

A man does not neglect his business and home because he has the right to vote. No one will ever be compelled to accept public office. Lucy Stone once said to a young girl, in whom she was interested and of whose abilities she had a good opinion, "I would like very well to see you in the Senate forty years from now, but if you leave your baby in order to go there, I will come back from the other world to punish you."

Prof. Huxley's clear reasoning runs, "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 effect the subject of the 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?"

Our colleges and universities prove that women are not mentally inferior to men; in physical strength, there is an ever lessening difference, and morally, women are, at least, men's equal. Then why is it that women are debarred from a voice in the government under which they live? In order to justly deprive them from the rights and privileges of the suffrage, it would be necessary to prove either, that they possessed qualities which render them unfit to govern, or that they lacked qualities essential to good government. Many glibly reiterate that women are too emotional to cast a ballot. Mental science tells us that emotion is the dynamic force of the soul; that the motive power of mind is emotion, and intellect a guide. If then, it can be shown that emotion is found in one sex only, and intellect in the other sex only then by all means are both sexes needed to work together, in order that there be motive power and that it may be wisely directed.

Sex furnishes no reason for discrim-

ination in the matter of suffrage, nor in this enlightened age can anyone think it does. The causes of the difficulty which women are experimenting in securing to themselves this simple right of suffrage lie in the unwillingness of men and in the indifference and prejudice among women themselves.

The best education towards the need of woman's ballot is philanthropic work. Active temperance workers soon understand that we cannot permanently succeed without it. Earnest women say they will not ask another man to call God to witness that he will never drink again and then turn him out on a saloon-lined street. Temperance work in every line of endeavor runs against the barrier of the powerlessness of the workers before the law. Women may work and have influence on the side of temperance, but the saloon-keeper and his devotees have influence too, and votes to enforce that influence. Liquor dealers everywhere are solidly against equal suffrage. They say that the ballot in the hands of women means ruin to their business. We have been hammering away at this temperance problem for many years and we fail to find any great advancement in the cause at the polls—the place where any permanent success must be achieved. Bring there the greatest power for temperance and purity that the country has—woman's power—and the solution to the problem will come. It must come, sooner or later, when men and women unite their forces at the ballot box and say, "The liquor power must die."

SARA FRITTS.

It is a sad thing to begin life with low conceptions of it. It may not be possible for a young man to measure life, but it is possible to say, "I am resolved to put life to its noblest and best use."—T. T. Munger.

We inherit nothing truly but what our actions make us worthy of.—Chapman.