

Sign Boards on the Up-road

By Hamilton B. Williams

When we say "My Town" we are coming into fellowship of the People of the Up-road Trail. We won't discourage people. When our boys and girls show some talent we won't say: "Ah a carpenter's son."

We won't go round declaring our town to be the worst ever—and when people say: "Why is Brown's Crossing?" We'll be ready with a reason why.

Why is a town?

A town is for the growing of first-class people.

We won't send our dollars out of town. Every dollar spent outside weakens the town. Property values go down by that much. Your town lot is less valuable. Your tax-list is added to by a mill or so.

People stay out of a town where everything is on a dead level. Boys have to go out for work. Your girls have to grow old unmarried. A good town means higher values all around. More people, better markets. Better markets more money. More money, more improvements: better schools, churches, streets, etc.

There's no end to it: A thousand people make a better town than 500. A thousand people paying taxes are better than 500. Every lot bought, every house built, ever gallon of paint spread stimulates local industries. House-owners are better citizens than renters. Streets will be kept cleaner. An owner is careful about his surroundings. Tenements, shacks, dives, dens, alleys, worst sides, east sides will not be tolerated on streets where owners live.

It will be easy to build the Town Beautiful where the town is owned, not by a few, but by the many.

If God ever visits a town with fire it will not be because of its sin but because of its ugliness. Ugly surroundings make ugly people. No one can live in an alley and be beautiful.

All this is free advice, but the Town-Doctor would charge a big fee to tell people to make "Their

Town" what it ought to be. "My Town" That's the religion.

Here's some one's creed, came in from New York town just as I was engaged in "doctoring up" the town in these columns. A friend of mine in New York town, knowing that I believe in My Town, sent this along. I send it to you.

"I share."

That's good religion too.

OUR TOWN

My Creed—

I believe in our town.

I believe in our boys and girls.

I believe in our churches and schools, in our stores and industries.

I believe in clean entertainment for our town.

I believe in clean streets and alleys, in flowers and grass plots in buildings, both sightly and useful.

I believe that much of my happiness depends upon the happiness of my neighbors.

I believe that much of my prosperity depends upon the prosperity of my neighbors.

My Pledge—

I will work for our boys and girls, for our schools and churches.

I will help provide wholesome recreation and clean entertainments for our town.

I will work for my neighbors.

I will give a deaf ear and a bridled tongue to all scandal about my neighbors.

I will delight my own and my neighbor's eyes with grass plots instead of rubbish heaps, with flowers instead of weeds.

I will insure my own and my neighbor's health by keeping alleys and barn lots clean.

I will bury any grudge against my neighbors.

When prices are no higher I will aid myself and my neighbors by buying at the stores in our town.

I will help make our town the best town on the map.

NO SECTS IN WOMAN SUFFRAGE

Action of Churches With Regard to Votes For Women.

MOVEMENT WINS APPROVAL

Leading Clergymen of All Denominations Esponse Cause of Universal Suffrage—Many Church Conferences Have Adopted Resolutions Favoring Ballot For Women.

Churchmen of all denominations are "coming out" for suffrage. Not only are they espousing the cause, but many of them are working for it with missionary zeal. Especially has the last year been marked by an access of interest in the subject in church circles. Church pulpits all over the country are freely lent to suffragists for the presentation of the suffrage cause, and preacher after preacher is declaring his suffrage faith. Many church conferences held this spring have adopted resolutions favoring woman suffrage.

One hundred and fifty Baptist clergymen, members of a recent conference held in the church of which Dr. Charles Eaton is pastor, Madison avenue and Thirty-first street, New York city, listened to a speech on Woman Suffrage by Mrs. James Lees Laidlaw, chairman of Manhattan Borough Woman Suffrage party, in May. The men who were present interrupted Mrs. Laidlaw with frequent "amens" and applause. Dr. Eaton, who has been a suffragist for twenty years, believes that women "not only ought to have the vote, but are going to have it in the not distant future."

At about the same time the Baptists of Philadelphia meeting in conference gave a similar approval of "Woman Suffrage." This approval was thus expressed by Dr. E. B. Pollard of Crozier Theological Seminary: "By giving women the ballot we are not going to take one iota away from all the things which go to make a good woman. We are not going to destroy woman's love for her home and her love for her babies. With women having a say in government we shall see better politics. I never knew women to apply themselves to anything and not improve it."

Methodists as Well as Baptists.

In the month of March and April at least seven Methodist conferences expressed by formal resolutions their belief in woman suffrage. It is gratifying to suffragists to find the Methodist church, of which Dr. Anna Howard Shaw is a preacher, foremost in endorsements of votes for women. The Methodist conferences that have endorsed suffrage are Philadelphia, Sham-

Garden City and Dr. John Rabbins, rector emeritus of the Church of the Incarnation, Brooklyn.

Another effective endorsement from Episcopians in council was that of the public forum of the Church of the Ascension, New York city.

This resolution not only approved woman suffrage, but urged the members of the forum to get out and work for the suffrage amendment in their respective election districts.

Catholics For Suffrage.

Although the entire Catholic church as a body has not expressed approval of equal franchise, many Catholic clergymen are earnestly advocating it and adding vigorous efforts to forward the campaign. There is, however, one place where a body of Catholics took collective action. This was in the Catholic prohibition conference, Aug. 5, 1914, at Niagara Falls, where the following unique clause was inserted into the platform adopted by the delegates: "Equal franchise, with the provision that all persons convicted of intoxication be disfranchised for five years."



DR. ANNA HOWARD SHAW.
[President National Woman Suffrage Association.]

Dr. Talbot Smith of the Sacred Heart, Dobbs Ferry, enlarges upon this temperance attitude by saying: "The cause of suffrage is bound to win because, for one reason, 'the men have absolutely and utterly failed as regards the question of drink.'"

The Federal Council of Churches.

Two prominent clergymen of the Federal Council of Churches of Christ in America, Dr. Batten and Dr. McFarland, have written personal letters endorsing woman suffrage. This council represents thirty denominations, mainly through branches of social service.

Dr. Samuel Zane Batten, the author of the "Christian State" volume of Christian sociology, says: "For years I have believed that women should have the vote and have spoken on this subject before legislatures and to the people. Every argument against woman suffrage applies equally against male suffrage. I find every political groundling against woman suffrage, and therefore as one who believes in temperance, purity, honesty and progress I have no difficulty in finding myself for it."

Says Dr. Charles S. McFarlane: "I am entirely convinced that from a practical point of view suffrage should be equal. . . . If any lines were to be drawn between those who were morally worthy of suffrage and those who were not these lines should not be drawn, and would not be drawn by sex. On the ground of experience in activities for the improvement of human society I do not find that women are of less service than men, but, rather, in many matters of greater service."

Other well known men in the Federal Council of Churches who are believers in votes for women are Dr. William I. Haven, Dr. Shattler Matthews, Dr. Josiah Strong, Professor Edward T. Devine, Gifford Pinchoff and Henry Wade Rogers.

LITTLE ANTI-ANTIDOTES.

Anti-suffrage.

"Women will either divide on issues in the proportion that men do, in which case they but double the vote without affecting the result, or they will vote in opposition to men, in which case they nullify men's votes."

Antidote.

John Smith will either vote as Bill Brown votes or he won't. If he votes as Bill does he merely doubles the vote. If he votes contrarily to Bill he kills Bill's vote. Which shall be disfranchised, Bill or John?

Anti-suffrage.

"As to women voting, the situation," says Miss Lucy Price, "would be that of a business concern in which the partners' interests and work were exactly the same. If this were the case the business would soon fail."

Antidote.

Well, how would you like to be a partner in a business where your interests and work were exactly diverse from your partner's? If, for instance, he made gunpowder, while you made nursing bottles? And specially how would you like it, if in this diversity of work and interests, he could have his say about how the business should be run and you had no say at all?



MRS. JAMES LEES LAIDLAW.
[Chairman Borough of Manhattan Woman Suffrage party.]

mokin and Norristown in Pennsylvania, Atlantic City and Newark in New Jersey and Brooklyn and Saratoga in New York.

"Wives, mothers and sisters sharing in the responsibilities and perils of civilization ought not to be deprived of a view in the councils of nations," says the Pennsylvania resolution. "We hope to find the hosts of Methodism as solidly lined up in favor of woman suffrage as the hosts of evil are sure to be lined up in opposition," says New Jersey. "Believing that equal suffrage is in the logic of the democracy to which our nation is committed," is the opening phrase of one of the New York state Methodist testimonials for votes for women.

The Society of Friends.

Five of the seven yearly meetings of the Society of Liberal Friends have collectively announced their approval of equal franchise. "By reason of its inheritance" the Friends' organization says that it must endorse Woman Suffrage. "Its very existence gives recognition to the advantage which results from the meeting and the community through a full recognition of the dignity of woman and her right to complete development."

Episcopal endorsement.

A valuable contribution to the sum of collective testimonials for the justness of the woman's cause was given by a group of Long Island Episcopal clergymen, who, without solicitation from woman suffragists voluntarily drew up a promise to vote for the amendment next fall. This was signed by five Episcopal ministers, among whom were Dr. Spencer Roche, canon of the Cathedral of the Incarnation,

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