

Yet the girls are not asleep to this question. They are thinking, and by and by they will move. They are thinking, too, in quarters where we never suspected they had any thoughts on this particular subject. A year ago last Christmas I sat in my own class in a German Methodist Sunday-school and listened to a temperance recitation from the lips of a young German lady, who was the daughter of a saloon-keeper, who was also a graduate of our high school, and is now a teacher in our public schools. That young lady remembered the loyalty due to a kind father, and would doubtless have been pained by any harsh allusion to his business; but I verily believe that in the future when she shall take her place as mistress of her own home, she will see that temperance rules at its altar fires. I am acquainted with another young lady whose father, now dead, was a leading saloon-keeper in Ottawa. That girl is as firm a temperance woman as I am, and her influence over her pupils in the school-room is all on the right side. I have known still other fair young ladies, leaders in their respective sects, educated, accomplished, influential, who from homes where wine stood on their own sideboards, and viands were flavored with brandy by a mother's hand, have bravely taken the pledge and bravely stood by it.

Dear friends, the girls are moving in their own impulsive, girlish fashion forward. Somewhere in the coming years, from their ranks will step forth a journalist to wield and mould in Christian grace the thoughts of the masses, a Lucy Hayes to stand beside a nation's chief, and with him banish from the White house this nation's most deadly foe, the wine-cup; a Frances Willard, to whose gentle and gracious words the people now listen, as we, her girls, used to listen at the holy twilight hour in the dear old college parlor at Evanston in years gone by.

Then, when the girl of the South, with her whole heart and soul gives to temperance her wonderful conversational powers, her overflowing kindness of nature, her charming manners, her pride of birth; and the girl of the North, her sturdy intellect, her good common-sense, her inborn, stubborn sense of right and wrong, the strength that rolls in yonder mighty lake and speaks in every foam-crested wave which breaks against its beach, how grandly will both be able to say:

"Oh, North and South
With victims both,
Can ye not cry
Let drinking die,
And union find in freedom."

Our Young Ladies.

EQUAL RIGHTS.

In all heathen countries women are treated as inferiors "because they are the weaker." The men keep them down-trodden "because they can." Christianity begins to elevate the women wherever it goes. But how little had it done for them one hundred years ago! How little, even now! Why, if the matter of franchise were to-day reversed—if only women voted instead of men—our condition would be infinitely better than it is.

A lady on a certain occasion said: "Men form one-half of humanity—women the other half—and the whole is always better than the half."

On this account she thinks women ought to vote, and "not because they are better than men." But everybody knows they are better than men; not, perhaps, "inherently," but on account of the different manner in which they are brought up. In many respects we know they are far better. Is it not known that there are twenty drunken men to one drunken woman? There are also in our penitentiary, to-day, twenty-three and one-third men to one woman. Is it not a remark in everybody's mouth, how refining the society of females is?

Woman has an intuition that man knows little of—generally nothing. Woman jumps in an instant and by intuition at a thought, or a fact that man reaches by reasoning, late if ever. This is a very important reason why she should vote.

But it is a fact that about two-thirds of the church members are women.

The morality of women is ten times greater than that of men—generally. All good and sensible men, if they will but think, must be of my opinion. Just think of it. If women only voted, how many saloonists would get license to live without labor—to live by the labor of women's husbands, sons, and brothers? How many

saloonists would get license to ruin homes, husbands, wives, sons, and daughters? How many would get such licenses? *Not one.*

But let me give you another idea. *If women and men go to the polls together*, the men would cast their votes more judiciously than they would if they went without them. If men go to the polls alone—no, they will not be allowed to go alone—if they go without the woman, a saloonist or his friend will go arm in arm with every other man—perhaps three-fourths of them. But if women had the privilege of franchise, the man and his wife would walk together. They wouldn't stop at the saloon, nor would they gather up a saloonist, nor a saloonist's friends, to help them to a whisky-ring ticket.

I wonder that women did not all vote when the men first voted. I wonder that every woman does not demand it as being her right just as much as the men's. And I wonder that every man does not award her that privilege as cheerfully as he takes it himself.—*J. R. Haggard, in the "Southern Broadaxe."*

WOMAN SUFFRAGE.

Mere school suffrage is too partial and limited to arouse interest or enlist activity. The ordinary political appliances are wanting. Viewed as an isolated measure, school suffrage is insignificant. But as the concession of a principle, it is all-important. For school suffrage is a part of municipal suffrage, and the right of the Legislature to concede it implies the right to concede full municipal suffrage, as in England, and in Wyoming and Utah. But full municipal suffrage is not insignificant. It is the most important of all forms of suffrage. It chooses mayors, and aldermen, and Common Councils. It elects select-men. It levies and expends the greater part of the taxes. It settles the temperance question. It dictates the policy and appoints the local police of every community in the land. And this fundamental municipal organism is created by the Legislature, with such form of suffrage as the charters prescribe.

Here then, is the providential door through which women may enter; through which in part they have entered already. Let us open it. In order to do so let us concentrate our efforts on the State Legislatures. Let us ask first and only for municipal suffrage by statute. This, once obtained, is the key to the whole political situation. It will bridge the gulf, otherwise impassable. It will put so much power into the hands of women that politicians and parties will have to conciliate to new power and to bid for its support. Woman suffrage is right, and it will approve itself so by such marked ameliorations in local legislation as will win all men to its standard.—*Boston Woman's Journal.*

Mrs. E. C. Stanton and Miss Susan B. Anthony, recently delivered addresses on "Position of women in America," Mr. Jacob Bright, M. P., presiding. The chairman remarked that America was far in advance of the United Kingdom in the freedom it allowed to women, particularly in regard to higher education. American women were freely allowed to practice law and medicine. In England, while women were at liberty to canvass large constituencies for seats at School Boards, it was very singular that they were not allowed to perform the humble function of voting for members of Parliament. Next year the door of the Constitution was to be opened for the admission of further voters; and the movement for conferring the Parliamentary franchise upon women was greatly growing in the country. Miss Anthony said that in the United States there were hundreds of medical colleges established solely for women, who, in a thousand towns and villages throughout America, were at liberty to kill or cure patients, as the case might be. Women distinguished themselves as Christian Ministers, and in all the Western States they practised the profession of the law. They were editors, reporters, and compositors of newspapers, farmers, Government clerks, and, in short, whatever man might do to gain an honest livelihood by hand or brain, woman might do also. Mrs. Stanton, in speaking of the social, educational, and religious condition of American women, said that, although there were eighteen different causes for divorce in the United States, there was no country where the relations of husbands and wives were more respected and tender.—*Ex.*

Mr. Henry Marshall, Reeve of Dunn, writes "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harriston, and I consider it the very best medicine extant for Dyspepsia." This medicine is making marvellous cures in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor.