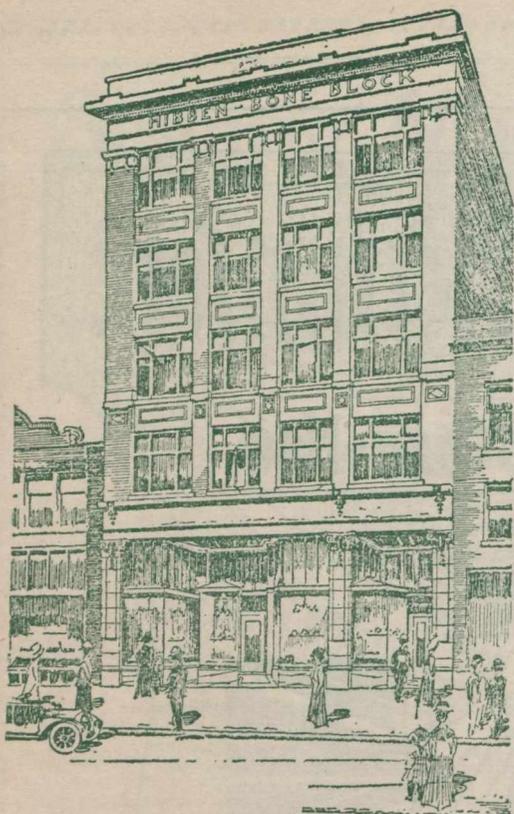


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A Monthly Magazine Edited by
THE POLITICAL EQUALITY LEAGUE
(Victoria Branch)

"THE WOMAN'S CAUSE IS MAN'S"

\$1.00 Per Year, Postage Paid

Single Copies 10c.

VOL. I.

VICTORIA, B. C., MAY, 1913

No. 10

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 Block Douglas
Street, 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 result-

ing 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

The one certain thing about the whole Woman Movement is that nowadays no paper of any standing can afford to ignore it—which means that it is the most prominent public question of the day. And another very striking point is that those papers which a year ago declared enthusiastically that they "would fight to a finish" the Suffrage agitation, are to-day devoting columns of front-page matter to it, and so helping to arouse and sustain public interest in it.

It is rather curious to notice that no section of the Press now, at any rate in this country, is bold enough to declare that women should not have the Vote. Even the most rabidly "Anti" editor tacitly admits the justice of the reform and the inevitability of its speedy achievement, concentrating his forces on an amusing attempt at the annihilation of one extreme and comparatively small division of the great Suffrage army. He even adopts a virtuous line of indignant "play fair!" and announces that the Militants are despicable, not only on account of their tactics but still more for "hindering the Movement," "putting back the clock," and "spoiling the work" of their constitutional sisters. In fact, the whole principle of Women's Franchise is now admitted by foe as well as friend, and the enemy is trying to retire gracefully from an untenable position by diverting the attention of the public to conduct which lends itself to the criticism and condemnation of the casual observer. By the time the fight is finally won, and the average comfortable, arm-chair elector begins to wonder what is the proper attitude to adopt on the matter, and turns to the editorial columns of his own particular journalistic adviser, he will find that "we were always in favor of Woman Suffrage and have never hesitated to condemn any methods which we felt to be inimical to the success of those brave women promoting the cause."

And not only have the editors of certain contemporaries already thrown one leg over the fence, but in the most unexpected quarters valiant men and women are beginning to declare themselves adherents of a winning Cause.

"For not by Eastern windows only

When daylight comes, comes in the light;

In front the sun climbs slow, how slowly,

But westward look,—the land is bright!"

Our Office

We are really at home. Mrs. Gordon Grant came, as usual, to the rescue in the matter of our needs, and has generously provided oilcloth for the floor, which makes all the difference to the comfort of those at work. We can now hear each other speak without straining our ears, as we had to do before, and the sound of street-cars and of next-door neighbors is most refreshingly deadened. Mrs. Christopher has very kindly given two dollars towards other office necessaries, and now—for the present—we will stop begging.

"The Champion"

Owing to pressure of work, those in the office have been prevented during the last few weeks from pushing the sale of the paper, and consequently we have on hand a very large supply of surplus copies of the February and March issues, and a few of January. If any Branches would care to have some of these to sell at half-price, or even at two for 5c., or possibly for free distribution if necessary, we shall be glad to send supplies. It is a very great pity that we should be wasting such a source of income, for every copy sold is clear profit, and as soon as we can get enough canvassers we shall make a very good regular income from the sale of our magazine.

The Provincial Convention

At last the vexed questions of date and locality have been decided, and this will be held in Victoria on Friday, May 16th, the Delegates arriving from the various Branches on Thursday afternoon, May 15th, and leaving again on Friday night's boat.

It was really the turn of New Westminster to have the honor of holding the Convention and entertaining the Delegates, but they found themselves unable to arrange matters this year, and consequently Victoria has come forward to the rescue.

An excellent programme is under discussion, and the whole time of those interested will be fully occupied in meetings, several very important matters having to be decided. Not the least of these is the Amendment of the Constitution of the B. C. Political Equality League. This was formerly drawn up by Vancouver members, and subscribed to with reluctance by Victoria and other Branches. It has proved an unwieldy hindrance to effectual work in one or two ways, and the amended form, most carefully compiled by expert organizers, which will be submitted to the Convention, is expected to meet with universal approbation. In drawing up this amended form, the watchword of those responsible has been the old motto:

"In great things, Unity; in small things, Liberty; in all things, Charity."

We are hoping great things from the Convention itself—a widespread development of interest, and a decided impetus to the practical enthusiasm of each member of the League.

Further information will be found elsewhere, direct from the President.



Individual Responsibility

It ought not to be necessary to call the attention of members of a Suffrage League to their own responsibility for the success of the Cause, but in this country so many are still so new to the feminist outlook—or rather, to the humanist outlook—on life, and to the work it involves, that, considering our numbers, we are not receiving all the support we should nor making as swift and steady a progress as we might.

In our B. C. Political Equality League we have now some thousands of members and there are many more outside sympathizers; yet the actual practical help so acutely needed to carry the work along is being given only by two or three hundred. It is time that everyone woke up and began to ask herself "What can I DO MYSELF to help the work?" and in answer to this question we offer one or two suggestions:

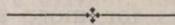
1. Give as much MONEY as you can.
2. Give as much TIME as you can.
3. TALK about the question.
4. Take in "The Champion," and get fresh subscribers.

On each professed believer in Woman Suffrage depends the success or failure of the Cause.

We are making splendid headway, but we might be doing a great deal better still.

We have the names of all those who call themselves Suffragists; but we have NOT all those names on our list of WORKERS.

By next month we hope the two lists will be identical.



THE ROOT OF THE WHITE SLAVE TRAFFIC

By George Bernard Shaw

(Published in "The Awakener")

The fundamental condition of the existence of this traffic is that society must be so organized that a large class of women are more highly paid and better treated as prostitutes than they would be as respectable women, and that people who organize the labor of prostitutes make larger profits than those who organize the labor of respectable women. In other words, society must be like English society at the present day, where the heroine of Tom Hood's Bridge of Sighs is much better off than the heroine of his Song of the Shirt, and, as a matter of fact, neither jumps off Waterloo Bridge nor has to work two hours to make 3½d. And until you change this condition of society, and secure to every respectable woman a sufficient wage for a decent life, with reasonable hours of labor, you will never get rid of the White Slave Traffic.

You may refuse to be convinced of this, and say that we shall soon see whether we cannot get rid of the rascals who live on the profits of prosti-

tution by flogging them soundly under the new Act. Do not deceive yourself: most of those who are living on the profits of prostitution will not be flogged; on the contrary, they are already among the most indignant advocates of flogging. They are ladies and gentlemen, clergymen, bishops, judges, Members of Parliament, highly connected ladies leading society in Cathedral towns, peers and peeresses, and pillars of solid middle-class Puritanism. These people have shares in industrial enterprises which employ women and girls. Thousands of these women and girls get wages which are insufficient to support them, and are treated with less personal respect than any prostitute. If a woman applying for employment complains of the low wage and asks for more she is told that if she will not take it others will. If she asks how she is to live on it she is told that others contrive to live on it. They manage to make it up somehow, she hears. The man is not told that. The somehow is a somehow that applies to women and not to men. The somehow, in short, is on the streets. Of course, she is not told this, because many of the girls and women are quite respectable. They are living with their families, and are saved from the streets by their husbands' or their fathers' wages. But there are always orphans and widows and girls from the country and abroad who have no families and no husbands; and these must submit to the blackest misery that a slum garret and an income of from eightpence to a shilling a day can bring to a lonely, despised, shabby, dirty, underfed woman, or else add to their wages by prostitution. Thus the woman's strength and energy are maintained by what she earns in the street, and used in making dividends for rich shareholders who clamor to have public attention distracted from their complicity by the flogging of a few "souteneurs," who are always described as foreigners. But when these "souteneurs" take a house for their purposes, and offer rents which are high because the neighborhood is a favorable one for the White Slave

traffic, do they find any difficulty in getting one? And does anyone ever propose to flog the landlord? Can the Ecclesiastical Commissioners, or any of the rest of our London landlords, show clean hands in this matter? And would a bill for flogging **them** have much chance of passing through Parliament?

And you, humble reader, who are neither a shareholder, nor a landlord, do you thank God that you are guiltless in this matter? Take care. The first man flogged under the Act may turn on you and say, "God shall smite thee, thou whited wall." The wages of prostitution are stitched into your buttonholes and into your blouse, pasted into your matchboxes and your boxes of pins, stuffed into your mattress, mixed with the paint on your walls, and stuck between the joints of your water-pipes. The very glaze on your basin and teacup has in it the lead poison that you offer to the decent woman as the reward of honest labor, whilst the procuress is offering chicken and champagne. Flog other people until you are black in the face and they are red in the back: you will not cheat the Recording Angel into putting down your debts to the wrong account.

And please remark that every additional power you give to the policeman to harry these victims of yours increases the power of the organizer and exploiter of prostitution over the prostitute. When you are robbed and beaten and bullied you call the police; and they protect you. But the policeman himself may bully and beat the prostitute: he may tear her fine clothes to rags and drag her through the mud, and twist her arms almost out of their sockets, and then have her sent to prison on a charge of disorder or solicitation if she annoys him with appeals for protection and if she refuses to share her gains with him. In every police force in the world there are men who do this systematically; for though the policeman may be no worse than the rest of us, you cannot find eighteen thousands angels in London for twenty-four shillings a week to exer-

cise powers which we cut off the head of a king sooner than entrust to him. This is the secret of the terrible power of the White Slave agent over his victim. Why does she cling to him in spite of all she suffers at his hands? Simply because he can always bring her to her knees by threatening to set the police on her. She is far more afraid of the policeman than of the "souteneur"; for a police magistrate might take her word against a "souteneur's"; and if she defends herself by main force against his violence he has only his own hands to help him and may get the worse of it; but nobody will take her word against a policeman's; and to assault him is to have to face the whole forces of the State and its prisons as well as the personal vengeance of the officer. The police cell is the only room in which you cannot throw up the window and call for help. That is why, with law and order and police and clergy reigning from the Ural mountains to the island of Achill, women are dragged through Europe by White Slave traffickers more helplessly than they could be through the heart of Africa or the deserts of Arabia. There are plenty of decent, honest policemen, fathers of families, who would like to get the girls off the streets if they could. What do you empower them to offer to the girls? A pious refuge for the fallen. That is, a place which is as likely as not to combine in a single establishment the rapacity of the sweater's den, the cruelty of the prison, and the moral reprobation that makes self-respect impossible. From the frying-pan into the fire is not much of a rescue.

* * * * *

There is one remedy, and one alone, for the White Slave traffic. Make it impossible, by the enactment of a Minimum Wage law, and by proper provision for the unemployed, for any woman to be forced to choose between prostitution and penury, and the White Slaver will have no more power over the daughters of laborers, artisans and clerks than he (or, under the new Act, she) has over the wives of bishops. I wrote my play, Mrs. War-

ren's Profession, nearly thirty years ago to shew this. Queen Victoria's Lord Chamberlain refused to let my play be performed, though he gave his blessing to many a play that brought golden profits to the White Slave traffic. The royal shield still protects the traffic from my exposure. An American newspaper, subsequently convicted of making large sums by White Slave advertisements, got up an agitation against the play in New York, and very nearly succeeded in suppressing it there too. Our whole commercial system, rooted as it is in cheap female labor, instinctively shudders when the truth is told, and tries to shame, or bully, or buy off the truth teller. But the facts are too strong for them; and just as the Flogging Act advertises the White Slave market, the Lord Chamberlain and his American allies advertise me. It remains to be seen which will prevail: my solution or society's dissolution.

G. BERNARD SHAW.

CORRESPONDENCE

South Vernon,
Okanagan, B. C.,
May 3rd, 1913.

Dear Editor,—Re your request that members give their ideas as to the best means of creating vital interest in the question of Women's Franchise.

I am sorry I did not receive my "Champion" in time to write on this subject last month. At the present stage of the Franchise Movement in B. C. it is really an educational campaign that lies before us. In order to create more enthusiasm in this very important question, I think we should use every endeavor to arrange for regular meetings and organized debates all through the Province. In this way we can bring in outsiders; hear both sides of the question, and there is nothing like a debate for bringing out the truth. But the meetings must be made interesting in order to ensure success. We are trying to work on

this line in Vernon, but we are having some difficulty in finding a suitable room in which to hold our meetings.

Sincerely yours,
(Miss) L. HARRIS.



The Editor of "The Week," in the issue of April 19th, states that: "As long as the leader of the B. C. Suffragettes is an avowed 'Militant' and also the editor of 'The Champion,' the local Equality League is a discredited organization."

I regret that before making this statement the editor did not inform himself of the principles of the leader of the B. C. Suffragettes and editor of "The Champion" regarding militancy. As President of the B. C. Political Equality League, as well as President of the Victoria Branch, and also one of the editors of "The Champion," I wish to state that so far as I am aware we have in our League no one who advocates militancy in Canada, although several of our English members became militant under the conditions the women in England are living and working. Personally, I am not a militant and abhor the methods used in England. I stand, however, with uncovered head and without censure before the brave women who are fighting so fearlessly, so fiercely for imprisoned womanhood and childhood, which have nothing but poverty, misery and degradation to call their own. These conditions have not yet developed in Canada, and in order that they may never develop, notwithstanding the threatening indications, we women in B. C. are working to secure the Vote that by our co-operation, the laws for the protection of women and children may be better in this new country, when the view-point and co-operation of both men and women are secured in the development and law-making of British Columbia.

MARIA GORDON GRANT.

N.B.—I have written to the editor of "The Week," asking that my letter explaining the position of the Political Equality League regarding Militancy might be published, but for some reason he has not yet seen fit to do so.

M. G. G.

DEFENDED

There is a fortress in my Soul,
And when Life's warfare waxes hot,
Though foes besiege and cannon roll,
Their tumults reach me not;
Here may I hide when sore beset
By blows that Fate and Fortune give,
Here hold I fast through hurt and fret
My spirit's right to live.

There is a fortress in my Mind
Which guards the treasures I have
won;
Gloomy its aspect; but behind
It opens to the sun;
Built on sheer rock, of granite wrought,
It hangs above a boundless sea,—
Garner of gladness and of thought
This fortress is to me.

There is a fortress in my Heart,
And in it, safe from alien eyes,
A hidden chamber, set apart,
Wherein a Secret lies.
No step has crossed that holy floor,
Nor even its crystal threshold trod,—
Long, long ago I closed the door
And gave the key to God.

H. C. H.

THE WOMAN OF FIFTY

There is a story of brief converse, between Rev. Anna Howard Shaw and certain learned professors of a Western State, concerning the woman of fifty.

These gentlemen were opposing all extra-domestic activities for women on the ground of their absorbing maternal occupations. She asked them how their objections held in regard to the women of fifty and over—what occupations were proposed for them.

"Ah, yes," said the learned gentlemen, "We are considering that question. We have already planned a meeting to discuss the best utilization of women of that age."

"Have you invited any women to take part in that discussion?"

"Oh, no," said the professors.

Let a moment be spent in considering a certain property of the mind!

Here is a piece of road to be gone over and six men going over it—a geologist, a miner, a botanist, a farmer, an automobilist, a painter. Each receives impressions from this brief experience, carrying in his mind a sort of chart of that bit of road and its surrounding landscape with certain points marked upon it.

The geologist fills in his chart with many observations as to the formation of the outcrop, the nature of the rock exhibited, the general age and character of the country.

The miner makes one observation—a poor country, no signs of ore.

The botanist has a fuller record than the geologist, noting many familiar species of plants and some rare ones.

The farmer summarizes the whole situation in one remark—"good hay country."

The automobilist notes merely, "abominable road."

The painter strays along, stopping to look, and carries away in his mind the beginning of a great picture and several pretty sketches.

If we could examine their several records, marking the observations of the several travellers in different colors, we should find on each chart different spots noted and all the rest a blank.

To the geologist, the botanical outlook did not exist. To the botanist the geological outlook did not exist. The things we do not know—do not think about—do not exist, in our several charts of life.

Now to bring this mental characteristic to bear upon our subject.

Here is the pathway of life. Here are a hundred men going along it. Here are women, a hundred of them, planted by the side of the road. Ten

of them are under thirty and good-looking. Five of these are under twenty-five and beautiful. One of these is a Helen of Troy and half the men fall in love with her.

Thirty of the women are under fifty and the rest over that age.

Now ask the travellers how many women there were along that stretch of road.

Half of them answer, "One!" The other half are sure of five, some going as high as ten; and the most observant, if pressed, admit that there might have been "some more—they did not notice."

In the charts of their minds would shine out vividly the record of the young and beautiful; the old and plain **made no impression**—as far as the mental record goes they do not exist.

This is why, in any general discussion about women and what they should or should not do in life, the image in most men's minds is of a young and beautiful woman, and the latest limit a mother of young children.

All the imagery, the great galaxy of impressions, is of youth, beauty, maternity—these are the ideas called up by the word "woman."

As a matter of fact, women live longer than men do. As a matter of fact, they increase in knowledge and skill with continuing experience as men do. As a matter of fact, they have the same capacity for enjoying life and serving society during the entire life period that men have. But as a matter of popular masculine idea they exist as "young and beautiful"; as "mothers," or not at all.

This is why our magazine covers present the ceaseless reiterance of girl—girl—girl. Present the picture of an older woman and she must be invested with an adventitious interest as somebody's mother or sister, some queen or public person—as a woman she does not command attention.

Reverse this action. Blazon forth on the magazine cover to attract a reading public of women, men without end, all about twenty-five, fine, husky, marriageable young men. Women do

not have to be baited with boys. Men continue to be men throughout life. Men command an interest based on occupation and achievement, and not restricted to their matrimonial possibilities.

Here is the key to the non-existence of the woman of fifty; she is not, as a rule, marriageable. She is no longer a potential mother; and her actual mothering is largely accomplished.

In the old view of woman—the androcentric view—she was considered only in her relation to men, and men considered her only as a wife and mother. Her period of greatest interest was that in which she was not yet wife and mother, but might be—a tempting possibility. Her period of lesser interest was that in which she was a wife and mother, and as such appealed strongly to one man and in a mild commendatory manner to others. But the period in which she could only boast that she had been a wife and mother—or pathetically own that she had not—this was wholly negligible.

Viewed only as a sex, and as such a mere adjunct or assistant to man, the whole position of woman is simple and clearly explained.

But now comes the new view, showing that woman is in reality the race type, and the picture changes.

In the old view men were the people and women the sex; in the new view women are the people and men the sex. Now observe the change as it applies to the woman of fifty.

The woman, the race type, spends part of her life in being a female—and outgrows it; she then becomes human, pure human, the only pure human type, for men do not outgrow the disabilities of sex till a far later period. The artist has always instinctively recognized this when, in representing Wisdom as a woman, he makes her middle-aged or elderly; but in representing Wisdom as a man, he is shown with a head as bald as an egg, and a beard to his knees. Wisdom, full human development, seems to require the passing of the period so largely dominated by passion.

So long as women had no activities but those of sex, life ceased with the ceasing of these activities.

The old woman whose own career of motherhood was fulfilled became merely a grandmother, tagging along, in varying degrees of usefulness, behind the younger ones who were still in the full flush of "womanhood."

The new woman now finds that after "womanhood" is ended, "humanhood" begins, and that being human is a far larger, longer, more interesting field of life than being woman.

She may look back with affectionate pride on the days of budding girlhood, on the bloom and fruit of the happiness of marriage and the joyous cares of maternity; but she may look forward to ten, twenty- thirty years of life, Real Life, in which to achieve, enjoy and grow—till the trivial interruption of dying puts her work into other hands.

The woman of fifty now becomes a social asset of enormous importance.

She may be a grandmother—as her husband or brother may be a grandfather—but not as a business.

She has now a career before her of real citizenship, with a horizon bounded on the one side by the unknown limits of her capacity and on the other by the unknown limits of human life.

Life is not done, for her; it is beginning—just beginning. She has the detached vigor, fresh, untried, of the human faculties so long suppressed in favor of the feminine ones; and wide fields of pleasure in the development of these new faculties; to learn to use new powers is Youth.

A healthy woman should be able to do good work till she is eighty; many do. She has at fifty, thirty years before her, an outlook as long as that between twenty and her present age, and far richer.

At twenty she had much to learn, much to develop; she was but a child.

It is one of the many pathetic absurdities of women's lives that they are required to face, unaided, the pitfalls of matrimony, the responsibilities of motherhood, and the difficulties of the

most ill arranged labor, all at once and at an age when their brothers are in college or practicing some simple trade.

At fifty she faces her newer, wider life, not as an ignorant inexperienced child, but as a mature woman, enriched and strengthened by the years behind her.

Love — Marriage — Motherhood, these have been achieved, fulfilled, are no longer sufficient. If rightly fulfilled, she should have love still, of the best and richest—the long, deep, grateful, contented, understanding love of a happy marriage. Her motherhood should have given her "hostages to fortune"; the beautiful young lives to whom she can still be so much; and have left her also the broad human tenderness, the desire to protect and feed and nurture, which is the foundation of social service.

Such women should constitute an invaluable class of workers—wise, loving and strong, facing the problems of life, from a most advantageous position.

Physical improvement is still open to them; not the pitiful attempt to maintain or to imitate youthful charms, but the large free range of growing health and vigor, of increased agility and endurance which the body has before it long after the period of youth is passed. Simply to learn the power and capacity for enjoyment of one's own body is new life to most women—to learn to swim, to learn to walk, to find that they can still enjoy motion and action, that life is still a pleasure.

The enjoyment of the world itself is still open to them—the pleasure of learning; new sciences, new languages, new arts, and, best of all, new work—the endless joy of achievement. Some women even take up a profession after fifty, becoming doctors, lawyers, ministers—serving in many useful lines of work.

But quite apart from this or from special proficiency in the arts or sciences, lies the wide field of common human usefulness. To run a farm, a chicken ranch; to raise fruit or to pre-

serve it; to manufacture, to distribute or sell; to build houses, to decorate them, to keep a shop or a restaurant or a hotel; thousands and thousands of opportunities lie before women as before men.

There is no mad haste in her thirty years prospect. Let her plan: "By the time I am eighty I will have enough to live on the rest of my life; if I die sooner I shan't need it." Let her begin, if it is necessary, with a Sabbatical year of outdoor life, rest and health building.

Is she so poor she can't afford it? At the bottom of the ladder lies the unloved trade of the domestic servant; at that naturally despised trade one may save \$250.00 a year—if one is competent. (For the woman of fifty who is not competent to be at least a domestic servant, this article does not provide.) With \$250.00 one may board a year in a remote country place—and rest and grow strong. After that one could work two years, save \$500.00, and start in a better business.

There are ways enough of working; the one thing necessary is the awakening of the Woman of Fifty.—(Taken from "The Forerunner.")

NEWS FROM THE BRANCHES

Vernon

An Excellent Concert

The concert held under the auspices of the Political Equality League in the Oddfellows' Hall on Thursday evening last (April 10th) was an unqualified success, and those who were fortunate enough to be present spent a most enjoyable evening, though indeed those who had seen the programme beforehand knew that this was only to be expected, the musical fare provided being of the best. Such names as the Misses Dillon, Messrs. Byers, Hutchings and Bennett are in themselves a guarantee of something decidedly worth hearing, while those who are

perhaps not quite so well known locally proved that they possessed ability of no mean order.

The hall was filled with a thoroughly appreciative audience, and each number on the programme was enthusiastically received, many encores being called for. The platform had been appropriately and tastefully decorated for the occasion in a scheme in which the league colors—purple, white and green—held the prominent position to which they were naturally entitled. The one disappointment of the evening was the unavoidable absence of Mr. and Mrs. Richardson, whose duet had therefore to be omitted from the programme.

The chairman, the Rev. C. Comyn Ching, in opening the proceedings, made a forcible speech in favor of the woman suffrage movement. In the course of his remarks he spoke of the dignified manner in which the supporters of the movement in Canada were working. A cause, he said, which was so undoubtedly right, could not fail to succeed eventually. Touching on the point often urged against the enfranchisement of women, that politics were too unclean for them to enter, he showed how this proved the need of her entrance there and illustrated his point by instancing the beneficial effect on the general tone and moral atmosphere of the community which had resulted from her entrance into the industrial world.

In a programme where all was so good, it is difficult to single out any one item, but perhaps the trio, "Sleep, Gentle Lady," by Misses Cook and Potten and Mr. Bennett is deserving of a special word of praise on account of the musical taste and precision with which it was rendered. When something so excellent in the way of part singing can be produced in Vernon, it seems a pity that we do not get a little more of it.

The farcical sketch, "The Suffragette and Mummer," written for the occasion by Mr. P. J. Audy, proved a source of genuine amusement, and it was very good to hear the hearty laughter which greeted each absurdity.

The Political League is to be congratulated on the success of this its first effort of the kind, and the cordial thanks of the league are due to those who so kindly lent their aid to make it so.—(From "The Vernon News.")

THE INTERNATIONAL CONVENTION

On June 15th, 1913, the Seventh Conference of the International Woman's Suffrage Alliance will convene in Budapest, Hungary, continuing five days.

The Affiliated National Woman's Suffrage Associations of the following twenty-three countries will each be entitled to twelve delegates: Austria, Australia, Belgium, Bohemia, Canada, Denmark, Finland, France, Germany, Great Britain, Hungary, Iceland, Italy, Netherlands, Norway, Portugal, Russia, and the United States. Delegates are expected from Egypt, India, Burmah, China, Japan, and the Philippines. For the first time in the woman movement it is expected that Hindu, Buddhist, Confucian, Mohammedan, Jewish and Christian women will sit together in a Congress, uniting their voices in a common plea for the liberation of their sex from those artificial discriminations which every political and religious system has directed against them.

The rapid strides taken by the Woman Suffrage Movement within the past few years have placed it in the lead of the great reforms of the world.

The Congress at Budapest, linking together the chain of organizations which now encircle the earth, will be a milestone in the progress of the Woman Movement, pointing to certain emancipation of the women of the world.

"Canada for Women," says a headline. This shows great and unexpected moderation. We always were under the impression that, generally, they wanted the earth.—"The Globe" (London, Eng.).

OUR PROVINCIAL CONVENTION

The Third Convention of the British Columbia Political Equality League will meet in Victoria on Friday, May 16th, in the Unitarian Hall, Government Street, opening at 10 a.m. A meeting of the Executive has been arranged for Thursday afternoon at half-past three, at the Headquarters, 103 Campbell Building. On Thursday evening at half-past eight a Reception will be given to the Delegates at the Unitarian Hall, when several short addresses will be given.

The entire time on Friday will be taken up by business, which will include the reports of the work of the past year, arranging the policy for the coming year, and the election of officers. On Friday evening several attractive speakers will address the meeting, among them being Mr. Max Wardell.

The public are invited to all the meetings.

NOTICES

Victoria Weekly Meetings

These take place in the Unitarian Hall every Tuesday evening, at 8.15, but it has been decided that during the summer months some variation in the arrangements would be an advantage.

We are, therefore, planning a summer programme of which the following is a rough sketch:

- May 13th—Afternoon Drawing-room Meeting.
- May 15th—Provincial Convention, Executive Meeting.
- May 16th—Provincial Convention.
- May 20th—Unitarian Hall, Evening Meeting.
- May 27th—Afternoon Meeting.
- June 3rd—Garden Party.
- June 10th—Unitarian Hall.
- June 17th—Afternoon Drawing-room Meeting or Garden Party.
- June 23rd—Midsummer's Eve Revels.
- July 8th—Garden Party.
- July 19th—Suffrage Picnic.
- July 29th—Pierrette Afternoon.

August 4th-9th—Carnival Week.

August 26th—Last Business Meeting before Autumn.

This programme will probably be modified or elaborated, but we hope to keep public interest aroused in one way or another through the whole summer. Further particulars will be published later.

Cafe Chantant

This is to take place on Thursday, May 8th, after we have gone to press, but before the issue of the magazine. It seems likely to prove an unqualified success. Rehearsals of the Play are taking place almost daily. Mrs. Hallward will recite; Miss Cossentine will sing some of Margaret Cooper's fascinating songs; Mr. Melville Smyth and Mr. N. Spratt will give one of their inimitable duets; and, last and greatest attraction of all, Miss Kythe Boulton and Mrs. Hallward will give a dance which is drawing us a splendid "house."

THE UNANSWERABLE ARGUMENT

By *Isaac Langeroll*

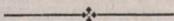
The demand for Women's Suffrage has behind it many reasons. It will bring to the State many advantages. And the economic causes which have created a surplus of women and pushed a large number of women of all classes outside the home, there to support themselves, have accentuated the consciousness of these reasons and these advantages. But these economic causes, these reasons and advantages, which we have had to expound to our opponents ad nauseam, because they offer those gross material aspects which the Philistine can lay hold of; these causes, reasons and advantages, do not touch the true essence of the true advantages, do not touch the true essence of the question. Were these the real, the inmost truth of the matter—were, for example, the vote needed as a protection for the female wage-earner—the Suffrage movement would be open to the set-back of the reform

proposed by the brilliant Mr. Chesterton, that Western civilization, having taken a wrong turning when it exposed its women to the greed and competition of the labor market, should boldly retrace its steps and rescue women from the typewriter, the factory, and the coal pit. Looking at the chain-makers of Cradley Heath, Mr. Chesterton, though anti-suffragist, has the frankness to recognize what wretched cant underlies the anti-suffragists' contention that woman's place is the home and he at least would not withhold the franchise without proposing another remedy for our present discontents. But alas! our civilization cannot be turned upside down as easily as Mr. Chesterton's sentences, and the typewriter, the factory, and the coal-pit will long continue to enslave women.

It is true the reasons for Women's Suffrage would remain just as potent were every laboring or professional woman restored to the home and supported by the State. For the home is not an isolated point in the void. Just as light travels to it from every star, so every social force crosses and recrosses it. The law of divorce, for example, affects the very foundations of the home, yet not till the appointment of the Divorce Commission now sitting was woman's view ever consulted. And yet the very fact that women were assisting at this Commission, both as Commissioners and witnesses, leaves it open to the anti-suffragists to argue that ways might be found of weaving women's demands into legislation without the direct agency of the vote. What then is the unanswerable reason for Women's Suffrage? The reason that would remain in being were every practical argument of ours faced and countered by the anti-suffragists? It is that votes for women are demanded by women's spiritual dignity. It is a spiritual unrest which is stirring the world of women. It is in female politics that the storm-cone has been hoisted. That wind of the spirit which lifts the curtains of the harem and shakes the walls of the zenana gathers itself here in England to a higher force and threat-

ens the ancient foundations of Parliament. It is urged by Mr. Chesterton and others that this isolation of our women from politics springs not from man's contempt for woman, but from a tender consideration for her. It is an attempt to shield woman from the rough realities of life. It may be so. But the Turk or the Hindu would doubtless allege a similar chivalry for the isolation of his womenkind. Indeed, does not the very word "harem" mean a sanctuary? But whether contempt or consideration inspired these phases of woman's status, they are both outgrown. The Doll's-House is too small for the woman of to-day; she wants a house with more breathing-space, nor do we hold her less immaculate because she concerns herself with the drainage. It is not the least respected members of her sex who are assisting in the Divorce Commission. Woman no longer desires to be wrapped in pleasing illusions and to bask in that man-made social order whose foundations are laid in ruined souls and bodies. We are witnessing, in fact, a new phase in human evolution, and blindness to this phenomenon hardly goes with the type of mind recently recommended to the students of Aberdeen University by their Rector, Mr. Asquith—the mind always open to the air of reason and the light of new truth. As the demand throughout the Orient for Parliaments marks the awakening of the men of the East, so the vote is the seal and symbol of the evolution of the women of the West. And because this evolution is a spiritual phenomenon, it needs no arguments, no statistics. It is its own justification. Vainly is it urged that only a minority of women feels with you, that you must first convert all the others. Why should the higher type be dragged back by the less evolved? No! When you have based the claim of votes for women on the spiritual dignity of women, you have based it on elemental and eternal rock. You have formulated a demand which cannot be out-argued by the stupidest politician or the cleverest epigrammatist. You have said the last word, the word that can

neither be added to nor answered. The testimonies it can bring of its truth are not words. The only arguments of the spirit are works, and these arguments you have brought—and stand ready to bring—in overflowing measure. From the lady of quality enduring the torture of the feeding-pump to the ill-nourished factory girl saving her ha-pence for the Cause, from the amateur newsvendor facing the scoffs and chills of the street to the speaker braving the rowdiness of the public meeting—you have raised up a very cloud of witnesses. Self-sacrifice, fearlessness, endurance, unrelaxing labor, sisterly co-operation and cheery comradeship of all ranks and classes, these are the testimonies of your spirit, as they are the guarantees of your speedy and ineluctable victory.



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. Barbér, "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 representatives, 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 June 5th, at latest.



"The Silent Woman," an ancient play, has been resurrected, perhaps as a reminder of something gone forever. The Anti-Suffragists used to claim that title, but if they are not making as much noise as the Suffragists nowadays, it is only because there are not nearly so many of them.

WOMEN PLUMBERS

Among the representatives of the French Association des Hygienistes et Techniciens Municipaux, lately visiting Great Britain, are several women, and the Lord Mayor, when receiving them said that the entry of women into such trades as plumbing, glazing, and engineering, was a great addition to the working power of the world. There would have been no novelty about this in England a few centuries ago. Among the Guildhall records the following entry occurs for the year 1595: "The office of Plumber of London Bridge was granted to the widow Foster." Similarly, from the books of St. Martin-in-the-Fields it can be proved that the glazier's work was done for many years by one Elinor Devereux, and the brickwork by Mrs. Baker. Still more interesting is the fact that Elizabeth Bartlett was given the job of casting the second bell, and, according to Mrs. Stopes, that all the women thus employed were paid at the same rate as men for the same work. Yet there are noted Anti-Suffragists who would deny women the vote because they are unable to take part in the heavy work of the world.

In all parts of the country the health officials are protesting because physicians fail to record certificates of birth. Women risk their lives to produce children; doctors do not take the trouble to register the births, and then preachers, editors and the rest of mankind condemn the women for race suicide. Perhaps if their babies were properly counted it would be found that they were supplying all reasonable demands.

The Kansas Suffragists had only \$10,000 to carry on their campaign which resulted in enfranchising 400,000 women — in other words, each new voter cost four cents. The national committees of the various political parties have a great deal to learn from the women politicians of Kansas.

The Anti-Suffragist Association is very desirous of adopting a color of its very own, but thus far has found that all in the rainbow and out of it have been pre-empted by the innumerable Suffrage Societies. The "antis" over in England had just such a difficulty, but finally decided on blue and black. Then they had made a button and on it placed the head of a dear little chee-ild; but when the black and blue infant made its appearance, it was received by the Suffragists with such screams of laughter and proffers of sympathy that it suddenly vanished and was never seen again.

The New York Board of Education, having dismissed the husband in a case where a man and his wife had been engaged as janitors of a public school, were amazed when the woman persisted in holding on to the job and was sustained by the court. They supposed the old common law still held good, that "husband and wife are one, and that one the husband." It is really very hard for men to bear up under the shocks they are getting nowadays.

Last year was the first in which California women voted, and the number of marriages in Los Angeles County increased thirty-five per cent. over the preceding year, and far more than that over any previous year. Possibly women suffrage was not responsible for it, but if the record had shown a decrease, there would have been no escaping this conclusion.

In a temperance play now running in New York, the husband asks: "Where is my wandering wife to-night?" The answer, of course, ought to be, "At a Suffrage meeting," as women never neglect their homes for any other purpose.

The fact that President Taft carried only one of the six States where women had the Suffrage puts a quietus on the hackneyed saying that women would always vote for the handsomest man.

THE
MUTUAL LIFE OF CANADA

PROFITS ARE ALL FOR
POLICYHOLDERS

NOT A DOLLAR for the Stockholder
EVERY DOLLAR for the Policyholder

TABLE SHOWING THE
Rapid Growth of Profits Earned
DURING THE PAST FIVE YEARS

YEAR	PROFITS EARNED	Profits Earned in Per Cent. of Premiums Received
1907	\$381,146	21.99 per cent.
1908	\$428,682	22.36 per cent.
1909	\$501,922	24.49 per cent.
1910	\$615,083	27.39 per cent.
1911	\$731,064	29.79 per cent.

R. L. DRURY, Manager

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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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