fact that there is nothing in the Constitution against women's voting. On the contrary, it
encourages the extension of suffrage to all
persons who are capable of voting. Although
in many States the women workers outnumber
the men workers, although the property of
women is taxed, yet women are not allowed
to vote. This is taxation without representa-
tion.

L. C. Wason replied on the negative side.
His main points were that woman is now
man's equal, and that both man and woman
are in harmony with each other; both are
equally active in their own sphere. But if
woman should vote, she would no longer be
in her proper position; she would become the
rival of man. Training children is the great
duty of woman; the work and excitement of
politics belong to man. If women should
vote and take an active part in politics, their
eagerness and peculiar temperament would
make them more partisan than men, and
their moral forces would be blunted.

Miss Blackwell then spoke on the side of
suffrage. She looked at the question from
a point of expediency, and asked if women
are incapable of voting. Certainly they are
not mentally unable to vote. They may not
know much about politics now, but they are
willing to learn. Are they physically unable
to vote? It is said that because a woman can-
not fight, she cannot vote. That is a relic of
barbarism. The speaker showed what women
had already done for suffrage, and what suff-
rage had done for women.

The last speaker in the regular debate was
Miss Dodd. Her arguments against suffrage
for women were that women did not want to
vote, and that the proper place for them was
the home. Women are notoriously indiffer-
ent as to voting. There is one thing that a
woman can do better than any man; she can
make a home. As a rule, women have less
education than men; on political subjects they
know very little. The farmer's wife can't
"talk politics" at the country grocery, but she
can watch over the home and train her chil-
dren.

After a few minutes of open debate, Col.
T. W. Higginson was introduced. He said
that he never heard any speech against
women's suffrage without feeling that he
could find better reasons than those given,
and that he never heard one for women's
suffrage without thinking how simple and
reasonable the whole matter is. Although
there may be many rash statements made, and
many hopes exaggerated by the advocates of
women's suffrage, yet the fears of their
opponents are far more liable to be exagger-
ated.

The broader you make the base, the more
solid is the pyramid. We are tending towards
a broader basis of enfranchisement. Ben
Franklin says, in his "Some Good Whig
Principles," "Those who have no choice in
government are slaves; those who have are
masters." One half of the race is put into
political slavery. It may be tempted by
attention, dances, sleigh-rides, bouquets, and
candies; nevertheless, it is in slavery. Any
law that men make for women is a courtesy,
and may be taken away quietly, and at any
time. The best law that is made for women
is but a happy accident, so long as women
have no right to vote for the men making that
law.

Col. Higginson took up the question
from a theoretical view. He said that there
was no doubt that woman was a human being;
yet the speaker said that he owned a pamphlet
that was written in the Middle Ages, in which
it was stated that woman was not a human
being, but only an appendage to man! If
you build on the abstract that suffrage is for
the race, if suffrage belongs to humanity, and
woman is a human being, then suffrage be-
longs to woman.

Looking at the question on its practical side,
none can deny that woman needs the ballot
for self-respect and for self-protection. She
already has protection, but not self-protection.