

The Country Homemakers

Conducted by Francis Marion Beynon.

ORGANIZATION OF A WOMEN'S CIVIC LEAGUE

A long step forward was made by the women of Winnipeg when they met in the Industrial Bureau on November 10 and organized themselves into "A Women's Civic League," for the purpose of revising the lists of women voters, which are at present very inaccurate, organizing the women's vote, looking into the need of inspection of dairy farms, considering the municipalization of dairies, making an investigation of the need of hospitals for incipient cases of insanity, more generous provision of playgrounds, women on the police force and any other matters that concern us as a city.

There was a large and enthusiastic audience present, all of whom seemed to feel the need of expressing their opinion in the conduct of our city.

The proposition of running a woman for school trustee was brought up, but there was some difference of opinion as to the advisability of trying to do it this year and nothing definite was settled upon.

It was pointed out by those in charge of the meeting that it was not their intention to even imply a lack of confidence in the men who have been attending to our civic business, either in the council or on the school board. It was simply that the woman's view point ought to be represented in our civic government and that the most well-meaning men in the world couldn't do it for her.

This meeting was called by the Civic Committee of the Political Equality League of Manitoba, but the Civic League itself is quite distinct from the parent organization with officers and members quite outside of the Political Equality League. The idea of the League in starting it was that it was the duty of our women folk while asking for the larger suffrage to use to the very best advantage that which they now possess.

Political Equality League Debate

On Saturday evening, November 8, the Political Equality League of Manitoba began its winter campaign with an open debate—"Resolved that Woman's Suffrage is not in the best interests of Womanhood."

Mrs. Nellie L. McClung and Mrs. Perry, of the Saturday Post, spoke for woman's suffrage and Miss Boardman, press agent of the Orpheum Theatre, and Mr. Lyall, of the Free Press, against it. The debate was more exciting because the antis were real antis and doing their best to win.

By eight o'clock all the seats were taken and before the meeting began the hall was packed to the doors and crowds were turned away, despite the fact that an overflow meeting was held upstairs.

The debate was decided in favor of the advocates of suffrage, but the real vital point was that the audience was one of the most interested the League has ever assembled. A large number of both men and women stood through the entire debate and gave the speakers a sympathetic and intelligent hearing. Naturally the temper of the meeting was quite noticeably in favor of suffrage, but the League had tried to make it up to their opponents by selecting three judges, none of whom had declared for suffrage, and one who was known to be opposed. It would be contrary to the very principles of Political Equality to give the opposition anything but a square deal and foreign to the very nature of the men and women prominent in this League.

Altogether it was a most auspicious beginning for the season's work and augurs a rapidly growing interest in woman's suffrage.

FRANCIS MARION BEYNON.

ANOTHER MERE MAN'S TROUBLES BEGIN

Dear Miss Beynon:—So "Another Mere Man" has ventured to express some of his opinions on woman and in the first part of his letter makes a wager that in most cases where women write to the page about their "family jars" it is generally their own fault. He also goes on to say that he has seen it in his every day life.

Poor henpecked, tongue-lashed husband that thou art, with a woman who can "sit down" and make you do the dish washing, scrubbing, mending, washing of clothes, ironings, minding of babies,

making butter and cooking of meals. Why, "Another Mere Man," this is outrageous. Why don't you get a divorce if you have a woman like that, who can sit down, or does, and make you "support her," and you surely have one or you never would or could write such a magnificent letter as you did, or else you are going up "fool's hill" (this latter I honestly believe to be the trouble).

But don't waste that wonderful being (self) wearing out that brain over a "bunch of agitators," because it would be such a loss to mankind to lose one of their set, namely, "mere men." But if you cannot help your most worthy self just go off gently and quietly to some corner of this wicked, sinful, horrid, mean and down-trodden world where women reside and write a poem, book or kindergarten story entitled, "Threshing Days Where Women Play."

When finished take, say "Relief for Mere Men" pills and silently await the death angel, who will carry that noble soul up to yon heavenly gates.

There women of this age and future will never be, for they are sinful creatures and have written down against them, in the great book of the judgment day, criminal things as, visiting during threshing, raising "cain," agitating for something and never satisfied with anything, making their husbands support them and never doing anything but "sit around," also wishing for and trying to get an equal voice in laws with men, not "mere men." So "Another Mere Man," be not afraid to die, for women will never see those far off pearly gates of heaven, home of "mere men."

This from a true believer in woman suffrage.

M. A. C.

AN ACCUSATION OF UNFAIRNESS

Dear Miss Beynon:—After my letter to your page on the suffrage, which you answered at considerably greater length, I replied in a long letter, giving further views on different phases of the subject. In the meantime some kind things have been said of me and also a correspondent has suggested that I "read the papers," and you yourself have suggested that women of my way of thinking are so invariably of the "indolent female parasite" class that it is a truism to repeat it. And still my letter did not appear! The impression got abroad that I was "floored" and a kind sympathizer, "A Lover of Womanly Women and Manly Men," took up the cudgels in my defence, whose letter you published because you saw a chance to "pick holes" in it. Your citing of the case, re Nevada, may be true or may not, as you are not infallible. Last spring you told of unjust laws in B.C. I wrote to the attorney-general of B.C. at the time, and the laws you spoke of had been out of existence for some time, he sending me a copy of the act in proof. I cannot understand your suppressing my letter, as surely some one could have answered it. I have a copy of it, though, and will mail one to anyone who wants it, as we women are supposed to be discussing these matters preparatory to the referendum.

The fact that you publish "Square Deal's" questions implies a permission to me to answer them.

In answer to her first question, I would say that the duties of citizenship, and duties of all kinds, should be assumed in the same spirit as the duties of the Christian life. At the fall, in the Garden of Eden, the curse laid upon Eve was this: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall

be to thy husband, and he shall rule over thee." Orthodox or unorthodox must admit that history has proved the truth of this. How women, suffragists, and anti-suffragists, have cloven to their husbands. Neither ill-usage, drunkenness, nor anything, has altered her allegiance. Men, as a class, may be bad, but he is different.

Adam was cursed too. The fact of their common fall drew the man and woman together throughout the ages. Her maternal pangs and faithfulness touched the man, who "ate his bread in the sweat of his face," as his toils touched the woman.

As for the New Testament view of the matter, Joseph was raised up to look after Mary and her heavenly charge; and reading Eph. V. 22, Paul says "Wives, submit yourselves unto you:

own husbands as unto the Lord"—and so on to the end of the chapter. As to where the rudiments of citizenship should be learned, they should at home learn the law of love, at school the laws necessary for a community, or laws of men, and at church the laws of God.

A very great deal devolves upon the public school teacher, as a well-governed pupil makes a good citizen. I taught school in four provinces of the Dominion and have had lots of experience.

I think there is no limit to the extent to which women should concern themselves with public questions, any more than she is limited in religion, although she seems content to forego the name Reverend and leave the pulpit to a man.

I would suppose that public questions should affect women to a very great extent; but to hear the conversation of seventy-five or ninety per cent. of them, public questions do not affect them very much, or they keep their views to themselves; unless hats, fashions, their long-suffering "servants," diseases, operations, or the neighbors, are "public questions."

"Square Deal" has paid me the highest compliment yet, in saying that I am an idealist. The path of a woman when she ceases to become an idealist is a down-hill one. I pray that I may keep my ideals, that I may always "hitch my wagon to a star." A Saviour was the ideal to which the Jewish nation looked, almost from the beginning. They did not own Him when He came, but yet they purified themselves, they revered chastity, they abode by the laws, in the looking for their Ideal. The ideally beautiful statuary of Greece, the ideal madonnas and prophets of the painters have a tremendous influence on the practical working out of things. Rid us of our ideals and we are but dull-eyed beasts of burden. I write from the viewpoint that men are men because I read in Scripture that man was made in the image of God. "God breathed into his nostrils the breath of life, and man became a living soul." Think of it; who would not be an idealist at such a stupendous thought? Mothers, I beseech you to remember that each new-born child is fresh from the hand of God. Our Catholic friends have demonstrated that to take the child for the first few years of his or her life and you can make it what you will. We must not try to reform the world at one swoop by a mere slip of paper, but, patiently, child by child, as they come, as the world is only a collection of individuals.

As to what a woman's work is, I must fall back on Scripture: "Whatsoever thy hand findeth to do, do it with thy might," irrespective of sex. Woman's work should also be some other things that she can do without a vote. For instance, to watch her own girls, instead of the neigh-

bors, so that she will see the psychological moment when the child becomes a woman and guide her aright, thus outwitting the white slaver. Also women might dress themselves modestly, instead of parading before white slavers, thugs, toughs, hotel sitting rooms, etc., in clothes out-rivalling the demi-monde for suggestiveness. I am referring to (ahem!) respectable women. Respectable women might also have as pitying an eye for a fallen sister as for an "interesting" prodigal son. Women as a class will have to do these and many other things before they can be taken very seriously as a legislating class. Now I suppose some one will ask: "Are women to have no say?" Well I heard of some woman or other remarking: "I'm afraid to get a vote for fear of losing my influence." You know what a vote is, here seems to be the immortal bards' idea of influence:—

"Oh, there are women of heroic touch,
And yet they seem like things of gossamer,
You'd crush the life out of as out of moths.
Oh, it is not loud tones and mouthing guess,
'Tis not the arms akimbo and great strides,
That make a woman's force;
The tiniest birds with softest, downy breasts,
Have passions in them, and are brave in love."

Yours for the welfare of the race,
WOLF WILLOW.

The insinuation that the editor of this department suppresses the opinion of the opposition or that she is so ignorant or dishonest as to make the statement that Nevada has not woman's suffrage if it had is, I hope, too obviously untrue to require contradiction.

F. M. B.

STOP RUSHING AND HURRYING

Sometimes it seems that people—men and women both—lack common sense remarkably in their stupid refusal to keep rested. Life, instead of being quiet and happy, comfortable and interesting, is a steady jar and strain and rush and hurry, so that what is abnormal seems normal to many women, and yet they are conscious of being very unhappy, very tired, and many times they are really ill simply because of their constant lack of application of good common sense. What shall we do to recover our common sense, and, better still, when we have recovered it, to keep it?

First, let us refuse to tolerate a sense of rush. This is a great step gained; to some it may seem an impossible step. One must treat one's self with severity in order to take that step and not to give up at the very beginning of the work of reformation. The first time we feel ourselves rushing, let us stop short, take a long, quiet breath, and drop the muscular contractions that the rush has made. If haste is really necessary at the time, then let us use our wills to drop out the rushed feeling while we work.

If we are steady and persistent in our endeavor to cure the rush habit within ourselves, we get more and more sensitive to the rushed feeling, and we grow so truly toward normal life that what we would have called quiet at the beginning of our effort, in six months we will call "rush."

No one knows the delight of living out of a chronic state of excitement until it has been thoroughly tried. When we live with a sense of normal quiet, our lives can be crowded full of interest, which it would have been impossible to understand intelligently or to enjoy when we are in a state of flurried excitement.

CARROT FRITTERS

1½ cups cold mashed carrots, 2 well-beaten eggs, a high seasoning of pepper and salt, 1 teaspoon baking powder. Drop by tablespoonsful into a hot greased frying pan till brown both sides. Nice for supper.

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