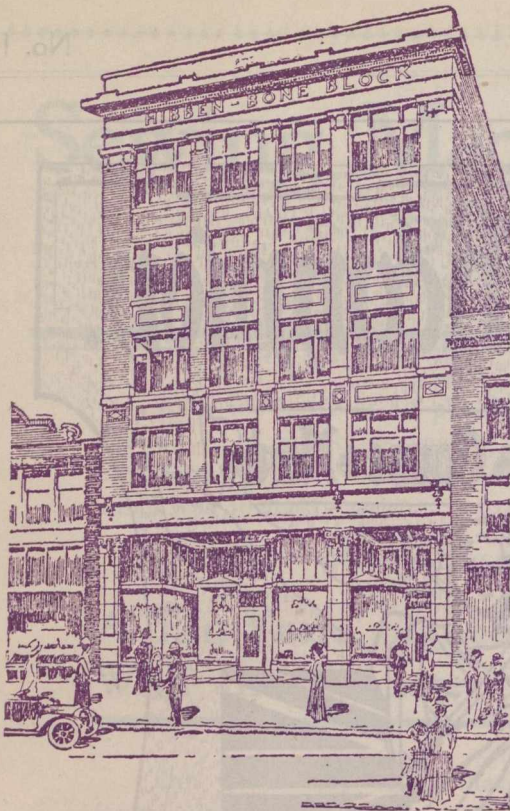


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# THE CHAMPION

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., JUNE, 1913

No. 11

## POLITICAL EQUALITY LEAGUE

### Victoria Branch

President, Mrs. Gordon Grant.

Hon. Treasurer, Mrs. Baer.

Organizing Secretary,  
Miss Dorothy Davis.

Recording Secretary,  
Miss McDonald.

Office: 103 Campbell Building, corner  
Fort and Douglas Streets.

Advertising Representatives: Newton  
Advertising Agency, 2nd floor,  
Winch Bldg., Victoria, B. C.

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 expose 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 Provincial Convention

Those ignorant persons who declare that women have no business ability ought to have been present last week at the Third Annual Convention of the B. C. Political Equality League, in the Unitarian Hall, Government Street, Victoria, which, though it only lasted one day and a quarter, resulted in the despatch of an enormous amount of extremely important work. Moreover the whole proceedings went off without a hitch and were conducted in an

atmosphere of keen comradeship, the first thought of almost every member being obviously the "Good of the Cause," and personal inclination remaining entirely in the background.

The minutes of the Convention have not yet been put into shape by the new Recording Secretary, who was ill and unable to take them herself, so has to arrange someone else's notes, but we hope to publish a synopsis of them in our next number. Meanwhile, it should be immediately recorded that there was one surprise in the course of the day's events, when the nominations for Provincial President were read out and it was realized that Vancouver members were anxious to transfer the official positions to the Mainland for a change, and had, with New Westminster and other local Mainland Branches, nominated Mrs. Kemp of Vancouver as President.

Mrs. Kemp, on her election, made a neat little speech, in which she explained that she would not have arranged to allow her name to be brought forward but for the fact that the Provincial Headquarters had been so long in Victoria that the Mainland, or rather Vancouver, was beginning to think it time to undertake more of the direct responsibility involved and if possible get a Vancouver personnel for a change. She thought that perhaps this responsibility—(and, may we add, the accompanying status)—would do much to heal a somewhat sore feeling in the minds of those Vancouverites who share the traditional sense of the rivalry of the two cities. She particularly emphasized the fact that in the arrangement just completed there was no personal thought at all, and she earnestly hoped that when Vancouver had had its turn so to speak, the office of President might pass back again into the hands of the woman who, by reason of her position as the Pioneer Suffragist of B. C., as well as by the unquestionable success with which she has always conducted the work of the League, has more right than any other in the Province to lead its women to victory.

The other officers were then elected as follows (Victoria women making a point of both nominating and voting for those from the Mainland, as they felt that for many reasons it was best): Corresponding Secretary, Mrs. Bryan; Treasurer, Mrs. Wiggin, of New Westminster; and Recording Secretary, Miss Bromley-Jubb, of Victoria. There is not the same inconvenience in having the Recording Secretary one side of the Channel, as there would be in having so great a distance between other officials, for obvious reasons.

The arrangement in its inception pleases everyone. It will be an enormous relief to the Victoria women, who have heavy work in their own Branch, to feel that the Provincial responsibility is for the present in other hands. Mrs. Grant is badly overworked and needs a holiday, which she could not have taken in other circumstances, and can now enjoy with a clear conscience, and there is a general "holiday" feeling that we are freer now to concentrate on our own Branch work in Victoria and the Island.

The Amended Constitution will be found elsewhere, and further details will be published in the July issue. For the moment we must turn to other matters.



### "The Champion"

An excellent stroke of business has resulted in a big step forward for our Magazine. The C. P. R. News Department has arranged to take 650 copies monthly, "on sale or return," and place them on its lines right over the Mainland. Miss Dorothy Davis, who was sent over to Vancouver to make the arrangement, specially emphasized the importance of putting copies on the Westbound trains from Golden and Revelstoke, the Crow's Nest and Fernie, so that every incoming tourist or settler will have an opportunity directly he or she enters the Province of reading the only Woman's Magazine it possesses and learning from its advertisements where to stay, where to shop, where to insure,

and what Real Estate Agents to consult. They will also arrive at their destination equipped with the comfortable knowledge of where to feed, where to go for help of all kinds, and even, if they belong, as most of us do, to the workers, where to find work. For it is quite certain that this new departure will give tremendous impetus to our advertising friends, and hotels, stores, registries will find it to their immediate advantage to patronize our pages.

The News Department in Victoria, which controls the boats and Island trains as regards their mental food, is also taking 100 copies monthly, "as a start."

Another step has been taken, we hope in the right direction. We have placed our whole Advertisement Department in the hands of the Newton Advertising Agency, and we are anxious to see whether professionals, with time and every other facility at their disposal, cannot get us that \$200 worth of advertisements a month which lack of time has prevented our managing for ourselves. With the additional spread of circulation, this should be an easy matter.

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### Summer Work

The urgent need of a holiday is compelling the officials of the Victoria Branch to re-arrange their summer programme. At the moment of going to press all that is definitely arranged is that Miss Dorothy Davis shall start for a month's rest on the 26th, and in her absence the office will be taken charge of by Mrs. Ramlose, who has been one of our most faithful workers for some weeks. Mrs. Ramlose will be there to answer telephone calls and take messages and so on, from about 11 in the morning till perhaps 4 or 5, and will be helped in this work by other volunteer assistants, who will fit in their hours to suit her's. The Evening Meetings will be temporarily discontinued, and instead, individual

members will give Afternoon At Homes or Drawing-room Meetings at their homes. Further plans will be announced in next number.

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### An Apology

We very much regret that owing to an oversight of the proof-reader's, an article in our May issue, entitled "The Unanswerable Argument," appeared without the signature of Israel Zangwill. It was taken from a speech of Mr. Zangwill's now printed in pamphlet form.

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### Date of Appearance

We have decided to alter the date of publication from the 15th of each month to the last day of the preceding month. This will mean that the June number is actually on sale on the first of June and has therefore an extra fortnight of possible sale beyond that hitherto available. We shall, therefore, go to press each month on the 23rd and shall expect all contributions to be in our hands at the office by the 20th.

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### A Man's Letter

We publish this month a letter from a man, and while we appreciate the writer's attitude—the only practical attitude—with regard to the main point, we feel obliged to enter a protest against the suggestion conveyed in the opening sentences. The Woman's Movement is not in the least a parallel case with that quoted, the idea of a very spoiled child resorting to cunning in order to obtain what he by inference ought not to have being diametrically opposed to the facts underlying our campaign. Women are asking openly for something which it is not only right for them to possess, but which the powers that be have in many countries admitted is their own and good for them. When this right is withheld, open warfare has been adopted by them, "cunning" in the sense of strategy, perhaps, but hardly in the accepted sense of the word, which implies

methods underhand and essentially immoral. Moreover, the "relic" is not "cherished" when won merely for its value as evidence of conquest. In New Zealand there was practically no demand for the Vote, so ready were the men of that country to recognize Justice and forestall the necessity for any women's agitation by offering what they had no right to withhold. Yet the privilege of citizenship is appreciated to the full by the women of that land.

At the same time, we agree with our correspondent to this extent, that women of the Old Country will probably rate their political responsibilities more highly than those of any other, and will fulfil them the more faithfully, because of the tremendous price they have had to pay for that recognition which every man worthy the name of man is ready, once he begins to think of the matter, to accord them as their inalienable right.



#### An Insult

"The Hornet" has surpassed himself in his desire to be smart at the expense of Women Suffragists. In the "Week" of May 17th he says: "That if a few militants had to perform the Jane Shore Act in the public streets their modesty might receive a shock—and then again it might not."

For the benefit of our readers who have not at their finger-tips the details of all the numerous unpleasant facts concerning the private lives of prominent men with which the pages of history are sullied, we may state that Jane Shore was mistress of Edward IV., and one of the most disreputable characters of her day, according to the King and historians. Like other poor women of the same stamp, however, she paid in full for her folly, while the men who associated with her escaped then, as now, the scorn of public opinion. When quite a young girl she married a goldsmith who, when she became the King's mistress, abandoned her. On the King's death she became

the mistress of Lord Hastings, who was beheaded by the Duke of Gloucester, afterwards Richard III. The Duke accused her of sorcery and threw her into prison, robbing her of her property to the extent of about \$150,000, and not satisfied with this, he (himself of course being immaculate and actuated by righteous indignation) induced the Bishop of London to compel her to undergo an open penance at St. Paul's Cross for her vicious life. This she did, walking through London in a nightdress and holding a lighted candle.

The insult of the "Hornet" consists not merely in the implication conveyed by the comparison of such a notorious woman with those who are giving their lives in an effort to insure the greater protection of the girls of to-day from the traps laid for them by men who, when they have made a woman an outcast, are the first to fling mud at her, but it consists also in the open slur on their modesty, and this constitutes an insult to every woman, whether Suffragist or Anti-Militant on Constitutional. It is this sort of cowardly attack on a woman as woman, from a man sheltering under a pseudonym in order to say in print what he would not dare to say under his own name to any woman in person, which makes it sometimes so very difficult for a woman to steer clear of that contempt for men as men which is so frequently and erroneously accredited to Suffragists. This is the "chivalry" on which we are implored to go on relying. This is the "shelter" and "protection" which we are assured all women receive from men already, and which they will lose when they are given the vote. This incident gives us a glimpse of the "pedestal" on which woman as woman is so regally enthroned in the imagination of the typical men of to-day. What wonder if some of us think we could dispense with such a state of chivalry as this and might find a state of human justice afford us more stringent libel laws and a cleaner tone in the press? We waited to see whether there might be one man in Victoria man enough



to make some protest in the press against this illimitable insult. There is not!

But one word more. There is one character in history whose outlook on life was just that of the "Hornet's" own, his mind evidently a duplicate of this modern knight's. . . . We advise the "Hornet" to change his non-de-plume to that of "Peeping Tom."

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### A Page for Men

For some time we have been feeling that the men were being rather neglected in our pages, and accordingly we have arranged to devote as much space as we can spare to matters of exclusive masculine interest. We shall try to conduct this space as far as possible on the lines of a column in the pages of a contemporary, which stands to cater for those women whose topics of interest are exclusive feminine. After due thought the title of "Our Men's Cosy Corner" has been chosen, and it will be managed entirely by "Uncle Pry." Letters from men asking our advice on all their little personal affairs will receive close attention and the replies will be published in their own column. Hints on dress, and recipes for cocktails will appear from time to time; also suggestions as to manners and deportment, and helpful little sermonettes on those virtues which it is so important that men should develop—such as Manliness (from a woman's point of view), Courage, Reticence, Loyalty, and so on. Neither shall we neglect a few quiet words on personal appearance nor judicious advice on the subject of late hours, rest and so on.

We start to-day with "looted" matter, as we have to go to press earlier than usual.

—o:~o—

There is always some difference of opinion among the better elements of society as to the expediency of woman suffrage, but there is no difference at all among the vicious elements—they know it is inexpedient—for their purposes!

### CORRESPONDENCE

Victoria, B. C., May 19th, 1913.

Dear Editors,—

A child cries for a toy, if it gets it quickly crying ceases. But it is not greatly appreciated and soon thrust aside, and something else demanded.

If the toy is withheld and the child's mind is set upon it, cunning enters into the endeavor, and when success obtains it becomes a cherished relic. Is it not the same with the Women's Cause?

Had the policy of the British Government been to make the women some concession, and carry it through when the movement became an actual fact, such concession would probably have satisfied them, and the rampage of the last year would not have taken place. Now, the question of Woman's Suffrage has become a momentous issue, and every day adds largely to the strength of its organization. No thinking man can afford to pooh-pooh the demand that women are making—it has become too serious. The longer their demand is ignored, the greater will be the concessions asked.

Men have failed to find a solution to the problem and they must face the situation that women have awakened to the fact that they are entitled to certain rights, are capable of using them, and will fight for them.

The tactics adopted in England are not admirable, and there must be some good reason for such methods. Canada's time is now; the time for sophistry has passed. As the campaign of education on this question spreads from woman to woman, it will likewise spread from man to man, and popular opinion must eventually side with woman and her rights.

What are the men afraid of?

Yours truly,

PAUL FERROL.

✓

## RELICS OF BARBARISM

Every clergyman in the Church of England, and every person whose forthcoming marriage is announced in the daily newspapers, are destined to receive a manifesto against "the moral indignities to women contained in the Anglican marriage service." The manifesto is issued by the Spiritual Militancy League, which has been making its silent protest in several London churches against the neglect of women's claim to enfranchisement. Fifteen indignities are indicated in the manifesto, among them the bride's obligation to repeat the words "Obey and serve him"; the "giving" of the woman to be married, while the bridegroom is not likewise "given" to his bride; the wearing of the ring as a marriage symbol only by the woman; and a series of objections are urged against other parts of the marriage service giving a subtle precedence and pre-eminence to the bridegroom. We entirely concur with the objections made against any religious form which implies either moral or physical inferiority or dependence of women as compared with men. The League calls upon the Government to introduce a Bill for the removal of these humiliations on the ground that "in a thousand subtle and hidden, but potent and ever-active ways, the men-folk of England have been spiritually blinded, and are entrenched in a false and fatal sense of moral and intellectual superiority to women," and because the effect upon women is to "rob them of that self-confidence which is creative."—From "The Christian Commonwealth."



President Wilson has granted a cordial, sympathetic hearing to three delegations of Suffragists in less than three weeks. When a deputation of English Suffragists tries to see Premier Asquith, several thousand police are called out and most of the women are sent to jail. And yet people wonder why there is a "militant" movement over there!

## "HOME"

"The World! The World is crying!  
Hear its needs!

Home is a part of life—I am the whole!

Home is the cradle—shall a whole life stay

Cradled in comfort through the working day?

I, too, am Home—the Home of all high deeds—

The only Home to hold the human soul!

"Courage!—the front of conscious life!" it cried;

"Courage that dares to die and dares to live!

Why should you prate of safety? Is life meant

In ignominious safety to be spent?

Is Home best valued as a place to hide?

Come out, and give what you are here to give!

"Strength and Endurance! of high action born!"

And all that dream of Comfort shrank away,

Turning its fond, beguiling face aside:  
So Selfishness and Luxury and Pride  
Stood forth revealed, till I grew fierce  
with scorn,

And burned to meet the dangers of the day.

"Duty? Aye, Duty! Duty! Mark the word!"

I turned to my old standard. It was rent

From hem to hem, and through the gaping place

I saw my undone duties to the race  
Of man — neglected — spurned — how had I heard

That word and never dreamed of what it meant!

"Duty! Unlimited—eternal—new!"

And I? My idol on a petty shrine  
Fell as I turned, and Cowardice and Sloth

Fell too, unmasked, false Duty covering both—

While the true Duty, all-embracing,  
high,  
Showed the clear line of noble  
deeds to do.

And then the great voice rang out to  
the sun,  
And all my terror left me, all my  
shame,

While every dream of joy from earli-  
est youth  
Came back and lived!—that joy un-  
hoped was truth,  
All joy, all hope, all truth, all peace  
grew one,  
Life opened clear, and Love? Love  
was its name!

So when the great word "Mother!"  
rang once more,

I saw at last its meaning and its  
place;  
Not the blind passion of the brooding  
past,  
But Mother—the World's Mother—  
come at last,  
To love as she had never loved before,  
To feed and guard and teach the  
human race.

The world was full of music clear and  
high!

The world was full of light! The  
world was free!

And I? Awake at last, in joy untold,  
Saw Love and Duty broad as life un-  
rolled—

Wide as the earth—unbounded as the  
sky—

Home was the World—the World  
was Home to me!

—From "The Forerunner."



## LAWS AFFECTING WOMEN

Men politicians are in the habit of talking to women as if there were no laws that affect women. "The fact is," they say, "the home is the place for women. Their interests are the rearing and training of children. These are the things that interest women. Politics have nothing to do with these

things, and therefore politics do not concern women." Yet the laws decide how women are to live in marriage, how their children are to be trained and educated, and what the future of their children is to be. All that is decided by Act of Parliament. Let us take a few of these laws, and see what women's point of view.

there is to say about them from the

First of all, let us take the marriage laws. They are made by men for women. Let us consider whether they are equal, whether they are just, whether they are wise. What security of maintenance has the married woman? Many a married woman having given up her economic independence in order to marry, how is she compensated for that loss? What security does she get in that marriage for which she gave up her economic independence? Take the case of a woman who has been earning a good income. She is told that she ought to give up her employment when she becomes a wife and a mother. What does she get in return? All that a married man is obliged by law to do for his wife is to provide for her shelter of some kind, food of some kind, and clothing of some kind. It is left to his good pleasure to decide what the shelter shall be, what the food shall be, what the clothing shall be. It is left to him to decide what money shall be spent on the home, and how it shall be spent; the wife has no voice legally in deciding any of these things. She has no legal claim upon any definite portion of his income. If he is a good man, a conscientious man, he does the right thing. If he is not, if he chooses almost to starve his wife, she has no remedy. What he thinks sufficient is what she has to be content with.

I quite agree, in all these illustrations, that the majority of men are considerably better than the law compels them to be, so the majority of women do not suffer as much as they might suffer if men were all as bad as they might be, but since there are some bad men, some unjust men, don't you agree

with me that the law ought to be altered so that those men could be dealt with?

Take what happens to the woman if her husband dies, and leaves her a widow, sometimes with little children. If a man is so insensible to his duties as a husband and father when he makes his will, as to leave all his property away from his wife and children, the law allows him to do it. That will is a valid one. So you see that the married woman's position is not a very secure one. It depends entirely on her getting a good ticket in the lottery. If she has a good husband, well and good: if she has a bad one, she has to suffer, and she has no remedy. That is her position as a wife, and it is far from satisfactory.

Now let us look at her position if she has been very unfortunate in marriage, so unfortunate as to get a bad husband, an immoral husband, a vicious husband, a husband unfit to be the father of little children. We turn to the Divorce Court. How is she to get rid of such a man? If a man has got married to a bad wife, and he wants to get rid of her, he has but to prove against her one act of infidelity. But if a woman who is married to a vicious husband wants to get rid of him, not one act nor a thousand acts of infidelity entitle her to a divorce; she must prove either bigamy, desertion, or gross cruelty, in addition to immorality before she can get rid of that man.

Let us consider her position as a mother. We have repeated this so often at our meetings that I think the echo of what we have said must have reached many. By English law no married woman exists as the mother of the child she brings into the world. In the eyes of the law she is not the parent of her child. The child, according to our marriage laws, has only one parent, who can decide the future of the child, who can decide where it shall live, how it shall live, how much shall be spent upon it, how it shall be educated, and what religion it shall profess. That parent is the father.

These are examples of some of the laws that men have made, laws that concern women. I ask you, if women had had the vote, should we have had such laws? If women had had the vote, as men have the vote, we should have had equal laws. We should have had equal laws for divorce, and the law would have said that as Nature has given to children two parents, so the law should recognize that they have two parents.

I have spoken to you about the position of the married woman who does not exist legally as a parent, the parent of her own child. In marriage, children have one parent. Out of marriage children have also one parent. That parent is the mother—the unfortunate mother. She alone is responsible for the future of her child; she alone is punished if her child is neglected and suffers from neglect. But let me give you one illustration. I was in Herefordshire during the bye-election. While I was there, an unmarried mother was brought before the bench of magistrates charged with having neglected her illegitimate child. She was a domestic servant, and had put the child out to nurse. The magistrates—there were colonels and landowners on that bench—did not ask what wages the mother got; they did not ask who the father was or whether he contributed to the support of the child. They sent that woman to prison for three months for having neglected her child. I ask you women here to-night, if women had had some share in the making of laws, don't you think they would have found a way of making all fathers of such children equally responsible with the mothers for the welfare of those children?

Let us take the law of inheritance? Often in this agitation for the vote, we have been told by advanced members of the Liberal Party that to give votes to women on the same terms as those on which men now have the vote, would be to strengthen the influence of property, and to help to continue the existing laws of property.

When you look at the laws of inheritance in this country, it makes you smile to hear that argument. Men have taken very good care that women do not inherit until all male heirs are exhausted. So I do not think these democratic gentlemen are quite sincere in the fears they express lest the influence of property should be very much strengthened if women got the Parliamentary franchise. I do not think it is time yet for women to consider whether the law that the eldest son shall inherit the estate is a just law. I think we should put it in this way: if it is to be the eldest child, let it be the eldest child, whether that child is a man or a woman. I am perfectly certain that if women had had the vote when that law was made, that that is how it would have been settled, if they had decided to have a law of primogeniture.

Well, one could go on giving you many more of these examples. I want now to deal with an objection which may be in the minds of some people here. They say, you are talking about laws made a long time ago. Laws would not now be made like that. If a new law were made, it would of course be equal between the sexes. But as a matter of fact, it seems almost impossible for men, when making new laws that will affect both sexes, to recognize that there is any woman's side at all. Let us take an illustration from the last session of Parliament. For many years we have been accustomed to see pass through the House of Commons and go up to the House of Lords that hardy evergreen, the Deceased Wife's Sister Bill. I used—it is many years since I began reading the debates on that measure—I used to read the speeches carefully through to see if I could find one speech from a man which showed any kind of realization of the women's side of that Bill. You read eloquent appeals to make it possible for a man who had lost his wife to give to the children the best kind of step-mother that they could have. Who could make a better step-mother, it was asked, than the sister of

their deceased mother? By natural ties, by old associations, by her knowledge of the children, she was better fitted than anybody else to take the mother's place. But you never heard of a man who thought there might be another side to the picture. So you have on the Statute-book a piece of legislation which gives relief to the widower who would like to provide a kind step-mother for his children, but does not give relief to the widow who would like to give a kind step-father to her children. I do not think it ever entered into the minds of these legislators that there might be a widow who would like to fulfil the behest of the Old Testament that the living brother should take up his deceased brother's burden and do his duty to his brother's family. So you see, even in this twentieth century, you have got the same spirit.

The man voter and the man legislator see the man's needs first, and do not see the woman's needs. And so it will be until women get the vote. It is well to remember that, in view of what we have been told of what is the value of women's influence. Woman's influence is only effective when men want to do the thing that her influence is supporting.

### Prospective Legislation

Now let us look a little to the future. If it ever was important for women to have the vote, it is ten times more important to-day, because you cannot take up a newspaper, you cannot go to a conference, you cannot even go to church, without hearing a great deal of talk about social reform and a demand for social legislation. Of course, it is obvious that that kind of legislation is of vital importance to women. If we have the right kind of social legislation it will be a very good thing for women and children. If we have the wrong kind of social legislation, we may have the worst kind of tyranny that women have ever known since the world began. We are hearing about legislation to decide what kind of homes women are to live in. That

surely is a question for women. Surely every woman when she seriously thinks about it, will wonder how men by themselves can have the audacity to think that they can say what homes ought to be without consulting women.  
—By E. P.



### WOMEN AS THEOLOGIANS

An article in the "Methodist Recorder" raises the interesting question of the benefit or disadvantage which would be likely to follow if women were to take up the study of theology. It is suggested that the most probable result would be that the woman theologian would be theologically non-progressive. "Mary at the feet of the great Master represents the normal attitude of the female mind. . . . The utterance that has been so far little more than an echo is not likely to rise into a creative command." The writer admits, however, that the invasion of the theological domain by well-equipped women might well be an advantage; "for who is not aware how doctrines have suffered from a too exclusive attention to their abstract requirements?" Women, he says, may possibly emphasize the wholesome truth that theology was made for man and not man for theology. And he is also prepared to agree that when women do take to moving forward they have no patience with short steps and slow paces.



### ARE WOMEN ORIGINAL?

We are not so convinced as the writer appears to be that women are normally receptive and imitative and are unlikely to originate new departures in theological thinking. The Epistle to the Hebrews does not strike us as particularly derivative and imitative document, and we believe it is generally held that it was written by a woman. And we are quite certain that traditionally theology needs very much to be humanized and vitalized by contact with life. Some of the barbarous

and unethical theories of the Atonement which have disfigured masculine thinking would not impose upon women. We seem to remember also that the good bishop who said that hell was paved with the bones of unbaptized infants was mobbed by infuriated women in his own cathedral. The argument that women's valuation of truth is liable to be determined by feeling and the anticipation of consequences instead of a passionless and impersonal regard for truth reads rather oddly in the light of the bitter and angry controversies which have rent the Church at different times in its history. We only wish women would take up the study of theology; a new naming of spiritual values would then emerge.



### LIST OF BRANCH SECRETARIES AND REPRESENTATIVES

- Point Grey—Mrs. Harvey, 834 18th Ave. W.  
 Eburne—Mrs. Forbes, Terra Nova.  
 New Westminster—Mrs. Wiggin, Royal Studio.  
 Central Park—Mrs. Bryan, Central Park, Vancouver.  
 S. Vancouver—Mrs. Houlder, James Road P. O.  
 Sapperton—Transition.  
 Ladner—Mrs. R. T. Wilcox, Ladner.  
 Chilliwack—Mrs. Chas. Barber, "Free Press" Office.  
 N. Vancouver—Mrs. J. Gallagher, P.O. N. Vancouver.  
 Port Haney—Mrs. Hunter, Port Haney.  
 Fairview—Mrs. Vermilyea, 1520 3rd Ave. W.  
 Cloverdale—Mrs. Wright.  
 Ashcroft—Mrs. Hoftl, Ashcroft.  
 Agassiz—Mrs. F. Smythe, Agassiz.  
 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.

—o❖o—

For many days before Easter, the dispatches said, the Cleveland Suffragists trimmed hats to be sold for the "Cause." Go to! It would be utterly impossible for a woman to believe in Suffrage and know how to trim a hat.

—o❖o—

The most interesting thing about the Suffrage Movement in the United States is guessing what the women will do next, and the general public is not getting a bit more fun out of it than the Suffragists themselves. A mere political campaign will seem very stupid to them after the vote is won.

## IDOLS

King Olaf smote the Idols and tumbled them about;  
 Seeing their Old Gods overthrown, the people dared to doubt.

For many lively centuries progressive thought was shown  
 By banging Ancient Idols off their pedestals of stone.

To-day the work is harder; the Idols we must find  
 Are bedded many ages deep in our Ancestral Mind.

For iron weight and hardness and labor to remove  
 A Graven Image can't compare with an Old Idea we love.

Some Prehistoric Sentiment, some Doctrine long outgrown,  
 Some Prejudice far heavier than Bud-built of stone.

But you won't find people ready to welcome as they ought  
 The forcible removal of their Totem Poles of thought.

Dig up the Ancient Falsehood! Smith for the Truth that calls!  
 New Truth that cannot enter till the Old Idol falls.

Use Axe and Wedge and Dynamite!  
 Plow with a Subsoil Plow!  
 And change the Things We Used To Think for Things We're Thinking Now!

—From "The Forerunner."

—o❖o—

Five hundred women assembled in the city hall of Wichita, Kan., just before the municipal election and gave each of twenty-one candidates five minutes to tell why they should vote for him. It has so long been the custom for bodies of men graciously to allow women five minutes to address them that those new voters in Wichita must have chuckled and chortled at the chance to turn the tables.

# Our Men's Cosy Corner

By "Uncle Pry"

(From the Man's Page, "New York Evening Saffron," conducted by Teddyabbot Brisbok Parkhearst.)

## The Minimum Wage for Men

This is a simple humane appeal. If the American people only knew how many men are led to evil courses by the lack of a sufficient wage to secure the merest luxuries of life, there would be an outcry from our best wives, maids and widows.

Have you ever seen a poor underpaid man prone in the gutter, helpless save for the help of the nearest policeman?

Think of it. He probably had a salary of only two thousand dollars a year.

If the minimum wage for men were a legal requirement, he would be getting six thousand dollars and would have been carefully put to bed in some comfortable club or hotel.

◆ ◆ ◆

## Should Men Vote?

"The manly man does not want to vote. He realizes his place is in the home. At the polls he is brought in contact with rough women, who smoke and stare at modest men. The ballot is fast unsexing men. The old-fashioned man, men such as our grandfathers were, are no more. The manly man is begging to have the ballot taken from him. My brothers, relinquish the ballot! Cling to the love of your wives! The slogan of the true man is, 'Back to the home!'"

With these ringing words the Rev. O. H. P. Pankhurst of the Men's Anti-Political Union, ended his open air speech on Maiden Lane last night. Half a dozen sweet-faced young men, who looked as though they might have been stenographers, turned thoughtfully away.

## AN IDEA HERE, MEN

"Does your wife want the vote?"

"No! She wants a larger town house, a villa on the sea coast, and a new limousine car every six months. I'd be pleased most to death if she could fix her attention on a small matter like the vote."—Washington Star.

—o•o—

## EXPLANATION WANTED

"Hodge" writes: "My wife asks why, if Parliament can be got quickly to make a law for the more effective punishment of hunger-strikers, it cannot with equal celerity give votes to women—seeing that a majority of M.P.'s have declared themselves in favor of women's franchise. She points out that the latter step would make the former unnecessary, and says: 'If time is to be spent on a Women's Bill at all, why not a Suffrage Bill?' She admits that she does not understand politics, and I am a bit puzzled. Can you help me to explain the matter to my wife?" We wish we could!

◆ ◆ ◆

## Advice to the Love-Torn

S. V. B.—I do not think she is sincere. Test her affection by asking her if she will lend you five dollars.

Just Eighteen.—Certainly not. Do not kiss her until you are formally engaged.

Harlem.—A young man's best friend is his father, or his uncle. Conceal nothing from them, not even your watch.

Faithful.—Forget her. No nice young man should tolerate such familiarities.

Vincent A.—It looks very much as though she cared more for your money than she does for you.

Blonde Curls.—Her generosity in the matter of treating you to ice cream looks dangerous. This is one of the worst lures spread for innocent youths.

*Handwritten signature*



### WHY I BECAME A SUFFRAGIST IN B. C.

I have been trying to think out a simple answer to the question: Why I became a Suffragist? Somebody said to me the other day: "Why, you are the last person I should have thought was a Suffragette! You are married. Why should you be a Suffragette?"

Those are the kind of remarks which so plainly show the utter inability of a man to understand a woman's viewpoint. Such remarks are to my mind themselves proof that men cannot alone be successful legislators for the whole of humanity. Their ideas are warped by generations of false suppositions and the absolutely wrong and ridiculous attitude to women which the youth acquires in early manhood.

There have been many forces at work, many things that have gradually swayed me to sympathize with the Woman Suffrage Movement. I have always been a strong upholder of my own sex, as I was at an early age impressed by the nobility of character manifested in my feminine relatives, and to my critical young mind, they seemed finer and better than the men. My grandmother, particularly, was a woman of unusual intelligence and strength of mind, and I, even as a very young girl, recognized and resented the male attitude towards this brilliant and beautiful lady, based on the idea that she was "only a woman." Yet in spite of this strong feeling, and even after active and definite agitation for the right of franchise was forced on my notice, I remained apathetic. Like thousands of women in British Columbia to-day, my eyes were not opened to the significance and power of the vote. I did not realize that the right of franchise exercised by any class of people influences legislation which affects that class, and if a whole sex is unfranchised, that sex has very little chance of making its voice heard if it wants new laws made for its benefit, or to have old ones repealed. More

than this, I did not realize that there is a vast army of women without homes, without protection; women who have had to come to grips with the world attended by the manifold handicaps of their sex. It was one or two startling cases, when I learned the fate of some of these women, that made me rub my eyes, sit up and ask myself: What is the position of womanhood in the world? Where do we stand, we women, who shoulder so many burdens?

The world does not protect women, men do not protect them. Women's virtue is to a certain extent protected by the White Slave—the human sacrifice to the brute passions of men. We are told that if we do not allow prostitutes in our towns no decent woman will be safe. Does any decent woman want her virtue protected in that manner—by the sacrifice of other women's souls and bodies? I think not! And we will not have it so. The only real protection women have in their relations to men are their natural instincts with which wise Nature has endowed them. When a woman stifles or loses in any way her moral instinct, we know that she may fall. Man does not protect her; he preys upon her; he boasts of not having missed an opportunity, and no one regards a "fallen" woman with more contempt than the contemptible man who has ruined her, and who is too vain and illogical to realize the impertinence and absurdity of his attitude.

We see, therefore, that socially woman's only protection is her good instinct—the instinct for the preservation of her virtue. Then, what has the vote to do with it? We know that wickedness will never be legislated out of the world, but commercialized vice can, by laws, be made unprofitable (just as the African Slave Trade was), which means abolition. From whence comes this shameful demand? Is it from the every day man in the street, the men who are our lovers, husbands, fathers of our children. The truth is out, and we know it is.

It is that miserable, cowardly, dual standard of morality which is a men-

ace to the purity of every boy and girl and a humiliation to every decent woman. Women are giving their money, and lives, to the founding and maintaining of refuge homes, and every kind of rescue work, but it will be of little avail as long as the vicious interests are protected by a man-elected government. One good vote is worth five rescue homes!

Thus I realized woman's invidious position, socially and morally. Now, her protection industrially. There is a close link here with the moral issue, and statistics show that a large percentage of "fallen" women come to their sorry predicament from real want. We know that a government can pass a Minimum Wage Bill quickly enough if it wants to, which means if there are votes to be won or lost. Naturally, it is not going to sit up late legislating for a voteless sex.

The law of supply and demand must always affect wages to a great extent, but I think we have had enough of these department stores where we buy rubbish at big prices, served by a girl on a starvation wage. If women don't know these things, they ought to know them; and not be bamboozled by foolish talk about their sex having to forego their privileges if they want to be "equal" to men. What privileges? We have no privileges at law—much the reverse. We have no taxation privileges. We may be offered a seat in a car, which is an act often cited as a high attainment in a man, but a seat in a tram car is poor compensation for inadequate legislation.

This question of Woman Suffrage goes far deeper than the common idea that it is a mere clamor for "equality" with men. I condemn most strongly those too numerous women who for fear of being thought unfeminine or some such nonsense, decry the idea of the vote. It means that they bow their heads to the White Slave traffic, when their own daughters may yet be victims; that they are content with the law which gives them no rights over

their own children; the law which classes them with criminals and lunatics.

I say to these women that it is because I love my home and because I am a mother that I join that band of women who demand, by the right of the franchise, that the home shall be safer and purer, and laws that shall be protection and not menace to them and their children.

E. M. C.

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## *Your Opinion*

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