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The Dark Side and Bright Side of Woman's Franchise

Address Given at the Dominion W.C.T.U. Convention in St. John
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WOMAN'S FRANCHISE.

" And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

" And she dwelt under the tree of Deborah.

" And the Children of Israel came up to her for judgment."

Let us note three things :

First of all, Deborah was a prophetess as well as a judge.

Secondly, she was a wife. The wife was chosen to be judge, not the husband :

And thirdly, she was God-chosen.

The wife, the woman, was God-chosen to judge all Israel !

We talk about our wonderful advancement, and our glorious civilization. In some respects we have advanced, but in other respects we have NOT advanced.

And when we look into what we call civilization, we see a great deal that is unjust, cruel and rotten at its very core !

Real civilization cannot begin until there is perfect justice at its base. It must be built on a firm foundation of justice if it is to stand ; justice to EVERY human creature.

We must have, we need, our Deborahs, our prophetesses !

Have we not retrograded rather than advanced, in some respects ?

Have we really progressed along the line of mercy and justice since the days of Deborah ?

Where is our wonderful civilization built on the eternal foundation of mercy and justice ?

Deborah was acknowledged a wise woman, and allowed to judge all Israel ; and I would some of our Deborahs were allowed that just privilege ; then there would not exist this gross injustice—women paying their taxes and yet disqualified from voting, simply because they are women, while there are men unable to write their names, and yet qualified to vote simply because they are men.

Now listen to what Chambers' Encyclopedia says with regard to women voting :

" Anomalous and inconsistent that we should refuse them a vote to protect their property from inordinate taxation. Other persons allowed by the law to hold property but excluded from the suffrage, are minors,

idiots, lunatics and criminals; but the principle of disqualification in those cases does not apply to women.

"History teaches that women must have votes in order to protect their interests. Men, through all the vicissitudes of history, have shown constant preference to their own interests."

Now, where is the justice?

Chambers' Encyclopedia is not written by women or by one man, but by wise and just men.

Again I quote from the same authority:

"All the terms of the marriage contract are fixed by the law, and the law is made by men.

"By the law of England, the custody of the woman's children after seven years of age belongs exclusively to the husband. After that age she has no right to see them."

I leave you all to answer this question, is it ALWAYS the woman (in case of separation) who is so bad that she is not even to see her children?

Note the Just Equality There Should Be.

We all know that the college advantages, which men enjoyed and monopolized were not accorded to women until very lately. It was a hard struggle before they were admitted to anything like educational equality. But we know, too, that since the colleges have been opened to us the names of Philippa Fawcett, Madame Curie and a host more women of mental power have appeared on the intellectual horizon. It was a sore and rough fight before they gained entrance into the medical colleges. Charles Reade, in his "Put Yourself in his Place," makes you realize keenly something of the indignity and coarseness to which they were subjected after they were admitted to the medical colleges. The laws which now have granted women many educational advantages still withhold from them many distinctions and titles. There is not yet that just equality that there should be.

Edward Bellamy, in his "Looking Backward," represents in the future, women as standing side by side with men in the making of the laws, filling public offices, represented in all political affairs, and wielding their women's power and influence not only in the home but in

public life. This is a man's dream of the future, not a woman's.

Lord Brougham, distinguished statesman, orator, author, and Lord Chancellor of England, summed up the whole truth by declaring:

"There must be a total reconstruction of the law, before women can have justice."

It is said of this man that he will be best remembered as "a law reformer," and on the subject of laws as they concern and affect women, I could quote no man whose knowledge was deeper, or more extensive, whose opinion could be more valuable.

It does not need the keen intellect of a Lord Brougham to see the utter injustice of existing laws today.

Why Women Want the Power to Vote.

I have tried in some measure to show you something of this side of the question. Now I want to show WHY women want this power to vote—WHY they demand the right as citizens to exert their influence and authority not only with regard to laws directly affecting themselves, but as affecting children, and all other essential matters.

The time has indeed come when we need new laws for the safeguarding of children.

Listen to what H. G. Wells says. Wells is a great English socialist. He is studying these sad problems and trying to solve them, and to remedy some terrible national evils.

"One million seven hundred thousand children, practically uneducated, are today in America growing up darkened, massed and dangerous to the American future."

The North American Review says:

"It is, we fear, a fact as terrifying as the indictment is terrible. If the evil were segregated, demand might be made upon local pride and communal sentiment with reasonable expectation of responsive remedy; but, sad to say, this is not the case."

In Massachusetts there are "little naked boys packing cloth in vats, in a bath of chemicals that bleaches their little bodies like the bodies of lepers."

In the South there are "six times as many children at work as there were twenty years ago. Each year more little ones are brought

in from the fields and hills to live in the degrading atmosphere of the mill towns."

In Pennsylvania "children of ten and twelve stoop over the chute and pick out slate and other impurities from the coal as it passes them for ten or twelve hours a day."

In Illinois they "stand ankle deep in blood, cleaning intestines and trimming meat."

Things that Ought Not to Be as They Are.

"Altogether the children between the ages of five and fourteen forced to toil in factories, mines and slaughter houses comprise nearly one-sixth of the entire population."

"The Mississippi Senate has defeated the bill to forbid child labor by a vote of twenty to eight! The women of Mississippi have worked hard for this measure of protection to children."

Is it likely it would have been defeated if the mothers of Mississippi had had the ballot?

Sisters! Sisters! these things ought not to be.

No! a thousand times no! that bill would not have been defeated if the mothers had been given their right to the ballot.

The law with regard to voting, the laws with regard to education, the laws with regard to marriage, are one-sided and unfair to women.

As Lord Brougham said, they need total reconstruction.

I have only given you a few concise facts with regard to this utter one-sidedness, but I could pile them up higher than you could bear!

Now here is our object lesson:

Already in Colorado for thirteen years women have enjoyed the right of voting.

Mr. Raine, in writing on the state, says: "Colorado has today the best laws of any state in the union for the care and safeguarding of children, and for the treatment of unfortunates."

The founder of the juvenile court frankly admits that the success of his work is largely due to the whole hearted support of women. He says: "A considerable body has actually worked along these lines, as no body of men has ever done."

In the recent United States election the re-election of Judge

Lindsey as juvenile judge was nothing short of marvelous, if God is left out of the count. The very first obstacles he found in the way of his proposed reforms were the saloons and gambling dens of Denver that were violating laws that had been formulated for the protection of minors, and this was being done under the protection of the police. Note this, under the protection of the police.

Judge Lindsey brought down on his head the talons of these birds of prey by getting through the legislature measures prohibiting minors from entering wine shops and gambling houses, and then seeing that these laws were enforced.

Arguments in Favor of Woman's Suffrage.

Neither of the two great parties in the last campaign would allow his name to stand as a nominee of their ticket, yet he polled within a thousand votes as many votes as both parties together. Looking around for an explanation of this extraordinary situation we come upon the fact of the woman's vote.

According to the Lawrence Sentinel, Mass.: "The women of Colorado have succeeded in re-electing Judge Lindsey, famous throughout the country for his juvenile court work. With all the beneficial results that are apparent where women vote, the liquor interests of the country are still strong enough to keep women out of politics."

Yet again the Chester Times, Pa., says: "One of the best arguments in favor of woman suffrage is the election of Judge Ben Lindsey, of Denver, Colorado. All the bosses and the machines were against him, but the women triumphantly elected him. Lindsey is known as the boys' judge."

Again, in this election of Judge Lindsey, we strike a strange, comforting and encouraging note with regard to women voting.

All the women in the red light district voted for Judge Lindsey. They voted for the man who is fathering the young, who is on the side of justice and righteousness.

What does this fact show?

That these poor creatures who have most of them been thrust into a life of shame from poverty, deception and desperation, prove by their voting that they reach out after the good and not the evil.

From their slough of despond they stretch out hands of appeal to the good man!

Where then is the argument that is heard so often—that of course bad women will vote for the bad man?

And this is why we want our hand on the national lever, franchise, that we may help to right some of the crying wrongs to children and to our sex, and, it would seem, to put the right men in the right place with our vote. You cannot give one instance where the woman's vote has not been on the side of benefiting humanity.

Impelled by High and Holy Motives.

We want the hand of every good woman on that lever if this world is to be a better and happier place to live in. You don't suppose our brave, persevering sisters in England, in one sense, want to do what they are doing?

Can we suppose that any woman wants to have her hair cut off—to be put in prison garb—to be shut up in a cell with walls crawling with vermin? Thin porridge, sloppy coffee, and sometimes a little bad meat for fare! I tell you these women are impelled by the very highest and holiest motives—love for their down-trodden brothers and sisters.

They want their hand on that national lever, that they may use that power and lift up this mass of suffering humanity—the labor-oppressed little ones—the starving sisters thrust into a life of shame to save themselves from starvation! And now this great army of the unemployed speaks to every woman as well as to man!

Can any one really ask what these noble English women are working and fighting and suffering for?

We answer, to right some of the wrongs that are crying out to us all over the world, except in a few places where they have woman's suffrage.

I am coming to that side of the question presently.

Do you imagine that society women like Lady Paget, who call themselves anti-suffragists, have ever been in a back slum in their lives? Have their eyes ever looked into the eyes of a starving sister? I wonder if THEY are ready to SUFFER for THEIR cause!

Remember, that among our Lord's twelve disciples there was a traitor, too.

Mrs. Cobden Saunderson, Mrs. Pankhurst, Christabel Pankhurst, and a host more of educated, refined women, have been put to the test and have not been found wanting.

They have been put in prison, not once, but two or three times. For what? Simply because they want to be heard—heard in their demand for justice.

Brave Women Who Deserve Praise.

They have gone on, year after year, with petitions and appeals, and appeals and petitions—all futile and useless; now they are beginning to act! They are, by their demands and demonstrations, giving the lie to that false assertion that "women don't want the vote."

Must we wait for a coming generation to accord these brave women the admiration and praise they deserve? Sir Henry Campbell-Bannerman, England's late premier, gave them this bit of advice before he died: "Keep on pestering! Keep on pestering till you get it."

Bernard Shaw, a writer and a man of great intellectuality, has expressed himself most clearly on the way of treating these women. He says: "Have the Englishmen in public position grown hysterical, that they can send the very cream of English womanhood to prison in this way—clever and highly educated women, who are working for their country's welfare?"

And now, thank God, the society women are beginning to wake up to their responsibilities.

Mrs. Pethick Lawrence; Lady Constance Lytton, the daughter of our former viceroy of India; Miss Stratford Dugdale, the daughter of Hon. William Peel; Miss Daisy Solomon, daughter of the ex-premier of Cape Colony; and Mrs. Catherine E. Corbett, an aristocratic supporter of the suffragette movement, are now at work. Premier Asquith declined to receive a deputation of these women. They then started out in a solid body, led by Mrs. Lawrence, for parliament. Of course they were not allowed to proceed very far. The police kept them continually on the move, and none was allowed access to the building.

Finally, several of the women, including Mrs. Lawrence, the

leader, were placed under arrest. Word of the reception of this deputation having been brought to Caxton Hall where the women were holding their "parliament," great excitement ensued, and Mrs. Saul Solomon volunteered to lead a second deputation to the House. This in effect met the same fate. Nearly all were arrested. The end was that the society women who had not been imprisoned before got one month's imprisonment, and those who had been imprisoned before got two months.

Are the Women in Earnest?

Mrs. Solomon, on returning from the first deputation, apologized for her failure to get arrested. Are these women in earnest, do you think?

Christabel Pankhurst, in the course of her speech, said:—

"When I speak of strong measures, I speak in all earnestness. We value neither our liberty, nor our lives, unless the women of this country get the vote."

And this is what makes my blood boil. One of the papers says: "The situation has taken on an embarrassing aspect for the government, owing to the high social position of many among some thirty or more women arrested this evening."

And so the government is not embarrassed if our Pankhursts and Cobdens, Saundersons and Annie Kenneys, the mill girls, are imprisoned because they will not be heard in their demand for justice!

Oh noble and just government! Glorious liberality of feeling and sentiment! Liberal indeed! A government that is only "embarrassed" when the women of high social position are arrested and imprisoned, but cares nought for the mothers and daughters of England, who have waged such a glorious warfare for justice and freedom. Sisters, I have but one regret, that I am not over there sharing and working and suffering with them.

That feeling, and that alone, has brought me here today to do what little I could in this cry for justice—simple justice!

Justified in Rebelling Against Unfair Treatment.

H. Brydges-Barrett, in a speech some months ago at the Men's

League for Women's Suffrage in England, spoke in high praise of the unselfish devotion of those women who were fighting and suffering for the cause of women's franchise. He stated as his opinion that women were justified in rebelling against the unfair treatment they were receiving, and that the prime minister had no right to refuse to receive deputations from citizens demanding their just rights.

I tell you there can be—there will be NO REAL UNIVERSAL PROSPERITY in any country where injustice to one-half the population prevails!

It becomes, and will become more and more, "a house divided against itself," and that most blessed book that ever was written says, "A house divided against itself cannot stand."

Soon after the English elections last year it was stated: "In the thirteen successive by-elections where the candidates were opposed by suffragists these candidates were defeated."

The newspapers report the prime minister as passing from an attitude of hostility to one of cold neutrality.

We don't want cold neutrality; we want justice and wisdom! If we had a New Zealand Premier Sedden, women would have had justice long ago.

Where is the wisdom in not seeing that the sooner it comes the better for every human creature? But this is only the dark side! And certainly it still looks very dark with forcible feeding, indignities of all sorts, not to say cruelty, imprisonment and utter injustice on the part of those in authority.

Now let us turn from the dark side of this picture to the bright side. Let us keep our eyes fixed on New Zealand—our object lesson, our modern Utopia!

Only two islands, not large, but a few years ago made the Dominion of New Zealand, because of its wonderful prosperity!

Do we all know that New Zealand is the only British colony where we have succeeded in getting Woman's Franchise and strong prohibitory liquor laws?

Premier Sedden, a man to whom in the future we shall point as one of the world's great reformers, was at first opposed to woman's

franchise, but very early he began to see that without woman's franchise there would be no real rapid advancement.

Woman's Franchise in Australia and New Zealand.

Professor McNaughton, in an article entitled, "A Plea for Woman's Suffrage in Canada," says, in speaking of Australia:—

"Here and here alone, the British flag, British government and British institutions, hold individual sway, and in this magnificent country it has been realized that women have a distinct and important part to play in contributing to the welfare of the body politic.

Australia simply followed the lead of New Zealand, where parliamentary suffrage had been given to women nine years previously.

In the beginning of his wonderful career as a social and political reformer, Richard Seddon had the insight to perceive that this reform—the enfranchisement of women—was fundamental, and that if he was to carry other measures that he considered desirable, this one must first be accomplished. So his first act upon coming into office was to push through the women's suffrage bill, which had already been introduced by his predecessor, Premier Ballance. In the parliamentary election that took place about a month after the bill was passed, and in which the women voted as generally as the men, almost the entire woman's vote was cast on the side of Seddon and reform."

The Conscientiousness of Woman Voters.

Speaking of the conscientiousness of the women voters in Australia, Professor McNaughton declares:

"This indeed appears to me a distinctive and satisfactory characteristic of the woman's vote—that it above all things endeavors to ascertain and act upon the merits of the case.

The lines in which woman's influence is to be specially felt are becoming gradually clear. In the first place they have largely declared themselves against privilege, against monopolies of all kinds, against the raising of the cost of living by a protective tariff, in favor of temperance, moral and physical cleanliness, and all that goes to build up a good national character. They are organizing throughout the state and their power is great. The question then arises, why,

when the women of Australia have proved themselves worthy of this privilege, should the same right any longer be denied to their Canadian sisters?"

Again Professor McNaughton says: "If it be true, as seems to be generally conceded, that woman's suffrage in Australia is exercising a purifying influence in Australian politics, it might be well agreed that Canada has even more need of such an influence."

Mark Twain on Woman's Suffrage.

We are all acquainted with Mark Twain. In his book, "Following the Equator," he devotes two pages to woman's suffrage in New Zealand. He gives the official figures showing that the women vote in that country in as large proportion as the men. Why do we say that women don't want the vote, when, in only these few years that they have enjoyed the privilege of voting, they ALREADY vote in AS LARGE proportion as the men?

In the official report Mark Twain says he also found this statement: "A feature of the election was the orderliness and sobriety of the people. Women were in no way molested."

In commenting on this he says: "At home a standing argument against woman's suffrage has always been, that women could not go to the polls without being insulted.

"The prophets have been prophesying ever since the woman's right movement began in 1848, and in all these years they have never scored a hit.

"Men ought to fee' a sort of respect for their mothers, wives and sisters by this time. The women deserve a change of attitude, for they have wrought well. They have swept an imposingly large number of unfair laws from off the statute books of America. In that brief time these serfs have set themselves free—essentially. Men could not have done so much for themselves in that time without bloodshed. At least they never have.

Accomplished a Peaceful Revolution.

"The women have accomplished a peaceful revolution, and a very beneficent one, and yet that has not convinced the average man that

they are intelligent and have courage and energy and perseverance and fortitude.

"It takes much to convince the average man of anything."

Now I am not responsible for what Mark Twain says here, and I do not say I agree with him, but I have a high opinion of the intellect and wisdom of women. There is not a shred of the anti-suffragist about me.

"Perhaps," Mark Twain goes on, "nothing can ever make him realize that he is the average woman's inferior, yet in several important details the evidences seem to show that this is what he is.

"Man has ruled the human race from the beginning, but he should remember that up to the middle of the present century—it was a dull world and ignorant and stupid.

"This is woman's opportunity—she has had none before. I wonder where man will be in another forty-seven years!"

Woman as Fully Equipped as Man.

Now again I have a gleam of comforting light—

The North American Review says: "It was natural to expect, but none the less gratifying to record—that the first and most earnest response to our proposal that the time has arrived when the interests of the country can be best conserved by conferring upon women the right to vote—comes from our chief western city."

The Chicago Evening Post says plainly:

"The Review takes a distinctly sane view of woman's suffrage. Woman is fully equipped now to exercise the same political rights as man. Her exercise of these rights is essential to the welfare of the nation. She can vote with as much judgment and intelligence and with much more moral responsibility than any man; therefore let her vote. She would fill public offices as efficiently as man fills them, therefore let her have the offices. The country needs the vote of our women, it needs the morality of our women exercised in places of public trust.

"Give her the ballot, if she wishes to cast it; give her the office, if she can win it.

"Wisdom consists largely in perceiving the inevitable, and then

in knowing when and how to concede the wisdom to do that wise and graceful thing. It has accorded suffrage to the Danish women before they demanded or fought for justice."

The bill was introduced by the government without special solicitation on the part of the women, and was carried by the vote of the conservative parties. When the measure had become law, the second unprecedented event took place. The women suffragists and the king exchanged compliments, the women thanking him for his kind offices in their behalf, and the king felicitating the women upon their new rights and avowing his sympathy with the step that had been taken.

Why in Australia and not in Canada ?

I want to ask this question, Why has this glorious and responsible power to vote been accorded to our sisters in Australia and New Zealand, Denmark, Norway, Sweden, Finland, Colorado, Utah, Idaho and Wyoming and yet been firmly withheld from our English and Canadian sisters? Are the English and Canadian women less intelligent or intellectual or conscientious than the Danish or Finnish women, or than our Australian and New Zealand sisters? Why should English women and Canadian women not have the vote?

Is it partly our own fault? I leave you to answer that question.

But I do think that if we had a Richard Sedden at the head of affairs, we could have justice done us; and now it is full time that we should wake up and demand that we be no longer classed with children and lunatics, because we are women disqualified from voting.

It is not only rank injustice to place women with lunatics and children as one of the classes incapable to vote, but it is an insult to our intelligent womanhood!

Again we say, for the sake of the suffering children, for the sake of our own sex and for the sake of good men like Judge Lindsey we must not only demand our rights—but we must gain them, for the sake of all humanity.

The New Zealand women are now demanding that all disabilities that prevent women from sitting as members in either of the houses of legislature, or from being elected or appointed to any public office

or position in the colony should be removed—and that, with regard to all powers, rights and duties of citizens, absolute EQUALITY should be the law of the land.

New Zealand the Pioneer Colony.

New Zealand is our pioneer colony, our Utopia indeed! She is according justice to her women and with the co-operation of women, she is stamping out of her dominion the biggest curse that exists on this earth—Liquor. She is enriching with arms of love and justice her children! With the right arm of "Prohibitory" liquor laws she will safeguard the young. With the left arm of "Old age pensions," she will care for and protect the aged!

No trusts, no multi-millionaires in New Zealand!

No horrible grinding poverty in New Zealand!

Premier Sedden declared a year before his death that there was not a pauper in the island!

Dear sisters; dear people; don't you see we must begin the right way? First, New Zealand began by doing justice to her women. She gave them the power to put their hand on that mighty national lever, franchise—whereby we may lift up or drop down our brothers and sisters.

Men and women together must use that lever to lift up, tear out and cast away that stuff that fills our prisons and lunatic asylums, our land with misery, murders and suicides!

Four Great Legalized Evils.

I tell you with all the earnestness, the intensity, that one human spirit can send forth to another human spirit—that there are four great national legalized evils existing today, which, if they were swept from the face of this world, would leave it—not perhaps a paradise, but another New Zealand on greater and grander lines. And the first great evil is INJUSTICE TO WOMEN.

I quote Richard Sedden, of New Zealand, "I believe that the enfranchisement of women is FUNDAMENTAL."

Give women the ballot and the other evils will begin to be swept away, and just and glorious reforms will spring up everywhere.

I have tried to touch on something of the effect of this injustice

and I have tried to show you, by holding up our sister colony, something of what the result is when justice has begun to be accorded to all citizens, and when men and women co-operate in great purposes.

The second great evil is intemperance. I put this second because we are told it causes more deaths in the long run than war.

Intoxication is at the root of most of the murders and suicides. Cruikshanks, the artist, offered £100 for proof of a violent crime committed by a total abstainer, and the money remains unclaimed till this day.

But here in the darkness of license and national drinking, we see a gleam of light—prohibition has swept along in the United States with a swift and steady stride, also in Iceland, New Zealand and our own Prince Edward Island. It is coming, but let each one of us help it to come faster!

The Curse of Militarism.

And the third great evil is militarism.

We have hardly yet realized what a curse that is to progress and prosperity.

We point to Germany as the great military power in the world. She may be that, but has it prevented the cry of the unemployed? Misery and poverty are there side by side with this great military splendor.

Gaze on the gleam of shining armaments and then look on this side!

Some significant facts have just been made public in Berlin—in the year 1906.

In twelve months no fewer than 7,298 persons ended their own lives!

Do you believe that the spirit of militarism and constant increase of armaments means national prosperity in all classes? I tell you this increase of armaments means the sucking of the nations' lifeblood! It causes the cry of the starving, the unemployed; suicides and murders of desperate creatures! Yes, militarism gives glory to the few, but death and misery to the many. Suffering, want and starvation, always follow in its wake.

Some time ago two articles on Japan came out in the "World's Work"—I can only give a sentence or two. "Great Japan" seems now to have become "Poor Japan," her people sunk in a poverty surely without parallel in modern times.

The Deplorable State of Japan.

Describing her deplorable state now that she is in the throes of paying her war debt, the writer says: "Every steamer from Japan has its Asiatic steerage full of men and women flying to other lands in the hope of earning a less-starvation wage. Everywhere in Japan now there is misery. Even the Japanese children do not laugh as blithely as in the old days. Happiness was their heritage then, but now the nation demands that the little ones go to work at a time of life regarded in England as infancy. In the manufacturing cities like Osaka there are no longer seen thousands of boys and girls playing in dainty many colored costumes like gorgeous butterflies on the glass of temples. You will find them in coarse dull clothing, working like pathetic dolls in the factories. These babes toiling for a few pence a day form a vast and sorrowful army."

Our eyes are being opened and we are beginning to see the cruel slaughter of innocent men in war, who have nothing to do with the whole issue at stake, and nothing to gain. Our eyes are being opened and even in this fever of emulation among nations, in the increase of armaments and greater Dreadnoughts we see a gleam of light in the peace conference at the Hague! The names of Carnegie and Ginn stand out as the peacemakers of the world.

And the fourth great evil is capital punishment! Oh the horror of it all! Our hangings—our electrocutings—our guillotinings. God help us! What greater hells do we want than these scenes of cruel violence that are being enacted all around us, only in different places at different times. We manufacture the drunkard and the murderer by licensing these saloons in the city and then we make ourselves a community of murderers—as an American woman says—by hanging and electrocuting.

How the Chain of Evils May Be Broken.

This chain of evils can be broken and swept away, for we see something approaching a clean and prosperous land in New Zealand, where the first two units—injustice to women and intemperance—have been broken if not yet quite swept away.

But it only can be accomplished with the earnest co-operation of every citizen. It must be—it can be only done with the brain to brain, hand to hand, heart to heart work of every citizen, man and woman.

One last word of warning! The time is coming when, like Deborah, into our hands will be placed the ballot and the power of right judging! And great will be our responsibility!

Now let us educate! educate! educate! heart, mind and hand—for the time when this great and glorious responsibility will be given to us!

I fancy we Canadian women have little time now for fashion, bridge and other petty frivolities and distractions of life:

“Let us lift up our eyes unto the hills—from whence cometh our help; our help cometh from the Lord, who made Heaven and Earth.”

“God make the world one state
All nations small and great
One civic whole:
Self-ruled each people be
All peoples linked and free,
Glorious in unity
From pole to pole:

One world, one destiny,
One race, one family,
One God above!
All states upheld in one,
All laws excelled in one,
All lives impelled by one,
One life, one love!”