VOTES FOR WOMEN BALL IN NEW YORK

St. John Lady's Description of Brilliant Function held under auspices of Political Union of New York

On the evening of January 31, 1914, the Women's Political Union of New York held their famous Votes for Women Ball, in the 71st Regiment Armory on 34th street.

The great hall was hung with banners, pennants and long strips of bunting in the colors of the party—violet, white and green. These delicately hued streamers, floating above the moving thousands of people, the brilliant lights, gay band music, with the hum of voices and laughter gave an atmosphere of festivity to the scene which had its immediate effect upon the bystander—and made his feet long to join the dance.

Preceding the grand march was a short programme, the first number a Votes for Women dance, performed by a number of young girls in short-skirted costume of white banded with purple and green ribbons. Following this, seven girls in ethereal butterfly costume of yellow and gold flitted to the center of the shining floor—and there hovered and fluttered like huge butterflies in search of honeyed blossoms.

The third number, a solo dance, was given by Miss Eliza Morris, whose rose-tinted draperies gleamed and whirled about her in her artistic interpretation of a Valse Brilliante.

Miss Morris directed all the programme numbers.

The Hongarian Czardas, from the Ballet Coppelia, by eight young men, and women, offered a strong character note in contrast to the more delicate dances. The costumes were of vivid green with touches of gold and scarlet; bauntlets and high boots of soft leather.

After a word of welcome from Mrs. Harriet Stanton Blatch, who was becomingly gowned in wistaria silk with beautiful old lace, the formal programme ended with a Greek symbal dance—perhaps the most effective of all with its graceful poses and figures—the light clash of cymbals emphasizing occasional chords of the accompanying music,and the charming tones of color in the purple, violet, palest lavender and white of soft hanging Greek gowns. The dance was exquisitely done. One was loath to turn from watching it to the modern dancing, which began with a Hesitation Waltz, to the popular strains of "Nights of Gladness."

The immense floor-space was crowded at first, over 10,000 people being gathered in the hall—more than half the number men! The gallery also was filled with onlookers—and hundreds stood below to watch the dancers

At the music of the Tango most of the vast crowd turned spectator, and the few who felt perfectly at home in the intricate and pretty steps were seen to advantage. When the Tango and Maxlex are well done, there is at once apparent a likeness to the old-fashioned Minuet; an abandon and gaiety, however, takes the place of the ceremonial dignity of those stately times—though most of these Tangoists seemed to take their steps most seriously!

Startling or beautiful gowns and wraps, marvellous coiffures and ornaments, fascinated the eye. The diaphanous scarf of illusion or tulle was in evidence, but used as an accessory to the custome rather than as a shoulder drapery. With a green and scarlet frock were worn dainty black pumps with scarlet heels—recalling the pre-Revoloutionary days of France Powdered hair was also seen, although New York is as yet only casting a questioning glance at the colored and white wigs offered for sale in one or two fashionable shops.

One's fancy was caught by the picturesque or ridiculous in this gay assembly:—The fat, pursy old gentleman lost in pleased amazement as he watched the Tangoists; the ultra blonde youth with the monocle, looking somewhat like a geometrical figure; the fair young thing unconscious of the surprising effect of her goggle-like hair ornament; and many more. One pretty and touching incident stays in the memory, an attractive man of some forty years, careless of curious glances, illustrated the more difficult steps of the Tango within a clear space in the crowd, for the benefit of the sweet faced girl seated near. Her interest and enjoyment were all he labored for, and seemed sufficient reward. Presently they began to dance together, and then one saw that the young girl was deformed.

With music and laughter the dancing continued, the lights gleamed on beautiful gowns, sparkled on jewels, and gayety grew gayer; until at an hour long past midnight, the strains of Auld Lang Syne brought to a close this most successful of Suffrage Balls.

MIRIAM D. M. MATHEWAY.

[The pen and ink drawings of the costumes described above were made from sketches taken by Miss Miriam Hatheway at the ball, and were intended as a contribution to the editor. It was not possible to use them in the paper, and through the kindness of F. W. Daniel & Coo., corner King and Charlotte streets they may be seen in their windows.—Editor.]

"Cruel and malign statements, emanting from an evil source, have been spread broadcast through the press of this country that the bad women vote and the good women don't. There are not many bad women, and there are a good many bad men. Woman suffrage is being artificially opposed by selfish interests. For this reason an artificial propaganda is being used throughout the country to discredit woman suffrage. For myself I would be for women suffrage if for no other reason, because of the enemies it has made. I believe that woman suffrage promotes the welfare of the State, entirely independent of the welfare of women."—U. S. Senator Robert L. Owen, of Oklahoma.

THE TWO-FOLD ASPECT OF THE MOVEMENT

Equality of Man and Woman, or Political Equality and Establishment of Better Conditions for the Woman and Child.

The great woman's movement has a two-fold aspect—equality of man and woman of which the symbol is "political equality"—and a movement for the establishment of better conditions and environment for the child. By the term child, not only the infant, but the young in development, the immature are included. In the child the community is profoundly interested and in his welfare the community is entitled to a voice, and because the child is the coming citizen, the hope of the future, therefore the community ought to strive as far as possible to give every child the fullest opportunity to devlop, physically, mentally, moraly and spiritually. It is this conception, this ideal of the philosophy of the "brotherhood of man" which will take root in the hearts and minds of man.

Everyone agrees that woman is the natural trainer and protector of the child—either as mother or in the place of mother. The woman's outlook is too much confined to the interests of her own particular home for her at the present moment to be the ideal trainer of the citizen—why? Because men have so constantly told her that she is incapable of understanding public affairs, and women in the majority of cases have come to believe it. She has not yet realized that her home cannot be properly run unless the state is looked after, too. Every state law affects her home directly or indirectly.

It is not only as a trainer of the child to be an efficient citizen that woman's work is so necessary. Her co-operation in the general working of the community is just as important. Man has halved society and by so doing has halved its efficiency.

The young women fill the high schools and are even crowding the men in colleges. The day has passed when higher education was not thought necessary for women. Today, equal chances with her brothers are given the girl for education—and has she not proved herself their intellectual equal? Was she not made by the Creator man's equal, help-met, the one the complemnt of the other?

1. The fundamental argument for woman suffrage, then, is its justice.

2. Equal suffrage broadens woman's mind, leads her to take a more intelligent interest in public affairs ;questions of public interest are discussed in the home; as mother, teacher or sister, the influence of woman is very great.

3. Woman's suffrage gives women a position of increased dignity and influence. For instance, a young New Zealander, no longer regards his mother or sisters as belonging to a set that must be kept within a certain limited sphere. Woman's political views are important and command respect. The youths do not hear the phrase, "what do women know of such things," the mother and father have equal interest in public affairs, which strengthens the family life.

4. The conduct of the elections in such places have become more orderly, women, instead of being dragged down to the masculine level, as has been predicted, have raised men to their level. For the truly womanly woman stands for purity, justice and morality.

5. Woman can do this more effectively through the ballot. They have tried the indirect method for years without result, as for instance, "in the State of Massachusetts, the women worked for over a half century, before they succeeded in getting a law making mothers, equal guardians of their children with the fathers—while in Colorado where the women were enfranchised the very next legislature passed such a bill."

6. Woman suffrage leads to improvement in laws pertaining to the home and children. It enlarges woman's property rights; it does not take the woman more than ten minutes from the home to do the actual voting, and yet during that time she uses potential means to protect her home and family.

The woman's movement is bigger than the agitation for parliamentary vote, important and large though that may be. There is a great spirit of unrest among women all over the world. Some people think this is the beginning of chaos—undoubtedly this agitation is the fore-runner of great changes and great changes cannot be effected without discomfort to somebody. There never was a movement in the world's history where disaster was not foretold.

But in the face of the above facts women surely are justified in expecting men to give them fair play and which is equal franchise.

MARGARET S. STEWART.
Montreal.

EXPERIENCE OF PAST HOLDS LITTLE HOPE

Prospect for Laws for Full Protection of Woman Doubtful While Woman Has No Voice in Their Making.

Shall we ever have laws for the protection of women while women have no voice in the framing of such laws? The history of the past does not inspire hope. The man-made laws in their inequality, their crying injustice, their supreme selfishness are a joke when loked at theoretically; but a tragedy when put into practice.

The writer has been asked to give, for this issue, the history of a case that come to her personal notice under the existing marriage law of the Province of Quebec.

A woman was married to a man woo became a confirmed drunkard. He was so incapacitated by his vice that he was incapable of providing for her. Her father, before his death, settled a small amount on her which was invested in a little property. From the income of this they were able to exist.

The woman bore with patience her hard lot—tied to a drunkard—tended him and guarded him as far as possible.

One day her husband, while out driving when drunk, was thrown from the vehicle and killed. The couple had no marriage contract, no children. Therefore, all the wife possessed belonged to her husband according to law, though he had never earned or owned any of it.

The husband's relatives came in and claimed their share, and the law of the land ordered her little property to be sold and divided with them.

The Quebec law allows the relatives of the husband, to the third degree, to come in for claims equal to the wife, even if the wife has earned the money.

Thus was this poor woman robbed by the law of a civilized country of her father's litle savings, and left without enough to support her in her declining years. This is only one of many wrongs, the writer knows of, from which women are suffering, under laws made by the so-called reasonable sex, with supreme indifference to the rights of what they call the weaker sex.

How can we account for it, that unequal laws are allowed to exist in this age of enlightenment? I suppose it must be put down to smug selfishness. This applies to both men and women. As long as these laws do not hurt us we do not trouble ourselves, is the position of the majority. Men, who would not themselves wrong a women are too contented and comfortterests to work to prevent other men from wronging them. Women who are shielded and cared for by good men are too contended and comfortable to stir themselves to see that their suffering sisters are protected.

Ought These Things To Be?

Is it not the duty and privilege of every intelligent man and woman to contribute to the advance ment of the age they live in! Each should take their part in providing juster laws, better conditions which they shall pass on as a heritage to their children.

This is one of many reasons why women should demand their right—the franchise.

A. M. P.

"I bear witness to the love and honor I bear the cause, which is so one with civilization and humanity that I wonder any civilized man can be against it. Men have made a mess of trying to rule the world alone and it will never be put to rights till women with their clevr heads and true hearts come to our rescue. It will never be decent or clean until then."—William Dean Howells.

WOMAN AS A SOCIAL FACTOR IN POLITICS

Her Interest in Reform Work Has Been a Power for Good In Every Community.

Many people look on woman's entrance into politics with grave suspicions. Man himself has not made such a wonderful success of it that he can afford to be boastful and he has much reason for thinking that where he has failed woman is not likely to succeed. Usually his argument is that it is better to let well enough alone, with a very doubtful emphasis on the "well enough." He feels that there is much force in the old Negro's preference for being in a railroad accident instead of a steamboat disaster because in the former you know where you are, whereas in the latter where are you? The figure is suggestive rather than convincing, but anyone with the canniness of a Scot would be inclined to say that giving the suffrage to woman is "Unco chancy."

The great interest which women take in social conditions, however, is an inspiring factor in the situation. You do not have to go outside the city of St. John to see the active interest that women of all classes take in social service, and no one denies that this is gradually becoming one of the chief factors in our modern politcal life. If woman does not take kindly to machine politics, her assistance in questions of social reform is far too important to be overlooked. In fact it may well be questioned whether these reforms could be secured at all without her co-operation.

This test is now being actually applied in Illinois as Prof. Graham Taylor points out in a recent number of "The Survey." Last July the legislature of that state gave the right of suffrage to 1,600,000 women and 450,000 of these are in the city of Chicago alone. When this was granted the whole force of women made common cause in a concerted effort to train themselves for their new responsibilities. Their aim has been to educate every other woman for citizenship and to identify the woman housekeeper with the woman citizen.

This was followed by an energetic practical propaganda. It was discovered that a woman was the best informed citizen in Chicago on modern methods of garbage reduction and under her leadership a protest was lodged against the old system. This led to the appointment of a commission to recommend a permanent policy for the disposal of the city's waste.

How seriously the politcal influence of women is taken by the liquor dealers of Chicago is evidenced by their effort to attack the constitutionality of the suffrage law on the one hand and on the other to organize the women within their reach as a counter movement to the policy of the women voters. It is said that no less than 4,000 saloon licenses will be at stake in the next vote on local option.

Consternation has so seized upon the vice promoters that they are taking to cover rather than come out into the open for fear of rallying the forces of united womanhood against them. They know well that commercialized, segregated, police protected vice is doomed from the day the women begin to vote.

Moreover this experience seems to be quite in line with conditions in other places. Abraham Flexner sums up his investigation of the European situation with regard to social vice in these words: "Europe has been a man's world, managed by men—and cynical men at that—men distinctly of the working classes. In the hands of the good woman lies the power for reform."

It is perhaps too soon yet to tell just what fruit this movement will produce but it looks as though the women were in earnest. In all public affairs involving the protection of children, the care of the defective or unfit, and the place of woman in the industrial world women take a keener interest than the men and their opinions certainly count for something in all social legislation. Possibly it is not mistating the facts to say that the woman's movement as far as social influence is concerned is fast approaching the point where it will be impossible for any government to survive in this country unless it enjoys the confidence of women.

GORDON DICKIE.

AN EQUAL OPPORTUNITY FOR EVERYONE

The Views of a Socialist Lecturer and Organizer on the Woman Question.

It seems to me that every fair-minded person who has given any earnest thought to the matter must stand for absolute equality of opportunity for everybody, irrespective or sex, race, color, language or religion, and, consequently, for the permitting of women to vote and hold office on exactly the same terms as men. As no race is good enough and wise enough to be intrusted with absolute dominion over another race and no man fit to be in possession of absolute power over the fortunes and lives of other men, so neither sex is fit to exercise the exclusive power of legislating for and bearing rule over the other. As there can be no true home without both a man and a woman in it, as society would be woefully dull without members of both sexes in it, so no system of government can begin to approach perfection until the wives and mothers of the land are enfranchised and the softer feminine element needed to modify, balance and complement the rougher masculine, is introduced into our legislatures, judiciaries and executives.

While the work for which woman is best fitted is different from that of man, it is not, for that reason, of any less importance than man's. There are many things each can do better than the other, and there need be no conflict between the sexes so far as work is concerned. That there is a conflict is, primarily, neither the man's nor the woman's fault, but the fault of the capitalist system which needs cheap labor to produce profits and has, therefore, compelled the weaker woman to leave her home and compete with man on the industrial field. This competition has cut man's wages and thus decreased man's ability to support a family. This has in turn cheated woman of her natural prerogative—the making of a home—and sent her out in increasing numbers to work in the factories and the professions, still further crowding man into unemployment and making it less and less possible for him to undertake the responsibilities of the matrimonial state.

But the forcing of woman out of the home and into the industrial arena has had one good effect. It has awakened in her the desire not only to earn her own living independently of man but to take part in the making and enforcing of the laws under which she has to live. She has, at last, realized the injustice of the system that makes her work as hard as man, but secures her less wages for the same amount of work, that taxes her without giving her a voice in the imposition and spending of the taxes, that compels her to obey laws in the making of which she has had nothing to say.

Partial suffrage is demanded by some—suffrage for those single women who pay a direct tax, even suffrage for married women who pay direct taxes—but any partial system of woman suffrage is unjust to the remainder still disenfranchised. For all women, as well as all men—those only excepted who have the power to shift their taxes on someone else in the shape of rent, interest or profit—pay taxes directly or indirectly, and, therefore, all have the same natural rights and should be allowed to stand on the same footing.

It is argued that woman should not have the vote because she cannot, or generally does not, bear arms in war. Neither do all men bear arms. Often, those who rule, those who instigate and direct war, never smell powder themselves, but send forth to battle to fight and ie those who had no part in bringing on the struggle and nothing to gain by its continuance. But surely the sex that bears the children from whose ranks the soldiers are drafted later has as much right to have a voice in determining war and peace as the other. Woman has to suffer the full consequences of war, and in all that affects her, either in war or peace, she should have an opportunity of registering her wishes.

The enfranchisement of propertied women only should not be considered for a moment, for while the possession of property is proof of ability—of a sort—it is not at all conclusive proof of good character and useful citizenship. If any qualification for voting and holding office other than that of ordinary good moral character is ever considered advisable, let it be, as in China, educational only, and let the education required be so easily accessible to all as to secure to everyone of ordinary mental equipment the opportunity of qualifying. Let "equal rights to all and special privileges to none" be, for the first time in history, a reality and not merely a pleasant sounding fiction.

HENRY HARVEY STUART.
Newcastle, N. B., March 20, 1914.

BREAKING DOWN THE BARRIERS OF PREJUDICE

It is difficult to realize how remarkable and general has been the progress made in Canada during the past few years towards the goal of political equality, for this fundamental reform has extended by leaps and bounds, and the old time prejudice, born of a barbarous period, is gradually but surely disappearing and being replaced by a wholesome and sane recognition of just principles.

The narrow conservative mental outlook (the outcome of centuries of mother slavery is broadening and expanding, and, as the result of this increased vitality, new activities are being manifested for the betterment of the individual and for the race.

Canadian women have reason for rejoicing as well as cause for inspiration in a dispassionate view of the present situation with its hopeful prophecy. However, the moment is long overdue for all to realize the necessity which exists for the individual man or woman to possess an intelligent understanding of social problems. All thinking women should realize that an intellectual grasp is not sufficient. Active work is imperative in the interests of humanity. Women must assume their own responsibilities—discharge their own obligations as wives and mothers of the race. Nature is never vicarious. Each is responsible in life and death. Supreme law works unerringly, irresponsive of gender.

Housekeepers need the vote to regulate the sanitary conditions under which they and their families live; and mothers need the vote to regulate the moral conditions under which their children are reared, and to protect and safeguard the home. While it is generally conceded that mothers are equally effected with the fathers in all legislation relating to the children and the home, yet it is also known that unjust and discriminating laws are unquestionably directed against the women and children—the nation's chief asset.

Take the industrial situation. Woman is in the world of industry not through fad nor fancy, but because of economic necessity, and while it is acknowledged that labor is necessary for the particular and general good, still woman needs the ballot to control the conditions surrounding her labor. The ballot to the working woman means not only bread; a decent human environment; but equal pay for equal labor.

Individuals are first essentially human beings, possessing certain needs and requirements common to all member of the human family, and the onward evolutionary progress of the race must not be further impeded by artificial, man-created barriers and restrictions. Equity demands that even the humblest be accorded all natural and inherent privileges, and woman, the individual, the wage-earner, taxpayer, property holder and mother of children is entitled to such education and such civil rights as enable her to more efficiently discharge her obligations and guard the interests of children and home.

Woman's demand to be accorded her natural privileges in electoral and legislative government is merely the mother cry—the mother who sees her babes in peril and seeks to comfort and protect.

May the day soon dawn when the artificial barriers which have evolved and fostered an antagonism and misunderstanding between the sexes be swept aside, and the world, so full of needs and replete with problems, demanding men and women strong to do and achieve, will see born unto them a finer type of manhood and womanhood united by a community of interests—their destiny the evolution of mankind.

AUGUSTA STOWE GULLEN.

SHOULD HAVE VOICE IN LEGISLATION AFECTING HER INTERESTS

Women are human beings, and as such have a right to a direct influence upon legislation which affects their well-being in any way. And as all legislation has relation to the welfare of society, their vote and privileges ought to be co-extensive with those of men. It is undoubtedly true that despite the many ameliorations of modern legislation, woman still labors under several distinct inequalities in the eye of the law.

Besides, the commonwealth suffers from lack of the equal and sufficient support of a full half of the community, the intelligence, purity and moral purpose of which is at least on a par with that of men.

Many things are said against the use of suffrage by women which, even if fully true, cannot avail against the principle of her natural right. That woman has different functions in the family, the home and society from man may prevent equal activity in politics, but is no argument against the right to vote, and that some women, or even many women, do not at present wish for it is no valid contention against the need, yea, the duty of their voting, if, only they had the statutary privilege. That a visit to the polls would degrade her and lower her influence is utterly fallacious, for in places where she has won and exercised the franchise, such result has not followed, but on the contrary the moral tone of the community has been bettered. That there are some bad and ignorant woment is offset by the fact that there are, at least, equal numbers of bad and ignorant men. And the argument that the quiet, unobtrusive influence of the good woman is greater than that of her vote would be is a mere assumption.

Her influence when supported by her vote will be many times more effective, and I have more confidence in her character than to suppose that she will lose anything of her delicacy and refinement by its exercise.

You may count on a vote from me in favor of woman suffrage whenever the opportunity comes.

J. CLAWSON.

Rev. Chas. Scadding, Bishop of Oregon, says that he has been "converted to woman suffrage by seeing how it works in practice."

Phillips Brooks.

I am in favor of woman suffrage.

The contributions to the Suffrage Edition have been so numerous that we found it impossible to publish all in the present issue, and a number of valuable contributions have been omitted. These, however, will appear from time to time in Woman's Department of The Saturday Standard.—Editors.

Two Doctors Said He Had Consumption.

DR. WOOD'S NORWAY PINE SYRUP CURED HIM.

Mrs. John Elliff, St. John's West, Ont., writes:—"My little boy was very bad with whooping cough and severe cold. I went to two doctors with him, and they said he had Consumption. I could get no relief for him, he would cough all night long, with a dry hacking cough.

I was persuaded to try Dr. Wood's Norway Pine Syrup, and was surprised to see the first bottle did him good. I have had five bottles, and they cured him, he rests well at night now, and is well and hearty. If he gets a cold we always give him Pine Syrup and he is soon better. I did not think I could raise him, but I am thankful to say Dr. Wood's Norway Pine Syrup saved him from being a consumptive."

Too much stress cannot be laid upon the admonition to all persons affected by the earlier stages of throat and lung trouble, as failure to take hold at once will cause many years of suffering, and in the end that terrible scourge "Consumption."

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