

THE CATHOLIC SUFFRAGIST

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

VOL. I., No. 7.

July 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.

GRACE versus GLUTTONY.

BY ELISABETH CHRISTITCH.

God gave wheat to man, and this like many other gifts, has been abused, contemned, and perverted. Bread, the chief sustenance of life, plays but a small part in the building up of the modern man's frame. The Serbian peasant, however, performs prodigious feats with no other food than a black loaf, seasoned at different times of the year, with apples, nuts or other fruit, goats' milk, and roast meat occasionally as a luxury. Nearer home, brawny muscles are developed on porridge. In the mental sphere we find that the world's greatest thinkers have been oblivious of the pleasures of the table. Newton, boiling his watch instead of his egg, is a good example. Briefly, physical and moral health are sequels of simple food; and yet, there exist sections of humanity whose pre-occupation is to flatter the sense of taste, excite abnormal appetites and create interest in the manner of alimentation as if this were a meritorious and noble calling.

Nature assigns the gravest of all responsibilities, education of the mind, to the mothers of the human race, and whatever thwarts, belittles, or removes that responsibility is productive of chaos. Besides, it means perversion and degeneracy of the entire social system. It is illogical to acknowledge the importance of maternal training and deprecate at the same time the extension of woman's influence beyond her own threshold and her own hearth. One explanation of the idea, prevalent in all nations, that woman's first mission is to minister to the animal wants of man, may be found in the instinctive revolt of the human animal against any restraint of natural impulse. The exaltation of the spirit is opposed to sensual gratification, and few of us long to live primarily by the spirit. Mental development, the first step to spiritual development, has been refused to women in every age and every clime. Only recently have

women been admitted to the wider culture that gives insight to moral problems. Instruction of the most superficial kind was considered sufficient for the primal mentors of the people, the moulders of thought, the inspirers of ideals. Exclusive devotedness to the bodily needs of those around her, was lauded as becoming in a woman. "She did not read Aristotle," we were told in the panyrics of a good woman, "but she could knit a sock and cook a dainty meal." This undue solicitude for the corporeal well-being of others, this insistent relegation of woman to tending the limbs and coaxing the palate of men-folk, has done incalculable harm to the race. A too faithful exercise of her prescribed domestic functions has resulted in acquired habits of gluttony and sensual indulgence that corrode chiefly the male population. Nowadays the scourge of indigestion has become so common that it is mentioned without a blush, and the advertisement columns of the daily papers reveal a condition of things whose existence is a disgrace to Christian civilisation. What a man reads, thinks, or does, seems immaterial so long as he is careful of what he eats and drinks. On one side, we have vendors offering combinations of delicacies to tickle the appetite, and on the other, healers offering remedies to counteract excess. Gluttony is rampant in all classes. It originates in the home, it is nurtured in the schools, and it accompanies its victim through life. There are still family boards where deprivation of dessert is the customary penalty for misdemeanour; and so potent is suggestion and habit that it is considered by the culprit as the severest penalty that could be imposed upon him! Woman's application to the cooking stove has resulted not only in prevalent gastronomic ills, but it has had the more deplorable results of stunting the capacity for grasping higher things, and of deadening the

desire of the only knowledge that can satisfy immortal creatures. Elaborate dishes and complex bills of fare spell decadence as surely as bad plays and sex-problem novels. Usage condones juvenile greediness. Hampers and tuck-boxes are the popular form in which affection is demonstrated. Even religious feasts have become identified with gargantuan meals. When overfed constitutions give trouble, temporary cures are effected, but there is no restriction of renewed indulgence. The cult of the flesh and fleshly enjoyment in youth is so ingrained that it cannot be eradicated in the adult. Shall we blame the man who ignores the life of the soul if those around him have in infancy pandered to his carnal proclivities? The first step towards inculcation of morality is self-restraint in the matter of food. As soon as reason awakes, a child can be taught to sit before his plate some time without touching it; later, to repress his animal appetite for the sake of a fellow creature; to blush for transgression in eating or drinking as he would blush for a theft or an untruth. Only the boy who considers gluttony as loathsome and inexcusable has a chance to overcome other temptations of the flesh. Early discipline is the foundation of virtue, and the best available field for discipline is the family board. Polite usage decrees that the choice viands around which men love to congregate should not be the topic of conversation. The enforcement of this rule in the nursery would be a powerful deterrent to gluttony in after life.

Ideals of pleasure can be impressed upon the plastic minds of children, and if the food interest be kept in the background and the food itself confined to a necessary variety of wholesome, plain, nutritive supplies, natural instinct will be diverted of itself into more important and elevated channels. Passions may be modified, if not always held in check. They are difficult to quell where the chief features of daily routine are the satiating of hunger and the assuaging of thirst. But when cravings of an intellectual and charitable nature are given scope, the instincts of the brute tend to disappear. We know that repression of the animal is the alpha and omega of Christian education, but we should not expect it from factors specifically set apart to foster animal appetites and develop their growth.

That spiritual element which the world's greatest Teacher loved to see intent on study of supernatural and mystical things, has been debased by forced cult of the body so that her recognised domain is the culinary department. Talent in the composition of dishes to

whet the appetite, is considered more important than sympathy of the mind or participation in the social development around her. Martha is kept busy with all that concerns the digestive organs, and her aspiration to rise from the rut is sternly repressed as a deviation from duty. Therefore it is unjust to decry the maternal bias that stuffs a boy with "good things" till the name of mother is—sad to say—associated with lollipops and cakes rather than with intellectual enjoyments.

I know of one mother who took to heart an unconsciously-given lesson. Her son managed to slip away from a lengthy-course dinner to listen to a groom crooning ballads in a stable. Thereafter he threw on oatcake, plain milk, and Walter Scott, which she learned to render with a fire and pathos that held him spell-bound, and incited him to explore unknown realms of poetry and romance. The literary link kept these two closer together in after life than the most luscious pies could have done.

When we reflect on the inherent bestiality of man, and know that the sweet-shop paves the way to the bar, and the bar leads to worse, we cannot complain of man's degradation without remembering that his early mentors are at fault. Women, whose obligatory function is to flatter the palate, can do little to strengthen moral qualities. Material comforts enervate the will and shackle the brain so that the Epicurean cannot compass the end for which he has been created. Gluttony deadens the spirit even more than does intemperance. It may be said for alcohol that while its abuse reduces man to a sot, partial indulgence, however sinful, temporarily quickens the imagination and produces exhilaration that is not disagreeable to those around. But gluttony clogs the senses and has no redeeming feature beyond the dyspepsia that drives to repentance and possible reform.

We women are too apt to rail at the unbridled passions of men when we are often ourselves to blame. Any incitement to, or condonation of gastronomic indulgence is harmful to a growing boy. With the emancipation of women from the task of providing any but the simplest, plainest form of alimentation, corporal wants will sink into their proper, inferior place, and health will go hand-in-hand with virtue. Every day, let us hope, advances the release of woman from thralldom of serving the flesh, and brings man nearer to appreciation of the feast of reason, and the flow of soul towards his Creator, that shall supersede the carnal pleasures that drag him downwards to the pit.

NOTES AND COMMENTS.

A nun writes: "I like your May number very much—the leading article (Problem of the Girl Mother) brought back memories of India. I remember in particular a girl-mother confided to my care with strict instructions that she must not have her child. She seemed almost desperate at first, and I, thinking it was the thought of being placed in the home which was upsetting her, tried to explain that she would not find it quite so bad as she seemed to think. She suddenly turned on me and cried: "I want my baby." I could never make you understand how it appealed to me. I told her she should have her child, and got it for her. When I left she and the baby were thriving, and she was to be married." The same nun says she finds the "Catholic Suffragist" most interesting, and looks forward to the 15th of the month.

* * * *

It has been left to a Catholic paper to discover a new class of human being,—a reporter describes the audience at a certain function as composed of the clergy, the laity, AND the fair sex. Perhaps the person responsible for this fatuous remark had in his mind a small section of angels ever bright and fair, the rest of us being women are by God's mercy included in the ranks of the faithful laity.

* * * *

We are glad to see that the Government intends to make use of the willing services of women, as Mr. Asquith tells us. The country has not made use of the services of women as much, or anything like as much, as it might have done. At the same time we are by no means satisfied that the women who are replacing fighting men, are being paid a proper wage—an equal wage for equal work. There seems to be good reason to believe that they are being exploited to their own injury, and to the prejudice of the working man. It is no lack of patriotism which causes suffragists to demand that this shall be remedied. And why a new register for women when only a small fraction of the many thousands who willingly registered for war service have been given employment?

Since Mr. Asquith became a lover of liberty we find ourselves in agreement with many of his fine speeches. His protest on occasion of the debate on ministerial salaries was quite excellent. "By allocating the salaries," he said, "the House of Commons exhausted its function." To examine how such salaries are spent would be the end of the decencies of public life. "I absolutely decline to answer whether to this House or to any other body, how I spend my money." The very sentiments expressed by ourselves and other suffrage bodies in relation to the dependents of soldiers. Having allotted to them a miserable pittance, why were parties of sleuth hounds set on their track, to spy upon and calumniate them? Was it to provide a newspaper sensation?

* * * *

Mrs. Christitch's spartan advice comes opportunely, indeed it is quite patriotic, though written before the Board of Trade's appeal to consume less meat. We may all yet come to live on "cabbage and hot cross buns," but if by that we are really helping our country in her hour of danger, who would complain? At the same time if the alleged wastage in the camps is an actual fact, would it not be as well for the authorities to set us an example of thrift?

* * * *

From the "Woman's Journal," Boston, we learn "that the age of consent has been raised to eighteen in every suffrage state but one, where women have had an opportunity as yet to elect a Legislature." That sixty women lawyers of Chicago have placed themselves at the disposal of Judge Heap, of the principal court, who will be privileged to call upon any one of them at his discretion to defend girl criminals, who come before him. We also see with pleasure that the suffrage movement continues to grow among the Catholic clergy and laity in the States.

* * * *

Mr. Joseph Clayton kindly promises us an article for next month.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY,

Office: 55, BERNERS STREET, LONDON.

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

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

Barely four years ago a small band of ardent women met together to discuss the possibility of forming a Catholic Suffrage Society. Unknown to one another numbers of Catholics were labouring for the vote in other societies, varied organisations were being formed to make a direct appeal to one or another section of women, no such appeal was being made to Catholics. And so, full of eagerness and full of hope, that little band gallantly shouldered the responsibility of forming yet another suffrage society to link together Catholic suffragists, both men and women, and to awaken Catholic conscience on the supreme importance of the woman's movement. I was not among that gallant band, and I may say here for myself and others, that no work which we may have done since, or may in the future do, can atone for any lack of faith shown in earlier days. If the promoters of the new society did not fully realise the storm of prejudice and abuse and slander which would be directed against them, neither, I think, could they have realised the success which would be theirs—for the Society was

needed, and has more than justified their courageous efforts.

We might suppose that our fight for freedom would intimately appeal to Catholics—not a hundred years have passed since Catholic men won their emancipation, but they have had ample opportunity of judging of the value of political power in safeguarding their interests—of no less value will it be to women.

Suffragists feel that any apathy shown by Catholics upon this question can be due, and only due, to the fact that they have not realised the vital issues at stake. No Catholic, man or woman, once alive to the great forces at work in the woman's movement, could fail to throw in their lot with awakened womanhood. To those who have ears to hear it becomes a supreme duty to prevent this great force from being diverted into wrong channels, to prevent it from being lost to Christianity. With all the energy and eloquence at their command, suffragists endeavour to demonstrate that the agitation for the vote is not a passing caprice, but part of a world-wide movement which will have

momentous results. It is the outcome of the higher education of women, of their increased knowledge of the world; of their conviction that no laws touching the moral welfare of the nation can be effective or lasting without the compelling weapon of woman's vote. It is difficult to listen with patience or civility to the senseless, thoughtless, selfish cry that woman's place is the home, while the homes of the poor are what they are, and while the home itself is endangered by parliamentary interference. It is because the sweated wages and terrible conditions under which women labour are a constant source of temptation and danger, that women in happier circumstances are determined that those conditions shall be ameliorated. These are some of the truths which the members of the Catholic Women's Suffrage Society seek to bring home to others of their faith; and in looking back over the past four years we have good reason to rejoice. We have brought many new fighters into the suffrage movement; we have helped to dispel some of the old prejudices which hung about the word Catholic, and we have helped to show that for Christian women, no less than for Christian men, the standard of faith and the standard of freedom should float side by side.

L. DE ALBERTI.

FATHER WALSH ON SAINT CATHERINE OF SIENA.

At the Kensington Town Hall on June 9th, Father Walshe gave another lantern lecture for our Society on St. Catherine of Siena. He showed a selection of splendid illustrations of Italian architecture, and some beautiful examples of pictures of the saint by the great masters. He strongly emphasized the lessons for suffragists to be drawn from the Saint's life. Her close union with God, which developed the great intelligence used by her in the interests of the Church, her successful talents as a politician and statesman, of which the Pope made use by employing her as his ambassador, a fact which should silence those who declare politics are unwomanly. The lecturer spoke of her long journey on foot to Avignon to visit the Pope; her prayer

for the perfection of faith, and the perfection of charity. Father Walshe spoke also of the usefulness and self-sacrifice of women, and said that suffrage was a sacred cause which he, as a priest, coupled with the fight for religious education. Mrs. Walter Roch took the chair, in the regretted absence of Miss Abadam through illness, and reiterated the deep gratitude of the Society to Father Walshe, who has from the beginning shown himself so open and self-sacrificing a champion of our cause, and a very sincere vote of thanks to him was passed.

THE PROGRESSIVE NORTH.

In spite of the tragic upheaval of Europe, Denmark has found time to confer the franchise on her women, showing thereby that her love of freedom is not confined to freedom for men only. The Bill was signed by the King on June 5th. Copenhagen was the scene of much rejoicing, many thousands of women, of all classes, marched to the Palace to cheer their King. When will the precincts of Buckingham Palace echo to the cheers of citizen women?

OFFICE RENT FUND.

Many thanks to those who have contributed to the success of this fund by their generous donations. One member made up the whole of the deficiency announced last month and others sent contributions to this deficiency therefore I have now the pleasure of informing my readers that this fund is closed.

B. GADSBY,

55, Berners Street, W.

Amounts received to 30th June, 1915.

	£	s.	d.
Previously acknowledged	38	7	10
Mrs. Andrews	0	2	0
Miss Bain	1	12	2
Mrs. Blackledge	1	0	0
Miss Kendall	0	6	0
Mrs. de Reya	0	1	0
	£41	9	0

WANTED: A SAINT.

Over twelve centuries ago a holy saint named Adamnan lived in Ireland. He was not only the saint there, but *cela va sans dire*. The Island of Saints is one of Ireland's many and beautiful names. One day St. Adamnan was walking with his mother. She lagged somewhat on the journey and he offered to carry her. She refused, saying that she would take no favours from a son who had failed in filial duty. "Wherein have I failed?" queried the amazed and most dutiful son. "You have failed," answered she, "because you have made no effort to liberate the women of Ireland 'from encounter, from camping, from fighting, from hosting, from wounds, from the bondage of the cauldron.'" On their way they came to a battlefield. The bodies of women lay amongst the slain and cried to them with silence. St. Adamnan, by his sanctity, raised one of the dead women to life. She told her story which affected him greatly, whereupon his mother embraced the opportunity to urge upon him the work of freeing the women of Ireland. Now an ancient Irish custom prevailed then, to wit, a person who had a grievance and could not obtain a hearing, fasted until he got an opportunity to state his case. To win the freedom of his countrywomen St. Adamnan fasted eight years, but the powers he stormed were the heavenly, not the earthly ones. "Change my torture," he said to his mother when she came to see him. She took him to another place for his condition was pitiable. His next visitor was an angel of God. "Arise out of this place of torture," said the angel. "I will not,"

answered the saint, "until the Western women are freed by me." "Omnia quæ in Domino rogabis, propter laborem habebis," said the heavenly messenger, and departed. The saint arose, and adding *work* to fasting and prayer, confronted the "powers that ruled" though the rigours of his penance had rendered him deaf and dumb. The Mr. Asquith of that time was King Loingseach Bregban. "Never," he cried, "in *my* time. Put that deaf and dumb one to the sword for daring to assert that woman should not be in everlasting bondage to the day of Doom." Seven other kings cried, "And so say *all* of us!" But God stood by His faithful servant who overcame them and promulgated his famous Law; the securities for the fulfilment of which were the elements made by God, the twelve Apostles, and *all* the Irish Saints. St. Adamnan had also inserted in the daily Service a condemnation of all who violated his Law and these drew upon themselves the maledictions of the above.

The Law of Adamnan has been to the women of Ireland what Magna Charta was to the men of England. Pity it is that it should have been rendered useless to the women of Ireland to-day. Any reader of the CATHOLIC SUFFRAGIST who would like to learn more of this charter of Woman's Rights in the Sister Isle will find the information in a treatise by Dr. Kuno Meyer, who has made a special study of the ancient Irish language and has translated "Adamnan's Law" from the original Gaelic into English.

N. F. DEGIDON.

LONDON AND BRANCHES.

55, Berners Street, W. Office hours, 3-30 to 5-30; other times by appointment. Saturdays, 10-1. Library volumes 2d. per week.

Mass will be offered at St. Patrick's, Soho, at 10-30 on Sunday August 1st, for the intentions of the Society. Members are earnestly requested to attend.

The office will be closed for the Summer vacation on Monday, July 26th.

PAPER SELLERS URGENTLY NEEDED. Will members going for their holidays kindly take with them copies of the CATHOLIC SUFFRAGIST, on sale or return, to sell outside the provincial Churches? We will send the papers to those who cannot call at the office. Many thanks to Mrs. Leslie Carter and Miss Logan, who have joined the ranks of our paper sellers. The paper is on sale at the Irishwomen's Suffrage Federation, 39, Molesworth Street, Dublin, also at the Irishwomen's Reform League, 29, South Anne Street, Dublin, and at Dawson's, 97, Middle Abbey Street and Eason's, 80, Middle Abbey Street, Dublin.

N.B.—Branch reports should reach the Editor not later than the 5th of the month.

BRIGHTON AND SUSSEX.—Hon. Sec., Miss Busse, 5, Belvedere Terrace, Brighton. On June 10th Father Walshe came to Worthing and gave his interesting Lantern Lecture on St. Catherine of Siena. The following day he gave the same lecture at Brighton, in the Hove Town Hall, before a large audience, who deeply appreciated the beautiful pictures and descriptions of mediæval Italian art and architecture. Councillor Ellen Chapman took the chair. On Friday, June 25th, a Committee Meeting was held at the Women's Franchise Club, Brighton, when Miss Wood was appointed Assistant Secretary. The next Committee Meeting was fixed for the last Friday in September.

WIMBLEDON.—Hon. Sec., Lady Laughton, 9, Pepys Road, Wimbledon. On the 15th ult. a very successful drawing-room meeting was held, by kind invitation of Mrs. Littlewood and Miss Fennell, at 180, Worple Road, when Miss Violetta Thurstan, who has recently returned wounded from the front, related her experiences as a Red Cross nurse in Belgium and Russia. A collection was taken amounting to £2 6s. 6d., which was handed to Miss Thurstan for the National Union of Trained Nurses. Lady Laughton took the chair. The branch will be at home at the Suffrage Club, 3, York Street, St. James', on Wednesday, July 7th, when Miss Abadam has promised to speak. Lady Laughton will take the chair.

Miss Smyth-Pigott at the South London Federation.

At the quarterly meeting of the S. London Federation Miss Smyth-Pigott, who had been invited to give an address on Women's Suffrage, dealt with the subject under the three heads of the status of women, their economic and moral conditions. She sought to prove from facts quoted that the Nation, both legislatively and through the silent acquiescence of men voters, sanctioned and protected immorality and promoted the sweating of women's labour while guaranteeing that men's conditions should be adequately

protected. She showed that, having carefully nullified the new Affiliation and Maintenance Orders Act by refusing woman the power to enforce such orders, and by the indiscriminate and wholly insufficient war allowance to women (that an incapacitated non-commissioned officer, for instance, would receive £2 2s. a week, but his widow 13s. 6d., that is to say, 1s. 4d. a week more than the private's mistress), morality and marriage had been thrown to the winds as a sop to recruiting. She attacked the attitude of the Federation on the Divorce question, she asserted that women had an absolutely rational and ethical justification for demanding an equal law of divorce. That the inequality in the law, which existed in no other country, had lowered the whole tone of public morality of the country. That the Federation had neglected their duty to women and a new divorce law, with additional loopholes, would be hastened on and the whole country would suffer. She declared as her opinion that the man who sinned against a child was less guilty than the judge or magistrate who publicly, in the name of the law, condoned it by a nominal sentence. That a Catholic paper had said God was using our Nation to scourge the sins of the Germans, whereas our sins were the same as theirs. That there was no idea of repentance or amendment in this country because, as with the Germans, there was no sense of sin, which called down God's wrath instead of His blessing. She also said that priests were not our political leaders, and that their political opinions had no value above that of others, but they were the ship's compass. And she called upon the Clergy and all Catholic men and women to cope with the terrible conditions she had put before them in the only possible way, by helping women to get the vote, and so representation for their interests.

Monsignor Brown, V.G., replying, said that divorce was an accursed thing and that the Federation would not handle it in any form. Mr. Williams and others spoke briefly in opposition, and Councillor O'Neill, in the chair, proposed a courteous and graceful vote of thanks to the speaker.

THE IRISH CATHOLIC WOMEN'S SUFFRAGE ASSOCIATION.—This Society has been holding two meetings each month. There are now 70 members and there has been a large attendance to hear papers by Miss Gleeson, Miss Hayden, Mrs. Mackin, and others. A lecture, entitled "An Irish Priest on Votes for Women," which appeared last January in the *Irish Citizen*, has been published in pamphlet form. Copies may be had (1d. each) from the Hon. Sec., Mrs. Stephen Gwynn, 37, Ailesbury Road, Dublin, and also the badge in the colours of the Association—blue, white and green—price 3d. Reports and notices of meetings appear in the *Irish Catholic*. The fortnightly meetings will recommence in September, and it is hoped in the autumn to arrange for a public meeting in Dublin.

REVIEWS.

TOWARDS PERMANENT PEACE. This is the record of the Women's International Congress recently held at the Hague, issued by the British Committee. After the systematic misrepresentations of the press, it is the duty of anyone with a sense of fair play to read it, whether they be opponents or sympathisers. It contains many remarkable articles, beginning with an appeal by Romain Rolland to the women of the world, entitled "L'Antigone Eternelle." Another fine article is by Paul Otlet, "Levant l'Etendard de l'Action." "Certes qu'on en prenne acte," he cries, "un nouveau facteur des affaires internationales est né, et saura faire admettre son influence à l'avenir." Miss Evelyn Sharp deals with the press and the Congress, and justly remarks that the colourless abuse will sound familiar to all reformers. "It would, indeed, be impossible to contradict all the misstatements which have appeared in certain sections of the Press," says Miss Courtney, in her article, "Notes on the Congress." "Some of the reporters present appeared to be on the lookout for a disturbance, and almost openly expressed their disappointment that nothing of the kind took place. Where facts were wanting, invention stepped in, and one British paper at least had the effrontery to say that the Congress broke up in disorder, when, as a matter of fact, to quote Miss Addams, the Congress was "as orderly as a church service."

Copies of this journal may be bought, price 2d., from the British Committee of the Women's International Congress, Queen Anne's Chambers, 28, Broadway, Westminster.

THE GREAT SNAKE MURDER (L. D. Stranger. J. Richmond, 6/-). This is the first novel by a young author of whom no doubt we shall hear more. It is an Australian story spun round a complicated will. The niece who first inherits under this will is killed by a snake, concealed in a box of flowers, which has been sent to her. The hunting of the murderer makes the story. The young cousins who profit by the victim's death are accused of the murder and only acquitted through the instrumentality of a wonderful detective, who, unknown to anyone, is really the cousin who is to inherit after them, and who has no difficulty in supplying evidence to prove their innocence, seeing that he is himself the murderer. This we discover in the last chapter. He leaves a confession in a letter to a colleague to be opened after his death. The greatest trial of his professional career has been the stupid bungling of criminals, and he becomes obsessed with the idea that he must commit a crime scientifically, and without scruple sacrifices his niece on the altar of science. There is always a large audience for a detective story, and the book has run into two editions.

REPORTS.

At the French Institute, Marble Arch, on June 17th, Doctor Lipinska gave a most interesting lecture on the women doctors of Poland. Dr. Lipinska is a laureate of the Academy of Medicine in Paris, and her book on women doctors, from ancient times to the present day, is a standard work. Dr. Lipinska did not confine herself to medical women only, but had much to say about Polish heroines, and Polish women in general, and of their fight at the close of the XVIII. century for intellectual development. They claimed advanced education as a right for all, not as a concession to the individual.

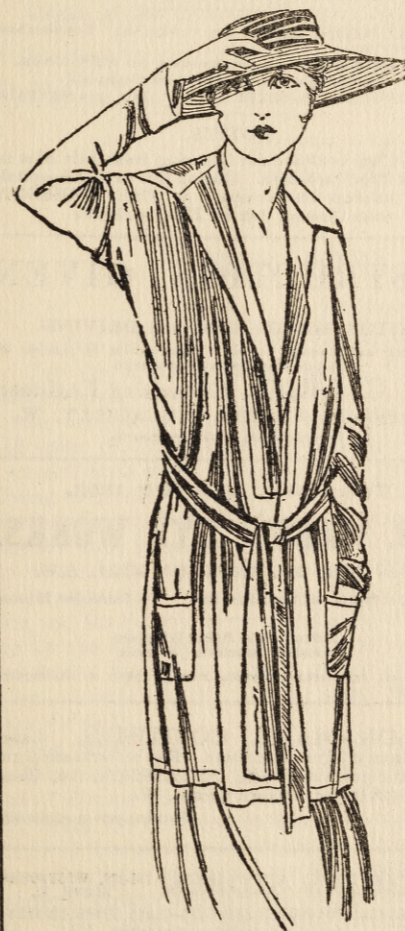
Dr. Cloudesley Brereton, who took the chair, said that women had played a big part in the science of healing in the middle ages, and he was sorry to say it was due as much to the Reformation as to anything else, that they were driven out of the medical profession, and the gates of learning shut upon them.

Miss Madeline Doty, Prison Commissioner of New York, was the chief speaker at the weekly meeting of the United Suffragists, on June 24th. Miss Doty told us of the foundation of the children's courts in the States, and of the splendid American way of dealing with child criminals. Before beginning her work of prison reform, Miss Doty and a friend whom she persuaded to accompany her, went to prison as common criminals by arrangement with the prison authorities. Miss Doty said it should be the special ambition of women lawyers to bring humane principles into our most inhuman laws.

Mrs. Julia Scurr read a paper on Women's Work and Wages during the present crisis, and Mrs. Pethick Lawrence, who was in the chair, gave an account of her experiences in America.

At the meeting in connection with the Catholic Medical Mission to Indian women and children. His Excellence Cardinal Bourne paid a high tribute to the work and unflagging zeal of Dr. Agnes McLaren, and spoke of the great loss the Medical Mission had sustained by her death. We, too, mourn her loss, for she was one of our earliest members, and had great faith in our society.

THE CATHOLIC SUFFRAGIST.

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Patron: BLESSED JOAN OF ARC.

Colours: Blue, White and Gold.

OBJECT.

To band together Catholics of both sexes, in order to secure for women the Parliamentary Vote on the same terms as it is, or may be, granted to men.

METHODS.

1. Strictly non-party.
2. Active propaganda by all educational means, such as by holding meetings, debates, distribution of literature, newspaper correspondence, etc.

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