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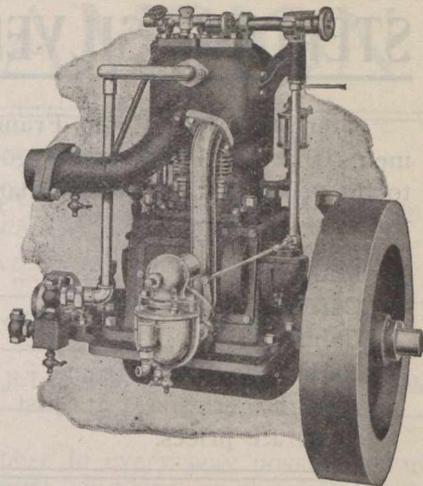
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A Monthly Magazine Edited by

**THE POLITICAL EQUALITY LEAGUE**

(Victoria Branch)

"THE WOMAN'S CAUSE IS MAN'S"

\$1.00 Per Year, Postage Paid



Single Copies 10c.

VOL. I.

VICTORIA, B. C., JULY, 1913

No. 12

## POLITICAL EQUALITY LEAGUE

### Victoria Branch

President.....Mrs. Gordon Grant  
Vice-President.....Mrs. Baer  
Corresponding Secretary,  
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1. This Society adopts as the fundamental principle of its Constitution the establishment of the Political, Social and Industrial Rights of Women and Men.

It recognizes as indispensable the possession by Women of the Parliamentary Vote on the same terms as it is or as it may be granted to men.

It demands from the Government immediate legislation to secure this.

The further aim of the Society is to take active means to remedy existing evils and to bring to the knowledge of the public the inefficiency of some of the laws of British Columbia especially as they affect women and children.

2. The objects and aims of the Society as set forward above, need very little explanation. We intend to ex-

pose in every way possible to us, the dual standard existing for men and women, to demonstrate the evil resulting therefrom, and to force public recognition to the direct connection between this dual standard and the political disability of women.

We stand to emphasize the fact that **causes** of individual cases of injustice can only be satisfactorily and finally dealt with by legislation in which women have a direct share.

3. Regarding the enfranchisement of women as essential to the attainment of equality between the sexes, we are necessarily working primarily for Woman Suffrage, and the principal item on our programme is therefore the demand for a Government Measure giving the Parliamentary Vote to Women on the same terms as it is or may be given to men.

### EDITOR'S NOTES

#### The Outlook.

There are, even within the Suffrage ranks, several women who, although they are convinced of the justice and urgency of our Cause as a matter of principle, are yet inclined to consider that in practice the interests of women and children are safe in the hands of men. To one or two salient facts which have lately come to light in our own Province we would now draw the attention of these women—verbum sap.

In march this year an Amendment to the "Public Schools Act" was passed by the Provincial Government, called "The Public Schools Amendment Act, 1913," in which one Section—Section 38—is of especial interest to women and offers food for thought to all those who lightly put their confidence in the political powers that be.

Section 38, paragraph 2, read as follows:

"In district municipality school districts, any person **being a male British subject**, . . . and being otherwise qualified by this Act to vote at an election of school trustees in the said school district, shall be eligible to be elected or to serve as a school trustee in such district municipality school district."

We have italicized the words "being a male British subject," because in them lies the crux of the matter. In the "Revised Statutes of British Columbia, 1911," Section 38, paragraph 2, those words did not occur, **any** person who was a British subject, apart from the question of sex, and fulfilling the conditions otherwise imposed, being eligible for office as a school trustee in country districts. The "Amendment" of this year, therefore, by a method closely suggesting, in the words of an ancient writer, "sleight of hand and cunning craftiness, whereby they lie in wait to deceive," has expressly deprived women in country districts of the only practical power they possessed in connection with the education of their children. And this "Amendment" has been enacted in the face of a situation with regard to school morality in country districts so appalling that instead of curtailing the influence of the women of this Province, the aim of the education authorities should have been to confirm and extend it. The names of those immediately responsible will be published next month, and we hope to publish then an article dealing particularly with the very serious problem of Child-immorality in this country, and would therefore to-day merely place this one

point before our readers and leave it to them for consideration.

We referred in a previous issue to the "Guardianship of Infants" Act and its Amendment this year. These two instances of the manner in which men deal with legislation affecting women and children—even after the opinions of the women have been distinctly and forcibly urged—should surely convince any thinking mind that "womanly influence," **unbacked by votes**, is less all-powerful in politics than certain politicians and their "Anti" friends would have us suppose. That much-quoted "womanly influence" over our male relatives will not unfortunately turn out a Government which so sublimely ignores the wishes of one half the community on a vital question. **But the vote would.** And, knowing this, such a Government would not risk giving grave offence to the women of the land.



#### A Pitiable Exhibition of Ignorance.

In Vancouver on June 1st, Father O'Doyle of the Roman Catholic Church preached a sermon against Woman Suffrage. An excellent letter in reply to his peroration was published in the "Victoria Times" a few days later, and will be found on another page of "The Champion." Miss Gladys Shrapnel has gone to the very root of the matter, and her reply could not be improved upon. The amount of crass ignorance that prevails still among people supposed to be educated, and whose profession specially requires breadth of mind, foresight, and a humanist outlook more perhaps than any other characteristics not essentially spiritual, is "enough to make a saint weep," and shows how much water there is still to flow under the bridge before public opinion generally stands on the side of the angels.

On the other hand the number of clergy of all religious persuasions who support Woman Suffrage strongly and consistently is daily increasing, and in B. C. particularly, as far as our plebiscite in their ranks has revealed, about 75 per cent. are "sound."

Father O'Doyle's remarks remind us of a pamphlet handed to one of the Editors at the age of 16, in which girls were implored, for their souls' sake, to abstain from dancing, and in which the following priceless bit of logic occurred (it must have been logic, because it was written, like Father O'Doyle's sermon, by a man):—"You may tell me that Miriam danced; true, but do we read in Holy Writ that she inveigled attractive young men into treading with her the giddy maze, which leads to hell? Not so, she danced alone." In the same way the Reverend Father when he suggests that Mary cannot be imagined calling a Congress of Women to protest against the Angel's message having been given to her husband instead of to herself convinces afresh our wavering minds as to the infallible common-sense of men.

#### A Man Again.

After our unwomanly tirade in the preceding paragraph, we have much pleasure in calling the attention of our readers to an excellent little article by another man, this time from a very different point of view, signed "The Man in the Street"; and we are also proud to publish an article written specially for the "Champion" by Mr. Pethick-Lawrence, who will be remembered with deep admiration and affection by those who had the privilege of meeting him in this Province last Fall.

#### Over the Border.

Those of us who have friends in America—and most Canadians have—will be specially interested in reading a delightful little skit by an American on the first Suffrage agitation.

#### Methodists Favor Votes for Women.

We congratulate the Methodist Church on its attitude on this question. It is the first Church in this Province, if not in the whole Dominion, which has declared its conviction by a unanimous vote in favor of Woman's Suffrage. We anticipate that the

General Conference will in the near future favor women having equal rights on their Church Boards as well as equal political rights. Will the clergy of other churches make a mental note of this item and go and do likewise.

#### The Liberal Convention.

We draw the attention of our readers to the liberal and just policy of the members of the Liberal Convention in placing a Woman's Suffrage plank in their platform. It is significant when important bodies in Church and State, after careful consideration, decide in favor of Votes for Women.

#### FIRST SUFFRAGE MOVEMENT.

At last Adam and Eve came to a cave, and Adam said, "Let us dwell here and call it home. It is the best we can do, the way rents are."

"I am willing to live in a cave," said Eve, "but first you must clean it up. The animals have been sleeping here. The place is full of owls, bats, wasps, hornets, mice, tarantulas and water-bugs, and the cobwebs are a disgrace to any decent family. I shall never dare ask people to come to see us with the cave looking as it does now."

"To-morrow I'll take a day off and dig out the dirt," Adam told her.

Years went by, Cain and Abel were in rompers, and still Adam had not cleaned the cave. Eve reminded, entreated and jawed, but Adam put her off with promises. At last she said:

"This thing shall not go on any longer. It was bad enough when you and I were the only ones to consider, but now the children are growing up and beginning to wander around, and I'll not stand it to see their health and happiness endangered any longer. There's a wolf under their bed this very minute, the pantry is full of snakes and centipedes, and the rats are keeping us poor. If you don't make this home of ours safe and decent for the children, I'll clean it up myself."

Adam turned a patronizing smile upon her, and answered: "Cleaning up the cave is my work, Evey, dear. I couldn't let you soil your fair hands with the sordid problems of such a task. You would lower yourself to the level of mere man, and that would be terrible.

"It certainly would."

"What do you mean by that?"

"Never mind. Go on with your sophistry."

"Sophistry is a new word, and I don't know what it signifies. I want you to understand that I'm the exclusive word-maker on this planet."

"That's one word you didn't make, anyway," said Eve, and Adam was thoughtful for a minute. Then he went on:

"Your proposition to clean the cave won't do at all, and there are five reasons why. First, women have never cleaned caves, therefore they never should. That is what I shall hereafter call logic. Second, women are too delicate to clean caves as dirty as this one."

"But not too delicate to live in them."

"Third, I do not like to think of you as fighting wolves and serpents and rats. I would rather picture you in your proper poetic sphere, sewing aprons or swinging in a grape-vine hammock——"

"While the wolves and snakes and vermin devour the children, eh? Not on your life, my poet."

"Fourth, a woman's mind is incapable of understanding that compromises are constantly necessary in cleaning a cave. Woman is a creature of blind impulse; the female of the species is more deadly than the male. I must jot that last down," said Adam. "It will make a fine refrain some day when I run out of inspiration."

"You have given only four reasons," said Eve. "What is the fifth?"

"The fifth reason why you must not forget that you are a lady is this," and Adam flourished his hickory hunting club in her face.

There was no answering his last argument, so Eve gave up her blind impulse to clean the cave.

"But you will attend to it, dear, won't you?" she pleaded.

"To-morrow," said Adam.—"Evening News," Newark, (N. J.)

### SHAME!

By G. Colmore.

She sits within a convict cell,  
Her head bent forward on her hand,  
A woman shameless and unshamed,  
One of a shameless band.

A woman shameless and unshamed,  
A woman shameless and apart;  
Yet shame is round her like a robe,  
And shame is in her heart.

Stronger it is than prison bars,  
So strong she never can be free  
While she has ears to hear, and while  
She still has eyes to see.

Far out through all the nation's width  
Her thought goes from the prison cell;  
While others walk the city streets,  
She treads the streets of hell.

She sees the sweated women toil,  
She hears the stifled hunger cry,  
Sees kindly, comfortable men  
And women pass them by.

She sees girl workers, taught to swell  
By toll of vice their wage's lack;  
And men and women hurrying by,  
And never looking back.

She walks the secret market-place,  
Where the white slaves are bought and  
sold,  
The kingdom of the ruthless kings,  
Lust and the Greed of Gold.

She sees the child slaves, maimed, de-  
faced,  
She sees white faces wild with fear;  
The screams of innocence destroyed  
Are sounding in her ear.

The women who revile her deeds,  
Pride themselves on their womanhood,  
That will not let them strive and fight  
For other women's good.

The womanhood with folded hands,  
That may not dare to strike or break  
Conventions, customs, or the laws,  
For other women's sake.

The womanhood that dainty is,  
And will not risk its pride or name  
For other women's agonies,  
Or other women's shame.

The womanhood that waits and hopes,  
That charms and coaxes, or that pleads,  
Till men may find the time and mood  
To deal with women's needs.

But she who sits within the cell,  
For other women cannot wait;  
Better to break a thousand laws  
Than leave them to their fate.

Better to break a thousand laws,  
Defy traditions old and dear,  
Than let the shame of shameful things  
Go on year after year.

The shame of all the shameful things,  
The knowledge that can stand apart,  
This is the shame that bends her head,  
And burns within her heart.

And because men, and women too,  
Can know these things and let them be,  
She sits within a convict cell  
Covered with contumely.

She sits within a convict cell,  
Despised and splendid, great, defamed,  
Shame close about her, and withal,  
Shameless and unshamed.

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**"PROGRESS"**

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To the Editor:—In the course of a sermon delivered by Father O'Doyle, which you print in yesterday's Times, the reverend Father says that the harsh judgment accorded to morally weak women is because the purity of the Virgin Mary has been set as the standard for all womanhood. On the same principle, why then has not Christ been set as a standard for men? Was he not equally pure?

Father O'Doyle asserts that woman's vocation is the same as it was 2,000 years ago. According to him, then

there is no such thing as "progress" for women. "Progress" may conquer the air, perfect diabolical instruments of war, invent new diseases, may even exempt hens from hatching their own eggs; women alone must not change; the lords of creation have so willed it.

Several years ago, when women took to cycling, how horrified were some people at the unfemininity of it, and an elderly lady has told me that in her girlhood it was considered unladylike for a woman to play the violin.

The countries where women have the vote have not yet gone to the demeriton bow-wows.

GLADYS SHRAPNEL.

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**WOMEN'S POLITICAL UNION IS RECEIVED**

---

**Delegates to Revelstoke Convention  
Guests at Smoking Concert Last Night**

Revelstoke, May 31.—When the convention reassembled yesterday afternoon a delegation of twelve ladies, members of the British Columbia Women's Political Union, was received. The speakers for the delegation were: Mrs. Sturdy, Revelstoke; Mrs. H. H. Coursier, Revelstoke; and Mrs. J. C. Kemp, Vancouver.

They were courteously and cordially received by the convention, which sang "For they are Jolly Good Fellows," as they retired.

A very pleasant hour and a half was spent by the delegates last night as the guests of the Revelstoke Liberal Association, when the convention resolved itself into a smoking concert. Dr Sutherland, as president of the association, took the chair and an excellent musical programme was tendered by the Revelstoke band and a number of singers. F. T. Congdon and W. W. Baer made short humorous speeches. The hosts were thanked by Mr. Brewster. The coast delegates leave for home this evening.

## METHODISTS FAVOR VOTES FOR WOMEN

### Conference Thinks the Granting of Franchise to Women Will Aid in Moral Uplift of Social and Political Affairs.

Without a dissentient voice the Methodist Conference adopted the recommendation favoring the granting of equal franchise to women.

The committee having the matter in hand thought that a further extension of the franchise so as to permit women to vote in all elections on the same terms as men would not only be just and right, but if it could be speedily attained would greatly aid in the moral uplift of social and political affairs, for which they were all working.—“*Vancouver News-Advertiser*,” 21st May, 1913.

## THE LAUGHTER OF WOMEN.

A week ago the British House of Commons threw out, by a majority of 47, a Bill to give women the vote. “That’s a nasty blow for the Woman Suffragists,” you say; “and will teach the Militants a much-needed lesson.

Yes, but what if the Woman Suffragists, who are thoroughly in earnest, including the Militants, are chuckling over the result? Of course they ought to be in floods of tears, mourning the infidelity of men and the wrong of women. Only they aren’t!

You can’t make it out. “Do they want the vote or do they not,” you say. “If they do, then they ought to be grieved and worried and despondent. If they don’t, and are only out for notoriety, well then——!”

You are puzzled. The second explanation is certainly the easier, but it doesn’t somehow fit in with all that you have heard about prison and hunger striking and forcible feeding. Some of the English papers have recently contained an account of a woman (just one of the rank and file whose name will be forgotten in history) who has just been released from prison after

seven weeks; during the whole time she refused food, twice a day wardresses and doctors entered her cell, seized and held her, forced open her mouth with a steel gag, and against her resistance poured food into her stomach; some of her front teeth have been broken as a result, and she may have to go back to prison under the “Cat and Mouse” Bill. That is rather a big price to pay, is it not, for a notoriety which she certainly well never get. And then there are those English women whom you yourself have met and whom you know to be in earnest. It is true, may be, that they have never been to prison and **they may be** in floods of tears now. But—well—things are not what they used to be in the good old days when women **were** women and did what women always had done and cried when we men did not give them what we thought was not good for them!

But why are women chuckling to-day, against all the rules of common-sense? The fact is that they are quietly laughing at the men of my country and particularly at the men in the House of Commons. “You dear, fascinating babies,” they say to us, “do you really think you are going to stop us getting what we want by defeating a mock Bill after a delicious mock fight? Never since we guided your infant hands to fire off your wonderful cannon that were compounded of cardboard and paste and elastic, and then let you win (because otherwise you would have cried) have you done anything half so engaging, half so supremely ridiculous! And we really would shed tears about it to please you, only you know you are supposed to be grown up now. Besides, we are in earnest, and so we have got to let you learn the real truth.”

You are more mystified than ever. “Do they or do they not want the vote? You ask again piteously.

Let me try and explain. They do want the vote and want it very badly. They want it for itself because of the hall-mark of equality which it confers. They want it for what it will do for

themselves, because they realize that men have not understood the problems of women and have made laws for women which are neither fair nor suitable. They want it for what it will enable them to do for children and for men and for the country as a whole; they see that while men have made marvellous progress during the last century in machinery and invention and in business organization, the human side of progress has been lamentably neglected, and they know that women understand this side better than men and will bring about far-reaching reforms when they get the power to do so.

But the feature of the present situation is that women not only want the Parliamentary vote and all that it implies, but are quite determined to have it. And whether some influential men in the country are opposed to it doesn't really make the least difference, except to the nature of the struggle and how long it will take to win the victory. As to the defeat of the recent Bill in the House of Commons, anyone who knows anything about the working of the British Parliamentary machine—and the women who are fighting for the vote have learnt a wonderful lot about it lately, more even than some of us who are enfranchised citizens—knows how beautifully it was all arranged beforehand. The first thing was the production of a mock Bill.

What women are asking for is, that the sex barrier in the franchise laws should be swept away, that in view of the fact that certain qualifications are necessary to enable a man to become a voter, the same qualifications should enfranchise women. That proposition is both logical and moderate and resolutions in its favor have been passed by nearly all the local elected bodies throughout the United Kingdom. So an altogether different Bill was prepared, one to give a "fancy" franchise to women on a different principle altogether. No one had asked for this fancy franchise, no one wanted it; no one really supported it; that is why it

was chosen! Then there was the mock debate in which the most prominent supporters of woman suffrage in the Cabinet, "by arrangement with Mr. Asquith," refrained from speaking. Then there was the mock division in which Mr. Balfour and most of the Unionist supporters of woman suffrage abstained from voting because of the terms of the mock Bill, and when 55 of the official Irish Party under John Redmond—30 of whom were pledged to support woman suffrage—voted against it to please Asquith!

And the reason women are laughing to-day is because they know that the tremendous struggle which lies before them will make the final victory all the more important. Had men given women the vote as an act of justice seven years ago it might have been comparatively little used. Had they yielded to the demand put forward to-day it might not have affected many other countries besides our own. But if women take the vote as the result of a further period of fierce conflict, then that victory will bear fruit in every part of the civilized world.

F. W. PETHICK-LAWRENCE.

#### VOTES FOR WOMEN.

There are two ways with measures brought before the House of Commons. Either they are hustled through almost without discussion and before you have time to think, or they are discussed and discussed and discussed until you are quite tired of thinking. If the Government had meant to pass the Suffrage Bill they would have taken the first alternative; as they mean to kill it if they can they have taken the second. And had not the militants made everybody so jolly uncomfortable the Government trick would be certain of success.

As a matter of fact any further discussion is superfluous; our minds are made up. The democrat is, and must be, in favor of women's suffrage; the anti-democrat is, and must be, against

any further extension of the franchise. Our only stumbling block is the man who thinks it just that women should have the vote, but does not want them to have it yet—does not want them to have it until they have ceased to ask for it so insistently. If women want so badly a harmless little thing like a vote, says this ridiculous person, it is plain that, as soon as they get it, they will be asking for a much more dangerous concession. More than that! Mr. Foolscap would be willing to give the vote to his female relatives as a favor; he will be hanged if he gives it as a right.

For that is what the argument amounts to! Because the militants have been bad girls, they and all other women of England are not to have their lollypop. I ask my readers to laugh at this silly old man!

I shall not attempt to justify the methods of the militants, any more than I shall attempt to justify the Government in setting a match to the inflammable spirit of woman. I am content to state the plain fact that if you irritate any woman beyond a certain point she will behave unreasonably.

\* \* \* \*

It is possible, my dear male reader, that you are married, and it probable that you have sometimes been unjust in your dealings with your wife. I am married, and I have often been unjust. Now we both of us know how easy it is, by a system of pinpoint irritation, or even by sitting still and being obstinate, when we ought to yield gracefully and at once, to drive a woman to such a pitch of exasperation that she will start breaking up the furniture. And then, oh, my erring brother! you know how we should smile loftily and puff at our pipes, and observe that creatures who behave like that do not deserve to be trusted with—whatever it is we do not want them to have.

That is precisely what you have done with the Suffragettes. You have driven them to exasperation. And now when they start breaking up the furniture

you lift your hands to heaven in holy horror and swear by this and by that they are not worthy of the vote.

YOU COWARD!

What a paltry dodge is this to avoid deciding whether the vote for woman is either a fundamental human right or a fundamental human wrong!

\* \* \* \*

Look how you shuffle and shift! In one breath you call the Suffragettes unsexed, and laugh at them for the feminine petulance and unreasonableness of their tactics. Can you not be made to understand from your own domestic experience that there was never a social movement so essentially unsexed, and laugh at them for the feminine as this militant suffrage movement? Can you not see how womanly are all these apparently aimless outbursts—these attacks on unoffending furniture, on shop windows and pillar-boxes. Or are you so perfect a husband that your wife has never shattered a soup-plate because you were too lazy or too silly to understand her?

Whereupon Mr. Foolscap puts on another mask and says (good Lord!) that women do not want the vote! How do you know? If you ask your sweetheart of course you can compel the proper answer. But you are a mighty clever fellow if you know what all women want.

The truth is that the majority of women, like the majority of men, don't want anything very much except a quiet life. All great reforms have been the work of minorities, and you will not dare to deny that a very large minority of women do most earnestly desire the vote. The other women need not vote if they don't want to; they will not be dragged in chains to the polls.

As for the sex war and such rot, you know quite well that as long as women love and marry they will not vote solid against man.

And so, gentlemen, you have before you the plain issue: Is it just, or is it unjust that women should have the

vote? If it be just, then a little common-sense will tell you it is damnably expedient.

#### THE MAN IN THE STREET.

### THE WOMAN'S MOVEMENT IN OTHER LANDS

#### Illinois Getting Into Line

The Illinois Senate has passed Senator Magill's Woman Suffrage Bill, without a constitutional amendment, giving women the right to vote in city, village and other local elections. It has a good chance of passing the house and becoming a law.

♦ ♦ ♦

#### Portugal

Libon, May 21.—Portugal probably will be the first Latin country to enfranchise its women, says National, the leading Republican organ, in an article to-day reviewing the various laws enacted for the benefit of women since the inauguration of the Republic three years ago.

Only a couple of years after the overturning of the monarchy the divorce laws, which heretofore had withheld from women the right to petition for dissolution of marriage in any circumstances whatever, were amended so that they now enjoy equal facilities in the courts with men.

A little later a law was passed similar to the new French law, holding the fathers of illegitimate children responsible for their support as well as for the support of the mothers. The marriage laws also were reformed, one phrase of especial significance being incorporated, that "conjugal society is based on the freedom and equality of both parties." The wife's freedom is safe-guarded in various ways. The husband may not take his wife to another country to live without her consent. Women may now publish their own manuscripts without the permission of their husbands, which was forbidden under the old regime, and either husband or wife may sue third persons

in the courts without each other's permission.

Women teachers who formerly were liable to dismissal upon marriage are not only continued in their positions but are granted one month's leave of absence with full pay before the birth of a child and two months' leave with full pay afterward.

### LIST OF BRANCH SECRETARIES AND REPRESENTATIVES

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 Kamloops—Mrs. E. Mackenzie, 241 Seymour Street.  
 Mission City—Miss C. Murray.  
 Coquitlam—Mrs. Irvine.  
 Abbotsford—Mrs. J. C. Campbell.  
 Enderby—Mrs. Lawes (temporary), Enderby Heights.  
 Vernon—Miss Parkhurst, Vernon.  
 Kelowna—Mrs. D. F. Kerr, P.O. Box 565, Kelowna.  
 Summerland—Miss Lipsett.  
                   Mrs. Jack Logie.  
 Peachland—Mrs. J. B. Robinson.  
 Penticton—Mrs. I. M. Stevens.

Revelstoke—Miss J. Hardie.  
 Golden—Miss Ruth Armstrong.  
 Invermere—Vacant.  
 Fernie—Vacant.  
 Cranbrook—Mrs. W. Macfarlane.  
                   Mrs. J. Finlay-Smith.  
 Creston—Mrs. Crompton.  
 Nelson—Undecided.  
 Kaslo—Mrs. John Keen.  
 Rossland—Mrs. Cornish.  
                   Miss Cecil Moffatt.  
 Greenwood—Miss Ida Shaw.  
 Phoenix—Mrs. Ingram.  
 Mount Pleasant—Mrs. Curtis, 12 14th  
                   Ave. E.

Other places have still no fixed representative, but will have shortly. Where no address is given, the name of the town is sufficient.

A complete list of all Branch Officials will be published next month if Secretaries and Representatives will kindly send in by July 5th, at latest.

## THE WOMEN GO MARCHING ON

By William E. Towne

I heard Teddy's maiden speech in behalf of Woman Suffrage the other night, and the following day I saw the major portion of the great Suffrage parade in New York City. After this experience one begins to see Woman Suffrage as a coming thing in the East as well as in the West.

The opening night at the Metropolitan Opera House seldom draws a larger crowd than that which gathered there to listen to Colonel Roosevelt and witness the Suffrage pageant on the evening of May 2.

Outside the Opera House at eight o'clock was an immense but good-natured crowd, trying to elbow its way through the doors. The wives of millionaires touched elbows with working girls from the East Side. Men were far more numerous than one would anticipate.

Scattered through the crowd on Broadway from the Opera House up

to Forty-Second Street were a multitude of young and pretty Suffragettes, dressed for the most part in hobble skirts, each wearing a yellow sash inscribed "Votes for Women." These were the advance guard who prepared the mind of the prospective member of the audience for what was to come by smilingly offering him copies of the "Woman's Journal," programmes and other "Votes for Women" publications.

Inside the immense building, with its five galleries and main floor, every seat had apparently been sold and permission obtained from the fire commissioners to sell 400 standing room tickets. I tried to turn in at the box window an extra ticket which I could not use, but although I offered it without price the seller informed me they were not allowed to re-sell a ticket, "but," he added, "there are plenty of people around here who want to get in." And sure enough, right at my elbow was a lady who needed admission. She took my ticket and wanted another. She occupied the seat herself during the speaking and then a friend took her place and remained during the pageant which closed the meeting.

One hundred and seventy-five college girls in caps and gowns acted as ushers and made a striking contrast to the pretty women in evening dresses whom they escorted to seats and boxes. Two of the girls acted as pages or escorts for the evening to Dr. Anna Shaw and Colonel Roosevelt.

Dr. Shaw, ably assisted by a splendid orchestra composed of both men and women, opened the meeting by recalling the fact that sixty-five years ago the first Woman Suffrage Convention in the United States was held in a tiny Methodist Church in New York City. At that convention two people, a colored man and a white woman, lifted up their voices in behalf of woman's right to vote. The man was Frederick Douglass; the woman was Elizabeth Cady Stanton.

Dr. Shaw paraphrased Lincoln's famous statement by asking the men of the United States to make our govern-

ment in fact, what it is in theory, a government of all the people, by all the people for all the people. Democracy, she said, was not a form of government but a spiritual power emanating from the soul of the Infinite, reaching out into the hearts of humanity, reconstructing and controlling it, and the heavens would never be satisfied until humanity was taken possession of by this spirit of democracy and brought by it into oneness with the spirit of the Infinite, who is the common father of a common group of children.

The speaker then presented Colonel Roosevelt, who was given an ovation by his Progressive friends. Men and women in all parts of the building arose and waved flags and handkerchiefs and cheered lustily, while the Colonel bowed, smiled and waved his hand at his delighted audience. It reminded me of the reception given to Caruso in the same building a few months previous. But of course this was a sedate and tame demonstration compared with those which the Colonel receives at a really truly political meeting.

At last the subject of this storm of approval held up his hand for silence and delivered the opening words of his speech in his slow, forceful, staccato style, seeming to bite off each word as it fell from his lips: "Men and women, my fellow citizens." This caused the applause to ripple forth again for several moments. Civilization, the Colonel said, was spreading Eastward fast. The old idea of man as the master of the family was giving way to the nobler and higher idea of equal partnership. The speaker's deliberate and careful judgment, after as thorough and impartial an investigation as he was able to make in every State where woman suffrage had already been granted, was that in no case had it produced damage in any form, but that in every case it had worked for civic, social and industrial improvement. He had received, the speaker said, a very interesting letter from Miss Ida Tarbel, giving many excellent reasons why she thought women ought not to vote. It

occurred to him that if Miss Tarbel was competent to advise him how to vote, she ought to be fully competent herself to vote. In every community where women have been given the vote it meant so much less power to the under-world. Out in Michigan, before election, the speaker saw placards posted in the windows of all saloons reading: "Vote Against Woman Suffrage." These placards, he was careful to explain, he saw from the **outside** of the saloons. In conclusion he asked that the ballot be given to woman, first, because it was her right; second, because it was man's duty to grant it; and third, because the best interests of both men and women would be served by so doing.

Dr. Shaw next announced that it was desired to raise \$7,000 in seven minutes for the benefit of the cause. About \$5,000 was pledged in that time. Mrs. Shaw regretted that she was going to sail for Europe in the morning, and so could not carry in the parade her favorite little banner: "Catching up with China."

The pageant which followed cannot be adequately described. The immense Metropolitan stage allowed the needed impression of vast distances. I append a brief word picture taken from the "New York Press":

The scene was the Elysian Fields by moonlight. In the background rose the Mountain of Freedom. At each of the white columns of the temple stood a white-clad sentinel of Freedom, watching over women sleeping on the terrace below.

Hope, impersonated by Florence Fleming Noyes, appeared on the temple steps carrying a lighted torch. She came down the steps and lit a flame on the Altar of Truth. Her handmaidens followed and twined garlands about the altar. Then with Hope they danced barefooted among the sleeping women.

At this point Woman, portrayed by Pauline Fredericks, entered, seeking to touch the flitting forms which always eluded her. In despair she knelt be-

fore the altar and was shown a vision of Freedom, far within the temple, standing with hands outspread and wings poised.

The vision faded and a procession of the States descended the steps. The nine States in which women vote appeared with a burst of triumphant music and mounted the temple steps. From the forehead of each of these favored States gleamed a brilliant electric star.

Woman rushed after them, but was barred at the foot of the steps by the spears of the men of the States which have not woman suffrage. She appealed to Justice, who parted the phalanx of spears with a sweeping stroke of her sword.

As they stood at the altar, Columbia, played by Lillian Nordica, appeared to the music of "My Country, 'Tis of Thee."

Halting before the altar, Mme. Nordica waved an American flag and began to sing, "The Star-Spangled Banner." Swept away by enthusiasm, the audience rose, waving American flags, and joined in the singing. In a second the house was a fluttering mass of red, white and blue, and the roof trembled with the echoes.

Thus ended the most impressive woman suffrage demonstration ever held in the New World up to the present time.

Recently, at an Anti-Suffrage meeting in one of those wonderfully progressive towns for which Connecticut is noted, forty ladies signed a remonstrance against giving other women something which this immortal forty did not want for themselves. Where was Ali Baba with his oil can?

Certain members of the British Cabinet having called for suggestions as to the best method of dealing with the present formidable suffrage movement, Mrs. Fawcett, president of the constitutional society, answers that, the Government having gotten itself into its present hopeless muddle, she sees no reason why the Suffragists should

help it out. Another prominent officer answers, "There are just two ways to put a stop to present conditions—kill all the women or give them the vote!" In their hour of distress, those Cabinet Ministers must feel as if Englishwomen had gone entirely out of the ministering-angel business.

Dr. Albert Bushnell Hart, of Harvard University, always an anti-suffragist, has been converted by spending four months in California and Colorado. "The women voters," he says, "most aggravatingly destroyed all the arguments on which I had been basing my opposition for a lifetime, and my objections faded away." It usually works like that, and there should be no further argument in the future tense. If woman suffrage will do all sorts of dreadful things, it has done them and people should demand to be shown.

A misguided legislator in Colorado attempted to put through a bill to segregate the so-called "fallen women," and, when it came to a vote, a woman member rose and said, "Let him who is without sin among you cast the first ballot!" Not one was recorded. In that single sentence was condensed the most vital reason for equal suffrage—that questions relating to women shall not be decided by men alone. Not one organization of women in existence believes in the segregation of vice, and it is high time they had their own representatives in halls of legislation.

Explanation given by those who are holding up the money subscribed to the Scott Antarctic Fund: "We are still waiting for the Government to move." That was the case with the Suffragettes, and finally they decided to help the Government get a move on.

"Bachelors are much more likely to become insane than married men." is the decision of the Massachusetts Mental Hygiene Conference. Yes, the mere fact that they choose to remain bachelors shows a lack of mental balance.

# Our Men's Cosy Corner

By "Uncle Pry"

Men should all grieve over the wicked and senseless behaviour of the Unionist Party in Great Britain, and should observe how they are alienating the sympathy of all the civilized world by the ungentlemanly way in which they are trying to force the acceptance of their opinions upon the Government in power. The boisterous language some of them have used, and the criminal acts of folly of which a few are guilty—such as when one member threw an inkpot at another right within the sacred precincts of the House of Commons—must make every thinking man shudder for the prospects of his sex and blush to feel himself a man. Adam would never have been found arguing in that ridiculous way. Self-respect would have prevented him from so forgetting himself; and surely what was right for our grandfathers is right for us? What are we modern men meant for but to uphold the standards which satisfied the heroic fellows who built the ark? Sir Edward Carson and Mr. Bonar Law may well hide their heads, and we Canadian men should thank Providence humbly that we are so superior to our English brothers. This is the first sign of Christian charity and good breeding.

A meeting has been called in Victoria, in the hall of the Victoria Knights of the Square Box (an association to deprive men of the vote, on the ground that it unfits them for business life and distracts them from the far more vital matter of Real Estate transactions). This meeting is called by the Picture Show Managers' League, to protest against the falling-off in their business, owing to the absorbing interest that the average man takes in merely national affairs. Something should no doubt be done to protect the interests of these deserving Managers. Their halls are now practically empty, but for a few children and Members of Parliament. We wish the V. K. S. B. A. every success.

## Answers to Correspondents.

"Injured."—The lady who complained of your conduct to the hotel proprietor, on the absurd ground that you kept her awake all night by shouting and singing in the adjoining room, was certainly no lady. This is a free country! And what are hotels for, but to shelter those who have lost their way home? If the ordinary person chooses to patronize them, she must expect to pay for the privilege. You say that you have no recollection of the matter at all yourself, nor indeed of anything after you left the Pink Pitcher at 3.45 a.m., which makes the charge all the more unjust.

"Shave-Neck."—Yes. You are now under no obligation to take off your hat to a woman, and may be as discourteous as you please. Women, by their immodest demand for Man's rights, have for ever more relieved us of the disagreeable necessity for observing any signs of respect towards them. Here at any rate is a certain good in the Woman Movement. My brothers, we must be just. The long and painful struggle of years, to attain and show some sort of gentility, is over. There will, of course, always be a few effeminate males whose good manners are ineradicable, being based on breeding and instinct, but we can afford to pity them.

"A. S. S."—Avoid her. Suffragettes would never make good wives.

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## *Your Opinion*

May be that Women are not entitled to equal representation with the men, and you may consider this good reasoning. The future may reveal how small some big men were when they tried to withhold the **VOTE FROM WOMEN**.

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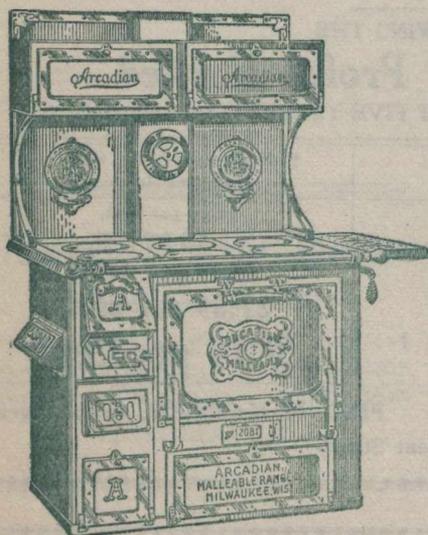
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