

that she was a widow or spinster. Women, however, through the working out of the limitations of military service, performed by proxy, and of matrimony, were always in the minority.

No action of Parliament can be found which took away these immemorial rights of women. A notation in the diary of a sheriff of Suffolk is rather illuminating. He states that he forbade some spinster freeholders from voting because he disliked the notion, adding, "although in law they might have been allowed." The inference is, therefore, that women being in the minority, the "lords of creation" gradually came to dislike the notion of women voting.

The reform bill of 1832 was the first political instrument in the history of the British Islands to insert the word "male" before persons. In 1834 women were deprived of their immemorial right of dower mentioned in the fourth chapter of Magna Charta; yet in 1837 there was placed upon the throne of England a woman who well illustrated her ability in political affairs.

If we go still farther back to the Roman Empire we find that a Senate of women sat in the Collis Quirinatis, and Plutarch mentions that women sat in councils and deliberated on questions of war and peace.

By what authority, then, can our Supreme Court say that women had no voting rights which the Constitution protected? It is a commentary on the so-called chivalry suffragists hear so much about to find that every reformation or reform bill, while enlarging men's rights, narrowed those

of women. Instead of sustaining woman because of her weaker physical endowment, man has taken advantage of that weakness to usurp her rights, lulling his conscience by pretending it was for her protection through enabling her to shirk responsibilities. Because of their greater physical weakness women need direct representation more than men. Lacking the moral support of the people, laws cannot long be enforced, which proves that government rests on moral rather than on physical force. Women, while physically weak, are mighty in soul.

Voting is the act of a human being and is neither essentially manly nor yet womanly. Suffrage is simply the inherent right to express one's political opinions.

The idea that any one man is born to a certain position, whatever his attributes, is repugnant to the senses of citizens of a republic. Is it any less unnatural and preposterous to assume that the accident of sex must forever bar one from political rights? The love of freedom lives in the heart of woman no less than in man. This country has attained its greatness by enlarging the bounds of freedom; it has yet to protect its women in their political rights. Women possess every qualification save the specified sex; they have property and education; take out passports, naturalization papers, register ships, pre-empt lands, pay taxes, and are responsible for the violation of laws in the making of which they have no voice. A government which does not protect its people has no right to expect allegiance.

WHY WOMEN SHOULD VOTE

By KATHARINE HOUGHTON HEPBURN.

NOW, what is the vote and why are women working so hard to get it in every State in this Union and in every country in the civilized world? The vote is the most efficient means of registering public opinion so that opinion shall be binding on the government.

Our opponents tell you that if you give women votes it will simply double the vote and not change the result. Of course it will double the vote, but it will change the result. It will bring a new element. Women are the mothers of the race. We are not just like men. Our work in the world is not just like men's. The final aims of men and women are identical, but our immediate business, our immediate interests, are different. How do most men spend their time? Working to make money to support their families. How do most women spend their time? Making that money go just as far as possible toward the creation of healthy, efficient and attractive homes in which the children may be brought up, and in which both men and women may realize some of their common human ideals and ambitions.

The most fundamental reason why women are working for the vote today is because government now touches our work both as home-makers and as workers in the outside world as it never did in the history of the world before. In the old days, when each family was a relatively isolated unit, government did not touch women's work as it does today. In those days the individual family owned its own cow and spinning-wheel. There were no factories, no mills, no bakeshops, no steam laundries, no department stores, no hospitals, no public playgrounds, few public schools and few public amusements.

In fact, life was not organized on the social basis that it is today. Today, if women are to do the work which women have done through all the ages, they must be voters.

We are told that if laws are to be passed affecting women's work, men will attend to them. How should men like to have the same reason applied to their work? How should they like to be told that when laws were to be passed affecting their business, women would attend to them? We should have every reason to be just and fair because the income from men's business supports our homes. Nevertheless, men would say with justice that if laws were to be passed concerning their business they would prefer to attend to them. That is just what we say. Men with the best intentions in the world cannot understand women's work as women can because we are doing it, and if laws are to be passed affecting our work we want to be consulted.

Men have their part to play in the world. Women have theirs. And, just as in the home, you want both the man's and the woman's point of view, so in the government you want both the man's and the woman's point of view represented. Don't hesitate because women will have to use the vote if their point of view is to be represented in the government. The vote is a very quiet and efficient means of registering one's opinion, that is all. We are advised by our opponents to use publicity methods and to educate public opinion. I have tried using public methods myself, and I can assure you that it is not nearly so polite or so agreeable or so private as voting.



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