

To this the reply is that what is essential to the republican form of government, can be gathered only by induction from a survey of such republics as have existed; and that of all the republics which have existed, not one has given a share of the sovereign power or a part in government to women. It might have been thought that theories of natural right to the possession of political power had been buried in the grave of the political philosophers of the last century. That to which, and to which alone, every member of a community, whether man, woman, or child, whether white or black, whether above or below the age of twenty-one, has a right, is good government, and such things as are necessary or conducive to it. We are thus thrown back on the practical question whether female suffrage is necessary or conducive to good government. Say the committee:

"Jefferson trembled when he remembered that God is just. Now woman, our equal, asks relief from her greater wrongs. We shall refuse them at our peril. God is still just. Jefferson's forebodings were but a glimpse of the terrible retribution which descended upon the people."

All this and much more to the same effect, and equally full-bodied in style, proceeds on the assumption that every one has the same right to a share in the government which he or she has to immunity from the worst kind of injustice; than which nothing can be less self-evident to the ordinary mind.

"In muscle," say the committee, "woman is inferior to man; but muscle has nothing to do with legislation or government. In intellect she is man's equal; in character she is by his own admission his superior, and constitutes the 'angelic' portion of humanity." Here, as throughout the report, and indeed in the whole discussion, the amatory somewhat intrudes upon the legislative. The question, however, is not whether the intellectual gifts of woman are equal in value to those of man, or whether her character compared with his is angelic, but whether her understanding and character are as well fitted as his for the special functions of politics and government. Neither the intellect of Newton nor the character of John Wesley would be disparaged by saying that they were not well fitted to command a fleet or to perform a surgical operation. If government requires a masculine understanding or temperament, and if the practical character