

## Women To The Front.

"Alone to such as fitly bear  
The Civic honors, let them fall,  
And call thy daughters forth to share  
The rights and duties pledged to all."

HERE have been many marvelous discoveries in this much lauded nineteenth century, but chief among them is woman's discovery of herself. To come to consciousness is evermore to come to power.

Consciousness deepened, varied, and extended, is doubtless all there is of life in any world. When women come to consciousness they will naturally inquire into the causes of the evils which torment and distract society. To find them they must examine existing laws, and ascertain whether they are just and equal and whether they are fairly administered.

Then inevitably follows questions like these: Why should we have no voice in making the laws under which we may be imprisoned or executed. Why should women have no hand in pleading woman's cause or determining her penalties? Why should men, and men only, fix the penalties of their own crimes against the other half of the human race, and appoint themselves legislature, judge, jury, and executive, in every case like this? Yet every law and penalty on every statute book of this and every land was placed there by men, and men only. There is no reason and no justice in all this, and there can never be. Good men know it right well, and they are trying to bring us into the government that we may be tried by our peers.

Yet still we hear the question: "But why should the daughters prophesy?" A conclusive answer to this has been given by Mrs. J. F. Willing:

"It is said that women are too weak. Weak in what? In physical endurance? Every woman who stands at the head of a family has endured enough to kill a half dozen men. In voice? You can hear the soprano as far again as the bass. In will? It has passed into a proverb, 'When a woman will, she will, and you

may depend on it.' In reason? Any candid man will tell you that when he has toiled up the stairs of his argument, he finds a woman at the top. She seems to have cleared the flight at a bound; but we know it is only her quick way of putting this and that together. Her rapid reasoning has watched the conclusion, far ahead of him with his more clumsy methods. Weak in scholarship? How does it happen that women bear off so many of the prizes of our colleges and universities? Weak in spiritual perceptions? Two of them follow Christ where one man becomes his disciple. But this poor, heathenish, old world calls them weak. Then they have the best chance of success, for God hath chosen the weak things of the world to confound the things that are mighty."

In surveying the past—our secluded sphere—we cannot help thinking that it might be said of us:

"O fools and slow of heart to believe all that the prophets have spoken." Hereafter we shall redeem our reputation by endeavoring to solve this greatest problem of all time,—the true relations of that complex being whom God created by uttering the mystic thought that had in it the potency of Paradise: "In *our* own image let *us* make man, and let *them* have dominion over all the earth."

Miss Francis E. Willard, that star of our own day, has with her thrilling eloquence and profound logic, expressed her sentiments thus: "In the world as God created it at first, by whose word the worlds were made, man and woman dwelt together, and to *them* he gave dominion over every living thing. After the fall they began to drift apart, he unto the realm of force and she into that of seclusion; but in Christ's kingdom, from the days when women followed Him whithersoever they would, lingered at cross and sepulchre, first declared his resurrection, man and woman have been steadily traveling back to Eden—that is, they have been slowly learning that they were created to live in one world—not two.

Under the curse, man has two worlds, and woman only one: he "ransacks the ages, spoils the climes," then comes back