

religion. She may be slow to change her theology, but she does society valuable service in holding steadfastly the essentials of faith which to her intuition seem indispensable.

In the political realm even now she exercises considerable influence. Were it not for antisocial organization and racial hatred, men might be content to let her govern the state as the son of Themistocles was said to govern Athens—by proxy. To some of us the full extension of political duties to women seems an experiment, the results of which are not positively clear. Society, from the data at hand, does not seem to have the right to forbid the vote to women should they desire it; it has the right to withdraw it should the result be unsatisfactory. Women would do well to consider the argument of Mrs. Humphrey Ward as to their competency to engage in imperial politics. Should woman desire the vote and be accorded the duty, she may cultivate logical reasoning and judicial decision to supplement that intuition of hers which seems so unerring that many are willing to give her every opportunity of influencing the counsels of society. Every man with high social instincts wishes the very best for the social welfare, and will hail with satisfaction the day when woman proves her competency in every walk of life of which she is capable.

Mankind has not arrived, may never arrive in this mundane sphere, at that stage of perfection in its