

THE CATHOLIC SUFFRAGIST

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

VOL. I., NO. 5.

May 15th, 1915.

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.

THE PROBLEM OF THE GIRL MOTHER.

BY MRS. V. M. CRAWFORD.

People of late have been startled by the magnitude of various social and economic problems—drink, disease, industrial unrest, the lack of a living wage—problems which the war has revealed in sharp relief, and they have forgotten that the same evils have been urgent through long years of peace, and might and should have roused the nation ere now. In peace time it was possible to ignore them: in war time they shew themselves dangerously disintegrating to society, a menace to the stability of the state. There is yet another problem, more obscure and more pitiful, which in the same way is suddenly threatening to obtrude itself on public notice with lamentable reiteration in the coming months: the problem of the girl-mother and her unwanted child.

If we are to believe figures which have already been confidently quoted in the press, the worst has happened which some of us foresaw with dread might happen last autumn, when one heard of the wide-spread billeting of soldiers in town and village, the disruption of much of the normal home life of the country, and read too in the press the foolish incitements to our girlhood not to be seen "walking out" with anyone save in uniform. Today we may have to face the prospect of a considerable increase in the illegitimate birth-rate for the country, and hasty and ill-considered suggestions are being made on every side as to how the emergency should be met. It were surely wiser to remind ourselves of the fundamental principles which rescue work, under normal conditions, has

made clear to some of us, and to use them as a basis for dealing with the so-called "war mother." This, above all others, is a problem that can only be solved by women's help and women's knowledge.

Every normal year in England and Wales some 37,000 illegitimate babies are born into the world, for whom hitherto no sort of national provision has been made. The father, as a rule, does nothing for his child; our affiliation laws are so inadequate for their purpose that a man can almost always evade them, and an affiliation order, even when obtained, is often worth little more than the paper it is written on. The whole burden of the wrong-doing falls upon the girl-mother alone. For fifteen long years it is her duty unaided to support her child. If she fails she and her child must go to the workhouse. If she deserts it she may be sent to prison. If, unbalanced and terrorstruck at the prospect before her, she murders it, she may be hanged. If, by praiseworthy effort, she works her way back into a respectable position, she lives in constant terror lest the chance discovery of her child's existence should imperil all she has attained to. I could wish that more women, secure in their own home life, could be brought to realise the desperate straits through which, in nine cases out of ten, the girl-mother has to pass. The plain truth is that it is an economic impossibility for many of these girls to support both themselves and their children on the wages they can command. Is it surprising that their first thought in many instances is to get

rid of the baby somehow, to shift on to other shoulders the burden that lies so heavily on their own?

Oddly enough—for it is so contrary to right teaching—this is precisely what kindhearted people of all nations and all times have constantly co-operated in doing. Our primary blunder is in not discriminating between the girl-mother and the childless woman of bad character, and in providing no differential treatment for her. For if we set out to help the girl-mother, surely the most essential fact to bear in mind is her maternity? Could we only get it well into our heads that these girls are mothers, with the rights and the dignity as well as the pain and burden of motherhood, we should have effected much. It would follow naturally that the first necessity was to help them to keep their babies, not to help them to get rid of them. This is where generations of philanthropic workers have failed. They have ignored the natural rights of the mother as though maternity, when illegitimate, had no rights. They have wrenched the mother from the child, and the child from the mother without realising that they are as essential to one another outside wedlock as within it. Foundling hospitals, baby-homes, nurse-mothers, all have been tried at different times on the assumption that the unmarried mother was never to look after her own child. And yet that is precisely what nature intended she should do. The babies, equally with the mothers, have suffered from this false convention. Hastily weaned, improperly fed, entrusted to stranger hands, a prey to epidemics when segregated in institutions, the mortality among them has been proverbially high. In foundling hospitals it has sometimes risen to appalling heights. For children entrusted to unscrupulous baby-farmers it has meant almost certain death. And side by side with a high death-rate there has gone inevitably a high percentage of the physically unfit, children doomed to be life-long victims of early neglect.

If I am asked how these various evils are to be mitigated, I reply:

By the multiplication of small training homes, such as already exist here and there, where mothers and babies can pass the first

few months together, and where the girls are systematically trained in cooking and house-work enabling them to earn good wages in service.

By organising hostels, with a crèche attached, where the mothers can live and go out to daily work knowing their babies are well cared for meanwhile.

By utilising Schools for Mothers, now being organised in all large towns, which might well take these girl-mothers under their special protection, teaching and helping them in a variety of ways.

If public money is to be available for the so-called "war-mothers," it is through organisations such as these, managed by competent women, that the funds should pass.

One word more on the moral aspect of the question. It is through love for her child, and often in no other way, that the girl-mother can be lifted up. Maternal love supplies a motive for perseverance of incomparable value, and, little by little, in many instances, it transforms the character in a wonderful degree. If only some true view of maternity is instilled into her soul, if only she is taught to take a pride and joy in her baby, the average girl will be content to work hard and devote to its maintenance by far the larger share of her earnings. Child desertion, so common nowadays, is usually the outcome of intolerable conditions crushing out maternal love, and indeed it is sheer cruelty to insist on the unmarried mother bearing the burden of her child unless we also make it reasonably possible for her to do so successfully. True, something should also be done by the State to make affiliation more easy and the recovery of maintenance money more prompt, but the future of the child lies with its mother, and it is for the moral up-lifting of the girl-mother that women must combine.

In the past people have been lamentably callous about these children: at the moment there seems a real danger of their being foolishly sentimental. Infinite moral harm may be done in the next few months unless we cling to right principles. It behoves Catholic women to take a lead in treating this difficult problem with Christian common-sense.

NOTES AND COMMENTS.

We are very grateful to Mrs. Crawford for her skilful and Christian handling of a difficult problem. We are glad, too, that she has called attention to the incentive given to young girls to worship the soldier. We find it in popular songs and we find it in the press. Writers and singers of the vulgar and abominable trash, of which we have had a surfeit of late, would be no doubt the first to raise hands of pious horror at the result of their own pernicious propaganda.

* * * *

Miss O'Sullivan, having kindly undertaken to represent us at the International Congress of Women, held recently at the Hague, we hoped to be able to give our readers a first-hand report of the proceedings. Unfortunately, we were unable to secure one of the twenty-four passports which is all the authorities would issue. In any case it is doubtful whether she would have been able to cross.

* * * *

Our members will be delighted to hear that Father Walshe is kindly coming from Liverpool to give us a lantern lecture on St. Catherine of Siena, at the Kensington Town Hall, on Wednesday, June 9th, at 8 p.m., when Miss Abadam will take the chair. Will members please make the lecture known among their friends? Father Walshe's visit to us last year, when he lectured on our Patron, Blessed Joan of Arc, is a happy recollection in the annals of our Society.

* * * *

Miss O'Sullivan was our representative at the Board of Trade Conference summoned by Mr. Runciman to discuss war service for women. She expressed the wish of the Society to unite with the other organisations in co-operating with the Government upon this important matter, provided the necessary safeguards were promised by the authorities. Mr. Runciman said that full consideration should

be given to the suggestions put forward and a statement issued to the societies. We were also represented at the National Conference on War Service for Women, held at the Caxton Hall, on April 16th, under the auspices of the War Emergency Workers' National Committee.

* * * *

The following extract taken from the "Woman's Journal and Suffrage News," Boston, of April 17th, will be of special interest to our readers.

"Large numbers of women last week joined the Suffrage movement in New York, openly avowing that recent legislation affecting women is responsible for their feeling that women ought to have a vote. One of the most significant announcements of the week was that the St. Catherine Welfare Association, an organization of Catholic women working for civic, social and industrial reforms, would hereafter have votes for women meetings and nothing else. In making this announcement, the St. Catherine Association states that the record of the Legislature for the last few months 'has not been satisfactory to an organization pledged to work for shorter hours for women, equal pay for equal work, the minimum wage for women and the abolition of child labour.' . . . Hereafter the Catholic women say, 'Women need the ballot, not only to secure protective legislation, but also to retain it after it becomes law.' It is declared that recent bills have nullified to a great extent advantages secured by years of effort."

* * * *

We are glad to say that our member, Miss Thurstan, who was invalided home from the front, has now recovered. She is very kindly giving us an account of her Red Cross work in Belgium, Russia and Poland, at the Halcyon Club, on the 13th inst, as we go to press. Miss Thurstan has also published a journal of her work, reviewed in this issue, which no one should fail to read.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY,

Office: 55, BERNERS STREET, LONDON.

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THE CATHOLIC SUFFRAGIST.

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Signed articles do not necessarily represent the opinions of the Society.

THE BONDAGE OF FINERY.

Not long since a pamphlet was circulated among Catholics, which was intended, I gather, to be a word of warning and advice; a trumpet call to Catholic women at this difficult time of crisis and transition. That is an effort which commends itself to Catholic Suffragists, and I was prepared with an open mind to consider the writer's advice.

She starts off well and tells us we may rejoice in emancipation from all sorts of social tyrannies, and in the opening out of a larger intellectual life; but now it seems we have gone far enough, in fact too far, a rally must be made and so on. A great part of the pamphlet may be summed up in the precept: "Be good, sweet maid, and let who will be clever." The advice is not new, but I do wish writers of these homilies would realise that when women complain of existing conditions, and they have just cause, they are not complaining of the Divine Potter, but of brother Pot. The wretched state of our civilization is a tragic confirmation of the words: "It is not well for man to be alone." Nor do I wish to blame men wholly, may be women have been culpably ignorant, may be they have neglected work that was intended for them.

I pass over the recommendation to cultivate chiefly home talents, because even if sound to many thousands of women, married and unmarried, the advice is quite useless.

But there is an instructive paragraph on dress to which I should like to call attention. According to the writer it belongs to women, especially in these drab modern days, to represent the ornamental, artistic, gracious side

of life; and it appears that woman's innate and ineradicable love of dress has been, and always will be, efficacious in preventing her from usurping what the writer is pleased to call man's territory, which may be interpreted as the professions and any lucrative work.

Here I expected her to say: "Come sisters, one and all, the silly chains of dress have held us too long, let us confer together and design a costume, decent, comfortable, as becoming as you please, but one that will not hamper us further." Not a bit of it, we are to make no attempt to break this artificial barrier to our development, mental, physical, what you will, but to take comfort in beautifying the world. To live as men do we should have to forego that love of the beautiful and bright and soft in clothing that is so natural to womankind. Time would be lacking for that minute attention to dress and toilet demanded by the result to be secured; and secondly, ornament is out of place in the dusty arena of business. "Accordingly, as upholding the artistic against the utilitarian, the ornamental against the purely practical, woman is bound to cultivate the beautiful both as regards her own person and her surroundings."

Apart from the unpleasing truth that all are not born rivals of Venus, and no amount of furbelows will hide an ugly face, to what section of women are these words addressed? In this panorama of beauty what role is assigned to the East-end toiler, to the sweated woman worker, to the deserted wife,

In Memoriam.

MARY FITZSIMONS.

struggling against overwhelming odds to support her little ones? Shall they paint their haggard faces, and touch up their weary eyes, and do homage to beauty? What role, again, is assigned to the hapless victims of commercialised vice? Shall we all meet in gay attire before the altar of Venus and solemnly pirouette?

Merciful Heaven! What a ghastly gathering, what a dance of death!

No, when Catholic anti-suffragists, men or women, have some real message to give us, in spite of our difference of opinion, fundamental as it is, right gladly will we hearken. But this, this is no trumpet call, it is the hollow tinkle of a little feeble bell, cracked and worn with use, let it fall on deaf ears.

"The child who is decked with princes robes," says a contemporary Hindu singer, "and who has jewelled chains round his neck, loses all pleasure in his play, his dress hampers him at every step. In fear that it may be frayed or stained with dust he keeps himself from the world, and is afraid even to move."

"Mother, it is no gain, thy bondage of finery, if it keep one shut off from the healthful dust of the earth, if it rob one of the right of entrance to the great fair of common human life."

Or again: "Pride can never approach to where thou walkest in the clothes of the humble, among the poorest and lowliest and lost."

And still again that beautiful passage: "Open thine eyes and see, thy God is not before thee; He is there where the tiller is tilling the hard ground, and where the path-maker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil . . . come out of thy meditation and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow."

To the Hindu poet's philosophy of finery, I can give whole-hearted assent; but I would rather be a kitten and cry mew than say amen to the advice of this counsellor of women workers.

L. DE ALBERTI.

Of the many devoted and courageous women who have dared to come forward and urge in all sincerity the woman's need for citizenship, our Catholic Suffrage Society always will be very proud of Miss Fitzsimons, the first anniversary of whose death falls about this time—only a year ago she was a keen and very active member of our Committee, and the last time she was present she urged upon us the advisability, nay more, the urgent need for a paper to voice the claim of the Catholic woman who suffers perhaps a little more than other women do because the protection of the vote is denied to her. In Manchester, where Miss Fitzsimons lived and was best known, her activities were never-ending. Early and late she toiled ever anxious for the good of humanity. One long day I spent with her was a revelation to me of what one woman can do. Up and on the road early, we fitted in all sorts of visits, one to a pawn-shop, another to a club for released prisoners, a third to a poor-law school. At each place Miss Fitzsimons seemed to me to be the woman who understood the suffering poor and because of this gave them the sympathy they so much appreciated. As soon as she entered her girls' club the members greeted her with a shout of welcome and crowded round her, overjoyed at her arrival. When she was not inspecting their cooking, or their needlework, she was teaching them short phrases in French. The big things and the small in life appealed to her in due proportion, and I am inclined to believe she considered Woman Suffrage the biggest of all.

The formation of a Catholic Suffrage Society has linked together and even introduced to each other many Catholic women workers, it has given to most of its members the privilege of knowing that most devout Catholic and most devoted Suffragist Mary Fitzsimons. R.I.P.

KATHLEEN FITZGERALD.

Mr. Francis Meynell has kindly promised us an article for next month.

SUFFRAGE ACTIVITIES.

The Suffrage message comes to us by unexpected ways, frequently, I think, by the ways of Suffrage activities. This thought recalls to me a meeting at which, in beautiful words, the speaker told us to regard ourselves in this as Lightbearers to Truth. The holiness and inspiration of our cause seemed to me to find in her words their truest expression. I fear that the beautiful idea may not have carried to all its full appeal.

So many feel that by filling in the membership card of a Society they have paid the only necessary tribute to its usefulness. It is true that a distinguished name may help a cause. In the usual case, however, when a member joins a Society formed to help a social or political or religious cause, it is hoped that they will help with personal service. Very particularly so is the case in a Suffrage Society. The cause has grown from sacrifice and service. And so in our Catholic Women's Suffrage Society we need the efforts and kind endeavour of all our members. The life blood of our Society is the activity of our members.

There are so many ways in which we can respond to this appeal. There are those who are ever faithful, however harassed they may be by the stress of life they are never called upon in vain. It is the list of these members that we would fain add the name of every member. Before all things **Service**, and if Service is truly impossible send us then a substitute, or your silver and gold, that we may use it as your help. In the early days, some of us pledged ourselves to add to the Society at least two new members a year—if every member did this we would soon become a very large Society. If members bring their friends to all our meetings this will happen almost of itself. We will do the "converting" if you will bring the friends. Support all our meetings. Speak of them, and in the true spirit of *esprit de corps* assist in their success. We want you to rejoice in the progress we make and in the help you have given to us.

We should welcome those who will speak at our meetings. In this regard numbers have been very loyal and generous. Quite lately Miss Annie Christitch gave us her first speech in this country, on her work in Serbia. Miss Violet Thurstan, our member who has earned such distinction in Red Cross work at the

front, will address a meeting of our members and friends at the Halcyon Club on May 13th.

The CATHOLIC SUFFRAGIST has been a great success. On all sides we have received congratulations. Every member should feel it an obligation to subscribe to our paper, and it would surely not be difficult to send a copy to a friend here or in another country. These are the ways of propaganda. The sale of the CATHOLIC SUFFRAGIST outside our Churches offers another opportunity to our members of showing that they are full of devotion to their cause. At first, the selling of a paper in the street is I think a great sacrifice. With our first issue I very reluctantly undertook this work. I felt that unless I sold the papers myself I could not fairly ask others to do so. I have not found the work at all unpleasant. Instead, I find it most interesting, and the pavement is indeed a good vantage point from which to study human nature. Such service to the paper is very important. It brings us new friends and subscribers weekly. A sympathiser from South Africa sent £2 because the paper was sold at Westminster. No member can do better work than in selling our paper every month and so placing it in new hands and extending its influence. One of our members, Miss Cochrane, sold 24 dozen copies in Dublin this month.

Every month there are notices of our meetings and appeals for your help. Every member can find some form of service. We have sometimes little events such as sales of work. At our last sale of work we had woolies for the soldiers and sailors, and delightful little frocks for children. When these sales are advertised why not come and buy from us, and as the shops say, "please yourselves."

Members are asked to pray for the Society. We all say one Hail Mary and the invocation to Blessed Joan of Arc for our daily prayer, and on the first Sunday of every month at St. Patrick's, Soho, our members are asked to attend the Mass (10-30) said by F. Attree for the intention of the Society, for Peace and for wounded and killed in the war.

May the spirit of loyalty and generosity move all members to devote themselves to their Society and its splendid cause.

MARY E. O'SULLIVAN.

OFFICE RENT FUND.

I have now £33 4s. 4d. in hand towards the Office Rent Fund, and a further sum of £1 5s. is promised, so only £5 10s. 8d. is required to complete the amount necessary to pay for the rent, lighting and heating of our office until next Christmas.

I thank very sincerely all those who have subscribed this month and hope that during the next few days I may receive the outstanding amount. Donations, no matter how small, will be greatly appreciated.

B. GADSBY,

55, Berners St., W.

Subscriptions received up to 30th April, 1915:

	£	s.	d.
Previously acknowledged	21	19	4
Anon.	0	1	c
Miss Barry	0	5	0
Mrs. Boase	0	5	0
Mrs. Christitch	1	1	0
Mrs. Clanchy	0	2	6
G. Courtauld, Esq.	0	10	0
Miss Hogg	0	3	6
Miss Jeffery	0	10	0
Miss O'Sullivan	2	2	0
Miss K. O'Sullivan	0	10	0
Miss A. Quinlan	1	0	0
Miss E. Quinlan	0	2	6
Mrs. Walter Roch	1	0	0
Mrs. Maurice Scott	0	2	6
Miss Smyth Pigott	2	10	0
Mrs. Yorke-Smith	1	0	0
Total	£33	4	4

"THE CATHOLIC SUFFRAGIST."

The paper can now be obtained in Dublin from Eason's, 80, Mid. Abbey Street, and Dawson's, 97, Mid. Abbey Street.

Many thanks to Miss Gadsby and Mrs. Greenwood, for joining the ranks of the paper-sellers.

Donations and Annual Subscriptions to 6th May:

	£	s.	d.
Brought forward, previously acknowledged	51	8	8
Mrs. Kempthorne Bennett	0	10	6
Miss Bowen	0	2	0
Miss Charles	0	2	6
Dr. E. M. Magill (2nd donation)	0	5	0
Wimbledon Member (Anon.)	0	10	0
Donations under 2/6	0	1	9
Annual Subscriptions	1	12	6
Total	£54	12	11

LONDON NEWS.

Office: 55, Berners Street, London. Hours, 3-30 to 5-30. Saturdays, 10 to 1. Other times by appointment. Library volumes 2d. per week. Sunday, June 6th, Mass 10-30, St. Patrick's, Soho, for the intentions of the Society; that is for Peace and for those killed in the war. Members are earnestly requested to attend. Wednesday, June 9th, at 8 p.m., the Rev. Father T. F. Walshe will kindly give a lantern lecture on St. Catherine of Siena, at the Kensington Town Hall. Miss Abadam in the chair. Tickets, 2/6, 1/-, and 6d., may be obtained from the Secretary, 55, Berners Street, Oxford Street. Will volunteers for ticket selling, bill distributing and stewarding at the hall, kindly send in their names as soon as possible to Miss Barry, at the office. June 14th, Miss Smyth-Pigott will speak at the Quarterly Meeting of the South London Catholic League, at St. Anne's Settlement, Harleyford Road, Kensington, at 8 p.m. We offer our condolences to our member, Mrs. Esmonde, of Drominagh, Co. Tipperary, on the sad loss she has sustained in the death of her husband, Captain John Esmonde, M.P. The Society has lost in him a friend and supporter of the Suffrage. R.I.P. The Society has sustained a deep loss by the death of M. Jean du Breuil de St. Germain, who was recently killed in action; he was an Associate of the C.W.S.S. and a devoted adherent to the cause of woman suffrage; his death is an international loss to feminism. R.I.P.

BRANCHES.

N.B.—Branch reports must reach the Editor by the 5th of each month.

HASTINGS AND EAST SUSSEX.—Hon. Sec., Miss Willis, Mount Lodge, The Mount, St. Leonards. Mass was said on May 4th at both the Catholic Churches for the intentions of the Society. Father Walshe is kindly giving a lecture for the Branch during the second week of June.

BIRMINGHAM.—Hon. Sec., Miss Anderson, 202, Monument Road, Edgbaston, Birmingham. Papers are sold outside various Churches each Sunday by Miss Hickling and Miss Anderson. Members are earnestly invited to co-operate in this good work—it is impossible for two people to give the paper the circulation it should have in so large a town. Donations for the monthly Mass should be sent to the Secretary. The paper can be obtained at "Washbourne's," John Bright Street.

BRIGHTON AND WEST SUSSEX.—Hon. Sec., Miss Busse, 5, Belvedere Terrace, Brighton. Father T. J. Walshe has kindly consented to give a Lantern Lecture, "In the Footsteps of St. Catherine," on June 11th, at 5-30 p.m., in the Hove Town Hall. The day following he will lecture at Worthing.

LIVERPOOL AND DISTRICT BRANCH.—Hon. Sec., Miss Rodgers, 66, Park Road South, Birkenhead. The office has been closed for the summer months. Miss Murray, at 18a, Colquitt Street, has kindly consented to take charge of the distribution of the paper each month and copies may be obtained from her at any time. Papers were sold outside St. Anne's and St. Peter's during last month. The Women's Patriotic Club, under our management, was opened on Tuesday, May 4th, at Jubilee Hall, Burlington Street. The club will be open on Tuesday and Thursday, from 6-30 till 9-30 p.m., and workers will be heartily welcomed. Volunteers should send in their names and the nights they are willing to help to the Hon. Sec., 18a, Colquitt Street.

REVIEWS.

FIELD HOSPITAL AND FLYING COLUMN. It is difficult to speak temperately of this journal of an English nursing Sister in Belgium and Russia ("Field Hospital and Flying Column," by Violetta Thurstan, Putnam, 2/6), the feelings it arouses are too vast for words, too deep for tears. The story is simply told, without any attempt at literary graces, and was written "in snatches, at odd times, on all sorts of stray pieces of paper," while the heroic writer was recovering from a shrapnel wound. It leaves us speechless with such admiration as no warlike deeds can call forth. They are the latter day crusaders, these doctors and nurses who bind the blood-red cross upon their arms and go forth to rescue the ideals of Christianity from the pagan forces of war; battling with selfless devotion against all the indescribable horrors which men bring upon themselves when civilized nations forget their civilization and turn the fair face of the earth to a reeking shambles. Well may bewildered humanity thank God for these knights of Christ who are left to remind us that we are still a little better than the savages to whom we send out missionaries to preach His gospel. Lifted high above the strife, they go about doing good, like the Master, whose badge they wear, spending themselves for their brethren; never stopping to enquire whether the "never ending procession of groaning men being brought in on those horrible blood-soaked stretchers" be human wreckage of friend or foe. They tend on all alike, in hunger and fatigue, vermin and filth, and every kind of horror and privation, until they fall exhausted at their posts. Truly the laurels of the greatest conqueror are not worthy to be strewn beneath the feet of such as these.

MILITARISM VERSUS FEMINISM (George Allen and Unwin, Ltd, 6d. net). Whether it is intended as a warning or as an appeal this book is well timed. The writer turns to history to demonstrate that wherever militarism has been triumphant, the subjection of women has inevitably followed. From primitive times the writer comes down to Napoleon, the supreme militarist, and bitter enemy of woman's progress, from Napoleon he turns to our own days and points out that every woman's paper has been full of complaints as to the treatment of women since the outbreak of war. He sees in women the hope of humanity. The greatest hope in the Suffrage organisations. Men, as men, are powerless to move, it is for women to lead; "the silent half of humanity, permanently non-combatant, on whom the horrors of war fall with equal severity in all nations alike, bringing to all the same sorrows and the same sufferings, may through these very sorrows and sufferings find a new and real bond of unity for the redemption and regeneration of the civilized world." There are statements in the book with which we disagree, but if there exists any woman who can disagree with the main argument, if there exists a woman who believes that militarism can

flourish side by side with feminism, this book will surely undeceive her.

CATHOLIC MISSIONS (1d. monthly). The first of the new series of this magazine has been sent us for review. The opening article deals with those gallant nuns, the Franciscan Missionaries of Mary, who tend 800 lepers. This order was founded by Mother Mary of the Passion, one of the greatest and most valiant women that the Church has in modern times counted in her ranks; and is the biggest Missionary Congregation of women in existence. There are no less than 131 houses of these sisters in various parts of the globe. The magazine contains many interesting articles dealing with Catholic missions; it comes as a blessed reminder that God's work goes on, though the powers of darkness are let loose over Europe. It should remind us, too, that whatever calls we have upon us, the call of our Missions should never come in vain.

MISS CHRISTITCH AT THE SUFFRAGE CLUB.

At the Suffrage Club, York Street, on April 16th, Miss A. Christitch, who is on a Mission to this country to enlist British sympathy for the sick and wounded heroes of Serbia, gave a delightful address to the members and friends of the Catholic Women's Suffrage Society, her subject being "The Women of Serbia." The opportunities of life, said Miss Christitch, are equal in Serbia for both men and women. The Serbians are a very progressive people; their women are in the forefront of every profession and of every form of social and educational activity. The boys and girls of Serbia attend the same gymnasium and compete in the same subjects in the same classes. It does not occur to the men of Serbia that their women should not enjoy with them all the chances that a progressive education can offer. There are in Serbia distinguished women doctors and lawyers, and a great number of women dentists. The women dentists have, in fact, captured the profession—they are so successful in dentistry that their male competitors have left them the field. It is surprising to hear that there are no trained nurses—in our strict sense of training. The War emergency has, however, created nurses, and these nurses, Miss Christitch told us, the medical authorities have declared to be very efficient.

In Serbia the men are so confident of the intelligence of their women that they will press upon them the vote, which we Englishwomen have asked for so vainly, and will rejoice in the help which this will bring to their beloved country.

The chair was taken by the Rev. Father Hicks-Gowar, who said he claimed the distinction of being the first priest to take the chair for us in London. Miss Christitch, and women like her, supplied an overwhelming argument for Woman Suffrage, of which he is a firm supporter.

At the close of the lecture a very satisfactory collection was taken for Serbian relief, and the Catholic Women's Suffrage Society.

In our April number (p. 29) we spoke of Hroswitha as "the Benedictine nun who lived nearly a century ago"—a clerical error for "ten centuries ago."

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Wednesday, May 19th, at 3-30 p.m. W.F.L. Mr. George Lansbury.
Tuesday, May 25th, at 8 p.m. Mr. W. de Kerlor
Wednesday, May 26th, at 3-30 p.m. Women's Freedom League.
Friday, May 28th, at 4-30 p.m. Lady Chance.
Tuesday, June 1st, at 8 p.m. Free Church League. Rev. A. Graham Barton.
Wednesday, June 2nd, at 3-30 p.m. Women's Freedom League.
Friday, June 4th, at 3-30 p.m. United Suffragists. Mr. John Scurr.
Wednesday, June 9th, at 3-30 p.m. Women's Freedom League.
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