of compulsory or universal education it would be absurd to suggest that the women of Great Britain, the United States, and Canada, are less qualified for the franchise than the myriads of men who, often illiterate and ill-informed, have yet shared in the choice and conduct of their governments, and on the whole with advantage to their country. Those who would defer the grant of the franchise to women on the ground of their incapacity or inexperience ought also to object to their sharing in religious services until they understand the sacraments of their church. Are women qualified to look after their spiritual welfare and not qualified to look after their temporal welfare? Are they qualified to participate in the mysteries of their religious communion and not qualified to feel and to know a desire for an improvement in the conditions of their life? For that is the ultimate test of capacity to use the franchise—a consciousness of self-interest. If an enlightened self-interest, so much the better.

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