

whole duty of woman" must be purely guess-work, and no bungling legislation can ever hope to achieve anything by saying, "This is the line and that is the line."

The question of capacity settles the whole matter. If a man wants to sew, let him sew; if a woman wants to vote, let her vote. We have no business to interfere with anyone's doings so long as they are righteous. When woman is fit to marshal the world's millions in the highest commercial spheres, no exchange or board of trade will hinder her. When she is fit to preach, neither pope nor potentate will prevent her. Heart and brain will overflow every barrier that is put up. A woman has a right to do everything she can do, provided she does nothing which will prevent her from the procreation of healthy children—and this applies equally to men. Nothing but her incapacity will hinder a woman from occupying any position she may elect.

Moreover, hunger is forcing women out of the old ruts known as "purely feminine occupations." The mocking-birds of every sort and degree who echo this familiar cry about "Woman's sphere," may well alight for a moment on the window-sills of the factories, printing offices, shops, and counting-houses of our cities, and, looking in, they will feel the utter folly of their parrot scream. They will see the thousands of women busily engaged in earning their bread. Could there be any twaddle so ineffable as the solemn charge of these women to betake themselves to the care of their homes and children? Except for these rooms and a 12 x 14 apartment in a lodging-house, they have no homes, and the larger part of them are unmarried and have no children." Their "sphere" is the employment by which they can live. It is a "right," too, which even the most conservative will not deny.

Coming to study the matter more closely we find that if woman is filling positions that have hitherto been held by

man, it is he himself who is responsible. He was the first to throw down the gauntlet. From the home, he took the bread, jam, pickles, meat-curing, cheese, butter, and wine-making and to the factories the women had to follow. If we are to send to their spindles the women-physicians, lawyers, bookkeepers, and professors, then we must add some sauce to the gander and turn back the male dressmakers, milliners, tailors, nurses, stewards, cooks, and hair-dressers to till the earth by the sweat of their brow.

It was "fair women and brave men" who carried on the romance of the olden time, but nowadays we want fair men and brave women—women who are willing to energize for their lost birthright and men who will understand that they do not lose by woman's gain. Woman will be all the better when her mind as well as her body is married to man. It will seem a new creation when the earlier born free man meets the latter born free woman, and recognizes that it was not good for him to have been so long alone.

The ghosts of dead arguments used to scare the timid in the night are arguments that might be compared to Kilkenny Cats, seeing that they generally devour each other. It is urged that women will be "unsexed." I am not quite clear in my mind as to just what this means, except that it is something men are dreadfully afraid of, but at all events, I am persuaded that the Creator did not do His work in any such slipshod fashion. Sex, most likely, is "dyed in the wool."

Others there are that tell us men will lose all their "chivalry" for women. This trait is also somewhat indistinct and has very often turned out a broken reed. Men style themselves as our "protectors," and yet perforce there must be chaperones, Charlton Acts and other unpleasant safeguards to protect us from our "protectors."

We are told, too, that woman owes service to man and should be kept in subjec-