

The Home

Conducted by MARY FORD

A little love, a little trust,
A soft impulse, a sudden dream—
And life as dry as desert dust
Is fresher than a mountain stream.

THE PRAYER

I would not pray, dear God, to do
Great things, but I would ask
The strength to bear till life is through
Each burden and each task.
I would not crave the laurel wreath,
But, oh, on bended knee,
I'd beg I might not sink beneath
The crosses sent to me.

I would not pray, dear God, to claim
The martyr's golden crown,
But just to dare the little flame
And speak to Thy renown.
And when the journey's end has come
I'd only ask to be
One of Thy children, gathered home,
Content to rest with Thee.

—L. M. Thornton.

SUFFRAGE A CURE-ALL

By Marie Jenney Howe

Suffrage work cures invalidism.
It saves doctor's bills.
It is good for the circulation of the blood.
It gives us an opportunity to be used
by a purpose bigger than ourselves,
and this is every woman's deepest need.

WOMAN'S SUFFRAGE

The importance of Woman's Suffrage lies deeper than any special program of reform, or the platform of any political party. It appeals upon the theoretic side to those fundamental principles of popular government which underlie our constitution—the principles of rule by the majority. There is no majority with a right to rule until after a single vote is the property of every citizen; that is, men and women alike. Now, I want to specify just what the great values of political citizenship are, and especially its values to Winnipeg. First—Citizenship is a stimulus; it will tend to wake women up, and that is the first essential. People say the fact that women are not awake and active in their own behalf is the reason for withholding it; but they are just wrong. Citizenship is and would be the stimulus; they need a stimulus or imposition that will arouse them. With no exception throughout the history of the Woman's Suffrage movement in America after the women got citizenship, or the power to vote, they value it, they have used it, and they will not relinquish it, and this is because with the using of it they begin to acquire that knowledge which makes it valuable. They learn the game. That is the second great value of citizenship to women; it gives them a stimulus and then it gives them knowledge-by-experience; it teaches them how to act intelligently in their own behalf. People say the fact that women as a class do not already possess the knowledge which pertains to citizens is a reason for not making them citizens, and here again they are wrong. Women as a class have not the knowledge which pertains to citizens, and they never will have under the sun until after they are citizens. You might just as well say that any man could go and be an engine-driver, without being taught or having any special knowledge of an engine, for no special kind of knowledge ever arose in any group of individuals until after the activity to which that knowledge relates was open to them. The woman who does not want citizenship, does not know enough to want it, and the reason they do not know enough is that they have not the kind of knowledge that citizenship begets; therefore, the more they do not want it, the more they need it; the more you ought to want it for them. There is a third value of citizenship: the power which it gives of accomplishing things through legislation and government. This is a reason, and for the workers, a rapidly growing reason; but the power to promote legislation is not the main article in the original or basic reason for popular government; neither are stimulus and education the original and basic reasons. The original reason, the great meaning of democracy in politics is that it guarantees to every citizen a certain elementary standing in his community. It gives him

a little bit of the personal sacredness of a sovereign; it certifies to him that his needs and wishes shall be of some consequence to the society he dwells in and serves. In this lies the historic origin and still the radical significance of democracy in politics. It is high time that a general campaign for the education of women, not only in the larger cities, but in the smaller towns as well was under way. We should have in Winnipeg a Woman's Suffrage headquarters at least, which would be composed of a confederation of the women's clubs and societies in favor of the Woman's Suffrage. In the education campaign our aim would be to reach and rouse the women as well as men. Our chief obstacle at present is the indifference, or perhaps I should say, the lack of proper organization. The progress of Woman's Suffrage has been very clearly defined during the last six months, as the Trades and Labor council stated that they were in favor of the universal adult suffrage, which of course, includes "Woman's Suffrage." They go further, and demand equal pay for equal work. The Western Federation of Miners for Canada at its fifteenth annual convention introduced woman's suffrage without a dissenting voice.

At the Manitoba Grain Growers' Convention held in Brandon January 24th. and 25th., the following resolution was passed: "Therefore, be it resolved that this association is in favor of votes for women on equal terms with men." The United Farmers of Alberta in their annual convention held in January, 1912, at Edmonton, also passed the following resolution: "Whereas the women in the rural communities in Alberta are sharing equally with the men the burden of the struggle for better conditions and equal rights, we therefore believe that under the law, our women should enjoy equal privileges with men. Further be it resolved, that we believe that the wives and daughters of our farmers are organizing locally and provincially along the lines of the main organization for the improvement of rural conditions, intellectually and socially, and we would urge all our members to assist in every way the development of such an organization."

At a meeting of the Orange Grand Lodge of Manitoba held in Winnipeg, March 6th., 1912, with a delegation of about two hundred people representing a membership of about 35,000, the Rev. Mr. Runions in his reply to an address of welcome spoke clearly and unmistakably upon the question of Woman's Suffrage, and was received with unanimous applause. Therefore we can conclude that the majority of the Province are in favor of Woman's Suffrage.

Now the point comes that nothing very much in the way of real progress can be made until Suffrage Headquarters has been established.

The Icelandic Women have a number of very strong societies for Woman's Suffrage. The W.C.T.U. has also a branch of suffrage in each society. The University Woman's Club is also in favor of Woman's Suffrage. The Political Equality league held its first open session on the 14th. and the hall of the Industrial Bureau was packed with men and women to hear the Rev. Dr. J. L. Gordon and Mrs. Nellie McClung speak in favor of Woman's Suffrage. Their meetings will be held each month and we cannot but wish them every success in the cause of Woman's Freedom.

MONTREAL WOMEN PRAISED

Montreal has lately won a victory for good government by electing the reform candidate for controller. In that city widows and single women have municipal suffrage, and the Montreal papers give them credit for taking a large share in bringing about the result. It is said that the women voted in about twice as large a proportion as the men. Mr. Godfrey, who was elected, stands for clean streets and clean politics.

Weary William: "You condemn us tramps, but there's one thing we must get credit for."

Mrs. Stingey: "What's that?"

Weary William: "You don't hear us indulg' in labor disputes."

THE WAY OF THE CROSS

(For the Quiet Hour)

THE GREATER WORKS

Continued from Last week

What is this believing that is required in order to do the greater works? It is a combination of all the positive constructive faculties of heart and mind; it begins in the acceptance, as possible, of all the things which Jesus Christ did, whether one has come to that acceptance through a child-like faith, a satisfied scientific reasoning, or an intuitive understanding of the ways and workings of the Spirit with man. But the true believing does not stop there, but goes on getting knowledge and putting into practice that which has been received until there begins to take place literally what is described as "believing into Me," or "having the same mind that was in Christ Jesus," (Phil. 2:5). This means, having the same wisdom, able to think God's thoughts and power to exercise the same mastery.

One of the works that Jesus did, healing individuals, many of us have been doing for years, increasing in power and efficiency as we continue in and live the truth we have received, hardly an instance in the brief history of the New Testament but has been paralleled by modern Christ-healers. What greater work can be done than healing a man born blind? Shall we not, by the God-power within, heal those deformed, without limbs, minus certain organs, idiots and Calibans? Is the arm of the Lord shortened that He cannot save?

Once Jesus healed ten lepers with one command. Cannot the same power work through us to break up an epidemic and stay a plague? There is record in an epidemic of la grippe. "Who

hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1).

Jesus prevented people from dying; this has been equalled in the experience of almost every modern healer who has continued any length of time in the divine work. They have called back the dying whom physicians have given up, when the last signs have come and hope had fled. Also the dead have been raised by inspired devotees, with no more effort than speaking the Word as in ordinary healing. "But has anyone raised one who has been four days dead?" you may ask. The reports are not all in—because I have not heard of any, nor you, is no sign but there may be numbers who have equalled this work of the Master.

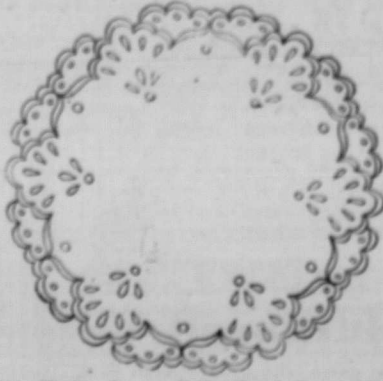
If one can be brought back who has been sepulchred four days and the "silver cord has been loosed," would it not be a greater work to bring one back who had been dead as many months or years, and longer? May not the days of the final resurrection be ushered in by an orderly procedure as now, with sanitary ways and means, they clean up a malarial district and banish certain disease tendencies? Already thoughts are working in the minds of philanthropic and scientific doctors that resuscitation is possible in many cases where no effort has been made heretofore, just as with the drowned there has been restoration to life after persistent treatment of many—sometimes forty—hours. The true thoughts that work secretly in the spiritually-minded break forth in the mentalities of others as discoveries and inventions, and surprises lie ahead of us because of these imaginations that we allow free course through our beings.

Jesus fed thousands through knowing a law whereby he could multiply a few loaves and fishes. He knew that nations would be healed of famines in the same way that He was feeding the fainting multitude. Like a modern saint in England who has been known to feed a number of unexpected guests to their perfect satisfaction with a small quantity of rice, the good missionary who suffers so at the sight of the misery and dying of the natives in famine stricken districts, could, by the Christ-law of blessing and thanks increase their small store so as to deliver the starving victims.

Jesus commanded the winds and the waves so that the storm ceased and the sea stood still at his word. May it not be for us to stay the cyclone, to arrest the earthquake? According to the first chapter of Genesis, God made an edict appointing man to rule over all the earth. Who is taking his throne? Because one man has done so, all men can do likewise. He who sits on His throne in the heavens has said: "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21.) All quietly is this faith extending itself, not fanatically nor without understanding. The wise do these things, but in a way not "to be seen of men"; as the Holy Spirit works, so they minister, impersonally. The fair day that has come so timely and with such a relief to the distressed may be traceable to some lowly instrument of the Holy Spirit who uses a plentiful and substantial faith stored up, to bless the nations in due season. It is good for us to meditate upon these greater works and hold ourselves ever in readiness to let our heavenly Father work His will, which is ever for the good of the whole, through us for the salvation of much people.—Annie Rix Millitz, in "The Master Mind."

EMBROIDERY PATTERNS

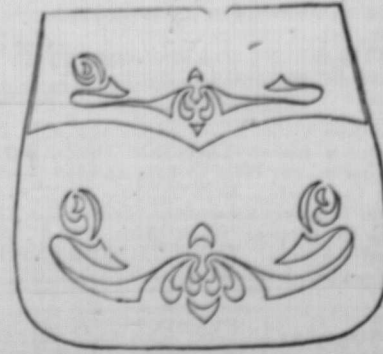
We have arranged for a new embroidery pattern service which will give our lady readers an opportunity to produce some pretty and effective fancy-work. Full and simple instructions are given with the patterns for stamping and working. These patterns can be secured by sending 10 cents to the Pattern Department, Grain Growers' Guide, Winnipeg, stating the number of the pattern desired. It will take from ten days to two weeks to secure these patterns, as they are sent direct from the publishers.



615—Design for an Embroidered Center Cloth Twenty-Two Inches in Diameter. The design can be obtained for doilies nine inches in diameter (619) and six inches in diameter (617).



641—Design for a Scalloped Edge to be Bound or Embroidered. The scallops are five and one half inches wide and two and one quarter inches deep. Three yards are given.



624—A Design for an Embroidered Wrist Bag in Hungarian Style, Including the Outline of the Bag.

Mrs. Jenkins—"Mrs. Smith, we shall be neighbors now. I have bought a house next you, with a water frontage."
Mrs. Smith—"So glad! I hope you will drop in some time."

PATTERNS

No.

Name

Address