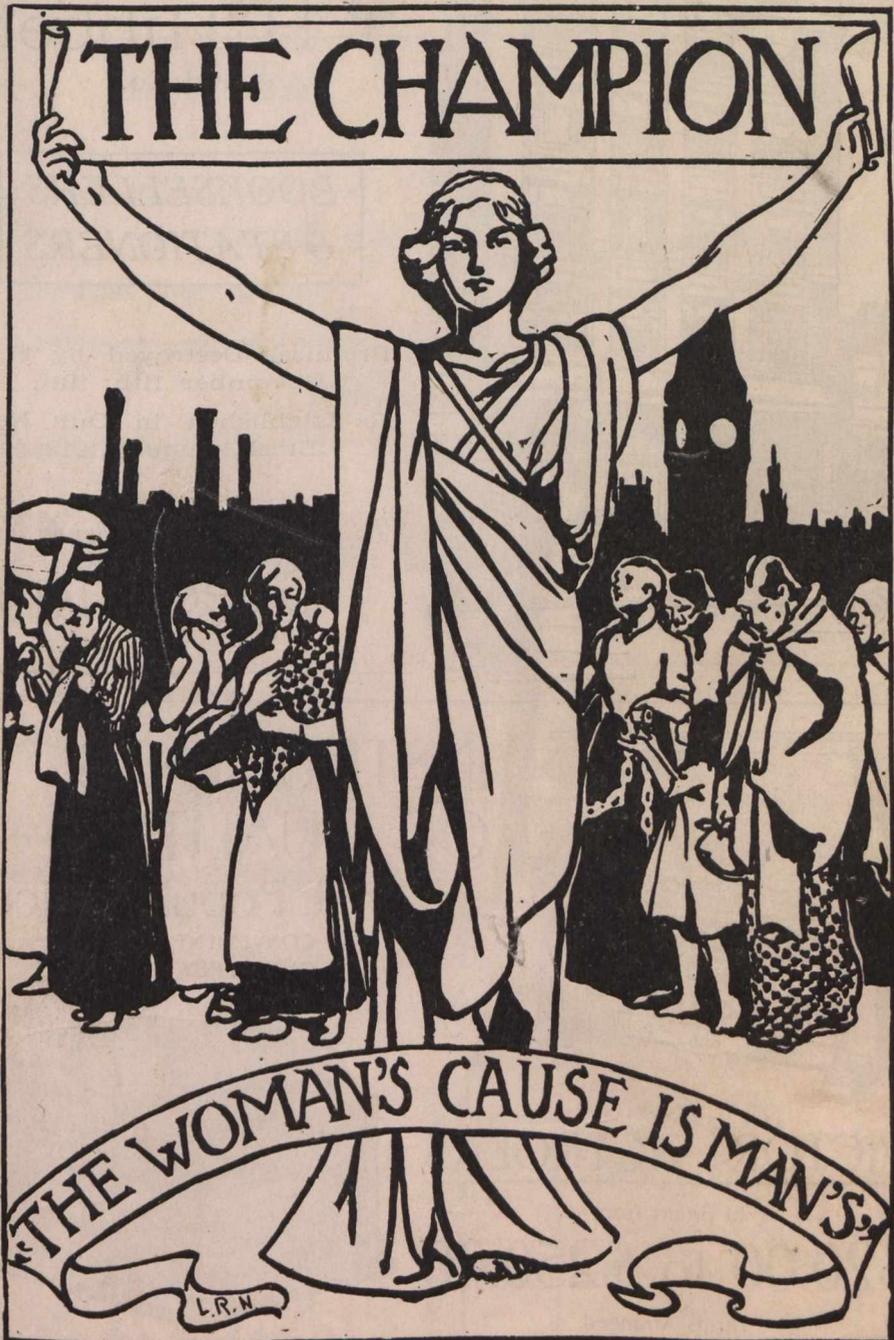


Vol. I

No. I

"The Woman's Cause is Man's"

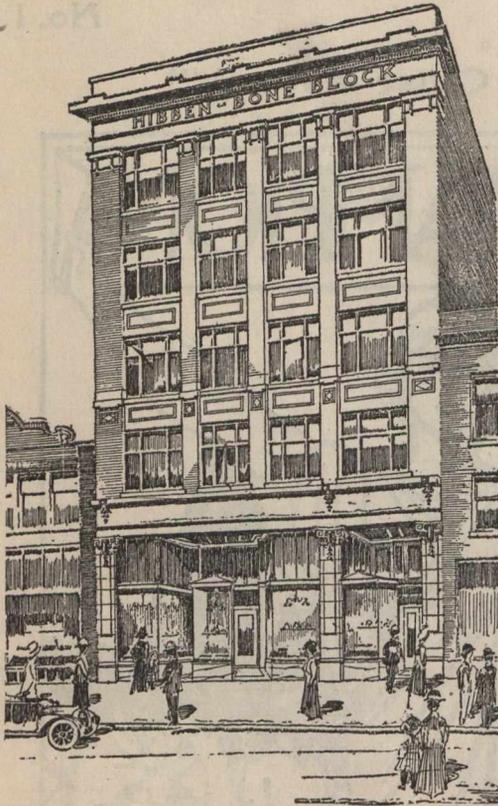


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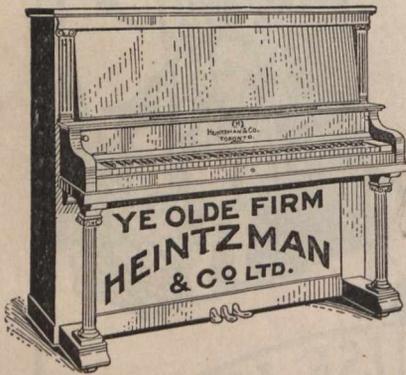
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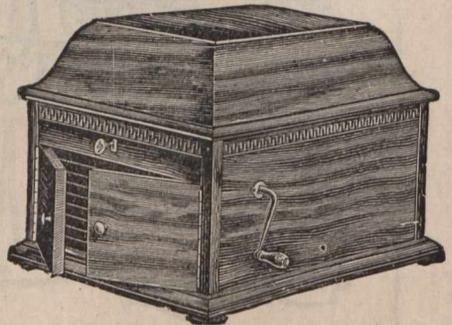
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A Monthly Magazine Published by
The Political Equality League (Victoria Branch)

75c. a Year, Postage Paid

Single Copies 5c.

"The Woman's Cause is Man's."

Vol. I.

AUGUST, 1912

No. 1

POLITICAL EQUALITY LEAGUE

Victoria Branch.

President, Mrs. Gordon Grant.
Hon. Treasurer, Mrs. Baer.
Organizing Secretary,
Miss Dorothy Davis.
Recording Secretary,
Miss McDonald.
Office,
Room 2, 647 Fort Street, Victoria.

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 be-

tween 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.

FOREWORD.

In sending out into the world a new monthly paper, the mouthpiece of the Political Equality League, we, the Editorial Staff, are deeply conscious of its inadequacy to do justice to the great cause which it is to represent.

This League stands for no one religious Creed, no one Political Party, no one Social Class; all shades of opinion unite in its membership, on the elemental basis of justice, honour and chivalry, under the banner of Woman Suffrage.

Believing, as we do, that every human being is sent into the world for the service of humanity, we regard the vote as the symbol in political life of individual expression, as the key in

social life to a wider and more direct usefulness, as the opportunity in national life for full and responsible citizenship; and on these grounds we claim it.

By the exclusion of one-half of humanity from a legitimate share in the counsels of nations there have arisen distorted ideals of human life, and also a double standard (or rather a divided standard) of morality, which, affecting as it does every department of national life, is hindering the highest and fullest development of the race. It is not only the women and children who suffer under the present political system—the result is naturally seen in the lives of men.

“Humanity,” said one great writer—we quote from memory—“is like a bird which while one wing is crippled can never fly a straight or upward course.”

We therefore would call the mighty movement, in which we of this Province have hitherto taken but a small and insignificant part, not a Woman’s Movement, nor even a Feminist Movement, but a Humanist Movement. Where God (or Nature) has given capabilities, it is not for man by arbitrary and artificial restrictions to deny them scope.

The “Champion” therefore starts out on its career with a message not only to women but also to men; and even if it speaks at first (like Conscience) with a “still, small voice” we trust that because it speaks urgently and sincerely it may not be disregarded.

Its purpose is primarily educational and propagandist; secondarily, the pursuance of an active crusade against evils, social and political, which flourish only in the darkness and silence of ignorance; and thirdly, the arousing of co-operative energy throughout this country on behalf of its moral upbuilding.

The success of our paper will depend upon each individual member of the League, on whom, as on a link in a chain, falls the test of that chain’s strength.

We therefore call upon our readers for subscriptions, for literary contributions, and for help in distribution, in short, for the loyal and unselfish support rightly demanded by any effort towards the achievement of the great ends for which we are working.

BROKEN WINDOWS.

By Christabel Pankhurst.

“I lay down this proposition—democracy has never been a menace to property. I will tell you what has been a menace to property. When power was withheld from the democracy, when they had no voice in the Government, when they were oppressed, and when they had no means of securing redress except by violence—then property has many times been swept away.”—Mr. Lloyd George at Bath, November 24, 1911.

In these words, more valuable than all his unprofitable remarks on Women Suffrage, Mr. Lloyd George, without perhaps intending it, explained and justified the action taken by militant suffragists on March 1. We hold that militant Suffragists themselves are under no obligation to give justification of that action. They are answerable to their conscience, and they are answerable to the law. Their conscience approves, indeed, commands the action taken on March 1, and the law has pronounced sentence upon them. Those well-disposed and law-abiding persons who condemn and wish to prevent a recurrence of the militant action in question, have only one course open to them. It is not to remonstrate with those who took action, but to call upon the Government to remove the cause of the trouble by introducing and carrying a Bill grant-

ing the vote to women. To argue with a revolution they will find futile indeed. As well might they argue with Nature and her laws. Militant Suffragists owe no allegiance to public opinion; our task is to alter public opinion, which, to our indignation, we have found shamefully tolerant of hideous wrongs and indignities inflicted upon women. We have taken upon ourselves the task—which falls to some few in each generation—of transforming public opinion into something higher than it is at present.

There are in every community people who are a law unto themselves. These are of two classes, criminals and reformers. Both reformers and criminals are alike in that they break the established law of the land. They differ only in their motive. The criminal breaks the law to the injury of the State and for his own profit; the reformer breaks the law to his own injury, but for the salvation of the State. To restrain the criminal by rebuke and by imprisonment may be possible, but when have such measures broken the spirit and purpose of the reformers? Our critics are therefore simply squandering precious time in denouncing the Women's Social and Political Union, and we counsel them to devote their energies to compelling the Government to cease from provoking women to riot and destruction of property.

Every step in the militant campaign, including the first, has provoked at the moment when it was made a new outburst of censure. For practical reasons, it is impossible for us to regret this. It is a part of the effect of militancy that it shall excite regret and consternation. Our very definite purpose is to create an intolerable situation for the Government, and, if need be, for the public as a whole. The attack—not indeed a very serious one, but still an attack—on private property is the latest subject of censure. "Government property," say the critics,

"you are justified in attacking, but not private property." Militant Suffragists would, of course, be glad if an attack on Government property were sufficient to attain their purpose. They would have been more glad if less militant action in the earlier days had sufficed. But the present policy of the Government proves that these measures are not powerful enough to produce the effect desired. They have produced only a sham concession to our demand. More drastic measures have been proved to be essential to gain the genuine concession that we seek. The injuries suffered by women in their many efforts to reach the House of Commons, and the long terms of imprisonment they have undergone, have not sufficiently embarrassed the Government. The breaking of windows in Government offices has not sufficiently embarrassed them either. The Government, and the public also, are far too calm in face of these things. The suffering of the militant women they have not felt keenly enough, and the cost of repairing Government windows has fallen upon them too lightly. That is why private property has now been attacked.

Although they have not hitherto sufficiently realized the fact, ordinary private individuals have responsibilities with reference to this question of Women Suffrage, and this is true, notwithstanding the amazing statement by the Daily News that the persons whose windows were broken are "private citizens, totally unconcerned with this or any other political question." **They are citizens**, and, as such, the masters and employers of Cabinet Ministers. **They have allowed their servants to deal in disgraceful fashion with the question of women's enfranchisement.** Are they not, therefore, to be held responsible? **We think they are.**

It was for reasons of expediency, and not of principle, that the Women's Social and Political Union began by con-

centrating entirely upon the Government, and refrained from annoying in the smallest degree members of the general public. In that delightful and instructive play "How the Vote was Won" the sense of his responsibility for women's disfranchisement is brought home to every man in the following way:—The women renounce all remunerative employment and throw themselves for support upon their nearest male relative until such time as the vote shall be given them. The men, finding this financial strain unbearable, very soon begin to attack the Government and to clamour for a measure giving votes to women. The tactics resorted to by the women in this play win the sympathy and enthusiasm of all who witness it, and many have wished, no doubt, that this same policy could be adopted in real life.

What is the essential difference between such a policy and that actually adopted by the window-breakers? It is actually cheaper to pay for mending a shop window than to maintain for a considerable period, several female relatives. Evidently, therefore, it is the mere destruction of a material object that excites so much horror! It is to so absurd a pitch that worship of property is carried in this country! Remembering the injuries and insults done to the Deputation on Black Friday, we say that we prefer a thousand times, the window-breaking of March 1 and the following days. To some ears the sound of shattered glass is more terrible than the crying of the unhappy and broken women whom militant Suffragists desire to help. Realizing the great evils that arise from women's disfranchisement, we say that the breaking of windows is a small price to pay for the abolition of such evils.

There is one very simple way of putting an end to the Woman's agitation. Let the Government, instead of

the proposed Manhood Suffrage Bill, bring in a measure giving equality and franchise rights to men and women.

It is only simple justice that women demand. They have worked for their political enfranchisement as men never worked for it, by a constitutional agitation carried on on a far greater scale than any franchise agitation in the past. For fifty years they have been striving, and have met with nothing but trickery and betrayal at the hands of politicians. Cabinet Ministers have taunted them with their reluctance to use the violent methods that were used by men before they won the extension of the franchise in 1829, in 1832 and in 1867. They have used women's dislike of violence as a reason for withholding from them the rights of citizenship. At last the patience of women is exhausted. They are conscious of intolerable evils and of deep wrongs inflicted upon the poorest and most miserable of their sex. They are determined that nothing shall stand in the way of women's enfranchisement now. **The message of the broken pane is that women are determined that the lives of their sisters shall no longer be broken, and that in future those who have to obey the law shall have a voice in saying what that law shall be.** Repression cannot break the spirit of liberty. The time has come when, in the interests of the community, a just and reasonable demand must be satisfied and peace secured by the granting of votes for women.

DENVER.

Judge Ben Lindsay has again scored a victory, perhaps the greatest he has won, for his election, with that of Mayor Arnold and Sheriff Sullivan, means that the power of the political machines in Denver is past; and that the citizens by their vote have shown that henceforth there shall be

cleanliness and decency in politics.

That the women played a conspicuous part in the elections was apparent to all. To them it meant home protection through the raising of the standard of morality in Government and in the body politic. The "Mountain Park" girls gathered at every polling place, passing out cards to help in the election of these three men. The nurses from St. Joseph's Hospital went in a body to cast their ballot at the polling booth in the next block. The women of Denver would have thought it a disgrace and a calamity if Judge Lindsey had been defeated. People turned out in hundreds, and the decisive manner in which they marked their ballots showed that they knew how they were voting. The election was quiet and orderly. The boys' friend was the central figure during the day, while and after the votes were cast.

In ward 1, precinct 3, the judges had excluded all watchers from the polling place while the count was being made and Judge Lindsey and others were refused admission. Led by Judge Lindsey, the door was broken in. The judge jumped on the table, and, defying a man with a gun, served notice on all that he was a judge of a Court of Record and that the injunction orders of the Court must be obeyed.

The machine representatives were defiant at first, but soon yielded, and the citizens were permitted in the room.

When the screens at the newspaper offices showed the count, with the majority continually increasing for Judge Lindsey and his associates, the crowds that packed the streets went wild with delight. The whole city cheered enthusiastically, and great throngs shouted and hats were thrown in the air. About midnight a procession of five thousand people, led by the "Post Boys" band, paraded up and

down the streets as they had never paraded before. Their joy was absolutely unconfined. Victory was theirs. Machine-run Denver was gone forever, and Judge Lindsey, the friend of the boys and the mothers, was again elected.

We are told, apropos of the Pankhursts, that those who do not obey the laws show themselves unfit to make them. But if the ballot were denied to the sex that oftenest breaks the laws, it would not be to the women. Look at the prison statistics of every country in the world! The argument from law-breaking is the very last that men opposed to equal suffrage can consistently bring against women. But consistency is not the anti-suffragists' strong point.

A. S. B.

WHY?

To the Editors of Votes for Women:
Dear Editors.—At "Shakespeare's England" (Earl's Court) the other day I noticed a side show which for innocent amusement compared favourably with "The Magic Mirror," "The Flip-Flap," and "The Wiggle-Woggle." It was a stall for the sale of Anti-Suffrage literature, in charge of two ladies who sought to warn the passers-by of the disasters attendant on Women's Suffrage. As I drew near I was urged to enter and sign a petition. I assumed an air of polite stupor, and asked: "Why?"

"A petition," repeated the stallholder, "to oppose Women's Suffrage." "Why?" said I.

"Because we are determined they shan't vote." "Why?"

"Surely you know that such an experiment would be most dangerous to the country!" "Why?"

The lady here became a little restive, and said: "Well, if you are not able to understand, we are; and we

refuse to let these women obtain the franchise."

I blinked, still rather obtuse, and said: "But supposing they did get the vote. It need not interfere with you; you wouldn't be compelled to vote if you didn't wish to, would you?"

"Oh, yes, we should." "Why?"

"Because they might vote for a measure of which we entirely disapproved, and then we should have to come out and vote in order to balance them." "O-oh! And when men vote for measures of which you entirely disapprove, do you feel it necessary to come out and vote in order to balance them?"

The lady seemed quite cross, as she remarked that I was evidently the kind of person on whom enlightened speech was thrown away. Then she turned her back to signify the termination of the interview.—Yours, etc.,

M. L. R.

IS THIS JUSTICE?

Can we condemn militancy in those who for fifty years have without avail petitioned Parliament to amend laws which permit such evils and such miscarriage of justice as the following stories illustrate? They are taken from the new men's suffrage paper, "The Eye-Opener":—

12 Months.

Some quite "respectable people" may still be found who express the very greatest horror at the mere thought of women taking the least part in the making or administration of the law. Police Constable Goodare (of Wimbledon) no doubt shares their dislike for woman's "interference."

Luckily for Goodare he was tried (at the Central Criminal Court on the 26th of April) by a man—Sir F. A. Bosanquet, K.C.

Sir F. A. Bosanquet, K.C., evidently thought Goodare's plea that "he had been drinking" in some way excused him; or else in his opinion the law, even as it stands to-day, is already too severe on such offenders; but the fact remains that 12 months' hard labor was considered by him to be a sufficient sentence.

Goodare was found guilty of five offences. Four against a boy of nine years' old and one against a baby girl ten months' old!

What of broken windows now—and who would be an Anti-Suffragist?

Property.

A sentence of three years' penal servitude and five years' preventive detention was passed by Mr. Lawrie, at London Session, on George Jones, laborer, aged 32, who pleaded guilty to the theft in the East End of a watch belonging to Thomas Jones. The prisoner, who was described as an habitual criminal, was stated to have commenced his nefarious career in June, 1895, and to have been frequently convicted since for stealing watches, burglary, and robbery with violence.

Person.

At the Central Criminal Court, before Judge Lumley Smith, Joseph Lewis, aged 35, described as a barber, was charged with taking a girl of fifteen from her home in Cable street, E. The girl, giving evidence, explained how she was decoyed by a man named Morris (who has since left the country) to a house in Regent's Park, and kept a prisoner for three days.

Lewis, who, it was explained, earned his living in a disreputable manner, and had already been twice convicted in South Africa and twice in this country, was found guilty. Judge Lumley Smith said this was an exceedingly bad case, and sentenced the accused to eighteen months' hard labor.

It is a curious fact that although the jester of all the ages has classified wo-

man as the talkative half of the human race, the voice of the people is always interpreted as a male voice!—
Votes for Women.

THE COMING CHILD.

A mother sews for her coming child
 Shapes tiny and soft and undefiled.
 With many a stitch of love and care,
 With many a dream of all things fair,
 She sews his covering to prepare.

The world is making his garments,
 too;
 Has fashioned the same the ages
 through.
 With many a stitch of law and greed,
 With many a thread of sin and need,
 It makes him an early shroud, indeed.

The world is strong in the ballot's
 might;
 Unarmed the mother to wage a fight.
 Mere hope is futile and trusting vain,
 For not till she helps 'to rule and
 reign
 Shall ever the babe his own attain.
 —McLanburgh Wilson.

TO THE CLERGY.

The Political Equality League has addressed a letter to the clergy of British Columbia asking for an expression of their attitude toward the enfranchisement of women, and inviting their sympathy and co-operation in bringing about the reform which, as a society, it stands for, viz.:—the political equality of men and women, which does not necessarily mean physical or mental equality, but rather equal opportunity for self-expression in the service and government of their country.

In fundamental principles the church and this society are surely in harmony. Social and moral reform is a strong department of church organization, and its aim the salvation of

men and women, not merely that they may rest in the assurance of eternal life, but that in this present world they may be synthesized in the building of a grander race, a mightier nation and a more glorious brotherhood.

That both men and women should take a more vital interest in the common welfare of their state was ably advocated by the late W. T. Stead.

In his address to all English-speaking people he says: "The great word which is now to be spoken in the ears of the world is that the time has come when men and women must work for the salvation of the state with as much zeal and self-sacrifice as they now work for the salvation of the individual. . . . At election times there is a little canvassing, but excepting at those times the idea that the state needs saving, that the democracy needs educating and the problems of government and reform need careful and laborious study is foreign to the ideas of our people. The religious side of politics has not yet entered the minds of men. What is wanted is a revival of civic faith, a quickening of spiritual life in the political sphere, the inspiring of men and women with the conception of what may be done toward the salvation of the world if they will but bring to bear upon public affairs the same spirit of self-sacrificing labor that so many thousands manifest in the ordinary routine of parochial and evangelistic work." Referring directly to the question of woman's suffrage he says: "We can no longer afford to exclude one section of the English-speaking race from all share in the educating and moralizing influences which result from the direct exercise of responsible functions in the state. The enfranchisement of women will not revolutionize the world, but it will at least give those who rock our cradles a deeper sense of the reality of the sceptre which their babes' hands may grasp than would

otherwise be possible. Our children will in future be born of two parents, each politically intelligent, instead of being the product of a union between a political being and a creature whose mind is politically blank. If at present we have to deplore so widespread a lack of civic virtue among our men, the cause may be found in the fact that the mothers—from whom men acquire whatever virtue they possess, have hitherto been studiously excluded from the only school where civic virtue can be learnt—that of the actual exercise of civic functions, the practical discharge of civic responsibility."

The women's movement is a response to the quickening force of a great social need, which grows out of the broadening of the interests and responsibilities of human life, and it is the outcome of the silent growth and evolution of the grand ideals of liberty, equality and fraternity which must ultimately reign.

In woman's effort to secure that symbol of her citizenship—the vote—the practical sympathy and co-operation of the clergy should be asked with confidence, for surely both church and state need that resultant uplift which must come from the liberated force of an awakened womanhood.

WOMEN'S ORGANIZATIONS.

It is a noteworthy fact that in England, and I believe also in America, almost every one of the women's organisations not avowedly "Anti-Suffrage,"—whether social, political, religious, philanthropic, educational or industrial—has either signed one of the petitions to Parliament demanding Woman Suffrage or has otherwise formally expressed its adherence to the Cause.

This means that each of these societies is taking a definite part in the greatest spiritual movement of our day, and bringing its special view of

life to bear upon the central effort towards human development and human uplifting.

It is greatly to be hoped that the various women's associations of British Columbia, with their splendid organisation, their energy, and their public spirit, will in the near future also register, as the National Council of Women has already done, their endorsement of the principles for which we stand and of our demand for the recognition of those principles by the State.

We are glad to note, meanwhile, that one other of them at any rate has pronounced our creed in no uncertain voice. At the Provincial Convention of the W.C.T.U. held in Vancouver last month, the special feature of the day was an address on Woman Suffrage by Mrs. Homer Hill, who, as President of the Suffrage Society in Seattle at the time when Washington State gave the vote to women, is entitled to speak with authority.

We congratulate the W.C.T.U. on their enthusiasm on this vital question, realising that they too regard it as the essential and central solution of many grave social and moral problems with which other movements, magnificent in intention though they may be, cannot hope to deal successfully alone.

Without the vote we are merely "patching worn-out rags,"—with it, we shall "cut new cloth to suit new conditions."

"Mr. Healy, in his brilliant address to the jury, hit the right nail on the head in a single epigram: "London alone justifies these women." Yes, London alone, the greatest metropolis of the world, presents the most cogent reason for the demand for women's participation in the essential interests of the nation—every sweated woman, every maltreated, half-starved wife, every toiling, overburdened mother,

every dishonored girl robbed of her purity, every child crying for food, and every babe diseased from its birth, are living testimonies to the need of woman's vote, to the urgent necessity for a new order of things to take the place of the ghastly failures of men-made laws and men's devious tinkering with terrible evils."—The Christian Commonwealth.

OPEN LETTER TO AN ANTI-SUFFRAGIST.

Dear Anti (of the "weaker sex"), so "womanly" and "frail,"
 You could never be a wicked suffragette,—
 I'd like to ask the reason,
 Why in and out of season,
 In the thorny paths of public life
 you're met?

When you mention that OUR sphere's
 the Home, I really think you
 should

Have a certain beam extracted from
 your eye;
 If you find our theories shocking
 How about that undarned
 stocking
 Which YOUR little boy will ask for
 by-and-bye?

If your "influence" as a woman is so
 mighty in itself
 A proof of it may easily be shown:—
 Lest "in public life you lose
 it,"
 Why not stay at home and
 USE it?
 Till you quelch this agitation on
 your own?

While you urge upon the platform of
 the very same Town Hall
 Where you tell us it disgraces US to
 stand,
 That the voters mustn't heed
 us,

(Save to "jug" us and to feed
 us),
 Are YOU "fit to give advice to
 Men" off-hand?

There's a certain quaint divergence
 twixt your principles and deeds
 Which suggest ideas I wouldn't like
 to press!
 So with one hand on a cradle
 While the other wields a ladle,
 Leave the MEN to stem the Suffragists' success!

For how tragic you would find it if
 returning late at night
 To the Home where all True Women
 ought to stay,
 You should find your husband
 gone
 To some City restaurant,
 And his cocoa supper cold upon the
 tray!

H. C. H.

FINANCE COMMITTEES.

To the Editor:—Will you kindly tell
 me the duties of the Finance Committee
 of the Political Equality League?
 —Inquirer.

The duties of this committee are to
 meet as soon after its appointment
 as possible and plan ways and means
 to carry on the work of the League.
 They should not only suggest some
 line of entertainment or some other
 method of raising money, but they
 should feel the responsibility of helping
 largely in making their plans a
 success financially. They should bring
 a report to each meeting of their last
 effort with their plan of carrying out
 a new suggestion. The only reason
 we lack money in our Leagues is because
 we do not make the necessary effort
 to secure it. A full treasury means
 effort and effort means interest in
 the work. With the practical suggestion
 of the finance committee each month
 there should be combined the

educational effort so that nothing will be lost of the energy and time invested. To illustrate—one of our Leagues at their regular business meeting notified their members that as there was money required they proposed to hold an experience meeting at which each member who could was asked to bring a dollar with the experience of how he or she secured it. The programme committee suggested that as it was a question of earning dollars they would arrange for a talk on "Why self-supporting women need the ballot." The evening arrived, \$25.00 was handed in with varied experiences spoken and written, raised by self-denial, by earning, by collecting, by sales. Some of the names to the letters were fictitious and experiences imaginary, but all were interesting and short. This part of the programme was followed by a good address which gave all present food for thought. If I might be permitted to suggest to finance committees I would like to say that this is a good time to plan for a sale of work in November or December. If you do not feel equal to a large bazaar, a handkerchief or doily sale with afternoon tea will realize quite a sum of money if the details are carefully arranged and the co-operation of friends is secured. Last year one of our Leagues numbering one hundred members raised \$1,000.00, which equals ten dollars per member. Can not other Leagues do likewise?

CORRESPONDENCE.

To the Editor:—The attitude of mind exhibited by the writer of a leader in the Colonist of June 26th on the Woman Suffrage Movement seems itself "very extraordinary."

He argues:

(1.) That the vote should not be given to women until there is a general demand for it among us, and that

such a demand is non-existent at present, and

(2.) That the Colonist considers "the extension of the franchise to women would not be at all likely to prove as advantageous to the state as its advocates claim," yet "*nevertheless*, if the majority of the women desired it, no reasonable grounds could be advanced for refusing it." (In "*nevertheless*" the italics are mine.)

May I offer a short comment on this position, which, by the way, is, as the writer asserts, a very usual one.

(1.) Whether he is correct or not in his assumption that the demand is small, if no reform were ever carried out until a majority of those suffering or crippled for need of it demanded it, little progress would ever have been made throughout the world's history. This argument was advanced by many against the abolition of slavery, again when it was first proposed to give the Vote to Agricultural Laborers in Britain, and in fact at almost every extension of privileges to hitherto unprivileged classes. It was Gladstone, I think, who said that if it were just and right for a certain class to be enfranchised, there was no need to wait until that class appealed unanimously for right and justice.

The "contentment" of slaves, of sweated workers at all times, even of the victims of the Congo atrocities, has been frequently urged by the opponents of those agitating on behalf of these oppressed classes,—whose general silence for so long was only a natural consequence of their condition, and whose rare individual outbursts of despairing protest have always been called "dangerous" or "ill-advised."

One is reminded of the last cowardly weapon of the stern "grown-up" of one's nursery days, "Those that ask shan't have, and those that don't ask don't want." Once, after a lengthy argument with my nurse, and floored by the apparent finality of this re-

joinder, I asked a boy, "Then what can I do?" and he replied, "Take it,—or kick!"

I merely mention this incident to show the attitude of the average male mind when confronted with such a dilemma. Far be it from me to suggest that the male mind is invariably right!

(2.) On what conceivable grounds can the Colonist defend such an unpatriotic and immoral position as this,—that if **enough** people ask something "not at all likely to prove advantageous to the state," there would be no reasonable ground for refusing their request!

If the request is not based on justice and equity why think of granting it? If it is based on justice and equity, why wait till numbers demand it? Majorities are not necessarily infallible, and, as a matter of history, it has always been a small minority that has first had the insight to recognize the need of any reform and the courage to fight for it till it is won.

Surely the crux of the whole matter is simply this:

Is it a question of mere justice that women who bear their part in the burdens and responsibilities of citizenship should share its privileges and its scope, or is it not? That those who pay taxes shall have a voice in the spending of the common funds, or not? Is it in keeping with British tradition that when the path of justice is once seen it should be immediately followed, or is it not?

If these two questions are answered honestly and without regard to prejudice and personal bias, Great Britain and British Columbia will fall into line with those other countries who have had the courage not necessarily of their opinions but of their consciences.

May I add one word,—that the term "hysterical" has now been discarded by the British press, even by our bitter enemy, "The Times," in face of a steadiness of purpose and a deliberation in

tactics which have compelled respect in spite of antipathy, and that therefore it is a word out of place in the columns of a paper which certainly is not speaking from first-hand experience and which is thus not in a position to pass judgment on the militant suffragists of Britain.

Dorothy M. Davis.

July 19th, 1912.

The Provincial Convention held in May last decided to make September the crusade month for the Political Equality League. That all may work in unison along similar lines it is hoped that special demonstrations of some kind will be made in each locality where organization already exists, and if possible that funds be secured for provincial organisation. The following suggestions are made, some of which are doubtless suitable to each locality: Use any or all and let the "Champion" know the result of your effort:

1. Let each member endeavor to secure two new members and thus treble our membership.

2. Take the opportunity of advertising the work through the exhibitions either by a refreshment booth or some other medium.

3. Make one week during the month a self-denial week and take a report of the results, financial and otherwise, to your next meeting.

4. If you have not already had the suffrage play moving pictures, try and secure them, and during its exhibit in your town give out literature as the audience leaves the building. If permission can be secured drape the doorway with our colors—purple, green and white—and secure if possible five minutes just before the pictures to give a suffrage speech.

5. Let each member buy two copies of this magazine, one for themselves and one to give away or loan to their friends.

6. Start a Suffrage library by giving an "At Home," the price of admission being a book on Suffrage. Lists of books with prices ranging from 10 cents to \$2.50 can be secured from this office.

7. This would be a good month to plan for and circulate a petition to the Legislature asking that the full suffrage be given to women on the same terms that it is or may be given to men. Petition forms can be obtained from the Secretary, 647 Fort Street, Room 2. While circulating the petition it would help the work if a Suffrage leaflet was left at each house and an invitation given to all to join our League.

8. Try and attend the meetings of the League, taking with you an "anti" or a "wobbler."

THE VOTE BEYOND THE SEAS.

By the Hon. Sir John A. Cockburn,
K.C.M.G., M.D., London.

Formerly Premier and Minister in
Charge of the Bill enfranchising
Women in South Australia.

The Act conferring the Vote on Women was passed in South Australia in 1894, just one year after a similar measure was carried in New Zealand—the campaign lasted ten years. The question was raised for the first time in Parliament in 1885, when a resolution in favor of the enfranchisement of women was carried. In the succeeding decade various bills were introduced. Most of these were in the nature of a compromise and aimed at a limited franchise. At different times proposals were made to restrict the vote to women who had a property qualification or were over 25 years of age, or to exclude married women. None of these became law, and from repeated failures the opinion gradually emerged that it was hopeless to at-

tempt to confer the vote on women on any terms other than those under which men exercised it. It also became evident that success could not be expected so long as the bill was introduced by a private member. Consequently, in 1893, the Government of the day took the question in hand. At that time the referendum was attracting much attention, and the Bill introduced by the Government contained a clause providing that it should, before becoming law, be submitted for the approval of the existing electorate of men and also of the women who would be enfranchised under it. This measure failed to secure the absolute majority necessary for an amendment of the Constitution. It was felt, even by the advocates of the Referendum, that a simple measure of justice to half the population was not a fit subject for the initiation of the direct vote.

Next year the Referendum Clause was deleted and a Bill placing women on an electoral equality with men passed through both Houses. An amendment was carried in the Upper House qualifying women to sit in Parliament; this was accepted although it formed no part of the original intention of the Government. The Commonwealth Parliament, in 1902, passed a Women's Franchise Act with a similar provision. Although occasionally there have been women candidates, none has hitherto been elected. The other Australian States, at varying intervals, gave the vote to women on the same terms as it is enjoyed by men; so that a woman in Australia has four Parliamentary votes in those States where the Upper House is elective—one vote for each of the two Federal and two State chambers. It is but just to bear testimony to the whole-souled attitude of the Labor Party in support of this great reform. In spite of some misgivings that the innate tendency of women to make

the best of things as they are might bias them towards Conservatism, the Labor vote was cast solid for the measure as one of such paramount justice that it commanded support in scorn of consequence.

It was never found necessary in Australia or New Zealand to have recourse to militancy. Indeed, any outbreak of violence would have been fatal to the passage of the Bill. Strange as it may appear, loyalty to law and order in these young countries is greater than in the Mother-country. Probably this is due to the fact that as every man has a share in making the laws, so all are interested in maintaining them. Britons under Southern skies are strangers to the outrages committed in Old Countries in the struggle for liberty. At a great sum others obtained freedom, but they were free-born.

The irresistible logic of facts has refuted all the dismal forebodings of those who theorized about the evil consequences that would follow the admission of women into partnership in public affairs. Family jars have not been multiplied. Woman has not been dethroned. There is no decay of chivalry. The so-called modern woman is almost unknown in Australasia. Few women smoke, and it is rare to see one in the bar of a public house. Homes have not been neglected because women go periodically to the poll. Infant mortality has steadily decreased ever since they had that right. It has been asserted that, even with Triennial Parliaments, the time so occupied is only one-thousandth part of that spent in social functions, and that one ball would dissipate all the hours required for twenty-five five years' voting. There has been no question on which men, as men, and women, as women, have ranged themselves on opposite sides. The strength of the political parties remains practically unaltered.

While the drawbacks have been nil, the positive gains are unquestionable. The tone of public life has been raised. The moral atmosphere has been purified. The cause of temperance has been greatly strengthened. Many measures that ought to be dear to every true woman's heart have been passed into law. Coincident with the propaganda for Woman's Franchise, and still more after the passing of the Act, a number of proposals calculated to improve the moral and physical health of the community found a ready response in Parliament. Laws have been enacted providing for Local Option, Sunday Closing, Raising the Age of Consent, Children's Courts, Limitations of the Hours of Labor for Women and Children, Wages Boards, the Prevention of Sweating, Suppression of Indecent Advertising, Prohibition of the Opium Trade, of Gambling, and of Smoking under 16 years of age. Many such measures, which were previously considered to be outside the pale of legislative enactment, became the order of the day.

Although those who took the leading part in promoting this legislation were, at the time, unconscious of the fact, it almost seems, on looking back, as if a strongly ethical—one might almost say, a religious—purpose pervaded that Parliamentary period. It is difficult to say how far such laws as those enumerated above were the result of women's vote, and how far both they and the enfranchisement of women were the mutual result of a common cause. The movement in favor of Women's Suffrage is no isolated or unrelated phenomenon. It is but a wave in the incoming tide of woman's advancement which has characterized the past half century. From the day when Florence Nightingale opened the portals of a vocation for women, they have been flocking into every avenue of activity in ever-increasing numbers. They are now to

be found filling important positions in almost every trade, business and profession. He must, indeed, be blind to the signs of the times who cannot perceive a great cosmic and irresistible force working in our midst. We are witnessing the transition from one stage of evolution into another. Each successive age is characterized by the alternate predominance of a tendency to destruction or construction. These tendencies, by their interaction, constitute the process of evolution in the social organism, and are equivalent to waste and repair in the human body. It is everywhere apparent that, after a long period of *laissez faire* and disintegration, we are now definitely entering upon an epoch of social reconstruction. Physiologists tell us that, throughout creation, the tendency of the male is towards variation and divergence, while the female inclines to conformity to type and solidarity. An age, therefore, in which the ties of relationship are being drawn ever closer, as in the present age of co-operation and conciliation, is especially favorable to the genius of women. Plato and the Ancient Philosophers, in a vein more poetic than that of modern scientists, called the cosmic forces which draw together and put asunder—Love and Hate. Surely when the evolutionary forces are thus designated, it is easy to see the side on which the powers of womanhood must be ranged. The manifestation in our daily life of the gentler influence of the fruits of the spirit provides the opportunity for the exercise of woman's special gifts. The advent of women is the chief sign of a synthetic age.

In one respect the result of the vote beyond the seas has been surprising to those who take a surface view. Australia and New Zealand have of late years shown themselves more keenly alive than ever to the requirements of National Defence. From the

only British Possessions in which women vote, and from them alone, came the offer of Dreadnoughts in time of need. They only have made provision for universal military service. Does this mean that the vote has turned the Angels of Peace into Zealots for War? By no means. Rightly viewed, the only safeguard of Peace lies in adequate means of defence. The love of women for the home compels them to take steps for efficient National Insurance against the horrors of war, and ungrudgingly they pay their share of the heavy premium necessary for immunity. Thus, while attending to the needs of industrial and social legislation, women voters have not been unmindful of the weightier matters which pertain to the salvation of their country. Their sound common-sense in this respect is well set forth in the following resolution, carried in both the Senate and House of Representatives of the Commonwealth Parliament:—

“That this House is of opinion that the Suffrage to the Women of Australia for States and Commonwealth Parliament has had the most beneficial results. It has led to the more orderly conduct of elections, and at the last Federal election the women's vote in a majority of the States showed a greater proportionate increase than that cast by men. It has given a Greater Prominence to Legislation particularly affecting Women and Children, although the women have not taken up such questions to the exclusion of others of wider significance. In matters of Defence and Imperial Concern they have proved themselves as farseeing and discriminating as Men. Because the Reform has brought nothing but good, though disaster was freely prophesied, we respectfully urge that all nations enjoying representative government would

be well advised in granting votes to women."

Such a spontaneous expression of opinion, clothed with the highest representative authority in the land, may be accepted as conclusive evidence of the success of the Women's Vote beyond the seas. It has fully realized the most sanguine expectations, and there is no reason to believe that its results will be less beneficial on the larger scale when, as must shortly be the case, it is granted in Great Britain. Faithful in the matters entrusted to them, women will be found equally reliable when promoted to a participation in Imperial affairs.

WOMEN IN OTHER LANDS

Egypt.—In education, the true sign of civilization, Egypt is progressing. There are one hundred girls attending school today for every one ten years ago.

A Khedivial princess, who is a feminist, has written some excellent papers to prove that the Koran is not opposed to liberty for women. A Moslem woman has lectured at the newly founded Egyptian University on "Women's Rights," and a Syrian girl has studied law and is employed in a law office.

A Women's Movement is as surely begun as is the Men's Movement, and definite organization will come a little later.

Egypt will not slip back into its old indifference and inertia. It has been stirred into life by Western influences, educational, religious, commercial. It resents these as interferences and a popular manifesto is "Egypt for the Egyptians." It hates the British, the Overlords, the Missionaries and the tourists, but this bitterness of heart has awakened the sleeping people, including its women.

In the constitutional agitation of the past few years, the women have taken a keen interest, and representative government became a popular theme of discussion in the harems.

A Sheik (priest), whose Moslem orthodoxy is attested by the fact that he occupies a position to which he has been appointed by the Khedive, preaches liberty for women and education for girls, and openly states that no people can rise to true greatness while its mothers are uneducated and dependent.

China.—The Chinese Committee on Women's Rights sent to the National Assembly the following petition:—

"Gentlemen.—Society consists of men and women. The women have the same number of duties as the men. Should they not then enjoy the same rights? In ancient times the sexes were equal, but since the Conservative Scribes decree the superiority of men, women have no longer possessed equality before the law. They are forbidden the education given to men, and are only permitted to cook and clean the house. Is not this an injustice? Fortunately the Chinese have now reconquered their land and established a republic. They have made a political revolution and are preparing a social one. To prevent it from being violent, men and women must be treated on a footing of equality by granting the women the right of participating in the affairs of the community.

It will perhaps be said that women have not yet reached a high intellectual standard. But is the intellect of all men sufficiently developed? Before the Houpe revolution everyone said that the Chinese were backward. But now within a short period, in one hundred days, they have expelled the tyrants and established the republic, to the astonishment of the world. It will be the same thing with the question of women's intellectual plane, which is admittedly low on account of their lack of the education given men. And now that China forms a Republic and recognizes the principle of equal rights, should it not then give the same education to both sexes? Possibly it may be said that in other countries women are not enfranchised either. That is true, but may not China set an example?"

The Chinese Government received the above petition, considered its request, and granted to the women of China not only their full enfranchisement on the same basis as the men, but made them eligible to sit as members of parliament in the Assembly, realizing that the freedom of their people did not mean one half their people (the men) but all their people.

Oregon.—The suffragists of Oregon held a mass meeting and adopted a resolution calling upon China to send over missionaries to teach democracy to the United States.

A special meeting of the Political Equality League was called on Wednesday, July 17th, to put before the members certain practical suggestions which it is the duty of each one to adopt and put into immediate effect.

As, however, some were prevented from attending, it has been thought well to summarize briefly in this, the opening number of our paper, the remarks made by the organizing secretary:—

Those who have joined this League stand committed to a definite creed, the belief that woman's point of view should be represented not merely as a concession in the counsels of the family and the home, but also as a right in the wider counsels of the State.

A definite creed implies definite purpose and definite action. Convictions are utterly valueless until they are translated into conduct, and conduct involving effort and self-sacrifice.

A prominent member of the Cabinet of this country asserted the other day, in conversation, that the women of British Columbia *are not interested* in politics; that *they do not care* what laws are made or amended; that they are in fact content to leave the social and political welfare of the race in the hands of that half of humanity which contributes the largest percentage of inmates to our prisons!

It is up to the women of this Province to begin to disprove that assertion. It is

up to us to start today an active campaign against the ignorance and inertia which undoubtedly do at present characterise us with regard to our political standing and its moral consequences.

Here are some practical hints:

1. Attend every monthly meeting of the League.

2. Bring with you each time *at least one* "anti" or "wobbler."

3. Secure at least two new members of the League each month.

4. Take supplies of literature and distribute it

(a) To friends (don't leave one acquaintance forgotten!)

(b) In other ways which will be suggested at next meeting.

5. Talk to people about the suffrage.

6. Read all you can on the suffrage.

7. Wear the badge always.

8. Take in the paper.

9. Get two new subscribers each month.

10. Undertake to sell five copies each month.

11. Give one book annually to the Free Suffrage Library.

If each member put into practice these suggestions for six months we should have convincing testimony to the fact that *what we say we mean*.

The Suffrage play, which is called simply "Votes for Women," has been doing splendid propaganda work all through the cities of the Coast. It is at once a sociological study, a Suffrage speech and a drama. The leading parts are of course taken by professionals, but those of Dr. Anna Shaw and Jane Addams are filled by themselves. The New York Suffrage parade, which follows the play, gives a splendid review of that wonderful pageant. These pictures were witnessed by thousands of people in British Columbia and by special request of the Political Equality League they will be shown again in September in different parts of the Province.