

woman to remain as the one provided for and given the right of suffrage it is quite conceivable that she might never fall so low as to sell her vote for a consideration. And yet it is quite possible that the butterflies of fashion might desire pin money in greater abundance, so that she might adorn herself with gaudy trinkets, that the temptation, for this class at least, might be equally as great as with the man. But there might be other and more subtle ways, in which she might unsex herself. It could scarcely be otherwise in the course of time, more or less benighted, but that she would gradually take an interest in the open discussion of the question she was voting upon.

"And from words fell to blows,
Just like Donnybrook Fair."

says the old song; and, although somewhat roughly expressed, yet it is evident that, as with men at times, a discussion will almost inevitably lead to the excitement of the angry passions which would necessarily be followed by high words at least, if not blows. Then it is natural, seemingly, for politicians, of the men stripe, to separate into parties. This is the outcome of our political systems under the present political conditions—the evolution of man in the direction of statecraft. Can anyone doubt, granting a sufficient lapse of time, that woman would not gradually unfold in the same direction under the same conditions; that she would gradually come to justify, on the score of politics and for the sake of party, as the average man at least does, what she would scorn, as he does, to do as an individual in her own private business. As a politician man does do many acts of baseness, cruelty, deception, uncharitableness and even lying, that he would not do in private life, and there is no reason to believe that the result would be otherwise with woman. True, she would not descend to all this in a year and a day; a change of character, even of the individual, takes place comparatively slow, and a change of the race at even a much slower pace.

In the discussion of this question some arguments have been advanced which it might be well to glance at. It is urged that the laws of the land, written or unwritten, prevent women from entering the more paying professions. I suppose, by the written law is meant the social in opposition to the legislative laws. Now it must surely be admitted that woman has as much to do in making the social laws as man has, and these laws have the merit of being almost implicitly obeyed, a feature that many of the legislative enactments do not possess. Might not the fact that, in bygone years, woman was not employed in any of the competitive walks of life have been due to social laws which she herself was largely instrumental in making. Now she is being rapidly emancipated—if that is the right word—from this thralldom, but it is possible that the hindrances yet in the way to complete freedom may be due, partially at least, although man is undoubtedly to blame as well, to her own natural—second nature—diffidence. It must be remembered that men have wrongs to redress in the body politic, as well as woman, that they find difficult of amendment through the perverseness, as well as the natural conservatism of the human mind.

The law which takes the child from the mother, when she can no longer live with her husband, and gives it to him may have been made through the dictates of humanity. Is not the plain intention that when the husband has so acted that he has rendered the wife's life with him unbearable that the law says to such a man "you shall at least be compelled to provide for the offspring of your married life—they shall not become a burden upon the shoulders of your separated wife. It may not perhaps be the fault of the law so much, when injustice in this case is wrought, as the proper administration of it.

To say that the wife's services belong the husband is scarcely true, although with regard to the stored up wealth of the family, the law, unless otherwise