

tion, hence her place is solely at home. Women have reasons to thank Milton for having lucidly set forth the great moral heresy on this point, so that they can recognize it and renounce it. He makes Eve say to Adam: "God is thy law—thou mine."

Now, woman was not put into the world to serve man, but to serve God. "Male and female created He them." The service she owes man at any time is only a business, by-the-bye, just as it may be a man's business to keep swine. He was not made for this, but if he hires himself out for such a performance, he ought to conscientiously perform it. Woman is a human being of the female sex and all her duties must be human, including all the round of virtues and applying them to the special obligations of mother, wife, daughter—a female member of Church and State.

Every woman who has a margin of time and money should adopt some public interest, some philanthropic undertaking, and give to it what she may be able to afford, thus completing her life by adding to her private duties an effort to advance the kingdom of righteousness outside her own home or business. Remember, pray, that we say emphatically, "adding to her private duties"—not subtracting from them. In a fairly wide experience, we have failed to find a single case where the women who exercised the most public spirit even to the extent of self-devotion were not also the most conscientious wives, daughters, and mothers. This spectre of the female who neglects her family to pass bills in Parliament is as complete an illusion of the masculine brain as the older spectre Sidney Smith annihilated with a witticism, "The woman who could forsake her infant for a quadratic equation."

Neither is woman "the lesser man." She is psychologically, at least, a distinct being. We do not claim that the grey

mare is the better horse, or *vice versa*. The Creator did not pour all the brains into one sex and label them "man," and all the affections into another called "woman." These distinctions are man-made. A French writer owns up to this in the sentence, "The virtue of woman is the greatest invention of man." An Englishman sneered at woman's intellect when he drew attention to the fact that no woman ever invented a new religion. We reply, on the other hand, that no religion ever succeeded without woman's support—and then there is still Mrs. Eddy to be disposed of. Neither sex can claim any particular virtue or trait to the entire exclusion of the other. Who can weigh a man's soul against a woman's, thought against thought, or word against word? Such speculations are futile and of no particular benefit.

The new woman has a *raison d'être*. She is no longer "a silent influence," a wire-puller, illegitimately wielding a power that she should enjoy legitimately. Under a good old-fashioned monarchy, if a woman wanted to secure anything for her sex, she had to become the mistress of a king or cajole a court. That period ended with the French Revolution. When Bonaparte wished to silence Madame de Stael, he said: "What does the woman want? Does she want the money the Government owes her father?" When Madame de Stael heard it she said: "The question is not what I want, but what I think." For all that flattery, seduction, and sin, women have substituted the weapons of work and talk. If they want better education, a fairer chance to earn their bread, better laws, a more rational dress, or the franchise, they must work and talk. She will probably be called "a shrieking sister," "a spitfire," "lofty-minded," "a crowning hen," "a she-dragon," or, Oh horrors! "a blue stocking." But what of that if the skirt is long enough to cover the stocking? Eh, what?