

The Country Homemakers

Conducted by Francis Marion Beynon.

WOMEN DON'T WANT TO BE SUPPORTED, THANK YOU

It is not often, in this work-a-day world, that one gets more sympathy than is coming to one, and yet that is the unique condition in which your editor finds herself this week.

"Another Mere Man" feels that I am in rather a hard position and almost forced to take the woman's side re votes for women. While I thank the gentleman for his very kind sympathy I must confess that I am utterly undeserving of it. In supporting the woman's cause I am only expressing one of the deepest convictions of my own mind. If it were not so I would find another position, for I am afraid I have not much patience with those people who cut their opinions to suit their occupations.

All my life I have been a woman's woman. I do not hold with Wolf Willow and a great many other women that the Lord made the world for men and then made women to help the men. I believe that the world was made for men and women and they in turn were made to help each other.

So, instead of feeling that my position is a difficult one, it is the joy of my life to edit this department where one is allowed to advocate anything that promises to make the life of our sex easier and better.

It is all very well for someone like "Another Mere Man" to sit back smugly and say that there are very few men who will try to beat their wives out of a fair share of the property—"unless there is a good reason." But that is just the point. The man is allowed to decide what constitutes a good reason.

Undoubtedly there are thousands of families where there is never any dispute over property rights or the guardianship of the children, but laws have never been made for well-behaved citizens. I claim that where any trouble arises between a man and his wife it is only fair that they should start equal instead of the wife having a two-mile handicap, as she has today.

Again "Another Mere Man" shows that he has failed utterly to get our point of view when he says that husbands are compelled by law to support their wives and what more do we want. The attitude of mind expressed in that sentence is one of the things that is driving women to the point of utter exasperation today. He can't see that the progressive, independent woman doesn't want anybody to support her—that all the woman who isn't either mentally or physically lazy wants is a chance to support herself.

What is still more trying is that he and many thousands of people like him cannot see that you women in the country who work early and late are supporting yourselves right now often without wages, except your board and clothes.

I consider it downright impertinence for a man on a farm to talk about supporting his wife. When she cooks his meals and sews and mends for him and his children from dawn till dark what is she doing if she is not supporting herself?

In most country homes the wife not only keeps herself but often contributes the family groceries the year round through raising fowl and making butter. And then her husband talks in a lordly way about supporting her—if he is of the same mind as "Another Mere Man."

Fortunately, there are thousands of four-square men in this country who value their wives and their work at their real worth and who are glad to have them as partners and comrades in the highest sense of the word. We must not forget this fact when our blood boils up at the attitude of the unfair ones.

FRANCIS MARION BEYNON.

WHY NEGLECT THE HOME TO USE THE INDIRECT INFLUENCE?

When reading the letter of Wolf Willow in a late issue of The Guide, I felt there were some things I, too, wished to say. She quotes the Bible, and I will, too, presently. The advice given by

Paul to the Ephesian women, viz.: "Wives submit yourselves to your own husbands, etc.," was no doubt just and fitting in its time, and ought to be for all women of all times, but I believe it can be taken too literally. I even believe there are times when it would be a sin for the wife to submit to her own husband though "he shall rule over thee." Men of all times (I do not say all men) have approved of this advice, entirely shutting their eyes to the verses that follow in the same chapter, and have largely construed might as right. Is it at all necessary for a woman to once more bring up this much-quoted text from the Bible, that is practised in nearly every household? Undoubtedly Wolf Willow has a husband worthy of her deepest respect, and to whom she is proud to submit, or she could not feel as she does. All women are perhaps not so fortunate.

Present conditions are such that we must, besides submitting to our own husbands, also submit to all the other

munity. We may spend many hours a week working and praying for its removal, urging, imploring, using every means possible, engaging temperance lecturers, etc., etc., and still be very doubtful of the outcome. Why all this work, this waste of time? Why not go about our daily tasks keeping the house and children clean, the meals well cooked and on time, enjoying each night's rest without a nervous strain that is felt by the whole family, and, when voting day comes, go and cast our vote against the devil's institution, confident it cannot prevail? We are many enough to gain a grand victory for a blessed cause—but we are not given the right. We must submit to the bar-keeper's wife's husband, to every drinker's wife's husband (they themselves—those wives—would not submit to their husband's wishes in this respect had they any say.

A correspondent to The Free Press quotes certain laws now in existence. We are informed that "indecent assault on a female" is punished by two years im-

even as Christ also loved the church and gave himself for it," and, in the 28th verse, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, etc." If the husbands in politics lived up to the teachings of the Bible, as they wish their wives to do, and thought of the effect of some of the laws, directly or indirectly, upon their wives, some laws would not be existing as they are today. Would the husband then sell property regardless of his wife's wishes, and dispose of the money without benefiting her and the children? Would he think his wife had no right to the children, the bearing of which, in some cases, nearly costs her her life? Would man's selfish interests be considered first and foremost?

"We must not try to reform the world at one swoop, by a mere slip of paper," (it is admitted reform is needed) "but, patiently, child by child, as they come, as the world is only a collection of individuals." That is just what I, as one mother, am trying to do with my little children. It will not be long before I go down into "the valley of the shadow" for the fifth time to bring one of those little ones into this home, and into the world. How precious it is to me—how earnestly do I strive to lead and guide them aright, but I do not feel nearly as patient as Wolf Willow would have me—nor am I as wise as I ought to be for this great work. Though, by my teachings, I try to safeguard them, to encourage in them a desire for what is right and noble, I cannot explain away the pitfalls and temptations that will lurk in their path to harm them, though I hope before God they will become strong enough to overcome. I would like to at once go to work and do more than I am able now to remove some of the evils and benefit, not only my boys and girls, but others also. If suffrage can help woman accomplish useful work, which otherwise would cost her infinite labor and time, why should it be denied her?

I was really amused when reading in The Guide for Nov. 26, under "The Mail Bag," a letter by F. Howell. He says among other things, "Let woman keep within a sphere where she is respected, admired, and loved, and she will be sane, safe and happy; let her depart from it and she becomes a flaming scourge, a tormented and tormenting creature." Rather eloquent, isn't it! What a terrible fate awaits us when we leave this sphere we now inhabit, where we are so much respected, admired, loved! What a pitiful state is that of the women in the places where woman's suffrage exists!

Again, he tells us that women, given the ballot, would produce in politics far greater troubles than now exist. Why cannot Mr. Howell give us information from the ten states of the United States wherein woman suffrage has been granted to prove his statement? Another thing—he claims man's reasoning power to be greater than that of woman—so leave the work to them. Too bad the men have not used their reasoning powers better than they have. But he does admit she has "the individual right to vote as well as to ride a straddle, chew tobacco, swear, or do anything else that is unbecoming." Maybe to him a woman's riding a straddle is very unbecoming, but if she shall ride, it is by far a healthier position than the one used in former times, and that ought to count for more than looks.

Why is it degrading for a woman to vote? Because it is considered man's work? Do the same men who think so think it degrading for a woman on the farm to do the chores, to help the man, even to cleaning out the barn, when that is deemed necessary? I know of women who have had to do it. No, then they think that quite proper and not at all beneath her. Funny, how they reason, but then, I do not understand, for my judgment is "inferior." During an election, of course, there is danger of seeing and coming rather near, perhaps, to a crowd of voters emerging from a

A SLEEPY SONG

By Irene Elliott Benson

Down in the Valley of Drowsyland,
Guarded by Walls of Sleep,
Walks there a Shepherd with staff in hand,
Guiding his flock of sheep.
Out from the shade of the Dreamland tree
Comes one, then two,
Then two and three,
And after the two come three and four,
Who follow him on to the sheepfold door.

The Shepherd sings and his voice is low,
But flocks are hard to drive.
After one comes two, then three and four,
And following four are five,
Then five and six,
And seven and eight
Pass sleepily in through the sheepfold gate,
And close by the eight comes nine and ten,
But the Shepherd goes back to call again.

Down in the Valley of Drowsyland,
Guarded by Walls of Sleep,
From under the Dreamland tree there
come
Eleven and twelve white sheep.
First one, then two,
Then three and four,
And after the five and six come more.

But the thirteenth sheep is sleepy and late,
So the Shepherd carries him through the
gate.

women's husbands and their joint wills for good or bad. Wolf Willow, look at the cartoon in The Guide for Nov. 12, page 10. Have you seen that type of man? There are many like them, you must admit, and you will agree that it would be horrible to have to submit to the wills of such men. I know there are many good men directing the course of the law, but these, too, have a voice and a power.

Wolf Willow says "I think there is no limit to the extent to which women should concern themselves with public questions." Does she really mean that? Then why this opposition to suffrage? Why deprive herself of so effective a means by which she might concern herself with public questions? How about the limit?

Yes, we women should concern ourselves with public questions. We, in this little town are very much interested at present in getting the bar out of our midst, and so removing that temptation and pitfall from the youth of our com-

munity. We may spend many hours a week working and praying for its removal, urging, imploring, using every means possible, engaging temperance lecturers, etc., etc., and still be very doubtful of the outcome. Why all this work, this waste of time? Why not go about our daily tasks keeping the house and children clean, the meals well cooked and on time, enjoying each night's rest without a nervous strain that is felt by the whole family, and, when voting day comes, go and cast our vote against the devil's institution, confident it cannot prevail? We are many enough to gain a grand victory for a blessed cause—but we are not given the right. We must submit to the bar-keeper's wife's husband, to every drinker's wife's husband (they themselves—those wives—would not submit to their husband's wishes in this respect had they any say.

Yes, "man was made in the image of God," but, oh, how terribly so many of them have defaced that image! I, for one, am greatly averse to leaving everything to their guidance. Do we have need of our ideals? I should say so, and we need to carry them into politics also.

Going back to the scripture before alluded to, viz.: Eph. V., you may read, in verse 25: "Husbands love your wives