

against her. Mrs. Mary A. Livermore tells us that when she applied for admission to a school in New England, one of the most enlightened parts of the world, she was told that she ought to go home and learn to cook and sew, and leave the higher branches of learning to her superior—man. Even in the wealthier and nobler families women were denied the wider opportunities of mental culture. Jane Austen, the famous English novelist, had to conceal the fact of her authorship, because to write books was considered a ruthless violation of the conventions within which woman was supposed to live.

In Government, woman's position has been no better. She has been denied the right of helping to make the laws under which she and her children had to live. A few women have arisen to power here and there, both in the ancient, mediæval and modern times, as for example, Deborah, among the Hebrews, Aspasia, in the Athens of Pericles, Zenobia and Cleopatra during the Roman Empire, the Borgia women in the history of Italy, Queen Elizabeth and Queen Victoria, among our own Sovereigns; but, on the whole, woman has been a political nonentity. A few have gained power by sheer force of character and exercised it in a direct open way; a few others have inherited power, and, by virtue of their position, exercised considerable influence; but the majority of the women who have had influence on public life and government have been compelled to gain it by intriguing in the dark through men whom their charms had overpowered.

Even in religion, where woman's aptitude seems to be unique, she has been allowed very little shaping power. Grave theologians have doubted and debated whether woman had a soul or not. The