

YOUNG PEOPLE'S FORUM

In this Department of our paper the Editor would like to print each month whatever correspondence any of our young men or women may feel free to contribute on any live question of the day. He believes that there is latent literary talent in the Leagues, Clubs, Brotherhoods, Circles, Classes, and similar young people's societies, that might with great profit be developed. Our young friends are therefore cordially invited to write their opinions freely, and to send them on for publication. The name and address of the writer must accompany the letter or article, though neither need be printed unless so desired. The Editor, of course, does not hold himself committed to approve of all that may be written; but is willing to open these pages for free discussion among the youth of Methodism in the hopes of extending their knowledge of affairs as well as of developing their powers of thought and expression. The first article, printed herewith, is a stimulating one surely, and whether you approve of Mr. Snider's position or not, you will read it with interest. Read, think, write about it, or any other subject bearing on the practical life of to-day. Your communication will be used to best advantage.—Ed.



"WHY SEEK YE THE LIVING AMONG THE DEAD? HE IS NOT HERE BUT IS RISEN."

Come, ye saints, look here and wonder,
See the place where Jesus lay;
He has burst his bands asunder;
He has borne our sins away;
Joyful tidings!
Yes, the Lord has risen to-day.

Jesus triumphs, sing ye praises;
By His death He overcame;
Thus the Lord His glory raises,
Thus He fills His foes with shame;
Sing ye praises!
Praises to the Victor's name.

Why Should Women Vote?

ERZA SNIDER, MEAFORD, ONT.

"In the beginning, when Twashtri came to the creation of woman, he found that he had exhausted his materials in the making of man, and that no solid elements were left. In this dilemma, after profound meditation, he did as follows: He took the rotundity of the moon, and the curves of the creepers, and the clinging of the tendrils, and the trembling of the grass, and the slenderness of the reed, and the bloom of flowers, and the lightness of leaves, and the weeping of clouds, and the fickleness of the winds, and many other similar qualities, and compounding them all together he made woman and gave her to man."

This fable reminds one of the current conception of womanhood existing in the minds of many opponents of woman suffrage, who evidently believe that

son, brother, lover, husband, father. Woman can, through the votes of men, have every right to which she is entitled. All she has man has gladly given her. It is his glory to represent her." Evidently he did not take into account the fact that, owing to existing social conditions, there are multitudes of women who have no sons, brothers, lovers, or husbands to control or to represent them, and who are forced into industrial competition with men on an unjust and unequal basis, whereby they receive less compensation than men for the same labour. As a measure of self-protection, then, women should not only vote, but vote so intelligently and effectively that those who prophesy dire calamity as the result of the advent of universal woman suffrage will be compelled to admit that women deserve to be put in a different class from lunatics, paupers, and criminals. The statement that "all she has man has gladly given her," is one to which

many dutiful wives will not subscribe, when they think of the difficulty they sometimes have in extracting gold, silver, or paper currency from the pocket of "the other half."

It is argued, however, that women should not bother themselves with economic and political questions, because by so doing they will neglect the home, which is woman's "divinely limited" sphere. There was a time when the education of women was opposed on the same grounds. But now no one except an ignoramus or a jackass will seriously maintain that uneducated women make better wives and mothers than educated women do. If the profession of wifehood and motherhood is the greatest profession a woman can enter, it is essential to her most complete success that she should have the very best preparation possible for her duties. No subject she may study will be altogether useless. No mental discipline will be thrown away. No time will be lost. If her home is a log cabin in the wilderness. If it is true, then, that her preparation and training cannot possibly be too broad and thorough, should not the subject of politics and the affairs of her country receive a fair share of her attention? And after she has given her attention to these questions, is she not at least as capable of handling the business of legislation as a man who can neither read nor write but who votes nevertheless?

Plato says: "In the administration of a State, neither a woman as a woman, nor a man as a man, has any special functions, but the gifts are equally diffused in both sexes." It has ever been the custom to set up arbitrary distinctions between the sexes instead of allowing nature perfect freedom to carry out her purposes. To assert that if women are given the opportunity to vote on an equal basis with men they will neglect the duties peculiar to their sex that they may enter public life, is a poor argument in favor of the alleged superiority of women over men. No truly superior woman will be so false to the best instincts of her nature that she will desert her womanly sphere for the mercenary rewards of business or the paltry fame of political life; but in justice to her superiority she should be allowed credit for sufficient intelligence and good judgment to enable her to choose for herself her most becoming vocation in life. If women are not fitted by nature to take the lead in the political life of their country, they are at least capable of selecting their own representatives for that purpose, and it is their duty to do so whenever possible. Women should vote for the same reason that men should vote—to secure for themselves just and equitable laws, and to insure the proper enforcement of the same in the interests of the commonwealth.

Book Shelf

The Story Girl. By L. M. Montgomery. Published by L. C. Page & Co., Boston. (Cloth. Frontispiece in color. 365 pages, \$1.50.)

Like the "Anne" books, by the same author, "The Story Girl" deals with life in charming Prince Edward Island. Young people from Ontario, on a visit to the old home of their fathers are wonderfully entertained and instructed by Sara Stanley, the central girl figure of the story, whose precocious wisdom enables her, with Solomon-like skill, to explain almost anything and give a reason for everything that is. A most entertaining book, especially for young folk.