

our commerce. Trade was for a time considered as a cunningly planned contrivance in the interest of that people who could best manipulate its many intricacies. But dearly bought experience is rapidly demonstrating that trade is a self-regulating machine deranged by any attempted interference with its workings.

Not only can our proposition that freedom is the final condition of society be established by the history of the past, but we may see that in the very nature of things it must be so. An eminent writer says. "God wills human happiness. Happiness can be secured only by the exercise of faculties. To exercise faculties requires liberty to do what our faculties naturally impel. Therefore God will that man should have that liberty." A chain of reasoning not easily broken.

Why not adopt this principle that has worked so admirably in the past and apply it to those questions which now divide society? Let us attempt it. Perhaps the most prominent inquiry at present is with relation to woman's sphere. Admitting our premise and its solution becomes self-evident. Then it is woman's sphere to do whatever she can do. If she has been endowed with certain faculties she has been endowed with the right of using them. And man or society in dictating this or that occupation as becoming, usurps a power entirely beyond their jurisdiction. Restraints removed, prejudices laid aside and woman allowed to follow the dictates of her nature, will find her proper place in society much sooner than man with all his profound wisdom and acute perceptions can discover it for her. As to political rights though of small importance compared with her social rights still she has an equal claim upon them whenever she sees fit to make the demand. For there is no set of arguments that will establish man's claims to these privileges that will not at the same time grant them to woman. If they were to be based upon physical strength then the bouncing amazon of two hundred and

more ought not to be deprived while her humble lord of lesser proportion is allowed the privilege of casting a vote. If upon mental capacity then a Mrs. Stowe ought not to be denied and a Geo. Francis Train granted these privileges. So with all arguments when made universal they step far beyond the limitations of sex.

Another question—one of vital interest to every lover of his country, now lifting the threatening cloud of uncertainty above our near horizon—is the problem presented in the condition of the southern states. Can our principle be made to apply in this case? If equality is the foundation for freedom, it clearly should not exist in the South. For with the blacks we find ignorance, with the whites average attainments. On the one hand, a shrinking, dependent spirit, on the other a dominant, self-asserting will. Here narrow views and humble ambitions, there a wounded pride and unbounded aspirations. In a word, former slaves and former masters. Would you say that such a condition is not the one for freedom? Still what caused it but the disregarding of this very law, a trampling under foot of the only principle upon which a permanent society can be reared? Its only remedy lies in the virtue of freedom. It may cause some disorder and confusion, but can we hope to eradicate such an evil without one throe of sorrow to overcome in a day the effects of those causes which have been at work for more than two centuries? To insist upon freedom and equality may endanger lives, but let us look at the lives wasted, misery caused and blood shed in fastening this condition upon society, and ask ourselves whether, if necessary, it is not well to offer even a few drops of blood upon the altar of freedom, dedicated to the cause of human liberty. It must be so, there is no alternative. It is freedom or anarchy. Seemingly wise plans may be devised, expediencies be attempted, but they will only prolong the disease, place still further in the future the realization of a sound republic. The time of adopting this princi-