

by a more thorough application of sanitary science. Because it implies the use of the suffrage, they do not consider it women's business to save these lives.—Jane Adams.

A PHILOSOPHICAL CITIZEN.

"The suffragettes are toiling for something that is not worth getting and which satisfieth not."

Such is the criticism of one of our modern philosophers, taking an outside view of the suffrage agitation. Let us turn it inside out and have a look at it.

We are striving for the enfranchisement of women, but the vote is not an end, but a means to an end. It is **not** an ideal which women set before them, but an indication of a changed mental attitude towards outer circumstances and environment, which in its turn is the outcome of an internal process of unfoldment and development in harmony with the law of Life. This growth expresses itself outwardly in the demand for liberty and equality.

History repeats itself. The same underlying principles and forces move the woman of today as moved the woman of the past. But there is the subtle growth in the manifestation and unfoldment of these principles which is evidenced in the spirit of modern womanhood. We move ever towards a grander fulfillment. The great urge is beautifully put by Holmes in his "Chambered Nautilus."

"Build thee more stately mansions

O, my soul

As the brief seasons roll.

Leave thy low vaulted past,

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast

Till thou at length art free.

Leaving thine outgrown shell by life's unresting sea."

The soul of womanhood is striving to build these "stately mansions" perhaps **more consciously** than the woman of the past. One thing becomes clear, women cannot be **made** free. Mountains of legislation would be futile to accomplish this, but that they are freeing themselves by an internal process cannot be denied, by self realization, self reliance, self development, self organization and discipline. Yes, and self annihilation of all that hinders the upward and onward winging of their way. This larger consciousness shows forth and stands back of the demand for the vote. It is the inner vision calling for an outer correspondence.

There is that irrepressible life force back of the so-called woman's movement which makes its progress irresistible. It is not the **vote** that will work miracles, but the **spirit** that discerns the need and makes the demand.

WISE AND OTHERWISE.

"You gwine ter let dat mewel do as he pleases?" asked Uncle Ephraim's wife. Wha's you will power?" "My will power's all right," he answered. "You jest want ter come out hyar an' measure dis here mewel's won't power."

Are objections to woman suffrage based on Reason or Prejudice?

Think it over.

Vote to give women the ballot.

When a man gets the ballot is he asked:

If he will use the vote?

If all men want the vote?

If he thinks the laws need changing?

If he will promise to make better laws?

If he can still be a good father?

If he thinks it "gentlemanly" to vote?

If he will "remain attractive" after he votes?