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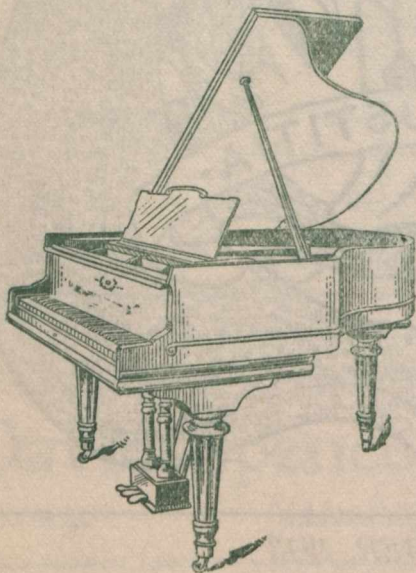
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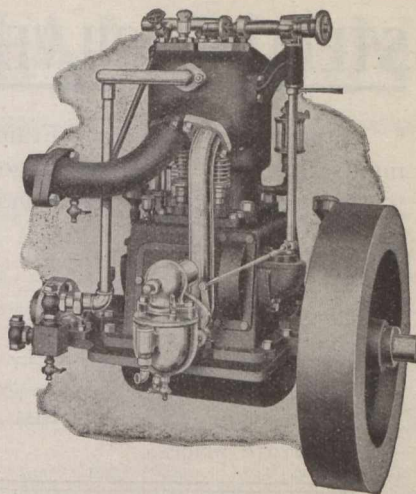
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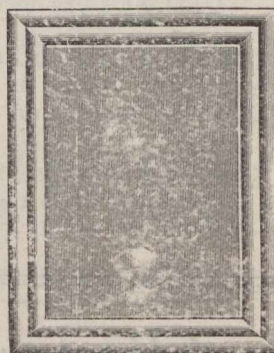
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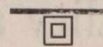
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(Victoria Branch)

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Single Copies 10c.

VOL. I.

VICTORIA, B. C., SEPTEMBER, 1913

No. 14

POLITICAL EQUALITY LEAGUE

Victoria Branch

President.....Mrs. Gordon Grant
Vice-President.....Mrs. Baer
Corresponding Secretary,
Miss Smith McCorkell
Organizing Secretary,
Miss Dorothy Davis
Office.....103 Campbell Building
Secy.-Treas. of Champion—Mrs. G. H.
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Treasurer.....Mrs. E. M. Cuppage

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

Fall Campaign

The Victoria Branch of the Political Equality League will open their winter campaign in the Unitarian Hall, 1230 Government Street, by a rousing Suffrage Meeting, on the evening of Tuesday, September 2nd, at 8 o'clock. Spirited addresses will be given on the subjects: "Why Our City needs the Woman's Vote" and "Why Our Women are concerned with Larger Citizenship." On September 16th, at the Unitarian Hall, there will be an Anti-Suffrage Address by a well-known person living in the city. She will be challenged by another and younger woman, who will undertake to change the

viewpoint of the first speaker. This will be followed by a Suffrage Song in character, and an address on an effective, non-militant method of securing the ballot within a month. The experience meeting will be an amusing part of the programme. It is better described by the following rhyme. A prize will be given for the best experience. Everyone is invited to participate.

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To All Sympathizers with the Woman's Movement

First make up your mind a dollar you'll
earn—
It may be hard work, but 'twill help
you to learn
That the pleasure of giving is the best
part of living—
Then staate in a letter—you can sign
it or not—
How you earned, begged or borrowed
the dollar you got;
In an envelope place it, then be sure to
remember
To send or to bring it the sixteenth of
September
To the Hall upstairs, where the League
always meet,
Twelve hundred and thirty Govern-
ment Street.

◆ ◆ ◆

The Float

The Historic Float prepared by the Victoria Political Equality Branch for the parade during Carnival Week, was very artistic and representative of the work of the Society, viz., Citizenship. The float was preceded by three heralds riding on black horses, proclaiming through their silver trumpets the justice of woman's cause. The riders were dressed in green velvet habits, with purple hats trimmed with long white plumes. Then came the standard bearers, also on horseback, followed closely by a beautiful white float, decorated with wisteria vines, the colors of the organization, drawn by four black horses, who were attended by four young men, wearing picturesque costumes of purple, white and green. On the float stood six young women in white, each at the door of her home,

representing Australia, New Zealand, Finland, Norway, Sweden and Canton—where women are citizens. At the back of the float were eleven beautiful girls, forming a chain of the States where women have been made citizens, each one triumphantly carrying her country's flag.

On a pedestal stood Liberty, holding in her hands a wreath of laurel similar to those worn by the woman citizens. This she was waiting to place on the brow of British Columbia, who knelt at her feet, praying for freedom.

On the side of the float were the significant and appropriate words: "Citizens Are We," while over the head of British Columbia was written: "Why Not B. C.?"

The float was picturesque and descriptive of the countries throughout the world where the Government has honored their women with citizenship. The float took the fourth prize, which was gratifying to those interested, as the competition was very keen and many of the other floats were very beautiful.

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Personal

During the past month we note the marriage of three of the members of our Branch. Miss Frances Grant, daughter of our President, Mrs. Gordon Grant, was married on Wednesday, July 16th, to Mr. J. S. Chalmers, of the editorial staff of the Colonist. On August 1st Miss Daisy Christopher, daughter of Mr. and Mrs. W. B. Christopher, was united in marriage to Mr. Welsh-Lee. Our best wishes follow them. The air is filled with rumors that these are but the forerunners of similar happy events, which will happen other members of our League.

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A Message

We were delighted to have the niece of the Lieutenant-Governor of Saskatchewan call to see our float the day following the parade, and to have her ask for a branch of wisteria, that she might take it back to her uncle. With it we sent the message that we hoped

that the Lieutenant-Governor and his Government might lead Canada in giving the women of Saskatchewan the vote. It cost us a pang to send such a message, for we have been secretly ambitious that British Columbia might lead Canada in showing this mark of respect to the women of the West.



Query

We have read several lengthy articles in our local and other newspapers, and have also listened to long arguments on the assertion that because some of the women in England were militant in their effort to prove to the Government that they were in earnest when they asked for the vote, therefore, women as a whole were unreliable, incompetent and unworthy to be given the responsibility of the vote. We even fancy we remember hearing some such argument being given by a member of the Government in the House last winter, when opposing the granting of the vote to women. I wonder whether these same men will carry out their argument in reference to the recent trouble at Nanaimo, Ladysmith and Extension, and say that as many men in these places have been militant, destroying property and openly defying the law, therefore no men should be allowed to vote because they are unreliable, incompetent and unworthy. The basis of this argument is wrong—always was wrong—always will be wrong, yet we would like to quote to these same men: "Sweet Consistency, thou are a jewel."



Postponed

We regret that the visit of Miss Adella Parker of Seattle has been unavoidably postponed, owing to dates conflicting with other work. We hope to secure her services a little later. Her visit to Vancouver was very successful, as will be seen in another column.



Page 16 tells something worth knowing.

TO WHAT EXTENT ARE YOU INTERESTED?

The only light weight belonging to the Political Equality League is the money chest. It is absolutely empty and must be filled in order to meet the requirements which a heavy winter's campaign will demand. To make any effort successful it must have the co-operation and assistance of each individual of the organization. If each of our members subscribed five dollars we would have sufficient money for our present need. This, however, may not be possible with some, while others can easily double that amount. Everyone can give something. How much will you give? Show your interest in the work of Woman's Suffrage by sending us a donation. The more you give the greater will be your interest, and the greater will be the results. You say you believe in the justice of our cause, then help us financially. You say you cannot help us in our work because you are too busy or your friends are not in sympathy, but you wish us success. Add a cheque to that wish and it will help us better than wishes.

We gladly acknowledge the receipt of a very generous donation of twenty-five dollars, sent to us by Mrs. Pethick of Victoria, to assist in preparing our float. Another cheque of five dollars was received from a member who is always on hand to help financially.

TWO VIEWS OF THE SUFFRAGE QUESTION

Fairly Stated from Both Standpoints

SHOULD MEN VOTE?

It is time to ask whether the ballot should not be taken away from the members of the male sex. It deserves to be carefully considered whether man—whose duty lies in the role of breadwinner—is likely to slight his daily work because of his interest in politics. The public has been told that such a danger is to be feared in the case of a

woman, who is the home-maker; and it is a more serious question whether the home supporter is not open to equal danger when influenced by the excitement of a political campaign. Just as much as woman would be forced to leave her housework and her babies in order to cast her vote at the polls, so it is plain that man must leave his place of business, if he votes, not to mention the time he must waste in attending political meetings during the campaign. This is a grave question indeed, and deserves to be considered together with the proposition to allow men no longer to continue to vote.

Perhaps a still stronger argument against male suffrage, however, lies in the fact that man, in political matters, is an emotional creature. Instances in support of this assertion could be cited by the hundreds from the history of political campaigns.

Take the campaign of 1840 in the United States for example, when for six months the country was in a state of partisan ferment, and men spent hours, some of them days, even weeks, in marching about with log cabins and in drinking hard cider, or in pushing a mammoth ball across the country. That is a cogent instance in this connection, and similar object lessons may be seen in political conventions, where, upon the mention of a name of a favorite candidate, men go into a state of ecstatic frenzy, cheering, throwing hats in the air, and disporting themselves like a set of irresponsible maniacs. Men who could not be hired to walk ten squares to church on a rainy Sunday will tramp contentedly through mud and slush for hours under the dripping of odoriferous campaign torches, under the stimulus of political questions.

So many instances of this kind could be cited, such as the "bandana campaign," in honor of a statesman who took snuff and used a colored cotton handkerchief; the "plumed knight campaign," in honor of a great statesman, and so on, that the fact of men's emotionalism in political matters is established beyond the possibility of a ques-

tion. It is, therefore, a vital issue of to-day, whether a man is not too emotional to be allowed to exercise the right of franchise.

Still another strong argument against male suffrage is to be found in the distressing disputes it may arouse in the family, when the husband is so misguided as to differ from his wife on political questions. It has happened for a good many decades that men and women of different religious faiths have married and have lived together happily, but from arguments recently made by the opponents of equal suffrage, it appears that there is a great danger in political differences in the domestic circle. It is certain that the interest women take in political matters in this present day and generation cannot be prevented. Women think for themselves, and allow no man and no other woman to think for them, therefore, if men persist in having political opinions, the public should shudder at the consequences to be feared from so great a disaster. Perhaps if marital unhappiness is to be avoided, men should stop thinking or stop voting.

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Read Page 16 and learn a secret worth knowing.

SHOULD WOMEN VOTE?

To-day woman's enfranchisement is being discussed the world over as never before. The nineteenth is not inaptly called "Woman's Century." During the past hundred years woman has been learning that her Creator has purposes for her to fulfil, of which in past centuries she little dreamed. She has come to that knowledge gradually. She has been awakened to her possibilities largely through suffering. With the intellectual quickening which during the present century has come to society, woman has been aroused to a keen sense of the wrongs of her sex—an inheritance of past centuries of misconception—and which has been burned into her soul by a knowledge through experience of woman's disabilities. It was not in her nature to sit

idly by and look with indifference upon the suffering of so many of her sex, occasioned by unhappy conditions. If these things are wrong they must be put right, so woman thought and so woman gained courage to say. If the law is unjust in its discrimination as to sex, the law must be changed. Law is designed to secure the rights of all, and wherein it comes short of that it fails in its purpose. As a result of this enlightenment woman's environments have changed. The barriers to her enjoyment of the highest educational advantages have been removed. She has been able to occupy spheres in benevolent and philanthropic enterprises. She has a more intelligent appreciation of the highest social and political problems of the day, and is able to enter numerous lines of industry and business from which she was formerly excluded. These things have developed in her a spirit of self reliance and an ability to think and act for herself, which makes her more than could otherwise be the case, an intelligent counsellor, a helpmeet for man. What has been achieved has been, to say the least, more speedily accomplished because of the hearty recognition by men of broad views and generous sympathy of the beneficent influence which enfranchised, liberally educated and wisely organized womanhood is destined to exert in the uplifting of humanity. Although much has been accomplished, there yet remains a great deal to be done before woman shall have been relieved of all the disabilities imposed upon her. Year after year she has petitioned Councils and Legislatures for protection and help. In some instances it has been given, but in too many her efforts have been fruitless. She has found that the petitions of those have to be considered whose votes can carry the election, therefore she has had to lay aside her early training and prejudice and seek for the ballot as a stepping stone to greater protection and increased usefulness. At the repeated and united request of both sexes the school and municipal franchise has been given to women property owners in municipalities of Brit-

ish Columbia, and the household franchise to the women of New Westminster and Vancouver. That this privilege has been used wisely may be safely asserted, as no objections are being raised to its continuance.

Some, however, consider that the extension of the political franchise to women will result in the home being thoroughly disorganized and man's position be usurped by woman. We have, however, only to refer those objectors to the countries which have enjoyed the full suffrage for many years, where home conditions continue to be harmonious, where women are still womanly but with a broader outlook, a greater intelligence and keener interest in public affairs and questions of home interest.

The women of British Columbia are asking for the ballot, not that they may use it against men but with and for all good men in the building up and development of this Province and Dominion. They ask it not that they may disrupt the home and forsake the children, but that they may better protect both home and children, and they ask it because they believe that a greater development of mind and heart will make them better fitted for the responsibilities of motherhood.

THE INTERNATIONAL CONGRESS

A COMMENT

By Crystal Eastman Benedict

If I should try to express with two adjectives the most striking features of this great international gathering of women, one of those adjectives would be "hatless." Owing probably to some wise municipal ordinance of Budapest, we were confronted at the entrance to our first meeting by two Hungarian guards, who suggested kindly, but firmly, that we check our hats, coats, and unnecessary appendages before going in. This rule was enforced at all sessions of the Convention, both public and private. Though objected to at first by many of the fretful, it was soon

peacefully observed by all, and (absurd as the statement may appear, the observation of this simple little regulation gave an air of dignity and seriousness to these meetings that no gathering of women I have ever attended in America has possessed.

Women went about with their heads bare and their hands free. The chairman and speakers could address themselves to a great company of intelligent faces, not to a stuffy thicket of hats, a bobbing, many-colored wilderness of fruits, flowers, feathers, grasses and plumes. Despite the fact that emancipated woman can take no credit for this excellent regulation, that it was no doubt devised by a common council of exasperated men, nevertheless this "hatless" convention seemed to me symbolic; it bespoke a new day—a day when the last traces of the "afternoon tea and culture club" atmosphere shall have departed from the serious councils of women.

The other adjective would be "triumphant." The very presence of three thousand women, gathered from all parts of the world in the cause of Woman Suffrage, was eloquent of victory for that cause. As Mrs. Despard put it, "When I look out upon this great company of splendid women I think how wonderful it is that the men of any country can resist us."

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Take time to consult Page 16.

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THE GREAT PILGRIMAGE
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The great event which has been happening in England during the last four weeks is the Pilgrimage organized by the National Union.

Women from the North of England, from the South, from the East and from the West, from Wales, from Scotland and Ireland, have marched up to London, holding meetings in the villages and towns they passed through, distributing leaflets, tramping through rain and dust and heat, wearing straw cockle-shells in their hats made in red, green and white, the colors of the Union, carrying little flags, sometimes

banners, too, in the same brilliant colors, knapsacks on their backs, and stirring England as she has not been stirred for many a long day.

Some of our very oldest members have walked the whole distance from their homes on foot, refusing the occasional "lifts" offered them in carriages, carts or motors lent by sympathizers. No one travelled on the railway except those speakers who had to be in several places at once (the usual lot of many speakers), or those whose business called them back to their homes from time to time.

All ages, denominations, parties, and classes joined this ever-advancing pilgrimage. An old couple of 80 marched with one contingent. A still older couple came from North Wales, and the two oldest suffragists in Ireland, each of them well over 80, were in it. Two hundred and ninety-nine miles (English) is the distance some have walked. A Yorkshireman of 95 was there for part of the route. The infant, too, was there, brought by its mother to see this great procession, labelled "non-militant" and "Votes for Women." So was the member of Parliament who made speeches on the platforms, the cobbler who mended the Pilgrims' shoes for nothing, the bill-poster who plastered the wall with notices from sheer love of the Cause—everyone was there. The clergy opened the doors of their chapels, churches and cathedrals, and preached the ethics of our movement; Aldermen and Councillors mounted our platforms and made eloquent speeches in the towns we swept through.

The newspapers which in their love of sensationalism are often inclined to report the deeds of the militant Societies only, at last, awakened by this pilgrimage, have seen that weariness, hardship and danger (for the crowds were sometimes very hostile, very eager to injure, and not averse to killing our Pilgrims) can be, and are, borne willingly and gladly by the members of our great National Union.

To work unceasingly at the heavy, sometimes dull, business of educating

the whole nation, to do it cheerfully, often giving up life's pleasantest things for it, never grumbling, never despairing, and most important of all, never giving way to bitterness and foolish anger, requires constant courage and constant strength, and this is what the pilgrimage has made people who have at times taunted the non-militants with being too timid to go to prison, too timid to burn houses, at last realize and understand.

As one lady said who watched the pilgrims pass, "I never before realized the greatness, the something I can't describe of the movement, and it made me understand as I never did before. I somehow felt like weeping." Our brave women have been knocked down, kicked, trampled on, injured, but their courage through it all won the people's hearts in the end.

One of the reasons for the hostility shown in some places, mostly small country towns, was that the Anti-Suffragists had been busy along some of the routes before our band arrived, holding meetings, and saying the usual things, such as, that when women get the vote the baby will be neglected, the home ruined, the husband reduced to misery because his shirts will be neither mended nor washed, and so on; that our colonies and dependencies will rebel and England will be in a state of horrible chaos, etc. As one man expressed it, "women will turn the world upside down." In places not yet touched by our educational work, such statements will pass for arguments.

Another reason for the harsh treatment inflicted upon the pilgrims was that the latest development of militant methods has turned whole bodies of sympathetic persons into active enemies. To such people women's suffrage now only means arson and general violence. Of course, the Anti-Suffragists gladly use this as a new argument, a thing Mrs. Humphrey Ward says they have been wishing for, against us. "If women do these things are they fit to vote?" "No," shouts the crowd, and more particularly the hooligans in it.

FOR THE SUFFRAGE

"Women of the Pacific Coast won the Suffrage through the generosity and comradeship of the Western men," remarked Miss Adela M. Parker, the Seattle Suffragist, a few days ago to the Premier of British Columbia.

"Pioneer men always have great respect and admiration for the pioneer women, and it is the Western men who have recognized the right and wisdom of women's suffrage, and with all the progressive spirit synonymous with the West have given them the right to vote."

Miss Parker is confident that British Columbia will have the Suffrage in a short time. All the Pacific States and Alaska have it and the British Columbia men will not wait long before following the example of their neighbors.

"One of the strongest factors in obtaining Suffrage on the Pacific Coast," continued Miss Parker, "was the college women. They worked incessantly."

IN OTHER LANDS

Portugal

Portuguese women, called to political propaganda by the revolutionary elements, have not obtained from the Republic what they had a right to expect. However, their fate has been ameliorated a little.

From the legal point of view, women in Portugal certainly have received fairer treatment than under the Monarchy. Dr. Afonso Costa, the president of the Council, while Minister of Justice of the Provisional Government, instituted certain laws, called "Family Laws," which give to women a number of new facilities. Now a woman may write and publish her writings without her husband's consent, which in former times was forbidden by law. She may travel and stay abroad without her husband's consent. He can no more force her to follow him to the Colonies or foreign lands. She may be a witness in court, which was not allowed her by former laws. A law was passed that the wife should be the head of

the domestic government of her home and receive moral support for the strengthening of the family unity based on equality and freedom. "La Recherche de la Paternite" (the search for the father) is now legalized, which was not the case under the Monarchy. In cases of disagreement between parents, it is the mother's consent a child must obtain to get married. The husband cannot legally force his wife to reinstate conjugal cohabitation, whilst the law obliges him to receive his wife if it is he who has forsaken her.

Together with these laws we have now got the best divorce law of any European State. Divorce may be granted by mutual consent, and the parties may marry again. Amongst other causes for divorce we must mention contagious diseases and gambling.

But the Republic has now already yielded to the influence of tradition; so that in future it will become increasingly difficult for us to obtain further progressive measures.



Austria

The most amusing instance of the inconsistency often created by the uneven development of the rights of women comes from South Austria. There, in common with the greater part of feudal Europe, women owners of estates have long been permitted to vote by proxy. In most countries this right merely meant that the woman's property gave her husband or nearest male relative more votes. It is doubtful if this custom was ever considered as a right of any consequence so far as women were concerned. In 1910 the Local Government of Wiener-Neustadt and Waidhofen gave women taxpayers the direct vote and that vote was made compulsory. In one of these cities there is an old, rich and highly conservative Catholic convent. Behind high walls and barred doors the nuns have lived their quiet uneventful lives, presumably with no other thoughts than that of religion. When necessity compels them to go out on errands they go in carriages and are never seen walking in the street. Suddenly, with-

out warning, the pious ladies were converted into compulsory voters, and found themselves caught by a three-horned dilemma. Should they refuse to vote they were punishable by the law of their Commune, but should they obey that local law, they would disobey the law of their Church which bade them not to concern themselves with the affairs of this world. Further, should they undertake to vote as by law they must, and with the wish to do so intelligently should they lay aside their reserve and attend a political meeting, they would disobey the Imperial Law of Austria, which in paragraph 30 forbids women to have aught to do with politics. They appealed to the Pope to extricate them from this embarrassing position, and it is most significant that he gave them a special dispensation to use their voting rights. They were next convinced that it was wiser to obey the law nearest home, and to pay no attention to the Imperial taboo. Election day arrived and in their carriages the nuns proceeded to the polling place, but a still further obstacle presented itself in the hostile attitude of a portion of the protestant public, which neither believed in woman suffrage in general, nor in that of nuns in particular. They were set upon en route by this element, but were gallantly rescued before any harm was done, and sedately deposited their compulsory votes. One may easily imagine the day to be the most eventful in their lives, and that their feelings were sadly bewildered when it was over. A testimonial from the Mother Superior containing her views on woman suffrage would be exceedingly interesting, but whatever they may be, one thing is certain, and that is that a woman suffrage agitation has been conducted in a most unexpected quarter.



Vancouver

For the first time in its history the Progress Club entertained a body of ladies (and a baby) at its weekly luncheon yesterday, when Mrs. Bryan and Mrs. Ralph Smith spoke to the members upon the reasons why the

women are asking the right to exercise the franchise. Mr. James Findlay presided, and there was a large attendance. At the outset Mrs. Bryan expressed the regrets of Mrs. J. C. Kemp, the president of the Political Equality League of British Columbia, who was absent owing to family illness, and then proceeded to state the faith which is in her.

Mrs. Smith described the growth of the woman's movement, ascribing it largely to the introduction of machinery, which drove industry from the homes and compelled women to go out into the world to earn their livelihood, and made a great impression upon her hearers when she said:

"We are not fighting for ourselves. For ten years the women of British Columbia have agitated for fair play in legislation without success. We mothers are not the legal guardians of the children we bear. That is a crying injustice which strains every mother's heart when she thinks of it. We have asked for amendments to the property act, to the dower act and to the marriage laws, but all in vain.

"Fancy a father being given the power to consent to the marriage of his twelve-year-old daughter and the mother being refused any voice in the matter.

"You may say that is the law, and that it is not done; but the trouble is it was done in this Province less than a year ago. Can you wonder, therefore, if we have come to the conclusion that, if we want to get justice we have got to get the ballot to secure it? If the Provincial Government had listened to our representations, the agitation might not have reached the proportions which it has.

"Why should not mothers have a say as to who shall make the laws which shall govern their children? We are subject to the law, but we have no voice in the making of the laws. They send us to the gallows if we commit murder; they send us to jail if we violate the laws. When the law says that we shall suffer equally with men, we claim that we should have some say in the

laws which we have to obey.

"We do not need hatchets or bombs in this Province. We are opposed to militancy, and we have no need of it here, because we have not to overcome the prejudices of centuries as in other countries. We don't want to rule you; we want to co-operate with you. We want to put an end to child labor. You say there is nothing of this sort in this Province.

"I could take you to homes where children, from four years of age upwards, are working all day and long into the night to make button holes and sewing on buckles. Do you want to stand for that? We want to stop the slum. You say we have no slums in British Columbia. Alas, we have the slums right here in Vancouver, where four and five families are huddled together where there should be only one.

"It is the motherhood of the land which is speaking to you. That voice must be heard eventually. If you want to raise a monument to your mother's memory, honor yourself by honoring her and espousing the woman's cause. You need never be afraid that any mother's vote will be cast to the detriment of the country in which she lives, and in which she is bringing up her children."

A hearty vote of thanks to the ladies was unanimously carried by those present, who seemed to be very strongly impressed by the arguments put forward.

♦ ♦ ♦

Great Britain

The British Government continues to contribute its part to the picturesque-ness of the woman suffrage campaign. During the past week much attention has been directed to the unique visit of a troupe of some thirty city councillors, chiefly from Edinburgh and Glasgow. It will be remembered that these cities, together with all of the chief cities of England, Scotland and Ireland, passed resolutions some time ago favoring the Parliamentary vote for women, and now these representatives of Scotch Councils came unofficially to ask why their petitions had

gone unheeded. Three times Mr. Asquith, in response to their written request for a hearing, had declined to grant it, but these persistent Scotchmen took the stand that they possessed a constitutional right to present a petition to the Prime Minister, and finally announced that they would accept no refusal from the Government to see them, and would appear on a certain day. Appear they did, and when they marched to Downing Street the streets were lined with people who wanted to see what would happen. The Prime Minister was not at home, and had left a secretary to receive them. They succeeded in holding a small indignation meeting on the Prime Minister's doorstep, and that spirit percolated throughout London on the days which followed. They were entertained at luncheons, teas and dinners, and although they came as the special guests of the Men's and Actresses' League, meetings were held for them by all sorts of suffrage societies, the programme closing with some great gatherings in Hyde Park. Upon all occasions they told their story and voiced their outraged feelings, two or three being endowed with decided gifts of oratory. It was stated that about two-thirds of them were Liberals in politics, the others being Unionists and Labor men. Some were constitutional and some militant in sympathy, but they were all agreed on the proposition that their constitutional right to a hearing had been ruthlessly violated, and upon all sides they made threats of the loss of Liberal seats in Scotland because of it. The paragraphs in the Press about their comings and goings, the great audiences indoors and out which gathered to hear and to greet them, kept their mission in the list of chief topics of interest for some days. The speeches they would have made to the Prime Minister, had the opportunity been offered, were sold to thousands of people on the streets in a penny pamphlet, which will find its way into the permanent records of the movement. The refusal of the Scotch Prime Minister to meet this deputation

of his fellow-countrymen, who in the capacity of "councillors and bailies" were no ordinary men, resulted in a tremendous suffrage agitation over the entire country. Thus the blind, unwary opponents of our great and just cause all the world over, while meaning to defeat it, in reality contribute mightily to its coming victory. Suffragists under these circumstances should find it easy to "Love your enemies."

Every woman should try to look her best. Read Page 16.

CORRESPONDENCE

Dear Editors,—

If any of your readers wish to write something about Woman Suffrage but do not feel any special inspiration, let them take up some English paper and read the letters to the editor. They will find some man's letter (and sometimes a woman's) that will make them seize a pen and write quickly to repudiate the trash that they have seen.

I have just read in an English paper a letter by a lady authoress, who says she is not an avowed Suffragist, though she has the Cause enormously at heart, or "the woman's question," she calls it. There we have a lukewarm woman; a woman who will not stand wholly by her sex in spite of their failings, even when she knows they have a just cause. This is where women are weak. They will not back each other up. Space permitting, I will quote the greater part of her letter:

"Moved by curiosity, I attended the other evening a meeting on "The White Slave Traffic," conducted under the auspices of the W. S. P. U. . . . The speakers at the meeting were excellent, but not one sentiment enunciated that night could have been spoken by a mother of sons. Men were monsters of iniquity, warring against women, but no mention was made of the fact that women bear an equal share with men in that awful traffic. . . . Not one of these clever woen realized that the whole future of England lies

in the arms of the mothers of the race.

For ten years (at least) of a boy's life the influence of his mother is paramount. If a woman cannot in these ten years instil principles of reverence for womanhood, of the dignity of self-control and purity of life, she is not worthy to hold a child in her arms.

The blame for the depravity of the West End of London, for houses of ill-fame, for ruined girlhood, may largely be laid at the doors of the richer mothers of England.

When the mothers of the race have shown that they can rule their own families with loving sympathy for their daughters as well as their sons, then give them the vote.

But look to your sons, you mothers of children, or in the Day of Judgment on your shoulders will fall the responsibility of souls sent down to hell."

Yours truly,

KATE HORN,

Author of "Columbine at the Fair,"
etc., etc.

June 28, 1913.

To take the first important statement Kate Horn makes: "Women bear an equal share with men in that awful traffic."

She is evidently referring to female procurers, whose existence is so frequently quoted to argue that women are equally responsible for the White Slave Traffic.

Not a female procurer is first of all a prostitute. For her, there is no redemption, no place for her in this world; she is a hopeless outcast; the hand of everybody is against her. What wonder is it that her heart is turned to stone? If she is clever, she turns to her profit that very thing which has caused her own downfall. Why should she have pity for man or woman? Can you blame her?

Again, demand creates supply. What woman would be a procurer or a prostitute if the demand was not so great? Statistics have shown that the great majority of prostitutes come to the life through betrayal, or extreme poverty. If they followed such a profession by voluntary inclination, procurers would

not be necessary, and the fact that there are such people proves that the demand is greater than the supply. The blame lies in the demand, which shows that women do not bear an equal share in the disgrace of the White Slave Traffic.

It is true that in early childhood the mother's influence is paramount; but no matter what splendid ideals of womanhood she has instilled into her son's mind (if one can instill them into a child of ten years), they will soon fly away when he goes out into the world unless his father has something to say to him. As soon as a boy leaves his mother's apron strings and mixes with men, he learns about the double moral standard, and naturally thinks that his mother's ideas of morality do not apply to him; and with the present state of affairs, he is right. He will find that reverence for women is confined to jumping up to open a door, or some such trifle; and as for other things, he concludes that "mother doesn't know."

The respectability of the middle-class Englishwomen, which means the average women, is so well known, that it has even been phrased "the respectable middle-class," so I think it is rather superfluous to request further qualifications from the mothers of the race in that direction. As for women ruling their families with sympathy, etc.: study the laws and find that legally a woman is not the parent of her legitimate child, and has no authority over it.

Why all this talk that women should be this and that before they are given a vote? If everybody had to be fully qualified to vote according to the ideas of these women critics, what a lot of men would have to be struck off the voters' list.

As I have said before, it is not the opposition of men that is checking the extension of the Suffrage to the women of Britain and Canada, it is the disloyalty of women who do not seem to understand that economic more than moral conditions have brought about the necessity for Woman Suffrage.

I know that here in Canada many men would be glad to see women get the Suffrage. It would strengthen the hands of the legislators who would pass laws for the benefit of women and children, while now their hands are tied because the class they would help are unrepresented.

As Union is Strength, let the Canadian women stand together and rise in a body to demand the franchise for their benefit—morally and economically.

E. M. C.

SUFFRAGE AND MORALS

Is it not possible that the compulsion of moral forces is the great propellor of this mighty world-movement? (Of course everyone is entitled to his own opinion—even a woman.) Such seems to be the opinion of the noted Canadian writer, Peter McArthur, who has the courage of his convictions, and manliness enough to announce without shame his conversion to "Woman Suffrage," because he recognizes that the driving impulse of the Woman's Movement is the importance of human life as contrasted with property. He goes on to say, "Women's eyes are opened to see that bread and tea are dear, but flesh and blood are cheap. Boys and girls are sacrificed to the industrial moloch that men have set up. Property, being safe-guarded in every way, works its will with brutish disregard for life or any of the rights of life. Health, happiness, morals and everything that makes life worth while are not worth considering if they stand in the way of triumphant property. Men have developed an entirely false set of ideals, and these are reflected in their governments."

Naturally, therefore, it is the imperative duty of christian men and women to set up and maintain true ideals that shall govern our municipal and provincial administrations. In her booklet—"Towards Liberty"—Lucy Re-Bartlett has expressed her opinion also on the Suffrage Movement very much along

similar lines, and states that in her judgment "Freedom can only be assured to any part of a nation when it is spiritually ready for it." That may be so or not; but we wish to ask if political freedom is a spiritual gift? If so, pray who is to bestow such a gift? Sinful men? How very funny! Surely there must be some misconception. Freedom is woman's birthright! Why does she not possess it? Because it has been stolen from her, and justice demands its restoration. It is matter of history that women could vote under the first constitution of New Jersey from 1776 till 1807, and there is little doubt but that women in England had constitutionally the right to vote prior to the Reform Bill of 1832, as the insertion of the specific word "male" plainly indicated. Then the tremendous stormy protest that followed the action of those otherwise wise men, who judicial decision excluded women from their rights, was sufficient evidence that women had been deeply wronged.

Students of English history know that in Ancient Britain women were the political equals of men, sharing not only the privilege but burdens of the State, and this obtained also during the Saxon and Norman periods. In some cases, peeresses and abbesses were even admitted to Parliament! That spiritual women, champions of righteousness, have at various epochs in the history of woman advocated equal suffrage is a well known fact also. To a good Quaker lady, Anne Kent of Chelmsford, England, is due the honor of forming or causing to be formed, the first woman suffrage society in that country, and which was formed at Sheffield in the year 1857.

Such worthy names as Abigail Adams (wife of John Adams), Mercy Warren, Harriet Beecher Stowe, Susan B. Anthony, Frances Willard, and scores of others on this Continent, and Frances Power Cobbe, Mary Carpenter, Augusta Webster, Florence Nightingale, who headed a memorial to Parliament in 1871, are significant of the fact that righteous souls had been

stirred to the depths by unjust and unrighteous laws.

That fundamental principles are involved in this justice crusade is a truth that is beginning to dawn upon the hazy mind of our partner—"Mortal Error"—and it is a most hopeful sign, and if in the purpose of the ages, this woman's movement has been called into existence to teach the world the value of human life and human freedom, then it is well worth while—for that is the greatest lesson we need in this age.

FLORENCE S. HALL.

Revelstoke, B. C.

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 Agassiz—Pres., Mrs. Wm. Cox; Secy., Mrs. Orwell.
 Central Park—Pres. (to be supplied soon); Secy., Mrs. Hadfield, Central, near Vancouver.
 Chilliwack—Pres., Mrs. Chas. Barter, Free Press Office.
 Kamloops—Pres., (another to be elected soon); Secy., Mrs. E. MacKenzie, 241 Seymour, W., Kamloops.
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THE ANSWER

By Barton Braley

If "business" cannot thrive unless
 It works a child to weariness;
 If "business" to be "good" demands
 The toil of little baby hands,
 And takes the tiny child away
 From sun and fields and merry play;
 If "business" makes the young its spoil,
 And drags the mother forth to toil
 At tasks that rob her eyes of light
 From bitter morn to gloomy night;
 If "business" can't afford to give
 A wage on which a girl can live,
 But drives her out upon the street
 To gain her clothes—and food to eat;
 Then "business" is a foul disgrace,
 A menace to the human race,
 Which should be fought with will intense,
 Like some vast spreading pestilence.
 But "business" can be cleansed and
 purged,
 Its evils fought, its scoundrels
 scourged;
 The Plunderbund may rage and rant,
 Saying, "It can't be done, it can't!"
 But, spite of Scribe and Pharisee,
 We strive for Right that is to be!

IS A PLANK IN THE LIBERAL PLATFORM

Democratic Principles Are Upheld

Mr. Ralph Smith made a stirring appeal for Woman's Suffrage at a public meeting in the King Edward High School, conducted under the auspices of the Progressive Equality League of Vancouver.

"Women are human beings and are entitled to vote," said the speaker. "It would be just as fair to let tall men vote and not short ones, as it is to exclude women. We adopted Woman's Suffrage in the Liberal Convention at Revelstoke because we uphold democratic principles. We did not adopt the plank to get votes. In fact we will lose a great many men's votes who are against it, and the women as yet have no vote."

Mr. Smith says that women have equal responsibilities with men, equal privileges and liabilities. All modern professions are open to them; and yet they are still considered incapable for voting. They are not physically strong as men, and hence are in greater need of the ballot. The strong and the rich can look after their interests without the aid of the State. It is the poor and weak who are most in need of the ballot.

Mr. Smith said he had little sympathy with the militants of England, because "they have created a prejudice which is turning many people against them." But it was impossible to get reforms in England without great agitation. There must be public agitation or the men will never grant suffrage.

The President of the Arizona Federation of Women's Clubs said, in a recent speech, "It requires courage to be a good statesman, and only nerve to be a good politician." To apply this formula to Suffrage—it requires only nerve to be a good anti-suffragist, but one really has to wonder where they get enough of it.

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Your Opinion

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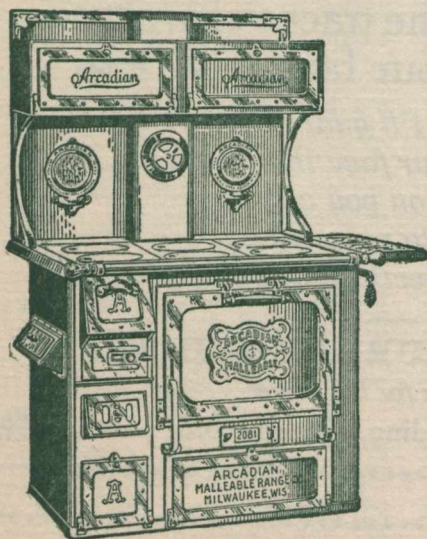
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