

to be governed by female parliaments responsible to women only. One case is as reasonable as the other.

20. "*There remain few bars to the competition of women with men in the professions and trades.*" Why should there be any artificial barriers in woman's way to prevent her doing any honest work for which she has a taste, and for which she deems herself fitted? What right has a man to raise any barriers against woman? What right have women, even, to bar any pathway against an individual woman who wishes to walk therein? Liberal men and women are rapidly sweeping away the conventionalities that have crippled the efforts of women and circumscribed their spheres and dwarfed their very souls; but every step towards the light has been taken in opposition to unprogressive men and conventional women who vainly tried to check enlightening truth.

21. "*The transfer of power from the military to the unmilitary sex involves a change in the character of a nation. It involves, in short, national emasculation.*" Again it is assumed that woman suffrage means woman's rule and man's dethronement. Again it must be stated that unity of rule, not woman's rule, is the aim of all reputable advocates of woman's enfranchisement. It is probable this would result in "a change in the character of the nation," but not such a change as that dreaded by its opponents. The "war" argument is a very old one often answered. Women suffer as much as men from war. Their hardships at home are often equal, and their anxieties greater than those of the soldiers on the field or in the camp. Those soldiers are husbands, sons, brothers or lovers of sorrowing women. Many women labor in hospitals and various other ways for the soldiers. Woman's work is not man's work, nor man's work woman's, in war or in peace; but her work is quite as needful to the world's advancement, both in peace and war, as man's is. The time cometh, too, when "war shall be no more," and however man may sneer at woman suffrage, woman's work will aid in the fulfilment of this prophecy.

Then, too, very few men ever really fight for their country. The "war argument" would, therefore, disqualify most of the very men who use it from voting, and, carried to its logical