

THE NEW CITIZENSHIP.

(By Blanche Read Johnston, Hon. Secretary W.W.C.T.U.)

EQUAL ENFRANCHISEMENT.

I have never emphasised "Women's Rights." I have always felt with Tennyson that "The Woman's cause is Man's," and the tremendous tasks confronting us to-day, in the reconstruction period, are not such as can be solved by men or by women alone; they are problems that call for the united and best effort of both.

I have seen that all that elevates womanhood has a corresponding effect upon manhood. They rise together; they fall together. Therefore all principles and laws which raise the status of womanhood places manhood on a higher plane of thought, purpose, or action. This, of course, is evidenced in the lands where man rules as an autocrat in his private and public capacity; where womanhood is happy and free, so must man be useful and strong.

I have never shared the view that equal enfranchisement would arouse antagonism between the sexes.

A woman speaker once said in a large mixed audience: "Take away women, and what would follow?" "We would," came a clear assurance in a masculine voice. He probably spoke the truth.

In the story of the creation we read in Genesis i. 26-27 that . . . God said, "Let us make man in our image, after our likeness, and let **them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

"So God created man in His own image, in the image of God created He **them!**" Equal in beauty, equal in authority! Fresh from the hand of the Creator. Herein is the fundamental cause of women's desire for equal enfranchisement. It is not a question of a vote or a ballot simply. It lies deeper. The tendrils of its roots strike further back in history and reason.

It seems as if only in more recent decades have women, in large numbers, awakened to realise their true birthright in Christ's redemptive work, through His birth, life, death, resurrection and ascension.

The curse came through the fall of man and woman—Genesis iii. 16. "Un-

to the woman He said: I will greatly multiply thy sorrow. . . . And thy desire shall be to thy husband, and he shall rule over thee," was removed through the work of the Saviour, Gal. iii. 28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

HER RE-ESTABLISHMENT.

As proof of woman's re-establishment in her first estate of equality with man, we beg to submit the following briefly set forth reasons:—

1. She was given the distinguished honour of becoming the mother of our Lord Jesus.

2. She became His trusted friend and associate. John xi. 5: "Now Jesus loved Martha and her sister."

3. Woman was entrusted with the first glorious message of the gospel of the resurrection. Matt. 28: "The angel bade the waiting women (verse 7) go quickly and tell His disciples that He is risen from the dead." And in verse 10 the Saviour confirms the commission: "Be not afraid; go tell My brethren that they go into Galilee. There shall they see Me." Ambassadors of the Cross! And the resurrection.

4. Woman's ministry to humanity has been honoured by divine recognition and success, as typified in such examples as:

(a.) Priscilla, who was one who "improved and expanded the theology of the eloquent Apollis." Anna was a prophetess in the Temple Courts, and publicly welcomed the Holy Child to its precincts, and Paul mentioned a host of women associates in the work of the early Church in his last words to the Romans. Chap. xvi. 1-27 and other Scriptures.

(b.) Dorcas, founder of the mission of service of clothing the poor and needy, which is found in all Christian communities to-day.

(c.) Florence Nightingale, the lady with the lamp, who lighted the way to the honoured profession of nursing.

(d.) Elizabeth Fry, bearing her message of hope and cleanliness into the prisons of the unfortunate delinquents and criminals incarcerated there.

(e.) Josephine Butler, with her loving helpfulness for fallen and outcast women.

(f.) Lady Huntingdon, inspiring courage in those who were oppressed for their religious convictions.

(g.) Catherine Booth; peeress of preachers, flinging wide open doors to the platform and the pulpit for thousands of women.

(h.) Frances Willard, reformer and organiser of women into battalions of aggressive service for humanity, and a great multitude who stand in the firing line of earnest devotion to-day fighting for liberty, truth, sobriety, and purity.

THE NEW CONDITIONS.

Why, it may be asked, is woman only waking up in the 19th and 20th centuries to a realisation of the full heritage of her womanhood? The question may be answered at least partially by recalling the changed social, political, and economic conditions prevailing.

In the "good old days" woman was shielded by the chivalry of man in the higher circles of society. She became his slave oftentimes in the lower strata.

The home was not only the centre of family life and pleasure, but of industry also. The ladies in the castle halls and their hand maidens, the serfs in their cottages, carded the wool, spun and weaved and sewed. All the garments were made in the home. The food was grown in field and garden, and the fruit in the home orchard. All was prepared, preserved, cooked and cared for in the **home**, whether castle or cabin.

If necessity demanded, the woman finding other employment, she went into **some other** home, a domestic helper, a waiting maid, a needle woman, or a governess. The mother kept her children under her own supervision. Her influence formed the child's character. She cared for the child's education.

But a change came. Modern civilisation in pre-war days restricted woman's former opportunities within the limit of the domestic sphere. There has been a tendency to rob her of the more valuable of the productive labour which engaged her in her ancient domain. Our spinning wheels are broken. Steam-driven looms now undertake the work. Lace machines, knitting machines, and sewing machines, run by electricity, now manufacture the garments.

Vegetables and fruits are preserved in great factories. On the farm, machinery minimises woman's toil.