

THE
CATHOLIC CITIZEN

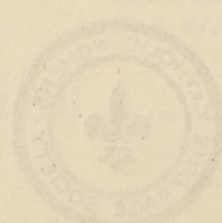
VOLUME VII., 1921.



CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

55, BERNERS STREET, LONDON, W. 1.

THE
CATHOLIC CITIZEN



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THE CATHOLIC CITIZEN

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

VOL VII, No. 1.

January 15th, 1921.

PRICE TWOPENCE.

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.

A TRUCE OF GOD IN IRELAND.

The following letters, received by the Hon. Sec. of the C.W.S.S., were read at the Caxton Hall on Saturday December 18th, at the Meeting convened by the C.W.S.S. to call on the Government to establish a Truce of God in Ireland.

FROM HIS EMINENCE CARDINAL LOGUE.

I am in entire sympathy with the efforts made by the ladies of the Catholic Women's Suffrage Association for the establishment of a truce in Ireland. I wish your effort every blessing and success. If something be not done soon God only knows what things will come to. Wishing you and your work every blessing.

ARCHBISHOP MCINTYRE:

I wish it were possible for me to attend the meeting in furtherance of the demand for a "Truce of God" in Ireland. I am entirely in sympathy with the object of the Meeting, and hope that the promoters will have reason to rejoice in the result of their efforts. The object of the meeting ought to appeal to everyone who has at heart the truest interests of England and Ireland. You are following a sound policy in making known to the people of this country the actual facts regarding Ireland in the direct testimony of a trustworthy witness like Councillor Mrs. V. M. Crawford.

THE ARCHBISHOP OF TUAM:

I am very glad to learn that the Catholic Women's Suffrage League is taking a practical interest in the movement for Irish Peace. If a truce could be established and facilities given to the representatives of our people to discuss matters with the British Government I believe, that with all possible influence for good working here and in England, the basis of a satisfactory settlement would be agreed to. I am equally sure that the present regime of force and terrorism will only bring disaster to both countries. Hoping that your meeting will be a great success.

THE ARCHBISHOP OF SIMLA:

Your invitation to the C.W.S.S. Meeting at the Caxton Hall I would very willingly accept if I could, but I cannot. I have been laid up with a severe cold and am not yet able to leave my room.

But if any word of mine could encourage you, as you suggest it might, then that word is readily given. You cannot do a greater public service at the present time than to make known what is really taking place in Ireland. And no knowledge is as valuable as that which, like Mrs. Crawford's, has been gathered in Ireland itself.

Dublin Castle is not a frequent worshipper at the Shrine of Truth. Politicians in the Government have developed an amazing taste for the suppression of what is true and the suggestion of what is false. Most of the newspapers serve the Coalition. Let the people know

the truth and there would soon be a Truce of peace between men of goodwill in England and Ireland.

THE BISHOP OF NORTHAMPTON:

The Bishop of Northampton fully sympathises with the endeavours of the C.W.S.S. to bring about a "Truce of God" in Ireland, both in the interests of the Church and the Country.

THE BISHOP OF CLIFTON:

I am in hearty sympathy with the object of your meeting of the 18th.

The tragedy of Ireland deepens, and is the scandal of the British Empire. I would rather see the Empire perish than see it held together by such methods. But our rulers haven't the courage to "clear out" and own up to their mistakes. Let this suffice, though I could go on.

THE BISHOP OF PORTSMOUTH:

I thank you for your letter of the 13th inst., announcing the meeting to be held on Saturday next to help to bring about a cessation of the awful conditions which are existing in Ireland owing to the "Hunnish" Policy of the British Government there.

The object of the meeting has my deepest sympathy, if that object is to secure, as professed, a real "Truce of God." I mean thereby a Truce which is to be observed not only by the elected Representatives of the People of Ireland, but equally and especially by those who, in the present Cabinet, of England, represent the Electors of England, and whose present policy of Frightfulness in Ireland is bringing shame and disgrace on the name of England, at home and abroad.

The lurid light from the flames of destruction—wanton and calculated—and undoubtedly enkindled by the forces of the Crown in Cork—"the Louvain on the Lee"—during last week-end, will indicate the really guilty culprits for whom a Truce of God cannot be brought into operation too soon.

Use your votes and your power of the vote, to bring home the responsibility for this and similar actions of Government connivance to the proper parties, and your meeting and well directed efforts will have my sincerest sympathy. You demand a Truce of God, but let it be bilateral, in its effects, and not simply a surrender on the part of those who have *Right* on their side, to those whose power of dictation comes from the possession of *Might* and brute force, brutally and savagely exercised.

BISHOP BIDWELL:

I regret that I am unable to attend the meeting at the Caxton Hall on Saturday. Many thanks for the tickets you kindly sent me.

In view of the recent pronouncements of H. E. Cardinal Logue and the Bishop of Cork on the one hand, and of the Prime Minister on the other hand,

I hope that the object of the meeting is already secured and that the Authorities are doing all in their power to prevent further crimes and reprisals.

THE BISHOP OF GALLOWAY:

May God bless your noble efforts to promote the "Truce of God" in the grand old land of saints and scholars, now the victim of strife, foul murders and cruel destruction.

REVD. FATHER BEDE JARRETT, O.P.:

I am already engaged for Saturday, December 18th, at 3 p.m., but of course I only too gladly wish you well in your purpose of calling on the *Government and the Irish people* to establish a Truce of God. Out of this violence peace cannot come. Only a truce, agreed to by both sides, can prepare the way for such a friendly relation between the two nations as their gifts and greatness and neighbourliness seem intended by God to secure. May He, by whom all nations live, join together in His spirit of unselfishness and mutual service these two peoples!

REVD. ABBOT BUTLER:

No right thinking person can fail to sympathise deeply with the object of your meeting, to bring about a "Truce of God" to put an end to the terrible state of things in Ireland. All outrages—murders and reprisals alike—ought to be reprobated and stopped, in order to make way for a Truce and please God a Settlement.

MR. HILAIRE BELLOC:

So far as I can judge the Irish don't want a truce. They want the immediate withdrawal of the hired ruffians who commit these outrages and their exemplary punishment.

MR. JAMES F. HOPE, M.P.:

I have your letter of the 14th inst., but I do not think you can realise that I am a Member of the Government, and take my share of responsibility for their policy in Ireland as elsewhere. It is, therefore, not possible for me to take part in meetings, the object of which is presumably to bring some pressure upon them. As to my general views on the position in Ireland, I may say that I am in agreement with the letter from Lord Walter Kerr to Cardinal Mercier, which you have doubtless read.

MR. GEO. HENESSY, M.P.:

I regret that a previous engagement will prevent my attending your meeting on the 18th inst.

As regards a message of sympathy, all I can say is that it requires the goodwill of the spokesmen of both sides to make an honest truce, and I am convinced that if the accredited leaders of the Sinn Féin Movement were desirous of establishing a truce, that the Government on their side will only be too pleased to co-operate with them in bringing about this much to be desired compact.

MR. ARTHUR HENDERSON, M.P.:

I beg to acknowledge receipt of your favour of the 14th inst., conveying invitation to be present at your meeting at the Caxton Hall on Saturday. I regret that my engagements do not permit of my attending the meeting, which I trust may prove a great success. My recent visit to Ireland convinces me that could a "Truce of God" be established in Ireland, the present moment affords a golden opportunity for a settlement of the constitutional question by means of conciliation and negotiation. It is, however, of essential importance to secure as a preliminary to negotiations the immediate cessation of all acts of violence and other provocative acts on both sides.

Could this be secured and followed up by an officially arranged armistice, during which a conference between representatives of our Government and representatives selected by a meeting of the Sinn Féin members returned by the Irish vote at the last election could be held, I believe the effects would secure a satisfactory settlement.

Such meetings as yours should be held in every part of this country in order to bring home to the British Public, the terrible situation which now exists in Ireland, and for which so large a measure of responsibility rests upon the people of this country, through the policy of the present Government.

FROM FATHER BERNARD VAUGHAN, S.J. (received too late to be read at meeting):

It is good and right of you to send me an invitation, but that evening I cannot get away. You will deserve well of the Empire if you can bring about Truce. The situation at present is chaos. Too sad.

INTERNATIONAL NOTES.

JUS SUFFRAGII (Dec.) prints an inspiring message from Mrs. Chapman Catt urging the need for the International Alliance to press forward its work all the world over for the complete enfranchisement of women. More than ever, she declares, the distressed world requires the help of "the disciplined, unafraid suffrage woman." A very full report follows of the week's work in London of the international Board of Officers.

Italian women now possess the municipal vote on the same terms as men.

Most regrettably the Madras Legislative Council has passed the Village Panchayat Bill with a clause disfranchising all village women in the Presidency from voting for their village councils. This is a most retrograde step, for women have enjoyed this right for over a thousand years, and though of recent times the custom of women voting has died out, they have never been legally prevented from doing so. Needless to say an agitation will be at once set on foot to get the clause revoked.

Shocking conditions are reported to prevail among the girl-workers in the big new factories of Japan. As a result out of 200,000 girls recruited every year from the country districts, over 13,000 return home suffering from serious illness.

"The more woman was left out of affairs, the more man shewed he alone was not able to carry on."—*General Smuts.*

* * * * *

The BULLETIN of the National Catholic Welfare Council reports that the women's branch of the Council under its President, Mrs. Michael Gavin, is rapidly enrolling large numbers of the Catholic women's societies of the States. In this way all Catholic activities will be linked up in one central organisation.

(Continued on page 3).

NOTES AND COMMENTS.

A new agitation has commenced against the proposed legislation dealing with sexual offences. The Joint Select Committee have reported in favour of the old Government measure, so bitterly opposed by practically all the women's organisations. The situation is ably summed up in the following letter which we have received from Miss Alison Neilans, for the Association for Moral and Social Hygiene.

"The amendment of the Criminal Law in regard to certain sexual offences is a subject which has been more or less continuously under consideration by Parliament since 1917. A Joint Select Committee of both Houses under the Chairmanship of Lord Muir Mackenzie took evidence from 19 witnesses in 1918, but the General Election dissolved that Committee and no report was issued. A second Joint Committee was appointed this June and heard 24 witnesses. It had three Bills before it upon which to report, namely, the Sexual Offences Bill, the Bishop of London's Bill, Criminal Law Amendment Bill (No. 1), and the Government Criminal Law Amendment Bill (No. 2). The Bishop's Bill raised the "age of consent" (the age at which a girl can "consent" to her own seduction) from 16 to 18; it abolished as a full defence, the plea of "reasonable cause to believe" the girl was under than 16, it protected the chastity of boys, and it increased the penalties against brothels. The principle of this Bill had the support of practically all the women's organisations. The Government Criminal Law Amendment Bill (No. 2) was on the contrary fiercely opposed by many important organisations, mainly on three points, viz.:

- It did not raise the age of consent.
- It increased the penalties for "prostitutes" under 18 soliciting from a 40s. fine to a possible three years imprisonment, while making no attempt to penalise men for a similar offence.
- It contained a clumsy and unworkable clause based on the notorious Reg. 40D., D.O.R.A., penalising the communication of venereal disease, and also penalised equally heavily any person who, having the disease, solicited or invited sexual intercourse.

The Joint Select Committee has reported in favour of this Government Bill, with certain unimportant amendments and three additional clauses. The Bill does not raise the age of consent, it does not protect boys from seduction and, while it declines to protect girls from seduction after their 16th birthday, it protects men of all ages from solicitation by young girls by penalising such girls to the extent of a possible three years compulsory detention on the word of any policeman that the girl charged is a "common prostitute."

It would take too long here to go into details concerning this clause and also the undesirability of dealing with the communication of venereal disease in the method proposed by the Government Bill. I would only make an earnest appeal to all lovers of justice and believers in the single moral standard to offer all the opposition in their power to these two sections which, in the one case, terribly and uselessly increases the abominable injustice and immorality of the present solicitation laws and, in the other, makes a new crime which is unprovable and will only

expose many hapless men and women to blackmail; and while it is not likely to reduce venereal disease, is likely to wreck the whole scheme of free confidential treatment which has been set up at such enormous expense."

The C.W.S.S. in common with many other societies has signed the protest presented by the A.M.S.H.

It is significant that Lady Astor, the only woman on the Committee has written to the *Times* dissociating herself from the recommendations of the Committee on Clause 3 and Clause 7. The Women's Freedom League held a meeting of protest against the Bill on December 11th.

* * * *

We are glad to see that the sermon preached by our associate, the Revd. Father Hall, at Geneva, on the occasion of the meeting of the International Women's Suffrage Congress, has been printed by the Catholic Truth Society under the title "Woman in the Catholic Church" (price 2d.) It should have a good sale.

(Continued from page 2).

At Cincinnati a series of lectures to women on the duties of Citizenship have attracted large audiences.

A novel scheme of exchange scholarships for girls between France and America is reported as working admirably. Under official supervision some sixty French girls have crossed over and are now distributed among the American Girls' Colleges, including many Catholic ones. On similar terms twenty-four American girls have gone to France. Very few Catholic Colleges, however, accepted the offer of a scholarship for France, presumably owing to religious difficulties, so to prevent the exclusion of Catholic students from so advantageous a scheme, Mgr. Baudrillart has offered two scholarships at the Institut Catholique, Paris, to suitable Catholic girl students, an offer gratefully accepted.

V.M.C.

FOR C.W.S.S. MEMBERS ONLY.

The Annual Meeting will be held on Saturday, February 19th, at 3 p.m., at the Minerva Café, 144, High Holborn. Names of candidates for election to the Executive Committee duly proposed and seconded, also resolutions for Agenda, must reach the office on or before February 1st.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

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

Office: 55, BERNERS STREET, LONDON, W., 1. Tel. Museum 4181.

EXECUTIVE COMMITTEE.

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MISS BARRY, Hon. Sec.
COUNCILLOR V. M. CRAWFORD.
MISS FEDDEN,
Hon. Treasurer, "Catholic Citizen."
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MISS WHATELY.
MISS ISABEL WILLIS, Hon. Press Secretary.

A TRUCE OF GOD IN IRELAND.

The meeting convened by the C.W.S.S. to call upon the Government to establish a truce of God in Ireland met with wide support. Though the meeting was organised at short notice, and held within a few days of Christmas a large and enthusiastic audience filled the Caxton Hall to overflowing. That the C.W.S.S. had the support of many members of the Hierarchy and other distinguished ecclesiastics and laymen may be seen from the letters we publish in this issue. Many societies, both Catholic and non-Catholic, had sent representatives—I give the list further on. Our associate, the Revd. Father H. F. Hall, of Westminster, presided, and in opening the meeting said that circumstances arose from time to time involving questions of right and justice, which made it a duty to raise one's voice in protest, he felt it was a privilege to preside on such an occasion. The chief business of the afternoon was an address from Councillor Mrs. Crawford, who had recently returned from Ireland, where she had been making personal investigations. In a dispassionate speech, the more impressive from its very calmness, Mrs. Crawford gave a description of the Irish people harried and bullied by undisciplined Forces of the Crown, a picture which roused the anger and sympathy of her audience. She had gone to Ireland, Mrs. Crawford said, on the invitation of Irish Catholic friends in a purely private capacity, as an English Catholic anxious to learn the true state of the case, but also as a woman and a citizen equally responsible with men for deeds done by the Government.

That is a responsibility most of us have been feeling, we can no longer claim to be absolved from any responsibility for deeds done in the name of the British people on the

ground that we are voteless and powerless. We claimed the power of the vote, and we cannot shirk the duties of enfranchised citizens.

Though there were present people of many shades of opinion, both religious and political, the resolution was passed nem con. It was as follows: "That this meeting of the Catholic Women's Suffrage Society, at the near approach of Christmas, calls upon the Government to establish a 'Truce of God' in Ireland without delay." At the close of the meeting Mr. Devlin, M.P., was persuaded to make a speech; and various members of the audience spoke in support of the aims of the meeting.

Since then General Sir Henry Lawson's report has appeared, and the Labour Commission has issued its report on Ireland. The latter tells us that there is a reign of terror in Ireland which should bring a blush of shame to every British citizen. The Labour Party asks for the establishment of a four months' truce, during which the elected representatives of Ireland should be allowed to meet to elect their delegates and formulate proposals for discussion with the representatives of the British Government, with a view to a permanent settlement. But a truce is the first step to that, and we may all unite in demanding that a truce be established.

L. DE ALBERTI.

The following Societies were represented on the platform:

Catholic Students Society, Catholic Social Guild, Catholic Truth Society, Women's National Liberal Federation, Women's International League, National Union of Societies for Equal Citizenship, Women's Freedom League, League of the Church Militant, British Dominions Women Citizens' Union, Catholic Evidence Guild, Guild of our Lady of Ransom, Peace with Ireland Council.

The Home on the Hill.

By HENRY BELL BRADISH, Barrister-at-Law.

Besford Court Home stands on a lofty eminence in the heart of Worcestershire, open on all sides to the sun and the breeze, surrounded by every gift of beauty and health that Nature can provide. Within its white stone walls and beneath its grey Cotswold roof it shelters one hundred mentally defective children, the gleanings of city and town, who here acquire, by slow but certain methods, the precious gift of understanding—a gift otherwise beyond their reach. A Community of Sisters, specially trained for this definite purpose, devote themselves entirely to the care and education of these children on the most modern and carefully tested lines. Their Holy Religion is jealously safe-guarded, its truths not so much taught as sedulously practised, its Sacraments always available. The staff includes a Doctor and a Sister-Infirmarian who are unremitting in their services. The children's work is play and their play is play also: they are taught gardening, the care of animals, useful handicraft of every kind, nature-study and every subject that a normal-minded child might well rejoice in learning. Besford is well called "Home."

"There is no doubt as to the effects of the treatment in this Home, and equally there is no doubt that this is a real religious work—a work for the nation. . . . It is a truly marvellous place. . . . I do not think that I have ever seen a creation that can compare with Besford Court."

HIS EMINENCE CARDINAL GASQUET.

Our Lady has been busy during these latter years of war and war's aftermath. While men were intent upon their grim work of toppling the world over, She, with Her faithful band of helpers, has gathered the weak, the despised, the poor little things, the waste of great cities, to be made over, rebuilt and fitted to love and to serve both God and man. Through narrow, crowded streets, into homes that were not indeed homes, into great gaunt pitiless school-rooms, have passed the gentle figures of Mary and Her ladies; they have seen what man in his pride of intellect saw not, the life that lay in the dead mind, the generous soul in the niggard body; they have seen and they have saved the jetsam of humanity.

To the Little Flower of Jesus was given the office of Sister-Builder; stone, mortar, oak, and elm, glass, tiles and lead she brought together, lifting them from the hands and the shoulders of her loving clients and scattering them upon the summit of a hill, when lo! Besford was in being and Our Lady could enter with Her poor little ones. Diffusing light and radiant beauty, She trod the broad cloisters of Home, the children clustered about Her robe; She breathed into the sweet, gracious spaces of living-room and sleeping-room the spirit of Charity; She rested, where still She rests, vigilant and motherly, in Her chapel shrine, Her little ones gathered at Her knee.

Our Lady's mantle has fallen now upon the shoulders of a band of faithful women, vowed to the service of God and His poor of body and mind. From early golden dawn, when the sun floods Besford with light and healing, until the gentle Angelus, when

birds and flowers and children fold themselves in sleep, these good Sisters are busy upon their task of mercy. Expert through hard study of these tragic conditions, they are the physicians and surgeons of the sluggish mind. Here a dose of sedative to check the rush of impulse, there a little stimulant to stir the latent will into action; here a tiny amputation of what is excrement, there a grafting of a mental limb, the infusion of mental vitality. And all is done under the anaesthetic of perfect freedom, perfect happiness and perfect health.

At Besford there is no stint either of the material or of the spiritual. Air, light and warmth are the keynote of its noble building, open doors permit a constant stream of little figures to roam almost at will, open windows reveal the jolly smiles of childhood and vent the rich high notes of childish chatter, laughter and song. In the big, monumental kitchen, the fire has a quality of heat which is almost incredible, the range teems with countless savoury messes in giant pots and pans, The Sister-Cook moves in an aureole of hospitality. The refectory tables bear on their snowery napery not only the knives and forks and plates of necessity, but the flowers in their vases, the napkins in their tidy rings, the little touches which uplift and refine. The long, lovely, fragrant dormitories, spotless of floor and wall and ceiling, their cosy beds immaculate of blanket and linen, the little sleeping suits each folded upon its soft pillow, the gentle figure of Christ upon His Cross keeping watch and ward—here come these simple minds and bodies to lavish rest and slumber.

And as the mind is bathed in the healing

streams of human help and suggestion, so the body is lovingly cared for, kept clean and sweet by way of purest water drawn from a limpid well into white bath and basin, or sprinkled by shower and needle over these tender skins. The care of the body in its minutest particulars is impressed upon these receptive minds and thus again character is built up and the whole personality of the child is strengthened and ennobled.

So, in the confidence which is born of bodily well being, the precious soul of God's Innocent unfolds and finds expression. At His altar each morning there gather His hundred little ones, in genuine love and affection for their Father, their hearts full of childish petitions for themselves, for their beloved Mother and Sisters and for the countless benefactors whose charity has made this Home of Healing an actual reality instead of the vague dream of five short years ago. Here Faith lives and breathes, and beats like some great heart. Here, the problems of the day, the needs of the hour, are brought in perfect trust and confidence: here the heart's desire, the soul's vibrant cry, written most often in tears and anguish, lie in the scattered Petitions beneath the Altar awaiting the Great Novena, for all the world shares in the prayers of Besford's children.

The Work of Besford! Who can tell what it is or shall be? The rescue of one clouded mind from the fog of defect, to be brightened and polished to something at any rate approaching the normal? The snatching of one simple, trustful soul from the pit of degradation that yawns for it in a callous, preying world, to be saved for itself and for God? And is that the tale of accomplishment? No, indeed; the State alone can give another answer. Mental deficiency neglected must breed mental deficiency, and in such proportions as only mental deficiency, by its very nature, is capable of breeding. One mental defective may produce an endless procession of his like or worse, to fill the gaols, the reformatories, the magdalen-homes of the land. His possibilities are simply appalling: the ruin of a whole nation may lie at his door. But mental deficiency corrected must make for prosperity, morality and social betterment. In proportion as its evils are dispersed the community derives an immediate and continuing benefit, safety of life and property are assured, the expenditure upon remedial or custodial institutions is enormously lessened. And, above all, the Kingdom of God comes into Its own.

Our Lady's band of Helpers has still great work to do, work that will only cease when Besford's task is done. And there is room and to spare in that band for many a womanly heart. A burden of debt lies heavy upon this

great Home, a huge deficit on the working expenses has to be carried over from one year to another. There are numberless ways in which the problems of finance can be solved, but the practical active helpers are lacking: the Administrator's invention is fertile enough, he is only handicapped by his numerical limitation. This work, founded in honour of Our Lady, built and hitherto maintained under the potent intercession of Teresa, the little Flower of Jesus, placed for its practical working in the capable, loving hands of a great Community of devoted Sisters, must make a moving appeal to the Catholic Womanhood of this country. The mothering instinct has many outlets. If one or two might be suggested let these be, first, the endowment by Catholic ladies individually or by groups, of a bed or beds in perpetuity, and secondly, the formation of local centres for the collection of funds by the month, the quarter, or the year. But let it be through the channels of organised effort that this urgently-needed help is given! so will the burden of the Administrator be lightened and the splendid achievements of the Catholic Women's Society be gloriously augmented and enhanced, to its eternal honour.

SUBSCRIPTIONS AND DONATIONS

From December 18th to December 31st, 1920.

	£	s.	d.
Anderson, Mrs.	2	6	
Bevan, Miss	7	6	
Catton, Mrs. Leyden	5	0	
Cochrane, Misses F. and M.	2	6	
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Filmer, Rev. J. N.	2	0	
Marston, Mrs.	1	6	
Martyn, Miss D.	2	6	
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Neill, Mrs. M. F. B.	2	0	0
Orbell, Miss	2	6	
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Stafford, Miss A.	5	0	
Voisin, Miss	2	6	
Ward, Miss M. M. A.	2	0	
Witty, Mrs. and Miss V.	4	0	
Minimum Annual Subscriptions	1	0	0
	£5	6	6

LIVERPOOL AND DISTRICT BRANCH.

Hon. Secretary, Miss A. J. Musson, Fair View West, Rainhill, Lancashire.

The Annual Meeting will be held on Tuesday, January 25th, at 8 p.m., at 6, Lord Street, Liverpool. Light refreshments at nominal charges. Nominations for Committee, duly proposed and seconded, and resolutions for the agenda, must reach the Secretary not later than January 26th.

Subscriptions to "The Catholic Citizen" (2/6 per annum, post free are now due, as also subscriptions to the Society (minimum annual subscription 1/-).

A Jumble Sale will be held on Saturday, February, 5th. Members are asked to send in their contributions without delay to Mrs. L. Hughes, 16, Hodges Mount, Foxteth, Liverpool.

N.B.—Will members kindly note date and place of annual meeting, as no further notice will be sent to them.

IN MEMORIAM.

ETHEL ROSS BARKER. R.I.P.

Ethel Ross Barker, who died on November 18th, 1920, at the age of 49, was by no means so well known to her fellow Catholics as her unusual gifts, great beauty of character and devoted social work deserved. By her death the cause of Infant Welfare loses one of its wisest supporters, and a large circle of friends and fellow workers a most inspiring and unselfish companion. Always distinguished by great vigour and independence of character, as a girl her main interests were intellectual. Educated at Queen's College and the North London Collegiate School, she went up to Girton in 1882 and there did well in Classics; taking the Classical Tripos Class II. div. 2. (Honours) in 1895 and winning the Gamble prize in 1896. Subsequently she took the *ad eundem* B.A. at Trinity College Dublin. Leaving College she held teaching appointments in France and Portugal; and on returning to London had considerable success as a classical coach. Enthusiastic for all beauty, whether in nature or art, she continued to read widely and deeply, also trying her hand at literature. Music, too, was then and throughout her life one of her greatest joys: perhaps only rivalled by her passion for the mountains, for she was an excellent mountaineer and her ascents included the Matterhorn and Mont Blanc.

At this period her religious opinions were agnostic, but about 1901 she had begun to take an intellectual interest in Catholicism. An old friend remembers that she was then reading the early Fathers and after careful study announced that their arguments led by logical steps to the Catholic Church. Nevertheless it was not till 1907 that she took her decision, and after instruction from Father Basil Maturin was received into the Church. The same eager, questioning, appreciative mind, intense vitality and power of enthusiasm, which gave such richness and interest to the intellectual and active sides of her life, was now directed to religious ends. She made her choice only after long consideration and study of theological problems, and having made it, religion became henceforward the chief factor in her life. Her friends were aware that some great transforming power was at work in her, for her character grew in nobility and beauty as the years passed. On the secular side, literature continued to occupy much of her time. Her first book, "Buried Herculaneum" was published in 1909. It was the outcome of a visit to Naples during the last great eruption of Vesuvius, when—with her usual fearlessness and passion for adventure—she had ascended the mountain while the lava was still hot

enough to burn her shoes. This book was followed in 1911 by "Rome of the Pilgrims and Martyrs," a scholarly study of the early Martyrologies and *Sylogae*, which involved much minute search, and formed a valuable contribution to the history of the Primitive Church.

It was about this time that she began the social work in which she afterwards found her true vocation. Passionately devoted to little children, she became interested in the first efforts for Infant Welfare made in the poor parts of North Kensington; and, gradually giving more time to this work and less to purely intellectual activities, gained her first experience of the conditions in which babies struggle for life in the London slums. This experience, however, gradually convinced her that even the most devoted amateur social work could never take the place of training and expert knowledge. A little time after the outbreak of war, she therefore determined to qualify for professional work in the cause of Infant Welfare; to which she had now decided to devote her energies. This involved strenuous technical study in preparation for the examinations of the Royal Sanitary Institute and National Health Society, and three months' practical work as a probationer in the Children's Hospital at Great Ormond Street: a considerable undertaking for a middle-aged woman whose health had already given her friends cause for anxiety. Her energy and enthusiasm, however, carried her successfully through; and she emerged from her period of training a fully qualified Sanitary Inspector and Health Visitor. Early in 1917, she went to Bethnal Green as Superintendent of the Maternity and Child Welfare Centre and Hon. Secretary to the Committee of Management. Here she found ample scope for her organising powers. The work, which had hitherto been carried on in a small way in connection with a local mission, was quickly transformed, established on a broader basis, and thrown open to all the needy mothers and babies of this densely populated district. The attendances grew rapidly, and it soon became obvious that a second centre, in the East Ward of the Borough was essential. Miss Barker therefore took a house on her own responsibility, equipped it, and opened it as a branch centre. It was at once immensely successful; and a year later a generous grant from the American Red Cross allowed her to open a third house. She had by this time organised the work on thoroughly scientific lines, had a staff of women doctors and nurses, and an up-to-date equipment. She persuaded the L.C.C. to start dental and

minor-ailment centres for children of school age at two of her houses, thus co-ordinating the work done for child-hygiene in Bethnal Green. This too was under her personal supervision. The complete organisation for Infant Welfare was taken over early this year by the Bethnal Green Borough Council, and is now being carried on upon the lines she initiated. This was the end at which she had always aimed. A keen politician, with strong views on economic and social problems and a decided bent to socialism, she held that it was the business of the community to care for the health of its young citizens, and that state or municipal action ought in due course to replace private enterprise. She was considering the transference of her activities to another district, and was full of cheerful plans for this new expression of her eager love of humanity, when it became plain that her work on earth was nearly done. The gaiety and courage with which she then faced her destiny, the unselfish heroism with which she bore the last weeks of bodily misery and weakness are not the least inspiring among the memories of those who knew her.

The secret of Ethel Barker's successful social work lay chiefly in her enthusiastic and unselfish nature; for she was an incurable optimist, radiating faith, hope and charity, though never talking about them. She united respect for the most modern scientific methods with a passionate love of her fellow creatures and deep spiritual ideals. Always ready to give reasons agreeable to common-sense for her efforts to save and improve child-life, her real incentive was yet a religious one. She quickly gained the affection and respect of her fellow workers, though these often differed widely from her in their beliefs. One of them writes, "I wish I could say something that would express what we all at Bethnal Green felt towards Miss Barker. We loved her, for she was so generous-hearted, so radiant and so utterly regardless of her own personal feelings; but we also revered her, and I think realised more and more what a wonderful person she was. Personally I cannot be too glad and grateful that I had the privilege of knowing her and working for her. It was sheer inspiration, for one somehow felt a great spiritual passion about all the work she did—and it made all the difference. . . . It seemed very appropriate that the Service (her Requiem Mass) should have been held in the church of St. Francis, for her gay spirit had often reminded me of his, and I suspect it sprang, like his, from the big renunciation."

A NEW YEAR RESOLUTION

As Christmas is the season of good-will so is the New Year the appropriate time for proving that good-will by the forming of worthy resolutions. And these for the most part are in the nature of amendments—the "making up," in the new year's programme for the gaps that show in the record of the old.

Looking back on 1920, few such gaps are more lamentable than those in the ranks of Catholic women-citizens. So many of them have as yet not begun to take any active part, however small, in the citizen-work of this country. How many Catholic women one finds taking no interest even in any branch of public affairs! And why is it that, after all these years, there are still to be found Catholic parents who protest they have never read a single issue of the "Catholic Citizen," know nothing of the Catholic Women's Suffrage Society, have never attended any of its meetings.

It is undoubtedly a want of good-will, or rather that their good-will is limited to a narrow, private sphere, instead of being Catholic or universal; and of this larger, fuller charity never has there been greater need in the world than is to-day. There is suffering everywhere; wars and rumours of wars; strife and waste and unrest.

Have not Catholics a special duty to work for the establishment of a real peace, for the spread of "the nobler modes of life, with sweeter manners, purer laws"?

For Catholic women the first step is to join their own Society, since here as in all things union means strength. See that you have the "Catholic Citizen" every month. Look out for it at Church doors and public meetings of all kinds. Ask for it at Catholic Repositories, or best of all become an annual subscriber. For this is your own special paper that will keep you in touch with Catholic women throughout the country, and beyond it too. It offers sound Catholic advice on the burning questions of the day, particularly such as have a special interest for women.

Let this then be first among New Year resolutions: To fill up the ranks of the Catholic Women Citizens and take as full a share as possible in Catholic citizen-service.

A full-strength battalion is needed for 1921! So do not delay but remember the words of the Prince of Peace: "He that is not with Me is against Me, and He that gathereth not with Me, scattereth." E.C.H.

"THE HOME ON THE HILL."

Monsignor Newsome's Appeal to the Catholic Women of England.

"And taking a child He set him in the midst of them. Whom, when he had embraced, He saith to them: 'Whosoever shall receive one such child as this in My name, receiveth me.'"—*St. Mark, Ch. IX. 35-36.*

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- (B). Names of ladies who are willing to form Local Centres and to act as Secretaries.

Full particulars will be supplied by:—

The Rt. Revd. Monsignor T. A. Newsome,
Priest Administrator,
Besford Court,
Worcestershire.

to whom all communications should be addressed.

HOLY MASS is constantly offered for all benefactors, and the children are unremitting in their prayers for the spiritual and temporal needs of those who have set free their innocent minds for the service of God and man.

Catholic Women, will you not come forward and "mother" these little ones by putting at least a few beds on a sound foundation.

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Wed., Jan. 19th. 8-15 p.m. Lecturer, LORD BURNHAM. Chairman
Mr. Frank Fox. Subject announced later.

Wed., Jan. 26th. 8-15 p.m. Lecturer, THE HON. SIR JOHN
COCKBURN, K.C., M.G. Chairman, Lady Muir Mackenzie. Subject,
"Great Imperialists."

Wed., Feb. 2nd. 8-15 p.m. Lecturer, Mr. EDWARD CECIL. Chair-
man, Mr. J. Y. Kennedy. Subject, "What Marriage should be."

Ash Wed. No Lecture.
Wed. Feb. 16th. 8-15 p.m. Lecturer, Mr. S. R. LITTLEWOOD. Chair-
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Subject, "Woman's right to work."
Chair—Mrs. McMICHAEL.

Wed., Jan. 26. 3 p.m. Speaker, Miss K. RALEIGH. Subject, "What
St. Paul really said to women" (Part 2.)
Chair—Mrs. NORTHCROFT.

Wed. Feb. 2. 3 p.m. Speaker, F. THORESBY, Esq. Subject, "A
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