

regarding human relationships, and men should read it, "Do unto women as you would that women should do unto you."

13. The social customs and conventionalities of Paul's time, 2,000 years ago, were not meant for Christians to-day.

* 14. Every step in woman's glorious progress towards liberty has been taken past opposing men, who stood trying to block her way with Bibles in their hands misrepresenting God.

15. The Bible was used more freely as a basis for arguments in favor of slavery than it now is against woman suffrage.

CHAPTER IV.

OBJECTIONS ANSWERED.

"I go for all sharing the privileges of the Government who assist in bearing its burdens, by no means excluding women."—*Abraham Lincoln*.

"Suppose, for the sake of argument, we accept the inequality of the sexes as one of Nature's immutable laws; call it a fact that women are inferior to men in mind, morals and physique. Why should this settle or materially affect the subject of so-called Woman's Rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race?"—*Huxley*.

1. "*It is unwomanly to vote.*" Why? By whose standard? By what authority is this statement made? There is no reason, there never has been a reason, there can be no reason for saying so. The prejudices of mankind and the conventionalities of society: these are the foundations on which the statements rest. Woman does a great many things now, with the approval of all right thinking people, that conventionalities once declared to be improper. Nothing is unwomanly that is in harmony with a true woman's conscientious sense of her duty. It cannot be unwomanly to perform the highest functions of Christian citizenship.

2. "*Woman suffrage is a revolutionary measure.*" This is an age of evolution, not of revolution. In the suffrage question, for instance, no one proposes to disfranchise man, and enfranchise woman in his stead. That would be revolutionary.