

The Woman's Tribune.

"EQUALITY BEFORE THE LAW."

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For the Woman's Tribune.
THE QUEST.

Unseen, two angels traveled through the world
With sensitive soul, pinions wide unfurled
That they might feel each shadowy breath
Floating between the shores of life and death,
Where man's soul labored in its earthly mask
To do its unknown God appointed task.

These two clothed in eternity's sublime
Together visited earth's isle of time
To find for record on heaven's shining scroll
The noblest influence of the human soul.

One was more vibrant to the waves of joy,
And one responded more to grief's alloy,
But bound together with love's willing yoke
They felt each note that from man's soul awoke.

They thrilled and gladdened to each noble deed
That rose in answer to some crying need
And gazed triumphant on each gleam of truth
Man won through patient toil and prodding ruth.

For every note of his unselfishness
The angels waited heavenward a caress.
On human pain in noble prayer's borne
They gazed as on some promised spiritual morn.

For every drift of love that wafted up
They gave man drink from the immortal's cup.

And as they traveled slowly o'er the earth,
Which seemed a nest of tangled tears and mirth
A wondrous melody came sweeping on
And then the angels knew their quest was done.

Grandeur than all the music of the spheres,
The rarest music the soul kingdom hears
Forgiveness that weighs not what it gives
That royal thing forgiveness that lives;
That pardons bitter evil from another
And renders golden service to that other,
The greatest greatness that man's soul has given
To be emblazoned on the scroll of heaven.

—Caroline Brewster.
Colorado Springs, Colorado.

SUSAN BROWNELL ANTHONY.

Just as this paper is going to press the word comes of the passing on of our beloved and honored leader, Susan B. Anthony, early on the morning of the 13th. Quietly and sweetly, surrounded by her relatives and many of her younger co-workers she fell asleep.

What lover of Miss Anthony could ask more for her than was given as the crown and close of her strenuous life. She participated in the Convention at Baltimore, went from there to Washington, the city of her heart, where her thoughts had centered for forty years, was honored by a reception on her 86th anniversary, February 15th, congratulated by the President of the United States, and by the distinguished of the nation, from there to her home, to Sister Mary's home in Rochester, where, surrounded by her dearest relatives and loved co-workers she closed this stage of her toils and triumphs.

Her last conscious thoughts were for the work in Oregon and her last prayer was for success here. Surely this feeble voice from her death bed will be more potent than if she could have taken part in the campaign with all her old-time eloquence and fervor.

The next issue of the Tribune will duly commemorate Miss Anthony's life and work.

The late David B. Henderson was in favor of woman suffrage, but he would not allow the Judiciary Committee to make a report upon it when he was chairman. Preceding one of those memorable suffrage hearings there was a conversation between the chairman and those near him. He said he had believed in woman suffrage for years, but he was not going to have the Republican party loaded down with it. He was as brave a man as ever lived in point of physical prowess, but he had no political courage for his party. "Besides," he added, "my wife does not believe in woman suffrage." "She has told me she did," answered Miss Anthony. "Speak out, Mrs. Henderson for yourself," to the lady who was sitting near. Mrs. Henderson, thus challenged, did not endorse her husband's statement.

It appears that a woman drawn on the jury lately in Colorado, her initials only appearing on the list sent her husband in her place, with the excuse that she had to take care of the children. This should quiet fears of several sorts.

Dr. Chas. S. Minot, professor of embryology at Harvard, has been going Prof. Osler 15 years better in that he has lately stated in a lecture that mental growth ceases with physical growth and that man learns nothing after he is 25. Dr. H. E. Meeker, of New York, disputed this with the assertion that he thought this time did not come until some years later; "possibly it might be 38 or even as late as 45, before the mind would reach the condition of 'permanent fatigue.'" All of these gentlemen ought to have to read the strong paper on the Initiative and Referendum, which was prepared by Mrs. Emily P. Collins, of Hartford, Conn., in her 92d year, and read at the March 3d meeting of the Hartford Equal Rights Club. It is one of the strongest papers ever written on this subject, and when Mrs. Collins was 45 years of age nobody had ever heard of these reforms in legislation.

May Mrs. Collins long live to hold her place near the head of the list of women who in their sixties, seventies, eighties, and nineties, are initiating and helping forward all good measures for the good of humanity regardless of the dicta of these learned doctors.

The world owes to the voting of Colorado women the Juvenile Court of Denver, which is written about so interestingly in the March Review of Reviews, and which the Tribune has largely quoted in this issue. [It has an added interest for the writer who knew little Frances Maule, when she was too small to leave at home and she used to go to suffrage conventions with her mother, Mrs. Maule, who was one of Nebraska's best suffrage workers in the campaign of '81-'82.] Men run the governments of cities for thousands of years without discovering how wicked, how brutal, and how productive of the hopeless criminal it was to treat juvenile delinquents like hardened offenders and confine them with adult criminals. Portland, Oregon, has a most successful juvenile court, because Judge Fraser heard of Judge Lindsay's court and went himself to Denver to see how it was managed. Other cities are following suit and soon over the whole civilized world over 95 per cent of juvenile offenders will be saved to good citizenship, and all because the mother heart at last was allowed to express itself in political action.

There will be a new note of strength hereafter in the appeal for the ballot for the protection of the women wage-earners of Oregon. While industrial conditions do not press upon women in Oregon as they do in older States, yet as long as one woman is prevented from earning her living in the way she is fitted to do it because she is disfranchised, the ballot should be given to the sex to prevent such injustice. Everybody will see the point in the case of Miss Emma Warren, who was appointed to the position of County School Superintendent by the State Court of Clatsop County on the death of Mr. Lyman, the elected incumbent. As a county election is to be held next June, the question arose whether a County Superintendent would have to be elected, at that time, or whether Miss Warren's appointment would hold. The District Attorney has given the opinion that there is a vacancy as the constitution provides that no person shall be elected or appointed to an office who is not an elector of the office, and an elector is a male citizen. There will be no election, but the County Court must appoint some qualified elector to serve the balance of Mr. Lyman's term, and Miss Warren must clear out. It ought to be easy to show the need of woman suffrage in a State where a woman may not hold even an office to which she is so commonly elected elsewhere.

ANOTHER OBJECT LESSON.

Another object lesson has just been given on the need of equal suffrage. The Mississippi Senate has defeated the bill to forbid child labor, by a vote of 20 to 8. The women of Mississippi have worked hard for this measure of protection for children. Is it likely that it would have been defeated by a vote of more than two to one, if the mothers of Mississippi had had the ballot?—Woman's Journal.

The beloved and illustrious honorary president of the Federal Woman's Equality Association, Isabella Beecher Hooker, passed her 84th anniversary on February 22, in better health than she has been for some time. There was no formal observance of her birthday, but the family and close friends gathered around her and many of her suffrage co-workers sent congratulations and flowers. Mrs. Hooker's daughter, Mrs. John C. Day, and granddaughter, Miss Katharine Day, came up from their home in New York for a visit in Hartford. Miss Day had recently returned from a tour around the world and Mrs. Hooker greatly enjoyed a recital of her experiences in foreign lands. Mrs. Hooker has been president of the Connecticut Woman Suffrage Association since its formation. A host of friends will be glad to hear of her improvement in health.

The Antis are offering a prize of \$25.00 for the best essay on the subject "Female Suffrage not Desirable in Oregon," written by any resident of Multnomah County under 21 years of age. It ought not to be at all difficult to show why "female suffrage" would be very undesirable in Oregon or anywhere else. Since there are females of every species of creation it is customary among those who regard their English to use the term "woman" when speaking of the adult females of the human race. The first thought that suggested itself after reading this announcement was that it ought to be prevented by the Society for the Prevention of Cruelty to Children, but on noticing the wording the case appears to be covered by the State law, which prevents cruelty to animals.

THE ANTHONY BANQUET IN NEW YORK.

Correspondence of the Sunday Oregonian gives this interesting amount of the banquet in honor of Miss Anthony's 86th birthday in New York:

It is safe to believe that there was never a more thoroughly disappointed body of women than those who assembled to celebrate the 86th birthday anniversary of Miss Susan B. Anthony, who was honored by a luncheon at the Hotel Astor attended by 380 people. The guest of honor, however, was not there, Miss Anthony being confined to her bed by a serious illness, of which many of her friends are apprehensive. In her message to the Interurban Political Equality Council, Miss Anthony said: "I promised to come, but the word of a woman of 86 is not always as good as that of a girl of 16." The real birthday anniversary was February 15, but it was decided to wait and give an elaborate affair on the 20th. A strange coincidence is that the affair was to have been opened by the Rev. Phoebe Hanaford, a noted suffragist, but she too was prevented from appearing on account of illness. Mrs. Phillip Carpenter, president of the State Federation of Women's Clubs, was to have been in the lead of 21 club presidents. She, too, was unable to leave her home on account of a throat worn out from making too many speeches. However, the large ballroom at the Hotel Astor formed a brilliant spectacle and there was much merriment. The tables

UNIQUE INDIAN RULER.

Not the least interesting of the many interesting rulers in India who are greeting the Prince and Princess of Wales is the Begum of Bhopal, for it seems at first sight a curious incongruity that a Mahomedan State should be ruled by a woman. Bhopal is the only State in the world where the ruler must be a woman, and the present Begum has done a great deal to vindicate the principle as one of practical advantage. In former days the husbands of the Begums occupied a most curiously unimportant position in the State, and were freely changed as the fancy of the ruler or the supposed necessities of her politics happened to require.—South African Jewish Chronicle.

Mrs. Martha Orr Patterson, of Greenville, S. C. died recently. She was prominent in the South Carolina Federation of Clubs and the various clubs have commemorated her life and will take up her work for a State Reformatory.

DENVER'S UNIQUE BOYS' COURT.

Judge Lindsey's method of holding court is unexampled. He has taken his place among the boys as one of them—language and makes free use of their slang. His method of examination is fraternal rather than paternal. He even fosters in the boys the idea that his own tenure of office depends upon their good behavior.

"It's just this way," he says. "I'd like to keep you fellows out of Golden"—the town where the boys' Industrial School is located—"but I'm afraid if I do I'll lose my job. People are always saying that I'm too lenient with you kids anyhow, and if I do let you off you'll go out and swipe something again, and then I'll get blamed for it, and, like as not, I'll get kicked out of this court."

The consequence of this is that Judge Lindsey is often earnestly assured by the boys that he "needn't worry about them getting him into trouble"—an assurance which Judge Lindsey always receives with grave thanks.

Another impression among the boys which Judge Lindsey does nothing to correct is that the police of Denver are against the court and in favor of putting all the boys in jail. Therefore, it is believed that every time a boy on probation is caught in a new offense the "cops" have a joke on the judge. The result is a universal pride in "fooling the 'cops'" and "staying with" the court.

An unforeseen outgrowth of this sympathetic understanding is the voluntary delinquency. This is a boy who comes to Judge Lindsey of his own will and to ask the judge for help. There have been nearly two hundred of these in the past two years. Often the boys under probation bring them in, and the judge himself is always careful to let it be known that the court is as anxious to help a boy who has never been arrested as a boy who has. It is partly due to this that the boys in Denver are not ashamed of having been before Judge Lindsey, but speak of themselves with pride as "belonging to the Juvenile Court."

Commitment, with Judge Lindsey, is always a last resort. So far, out of the hundreds of boys who have been in court, only eighteen have been sent to the Industrial School. The method of commitment is all Judge Lindsey's own. He simply gives the boy the warrant and tells him to go out to Golden and lock himself up. Not one boy has betrayed the judge's trust, although the trip furnishes numerous opportunities for escape in a street-car ride across the city to the railroad station, a train ride to the Golden station, in the foothills, and a half-mile walk to the institution. The superintendent is not even notified to look out for the boy's arrival.

Although, as a concession to possible attacks upon its constitutionality, the Colorado law has provided for a jury trial and representation by attorney for juvenile delinquents when demanded, no jury has yet been drawn, and no attorney has yet been appointed in the Denver court. The principle upon which it is operated is that the court itself is the best conservator of the child's interests.

For results, the Denver court boasts that 95 per cent of the boys are treated successfully without commitment, and that out of 5 per cent committed, not one boy is considered a hopeless case. Opposed to this stands a record of 90 per cent convicted and 75 per cent in jails or reformatories under the old criminal system.—From the Children's Court in American City Life, by Frances Maule Bjorkman, in the American Monthly Review of Reviews for March.

Mrs. Craigie, in the London Chronicle, writes that while American women do not take that interest in politics that English women do, yet they are so adaptable that when they marry English husbands and go to England they generally come to the front in electioneering. This is encouraging because it shows that indifference to what is considered worthy of the most serious attention of the best men is really not incapacity but simple custom.

NEW YORK JOURNAL FOR WOMAN SUFFRAGE.

The following is from the editorial page of the New York Evening Journal, of February 24:

We don't hear in this country half enough about woman suffrage. We shall try to remedy the thing by talking about it occasionally in this newspaper. How many men there that do not believe in woman suffrage? We don't think that there are very many—at least among the thoughtful and intelligent men of the country.

Justice demands that women shall have the right to vote. The men of America fought hard because the British taxed them without representation. Being men, they could fight—and they won.

How can they now insist upon taxing women without giving them representation? Do they demand that their mothers and sisters should go out and fight to get what is evidently their right?

In New York some of the very biggest taxpayers are women. In Chicago one of the biggest taxpayers is a woman, and she assesses herself and pays her taxes voluntarily.

The personal tax which is dodged by the rich man is paid by those of men? They pay because they are more honest, and they pay because they are often in the hands of trustees who don't care whether they pay or not and deny them the ordinary, everyday "privilege" of the rich American—the benefit of perjury.

What qualities should a voter possess to be a good citizen? He should be honest.

Are not women honest? Isn't it notorious that they can be trusted with money when men cannot be trusted? And isn't it a fact that their convictions are much stronger than those of men?

If a woman believes a thing you can't get her to change her mind for the sake of her pocket. What she believes she believes, and that ends it, unless you can convince her that she is wrong. You can't hire her to change her mind.

What else does a good voter require? Honesty, intelligence. Are not the women of today intelligent? Go to the high schools, go to the lower public schools, where the little girls sit in rows, with their pigtail and their books and their intelligent faces.

Look at school teachers.

Find out from librarians how many women read the best books that come out. For one man that gets a good book to read in these days, and reads it intelligently, there are two women. The average American woman in intelligence is at least equal to the average American man—and we are inclined to think her superior to the average American man. She does not, it is true, produce as much actual work with her brain as a man does—that is because nature diverts her vital energies in other directions. But a woman's mind is more open to truth, it is more sincere, more unselfish, and at least as intelligent as the man's.

It is outrageous and ridiculous that women should be forbidden to vote and men allowed to vote and to control women, irrespective of the men's mental or moral qualities.

What is the most important qualification of a voter in a republic. Is it not sympathy with the majority—love of mankind?

Women are the real republicans. They are the really democratic half of humanity.

Women sympathize with the poor; they hate injustice. Women are inclined to kind treatment of the under dogs. They would vote for laws giving opportunity and help to those that need both.

The recent convention of women to discuss matters of interest to them, including woman suffrage, declared strongly in favor of decent treatment of workmen and of the eight-hour day, which is to be the basis of decent living among working human beings. Give women the vote and you will find them on the side of decency, of generosity. You will find them really believing in government by the people.

Every workman has living beside him, and helping him, and caring for his children, a woman who knows what it is to try to live under trust rule on a workman's wages, and every such woman should have a vote.

That's enough for today on this subject. We ask our readers to think about it and to write to us if they feel inclined to do so.

We feel sorry for the man who must confess that the women whom he knows are not fit to vote.

For the women that a man actually knows are his mother, wife, sisters and daughters.

Remember that if the women near you are good enough to vote other women are good enough to vote.

And if the women near you are not

good enough to vote, then you are not good enough to vote, for you are no better than the mother who made you—no half as good—and no better than the women in your household. For be sure that whatever in them is deficient is largely to be blamed upon you.

EQUALITY OF SUFFRAGE.

This is in accord with the principles and ideals of our democracy.

1. Effective democracy is determined by the capacity and character of the people. The suffrage should represent the intelligent and unselfish interest in public matters, ability and fidelity in public service. It is absurd to put any of these qualities wholly on either side of the sex line in America today.

2. The suffrage is a measure of democracy. Reform, security and progress call for more democracy. The women constitute about half of the people.

3. With us the suffrage has become the right of all fitted to exercise it. This right should be granted now.

4. In a thousand and one organizations the ballot is the instrument of our free people, both male and female, in their social activities. It will be the natural outcome of social developments when the political ballot too is in the hands of women.

5. The ballot is both a means of moral education and an instrument of moral conviction. Legislation and the execution of the laws will gain from the moral insight and earnestness of woman. The responsibilities of the ballot will further develop the moral qualities of womanhood.

I am persuaded that the full rights and duties of citizenship will be given to the women of our country. Their graces, wisdom and devotion will enrich and improve our political life. It would be a serious mistake not to take this step now in Oregon.

HERBERT WENDELL BOYD. Forest Grove, Oregon.

SWEDEN—CLASSIC LAND OF WOMAN'S RIGHTS.

The Swedish woman has always been cast in an heroic mold. Unlike her sisters of the south, she has not won her way by the practice of seductive arts, but has dominated by virile and masculine powers. What more natural, then, than that Sweden should be the classic land of the woman's rights movement?

And that commencing with the revolutionary work of Frederika Breme this movement should have today reached an extensive development? It is to this development that Marc Helys devotes an article in the last number of the Correspondent of Paris.

M. Helys says that "the first step of the woman's rights movement in Sweden forced woman toward study. Deprived up to that day of secondary instruction, she demanded a university education and the right to exercise the liberal professions. The progress was rapid. In 1836 woman had no civil liberty; in 1870 she was admitted to the university and to the schools of medicine; and in 1873 she received permission to be present at all examinations except the theological. Then a great thirst for knowledge seemed to spread over the Swedish feminine world, and in order to satisfy it Baroness Aldersparre and her friends conceived the plan of the Union Frederika Breme, which systematized the movement.

There is no other similar association in Europe, says M. Helys. "Formed in 1884 the society was never one of combat. Its program is not one of feminine demands, but of feminine progress. It has been founded, according to the charter, 'to work for the methodical and orderly development of women and for the amelioration of her moral and material condition.' It begins by teaching women to recognize their individuality, and also to feel that work does not unclass them. Education and independence were the dreams of Frederika Breme, and these may be considered the propaganda of the Swedish woman's rights movement."

The union is divided into six sections, of which four are for the purpose of educating woman: (1) instruction by correspondence; (2) literary instruction, designed to guide the reading of the members; (3) the Dagen Review, the most important of Scandinavian periodicals for women; (4) the collection of funds, which is the strongest department of the union. It is with money obtained in this way that many women are educated. One of the most noteworthy branches, however, is the information department, which is designed to keep women informed of the fields of activity open to them and of the means which should be adopted for success in this field. This department is in touch with the whole of Sweden and with all foreign societies. Women are here helped to find situations, are advised in their affairs, and

are given every legal assistance they may need.

The campaign for woman suffrage is conducted in Sweden with the greatest care and determination. The leaders of this movement do not seek to pluck the political and social education is further advanced. This question was discussed in Sweden for the first time only three years ago, but when recently submitted to parliament it received 93 votes for and 115 against. Among the men the cause has many warm partisans, and the deputies who voted for the bill belonged to all political camps. Among the supporters appeared the peasant party, which is ultra-conservative and opposed in general to all innovations.—Public Opinion.

EXTRACTS FROM CORRESPONDENCE

Fravel, Washington. I most sincerely hope the Oregon suffragists will events closely and expect to get most of my information from the Tribune. Of course, it is only a question of time till American women are enfranchised. Until then it is work for the few who have convictions. D. W. C.

San Francisco, Calif.—The campaign in Oregon is "sui generis"; the speakers have the inspiration of making direct appeal to the arbiters of the righteous amendment, which fact must wing all words with tenfold power. My landlady is an Oregonian and finds pleasure in reading in the Tribune of her personal friends who are helping the campaign. A. C. A.

Chicago, Illinois.—I found Abraham Lincoln quoted many years ago as follows, and I copied it at the time in my note book: "The true American believes in freedom; free schools; free churches; free thought; free speech; free men. How can he then, if consistent, believe otherwise than in free-trade." I am a member of the Free Trade League, and I am leaving no stone unturned to verify it. It is so forcible that it should be published, even if anonymously.

It is very plain that our first duty is to see that women are granted opportunity to aid in our government house-cleaning and housekeeping. That aid will never so much needed as today, and it will doubtless become more imperative with the evolution of events.—Susan Look Avery. [Can any reader verify the quotation for Mrs. Avery?]

Subscribers who wish to occasionally receive extra copies to give to their friends please notify this office. Give them out with a personal word urging subscriptions.

Subscribers who receive an occasional extra copy of the paper should give it to some friends with the personal request for a subscription.

Rev. Florence S. Randolph, of Jersey City, N. J., is a regularly ordained minister of the African Methodist Episcopal Church. She is a woman of fine appearance and is said to be one of the ablest lecturers and preachers of her sex. In 1901 she attended the Methodist International Conference in London and preached acceptably in some of the pulpits of that city. Quite recently she assisted the pastor of Rush A. M. E. Zion of Cambridge, Mass., to celebrate the 27th anniversary of his church.

The Boys' Institute of Industry is one of the most useful philanthropies of Boston. Rev. Edward E. Hale is president and it is long since its opportunities were equally extended to girls. It is carried on at a cost of nearly \$4500 per annum, by private subscriptions. It makes a great thing of teaching music to all who have a taste for it. It has a stamp-savings bank with about 1500 depositors, averaging a deposit of \$30 a day. Thus the children are taught that most valuable lesson of saving.

The Boston Budget says that the new Christian Science church is fast becoming a great landmark of Boston now that its immense dome is showing its proportions. In this respect it will rival if not surpass the State House.

Benjamin Broadbent, mayor of Huddersfield, a small town of Yorkshire, took note of the fact that 148 out of every 1000 children in the place died before they were one year old. He therefore offered out of his private fund \$5.00 for every child born during his term of office that reached the age of one year. It is not to be supposed that for money considerations the mother would be stimulated to do more for her child than she otherwise would, but at any rate this offer in connection with the card of instructions for the care of the child which the Mayor had placed in every family, reduced the mortality to two in 100.

THE AGE-LONG STRUGGLE.

This struggle for human liberty is the very heart of history. Down the ages men have been struggling for it, and those who came before you—those men who had no civil rights—could realize how we women feel today, denied any representation in this great government which calls itself democracy, a rule of the people. We believe that every tendency of the time is in the direction of this great cause of equal suffrage—not woman suffrage, but simply individual suffrage—the right of every individual to speak in his or her own government.—Harriet May Mills.

Five sample copies, ten cents.

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For the Woman's Tribune. THE MILL-RACE AND THE CHILDREN.

O, children's right is happiness, wrapt in a world of dream! For greed man flings a deathly pall, quenching that early gleam. Huge mill-wheels turn, broad belts revolve, fed by the furnace-fire, And the tiny children work their pace—work on their fathers' hire.

Stop wheels and hear their moaning. Hugs bells go round no more. Hush, hush to their crying. So young and yet so sore!

Home cannot hush the children's wail. "Too tired to eat" they cry. (Working from dawn till evening) "Hush-a-by and let me lie!" And the mother's breath comes quick and faint, her heart is well nigh broken. And all worn out with the mill-wheel's race, she stifles the sobs that choke.

Save the life-blood of the children. Save the weak and fluttering breath; 'Tis their little graces you deprecate. While you amass your wealth!

Is there no father heart around you, that such things dare to be? Is conscience seared by lust of gold, and deadly apathy? God's fatherhood—the righteous Father—that will survive the furnace-fire, He will avenge the cry of babes; their cause will undertake.

Thus surely God is calling. That we, the mothers wake. For this new work be willing. For the dear children's sake!

Could mothers dig these little graves, with hand upon the purse? Would they allow this martyr's life, they—the first mother—would they hand give the law's permit, to outwail all for gold? Dear lives, for which they'd give their own; sweet lambs they'd fain enfold. Come, let us help you fathers! Reverse this cruel ill. Join hands with you, O brothers! Child-life with blessings fill! —Louisa A'my Nash, Portland, Ore.

SUFFRAGE WORK IN OREGON.

At the last Saturday meeting at Mrs. Mallory's, plans were laid for a big suffrage conference in Portland and a reception for Rev. Anna Shaw and Miss Kate Gordon on their arrival in the State. It was set for March 26, 27 and 28, but the dates are now left uncertain, in view of Miss Anthony's serious illness. The committee on entertainment are Mrs. Alanson Hines, Mrs. Julia A. Lawton, and Mrs. Sarah A. Evans.

The usual encouraging reports from the field and favorable quotations from the press of Oregon were read. It was suggested that some of the "Antis" were becoming converted, and Mrs. Porter-Boyer thought this probable, since Mary MacIntyre, author of the most important document they are circulating against woman suffrage was converted years ago. "She is now a suffrage sympathizer," said Mrs. Boyer, "yet her article continues to appear as brand-new, and every editor thinks he is getting something startling. Every new campaign that we open we look for that article the first thing, and had it as an old friend. Miss MacIntyre believed it once when she wrote it, but she has changed, why not others?"

Miss Chase has been reinforced in the Eastern part of the State by Miss Laughlin, and a big meeting was recently held in Pendleton, Judge Lowell presiding. Miss Clay is speaking in Josephine County, with headquarters at Grant's Pass. Mrs. De Voe is in Marion County, after a short rest at her home in Tacoma. Mrs. Colby has been speaking in Columbia County, and returns this week to take some outlying appointments in Washington County.

In the absence of the President, the Vice-President, Dr. Jeffreys-Myers, occupied the chair.

The Oregon Press.

It does not seem that any fair-minded man can read the official argument filed with the Secretary of State by the Oregon Equal Suffrage Association, and then vote to deny woman the ballot.—Harbor, North Bend, Oregon.

It seems peculiar in this age of the awakening of woman, to behold a band of women opposing woman's suffrage, yet this is what is contemplated in the State of Oregon today. From the Secretary of the State Association opposed to the extension of the suffrage to women we have received the following circular, "protest," etc.—Journal, Grant's Pass, Oregon.

When the Pioneer mothers of Oregon toiled across the plains beside their weary and heart-sick husbands, beset with perils, threatened with death from murderous savages, menaced by starvation in a barren land and surrounded by all the privations of a wild frontier, did they think the coming generation would be ungrateful in the State they helped to found?

Really, isn't the delay in granting Oregon women the ballot a mean and miserly reward for their joint conquest of the wilderness with their husbands?

To think that the thug, the thief, the charlatan, the trickster, the reprobate and the immoral scapegoat may vote in Oregon, but that the pure-minded, noble mothers and wives are denied this privilege, is enough to awaken the thinking citizen to the injustice of the situation.

What will the answer of Oregon be? —East Oregonian, Pendleton, Oregon.

I am noticing with much interest the way the ladies are hustling for support for their "equal suffrage" movement. Indeed, they could give "pointers" to some of the candidates, for they are going after the votes, and from all indications they are winning just what they are going after. Have you observed what a concerted movement they are making? It means victory if they present such a solid front all over the State.—News, Roseburg, Oregon.

The advocates of equal suffrage are making a very active campaign and expressing themselves as confident of success. Some of the leading men of the State are enthusiastic supporters of the amendment.—Review, Jefferson, Oregon.

THE EDITOR IN COLUMBIA COUNTY.

It was a delightful morning's ride on the steamer Lurline, from Portland to Mayer. If Mount Hood is the guardian genius of the upper Columbia, Mr. Hood is of the lower. As we advanced I noticed how the smooth cone of the peerless mountain, which is all we can see in Portland, widens down to a rugged base of which we could see more and more until at Mayer a bend in the river brings it squarely out on the Eastern horizon as majestic as beautiful. Mt. Rainier-Tacoma also came into view. I call this mountain by its two names, after the fashion of the worshipper who offered up his prayers at the shrine of his deity and then before an image of the devil. When asked why he showed this impartiality he replied he had friends in both places. I have friends in both Seattle and Tacoma and I would suggest that the dispute be forever settled by hyphenating the two names as above. The mountain is big enough and grand enough to carry two names, especially as it has two summits, a fact I had not known before or observed from any point where I had seen it. Long ago I learned that this mountain was 14,444 feet high, and that was easy to remember, but the latest measurement gives it as 15,236 feet.

Arriving at Mayer, I was disappointed to find that the arrangements had not been made for my lecture that day, the 6th. It is astonishing that these notices and requests, shot like an arrow into the dark, are so almost universally attended to and thus the co-operation is secured which is so essential. However, I had some help from good friends in placing the posters and announcing that the meeting would take place on the 7th. To crown my good fortune I was entertained in the nicest home in the place, that of Mr. and Mrs. Stockenberg and their mother, Mrs. Harriet Crie. Mrs. Crie is the one that I was sent to at first to get the privilege to use the church, and I am sure everybody that wants any help for any good work goes to her first. She has fine backing in her daughter, and Mr. Stockenberg, a prosperous and very intelligent Swede, will help our cause with his fellow countrymen, of whom there are a good many in Columbia County.

On the 7th I was due at Delena, six miles up in the hill country, and thither I went with the meat man, who does the errands for the hill folk, and carries passengers, if he has any, twice in the week. Up, we went, through regions denuded of their timber and only blackened shafts and rotting trunks to indicate the splendor of former days. But there were long stretches of fine timber yet left, when the average height would be at least 150 feet, and more would measure 200. Here and there was a deserted cabin in a little cleared patch, where fruit trees had been planted and gardens made in the days when the homesteader did not know how long he would have to wait for a purchaser. But now he has most likely got a good round sum for the claim that cost him only a few years of toil, but which meant so much more of privation to the good wife who reared her family almost totally cut off from neighborhood pleasures. Let us hope that wherever the families are now, the men will remember how the wives made it possible for them to hold down their claims, often staying by the savages, while their husbands went to work and wages could be had. It would seem impossible for an Oregon pioneer to vote against removing such women from the political category of lunatics and felons.

Delena, one big house on the hill just being vacated, a group of cabins around the deserted mill, and a few houses within the radius of a mile seemed to

promise something of an audience in the big hall where I was told the meeting was to be that night. Still on we went three-quarters of a mile further to the new camp, the mill having been removed to be nearer the heavy timber.

As I was welcomed by Mrs. Wm. Inglis and later by her husband who had had the phone message from his brother at Inglis and had arranged for the meeting. Unfortunately, as it turned out, to accommodate the ranchers, it was planned that I should speak in the hall, as it was quite certain that none of the farmers would walk the flume to the mill, and the road for foot travel was absolutely impassable. A good stout team could haul a lumber wagon through with difficulty, but nothing else need attempt the passage. Accordingly I found that I was to walk the flume, so with some misgivings I followed my hostess, "Walking the flume" is going along the board on the trestle work which supports the stream carries the logs or the lumber to the railroad below. These flumes run along the side of the hills, bridge over gulches and during their six or more miles journey, find always a lower level until they wash their burden down on the road ready to be still further cut by the mill on the river or loaded into railroad cars. The board is sometimes a comfortable width, sometimes narrow, and occasionally broken so that pedestrianism under these circumstances is not without its excitements, especially when the trestle is built over or along a creek. However, we reached the hall in safety and the return seemed much easier. As Virgil says, "Perchance it may please you sometime to remember even this," so walking the flume will ever be remembered as a novel and pleasurable experience.

We waited long enough at the hall to be sure that no more were coming than the few who said they would go back to the mill with us, and all these cabins were empty, deserted when the mill was moved. Retracing our way to the mill the young men who had gone down hurried on ahead and called in such of the mill people as had not gone to bed, and they gathered in the store and the countrymen, of whom there are a good many about here, to vote for it. Mr. and Mrs. Inglis having lived in Utah believe in woman suffrage and will help the work all they can. But the busiest of all the men gathered in the store and the countrymen, besides doing her own housework. So I was glad to enlist others here and at the meeting below next day to help in precinct work.

Imagine the little clearing in the heart of the woods and hills, with the mountain stream always finding by a few rude unpainted frame buildings, a tent, a cook-house and the mill, with the donkey engine signalling in the distance, and you have a typical lumbering camp. At last, I reflected, I was in Oregon, the Oregon of history of romance, and of tradition. Down where the real estate is booming along the Willamette it is modern, up-to-date Oregon, with the civilization of New York or Paris, for that matter. For I knew of a Portland woman who went last year to visit in Paris and had eleven dresses made in the latest Portland fashion before starting out, and do not woman's dresses set the standard of civilization?

Before eight next morning I was on my way back in the company freight wagon. I had the opportunity of seeing how they haul logs through the pathless woods to the mill. A track is built out some distance for a donkey engine to run upon. "Two Spot" is the local name for this engine. A chain is then run to the log and back again to the engine, where it is wound on a steam winchless pulley the log inevitably along. The chain was across our path: the men by the log gave a call and the engine responded by raising the chain so we could pass under. When the timber is all cleared that can be reached in this way, the company will send up its machinery and build again elsewhere, for a must fertile land will be cleared for homes.

They said it was only three-quarters of a mile to the Mayer church, but Oregon miles in the country are very long. However, it was a pleasant walk to the precinct church which was quite a recent achievement for the hamlet of Mayer. The artistic coloring of the walls was further aided by cedar boughs and twigs put on in symmetrical designs and dotted with pink and white roses. Mr. W. T. Roberts presided. Among those who gave their names were several who had come from the lower part of Beaver Falls

precinct, so I was glad to add their names to the Delena friends. I obtained a number of names of persons who would work for the amendment, but no one who had the time to be the medium of communication with headquarters. They all said you must get Miss Ewing as chairman of the precinct, and sure enough I did, at Marshland, where she was teaching.

The next morning I took the train for Marshland, the last point of importance in Columbia County. Mr. George Graham had made the arrangements nicely, and his sister, Mrs. Geary, met me and took me to her home nearby. In the afternoon I visited Miss Ewing's school and noted the energy and enthusiasm with which she was speeding her pupils through their well-learned lessons. Surely, I thought, she is the one to look after Mayer precinct, where she will return in a few weeks.

Rev. Blair, of Clatskanie, had arranged to preach at Marshland this same evening, so we had double drawing power, and a very good audience listened, first to a sermon on "Courage," which was a good preparation for mine on woman suffrage. Rev. Blair was called on for his comments on the amendment and he expressed himself very heartily in favor. The benediction was deferred until the close of the suffrage meeting and came in then very appropriately.

I enjoyed very much Mrs. Geary and her interesting family of four children, she herself seeming still quite girlish. Her husband came in from a camp some distance out to attend the meeting and was very helpful.

The balmy ocean breeze of Friday bore no hint of the coming snow storm from the southeast which I came upon at Rainier and which drove in my face as I made the five miles out to my friend's, Mrs. Wonderley's, on Saturday afternoon in company with her son and daughter. It was up hill most of the way, and the horses had to go in a slow walk, with frequent rests. The snow was nearly two inches deep when we got to our destination. A mile from Mrs. Wonderley's we passed the lonesome church, where the meeting was to be held, and I certainly dreaded the walk back. However, it had stopped snowing and was not half bad. We might have had a good audience but for the web-footer's aversion to snow, and the dance which had been gotten up as a center attraction for the camps. The next time I go up in a logging country to talk to lumbermen it is going to be right at their boarding house door, right after their supper.

I had wanted to return to Rainier for the morning train to Portland, and Mrs. Wonderley would have taken me down with saddle horses if I had insisted, but although I very much wanted the ride, it was cold and the roads were glassy, so this pleasure is postponed until May, when in company with Mrs. Wonderley I expect to make an equestrian trip from camp to camp.

The wind was in our faces in our backs, and on all sides of us as we went down to Rainier, and I expect Miss Laura Gregg found it the same way in Washington County, where she was riding 13 miles across country to fill two engagements to speak in churches.

Both going and returning I passed my time of waiting in my Rainier home which Mr. and Mrs. John Dibblee have made a center of hospitality for many years. I did not feel like calling on any one else, for the Methodist church was being dedicated that day with a triple service, and the whole town was interested. This was the pretty church where I spoke at my Rainier meeting two weeks before and which has been completed in six months from its beginning, bell, organ and all at a cost of \$3,000, all in hand. Rev. Kemp, the pastor, has accomplished this feat, and withal he has not neglected the spiritual welfare of his people for his original membership of 18 has increased to 40. The temperance caucus which I said before drew from my meeting here, was so far successful, that they elected two temperance councilmen. Rainier, with its five saloons practically controlling the town, would have made good headquarters for the Antis, but the situation is changing.

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The Woman's Tribune.

"EQUALITY BEFORE THE LAW."

VOL. XXIII No. 7,

PORTLAND, OREGON; WASHINGTON, D. C. SATURDAY MARCH 31, 1906

FIVE CENTS A COPY

IN MEMORIAM.

Death is the crown of life.
Were death denied, even fools would wish
to die.
Death wounds to cure; we fall, we reign;
Spring from our fetters, fasten in the skies
Where flaming Eden withers in our sight.
Death gives us more than was in Eden
lost.
This King of Terrors is the Prince of Peace;
When shall I die? When shall I live forever?
EDWARD YOUNG.

I, with uncovered head,
Salute the sacred dead—
Who went and who return not, say not so!
'Tis not the grapes of Canaan that repay,
But the high faith that failed not in the
way.
Blow, trumpets, all your exultations blow!
For never shall their aureoled presence lack;
I see them muster in a gleaming row,
With ever youthful brows that nobler show.
We find in our dull road their shining track:
In every noble mood
We feel the orient of their spirit glow.
Of all our spirit's unalterable good—
Their come transients, their go
Secure from change in their high-heavened
ways.
Beautiful ever more, and with the rays
Of morn on their white shields of expecta-
tion.

JAMES RUSSELL LOWELL.

No dead march beating on the air, no roll
of muffled drum
As we our funeral captain bear unto her
final home;
Yet hath she fought as brave a fight as e'er
soldier won,
Who held the tented field at night or morned
the mounted gun,
Her weapons were of soul and brain, her
white flag lettered Peace.
Her own heart beat, and yet again and on
without success
She charged the ranks of foemen, forever in
the van.
And by winning Right for woman, she hath
also won for man.

DEFINA C. TOMPKINS.
SUSAN BROWNELL ANTHONY.

The world is familiar with the life and
work of Miss Anthony, and scarcely a
newspaper in the land but has paid the
tribute of respect to her in these days
since came the anniversary of her death.
Her own heart beat, and yet again and on
without success
She charged the ranks of foemen, forever in
the van.
And by winning Right for woman, she hath
also won for man.

Miss Anthony was born at Adams, Mas-
sachusetts, one of the Hoosac Valley
towns, from which have sprung poets,
novelists, artists, theologians and states-
men, who have made the Berkshire Hills
famous. She came of good stock. Ten
generations ago Wm. Anthony went from
Germany to be chief governor of the
Royal Mint for Edward VI of England.
Four generations later John Anthony
came to America in 1634. His great
grandson, David, in 1624, married Judith
Hicks, and went to the far West—to the
Berkshire Hills—just before the Revolu-
tion. Their son Humphrey, born in 1770,
married Hannah Lapham, and their son,
Daniel, born 1794, married Lucy, whose
mother was a Richardson, and whose father,
Daniel Read, had been the first to re-
spond to the historic war sermon at Lex-
ington with his call for volunteers at this
region and one must see Miss Anthony
among her kinsfolk to learn what all
these are to her, as she recalls the tradi-
tions that link them.

Grandmother Read was a devout Bap-
tist and her husband a staunch Universal-
ist, while the Anthonys and Laphams
were Quakers from the forming of the
sect. Hannah Lapham Anthony was an
elder and sat on the "high seat," but her
saintliness did not prevent her making
the best cheese and being the best house-
keeper the country afforded—as the An-
thonys maintain. It was due to the moth-
er's influence that her son Daniel and
two of his sisters were sent away to a
Quaker boarding school, where Daniel
obtained a certificate to teach. His ac-
complishments did not reconcile his
father to his unwillingness to farm and
when the next boy, John, was old enough
to go, he bought him off with \$100.

It was while teaching the home school
that Daniel fell in love with his best
pupil, Lucy Read, the belle of the neigh-
borhood. Lucy was a Baptist like her
parents and would not give up her re-
ligion, but she was willing to forego
dancing, singing and pretty clothing in
order to marry her Quaker lover. So she
danced till 4 o'clock in the morning of
her wedding day and then ever after
went to Friends' Meeting with her hus-
band, although many years later he was
expelled from his society because he gave
the use of his attic for a dancing school,
in order that the young people might
not have to take a disreputable place,

Daniel felt it keenly that, as he said,
for one of the best acts of his life he
was turned out of the best religious so-
ciety in the world. One wonders why
he did not say he was sorry and so got
forgiveness, as he did when he married,
a girl not of his own faith. At that time
a committee was sent to deal with him
and he said he was sorry he had vio-
lated a rule to marry the woman he loved.
The committee reported that he was
sorry and there the matter dropped. But
if the Anthonys held their Quaker tenets
rather lightly, some of the kinsfolk did
not, and the fame of Aunt Hannah Hoxie,
the Quaker preacher, yet lingers in the
valley.

Daniel Anthony built a cotton factory
and the neighboring mountain girls who
came to work in it had to be homed and
Mrs. Anthony boarded eleven of them,
and did all her household work save in
the very brief respite allowed her when
a new baby came. There were eight of
these in seventeen years.

A great day came to Adams and to
the Anthony family in 1837 when the
Berkshire Historical Society held its
annual meeting with Miss Anthony as its
honored guest. She was given charge of
the programme of the day and thus it
was that in addition to the official
greetings and the response of Miss An-
thony there were speeches by her "girls,"
as she called us and of these the writer
was one. There was a great family re-
union also in the home of Miss An-
thony's grandfather, and the four sur-
viving brothers and sisters were present.
Susan, Daniel, Mary and Merritt. Of
these now all have passed on save Mary.

What a gathering there was of the An-
thonys, the Laphams, the Richardsons
and the Reads, and how many were
tucked away in the old homestead, those
of the "white" blood who were enter-
tained in the neighboring homes.

The public programme over a family
dinner was served and then each was
introduced to all the rest by Miss An-
thony, with some special reminiscences
that showed she knew more about each
and only family love and pride and ten-
derness were given expression. We made
a trip up Mt. Greylock the next day, but
my sweetest memory of it is as I saw
it from the Anthony back door with Miss
Anthony by my side, telling what the
mountain had been to her. The morning
mist had lifted from the mountain, but
still shut out everything below so that
that majestic presence seemed so near
you might almost touch it, yet so high
and solitary that it absorbed all person-
ality.

Miss Anthony showed me every nook
and corner and told the uses of all the
ancient furnishings. She took me over
the old orchard, pointing out the places
she used to play when she was a child.
She seemed to view it and its relation
to the town below with a new interest
since there seemed a possibility that the
Historical Society might act upon my sug-
gestion, which had been favorably re-
ceived, that it should purchase the old
homestead and keep it as a memorial to
Miss Anthony, where there should be
kept relics of her and historic souvenirs
of the woman suffrage movement. Per-
haps this may yet be.

Miss Anthony took us to her birth-
place and told us with great pathos of
the hard life her mother had lived in
child-care. Tenderly she showed us the
corner where her mother's bed had stood
and the trundle which was occupied by
so many in turn. But there was nothing
sad about these memories, for Daniel and
Lucy loved each other to the end and heroic
raised their children of the end and heroic
moved to Battenville, where Mr. Anthony
went into cotton manufacturing on a
large scale. He opened a store also and
sold the best goods at the lowest prices,
so that he prospered, although he would
not sell liquor, as was common for mer-
chants in those days.

At a private school in the back part
of Mr. Anthony's store, where he em-
ployed a competent teacher, the eldest

daughter, Guleima, was fitted to teach
a summer school and later Susan, at the
age of 17, taught school at Easton for
\$1 a week and board. The next summer
she got \$1.50 a week and "boarded round."
Later with her sisters, Guleima and Han-
nah, she attended a Friends' boarding
school near Philadelphia and so she be-
came fitted to teach the more pretentious
school that paid \$2.50 a week and al-
lowed the teacher to board around. In
the year 1846 she took charge of the
male department of Canajoharie Acad-
emy. She was here while that famous
first suffrage convention was held in
Seneca Falls, N. Y., and did not attend
it, but her sister, Guleima, who was present,
was full of enthusiasm about it and
finally enlisted Susan's interest. Miss
Anthony has always said that she was
Sister Mary's convert.

On March 1st, 1849, Miss Anthony made
her first speech. It was at a gathering
of the Sons and Daughters of Temper-
ance, of which she had been elected Sec-
retary. Her first utterance was as strong
and straightforward as any in her life.
"Ladies," she said, "there is no neutral
position for us to assume. If we sustain
not this whole enterprise, both by pre-
cept and example then is our influence
on the side of intemperance."

In the winter of 1852 Miss Anthony
was teaching in Rochester, and was
brought home immediately in touch with
the temperance and anti-slavery work-
ers and with the adherents to the new
movement for woman's emancipation.
Like Frances Willard and thousands of
others Miss Anthony was first brought
into the woman suffrage movement by
finding out how inefficient was all tem-
perance work by women so long as they
could not back it up by votes. At a
meeting in 1852 the Sons of Temperance,
which had invited delegates from the
women's auxiliaries, Miss Anthony rose
to make a motion. She was informed by
the President that she sisters were there
to listen and not to speak. She and
some others of the women withdrew and
organized a meeting of their own, at
which it was decided to call a Woman's
State Temperance Convention and Miss
Anthony was chairman of the committee
to bring it to pass. It was held in Roch-
ester in April, 1853. About 500 women
were present and Elizabeth Cady Stanton
was elected president and Miss Anthony
one of the secretaries. This was the
first independent temperance organiza-
tion of women and the W. C. T. U. may
well honor the names of those revered
leaders who blazed the way for the suc-
ceeding and easier work. The later re-
formers have had many things to endure,
but they have not been hounded down by
ministers or declared by a preacher to be
"a hybrid species, half man, half wo-
man" when they have appeared as regu-
larly elected delegates to temperance
conventions.

In the autumn of 1852 Miss Anthony
went to her first Woman Suffrage meet-
ing. Since it is popularly supposed that
the leaders at these early conventions
were badly dressed and of no social
standing, it is interesting to note that
the report states that the president of
the convention and the friend whom she
desired to succeed her, were both ladies
of refinement and one especially of lit-
erary prestige. They both wore evening
dresses with low necks and short sleeves,
only partially covered by light jackets.
Miss Anthony opposed the election of
the lady on account of this dress, which
she said no one could wear that repre-
sented the solid earnest working women
for whom they were asking the ballot.
Lucretia Mott, the sweet Quaker preach-
er, was elected president and Martha
C. Wright and Susan B. Anthony secre-
taries. This began Miss Anthony's offi-
cial relation to the suffrage work and a
term of service which lasted fifty-three
and a half years.

Miss Anthony did not at once cease her
direct work for temperance, but in 1853
appeared with Mrs. Stanton before the
New York Legislature asking it to enact
prohibition or give women a vote on this
great question. They had secured a pe-
tition signed by 2,800 names. The peti-
tion was sneered at by a young member
because it was "nobody but women and
children" who were asking for the law.
Miss Anthony at that moment resolved
it should be her life work to make a

woman's name on a petition worth as
much as a man's. Both Mrs. Stanton and
Miss Anthony continued their work in
the Woman's Temperance organization
and at the first annual convention they
counted 2,000 members. In her annual
address Mrs. Stanton took a bold stand
that a wife might be divorced from a
husband who was an habitual drunkard.
In view of the most backward women
of the time she had long since accepted Mrs. Stanton's
position which made itself felt as long
as Mrs. Stanton lived by a conception
of her among conservative people as ir-
religious and radical. Mrs. Stanton failed
of election by three votes and Miss An-
thony declined to stand as secretary.

Miss Anthony still continued attending
teachers' conventions and to the last
never lost her interest in educational
matters. One of the best known in-
cidents of her life is her attempt to speak
at a convention of New York teachers,
where, after a long and hot debate as to
whether she should speak, she finally
succeeded in telling them that the inferior
position of the teacher was due to the
fact that it was the only learned profes-
sion open to women. As long, she said,
as a woman was not allowed to be a
lawyer, a doctor, or a minister, but could
be a teacher, every man who taught tacitly
acknowledged he had no more brains
than a woman. We can imagine what
a bomb shell this must have been in the
front row, where the brethren sat.

From this time Miss Anthony was with
Mrs. Stanton engaged in lecturing and
arousing women to petition for favorable
property rights and year by year they
presented thousands of names, until, in
1859, the New York Legislature passed
a law allowing a married woman to con-
trol her own property, inherited or ac-
quired.

The trustees of the Canajoharie school
wanted Miss Anthony to treat for them
again but her Uncle Read said: "No,
some one ought to go around and set
the people thinking about the laws and
it is Susan's work to do this."

Miss Anthony, being called on to give
an address on Co-education before the
State Teachers' Association, appeared as
usual Mrs. Stanton to aid her, which
the latter readily agreed to do. Susan
would look after the baby and the pul-
dings. The combined effort was a
masterly production which brought many
favorable press comments. Mr. Stanton
used to take to his wife all the items
from the papers, saying: "More notices
of Susan; you stir her up and she stirs
the world."

The events thus outlined transformed
the quiet, domestic Quaker maiden into
a strong, uncompromising advocate of
the rights of women. Few of the young-
er generation realize with what difficulty
were won for them the rights they now
enjoy by Miss Anthony and her distin-
guished associates, aided by a host of
less famous or entirely unknown women
whose work was as worthy and as indis-
pensable as that of the leader in whose
memory we today honor the great prin-
ciple for which they all stood.

At the Tenth National Convention
which was held in New York, gratitude
was expressed for the work Miss An-
thony had done in securing the favorable
change in the property laws. At this
point a man called out, "She's a great
deal better here than at home taking
care of her husband and children." This
was the last National Convention until
after the Civil War had ended. Miss
Anthony had lectured and worked in the
anti-slavery cause and had been inti-
mately associated with the great aboli-
tionists. In 1863 in answer to many
appeals the suffrage leaders took up the
work of securing an expression of public
sentiment which would justify Congres-
sional action looking to the abolition of
slavery. At a mass convention a Lega-
l League was formed with Mrs. Stanton
president and Miss Anthony secretary,
and in a year nearly 400,000 names was
secured to petitions asking Congress to
submit the 13th amendment. This called
for the 14th amendment and in this was
inserted the word "male." At once Mrs.
Stanton and Miss Anthony planned to
ask for a 16th amendment and on this
line the suffragists have worked ever
(Continued on next page.)

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FEDERAL WOMAN'S EQUALITY ASSOCIATION.

Honorary President, Mrs. Isabella Beecher Hooker, Westport, Conn. President, Ex-Gov. Lucius F. C. Gilman, Rhode Island. Vice-President, Mrs. A. Lockwood, Washington, D. C. Vice-President, Rev. Olympia Brown, Wisconsin. Vice-President, Wm. Canfield Lee, Washington, D. C. Recording Secretary, Martha Mitchell Hoyt, Washington, D. C. Corresponding Secretary, Clara Bewick Colby, Portland, Oregon. Treasurer, Dr. Clara W. McNaughton, 1235 Auditor, Kepler Hoyt, Washington, D. C.

The Tribune home is removed to The Mount, a pretty suburban station on the Mount Scott car line. It is a grey cottage with green roof and situated half a block from the station on the right hand side. All mail should be addressed "Portland, Oregon." Business communications may be left at the office of the publishers, Mrs. Bewick Colby, Room 55, Union Block, Second and Stark.

Campaign subscriptions to the Woman's Tribune covering four months for 25 cents. Every Oregon worker ought to have it. Eastern friends cannot aid the cause better than by contributing a fund for sending the Tribune to every member of each of precinct committees.

On April 1 the Association will conduct memorial services for Miss Susan B. Anthony at the White Temple. Mrs. Abigail Scott Duniway, Dr. Mary A. Thompson and Mrs. Clara Bewick Colby were appointed a committee to draft memorial resolutions.

The Central W. C. T. U. of Portland celebrated its 25th anniversary by a banquet Wednesday evening, March 21, in the Y. W. C. A. rooms. Many good things were said in response to the toasts and Miss Laura Gregg made a bright speech on the very sparkling topic "The Fifth Star," which is, of course, to be Oregon.

The rooms of the Commercial Club were filled to overflowing Thursday night, March 15th, on the occasion of the reception to Mrs. Duniway. Mrs. Duniway paid tribute to Miss Anthony and Col. L. L. Hawkins, and in closing appealed to all present to aid the amendment. Miss Laura Gregg paid tribute to Miss Anthony and Mrs. Duniway. Dr. Esther C. Pohl read congratulatory letters to Mrs. Duniway from Rabbi Stephen S. Wise and Geo. H. Himes, of the Oregon Historical Society. These letters were good suffrage documents. Miss Elizabeth Hart was sang "Face to Face" and responded to an encore with Schubert's Serenade. Light refreshments were served. Mrs. C. M. Cartwright introduced the speakers.

B. F. Jones, of Independence, candidate for representative from Polk and Lincoln counties, filed his petition March 15th. He states that he favors woman suffrage.

SUSAN BROWNELL ANTHONY

(Continued from first page.)

since, making their biennial appeals before Congressional committees. The first State campaign for the adoption of a woman suffrage amendment was that in Kansas in 1867. Miss Anthony, Mrs. Stanton, Rev. Olympia Brown and others, canvassed so much of the State as was accessible by any kind of a vehicle and the result was 9,070 votes out of a total of about 30,000.

At one of these public meetings in Kansas George Francis Train electrified the audience by stating that when Miss Anthony returned to New York she was going to start a weekly woman suffrage paper, its name to be "The Revolution"; its motto, "Men, their rights and nothing more; women, their rights and nothing less"; its editors to be Elizabeth Cady Stanton and Parker Pillsbury; that he would give \$600 to start it with and furnish all the money needed to set it on a paying basis. It all came about as he had said except that soon after it was started he went to Ireland with copies of "The Revolution" in his pocket. He was arrested as a Fenian and the title of the paper proved his guilt and sent him to prison for a year.

One wonders that a paper of such sterling merit, so ably edited, and published at a time when everybody wanted to know about this new and strange doctrine, and with Miss Anthony lecturing in the field to get subscribers, should have proven a financial failure. But after it had been published two years and five months Miss Anthony, as the responsible publisher, found herself \$10,000 in debt and she dropped it in 1870 and set to work to earn the money to meet the obligation. Half of it was contributed by her cousin, Anson Lapham, and the rest she had earned in six years, when as she wrote, "The Day of Jubilee, for me has come, I have paid the last dollar of the Revolution debt."

One of the most dramatic incidents of Miss Anthony's life was her trial for illegal voting and the story has been often told by Miss Anthony on the platform. The writer still feels a thrill as she recalls sitting at the secretary's desk in the Assembly Hall at Madison, Wis., where a convention was being held, Miss Anthony was in the speaker's desk above and the story was called out by a remark from a gentleman present which had moved her greatly when she came to the point where the judge said to her, "You voted as a woman, did you not?" She leaned far out from the high desk and said, "Yes, I voted, not as a woman, but as a citizen of the United States." It was as if the outraged womanhood of the nation cried out in this sublime protest against the injustice of disfranchisement.

Both Miss Anthony's parents always encouraged her to continue in her public work. Daniel Anthony died in 1862, but Mistress Lucy Anthony lived until 1880, when she fell asleep in her 87th year. She had wrought well for her family in tenderness, patience and heroism, and not the least did she show these qualities when she would not allow Susan to give up her work to remain with her. It was always "Go and do all the good you can."

The tragedy of a long life is the inevitable parting with many friends and the loving and tender heart of Miss Anthony which led her to fly to her kindred when they were in peril was many times sorely tried not only by the loss of kindred but by the separation from her co-workers who were frequently in a battle reformers have no time to brood over their losses but must, as we do now, catch the standard from falling hands and press on.

The gigantic work of Miss Anthony and her co-laborers can only be understood by those who read her Life and the four large volumes of the History of Woman Suffrage. All of the accumulation and verification of material and much of the work of arranging it has been done by Miss Anthony. Her correspondence has been immense, as she kept in touch with all her friends and co-workers and it was only of late years that she had the assistance of a stenographer. Since she (who always thought herself incapable of writing), has been able to prepare matter by talking she frequently by request, contributed articles to newspapers and magazines. After Mrs. Stanton's death she arranged systematically all the material concerning her beloved friend and this with everything remaining until after the Anthony ways completed was placed in the History volume in the Congressional Library with volumes of all the woman suffrage papers, the reports of Congressional committees and everything that could possibly aid the future student and historian of the woman suffrage movement.

Miss Anthony's 63rd anniversary was

made a great occasion by friends in Philadelphia and it was also bon voyage to her as she was about to sail for Europe with Mrs. Stanton. As the result of their conferences with friends in England the call was issued by the National Woman Suffrage Association for an International Council of Women to be held in Washington in March, 1888. This was the first expression of the idea of a federal union of the National and International Councils. Woman suffrage was not adopted in the platform of these until the Quinquennial session of the International Council of Women in Berlin, Germany, in 1904. At that time an International Woman Suffrage Association was formed and now as far as women can speak for political freedom. This last year was also the case when Miss Anthony attended the International Council of Women in London, in 1899. Nothing in the order of honor and appreciation was lacking to Miss Anthony, and as her life came nearer its close it seemed to be richer, fuller of gladness and glory, and if it were possible, of usefulness.

Only last June Miss Anthony was with us here in Portland, the life of the Suffrage Convention, a welcome speaker at the unveiling of the Sacajawea monument, delighted with the fair and entering most heartily into plans for the coming campaign and for a return to Portland this autumn. Miss Anthony went with Mrs. Upton to Washington and the latter said she had not seen her so well in years—so full of joy and hope and cheer. From Washington she went to Philadelphia and then on with Miss Shaw to Bryn Mawr, and of their visit with President Thomas came the famous colored evening at the late Baltimore Convention. A few days later while visiting a niece she was seized with a sudden heart failure. She recovered, went home and seemed nearly as well as before. A day or two before she left for the Baltimore Convention, the Rochester people gave her a reception. People crowded the house and 122 new members joined the Rochester Political Equality Club. In honor of her coming birthday they gave her \$86 in gold. The next day while having her hair washed, she sat by an open window and took cold. She went to Baltimore but suffered from neuralgia and was only able to attend three sessions of the convention. In Baltimore she was the guest of Miss Garrett who secured medical care and nursing for her. Miss Anthony accompanied by a nurse, went to Washington for the birthday celebration which was held in the Church of Our Father. She seemed to enjoy being there and her greeting to Rev. Von Schaeck was, "Well, we have not home." Several times during the evening she stepped forward and made remarks. But the long session made her very weary and she went home the next day, accompanied by a nurse, and not stopping at New York as had been planned. Pneumonia set in but the disease yielded to treatment and hopes were entertained of her recovery until Sunday the 11th, when she had a heart attack from which she never rallied but passed away peacefully at 12:40 A. M. Tuesday. During the earlier illness there were some days when Miss Anthony did not expect to live and she made many plans as to her friends and bequeathed her estate to the suffrage work. She requested friends not to send flowers but to give the money to Oregon. When it came to the funeral delirium her thoughts were constantly of Oregon and her last words were "Failure is impossible."

The body lay in state in the Presbyterian Church during Thursday morning guarded by girls. Rev. Mr. W. C. Canfield, Miss Anthony's well-beloved pastor had charge of the services. He spoke also Wm. Lloyd Garrison, Mrs. Catt and Rev. Anna Shaw. There was some grand sweet music and there were flowers also but many heeded Miss Anthony's request and sent money. Her nephews were her pall-bearers and the honorary pall-bearers were girls in caps and gowns from the Rochester University. As the money which secured the opening of the University to girls was given and solicited by Miss Anthony, this was especially appropriate.

So passed from earthly ken a great and heroic soul, one of a band of women raised up to free their sex from man-made restrictions and give it an opportunity to achieve its Divine heritage of freedom. As she has often laid upon us, let there be no tears for her departure, but a glad, thanksgiving for a life well-lived, growing in honor and love, crowned at its close with the tributes of our nation and enshrined forever in the hearts of the women of the world.

—Clara Bewick Colby. Five sample copies, ten cents.

FROM AN ADDRESS BY SUSAN B. ANTHONY.

At this time when the whole world is mourning the loss of Susan B. Anthony, some of her reasons for advocating the political rights of women may be of interest to many. In an address many years ago she said:

"We recognize that the ballot is a two-edged, nay, a many-edged sword, which may be made to cut in every direction. If wily politicians and sordid capitalists may wield it for mere party and personal greed; if oppressed wage-earners may in order to write justice from legislators voke it; if the lowest and most degraded classes of men may use it to open the sluice-way of vice and crime; if it may be the instrumentality by which the narrow, selfish, corrupt and corrupting men of the world are united in their demand for political freedom. This last year was also the case when Miss Anthony attended the International Council of Women in London, in 1899. Nothing in the order of honor and appreciation was lacking to Miss Anthony, and as her life came nearer its close it seemed to be richer, fuller of gladness and glory, and if it were possible, of usefulness.

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For about fifteen years the Woman's Tribune has carried, without charge, the advertisement of Mrs. Newell's Perfection Support as being the best thing of its kind on the market. It takes the place of the corset and is a perfect skirt support with an attachment for the hose. It is cool, comfortable and durable and may be washed easily. Every woman should have two for the summer. Read the adv. for instructions for ordering.

Reader, if you see any argument in this issue you do not need, pass it on.

WOULD CLERGYMEN INFLUENCE WOMEN'S VOTES?

A Reader Says So. We Deny It.
San Francisco Examiner.

The question of woman suffrage appears to be a little more alive in this country than we thought it.

We have had more letters of late on the subject of voting by women than on any other subject, and a great many of them have come from men. Some of the latter are intelligent, sane and fair.

We reply to one gentleman who tells us that he is "An Agnostic."

He says to us (we abbreviate):

"You do not question, doubtless, the wisdom of those who, in writing the Constitution of the United States, did everything possible to divorce government and politics from religion. If the American system of preventing religious interference in government and the law-making powers is to survive, you must not give the vote to women. For it is notorious that women are still governed by their clergymen and priests long after men emancipate themselves. If you had five hundred thousand women votes in a State, four hundred thousand of those votes would be controlled practically by a small handful of clergymen. Do you wish to put so much power in the hands of clergymen?"

One of our readers objected to the woman suffragist idea on the ground that women of an evil class might vote and be influenced by "low politicians." This agnostic gentleman is worried because he thinks that good women might be influenced too much by their spiritual advisers. We think the worrying about the clergymen is worry wasted.

Fortunately, in this case it isn't necessary to discuss or theorize.

We have at hand facts, and our friend the agnostic will, of course, be bound to admit that a very small portion of "facts" is worth a million years of high-class guessing.

In New Zealand women vote. And that is a lucky thing for New Zealand. Before women got the right to vote, and while the thing was discussed, there was a great deal of talk about "giving too much influence to clergymen."

Men looking for arguments against woman suffrage were sure—in New Zealand as our friend is here—that women would vote in obedience to the orders of priests and ministers. But, fortunately, women were allowed to vote. New Zealand went ahead on the line of decency and justice without bothering about the theorists. And it was shown then that among women the average of independence, of thinking on their own hook, was at least as high as among the men.

New Zealand today represents the most intelligent government ideas, the greatest success in popular government in the world.

And women voting with the men, have done their full share in this development of an intelligent, admirable commonwealth.

It has been shown that women do not vote in obedience to orders—either of clergymen or others—any more than the men do. But the fear of our gentle agnostic that some clergyman might tell a woman how to vote isn't, in our opinion, serious, anyhow.

If we can tolerate in this country a condition under which trusts, bribe-givers, notorious criminals and bosses nominate all candidates for office we might very well run the risk of letting religious men advise the women about their voting.

It is true that women are more religious than men. They do a great deal to keep alive the religious spirit in a community, a great deal to support the churches and encourage the clergymen.

But, in the first place, there is no reason to assume that clergymen would try to influence women's votes any more than men's votes.

And, in the second place, there isn't any reason for thinking that women would be influenced by clergymen in the choice of candidates for office any more than they are influenced by them now in the choice of candidates for cooks or dressmakers.

Certainly, if the women voted, a clergyman with actual facts in his possession could influence the vote. And he ought to influence the vote if his advice were based on facts.

Morality in politics is what we need. If the clergymen would make it their business to look up the moral characters of candidates, find out everything about them, tell the women and influence their vote, it would be an extremely good thing.

We reply to the suggestion of our friend, the agnostic, as follows:

First, we don't think that women have any less independence of thought than men in their voting.

In the second place, if the clergymen did influence women's votes by statements of fact, we don't think that would be at all a bad thing. It might be a use-

ful offset to the influence of the trusts, the professional gambler and the others that have so much influence in politics now.

If a delicate religious woman were deciding how she should vote and consulting with an earnest clergyman it wouldn't do the clergyman any good to urge the woman to vote, for instance, against Champion James Jeffries for sheriff. The woman would say, "I like your opinions. I respect them. I want you to tell me what you think about the moral character of the candidate for mayor, since children depend so much on the management of a city. But I think I know that for sheriff Mr. Jeffries is the right kind of a man. I like big men, strong men, for such places."

Women from the beginning of time have admired the strongest, most robust and most masculine men.

They are good judges of masculine character. Nobody need fear that women in voting would select "Miss Nancys" for office. The women dislike a feeble, effeminate man, even more than the men do.

But the women would undoubtedly look into the moral characters of men. They would investigate them thoroughly. And they would improve the tribe of office-holders about 80 per cent at the start and more later.

Women should be allowed to vote wherever men vote.

There should be a vote for every man and a vote for every woman over twenty years of age.

The suffragists of California are mourning the death of Mrs. Annie L. Wood, of Alameda, formerly State president. The State society adopted resolutions of regret and appreciation.

Miss Laura Clay has been at work in Jackson county, beginning at Ashland. Jackson county was about evenly divided last time on the suffrage question, defeating it by a small margin.

The Forest Grove Equal Suffrage Association held its regular monthly meeting March 16th. Ten members of the Association answered in course the ten objections offered by the antis.

Senator Gallinger said in discussing the Compulsory Education measure for the District of Columbia, that the petition by the Civic Center showed that for lack of seating room in the public schools 1500 children could have but half a day's schooling. There are also 6000 or 7000 who do not go to school at all but are at work helping to support their families.

DEATH OF MISS ANTHONY.

The passing on of Miss Anthony, who has given her life to the cause of woman suffrage, marks the close of a long and successful career.

She did not accomplish all that she desired. But her life work has not been a failure by any means.

Every woman in the world has felt the uplifting influence and the added dignity of her sex on account of the work of Miss Anthony.

Whether woman suffrage will prove a bane or a blessing, we must admire the devotion of the worker for womanhood in any line of endeavor.

Women occupy today in the world peerless positions, morally, socially and religiously on account of the struggles of the suffragists generally.

They have made prominent and conspicuous the claims of woman for the really great work she has accomplished in education and in the professions.

All of these steps have been fitting them for citizenship. In the lodges and in the church, on the stage and in the home, woman stands higher than ever before. Her rights are better established, her wrongs are more clearly recognized on account of the sacrifices of Susan B. Anthony.—Daily Capital Journal, Salem, Oregon.

The starry flag was not half-masted yesterday though one of the bravest soldiers, one of the greatest generals of any age, or of any country, passed from among us to the invisible world—a gentlewoman with the brain of a savant, the courage of a Spartan, the soul of a martyr—such was our beloved Miss Anthony.

With Elizabeth Cady Stanton, Anna Dickinson and a few other volunteers in the little army, the whole world against them, she set forth to redeem woman from a condition of servitude to her rightful estate in the industrial and educational world; to win for her complete enfranchisement. Without wavering or halting she pressed forward until she beheld the partial fruition of her labor—the final goal almost in sight.

From the onset of hooting mobs to the laurels of victory and paeans of appreciation and gratitude was a long and toilsome journey. Now she has gone to her greater reward bequeathing to us her spirit and inspiration.

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The death sentence of Mrs. Antoinette Tolla has been commuted by the Court of Pardons of New Jersey to imprisonment for seven and a half years. This is due to the efforts of women to save her life. If she had been tried by a jury of her peers it is probable she would have been acquitted for the circumstances under which Mrs. Tolla killed Joseph Sonta, the world-be destroyer of her home and honor, were such as would have brought commendation to a man tried for the same by a jury of men.

The California Business Woman's League by a rising vote adopted resolutions

in honor of Miss Anthony, which were introduced by Mrs. Clara Shortridge Polz. The league pledged itself to continue the work of Miss Anthony until woman shall have equal political suffrage.

Judge Julian W. Mack, of the Juvenile Court of Chicago, paid public tribute to Mrs. Tolla. The league pledged itself to continue the work of Miss Anthony until woman shall have equal political suffrage. In his remarks he said that in all the years of her service for humanity she worked gratuitously, faithfully, tirelessly and it would be many years before her place would be filled.

For the Woman's Tribune.

ILLUMINATION.

A voice in the darkness, a whisper,
Low, insistent, clear,
And hush! the silence speaketh,
I, who was deaf now hear.

A gleam in the sky, a sun-ray
Falling soft on the shivering wind,
A rustle of leaves at the spring-tide,
And I now see, who was blind.

A touch of a hand invisible,
A rending of chains of lead,
The old self sinks below me,
And I live, who once was dead.
ROSA FRANCES SWINEY.

SUFFRAGE WORK IN OREGON.

At the meeting of the Oregon Equal Suffrage Association last Saturday it was announced that there would be a final contest for prizes on the best essay on the advantages to be expected from woman suffrage. This contest is to be limited to Normal schools and Colleges and the prizes have arrived and are now at the Headquarters. The first prize is a splendid set of the "History of Woman Suffrage," in four volumes of over 1,000 pages each and illustrated with many portraits of leading suffragists. The second prize is "The Life of Miss Anthony," in two volumes. This is not at all connected with the cash prizes of \$20, \$15 and \$10, offered to students.

The dates for the State Conference have been set for April 4 and 5, at the White Temple. Among the speakers will be Rev. Anna H. Shaw and all the other National speakers and organizers now in Oregon. The committee on music for the conference are Dr. L. G. Johnson, Mrs. M. A. Dalton and Mrs. Dunaway.

Rev. Anna Howard Shaw, National President, arrives in Portland on March 30, accompanied by Miss Mary Anthony, now the sole survivor of the large family of brothers and sisters of whom the late Miss Anthony was best known. Both will be the guests of Mrs. Charlotte M. Cartwright until after the election in June.

Oregon Socialists for Woman Suffrage.

The State Convention of the Socialist Party was held at Portland, March 12. The eighth of the nine planks in the platform adopted is as follows:

"We declare in favor of the equal suffrage of men and women."

After the business session Miss Laura Gregg was introduced and spoke eloquently in behalf of the equal suffrage amendment. Following her remarks, Chairman Ryan advised the delegates that he was unanimous in their support of womanhood in the present campaign for suffrage. The delegates gave their assent by a rising vote.

It was current in the daily press that the State Convention of the Socialist Party at Salem intended to support suffrage but it was suppressed that they adopted the following:

Whereas, There was in the American Revolution the Tory who attempted to block the path of progress, and

Whereas, There was in the Civil War the slave who hugged his chains; therefore, be it

Resolved, That we throw the mantle of charity over the few misguided women in Portland who are attempting to block the progress of human liberty.

The Association arranged to have a representative at the court house during registration hours to distribute literature among the voters.

Mrs. DeVoe addressed a large and enthusiastic audience in the M. O. B. hall, March 19. She found many adherents to the cause.

A house-to-house canvass has been made in Hood River and of 226 women interviewed, taking them just as they came, and covering about half of the population, 202 said they wanted to vote. This percentage ought to convince the man who has been saying he will vote for woman suffrage when he is sure the women want it.

The Oregon Press.

The equal suffrage amendment to the Constitution of Oregon will, in all probability, be adopted by the voters in June. The equal suffragists are energetic in their efforts to get it before the public. There is no good reason why women who are taxpayers and those who care to exercise this privilege should be denied access to the ballot, and there is practically no danger of any unwilling subject being dragged to the polls on election day as a matter of duty. The anti-suffragists are putting forth the latter argument.—G. H. Umbaugh, editor Rainier Review.

The vote on equal suffrage is, we believe, going to be close, but we hope the amendment may carry. We believe the women of Oregon are intelligent enough to make advantageous use of the ballot, and that much good would result from giving them the privilege of electors. It is a fact that few of them at present understand practical politics, but this is because they have had no incentive to investigate in this direction. They will soon learn, however, if they have an object in doing so.—Jefferson Review.

The Editor in Washington County.

Two precincts had been left unvisited and it required some good planning on the part of Mrs. Bath, of Hillsboro to make the arrangements without knowledge of local conditions. Reaching Forest Grove on Thursday, the 15th, I stayed at the Laughlin house to be ready for the stage ride next day. This is a very comfortable and well-equipped hotel. Mr. Laughlin says he is going to vote for the amendment but his wife is not in favor. I think he is not fully informed (as I have known to be often the case with husbands) for Mrs. Laughlin is a partner in the hotel and her name appears on the cards as such. Business women usually realize the advantage it would be to women who are in the industries to have the protection of the ballot and if they do not need to use it themselves have no wish to prevent others having the benefit.

Shortly after noon on Friday the freight wagon drove up and I got in for a 15-mile ride to Buxton. The wagon had a cover fastened down on the side where the sun might shine in and flap blew almost in our faces. There were in the wagon three milk cans with loose handles and some tin sheeting so that we announced our approach well beforehand. Mr. L. L. Crawford, Grange Master, had arranged for the speaking and I was to stop at his house, but he was nearly three miles this side of Buxton and we had passed it before I told the driver where I was to stay. He said he could not possibly turn around on that road, and that he was quite sure his mother would entertain me, so with a lingering look at the pretty farm house I could see in the distance, I consented to go on. Mrs. Hannan justified the confidence her son had placed in her and took good care of me notwithstanding she had seven in the family beside giving meals at this time to a party of surveyors who were laying out the path for the coming railroad which is to run through here to Tillamook.

In time for dinner Mrs. Crawford called for me and took me to the Grange Hall. It was a pleasant day, the first for a week, and the farmers and their families were there in good number. The afternoon was devoted to the suffrage address after singing and recitations by some bright young people. I want to again give my tribute to the value a Grange is in a rural community. It makes men and women companionable to each other, and in a Grange meeting each is ready to speak out fearlessly for what they believe. It was planned that I should speak at the same place Sunday morning at 10 o'clock, leaving it possible for the people to go to the 11 o'clock Sunday school. Everybody promised to send those members of their families who had had to stay at home and some would come again themselves; some of the surviving party might be expected and the business people of Buxton who could not come on Saturday would be there. But alas on Sunday morning there were four inches of snow on the ground and Mr. Hannan, who had kindly agreed to take me to Thatcher, could not make the 15-mile drive and return if he started late enough for me to have the meeting first. Besides there was no indication that anybody would be out.

We reached the home of Mr. and Mrs. Bondshu by 3 o'clock and by that time the snow was eight inches deep and falling faster all the time. The next morning it was twelve inches deep and eighteen on the mountain.

I had to walk over a quarter of a mile to the Thatcher Church so I was quite prepared to sympathize with the neighbors who with few exceptions had decided it was too bad to venture out. Still there are always friends to help and thankful for the kind hospitality of Mr. and Mrs. Bondshu I was taken Monday in a sleigh by Mr. Warren Thatcher to Hillside where I was welcomed in the pleasant home of Mr. and Mrs. Wm. Clapshaw.

I was to speak in the pretty church across the way which has been a center of reforming and Christian influences which have grown up a generation of splendid young people, many of whom have become known in educational and missionary fields. The audience was small again for there would be long distances to walk in the snow, but I found some good friends and had some encouraging help in music by the young people led by Miss Clara Loins.

Mr. Clapshaw took me to Gales Creek on Tuesday, and to the home of Mr. and Mrs. N. C. Lilley. Mr. Lilley assured me that no place could be had for the lecture. The Adventists and the Baptists were unwilling to have their churches used, the schoolhouse could not be lit in the evening because of the insurance; and the hall was undergoing repairs and unsafe. However, I was told that Mrs. Hart was one of the members of the Methodist church and accordingly I called on her. She not only gave me the use of

the church but said her son should open and warm it in good season. After going around and putting in posters I felt sure I would have a good audience for it had been known for a week that I was to be there. But alas a lot of people on the watch phone in the County office, know if I had come. As I had not come in the lack and had not known of the office where I should have left word, the operator said I had not arrived and this kept the country people from coming in. However, with those that were at the meeting and those I saw afterwards, I got a good committee with Mrs. N. C. Lilley as chairman and the Hillside people who are in the same precinct will co-operate for a grand suffrage picnic in the pleasant days of spring.

Mrs. De Voe in Douglas County.

On January 25th I arrived in Roseburg, the thriving County Seat of the populous county of Douglas, and met for the first time Mrs. Ida Marsten, who had so ably made arrangements and dates for me. It took but one glance into her dear face to inspire perfect confidence that any cause she espoused would be faithfully cared for. When one takes into consideration the social position and influence of this good woman, the perfect manner in which she discharges her household duties and public obligations—doing her full share of church and charitable work—the question naturally arises: would Oregon not be safe when such confidence in the political arena? Her husband, ex-Senator Marsten, is recognized as one of the level-headed men of the State, and I am glad to say he seconds his wife's efforts, and is a strong supporter of our cause. I spoke in the Court-house, and consequently felt very much at home since I knew the women of that county had paid their full share of taxes which paid for the building. Here we formed a county committee, which will exercise its influence through the entire county.

Unpqua Perry was next visited, where Mr. and Mrs. Shambrook graciously entertained me. On account of the bad roads and dark nights my meeting there was held in the morning in the school building, which was well filled with interested and sympathetic listeners. We then plowed through the mud ankle deep in the stage up to Looking Glass—a distance of about 12 miles—and was kindly greeted by Mr. and Mrs. I. B. Howard, who extended the hospitality of their home to me. Here I met Mr. and Mrs. Taylor, who have charge of our campaign, and it would be difficult to find more intelligent and interested suffragists in the entire State than these good people.

The next morning I returned to Roseburg and was there met by Mr. and Mrs. Whipple, who came for me in their comfortable carriage to take me to their home, a distance of eight miles, where a meeting had been arranged for me. One could not but feel the refining influence of this home and in the evening we arrived at the schoolhouse, to find it lighted up and well heated. We had a fair-sized audience and all expressed themselves as being in favor of woman suffrage.

Next came Oak Creek and Mr. Whipple kindly took me to the home of my entertainer, Mrs. Price, a distance of eight miles. Here we had another good meeting and found no opposition to our cause. Mr. Price conveyed me to the home of Mrs. Leiley, which was eight miles or so farther. The weather at this time was fine, but the roads were very bad, and these good men in each instance took their teams out of their field very cheerfully to help me on my way. I most thoroughly appreciated this act of kindness on their part, as it shows they are in dead earnest in their support of woman suffrage. Mrs. Leiley presided at my meeting in Glide, which was held in the afternoon, as the roads were in such a condition they were not safe to travel over at night. I met Mrs. Conine here and was told many converts were made for our good cause.

My next meeting was held in Dillard, where, owing to some mistake, no arrangements had been made. I met Mrs. John Hamlin, who is Superintendent of Schools for Douglas County. She is a very intelligent woman and an ardent suffragist and suggested that I speak in Dillard that night. I consented, but as it was past 6 o'clock I feared we could not secure an audience on such short notice. Mrs. Hamlin, nothing daunted, set to work and secured the church, caused the bell to ring, the church to be lighted and warmed, and sent her school children to the various streets to notify the people of the proposed meeting. Well, after 10 o'clock I was speaking in a pretty church to a house two-thirds full of very bright and intelligent people, who pledged us their assistance in next June. Mrs. Hamlin is well connected with some of the oldest and most noted families of America, of whom we read about in the early

days, and I am sure she possesses many of the sterling qualities for which they are noted. Mrs. Hamlin possesses plenty of grit and gumption, which the success of the meeting is the proof.

Here I met Miss Anna Kemp, a farmer with broad acres. She has been a teacher for many years, but now resides on her farm and manages it with great skill. She arranged my next meeting at Brockway, where I trust much good was accomplished. On the way we walked across the Umpqua river on a suspension bridge of higher proportions. Miss Sebring accompanied me, also Mrs. Harger, and the swinging bridge caused us to feel as though we were in a flying machine, as we were suspended in midair. The bridge would swing very perceptibly with the rhythm of our marching. Mrs. Parker kindly conveyed me to my next meeting place, which was Ten Mile. Here I was entertained by Mr. and Mrs. Bushnell. Mr. Bushnell has seven brothers of voting age in this State and four of them were at my meeting and all promised to vote for woman suffrage. I am anxious to hear from the other three brothers. I think it would be hard to find a larger vote for Woman Suffrage in any of the families in the State.

Mr. and Mrs. Bushnell brought me in to Roseburg with a fleet team, a distance of 18 miles, and I then spoke at the Soldiers' Home, which is located near the town of Roseburg. Here we met about 140 voters and had a very enthusiastic meeting. I was informed by one of the soldiers that we would receive almost the entire vote of the Home for Woman Suffrage. These men came up and gave me their hand and promised to vote for us on June 4th next.

Myrtle Creek came next, and I was greeted with a packed house—thanks to Mr. Henderson, who went about the town personally inviting the people to come out. I was the guest at their home and found Mrs. Henderson a most delightful entertainer. My meeting was ably presided over by Mrs. Armitage, who has had much experience in public affairs; and, at the close of the meeting, almost the entire audience came to the front and extended their hand, wishing our cause success. I was greatly cheered by their hearty response.

At Eden Bower—a beauty spot—we left the work in the hands of Mr. Mark C. Munson, State Superintendent of Sunday Schools, and we may expect good results from such able workers as we found there.

Next came Canyonville, a picturesque spot among the hills. Among the interested people were, notably, Mrs. Lowe, the Postmaster's wife; Miss Green, the principal of the school, and Miss Scovill, editor of the Canyonville Echo. These graces whom I trusted most fully with the work of our good cause in this community. We had a fine meeting, a full house, and I trust many converts were made. The following day Miss Boyle, of Day's Creek, came with her carriage and took me to her home, where I was nicely cared for. In the evening I spoke to a good sized audience in the pretty Methodist Episcopal Church, and returned to Canyonville the next day, where another meeting had been advertised. At this meeting the house was filled and I think much good was done. Rev. Mr. Downs, pastor of the M. E. Church of that place, spoke for a short time, and presented many reasons why women should vote. I am glad to say he will make some speeches in the near future for us.

I spoke in Ridder on the 24th to a good sized audience and was entertained at the elegant home of Mr. and Mrs. Will Q. Brown. Judge Riddle was our chairman there, which means that our cause is in the very best of hands. He will be ably assisted by Miss Brown, Miss Clair and other leading people of that place.

On the following evening I spoke in Glendale in their pretty hall, and my meeting was presided over by Hon. Mr. Sonnerman, who is a friend to our cause. The ladies of this place will be active in the work and do much to influence the voters for Woman Suffrage. This ended my sojourn in Douglas County, and I must confess, I was very sorry to leave these good people at whose hands I had received so many kindnesses, and who, I am sure, will give a large majority for Woman Suffrage on June 4th next. Watch the Douglas County vote. It will be inspiring.

Dr. Mary S. Thompson was made a life member of the National W. S. A. by the Oregon E. S. A., in honor of her 81st birthday, which occurred February 14th. Dr. Thompson has added 52 new members recently to the Association, and is herself a most active member. Nobody ever makes the least allowance for her age, but the burdens are piled on her quite regardless, which is doubtless the reason why she does not look her age by twenty or thirty years.

The Woman's Tribune.

"EQUALITY BEFORE THE LAW."

VOL. XXIII No. 8,

PORTLAND, OREGON; WASHINGTON, D. C. SATURDAY APRIL 14, 1906

FIVE CENTS A COPY

For the Woman's Tribune.

SUSAN BROWNELL ANTHONY.

Rest, Warrior, rest, for thy warfare is over,
All thy work done,
Sweet be thy sleep 'neath the daisies and clover.
Shadow and sun
Linger as blessings from Heaven above thee,
Warrior of might,
Hearts of true womanhood ever shall love thee,
— Angel of right.

First in the battle for that which has ever
Made heroes of men,
Leader of womanhood's world-wide endeavor
Whose glad Apothegm
Is the song of sweet rest and a hope's great
fruition
When striving shall cease
Because thou hast won by the soul's intuition
And the spirit of peace—

—A victory more potent than those that
have numbered
Our valleys with dead,
Where the slain the green leaves of the
forest outnumbered
And the brown earth was red
With the wine of their blood, Ah, Priestess,
suppliant
We fall at thy feet
And acknowledge the wisdom whose guid-
ing—defending
Gained spoil from defeat.

In the van of the conflict when none stood
beside thee
And the chapel of thorn
Was thy crown as "Thy Master," thy foes
did deride thee.
But their mockings of scorn—
But fired thy free spirit to greater endeavor
In the battle of right,
That the banner of freedom should never,
no never,
Go down in the fight.

Apostle of right, tho' death has bereft us
We will not forget
The lesson thy life with its purpose has left
us
White suns rise and set
And the ensign of freedom by thee yet de-
fended

—Thy scars with the scars
Whose conflicts the zeal of thy life had ex-
tended
In its triumphs and tears,
We will plant on the heights where its
banners unfold
Shall tell to the waves,
The earth and the stars, and the nations
beholding

—That the traffic in slaves
Has ceased, because thou hast lived, and
tho' death may have claimed thee,
Thy soul "Marches on."
With the greatest of earth shall thy sister-
hood name thee,
Nor because thou hast gone—
Shall thy toll be forgot, not the cypress, or
willow,
To strew o'er thy bed,
Not the wail of the mourners above the
green billows
Where men lay the dead,
But the shout of the victors when battles
are over
And their legions have won
O'er sweet vespers at evetide, when Husband,
and Lover

At setting of sun
Seek their homes, She has gone but her
spirit exultant
Has found its sweet rest,
Let us pledge to the cause that her life
made triumphant,
And like her, "Do our best."
—Naomi MacDonald Phelps, Portland, Ore.

COMMEMORATIVE SERVICES.

In memory of our departed friend and leader services were held Sunday afternoon, April 11, in the White Temple, Rev. T. B. Ford, President of the Ministers' Association of Portland, presiding, Dr. Brougher, pastor, offered prayer, expressing thankfulness for such a life of heroism and service.

Dr. Ford in his introductory remarks spoke of Miss Anthony as a citizen, and defined his position on the woman suffrage question unmistakably.

Telegrams and tributes were read by Mrs. Henry Waldo Coe, Mrs. Elizabeth Craig spoke of first meeting Miss Anthony at Woman's Day, Lily Dale, and expressed the conviction that she would not be less active in the cause she loved so well since she went into the unseen than she had been before.

Mrs. Dunlway, Mrs. Colby and Dr. Wise followed with addresses which appear in this report. Mrs. Dunlway's remarks called forth involuntary applause, at which Dr. Ford remarked that he was glad to hear it, as there was to be no wet blanket thrown over this meeting, which was one of thankfulness for a great life and service.

Dr. T. Elliot told of his first meeting with Miss Anthony thirty-five years ago. One reminiscence he wished to give to contradict the impression that the leaders of this work enjoyed the conflict. He said Miss Anthony remarked to him that she had prayed a hundred times that she might be laid under the sod rather than to have to go on with this work, but it

had been laid upon her as a duty and she must not flinch.

The closing address was given by Rev. Anna Howard Shaw, who spoke touchingly of what Miss Anthony was in her own home. A most powerful appeal was made that men and women of Oregon might take up the work in which Miss Anthony had led the way with the same devotion and earnestness.

During the service Miss Mary Anthony was introduced. Mr. Claire Monteith sang most feelingly "The Lost Chord." Miss Katherine Linehan gave a solo and the audience joined with the choir in singing "Lead Kindly Light" and "Nearer My God to Thee." Miss Anthony's picture was draped with the suffrage four-starred flag and there were flowers and a beautiful wreath of Oregon grape tied with yellow ribbon bearing the inscription "The Susan B. Anthony Club of St. Johns."

The following resolutions were adopted by a rising vote.

Whereas, Our beloved leader, Susan B. Anthony, has passed from visible service to the realm of the unseen; and,

Whereas, Although Miss Anthony's work for the liberties and opportunities of women had a worldwide scope and sympathy, her last thoughts and prayers were for the enfranchisement of the women of Oregon, the foundation of which she helped to lay here more than three decades ago.

Resolved, That we pledge ourselves to renew our zeal for the consummation of her highest hopes, and to fulfill the inspired prophecy of her last words, "Failure is impossible."

Resolved, That our appreciation of the heroic and commanding qualities which generated the movement for the freedom of women, and through her, of the race, is fittingly expressed in this tribute by Effie C. Tompkins, of San Francisco:

No dead march beating on the air; no roll of muffled drum.
As we our faithful captain bear unto her final home;
Yet hath she fought as brave a fight as ever soldier won.
Who in the tented field at night or manned the mounted gun.
Her weapons were of soul and brain, her white flag Peace.
Her own heart bled, and yet again and on without surcease
She charged the ranks of foemen, forever in the van—
And by winning Right for woman, she hath also won for man.

(Signed) ARGAHL SCOTT DUNIWAY,
MARY A. THOMPSON, M. D.,
CLARA BEWICK COLBY,
Committee.

Mrs. Dunlway's Remarks.

It is not yet a year since our honored and beloved leader, through prearrangement between the worthy pastor of this splendid church and my humble self, was able to stand in this pulpit, before an audience where, long after standing room was at a premium and many hundreds were unable to gain admittance, her voice rang out, as clear and sweet and full as the tones of a silver bell, reaching every nook and circle of this vast auditorium, keyed, as it always was, to the notes of belief, equality and justice for all the people. I little thought this meeting between us was to be our last, when last July we pressed each other's hands at parting; and she said, "My highest hopes are centered upon Oregon. You have a splendid set of voters here, and they have carried us to a point where failure is no longer possible." The last words I heard her utter were, "I will surely be with you at your ratification jubilee next June." And who shall say her words are not to be verified? It is related of her that she said when dying, "I hoped to live to see the victory recorded in Oregon. But, maybe I can do more for the cause in the next life than I could by remaining."

Ah, well have I cause to remember my first personal acquaintance with Susan B. Anthony, thirty-five years ago. I had launched my newspaper, the "New North," in advocacy of equal rights for all the people, and the movement was attracting much attention. Elizabeth Cady Stanton and Susan B. Anthony were in San Francisco lecturing; and, through the assistance of attorneys for the old Oregon Steamship Company, I secured transportation for them to visit Portland. Mrs. Stanton, like all true equal rights mothers, could not neglect her home duties, so she returned to New Jersey and Miss Anthony came to Oregon

alone. Nobody could know Miss Anthony at her best who was not privileged to know her intimately in private life. And yet, at that time she was almost universally held up to ridicule by press and pulpit. The clergy, like the rest of us, had to grow in this work, and at that time few people took this woman movement seriously. But Miss Anthony and I, with the aid of my good husband, planned a two months' tour of Oregon and Washington. Together we traveled, by stage, by rail and backboard, and often on no matter whether among the high or the lowly, Miss Anthony was always the same genial, thoughtful, attentive, womanly woman, who could converse intelligently with the wisest statesman or profoundest clergyman upon any subject and turn, the next minute, to administer, with tender solicitude, a simple remedy with which an anxious mother might ease the illness and discomfort of a wailing babe.

No woman loved home and relatives with more unselfish devotion than she. Her brothers, sisters, nieces, alike idolized her; and to her many legions of personal friends her presence was an inspiration and a joy. Yet, for the sake of the sacred cause of "equal rights for all and special privileges to none," she would abandon home and loved ones at times for months together, to carry the gospel of liberty, justice and opportunity to the mothers of men, that through them might the sons and daughters of men and women be relieved from all sorts of wrongdoing, tyranny and oppression. The mantle of our risen leader now falls upon the shoulders of her only remaining sister, Mary S. Anthony, who, in this hour of Oregon's need, has stepped bravely from the home, where for more than fifty years she stood as a living wall behind her gifted and tireless speaker. Let us today renew our zeal for liberty and righteousness, and in due time we shall reap if we faint not.

Address by Clara Bewick Colby.

It is as a personal friend and follower of Miss Anthony that I give my tribute at this time. The facts of her life are known to most and can be gathered from the volumes of her biography, which should be in every private and public library. They are a fascinating and thrilling narrative, and the future historian will trace in them potent causes for the awakening of womanhood which was the distinguishing characteristic of the last half of the 19th century.

It was my good fortune to come into the suffrage work while there were still many of the pioneers in active life, although of their bright galaxy so large a number of the earliest co-laborers had passed on that young recruits were eagerly welcomed. I knew Miss Anthony first in the late 70's, when my inborn desire to have women have a fair show led me to place Mrs. Stanton, Miss Anthony and others on the library lecture course of my Western town. They were guests in my home and this little service brought me the exceeding great reward of companionship with these illumined souls, who looked at life out of human eyes and not merely out of woman's eyes. It would be speaking too much of self to show what this association was to me as I was privileged to work with these leaders in public and enjoy their personal friendship.

In 1890 the National and the American Suffrage Associations united and reconstructed themselves on a formal and business basis as befitting an organization through which a vast and growing army of trained women were to mould the nation to their thought. Prior to this time the National had been an aggregation of individuals and the various forces of strength, whether from the brain of Elizabeth Cady Stanton, the head of the movement, or from the hearts and efforts of followers scattered through all the towns and hamlets where the woman suffrage lecturers had been,—all centered in Miss Anthony as the executive and felt a direct and vital relation to her. Her methods were sui generis. I have often heard her say in urging some great undertaking that when she knew a thing ought to be done she went ahead and did it and the money came afterwards to pay for it. I have known her in those days time and again engage an opera house in Washington, plan a great meeting, secure her speakers, and then write a thousand or more letters from the

Riggs House, where she was at home with Mr. and Mrs. Spofford, with the aid of no hired clerks, but with that of some of her ardent disciples among the department women, who used to plan to take part of their annual leave when they could help her in this way to get out the call for the annual convention. Then the money came and the expenses of the convention would be paid, without pledges and auxiliary dues, simply by spontaneous gifts and loving service. It was the days of enthusiasm and of the personal contact of all the workers, small and great, which made each feel herself a vital and necessary part of the movement. It was in this way that the great International Council of Women was held in Washington in 1888. It was the precursor of all the federations of women and women's organizations of all lands and tongues, which are today demanding with one voice that war shall cease, that there shall be no double standard of morals, that women shall have equal wages for equal work, and be given representation in government. This great achievement of Mrs. Stanton and Miss Anthony was most ably aided by Rachel Foster Avery who, as Corresponding Secretary of the National Association, stood nearest to Miss Anthony for more than twenty years, and was "the beloved disciple" and generous supporter. To her in distant lands, sorrowing and yet rejoicing with us in all the significance of this occasion, we must send a thought today.

In nothing did Miss Anthony show her true greatness more than when, after four decades of untrammelled and individual achievement, she not only was able to reconstruct the society in harmonious union with the other wing of the suffrage army of which Lucy Stone had been the leader, but willingly submitted to the machinery of organization and henceforth worked in line, yielding graciously to the will of an official majority even when methods and results were totally different from her own personal predilections.

To Miss Anthony was given the honor of being the connecting link between the suffrage workers of nearly six decades, and thus she had come to seem the incarnation of the principles for which they all stood. In honoring Miss Anthony, in praising her fidelity and her great deeds, the world accepts, although it may be unconsciously, that for which she stood. Her adherents, in commemorating her life and service express their own genuine love for her while they are also apotheosizing the principles to which they have given their allegiance.

Miss Anthony was equally delightful as guest and hostess. She entered into the thoughts and wishes of those she was with and won all hearts by her sympathy. To visit in the home of herself and sister was to realize the thoughtful solicitude of Miss Anthony not only in every detail that could minister to comfort, but in that blessed giving of herself which made every hour in the house a delight at the time and a sacred memory thereafter. Nobody seemed like Miss Anthony for appreciating the abilities of others, while she always undervalued her own and attributed the honor she received always to love for the cause as distinct from her own personality. There was nobody like her for encouraging young women each to do her best in her own line. Coming to womanhood before the higher institutions of learning were open to women, she made it a life work to secure for others the advantages that had been denied to her. As the young college women began to rally to her standard, how proudly she always mentioned their college achievements in introducing them. Whenever she went she was always sought by the young women on the daily press and she delighted in giving them details which would enable them to make a good story. They fell at once under her personal charm, caught the spirit of her work, and doubled her power to mould public opinion by their sympathetic interpretation.

What Miss Anthony did not do herself for the enfranchisement of woman she accomplished by winning to its adherence women who were themselves leaders of other great organizations of women. A notable illustration is given by Mrs. Elizabeth Boynton Harbert, who relates that at the close of one of Miss

(Continued on last page.)

WOMAN'S TRIBUNE

EDITED AND PUBLISHED BY CLARA BEWICK COLBY.

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The Tribune home is removed to Tremont, a pretty suburban station on the Mount Scott car line. It is a grey cottage with green roof and situated half a block from the station on the right hand side. All mail should be addressed "Portland, Oregon." Business communications may be left at the office of the Gottschall Publishing Company, Room 55, Union Block, Second and Stark.

Everybody regretted that Miss Laura Gregg was unable to attend the conference. As campaign manager, she has welded the workers into a common enthusiasm for the cause, and all the chairmen of committees who attended the conference were anxious to see the person who had written them such beautiful letters. By a rising vote a resolution of love and sympathy for her was passed by the conference. Miss Gregg was able to resume her office work even before the conference closed.

Readers will please forgive shortcomings and omissions in this paper. The printing office has been unusually rushed and the Tribune was crowded out, being issued only just in time for the editor to leave for ten days' meetings in Clatsop County. Communications should be sent as usual to 65 Union Block, and friends are reminded that subscriptions should be paid even more promptly than usual to make things run smoothly while the editor is helping in the fight for the liberty of the women of Oregon. The paper is helping grandly, too, and should be liberally subscribed for. Campaign subscriptions, 25c.

The Connecticut Humane Society has voted bronze medals to three brave persons who saved others from drowning. One of these was Miss Florence G. Geer, of Lebanon, who while teaching school in Norwich, Conn., saved a little girl from drowning at great risk to her own life.

Judge Lowell's address will appear later. It is good reading for any time. All the field workers left Portland immediately after the conference. The Tribune regrets that it is impossible to obtain personal letters about their work. Everybody knowing campaign incidents and items that would be encouraging, please send them to this office.

EQUAL SUFFRAGE CONFERENCE.

The meeting about which so much interest had centered for the last few weeks, and for which Miss Gregg and the campaign committee had made such splendid preparations, opened promptly at 10 o'clock, April 4.

Rev. Anna Shaw offered prayer expressing the thought that God had never wanted for workers and asking that these now doing God's work in seeking to establish justice might have guidance, illumination, the open mind and the honest heart, each being made willing to receive the right and willing to do it.

Under the report of the Prize Committee, Mrs. Porter Boyer spoke of the History of Woman Suffrage and the Life of Miss Anthony offered as prizes to Normal Schools for best essays. Mrs. Boyer had only found six papers in Oregon opposed to woman suffrage, and the space that is given to the discussion is truly remarkable. This report gave rise to an interesting discussion. Mrs. Dunniway noted the change in the disposition of the editorial fraternity. Formerly they poked fun at the anti's. The press is the signal flag on the walls of our Zion. If it had done its duty in the beginning the grandchildren of women voters would be voting today.

Miss Laughlin emphasized the value of friends coming in touch with the local papers. Mrs. Knapp of Hood River, Mrs. Moe, and Miss Douthett of Portland clinched the points made. Mrs. Mackenzie of Seattle spoke of her success in getting woman suffrage matter into syndicate papers. A good way is to get women in the small towns to write articles for local papers. Rev. Anna Shaw followed in the same line. She said the papers would rather have a little article by Jane Smith of their own town than a column by Geo. W. Curtis or some great writer afar off. The personal influence is what counts. Each individual worker is the real thing. If business men have sense they will see that woman suffrage will boost Oregon more than the Fair did. We want every woman to say "I am the most important issue in my home and my community. What I can do I ought to do; what I ought to do I will do."

Dr. Thompson reported the case of a man who has been opposed who had now invited a party to his home. Miss Gordon added a word about personal influence with the press. Write a letter of thanks to the editor who has put something in favorable and express your individual pleasure. Dr. French talked to a man who was working on a electric light pole and he signed her petition saying he was converted to woman suffrage years ago in Philadelphia by Anna Shaw. Mrs. Eva Emery Dye said when she started out to get names for the petition she was afraid people would make it unpleasant, but she found them anxious to sign the paper.

All this very interesting and varied symposium was based on the report of press work. The next topic was Reports of Field Workers. Miss Clay said she was first in Clackamas County. In Oregon City she had formed a committee of which Eva Emery Dye is chairman. She had found men of all classes very friendly, and especially a large proportion of voters of foreign birth. Miss Clay urged that women should say in every possible way that they want to vote.

Miss Chase spoke of her work in Eastern Oregon. On December 27 she secured a committee of 100 in Vale; 7 out of 10 she had found favorable in Malheur County. The Baker City committee has 100 persons. At Bourne, 5500 feet above sea level, where the snow was five feet deep, she had a good meeting and a large committee. She had spoken at eleven places in Union County, Pendleton, where Bert Hoffman lives, and edits the East Oregonian, has a committee of 142. This paper is a power for righteousness in Eastern Oregon, first, last and all the time. Miss Laughlin and Mrs. De Voe gave interesting accounts of their work. The latter introduced some of her county workers. Mrs. Welch of Cottage Grove, said that less than a year ago she had no interest in woman suffrage. She was converted by being a witness where she had to stay in court. She had found that the secret of being able to speak was to have a message to deliver. The first message she wanted to give was for equal suffrage. Mrs. De Spain, of Cottage Grove, said she had lived in the woods and mountains 15 years and she liked to go among people that do not think and make them think. Mrs. Woodworth gave an interesting account of her experiences and agreed with the rest that victory was certain.

The afternoon session was opened with prayer by Rev. Shafer, followed by singing. Miss Mary O. Douthett gave a very classical address on "Woman in Organizations," describing the work of each in beautiful phrase. "The Woman's Relief

Corps" was ably represented by Mrs. Julia A. Lawton.

Dr. Mary A. Thompson introduced her subject, "The Qualifications of Voters." She said statistics showed that 8010 foreigners land on our shores every week. If a foreigner comes here to stay and takes out his application papers he can vote in one year, and yet people are afraid of the vote of American women. Our men take to their arms the ignorant and the vicious and then claim to fear the vicious women. Where do you find the vicious women. When I visited the State penitentiary there were 317 men and two women. In the poor house there are five men to one woman; yet these men are qualified rulers and all women are qualified subjects. We shall have a government nearer to the divine ideal when justice is done to women. When I was working hard to get my 450 names on the petition, she said, I sometimes asked men if they did not think I ought to vote after paying taxes 50 years? Women are qualified to vote; they obey the laws; they love their children; they love their home; they love their country. Have we not proved our selves worthy? We get tired of this after 50 and 60 years. One said to me "When you vote you'll become a sort of a man." I said, "I want to pick out the man, then. The men will never be so gallant and lovely to us as they are on election day; they even break the line for us."

Dr. Thompson's voice rang out clear and strong; her face lit up with the inspiration of her impromptu speech, and she had the audience with her from the start. Time was called, and in her favor she did not notice it. It being called again she said it is of no use your calling me down, for I have not got through yet. The audience cheered its assent, and Dr. Thompson wound up her address by telling how well she had been always used by men during her long practice as a physician. We always have to tell that Dr. Thompson is 81 years of age when we talk of the earnest work she is doing today, but this is only to emphasize the fact that when the spirit assumes its rightful control years do not count and also to shame women of the 60's and 70's who are beginning to excuse themselves on account of "my time of life."

Dr. H. Bath, of Hillsboro, told of the work of the suffragists in town and the help they had received from a meeting held there by the anti's. Mrs. Bath was too modest to tell of her most important work as chairman of the county. In a radius of many miles in each direction, all instructions about county work and all local attempts to get in line with it go through "that suffrage woman in Hillsboro."

Rev. C. F. Clapp, of Forest Grove, gave a very spirited address. He said that forty years ago he attended his first equal suffrage convention. He was not converted as late as that, for he was born into the belief in equal rights. He could not remember when he did not think a woman as worthy to vote as a man. His earliest recollection was of lying on the floor and hearing his father read "Uncle Tom's Cabin" before it was put in book form, when it was coming out as a serial in the Baptist Record. Rev. Robt. Collier once said in his pulpit that he was converted to woman suffrage by reading this book. Mr. Clapp said it was a pleasure to him to see this cause grow. He would not try to prove to this audience the advantages of woman suffrage but one was that woman arrived quickly and intuitively at right conclusions where man reasoned slowly and doubtfully. Woman goes right to the mark and does the thing while it takes a man everlastingly to make up his mind.

Mr. Clapp related an amusing experience in Wyoming which illustrated the deference with which women are treated when they are voters. The polls ordinarily, he said, look like a cross between a corral and a hog pen; the judge and everybody else smoking like the bottomless pit. At the polls in Cheyenne everything was as clean and respectable as a parlor. Every judge had on a white collar, every clerk was dressed up, not a cigar was to be seen within two blocks. He saw Mrs. Senator Warren and other leading ladies drive up in their carriages and noted the gallantry with which they were received. Presently their carriages gave way to a fanfarone in which were seated two large colored laundresses. It was the first time she had ever had the opportunity to ride in such a carriage and would be the last until she opened the carriage door for them and escorted them with exactly the same politeness they had before shown to the United States Senator's wife. "Would it not be worth while," Mr. Clapp asked at the close of his very interesting address, "to have woman suffrage if only to reform election day manners?"

Mrs. S. M. Morris, of Newberg, gave a greeting, after which Mrs. Trumbull brought the good word from the women of Idaho, after which she showed the relation of woman's ballot to the welfare of the child. We want to go into politics, she said to get better legislation for the children and to have the power to help enforce it. As it is now, the child labor law of this State is practically a dead letter.

Mrs. Anna M. Boldrick, of Forest Grove, gave a very bright talk from "A Colorado Woman's Point of View." Mrs. Boldrick was a voter in Colorado for some years before coming to Oregon. Her sister, who still lives there, recently visited Mrs. Boldrick and the latter related an incident that occurred soon after she came. There was a voting contest for a prize for somebody, and after making her purchase the lady was asked if she was not going to vote, when, thinking only of the political election, she replied she had not been here long enough to vote. She afterwards remarked that it seemed incomprehensible to her that there should be any astonishment at woman's participation in public. Mrs. Boldrick contrasted the powerlessness of women of Oregon as compared with those of Colorado.

Mrs. Clara Bewick Colby's report of field work was then given.

Mrs. Grace Watt Ross, president of the Portland Federation of Women's Clubs, spoke on "Woman and the Municipality." She said the majority of the club women was in favor, but it was not thought wise to press it for endorsement. They have a club woman on the health board, in the juvenile court, and on the school board, and a market inspector. So women are being brought into the clubs and educated to want to vote. "If I were president of these six clubs of women," said Mrs. Ross, "and they were voters, what a power I would have to demand better municipal condition." Mrs. Ross spoke of the cooperation of the club women with charities and reforms; women are better helpers than men. They carry their house-keeping into the streets and the municipality.

Miss Kate Gordon said that a judge in Louisiana who had been active in enforcing the child labor law, had incurred the antagonism of some of the Democratic party and the word was passed around that the child-saving work would have to be stopped. The woman's club adopted a resolution that any ticket would be knifed that did not have on it the name of this judge. Accordingly his name appeared on every ticket.

Mrs. Eva Emery Dye said the ballot was the greatest labor-saving invention of the age. Instead of the women having to beg and to work for years to secure the passage of a measure they will elect men who will attend to it at once.

Mrs. Mackenzie, of Seattle, made a splendid plea for woman suffrage. She spoke of some papers whose editors had seen the handwriting on the wall and were beginning to advocate these measures that women were working for. Miss Shaw said the thing which astonished her most was the inability of most men and women to form opinions without leaning upon some one else. A Scotch woman was asked if the sermon she had heard was a good one, she said she didn't know; she had not heard any one say. Miss Shaw said men as a class do not respect women as a class. There is a vast difference between loving and respecting. Men sacrifice for women and do many things for them that we do for a baby; not because we respect that baby but we feel our strength in his protection. A man once introduced her in California, saying that she was a woman with the brain of a man. She said if that were true she hoped she might be allowed to pick out the man. Women taken their cue from men and do not respect their own sex. Nine out of ten will take the opinion of a man rather than that of a woman. Some women prefer privileges to rights. It is the saddest thing in all the world that there is anybody so enslaved that they would not have their freedom if they could.

The Wednesday evening session was opened with prayer by Rev. H. C. Shafer. Mrs. Dunniway made the first address which elicited such applause that she was called back and related a good story. Miss Bouchon sang a beautiful solo, after which Mrs. Sarah H. Evans, president of the State Federation of Clubs, spoke of the advantage the ballot would be to the club women. They had worked two years for the free library law and for better transportation for the insane. With the ballot it would have been much easier.

Mrs. Addison, State president of the W. C. T. U., said there was but one problem and it included temperance, woman suffrage, labor, and purity. These will all be united one day. Labor's uplift, woman's elevation, and annihilation of the liquor traffic.

Dr. Luena J. Johnson appealed for the ballot for the protection of women wage-

earnings, 47 per cent of whom are under 21 years of age. Our hope for suffrage lies with the working people. She read a letter from Mr. Gompers, urging the labor forces to stand for this amendment.

Mrs. Clara Waldo, lecturer for the State Grange, made a bright little speech about the part women take on the farm. They are working partners in all that pertains to the farm. In the Grange, women are not afraid of responsibility, and of having a little more work. The men help Monday morning with the washing and the women help Tuesday morning in the field; so they are partners.

Miss Lincham sang a beautiful solo, and kindly responded to an encore.

Dr. Esther Poll spoke of the professional woman's debt to the suffragists. One way she said it could be estimated in dollars and cents. There are 7300 women doctors, averaging perhaps an income of \$2,000 a year, so that they owe nearly fifteen million dollars in money. What the world is indebted to the suffrage movement for the professional women cannot be computed.

Rev. Anna Shaw spoke of the gratitude of our professional women. When they were settling up Miss Anthony's bills, they asked Dr. Ricketts for her bill. She had cared for Miss Anthony for ten years, and had been at her call day and night. At the last she stayed by the dying bed for 36 hours. But the doctor said she could not present a bill for the care of the one who had opened her profession to her. She said it had been the greatest honor she had ever had to care for Miss Anthony.

Mr. Jefferson Myers read a strong paper on woman's claim as a taxpayer.

Mr. J. D. Stevens showed that the people of Oregon owed the Initiative and Referendum law to women of Milwaukie, Oregon. Mrs. Llewelling wrote 1000 letters to educate people on this measure, and when it was held up in 1889 she and her daughters pursued the matter and spent their money and time to carry it through.

Mr. H. W. Stone, general secretary of the Y. M. C. A., said he knew why he was on the program. It was to give his endorsement to the suffrage amendment which he did gladly, and he would endeavor to get others to do so.

Miss Laughlin read a letter from the State Federation of Labor signed by the president and secretary. Judge Lowell made the following address:

Mr. G. Spencer Chapman, of New Zealand, said Portland was about a day behind New Zealand in the calendar, but this was not so bad as it being behind in giving women the power to vote. They had had suffrage for women in New Zealand thirteen years, and it had proved an unqualified success. There has been nothing revolutionary about it. Men used to vote for people they were ashamed to mention to their wives; now it is, "Wife, how are we going to vote?"

The Thursday morning session was opened with prayer by Miss Clay.

Dr. T. B. Ford was called on. He said the Sunday audience was a representative body. It included the best and most cultured women of the city.

Mrs. Ella Wonderly of Delena, Mrs. Loughridge of Grants Pass, Mrs. Mary Howard, secretary of the Grange, were introduced, and each spoke a few words of greeting. The latter said her mother had crossed the plains, although she was a native Oregonian she was grateful for the aid the national workers had brought to the State. She believed Clackamas County will carry the amendment. For many years she was the only woman to vote at school meeting, now they all vote.

Mrs. De Voe gave a message from Mrs. Judd, who not being able to come sent \$5.00. Mrs. Winans, of Hood River, said that of 226 women questioned 202 were favorable to voting. Mrs. De Spain explained the work that had gone throughout Lane County, having its impetus in the sentiment created by Mrs. De Voe in Cottage Grove. The private work that is being done cannot be estimated. The condition of the community is a saturated solution of suffrage sentiment.

Mrs. Boldrich spoke of the conservatism of a college town, but said the biggest boost they got was from the meeting the anti's had had there. Mrs. Bath urged the value of social meetings. Mrs. Addison spoke of the harmony existing between all the forces of womanhood working for the amendment. She had been holding institutes in many counties and one of the features on the program was "Woman in Government." This always brings a strong discourse on woman suffrage. There must be no daylight between us as we move on in one solid mass. We must follow our leader which is the divine voice within.

Miss Shaw said that while there should be no antagonism, we should not try to carry several reforms at one time. When we ask for suffrage we should do it as suffragists. Suffrage is a means,

temperance is an end. You cannot get to the end without the means. Government needs all we all know and then it will not have any too much.

Mrs. Whitehead of Hood River, Mrs. Welch of Cottage Grove, Mrs. Blazer of Oswego, Mrs. Jones of Clatskanie, Miss Palmer of Dayton, and Mrs. Webb of Silverton, all said a few words of encouragement. The latter was one of the suffrage helpers in the Nebraska campaign and recalled with pleasure the writer's visit to New Orleans. Mrs. Webb said when she first began to talk about woman suffrage she was asked if she knew what was done with a hen that tries to crow.

Mrs. Armstrong of Portland spoke of a parlor meeting she had arranged which would be addressed by Miss Gordon that afternoon. Others were urged to take up this matter.

At the Thursday afternoon meeting an encouraging letter was read from T. J. Howell of Ashland. Dr. Jeffrey-Myers spoke very nicely of the help Oregon had received from the friends of the cause elsewhere, and urged the Oregon women to do all they could to win votes. They should give their time and money to win this cause for Miss Anthony's dear sake as well as for the sake of all women.

Mrs. Porter Boyer spoke a good word for the Oregon press, and said if the Oregon Development League knew what an advertisement the campaign was for the State and the success of it would continue to be, they would aid it all in their power.

Miss Shaw introduced Miss Mary Anthony very nicely. She said Miss Anthony had requested her sister to come to Oregon to take care of her, Miss Shaw. Miss Mary Anthony had taught school in Rochester for thirty years, and for thirty years since that had been the good angel of the city in all good works. Miss Mary Anthony read in a fine, firm voice, an extract from one of her sister's speeches.

Mrs. Colby introduced some ladies to the convention—Mrs. Edwards, of Deep Island, who with her husband and seven children had ridden in three miles over very bad roads to attend her lecture in that place; Mrs. Russell, Washington, in the campaign of 1888. Mrs. Russell gratified the audience by saying she had been a voter and a juror; Mrs. Paul, formerly of Utah, Mrs. Colby had met when lecturing there, and she had been a voter for many years. Mrs. Paul spoke very nicely of the privilege of voting, which she is now working to realize in this State. As a third ex-voter, Mrs. Colby introduced Rev. Naomi McDonald Phelps who made a very forcible little speech, which she has promised to put in writing for the Tribune.

Miss Laughlin, reporting for headquarters, said they had now 189 campaign committees, with 4000 reported members. She thought this was a more representative body than the 18 anti's who claimed to speak for the women of Oregon in protesting that they do not want to vote.

The afternoon closed with a question box opened by Miss Shaw. She touched very ably the questions relating to the jury duty and the per cent of women voting. This latter she said was larger than the per cent of men voting in all the States where women were fully enfranchised. With regard to the vote of women on the question of the extension of the franchise in Massachusetts, Miss Shaw said it was not a suffrage measure; many would have nothing to do with it, because if all the women voted for it, it would not make it a law. But with all the opposition to so foolish a scheme over 20,000 women voted for it, and only 861 against, so that as far as it counted at all it demonstrated that a very large majority of women would vote to have the men vote upon the question whether they would let women vote or not.

The closing evening drew the largest audience of the conference. Mrs. Dunway presided and made happy introductions. The Elko Quartette, who sang the most charmingly several times during the evening, had just sung a Dixie song when Miss Kate Gordon, who had been delayed by her parlor meeting, came to the platform. Mrs. Dunway said she thought that music would bring her. Miss Gordon told in persuasive manner what the New Orleans women had accomplished with their scrap of suffrage, the right to vote on bond issues.

Rev. Anna Shaw gave a brilliant address glittering all over with gems of wit, which kept the audience busy with applause.

The conference was a decided success and an inspiration to all who attended it. No one carried away more enthusiasm than the field workers who listened with delight to the story of each other's efforts, and around whom had rallied so many earnest men and women of the State that it would indeed seem that "failure is impossible."

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The presidential suffrage bill in Rhode Island has passed the senate. Its purpose is to enable women to vote for presidential electors.
Five sample copies, ten cents.

DAY BY DAY.

I heard a voice at evening softly say,
Bear not thy yesterday into tomorrow,
Nor load this week with last week's load
of sorrow.
Lift all thy burdens as they come, nor try
To weigh the week with the memory,
One step and then another, take thy way;
Live day by day.

Live day by day,
Though autumn leaves are withering round
thy way,
Walk in the sunshine. It is all for thee,
Push straight ahead, as long as thou
canst see.
Dread not the winter whither thou mayst
go,
But when it comes be thankful for the snow,
Onward and upward. Look and smile and
pray;
Live day by day.

—JULIA HARRIS, in "The Atlantic."

COMMEMORATIVE SERVICES.

(Continued from first page.)

Anthony's lectures at Evanston. Miss Frances Willard said to her she had never seen the connection between moral reform and woman's ballot as she had that night. Miss Anthony, who had not heard this conversation, afterwards said to Mrs. Harbert, "Well, we had a small audience tonight, but we had Frances Willard, and when I saw her there and then in imagination the great army of women workers whom she was leading, I asked the 'All-Father' that I might make her see the connection between moral reform and woman's ballot."

It was perhaps the hardest drop to swallow from the cup of bitterness that was ever pressed to the lips of the early woman suffragists that they were held to be destroyers of the home. To Miss Anthony, the home and kindred love—homeless only for the sake of the honor of the mother half of the race for whom she worked, this must have been especially hard to bear. There are homes all over the land where Miss Anthony has been a tender and sympathetic friend and where she is enshrined in the hearts of the home-keepers, and it is a significant fact that where her work has been carried to its outcome and women vote, marriage occurs in increased proportion and the percentage of divorce is noticeably less than elsewhere. Those of us who were most closely associated with Miss Anthony know most of her tender solicitude. But few of us yet keep the dear ones to whom we were children and who could tell us of our faults in love. So long as "Aunt Susan" lived there was always somebody to call us "girls," to hold us to fidelity to our principles, to rejoice in our joy and to extend the word of tender love in our grieving.

When Miss Anthony was eighty years of age she resigned the presidency of the National Association. The wishes of her friends to call her "girl" at the head she bore down by saying she wanted to transfer the management to younger hands while she was still able to stand by them so that her death would cause no shock or suggestion of weakness to the organization. The world noted the dignity and sweetness with which Miss Anthony took a subordinate place in the management if not in the councils of the body, and it was equally edifying to witness the modesty and tact with which her successors made her feel that she was still their honored head.

What more could we ask for our beloved than was vouchsafed to her as the crown and close of her strenuous life. Bearing the laurels laid at her feet in the Baltimore Convention she went to Washington, the city of her heart, where her thought and work had centered for forty years. Here her old friends rallied around to celebrate her eighty-sixth anniversary; the highest in the nation paid tribute to her. From here she returned to her home, where, surrounded by kinsfolk and loved co-workers, speedily and serenely she passed into the "covered way that leadeth to the light." Her last thought on earth was for the work in Oregon, and her last prayer was for success here. Surely this feeble death-bed appeal will be potent to touch the hearts of every justice-loving man and woman in Oregon and so the prayer shall be answered.

"Failure is impossible" were her last words. Let us at this memorial time so reconsecrate ourselves to carrying the work of Miss Anthony to its consummation that these prophetic words may be realized not only in that deeper sense in which they are always true for those who side with the right against the wrong, but immediately true in the revivification of the liberties of the women of Oregon which shall be the crowning monument to the memory of her love and labor.

A human being is a power for good in proportion as he expresses divine attributes. Our highest conception of God is as Justice which in its last analysis includes everything. Miss Anthony's love of justice linked her with the Divine. Endurance is the attribute by which the Divine purposes are accomplished. It is this that made the world ready for man; that patiently awaits the growth of Divine qualities in him. Miss Anthony's

patient endurance was the secret of her success. No matter how keen might have been her sense of injustice, no matter how courageously she might have set out to remedy that wrong, had she lacked endurance she had never been the one to lead us to victory.

"Endurance is the crowning quality."
And patience all the passion of great hearts;
These are their stay and when the sad world
Sets its hard face against their fateful
thought
And brute strength, like a scornful conqueror
Changes his huge mace down in the other
scale,
And slowly that outweighs the ponderous
The inspired soul but flings his patience in
globe.

Justice is the root of the tree of character and patience the stalk from which all growth proceeds, so tenderness is the outflowing of the divinity within. By her tenderness Miss Anthony made herself loved, where she might only have been honored. Thus Miss Anthony, justice-loving, patient, tender, has erected for herself a monument in the hearts of the women of the world.

If Miss Anthony could express one wish with regard to this memorial service it would be that she might be considered as but one of many who had wrought with like purpose and principle. Often has she laid upon me the task of framing a tribute to the life and service of the pioneer woman suffrage workers, or of some beloved friend around whom her heart-strings had twined as they worked together; and so today I want to hold them all, unnamed as most of them must be, in your thought of love and gratitude. When there is a great work to be done in any age there are always great souls raised up to it. When the time was ripe for woman to come into her kingdom, there came to the fore a band of remarkable women, who had the intellect, the heart and the courage to demand for woman that she should not be denied freedom and opportunity solely because of sex. Those most particularly associated with Miss Anthony in early work were Elizabeth Cady Stanton, her best beloved friend, and the mother of the movement; Lucretia Mott, its saint and prophet, who gave the world that immortal precept: "Truth for authority and not authority for truth"; Matilda Joselyn Gage, whose favorite motto was, "There is a word sweeter than mother, home and heaven that word is Liberty"; Lucy Stone, whose dying words were, "Make the world better," and a host of scarcely less honored names. Of those who still remain with us and to whom we give our love and honor while yet it may cheer their earthly pathway, the most widely known are Mary Anthony, the sole survivor as far as we know of those who attended the first Woman's Rights Convention in 1848; Isabella Beecher Hooker, Rev. Antoinette Brown Blackwell, Rev. Olympia Brown, Julia Ward Howe, and Caroline M. Severance.

We would remember today the men who have been counsellors and friends of the woman suffrage movement and who number in their ranks the greatest poets, preachers, and statesmen of the last half century. Take any name which is today enshrined in the hearts of the people and you will find one which appears on the roll of honor in the suffrage records. Whoever there has been a woman strong enough to demand her freedom there has been a man generous enough to second her. Surely we may say that "the spirits of just men made perfect" are our strength and our inspiration.

"Thus they remain with us, remain though
gone,
Though face and form have vanished from
our sight,
For all by them first taught, by them made
known,
The world receives with joy, and we with
pride,
And long ago that which was most their
own
Has passed through countless hearts, in
circles wide."

No less entitled to reverence and gratitude are the unnamed multitude who have helped the onward march of freedom by standing for the truth that was revealed to them. Whether they pass away in the beauty of youth, the strength of maturity or the glory of old age, they who have given to the world one impulse on the upward path to freedom and to light are not dead. They live here still in the lives of those whom they have inspired to true life and in other spheres perchance they may perfect what here they but dreamed of. The poet has thus beautifully linked those who have passed beyond with those still in the field of struggle and they are to be

"O Earth, thy past is crowned and consecrated
By its reformers speaking yet, though
dead,
Who unto strife and toil and tears were
fate,
Who unto fiery martyrdoms were led,
O Earth, thy present, too, is crowned with
splendor
By its reformers battling in the strife;
Friends of humanity, stern, strong and
tender,
Making the world more hopeful with their
life."

O Earth, thy future shall be great and
glorious
With its reformers telling in the van,
Thill truth and love shall reign o'er all vic-
torious,
And earth be given to freedom and to man."

Address of Rabbi Wise.

Dr. Stephen S. Wise, Rabbi of Temple Beth Israel, said in part:

"I have been wondering whether it would be possible for me to speak at this meeting of today. If I were not, as I am for ten years and more have been, an equal suffragist. I have come to feel that even though I were not, as I am, a believer, in equal suffrage, I ought still to speak here today, to testify to the honor and reverence in which I hold the high aims of Susan B. Anthony's life and the matchless consecration with which she served for a life-time the cause of her early espousal. I wish to thank Susan B. Anthony for helping me to realize the wrong which men have wrought, and thus moving me to resolve to do what in me lies for the redress of the wrong which men have long done women and themselves.

"Susan B. Anthony was a serious woman, who did not give her life to pink teas, and spring millinery, and bridge whist, and shopping. So terribly in earnest was she that she faced ridicule, and misrepresentation, and abuse for nearly two generations, without faltering or swerving from the way she set out for herself. Finer than the quality of heroism which enables a man to face cold steel on the battle field is the heroism of such as she, which made it possible for her to steel herself in a great cause against the scorn and obloquy of the world, counting not the cost and scorning consequence, because right is right. This serious woman uttered a message that deepened, and broadened, and enriched the lives of her sisters. Even as the Hebrew prophet, she spoke: 'Rise up ye women that are at ease; hear my voice, ye careless daughters, give ear unto my speech.' I would not lightly maintain that the women who, strangely enough, see fit to array themselves against the cause of equal suffrage are in all cases 'women that are at ease' and 'careless daughters,' and yet I do believe that many careless daughters are among the women at ease, who are indifferent alike to their rights, duties and responsibilities. A near neighbor, to whom I tried to bring home the justness of the equal suffrage cause, lamented to me the 'loss of possibility' she put it, of being thus burdened, 'seeing that an already overweighed with a multiplicity of duties.' The morning after this ineffectual attempt on my part at conversion, I met the good woman again, who said to me half smotheredly: 'You cannot imagine whence I have just come—from taking a lesson in bridge whist.' Rise up ye women that are at ease. Hear my voice, ye careless daughters; give ear unto the deathless accents of Susan Anthony's pleading, on behalf of womanhood, for a larger life and a higher liberty.

In seeking to estimate Miss Anthony's claim in history for a place among history's immortals she has won for herself, the question occurred: 'Who are the great of our age, of any age, of the ages. As I review the story of the centuries, the answer seems very clear. The supremely great figures in history are they who have battled for liberty. Such were Moses, Jesus, Socrates, Savonarola, Luther, Hampden, Adams, Kosuth, Wilberforce, Mazzini, Garrison, and so far as Susan Anthony was a sturdy and life-long battler for liberty, she belongs to this high and immortal succession. The early years of her public activity she gave to the greatest cause on behalf of which the western world has yet struggled, the emancipation of an enslaved race, and even before that work was done she gave herself to the cause of the liberation of womankind. The connection of Susan B. Anthony with the anti-slavery movement in America was not fortuitous. Nothing looms more impressive in the life of Garrison than the mighty inspirations which came to the liberator from and through women. In his early youth, his mother wrote to him of a Negro woman who had nursed her during a long illness, 'She is a slave in the sight of man, yet a free-born soul by the grace of God.' One of the earliest impulses to enter upon his campaign on behalf of the Negro slave, came to Garrison through the reading of a poem entitled 'Africa,' written in 1826 by a woman. Again, to a woman, Elizabeth Heyrick of Leicester, England, belongs the high distinction of having been the first to enunciate the doctrine of immediate emancipation in a pamphlet written in 1825. The abolitionists of Great Britain say the biographers of Garrison then struggling for the overthrow of slavery in the West Indies, quickly adopted the principle thus proclaimed by a woman and conquered under that sign. Susan B. Anthony will forever be remembered as one who stood, and fought, and wrought for liberty.

I have heard it said in disparagement of the work of Susan Anthony that she dedicated her life to a cause of "mere abstract justice." Abstract principles of justice, and of liberty, and of righteousness are indeed fallen upon evil days, for it is not uncommon to hear these referred to as "pure sentimentalism." "Abstract justice" and "abstract liberty" trip lightly from the tongues of those, who are not loath to abstract justice and liberty from their fellows. Granted that Susan Anthony toiled all her life for abstract justice and liberty, honor and immortality to her memory! The noblest workers in the world bequeath us nothing more precious than their own example of devotion to what their generations have in every cause lightly scorned as questions of abstract justice, as abstract principles of liberty. Abstract justice must be established ere concrete justice can be done. But, is the contention valid that Susan Anthony labored on behalf of abstract justice? Is the withholding of a right from, and the denial of an obligation to, half the citizens of our land a question of abstract justice? Man shall have no property in man, and as long as woman is politically disfranchised, man has property in woman. In a democracy woman is not free until she exercise the right of suffrage. But did Miss Anthony limit herself to the demand for suffrage? Was it abstract justice for which she labored, when she first protested against the injustice which inheres in the payment to a woman of a wage one-half, or one-third, or one-fourth, as large as that received by a man for the same quantity or quality of work? Was it abstract justice that she urged when she made it possible for woman to enjoy the higher education, when largely through her ceaseless effort the gates of colleges and universities swung open to woman, when she secured for her sisters the right to follow callings and professions to women long barred, when she mitigated the wrongs suffered by woman through the injustice of her legal status as fixed by the State, that is by man? It might have sounded softer and pleasanter for her to have gone up and down the land preaching the gospel of love. Instead of that, though not to the exclusion of such a teaching but rather in preparation for it, her ceaseless demand was that justice be done. With the passion and fervor of the Hebrew prophet, she proclaimed to her generation, "Justice, justice shalt thou pursue." I reverence in Susan B. Anthony the idol-breaker. Next in importance to such as set up the true God stand they who tear down the false gods. Susan Anthony did both. She was an idol-breaker, a fetish-destroyer, breaker of the idolatry of the male caste, destroyer in part of self-fetishizing male-dominance. This noble iconoclast, fearing not to pit herself against the almost irresistible conservatism of her time, sought to end the idolatry of the God of things as they are and to establish in its place the worship of the God of things as they ought to be.

In the place of the false and overthrown gods of caste, and of injustice, and oppression, and tyranny, she would appear the true God of justice, and liberty, and righteousness. And yet this iconoclast was conservative, for she, even as we who believe in equal suffrage, would conserve the rights and duties of half the citizenship of the land, radical only in being radically right. A fanatic Susan B. Anthony, was for me was possessed, yet, obsessed, by a very fanaticism for justice and liberty unto the oppressed and the disinherited of the earth.

The message of Susan Anthony to her sisters, as I interpret it, is voiced in the words of Tennyson's "Princess."

"Oh! Lift your natures up,
Embrace our aims; work out your freedom."

Verily, this is a message for men. Lift your natures up, embrace our aims, work out our freedom by helping to work out your own, your own freedom from the prejudices and injustices which alone deny to woman justice and freedom.

Let Oregon's real tribute to the memory of Susan Anthony be not this meeting, however reverent and loving its words, but the answer of the citizenship of our commonwealth to the appeal for justice to womankind, which answer Oregon's men are to make on the fourth day of June. A woman helped to give us Oregon; let Oregon help to give woman freedom. "This miracle of noble womanhood" needs not our eulogy. Let her epitaph be the woman-enfranchising sixteenth amendment to the Constitution of the United States. When that is enacted, as it will be, no other epitaph will she need.

The editor's field letter is crowded out this week, as also much else that would gladly be used, in order to make space for the memorial and conference matter.

The Woman's Tribune.

"EQUALITY BEFORE THE LAW."

VOL. XXIII No. 11,

PORTLAND, OREGON; WASHINGTON, D. C. SATURDAY MAY 26, 1906

FIVE CENTS A COPY

For the Woman's Tribune.
MAN.

God said, "I will make me companions, though heart of my heart they will be; Dreams that shall spring into blossom from my deeps of eternity
"I will call, and to, they shall listen; shall hear me and understand;
Petal by petal shall, answer and into my wisdom expand;
He breathed the desire of His Being into His cauldron of life
And it boiled and seethed and bubbled with the power of prophetic strife.
Out of the mighty struggle, the force that grandly surged,
Mirrored close to God's likeness, the infant man emerged.
"Not yet, ah not yet," said the Godhead, "can he give me the answering thrill, His soul must unfold through long travail and mould to My perfect will."
And there where man's destiny waited, came Knowledge with gift to create;
And alas, came the flaming spectres, revealing Wrong and Hate,
And Wisdom, deep eyed and tranquil, moved through the dark and the glare,
God's light on the gloaming shadows, heavy Remorse and Despair.
Pain with her pitiless duty, through suffering showing the way,
Truth with alluring glances, beckoning on for aye.
And tireless Aspiration, climbing the infinite slope,
The potent and fadeless rainbow of an eternal hope.
Joy came with the ripples of laughter, and man looked into the dawn
And said, "I am here, my Father; behold me, and lead me on."
Then Love, the most wonderful glory, the fathomless mystery,
God's smile on the face of the waters, of man's unfolding to be,
These many varying forces breathed on the imperfect man
And moulded and fashioned him nearer to creation's marvelous plan.
"Not yet, ah not yet," said the Godhead; not till man's soul is free
From the passion of self and its blindness, can he truly come unto Me."
But man from the mist is rising, in glorious prophesy
Through wisdom and pain and love's greatness, to be the companion of God.
CAROLINE RENNIFREW,
120 N. Nevada Ave., Colorado Springs, Colo.

OPEN LETTER.

From Five Presidents of State Associations.

To the Voters of Oregon, Greeting.

Gentlemen: The undersigned beg leave to submit to you a few of our reasons for asking you to ratify, by your affirmative votes, the amendment granting equal rights to women, which has been placed before the voters through a petition numerously signed by the men of Oregon under the initiative and referendum.

This movement has grown under your management, from the small beginning known as the Married Woman's Sole Trader Bill, enacted by your Legislative Assembly in 1872, until it has reached such vast proportions as to attract the attention of the civilized world. A constitutional amendment proposing women's enfranchisement, submitted to you in 1884, brought us an affirmative vote of 11,223. This amendment was again submitted to your suffrage by legislative initiative in 1900, bringing us a vote of 26,265. Although the population of the commercial centers had more than doubled in sixteen years, the "No" vote was only increased by 226, while the "Yes" vote was augmented by 15,042. This, to us, is a palpable arguement of the triumph which we confidently look to you to consummate for us on the 4th day of June by placing "X" between "302" and "Yes" on your ballots. Do this and you will honor our flag of truth, the only power we can offer in our defense against the balloted forces of the opposition. Do this and you will honor Oregon, your mothers and yourselves.

And your petitioners will ever pray!

ABIGAIL SCOTT DUNIWAY,
Honorary President Oregon Equal Suffrage Association and State Federation of Woman's Clubs.

MRS. HENRY WALDO COE,
President Oregon Equal Suffrage Association.

CHARLOTTE M. CARTWRIGHT,
President Woman's Pioneer Auxiliary Association.

SARAH N. EVANS,
President Oregon Federation of Women's Clubs.

ESTHER C. POHL, M. D.,
President Woman's Medical Association.

THE BATTLE OF THE GIANTS.

This is the term by which Rev. Broughton Short characterized the debate between Revs. J. H. Brougher and Clarence True Wilson, in the Grace M. E. Church, Friday evening, May 18.

Dr. Short, presiding, announced that the debate would be opened by Dr. Wilson. Each disputant would speak twice, ten minutes at a time.

Mr. Wilson proceeded to demolish what he called the skirmish lines of the suffragists by making these claims: First, that taxation without representation is not tyranny; Second, that voting is not an inherent right; Third, that women should not vote because they are not like men; Fourth, that they should not vote because they cannot fight; Fifth, that women are now consenting to be governed by men, therefore the government is just without their consent; Sixth, that he, Mr. Wilson, proposed to stand by the home; Seventh, that for every woman who works there is some man out of employment, thus he is unable to marry and the social evil grows out of that; Eighth, that a man wants to come home not to a woman who is concerned with the same things as himself but to one who will soothe and entertain him with music, art, etc.; Ninth, that husband and wife should either vote alike or differently and in either case the result would be bad; Tenth, American women are no better than men and it is presumption on woman's part to think she can do better in politics than men have done; Eleventh (and here's a corker) Mr. Wilson has seen the stern-faced suffragists from Colorado and he dreads the effect of woman's suffrage on the looks of the women of Oregon; Twelfth, women who are having the children and helping their husband have not been heard from; Thirteenth, it puts power in the hands of the wrong class (referring to the Woman's Clubs).

Here is the baker's dozen of reasons, which Mr. Wilson finds satisfactory to himself, and which make him, a minister, and the president of the Anti-Saloon League, willing to clasp hands with the liquor element in Oregon to prevent Oregon women from having anything to say about whether this element shall run the State, cause ministers and reformers to be murderously assaulted, and fill the jails, poor houses and asylums with the husbands and sons of women—all in the name of the business interests of the community.

Rev. Brougher replied: We certainly have enough voters of the kind we have but we want a better kind. God intended men and women to be equal. Dr. Wilson, he thought, must read his Bible, "Male and female created by Him." Dr. Wilson ought to be tried for heresy. If women are compelled to be good by law have they not a right to say something about it. If voting is not a natural right, how did man get it. It takes more than force to run a government. Mind is superior to matter and spirit is absolutely superior to both. The day will come when government will be run by spirit. Letting women vote does not mean that they will want to turn men out of the offices; they have not done that in the church where they are in a large majority. What has the fact that women have positions in the industries that men ought to have to do with woman's suffrage? We have not had woman's suffrage here to bring this about.

Dr. Brougher raised a good laugh against Dr. Wilson by saying, "He proposes to stand by the home; why don't he do it. He says men cannot get married because they have not wages enough. I am ashamed of Grace Church, the trustees ought to get together and raise his wages. He does not know anything about sitting down and talking with a lovely wife. My wife and I stood at the polls together when this local option law was passed, and she did ten times as much as any man to help carry it, and she was just as sweet and lovely as before."

In closing, Dr. Brougher said: "I believe in giving woman this privilege because God intended man and woman to cooperate; because they are intelligent; and because it would raise wages. If it should be found that this law should not pass the women will stand

right by it, for spirit must rule and we shall see the day when Oregon women will vote.

The vote of the audience was then taken, and it stood 176 for Mr. Wilson's argument and 173 for Mr. Brougher's. There must have been 200 or 300 persons present who did not vote, and as the debate was conducted in Mr. Wilson's church, doubtless there were many who did not want to see him defeated. Then, again, the anti's had called for the occasion. Lastly, Dr. Brougher told so many funny stories and got off so many good hits at Dr. Wilson that the laughter and applause of the audience cost him much time which otherwise he might have used in argument.

Taxation Without Representation.

Rev. Wilson's first point is that the fundamental principle of our government, that "taxation without representation is tyranny" has no application to woman because it referred only to having representation in the Parliament, and at that time men were voting in the colonies. This makes it a parallel case exactly, because women have school suffrage and in some other States some other forms of suffrage having to do with merely local matters just as did the vote of the colonists. But just as were the colonists, women are deprived representation in person or by those whom they help to elect in all the law-making bodies. Hence, the principle applies to women today just as it did to the colonists. Moreover, women pay more taxes they fight against George to establish this principle. Women are taxed to support institutions without having any voice in their control, and to pay the salaries of men in office, who, whether they are in the city government, the State Legislature or the National Congress, pay little attention to the wishes of those who have no votes to help make or unmake them. "Taxation without representation is tyranny," Clarence True Wilson to the contrary, notwithstanding.

Voting Not an Inherent Right.

"Men in the first place are governed by a chief with a club. Voting is an acquired or given right," says Rev. Wilson. The inward protest against the club leads man to rebel and to take the initial step towards achieving that liberty which was his divine inheritance when he was made in the image of God. The moment that two people agree upon something to be done the right of suffrage is exercised. Brute violence begins to find its rival in co-operation, on which all possibility of human development is based.

"When the 14th amendment was under discussion in the United States Senate a member said 'Suffrage is a political right which the few may give or withhold at pleasure.' 'Let that idea,' replied Gratz Brown, 'crystallize in the minds of the American people and you have rung the death knell of American liberties.'"

Abraham Lincoln once said: "No man is good enough to govern another man without that other man's consent," and suffragists say, "No man is good enough to govern a woman without that woman's consent." The principle of consent unites all human and divine government. In all the dealings of God with the Israelites, their right of consent was recognized. If they wanted a king, the established system was overthrown to gratify them; nor would Jehovah himself maintain a theocracy over them without their consent. "Choose ye this day whom ye will serve," was reiterated constantly in their experience, as it is evermore in the history of each human soul. In this divine recognition of individual integrity is the charter and justification of all human rights.

Woman Different From Man.

This is urged by Rev. Wilson as a reason why women should not vote; while the suffragists regard it as the most forceful reason why it is necessary that woman should vote. If she were exactly like man, mentally, spiritually, and temperamentally, man might represent her in the government. But as she is different, it is impossible for man to represent her. As far as material interests are concerned, he might stand

for her in a limited way, but since she is woman, with a different sphere of activity, with a different point of view as to all ethical and social as well as personal questions, he cannot represent her with justice to himself or with safety to the government. Man has well represented life on its material side, but along the line of protection, benevolence, co-operation and justice, he has signally failed. The mother with the home instincts extended to making of the State a larger home is sadly needed in the nation. This lack of cooperation between the sexes in government is the cause of many of the problems and difficulties which trouble us today. "The voice of the people is the voice of God." Let all the people speak, then may the voice of God be heard in our political relations.

Ballot and Bullet Theory.

Very seldom does a man come out in this stage of civilization and say a woman should not vote because she cannot fight; yet, strange to say, it is a minister of the Gospel of the Prince of Peace who enunciates this doctrine. Rev. Clarence True Wilson says "Government is an expression of force, whether it is the chief with a club, or the monarch with his sceptre, or the American citizen with the ballot." Granted, but what kind of force? Notice the change in the kind of force even in Mr. Wilson's own illustrations. The chief holds the club because his arm is strongest; the monarch holds his sceptre by virtue of the consent of his subjects; the ballot is the sceptre itself, the weapon of civilization which has taken the place of the weapon of barbarism, and which makes every hand that holds it that of a sovereign ruler.

Here is a sentence from Mr. Wilson's remarks, "Should we permit men to vote and women not to vote? Would we ask men to enforce the law against their own judgment and interest? Never! nor would men do it." The situation is inconceivable. If there were no other man found to vote on the same side as the women, surely the president of the Anti-Saloon League would do so, and Mr. Wilson would find himself in that case at the head of a valiant host, who, if they were thoroughly in earnest about it, would find some way of bringing the other side of the house to terms.

But seriously, is it not mean for men to first say women must not fight, and drive them out of the army in disgrace if they are found in the ranks endeavoring to fight for their country, and then say they shall not vote because they cannot fight. Women can fight if they want to, but for the most part they do not want to, and the organized womanhood of the world stands for Peace. The day foretold when the swords are to be beaten into plowshares and war shall cease is not hastened by saying, as Mr. Wilson did, "Man is especially adapted for fighting his fellows." We think better of man than that.

Moreover, the claim that physical prowess is the basis for voting comes with very poor grace from a minister who belongs to a class that are exempt from fighting and when they want to do it, show themselves of all men least capacitated for it. Surgeon-General Baxter, in tabulating the statistics of the Civil War, showed that out of every 1000 clerical men who applied for military examination, 954 were unfit for military duty. Let us have peace.

Do Women Consent.

Rev. Clarence True Wilson asks who has the authority to say that women are in rebellion and therefore not giving their consent to the government which is placed over them. The organized womanhood of the world is today solid for woman's suffrage. The National Council of Women of the United States composed of twenty auxiliary national bodies of women, religious, philanthropic, political, has adopted woman's suffrage as the fourth plank in its platform. This is what woman stands for in the 20th century. Is it so terrible that she need be dreaded in politics? First, peace and arbitration; second, a single standard of social purity; third, equal wages for equal service regardless of sex; fourth,

people from meetings in Eastern Oregon, and then the one daily mail comes in anywhere about "early candlelight," and this is the supreme interest of the day. Consequently the audience was not large, but I found almost everybody favorable in Wallowa. Mrs. Bertha Coverstone agreed to continue polling the precinct for friends.

Elgin.

My pick-up meeting at Elgin had been hastily arranged by Mrs. Lottie C. Hall and the rain had prevented her and her husband from going to their ranch that morning for their summer residence, as planned, so I had their aid, and Mrs. H. Proctor, of the postoffice received me into her home. The notable feature of the evening meeting was the presence of three ministers, pastors of the Methodist, Presbyterian and Baptist churches, all of whom aided in the meeting and gave their names as those who would make a rally for the amendment. I left with Mrs. Proctor the names I secured at the meeting and by personally calling on the business men the next morning. Although the saloons are more numerous than I found them in any other town, and they seemed to have terrorized the legitimate business people of the town, still I obtained the promise of a fair majority of those I asked to stand for the amendment. Among the women who may be counted on is Mrs. S. W. Jackson, who keeps a boarding house and will rally her "boys" to stand for the amendment. I shall never forget the concise, perfect phrase in which Mr. Helrich, sitting at his cobbler's bench, characterized the vote of the women in Idaho, the State from which he had come, "a vote that could not be bought; that could not be intimidated; and the most independent vote there was."

The train left in the afternoon, and I was in La Grande in time to spend two pleasant hours with Mrs. Paul, as I had in going up. At early daylight I awoke at The Dalles and the scenery from this on for a couple of hours along the bank of the Columbia was much enjoyed. It was delightful to see the rising sun catch the highest peaks and gradually touch the lower hills with its beauty. I was reminded of a charming Swiss custom among the Alpine shepherds. He who, on the loftiest peak sees the first rays of the rising sun takes his horn and sounds forth the morning greeting, "Praise the Lord." Soon a shepherd on a lower height catches the gleam and he takes up the refrain. Then others see it and add their note and soon mountain, hill and valley are vocal with the sound of praise and are bathed in the sunlight of the new day.

So the watchers on the heights caught the first gleam of woman's political freedom on the lofty peaks of Wyoming, and sounded forth the tootin' of liberty, "Equality before the law." Colorado next took up the refrain, and then Utah and Idaho, and the crest of the continent was illumined with the glory of the new day that is dawning for woman and the race. From height to height the brave refrain is sounded, and its echoes arouse the sleepers everywhere, until from Mount Oregon is sounding forth a cheerful and resolute demand for "Equality before the law," and lo! the whole world awakes to bask in the sunlight of freedom.

On Saturday, the 19th, it was arranged that I should speak at Eagle Creek by invitation of the Grange, which had set aside its usual monthly program for the subject of woman suffrage. I always feel particularly happy in addressing a Grange because its women are wide awake and the idea of their being on an equality with men is neither new nor terrifying to them. Eagle Creek is on the Estacada line, a pleasant hour and a half's trolley ride from Portland. I went out on the 7:30 morning train, and by good luck dropped into the home of Mrs. A. E. Robards, M. D., where I passed the hour of waiting very pleasantly. I had a large and attentive audience in the afternoon, and had the pleasure of being told by some before unfavorable that I had insured their votes for the amendment. Mr. Chas. Zeke, the Grange Master, did everything possible to make the meeting a success, and the Grange ladies, as usual, had a splendid dinner, which was much enjoyed by at least 200 people.

The Grange of Harding Precinct, Clackamas County, had arranged to have me speak in their hall on the evening of the 20th. I took the afternoon train from Portland to Estacada, which is a popular Sunday trip, and was met there by Mr. J. S. Gill who took me nine miles to the place of meeting, first taking me to his home for supper. Clackamas Co. is making good roads at an almost fabulous cost, and much of our way was along a plank road, and the rest was not bad, although it had rained almost con-

stantly during the day. Notwithstanding the dark and rainy night there was a good hall full of men and women from miles away. The Grange Master, Mr. Owen Robbins, was introduced to me as the only woman suffrage man in the precinct, and he certainly is a good one, for he gave the subject a very cordial endorsement as he took the chair. But at the close of the address the show of hands of those who would vote for the amendment must have made him feel less lonesome. I stayed with him and his good wife that night and about eight in the morning Mr. Gill came with another of his splendid horses, and the buggy full of blossoms from his tall snowball trees, and we set out on a fine gravelled road for Oregon City 12 miles away. The view of the Clackamas Valley and of the creeks that run into it, is very fine, and the dogwood trees in full bloom add to the charm of the roadside.

I reached Portland at noon and set about mailing the delayed issue of May 12, and now readers of the Tribune will wonder at receiving this issue so soon after the other. But it must be out and carrying its last message before the crucial vote on June 4, leaving the editor free for ten days more in the field. Dressing a band picnic on the 26th at Junction City, and then on to Lincoln County for the last week.

CLARA BEWICK COLBY.

MRS. DE VOE IN THE FIELD.

At the close of our convention in Eugene, I proceeded to Warren, Columbia County, where I found Rev. and Mrs. C. Davis, also Mrs. Southard, Mr. Ryan and Miss Allen very helpful. Mrs. Colby had preceded me and had found all these good people for us. We had a very good meeting indeed, and left them on the morning for Houlton. Here Prof. Copeland, who is County Superintendent of Schools, gave me the glad hand and presided at the meeting. His wife ably seconded his efforts. Mrs. Reamer entertained me in a most kindly manner and I left her with strong supporters of our cause in Houlton. Next Goble was reached, and as the lady to whom all correspondence as to my coming had been sent had moved away, no announcement of my coming had been made. I walked over to Reamer and found Mrs. Jordan, Secretary of our committee, willing to aid, and with the assistance of her husband, who is the justice of the peace, and the teacher, Mrs. Hoover, we succeeded in holding a small meeting. This, so arrangements were made for me to return to them at a later date and hold a meeting when they would have time to properly announce it.

Next came Rainier, where a mistake as to the date was made. The friends advertised and had a good-sized audience sight before I arrived. A hurried effort was made to secure a hearing for me, however, that night, but owing to a short notice and also to the fact that a very great excitement in the place over what was thought to be attempted murder by the saloon element of two of Rainier's best citizens, namely Rev. Kemp and Attorney Fischer, my meeting was not large. Rev. Kemp was arranging for my coming, but now could not give one moment of his time to anything but caring for his friend, Attorney Fischer, and seeing that his assailant was captured. So it was agreed that I must return and meet the citizens of Rainier when they have ample time to advertise the meeting and also when the public pulse was not beating at such a high rate of speed as it was at this particular time over the gross outrage that had been perpetrated upon these good men. My next meeting was in Mayer, where I spoke to a small audience of fishermen. The building in which I spoke was built upon piles out in the Columbia River, and during my meeting a steamboat landed with many passengers for that place. Mrs. Harriet Crie kindly received me into her pretty home, which made my stay very pleasant.

I reached Clatskanie on the morning of the 6th and was welcomed by our good Mrs. Geary, who had a carriage in waiting for me at the station. The town was filled with guests from every part of the country, who had come there to take part in the Pomona Grange convention that was being held in that town. In the afternoon I spoke to a goodly number of these intelligent farmers and their wives. Prof. Copeland, County Superintendent of Schools, circulated a precinct polling blank and secured the names of most of the voters present.

Next came Marshfield, where Mrs. Geary kindly met me at the station and took me to her home, where I remained during my sojourn in that place. Their hall was quite well filled, mostly with

men who are working in the woods near by. Woman suffrage seemed to meet with their approval, and if these men return to their homes to vote I am sure they will vote in favor of our amendment.

In the interesting city of Astoria, the second sized city in Oregon, where the ocean tide comes in twice each day, and where there are more buildings erected on piling than any city on the Coast so far as I can learn, I was warmly greeted by our faithful worker, Mrs. Effie Whitney. I met with the ladies there in a parlor meeting in the pretty home of Mrs. Busey, one of the teachers in the city. At this meeting we planned to poll the entire city through visiting the various Unions.

In the evening my meeting was held in the Norwegian Lutheran Church and every seat was occupied. Two-thirds of my audience was composed of men of voting age. The Norwegian Male Chorus of more than twenty voices rendered a number of fine selections. The first was the Norwegian national air in their own language, and next came "The Star Spangled Banner," which they sang in our language. What splendid citizens these people make! When they are true to their own country and make good citizens then we can be sure they will make good citizens and true when they come to America. My reception here was most cordial. On the following day I held another parlor meeting. This time it was in the home of Mrs. J. C. Curtis. The faith of these splendid women had grown so much that at this meeting they decided to give a musical entertainment in the near future and thus raise some money with which to defray some of the expenses of this great campaign. This shows a commendable self-respect, as they feel they are unwilling to let other women bear all the expense and burden of the campaign and lay the ballot in their lap without an effort on their part to help the bill.

In the evening I again spoke to a fine audience in the friendly Baptist Church graciously aided by the good pastor, Rev. Mr. Trumbull, husband of our Mrs. Trumbull, who is the president of our campaign committee here. Miss Busy, a young teacher, kindly trained a chorus of school children to sing "Barbara Fritchie," which was rendered in fine style. The children filled the entire platform, marching on and off in military precision. This greatly delighted the audience. This ended my series of meetings in Astoria, four in number. Much credit should be given to Mrs. Trumbull and to Mrs. Whitney for the good work that has been done in this difficult field. In the Oregon campaign Astoria will always remain as a bright spot in my memory.

To be continued.

SODDEN IGNORANCE."

The great argument in favor of woman suffrage is not that it will make politics purer and better, but that it is demanded by that equality which is justice. Woman shares with man the whole burden of the state, she bears and rears the soldiers and laborers. She contributes by domestic labor to the income and resources of the states. There is a growing class of independent women who own their property and manage business affairs. Even were it true, which it is not, it is no argument to say women are represented by their fathers, brothers and husbands. The great law of equal justice requires that they have this political power in their own right. It is simply silly to say only had and ignorant women will vote, for experience shows the best women vote when they have the chance, and it opens their intellectual eyes. As women are in fact purer than men, so their influx will make politics purer, but this is not the real point, nor will the difference, in my opinion, be very great. The real point is that now every male blackguard and ignoramus can vote if he wants to, and no woman, however cultured and intelligent, can vote if she wants to. Neither good nor bad women have the chance to vote. Give all of them the chance all men have and justice will have been done. It will then be a woman's own fault and choice (just as it is now man's) if she stays away from the polls. With the chief argument that she will be insulted at the polls and the fine gloss of her femininity worn away I have the patience. If our men are a mob to insult women, let us deprive them of every right incident to manhood. Neither womanhood or manhood is lost by freedom. Much that is mistaken for womanhood is sodden ignorance and pitiful helplessness.—Charles Estlin Scott Wood. (From the Pacific Monthly, May, 1906.)

The sea is so great, and my boat is so small, polluting reefs are as material in equal service.

JUDGE ASHMAN ON WOMAN SUFFRAGE.

Mrs. Ida Porter Boyer has received a letter from Judge Ashman, Judge of the Orphans' Court, Philadelphia, endorsing woman suffrage. The following is quoted with permission:

"Woman suffrage is one of the few questions in morals and politics about which it has always seemed to me there was scarcely room for conflicting opinions. The axiom that taxation without representation is tyranny, would seem to secure the franchise to women as a matter of indisputable right; and I have met with no objection on the score of policy to its exercise by her, which has not seemed puerile and selfish. The plea that she is mentally incapacitated to exercise a sound judgment in civil matters is grotesque when we consider the mental make-up of thousands of men who throng the polls and in effect control the destinies of a party; and the plea that her womanly duties are incompatible with the duties which she owes the State, has been disproved by experience. After all, the convincing argument with me is that the average woman is on a higher moral plane than the average man; that she is a worse sufferer than he from the mischiefs of misrule; that instinctively her voice would be raised for social order, and that her presence at the ballot-box would be, as it now is in the church, a force upon the side of enlightened rule."

FOURTEEN REASONS FOR SUPPORTING WOMEN'S SUFFRAGE.

1. Because it is the foundation of all political liberty that those who obey the law should be able to have a voice in choosing those who make the law.
2. Because parliament should be the reflection of the wishes of the people.
3. Because parliament cannot fully reflect the wishes of the people, when the wishes of women are without any direct representation.
4. Because most laws affect women as much as men, and some laws affect women especially.
5. Because laws which affect women especially are now passed without consulting those persons whom they are intended to benefit.
6. Because laws affecting children should be regarded from the woman's point of view as well as the man's.
7. Because every session questions affecting the home come up for consideration in parliament.
8. Because women have experience which should be helpfully brought to bear on domestic legislation.
9. Because to deprive women of the vote is to lower their position in common estimation.
10. Because the possession of the vote would increase the sense of responsibility amongst women towards questions of public importance.
11. Because public-spirited mothers make public-spirited sons.
12. Because large numbers of intelligent, thoughtful, hard-working women desire the franchise.
13. Because the objections raised against their having the franchise, are based on sentiment, not on reason.
14. Because—to surrender all reasons up in one—it is for the common good of all.

IDAHO PLEASUED WITH WOMAN SUFFRAGE.

Idaho Pleasued With Woman Suffrage. For twelve years I have lived in Idaho, at Boise, the capital of the State, and know well the conditions before the ballot was given to women, and the conditions since women have taken an active part in the political questions of the state. I have studied these conditions carefully, and have no hesitation in affirming that from every point of view there has been a marked improvement in handling our political problems.

Today neither of the old parties dare nominate for an important office in the municipality or the state, a man whose life is reputed to be impure or immoral. They have learned that the woman who is not held in line, even with the party whip. And before the women were voters, the immorality of a man was no good reason to either of the parties, why he should not be nominated for office.

Since the ballot has been given to our women, they are more intelligent on the economic, industrial and political questions, before our people, and I believe they vote more conscientiously than the men.

The polling places on election day are quiet and orderly, and women, even the most fastidious, find absolutely nothing objectionable were they thought it would be so disagreeable and trying.

In Idaho after several years of experience we are eminently pleased with woman suffrage.

R. B. WRIGHT.

For the Woman's Tribune. A WORD.

A word for a life and a life for a word; And the word that eternally speaks, is love. Earth echoed it low, but the angels heard! And recorded it high in the heavens above.

Another word saved from its sins and its fears! Another word linked with the starry spheres! An angel has gathered the flying years. In their dying, the dawning of day appears.

A word for a world and a world for a word, And the meaning of life is love. The life that has strayed—the world that has erred— Is linked with the life that is Holy above.

Come back to your own, soul of license and loss! Return from the darkness and tempests of night! Though the way up the heights is the way of the cross; It is love that is calling you home to the light.

The storms of earth's tumult and suffering cease, O dweller in circles of sorrow and sin: The love that is changeless, is proffering peace; The world were well lost, this treasure to win.

Come home from the darkness; come home to the light, And find, surely kept, the lost visions of yore! O wanderer, doubting in depths of the night, The angels are calling; love waits at the door.

LUELLA DOWD SMITH.

Have you said and done the last thing that lies in your power to help carry the amendment in Oregon. Whether man or woman, stop and think if there is one more appeal word that can be said to any friend or acquaintance that may make a vote in its favor.

Everybody is hard at work. The speakers are in the field in different quarters. Miss Shaw is guiding it all and dashing out here and there for great rallies that are inspired by the possibility of having her attendance. Miss Gordon is holding parlor meetings daily; Miss Blackwell is "on call" for anything; Mrs. Boyer has gotten out a pamphlet of good words from the Oregon press and is keeping the papers well supplied with hot stuff; stacks of literature have been prepared to give every voter in Oregon a batch of it before election; and all his good work is supplemented by volunteer help which makes headquarters busy places. Rev. Mr. Wilson ought to see the home women whom, he says, have not been heard from on this matter, flocking into the headquarters to aid in folding and mailing and by turns bringing in the elegant lunches, which are the chief diversion of the workers.

Hood River suffragists are planning a grand reception for Rev. Anna Shaw, May 29, at 2:30 p. m., at the home of Mrs. E. L. Smith. Miss Shaw speaks at Hood River in the evening.

ARE WOMEN TAXED?

An anonymous writer says that women are not really taxed. For years after my husband's death I paid heavy taxes for myself and my little children, while struggling to care for them and to keep the family together. You need not tell any woman who has been a widow that women are not taxed.

But this nameless writer says women do not pay the "service tax" by doing military and police duty. The wives of the Oregon pioneers moulded bullets for their husbands, and kept guard over the homes with their own guns while the men were away at work or fighting the Indians. Oregon women would do it again tomorrow if the need came again.

Every mother who has reared a family and done the manifold work of her household has paid a service tax to her country, which ought in all fairness to be taken as an offset for the soldiering that is not required of her. And whenever a soldier goes to war his wife has to do double work at home while he is away. She has to be both father and mother to the children till his return, if he ever does return.

Let no one say that the mothers of Oregon do not render a "service tax" to their country. The men who honor their mothers will vote for equal suffrage on June 4th.

CHARLOTTE M. CARTWRIGHT.

Colorado women were enfranchised in 1893 by statute, ratified by the referendum at the polls. They voted under this law until three years ago, when an amendment striking the word "male" out of the constitution was substituted and carried. The first majority by which the women were given the ballot was 6,200; the second, ten years later, was 36,600. Does this look as if Colorado men and women were tired of woman suffrage? 'Tis hate to have such lies on my tongue. The opposition is circular.

ASTOUNDING STATEMENT.

(Editorial in Idaho Daily Statesman, Boise, Ida.)

An astounding statement appears in a late issue of the Portland Oregonian on the subject of equal suffrage, bearing the signatures of a large number of business men of that city. This is the theory of the effect of equal suffrage to which those business men of the Oregon metropolis subscribe. "We, the undersigned, believe that it would be injurious to the general welfare and development of Oregon, and, therefore, unwise to adopt woman suffrage at this time. We believe, further, that a large majority of the women of the State do not want it. We take this means of recording our opposition to the proposed amendment to be voted upon June 4, 1906."

If any one of those signing the statement can bring forward a single fact or a single tenable argument in support of that declaration it would be interesting for him to do so. The fact is that the assertion that equal suffrage would "be injurious to the general welfare and development of Oregon" or any other State is utterly unfounded, and it is past understanding how men of Portland could permit themselves to be led into signing such a statement.

That theory is disproved by every fact of experience. In this city, where we have had equal suffrage for ten years, not only do our business men agree unanimously that it has not only not been detrimental but, with practical unanimity, they state it has been directly beneficial to the business and development of the city and State. Practically all the business men of this city will subscribe to that statement, as shown by a recent canvass, and there is not one, so far as could be discovered, who would endorse the assertion to which those people of Portland has attached their signatures.

Equal suffrage has been beneficial to business in this State because it has been a powerful factor in establishing better conditions. Moreover, it gives an assurance of maintenance of safe conditions and thereby increases the confidence of investors.

But, merely as a theory, the statement issued by those business men of Portland is absolutely vulnerable in the mind of every person who gives the least thought to the effect of the ballot upon the welfare of the State.

No subject has been more fully exploited in the past three or four years than the influence of the ballot. Ever since President Roosevelt donned his armor and set out upon his campaign against graft, corruption and deception, the people have been securing a clearer view of the importance of the ballot in dealing with all questions that affect the State. Nothing has been more firmly established than the plain, unvarnished fact that it is character at the ballot box that counts.

If we wish good laws we must have good ballots. If we wish conservative, economical administration, we must have good ballots. If we wish to have the State's welfare promoted by good legislation and good administration we must have good ballots. We must have character at the polls if we are to secure the greatest possible benefits from our government. When the average of character at the polls declines, the State is injured in every feature, including its business and development; and when that average rises higher the State is benefited "in its general welfare and development."

Now, you men of Portland, how can you take the position that admission of your women to the right of suffrage would be injurious to the general welfare and development of your State. You libel womankind when you put forth such an assertion as that.

Equal suffrage promotes the general welfare and development of any State because it raises the general average of character represented by the ballots cast at an election, and it would be just as true in Oregon as it has been in Idaho. To assume that such would not prove true would be to assume that the average character of the women of Oregon is not higher than the average of the character of the men of the State. Perhaps those men of Portland who signed that statement are not ready to admit that such is the case, but it nevertheless is true that the women of that State average higher in character—far higher—than the men. The difference is so great that participation of women in Oregon elections would raise the average of character represented in the ballot boxes to such an extent that the general welfare and development of the State would be directly and powerfully promoted. Those who take the ground upon which those Portland business men have

placed themselves do not understand or willfully ignore, what constitutes the fundamental value of a ballot. Of what earthly value is the ballot of a whiskey bum from the slums of Portland compared with that of a person of character? There are enough bad ballots—there are far too many of them—and equal suffrage is highly desirable to the State in order that the general average of the ballots may be improved.

Men of Portland, men of Oregon, don't implicitly malign your women by taking the ground that participation by them in elections would be injurious to the general welfare and development of your State. The facts of experience in Idaho approve it, and, as a theory, it is un sound because it ignores the fundamental principle that the character of the government and the influence of the government for good or evil upon the general welfare and development of the State are fixed by the general average of character of the electorate.

SUBSIDING THE PRESS AGAINST THE SUFFRAGE AMENDMENT.

Copy of letter sent out to the editors of Oregon. Will they bite?

Portland, Or., May 17, 1906. Editor: Dear Sir—I am enclosing you two readers for your issues of the 25th inst., and June 1.

I figure that the first will cost \$2.00, at ten cents per line, for which I enclose my check. Please let me know whether I am correct and forward receipt. Please also send a bill for second reader.

I would be glad to have your editorial assistance against this movement, as it is a great menace to the welfare of the entire State.

Please do not star the article. Very truly yours, C. V. COOPER, 312 Chamber of Commerce.

DENIAL TO PROTEST OF CORPORATE INTERESTS OF PORTLAND.

The Oregon Equal Suffrage Association intended to appeal for your vote simply because it is right and just that women should vote. However, in a recent protest the corporate interests, acting with a few multi-millionaire women, have arrayed themselves against the Equal Suffrage Amendment. This is a direct blow to the wage-earners of Oregon.

The most powerful defense of the people is the Initiative and Referendum, and in the letter asking for signatures to this protest, these ill-advised women attacked the Initiative and Referendum, for it is the increased vote of the laboring citizens that the millionaire classes fear.

This protest was designed to frighten the average voter upon the ground that the suffrage would reduce the business interests of Oregon, limit railroad building, and scare timid investors.

In denial, we submit to the common sense of Oregon men the following facts, taken from the United States census, showing that in all the States where women vote, we have advanced, population increased, agricultural and manufacturing interests grown rapidly. The percent of increase is as follows:

Table with 4 columns: State, Mfg. Per Cent., Agri. Per Cent., Total Per Cent. Rows include Colorado, Wyoming, Utah, Idaho, Oregon.

From the above it will be seen that if the opponents to Equal Suffrage desire to hide their selfish greed and prejudice, under the guise of an appeal for Oregon's prosperity, they have used a boomerang which will give to Equal Suffrage a large majority vote June 4th.

Business men, working men and farmers can study these conditions to advantage. In the four equal suffrage States the value of manufactures has risen per capita, while in Oregon, during the same period it has fallen from \$132 to \$112, an average loss of \$20 to each person in the State.

Table with 2 columns: State, Manufacturing Value Increased for Each Person. Rows include Colorado, Wyoming, Utah, Idaho, Oregon.

Table with 2 columns: State, Average Annual Earnings. Rows include Colorado, Idaho, Wyoming, Utah, Oregon.

We do not claim that the prosperity of these States is due wholly to woman suffrage; what we do say is, that the charge made in the protest of the cor-

porate interests is false, and founded upon prejudice of self-interested capitalists.

By referring to statistics of wage-earning women and children, we find that while Colorado has a population of one hundred thousand more than Oregon, yet in Colorado there are only 73 more women working for a living than in Oregon with its smaller population. A larger number of children work in the factories in Oregon and at a lower age than in Colorado. No State can afford child labor. This is race suicide in its worst form.

The above showing should be a rebuke to the capitalists who are trying to control for their selfish ends, the interests which should be of mutual benefit to all Oregonians.

Do your share in protecting the rights of the people through the Initiative and Referendum by putting "X" between 302 and "Yes" on your ballot.

Yours for justice, OREGON EQUAL SUFFRAGE ASSOCIATION. Portland, May 21, 1906.

ADAM AND EVE IN EDEN.

The story reads that Adam was made first, hence was inferior to woman, as each act of creation brought into being a higher type than that which had preceded it, a fact which man would never dispute with regard to any other of the creations. He was made out of the dust of the earth; the woman out of dust made over by all the mysterious elements and forces of life into highly organized human substance. She was made not out of his foot to be trampled on, nor out of his head to be merely his intellectual equal, but out of his side to be his inspiration and the motive power of his actions. Adam's intellectual faculties appear to have been well developed, he was able to name appropriately all the beasts of the field and the fowls of the air, but he had no moral development. He neither knew nor cared about the distinctions between good and evil. Eve impelled by the threefold motive, the satisfaction of physical, aesthetic and spiritual longings, listened to the voice of the tempter; Adam committed the transgression against commands that Eve did, but did it just because Eve told him to. Reproved of her sin, Eve confesses hers without excuse or palliation, Adam excuses himself by laying the blame on the woman. We might pause to note the addition of two words by the translators, and that change in meaning entirely. It reads: "The woman thou gavest to be with me." Leaving out the words "to be" entirely relieves the passage from its implied sense of male superiority and ownership. The punishment is for man labor, sweat, thorns and thistles, and bread eaten in sorrow. For woman it is sorrow, multiplied and enforced maternity; and her subjection to man. Well, indeed alas! has this prophecy been fulfilled for both, but the Christian view of the mission of Christ was that he came to relieve the world from the curse. That as though Adam came death to all, so through Christ should come life to all.

It is quite remarkable how differently man has construed the curse for himself and for woman. He never considered it so binding on himself that he might not use every means under the sun of diminishing his labor even to that of making woman share it. Not content with insisting that she must bear the full weight of her own penalty, and he must be judge, juror, and executioner to enforce it, he has certainly laid a very heavy part of his own burden on the shoulders of this "weaker vessel."

WHY ENGLISH WOMEN WANT THE BALLOT.

Among the two great Anglo-Saxon peoples the demand for woman suffrage is equally persistent and resolute. Our English sisters are ahead of us at present, as in every country of the British Empire except those in the Orient women have some form of political franchise. The following reasons for woman suffrage which are issued by the Central Society of Great Britain are equally applicable in America:

- "Because it is unjust that those women who are taxed equally with men should have no direct representation in the Parliament which decides how the public money should be raised and how it should be spent."
"Because women, no less than men, must obey the laws."
"Because some laws affect the interests of women specially."
"Because women as a class must be the best judges of their own interest."
"Because political experience shows that no large class of citizens is fully protected without a share in the making of the laws which affect them."