

THE CATHOLIC CITIZEN

Organ of the Catholic Women's Suffrage Society, 55, Berners Street, London, W.1.

VOL. IV., No. 10.

October 15th, 1918.

PRICE ONE PENNY.

Daughter of the ancient Eve,
We know the gifts ye gave and give;
Who knows the gifts which *you* shall give,
Daughter of the newer Eve?

—Francis Thompson.

CATHOLIC WOMEN AND EDUCATIONAL REFORM.

BY AN OLD TEACHER.

The weight of years, to which the writer of these words confesses, has advantages as well as disadvantages. One of the chief advantages lies in the fact that the enthusiasm of inexperienced youth is a memory of the past. A long stretch of time has given the opportunity of comparing, amongst other matters, the educational views of representative men and women, of noting results, and of reaching some apparently well-founded conclusions. All interested in education will agree that the present war has in many ways been a test of the success and of the failure of educational methods. The end of the war will assuredly be followed by educational reforms. And for the first time in the history of this country a large section of the womanhood of the nation will have a voice and a vote in regard to measures of educational import. Surely therefore it behoves Catholic women to turn their attention to this point of fundamental importance and to consider in what direction their duty lies.

Goethe has written a couple of lines which embody a truth of far-reaching importance:

Es bildet ein Talent sich in der Stille

Sich ein Charakter in dem Strom der Welt!

If women hitherto have acquired talents in the political solitude to which they have been condemned, plunged as they will be in future into the stream of political life, they will have an opportunity of acquiring something much more valuable than talent, namely, political *character*, and I wish to illustrate the much needed exercise of political character by a reference to the main distinction between the German and the English educational ideals. I remember that some years ago I read with great interest the choice of subjects and the time allotted to each as state-arranged for the Gymnasien and Real-gymnasien of Germany. Without doubt the arrangement of studies witnesses to a splendid and characteristic power of organisation. I doubt if the system

can be improved if one regards alone the attainment of intellectual efficiency. It has also been my privilege to see work done in many of our Catholic secondary schools, and here the characteristic feature is alas! the absence of uniformity, each school following a plan of its own—sometimes a good plan, sometimes one of doubtful value. But there is a fundamental feature of Catholic pedagogy which more than counterbalances the loss of organisation: the aim of English Catholic education is the good of the individual as such—"the encouragement of self-reverence, self-knowledge, self-control"—whilst the aim of German education is the good of the State. On the one side there is Culture,—on the other Kultur!

A traditionary belief as old as Christianity itself asserts that the training of the mind is not the whole of education, is not even its most important aim. The largest, most efficient, most experienced school which the world has witnessed is undoubtedly the Catholic Church. And whilst the Church has striven throughout the ages to give her children the benefit of classical, scientific and artistic knowledge, she has had a deeper purpose, a more important duty, namely, to secure the training of the will which is the basis of character. The magnificence of her cathedrals, the beauty of her liturgical services, the appeal to eye and ear and heart as well as to mind, the far-reaching influences of her sacramental system—all these features are meant to provide motives of extraordinary power whereby the frail will of the creature may be strengthened and transformed unto the attainment of the spiritual ideal,—Knowledge, Love and Service. And surely recent events have justified her wisdom. Do we realise that the tragedy which began in August, 1914—a tragedy which has barbarised the world—has come in and from an age proclaimed as the most enlightened in the history of nations!

There is something hideously wrong in the training of men which has ripened into such a harvest of woe. And I hold the error to have been a too exclusive mind-training with but little regard for the "one thing necessary," the training of the will.

"Mary hath chosen the better part." I venture to think that the majority of women's votes will be given for the maintenance of that special education which regards the child as an individual with sacred and unalienable rights and not as a potential soldier of the State. Women will rapidly develop political character "in dem Strom der Welt." Just as in the past their influence has been privately exercised on the side of morality, now and in the future their votes and their influence will be given for the retention of specific religious instruction, for the safeguarding of the system of belief and practise which alone has stood the test of the abnormal times in which we live. Men know but women *realise* that "the soul of all improvement is the improvement of the individual soul."

During the war, a collection of essays has been published, written by non-Catholic chaplains, and detailing professional experiences amongst their men. It was sad reading, for all the writers frankly admitted that religion was not a living influence with the average soldier. And as the knowledge of even fundamental Christian truths was often lacking, what precisely were the chaplains to do? When the chaplain is a man of spirit, of courage, when he spends himself unselfishly for the good of others, he is of course admired, respected, and in many cases, loved. And English chaplains possess these qualities in a high degree. But the Catholic padre has a religious message, a religious function to impart, which binds the priest and the men in the strongest bonds of comradeship and affection. The *raison d'être* of his presence is clear. Ministrations of the Catholic Church are the same at home and abroad, in peace and in war, and the presence of the priest beside the dying soldier is regarded as a symbol of God's fidelity and love. It is the duty of Catholic women to emphasise the fact that the influence which builds up the best type of character for the nation's good is the product of schools where definite religious teaching is the main educational factor. As far as secular studies are concerned, we need in truth something of German efficiency, but we will oppose to the utmost of our power the

attempts of English legislators to force upon our schools a uniformity directly opposed to conscience and to Faith. The women of England have had bitter experience of the curse of knowledge where wisdom lingers!

Addressing myself to Catholic women of the teaching profession and speaking as one who has had a long and varied experience of schools, may I enter a protest against the excess of memory work exacted from students? The students of my youth were daily sent to a study-hall where alone and unaided they grappled with difficulties arising from the study of languages, mathematics and science. They were obliged to *think*. Doubtless the result was often incorrect. But there was at any rate mental effort and exercise of imagination and reason. Nowadays the function of the teacher is often considered to be fulfilled when knowledge is imparted, and the work of the student is to remember facts of history, of science, of grammatical construction, etc. I have found this to be the case in regard even to University students who succeed in obtaining degrees and remain half-educated. The searchlight of the new age before us will reveal other weak spots in our equipment. It will be our duty, whilst retaining the essential purpose of the Catholic school—the spiritual well-being of the individual—to add the needful elements of efficiency ("vetera novis augere") so that Nature and Grace may contribute towards the realisation of the Catholic aim.

May we not hope that from the reconstruction of society there will emerge a social science nearer to the ideal of the Sermon on the Mount? Social science makes a strong appeal to women. And women will remember that the horror of a European war resulted from ignoring the essential principle of Christianity—the brotherhood of man and the Fatherhood of God. We refused to be brothers and became intensely and bitterly national with appalling results. Shall we now at long last accept the guidance of the Divine Teacher? I fully believe that the influence of women in the coming reconstruction of society will show that they possess not only political talent (the endowment of the clever politician) but also political character which instinctively discriminates between the essential and the accessory and which will secure for nations as well as individuals the peace of God which surpasseth all understanding.

NOTES AND COMMENTS.

Our next issue will contain the report of the protest meeting against 40D, organised by the C.W.S.S., at which Father McNabb, Dr. Alice Vowe-Johnson and Miss Alison Nielans, of the Association for Social and Moral Hygiene, were the speakers, the Hon. Mrs. Walter Roch being in the chair. We do not think that the Government will resist much longer the anger which this regulation is arousing. The Prime Minister will scarcely face the new women electors before this iniquitous order has been cancelled.

* * * *

The Association for Moral and Social Hygiene in conjunction with the Catholic Women's Suffrage Society, National Union of Women's Suffrage Societies and numerous other leading organisations, will hold a public meeting of protest against Regulation 40D. of the Defence of the Realm Act at the Queen's Hall on the evening of Wednesday, November 6th, when the Chair will be taken by Mrs. Fawcett.

Those who have promised to speak include Mrs. Bramwell Booth, Monsignor Provost Brown, Miss A. Maude Royden and Mr. E. B. Turner, F.R.C.S.

Admission will be free, but numbered and reserved seats can be obtained at 2/6 and 1/-, also full particulars of the meeting from the Association for Moral and Social Hygiene, 19, Tothill Street, Westminster, S.W.1., or the office of the National Union of Women's Suffrage Societies, Evelyn House, 62, Oxford Street, W.1.

* * * *

In view of the adverse opinion given by the Law Officers of the Crown upon the claims of women to be members of Parliament, the Executive of the C.W.S.S. has passed a resolution urging the Government to bring in a Bill to enable women to be members. Resolutions in support of the Labour Party's proposed Bill, or of a Government Bill, should be passed at meetings of Executive Committees and public meetings and forwarded as soon as possible to the Prime Minister. There is strong support for women M.P.'s in the country, but the Government will require all the evidence that can be produced before taking action. The immediate prospect of a General Election seems to have diminished, but that may change at any moment.

A resolution in favour of women members was passed by the Conference of the National Federation of Women Workers, recently held at Manchester. The Conference also demanded the immediate withdrawal of regulation 40D. it protested against the violation of the principle of equal pay for equal work, and called on the Government to fill its pledges that women should not be used to lower the standard of wages. Other resolutions were passed in favour of Trade Boards, a Ministry of Health, a better system of national education, and increased old age pensions and separation allowances.

The National Liberal Federation at their general Conference also unanimously passed a resolution expressing unqualified hostility to Regulation 40D., and a resolution urging the Government to introduce a Bill making women eligible as Members of Parliament.

* * * *

We are sending delegates to the Conference of Women, organised by the Labour Party, which will be held in the Caxton Hall, October 15th and 16th. Among the subjects to be discussed and voted on will be the eligibility of women for Parliament and the removal of restrictions which prevent women from entering professions. We are also supporting the demonstration organised by the National Federation of Women Teachers to be held in the Albert Hall, on Saturday, October 26th, at 7 p.m., to demand equal pay for equal work. The resolution to be put to the meeting calls on the Government to give a lead by establishing the principle of equal pay in all branches of its service.

* * * *

We call our members' attention to the Christmas Fair, which is being organized by the Women's Freedom League, and at which we shall have a stall. The Fair will be held at the Caxton Hall on Friday and Saturday, November 22nd and 23rd. This is one of the very few opportunities we have had during the war of raising funds, and we hope that every member of the C.W.S.S. will assist in making our stall a success, by sending useful articles or donations, and that all who are in London at the time will buy their Christmas presents at the Fair.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

Office: 55, BERNERS STREET, LONDON, W., 1.

EXECUTIVE COMMITTEE.

MISS LEONORA de ALBERTI.
MISS BARRY, Hon. Sec.
MISS BRADY.
COUNCILLOR ELLEN CHAPMAN.
MISS KATHLEEN FITZGERALD, B.A.
MRS. FINLAYSON GAULD.

MISS GABRIELLE JEFFERY, Hon. Treasurer.
MRS. MEYNELL.
THE HONBLE. MRS. WALTER ROCH.
MISS O'SULLIVAN.
MISS WHATELY.
MISS ISABEL WILLIS, Hon. Press Secretary.

THE CATHOLIC CITIZEN.

Monthly, post free, 1s. 6d. per annum.

Hon. Editor MISS LEONORA de ALBERTI.
Hon. Treasurer MISS BRADY.
Signed articles do not necessarily represent the opinions of the Society.

WOMEN MEMBERS OF PARLIAMENT.

The Law Officers of the Crown have wisely withheld, says Mr. Bonar Law, their reasons for deciding against the claims of women to be members of Parliament. Perhaps the fustiness of their reasons would not bear the light of the Twentieth Century. It is not a very serious check, the time has surely passed when hoary custom, founded on foolish prejudice, could for long block the path of progress. If the law is out of date there is an easy remedy. It is unlikely that the Labour Party's proposed Bill to enable women to be members will meet with serious opposition. The war has broken down so many barriers, and the nerves of the stolid Britisher have survived so many shocks, that he will meet this new invasion of his domain unperturbed. He has welcomed the army of women in military and naval uniform, he has smiled approval of the women conductors, the motor drivers and chauffeurs, and even a sturdy land lass in breeches and gaiters can stride through the street of the Metropolis and win praise for her patriotism. A few short years ago and she would have been clapped in gaol for creating a riot.

The Press seems quite prepared for the innovation, and the public no less. Indeed, upon the passing of the Representation of the People Act it was taken for granted, even in the House of Commons, that the possession of the vote in itself made woman eligible as members. The law may give a momentary check, but so sure as day follows night, so the right

to sit and vote in Parliament follows the granting of the vote.

Women M.P.'s. are, after all, known in other countries, and England will not even be a pioneer. Finland was the first country to have women M.P.'s; in Norway they are eligible for Parliament and for the King's Council, but so far women have only been chosen as substitutes, when men have resigned. Denmark has women members in both Houses. In Holland, though they are not enfranchised, women have recently been made eligible for Parliament, but of the 22 candidates who were nominated, only one has been elected. Dr. Aletta Jacobs, writing in the "International Woman Suffrage News," says that the "election shows clearly that eligibility without enfranchisement is of no great value, as long as men, as a rule, do not vote for women when it means getting a well-paid position."

America has had women members of State Legislatures for a number of years, and Miss Jeannette Rankin's election to Congress, by the State of Montana, will be fresh in the memory of our readers.

To come to the British Dominions, Canada and Alberta has two women members, Mrs. McKinney and Miss MacAdams. The latter was elected on English soil by the votes of the soldiers, when she was nurse at the Canadian Hospital at Orpington. The men felt that she would understand their needs and watch over the interests of their wives and children.

"WHAT IS WRONG WITH THE STAGE?"

A CATHOLIC PRIEST'S REPLY.

This is no time to reject the help of able women, when the flower of our manhood is being decimated on the battlefields of the world. No question comes before the House of Commons that does not affect women as well as men, and there are some that affect women more closely. We can imagine that recent debates on the moral question would have had a different result, and have been conducted differently had women members been present. I do not by any means undervalue the work of our friends in the House, I know that Mr. Macpherson has found it difficult to face the persistent efforts of Mr. Lees Smith, Mr. Chancellor, Mr. Walter Roch and others, who see eye to eye with us on this matter, but I think he would have found it impossible even to attempt to defend War Office methods had there been women M.P.'s. Indeed, would not the War Office itself have acted differently?

But that is only one aspect of the question, there is the industrial settlement, the housing problem, the administration of the Maternity and Child Welfare Bill, the Ministry of Health. I can think of a number of women whose knowledge of these matters the House of Commons and the country should not be deprived of.

We who would see England lead the way are distressed to find that she persistently lags behind.

L. DE ALBERTI.

LIVERPOOL AND DISTRICT BRANCH.

Hon. Org. Sec., Miss A. J. Musson, Fairview West, Rainhill, Lancs.

A very successful Lantern Lecture on "The Scottish Women's Hospital at the Abbey de Royamont" (N.U.W.S.S.), was given at Hardman Hall, on October 3rd, by Miss Irene Curwen (Organiser of the Scottish Women's Hospitals for Lancashire and Cheshire), Miss I. M. Collier in the chair. The next meeting will be held at Room 7, 18, Colquitt Street, Liverpool, on Wednesday, October 30th, at 7-45 p.m., when Miss L. M. Blackledge will lecture on "Housing." Members are asked to make this known among their friends. The title of the lecture will be "How can my vote affect my house."

"A CATHOLIC PRIEST."

As we go to press we learn that the Government in answer to the agitation has appointed a Committee to consider the working of Regulation 40D.

THE RETURN TO THE GUILDS.

"The freeman is an end in himself but the slave is for another." These words of St. Thomas Aquinas are a particularly apt comment on the social and economic construction of present day society, especially when considered in conjunction with the teaching of Pope Leo XIII. This great leader of reform declared in the "Rerum Novarum" that "the result of civil change and resolution has been to divide society into two widely different castes. On the one side their is the party which holds power because it holds wealth; which has in its grasp the whole of labour and trade; which manipulates for its own benefit and its own purposes all the sources of supply and is even represented on the councils of the State itself. On the other side there is the needy and powerless multitude broken-down and suffering." A caste system of this nature which makes of one class merely the means to the ends of another class is simply a state of slavery.

It is imperative at the present time when the problems of war and of the reconstruction that is to come with the peace are demanding a wholesale revision of our schemes of life that these facts should be kept in the forefront of our thoughts. We are promised that many schemes of social and economic reform, long overdue, will be settled on the outbreak of peace. For this reason clear thinking on these problems is very necessary if we are to get the reality and not merely the appearance of reform. Palliatives are always poor substitutes; but there is always the danger that those suffering from the evils of a wrong system, and those who are out to secure redress may be tempted to accept an immediate relief rather than to claim an ultimate reform. This possibility was well expressed recently by a Catholic priest who urged would-be reformers not to fall into the error of making "first-aid a disease."

The evolution of modern capitalism and the attempts to mitigate its evils have produced many instances of this danger, until at the present time the rise of the great industries with the concentration of capital is apparently leading us to a condition of society which Mr. Belloc has powerfully described as the Servile State.

This tendency is well exposed in the first

number of the Catholic Social Guild series of "Special Studies"—"Guild Socialism: A criticism of the National Guild Theory," by Mr. Francis Goldwell. The writer traces "the progressive oppression of the poor in England" from the 16th century to the present time, and shows how the very Labour party which was founded to uphold the rights of the workers has been "side-tracked into the placid paths of municipal and State Socialism. All the devotion and intelligence of the Collectivist agitators have not been able to save the movement from this fate, and today a triumphant capitalism is proceeding with the aid of the same Fabians on a course of sham social reform which unchecked will effectually and probably finally enslave the workers." His exposition of the National Guild theory is admirable, as also is his account of the evolution of the Guild idea from the ideals and aspirations of Ruskin and William Morris to the practical National Guilds of Mr. Orage and Mr. G. D. H. Cole and the Local Guild theories of Mr. A. J. Penty. The Catholic Social Guild is indeed to be congratulated on having secured so able and concise a writer to set out the main principles of that social theory which alone among modern doctrines offers the possibility of return to the industrial freedom of the Middle Ages.

The pamphlet contains a useful appendix on the Whitley reports, which gives a short and careful summary of the proposed Joint Standing Industrial Councils. Fr. Vincent McNabb has discussed in the *Catholic Times* the dangers which these Councils contain of securing more firmly the bonds of Industrialism. It is disappointing to find Mr. Goldwell approving wholeheartedly of the Whitley scheme, especially as in the body of the pamphlet there are indications that he realises the pitfalls which specious offers of control afford. Thus in discussing the four possible types of Guilds he condemns the Guild which is partner with the capitalist: "In so far as the capitalist control over property is real and enforced by the State, the establishment of Guilds will do little more than increase the comfort and mechanical efficiency of the workers, while it legally recognises and con-

firms their permanently inferior status as proletarians, whose sole business is to produce for the profit of their betters."

One would wish that Mr. Goldwell had elaborated more fully his own alternatives to the National Guild doctrines of property and of the State; certainly his conviction that the institution of private property with its concomitant "economic resource" for each worker will safeguard the individual from possible oppression from his own Guild needs further explanation.

Some good things have been said for Freedom in No. 1 of the Penny Tracts published by Mr. Douglas Pepler:

The test of a man's freedom is his responsibility as a workman.

Freedom is not incompatible with discipline, it is only incompatible with irresponsibility. He who is free is responsible for his work.

He who is not responsible for his work is not free.

Under a Guild System individual responsibility would reach its highest level just as under modern capitalism it is reduced to a minimum. With this increase in freedom and responsibility will come a return to a higher conception of craftsmanship with its insistence on qualitative as opposed to quantitative production. To quote the Penny tract again:

That State is a State of Slavery in which a man does what he likes to do in his spare time and in his working time that which is required of him.

This State can only exist when what a man likes to do is to please himself.

That State is a State of Freedom in which a man does what he likes to do in his working time and in his spare time that which is required of him.

This State can only exist when what a man likes to do is to please God.

D. J. COLLIER.

LONDON NEWS.

Office: 55, Berners Street, W.1. Hours: 3-30 to 5-30; Saturday 10-30 to 12-30, other times by appointment. Library volumes 2d. Holy Mass will be offered for the intentions of the Society at St. Patrick's, Soho, at 10-30, on Sunday, November 3rd. A protest meeting against Regulation 40D. was held at the Caxton Hall, on

CLIQUES.

To the Editor.

Dear Madam,—In referring to my article on "Cliques," in your September number, Miss Isabel Willis rather fails to understand me on more than one point.

I protested against two distinct things—the prevailing antagonism "in speech and letters" between the sexes and the permitted existence of *Cliques*.

Miss Willis thinks I amalgamate the two. Doubtless there are as many male *Cliques* as women *Cliques*. I do not dispute it. In that very objection Miss Willis raises, lies the best illustration of my point. I object to the distinction. I do not only attack the exclusion of men by women, nor that of women by men, but, what is surely infinitely worse, the exclusion of women by women.

It is the constant verbal fighting which I maintain is *infra dig*—and the oft-repeated comparison in speech and correspondence of the power and worth of man and woman. I disagree, again. I maintain we can "take our stand beside the men" many a time; and ever in the greatest abuses it is our privilege to reform. In all cases we always find a percentage of men who have freed themselves from the rooted prejudice of ages and are enlightened enough to help us—even in the "scandalous" case Miss Willis quotes, I feel sure the double stand will help infinitely more than this perpetual differentiation of pen and tongue.

Yours truly,

EDITH PEARSON.

(Continued from previous column).

Saturday, October 12th, the speakers being Fr. Vincent McNabb, O.P., Dr. Alice Vowe-Johnson, and Miss Alison Neilans, of the Association for Social and Moral Hygiene. We will give a report next month.

We call our members' attention to the Christmas Fair, organised by the Women's Freedom League, to be held on November 22nd and 23rd, at the Caxton Hall, and at which we shall have a stall. We hope every member will help to make our stall a success.

We offer our hearty congratulations and best wishes to Miss D. Anderson, our former Hon. Secretary at Birmingham, on the occasion of her marriage with Mr. Winshell Whittles, which took place at St. Ethelreda's recently.

THE WOMEN'S FREEDOM LEAGUE

WILL HOLD
**PUBLIC MEETINGS ON
WEDNESDAY AFTERNOONS
At 3 o'clock**

IN THE
**MINERVA CAFE,
144, HIGH HOLBORN, W.C.**

commencing
Oct. 26th Mr. J. W. Williams, "The Empire's greatest menace."
" 23rd Miss Margaret Hodge, "Child Welfare"
" 30th Miss Underwood on "The House of Commons and Ourselves."
Nov. 6th Mrs. Nevinson, L.L.A., on "Some of our Young War Poets"
LONDON BRANCHES COUNCIL Discussion Meeting on Oct. 26th, at
3 p.m., in the Minerva Cafe, "A League of Nations," to be opened
by Miss Lind-af-Hageby.

ADMISSION FREE.

Tea can be obtained in the Cafe at close of meeting at
6d. each.

Why I should Vote ?

By D. M. HUGHES, B.A.

Published by the C.W.S.S., 55, Berners
Street, W. 1.

Can be obtained from Secretary, price
1d., post free 1½d., including full particulars
of qualifications necessary for Parliamentary
and Local Government electors.

National Federation of Women Teachers.

DEMONSTRATION

OF
**Professional and Industrial Women
TO DEMAND**

**EQUAL PAY FOR
EQUAL WORK**

will be held in the

ROYAL ALBERT HALL

On **SATURDAY, OCTOBER 26th,**
at 7 p.m. sharp.

Chair - Miss A. S. BYETT, L.L.A.,
Pres. N.F.W.T.

TICKETS FREE. Issued in order of application.
To be obtained from the Ticket Secretary,
NATIONAL FEDERATION OF WOMEN TEACHERS
Memorial Hall, Farringdon Street, E.C. 4.

NOTICE TO ADVERTISERS.—All communications respecting advertisements to be
addressed to **THE MANAGER, MISS F. L. FULLER, 99, New Bond Street, W., 1.**

Tel. 2421 Mayfair.

Printed by Wadsworth & Co., The Rydal Press, Keighley.

**International Women's Franchise Club,
9, Grafton Street, Piccadilly, W.**

FOR MEN AND WOMEN.

Subscriptions: London Members, £1 11 6; Country
Members, £1 5 0 per annum from date of Entrance.
(Irish, Scottish, and Foreign Members, 10/6).

Lectures, House Dinners, etc.

**NEW LIBRARY and SMOKING ROOMS
NOW OPEN.**

VALUABLE FEMINIST

LENDING and REFERENCE LIBRARY

available to Members.

EXCELLENT CATERING.

LUNCHEONS and DINNERS À LA CARTE.

ALL PARTICULARS SECRETARY. Tel. 3932 Mayfair.

FOR PARTICULARS AND ADVICE.

LIFE ASSURANCE FOR WOMEN.

Endowment Assurance on reaching age.....or previous
death.

Pension commencing age.....

Educational Endowment Assurances for Children.

National War Bonds by Instalments, with *free* Life
Assurance.

Apply, stating age, to **Miss ROCHFORD,**

**Women's Assurance Bureau, National Mutual Life
Assurance Society,**

39, KING STREET, CITY, E.C. 2.

THE

INTERNATIONAL WOMAN SUFFRAGE NEWS

The Monthly Organ of

THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE.

Subscription: 4s. per annum, post free.

At the present time when International relations are interrupted
"Jus Suffragii" forms a unique link between the women of all
nations. It contains articles, reports and letters from all countries,
belligerent and neutral, and constitutes a valuable record of
woman's activities in war time. Sample copies may be had free of
charge on application to the Office.

11, ADAM STREET, ADELPHI, W.C.

**"And shall I have a
Parliamentary Vote?"**

Being a description of the Qualifications for
the Women's Parliamentary and Local
Government Vote in England and Wales,
Ireland and Scotland, with particulars as
to how to get on the Register.

By **CHRYSAL MACMILLAN.**

3½d. post free from the Hon. Sec., C.W.S.S., 55,
Berners Street, W. 1.