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THE

CATHOLIC SUFFRAGIST

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

VOL., II., No. 4.

April 15th, 1916.

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.

PERSISTIVE CONSTANCY.

BY THE VERY REV. PRIOR BEDE JARRETT, O.P.

In the fine speech of Agamemnon, with which the third scene of *Troilus and Cressida* (Act 1) opens, is to be found the real thought for us in the war. There we learn not to suppose that hope's "ample proposition" can ever be fulfilled "in the promised largeness." This must fail; but thereby, because of the very failure, a thing greater is achieved, "persistent constancy in men." Now here is indeed a discovery which defeat or rather deferred success can alone make, since in Shakespeare's eyes good fortune would leave each on a level, "the bold and coward, the wise and fool, the artist and unread." With that genius for exactness of expression that is perhaps Shakespeare's greatest marvel, he has broken through the trammels of language and flung out a creative phrase, "Persistent Constancy." This is the real spirit of fortitude, the active pressure that knows no relaxation, no surrender, that is the living energy called briefly by us life.

It is the noble appearance of this high art of life that almost reconciles us to the terrific force of war. With all its hideous and un-

necessary horrors, there is no such inventive power as combat in the discovery of courage in its deepest concept. Just here, too, comes not only our pride in the youth that goes out to die, sober in its expression, yet eager in its thrill of tone, but our admiration for those others who in this moment of hesitancy and trial have given pledge of constancy. Tried equally in the perilous enterprise, tried in nerve and anxiety, the womanhood of these islands has proved its power of persistent constancy.

The "feminist" (a horrid word) movement appeared to those who judged too easily, merely the noisy expression of women bored with existence. At the best they sympathised with the purposelessness of life that had by tradition befallen the women of the West. Religion had found a way out for active and rich life, but then, religion was always adventurous and ahead of the times; but beyond religion the rest had but a dull, if placid, existence. The Suffrage was understood by many who considered themselves to be the most discerning merely as a revolt against im-

possible conditions and a cramping education. It in reality stood for far more; it meant no such negative view of human destiny, rather a positive claim to be wholly all that one was capable of becoming:

"Man partly is and wholly hopes to be." To show herself worthy of this was hard for a woman. Were she silent, she was told she didn't care; were she strident, she was certainly not fit. Silent and strident by turns she could not satisfy her critics.

Then came the war. By the same noble inspiration that moved the Irish Nationalists, she forebore her agitation. Rather she changed her mode of conducting it. As militant as ever, yet now finding partners in her militancy, she went out to war. Differently, yet equally, she became part of the huge engine of an Empire's fate. Nursing or working or caring for the broken remains of a home, she found her place, her fit and proper place by the side of man. Her old fortitude such as Faith in God had once established in her, now came back through Faith in man. Different, yet equal, she has stood along with man in his "persistive constancy." Not simply dumbly waiting or sharing silent sorrow, but alert, active, alive, she has come into her own. There is no question now of her fitness to enter fully into national life; nor do men discuss whether she should be allowed to be this or that. She does what she claimed to be able to do. Necessity has been the daughter of invention, and has justified her mother. The dispute is over then, and there will be no further controversy, no further argument, at the worst, only delay.

Of the changed life after the war, none can prophecy, just as none (apart from Divine revelation) can prophecy of life after death. A short while before the terrible shadow crept over humanity, man had discovered both the Northern and Southern Poles. He had

reached out and felt the limits of his habitation. He had discovered his world, he had not yet discovered himself. In the flash of gun-fire he sees more clearly than ever the depths of his soul, no longer as shadows cast upon the cave wall, but as things-in-themselves, sees the dreadful riotous actions he can perpetrate in moments of terrible fear, the high noble deeds he can attain to in moments of generosity and sacrifice.

In a mood thus chastened he can better hope for the future. No doubt again the ample proposition will fail of its promised largeness.

Checks and disasters

Grow in the veins of actions highest rear'd;
As knots, by the conflux of meeting sap
Infect the sound pine and divert his grain
Tortive and errant from his course of growth.
Why then you princes,
Do you with cheeks abashed behold our works
And call them shames? Which are indeed nought
else

But the protractive trials of great Jove
To find persistive constancy in men;
The finess of which metal is not found
In Fortune's love.

In the spirit of this high hope for the future greatness of our people, we look back with a sense of relief to having outgrown those old days before the war. Woman thought her only method of expression was in militancy. She has now found that, not knowing what she said, she spoke a prophecy. It is militancy that has proved her greatness, but a militancy instanced in fighting by the side of, and not against, the men of her own nation. Her development, therefore, and her freedom, must be, consciously or unconsciously, one of the great memorials set up by the Empire when the war is done.

* * * *

Mrs. V. M. Crawford kindly promises us an article for May.

NOTES AND COMMENTS.

We much hope that the Reverend Prior Bede Jarrett, whom we cordially thank, is not too optimistic, and that the vote will be conceded without further argument. No one will be better pleased than Suffragists to be able to work side by side with men in the rebuilding of civilization. But if the obstinacy of our fellow-countrymen is not broken down by the war, if justice is still refused us, then the fight must recommence with renewed vigour, doubtless with increased bitterness.

* * * *

In common with other Catholics we are glad to see that the Catholic Women's League disclaims responsibility for the "remedy" suggested in what is known as the C.W.L. Report. The Hon. Secretary of the League has put forward, both in the *Tablet* and the *Universe*, some peculiar views, being her private views she is perhaps entitled to hold them, as we are entitled to rejoice that they are not generally held by Catholics. Amongst other things we are told that this matter (the commandeering by the State of part of the separation allowances to be invested in War Loan, etc.), is not a question of women's rights, but of the rights of children, to which we reply that if a woman neglects her children she is liable to imprisonment, and there is the ordinary machinery of the law to deal with her. Moreover there is a very powerful and efficient National Society to protect the children, there exists, also, a large number of societies to safeguard the rights of women, whose power is well known to the authorities. We do not think there is the least danger of the "practical remedy" being adopted, but we regret that so unjust a proposal should have emanated from Catholics.

* * * *

We learnt from a recent issue of "Jus Suffragii" that the legislature of South Carolina had adopted for the use of magistrates a "Manual for Magistrates" written by a young girl, deputy county clerk of Hamilton County, Tennessee. It occurs to us that a manual drawn up by a woman might be very useful to our own magistrates. According to a press report a man whose wife has an ungovernable temper, recently applied to a London magistrate for advice, and asked whether he should smash her up. The magis-

trate replied that he could not expect that sort of advice from anyone in authority; 200 years ago he might have taken a stick and beaten her, or she could have been ducked in the ducking stool; *unfortunately* we were too civilised to do these things now. On the whole it is not surprising that "in the good old days" suffragettes found a summary way of silencing magisterial impertinence.

* * * *

We strongly advise our readers to buy and study the pamphlet, "Wage-Earning Women and their Dependents," reviewed by Miss Smyth Pigott in this issue. The conditions of women's labour will never be improved until they are enfranchised, they will always be sweated and exploited; the highest form of patriotism, and the most practical form of charity, therefore, is to stick to our demand for political equality. No nation can be really prosperous and really great while such poverty and misery prevail, and if we know of the existence of these terrible evils and do nothing to remedy them, we are all in a sense responsible for their continuation.

* * * *

The British Dominions Woman Suffrage Union will hold its second (Biennial) Conference in London, in the first week in July. Besides Suffrage, the following subjects will be discussed: Loss of Nationality through Marriage; Imperial Eugenics, Venereal Disease, Education and Legislation; the Economic Position of Women, Equal Pay for Equal Work. The co-operation of all Suffrage Societies is earnestly desired. Further particulars will be given later. It is scarcely necessary for us to enlarge upon the importance of the Conference at this critical juncture.

* * * *

At the Second Annual Convention of the Southern States Woman Suffrage Conference, the following resolution was passed: "Whereas, the churches constitute one of the greatest moral forces; therefore, be it resolved, that we call the attention of the clergy and religious bodies to the importance of the enfranchisement of women, that the whole force, instead of a small proportion of the congregations, be made a factor in purifying politics." (New Southern Citizen).

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THE SCOURGE OF CIVILIZATION.

In the pitiful and alarming report recently issued by the Royal Commission on Venereal Disease, there seems to be one point which brings some grain of comfort—the repudiation by the Commissioners of any attempt to revive the Contagious Diseases Acts. The iniquitous system of State regulation of vice by which men have attempted to shield themselves and their fellows from the consequences of immorality becomes more and more discredited. The best medical experts are unanimous in condemning the system as useless, indeed worse than useless, for it gives rise to a false sense of security. There is nothing in the report which can be made use of, directly or indirectly, by those persons who secretly and openly favour the revolting system. Moralists and hygienists can now join hands on this question.

So much for our grain of comfort, for the rest the report is painful enough which ever way one looks at it. In spite of the fact that statistics are very difficult to get, which makes it probable that the disease is even more prevalent than is supposed, the Commissioners estimate that no less than 10 per cent. of city populations are infected by syphilis, and a much higher proportion by gonorrhoea.

In speaking of the defective statistics the Commissioners mention that the officials of National Insurance could supply no statistics, which would seem to call for some comment.

The mistaken idea of morality which

has made treatment for the disease so difficult to obtain is strongly and justly condemned by the report. It seems incredible in view of the amount of suffering entailed upon innocent people—wives and children for the most part—that such a distorted point of view should have prevailed. “We hope,” says the Report, “that when the facts elicited by our enquiry are made public, the view will disappear that morality can be encouraged by denying medical treatment to those who, by violating its laws, have become a public danger.” And, of course, the disease can be conveyed in a variety of ways involving no sort of immorality, even if it were justifiable to refuse treatment to the immoral, which it is not.

It is computed that half the blindness in children is caused by disease, acquired from the parents, and that imbecility, idiocy, various skin, bone and other diseases, can be traced to this cause. 50 per cent. of stillbirths and sterility are due to this same plague. The Commissioners, therefore, urge that the disease should constitute an incapacity for marriage, should be sufficient ground for divorce, and that where a doctor cannot persuade a patient to postpone marriage, he should be privileged to communicate with parents or guardians with a view to preventing the marriage, until such time as the patient is free from infection. Notification of the disease is not recommended for fear that this would lead to concealment; whereas all should be encouraged to seek

treatment as early as possible, and the most expensive drugs brought within the reach of all.

There are, we are glad to see, no provisions for differentiation of treatment for men and women, but there does seem to be a marked difference in the treatment of the poor and the well-to-do. If there is to be compulsory detention in poor law institutions until the patient is free from infection, the same rule should apply to nursing homes and hospitals. And we view with the gravest distrust the clause relating to the examination of prisoners, in fact poor law and prison officials have not inspired us with confidence in their tact and discretion, and the less authority is put into their hands the better.

Sir Kenelm E. Digby, who disagrees with his colleagues with regard to the examination of prisoners, points out that according to the last published Report of the Prison Commissioners, for the year ending 31st March, 1914, “out of a total of 33,275 women, 11,322 were committed for a period of one week or less, and 8,600 for a period of more than one week and not exceeding two. These figures would include most of the class of women convicted of drunk and disorderly conduct and similar offences, amongst whom venereal disease is most rife. If indeed there were any available means, as might be possible under a system of compulsory notification and compulsory treatment, of handing over cases of infectious venereal disease to a health authority empowered to deal effectively with them, there would be much to be said for a thorough medical examination, but, as is pointed out elsewhere in the Report, proposals of this kind appear to be impracticable under present conditions. If there is not sufficient opportunity of following up examination by treatment, it seems futile to compel these short-sentenced prisoners to submit to the proposed examination.”

The Commissioners do, however, suggest that the examination of women should be made by a woman doctor, but then women doctors should have been appointed long ago to all prisons for women.

There are other sections of the report which are of great interest, notably the section dealing with education, to which I shall return in another article.

L. DE ALBERTI.

OFFICE RENT FUND.

I have received £18 15s. 2d. towards the Office Rent Fund and a further sum of £2 15s. is promised. Two Members have offered 1/- per month and another Member 2/6 a quarter. Such promises are most acceptable. I have, therefore, more than half the required amount, and I thank all the donors for their help. I am now looking forward to receiving the remainder of the £40, and appeal to those who have not yet sent a subscription to do so as soon as possible. During this season of penance and alms-giving, please remember the Office Rent Fund.

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The Women's Freedom League has sent a letter to the Board of Trade strongly protesting against the suggestion that Danish labourers should be introduced into England to work on the land, and pointing out that if the excellent conditions which are declared to be essential for the success of the experiment with Danish labourers were offered to British women there would be no lack of women volunteers, and if His Majesty's Government would devote the same attention to the prejudice of the farmers as in the case of trade unionists, and take the same trouble to train women for farm work as for munitions, the results, as in the munition factories, would surprise the country.

WAGE-EARNING WOMEN AND THEIR DEPENDANTS.

This pamphlet, the result of two years pre-war investigation, deals with the conditions of wage-earning women, and is a reply to the argument for women's lower wage even for the same work that she has only herself to keep, while a man has a wife and family. As it was a purely voluntary investigation, with no Government pressure behind it, it was found that there was frequently a great reluctance to reveal private affairs, and among industrial workers especially, a fear lest it should adversely affect their wages. Therefore the numbers dealt with are not larger than 5325, but returns were received from most of the large towns, besides smaller towns and villages. In the questionnaire drawn up a careful distinction was made between those who are not self-supporting, those exactly self-supporting, and those self-supporting and partially or wholly supporting others.

Table 1 gives twenty different occupations and the average wage of wage-earning women, of which the first seven are professional. It is shown that a woman with a university education may expect to earn about £150 to £200 per annum, but rarely reaches £300. A woman with a secondary education can only earn about £85 a year, though usually £1 to 25/- a week. Sir John Anderson, K.C.M.G., under examination by the Civil Service Commission, said that a girl living at home could live on £1 a week, because she paid no rent, thus proving that in reality the State is subsidised by the assistance the girl (often doing skilled work) receives from her family. Nevertheless 27 per cent. of civil servants were contributing to the support of others, while among private clerks and secretaries 71 per cent. were entirely self-supporting, and 44 per cent. supporting others. Among detailed cases, one woman, earning 14/- a week, entirely maintained besides herself, her widowed mother and her boy.

In the case of four field workers in Wiltshire, three were working for 1/- a day, and the fourth for 2/- to 2/6. In three cases Parish Relief was given. In one case 6/- was granted on which with the 1/- a day the woman supported herself and four children.

*Wage-Earning Women and their Dependants. By Ellen Smith. Fabian Women's Group, Westminster. 1s.

In the two others 1/6 was given, the one earning 2/- a day having two children to support, and the other earning 1/-, one child. The remaining woman maintained herself entirely and her child partially on her 1/- a day. Here again we see that the farmer was subsidised by the rate-payers through the Poor Relief. Table 2 gives the numbers wholly or partially supporting others. Table 3 those partially supporting others, and Table 4 those wholly supporting others by which we find:

432 women were contributing to the upkeep of their own or other homes over and above their own keep.

607 were supporting themselves and partially supporting 610 adults and 284 children.

366 were supporting themselves and entirely supporting 277 adults and 338 children, and also contributing to the support of 46 adults and 22 children.

1405

The succeeding tables deal with the various towns, concluding with outer London, and after each table convincing detailed cases are given. At Reading 195 gave particulars, of which 135, or 69.23 per cent. were self-supporting, and 71, or 36.41 per cent. were contributing to the upkeep of the family. Ten were the only breadwinners, and supported besides themselves 20 persons, 9 adults, and eleven children. Of the wages of 186 women, 70 were earning 5/- or less a week, 106 under 8/-, and only ten over 15/-. At Liverpool the investigators were struck by the appalling poverty. Out of 67 families, in 20 the only breadwinner was a woman, and the total number of dependants 52 children and 9 adults, of which 6 were men out of work. Besides these 20, 15 other homes were kept by the work of one woman and one or more of her children.

In Hull, of 12 women eight were widows and three deserted wives, their average earnings 16/-, all supporting children, and the deserted wives receiving nothing from their husbands, though in two cases 8/- a week had been ordered by the Court.

At Macclesfield 8 women were the only breadwinners (out of 79 cases), and maintained 18 children and 3 adults—29 persons. Table 14 summarizes the investigations as:

	Number.	Not Self-supporting.	Per cent.	Uncertain.	Per cent.	Exactly self-supporting.	Per cent.	Self-supporting and family supporting others.	Per cent.
Fabian Women's Group Enquiry	2,830	380	13.42	40	1.41	1,005	35.51	1,405	49.64
Other Enquiries	2,495	413	16.55	764	30.62	1,318	52.82
	5,325	793	14.89	40	.75	1,769	33.22	2,723	51.13

And the report concludes:

"We are fully aware that the figures dealt with in the foregoing report are small compared with the number of working women of England and Wales. But they have been collected with scrupulous care and entire impartiality. No sort of attempt has been made to select groups of workers where women with dependants were likely to predominate, and a deliberate effort, extending over two years, has been made to obtain information from as wide an area and as varied a selection of classes and employments as possible. On these grounds we claim that they are representative of the whole.

If, then, we apply our conclusions to the total number of the women workers of England and Wales, it would seem that 15 per cent. are not entirely self-supporting. In our investigation we arrived at the conclusion that these were mostly young girls, . . . and in the Census of 1911, 15 per cent. of the females engaged in occupations in England and Wales are shown to be either girls under 17 years of age (12.44 per cent.) or women of 65 years and upwards (2.53 per cent.).

According to our investigation, it would further seem that 33 per cent. of the women workers of England and Wales support themselves, and themselves alone, while slightly over 51 per cent. maintain more than 1 1/4 persons besides themselves. In other words, 51 per cent. of the women workers of England and Wales support a mass of persons, the total of which, counting themselves, approaches three times their own number. If we distribute this responsibility over the whole of the self-supporting women, which forms 85 per cent. (4,000,000) of the women workers of England and Wales, we find that they support among them, including them-

selves, a total which is more than equal to twice their own number.

Hitherto it has been taken for granted that the wives and families of the whole body of men in work were dependents. . . . However, . . . the economic position of the woman breadwinner, always admitted to be serious, is further complicated by the number of her dependants. If indeed the wage-earning women of England and Wales do support anything like 4,000,000 dependants the problem becomes still graver."

BLANCHE SMYTH-PIGOTT.

REVIEW.

THE ANCIENT OFFICE OF DEACONESS. By E. A. Gilchrist, Church League for Woman Suffrage, 1d. In this interesting pamphlet Miss Gilchrist gives us in the first place a survey of the order of deaconesses which flourished in the early Church, and in the second an account of the office as it exists in the Anglican Church at the present day. The deaconess had a distinct ecclesiastical standing, and when unprovided for was maintained out of the revenues of the church. The form of ordination was very similar to that of a deacon, but the reference to attaining a higher degree was omitted in the form used for the deaconess. The Bishop imposed his hand on their heads, and delivered to them a stole. The order lasted to a much later date in the Eastern Church than in the Western. Many Catholic writers state that when baptism by immersion was discontinued the order gradually died out, but, as the Western Church never took kindly to the order, there were probably other factors at work to bring about the demise of the deaconess. The office, says, Miss Gilchrist, was never abolished, but became gradually merged in the nun or abbess. The abbess was, as we all know, very powerful, but the power she enjoyed was not of the same nature as that of the deaconess.

It may not be amiss here to remind our suffrage speakers and writers that abbesses were just as powerful on the Continent as in England, and in some countries, as in Italy, their reign lasted to a much later date. For instance, among the many privileges enjoyed by the Cistercian abbess of Conversano, in Italy, we read that every newly elected abbess received the public homage of her clergy. Enthroned under a canopy, with mitre and crozier, the abbess sat at the gate of the abbey, while her clergy filed before her making obeisance and kissing her hand. The ceremony was not abolished till the middle of the 18th century.

The second part of Miss Gilchrist's pamphlet deals with the revival of the order of deaconesses in the Anglican Church. There are, of course, some phrases, which ring quaintly on our ears; for instance, where the writer pleads for a "Mirfield" for women, when the successors of Hilda and Clare may arise. The line of succession from St. Hilda and St. Clare has never been broken, and there are ample opportunities for their successors to distinguish themselves within the fold of the Church, which has ever shown herself willing to canonize any woman, or man, who has been proved worthy of it.

LONDON AND BRANCHES.

Office hours, 10-30 to 12-30 daily. Library volumes 2d. Holy Mass will be offered to the intentions of the Society at St. Patrick's, Soho, at 10-30 on Sunday, May 7th. Miss Thurstan's lecture, given at the Catholic Association Rooms, will be reported in our next issue. The office will be closed from April 17th till May 8th.

PLYMOUTH.—Hon. Sec., Mrs. Kent, Warwick Park, Crownhill, S. Devon. This branch held a meeting on March 24th, at which Miss Smyth-Pigott was the speaker, Mrs. Kent being in the chair. Miss Smyth-Pigott urged the branch to keep themselves on the alert, both in prayer and adding to their numbers, in view of the approaching crisis for which all Suffragists were preparing. Fr. Morissey, of the Bishop's House, addressed the meeting, and asked for workers to take convalescent Catholic soldiers out to tea, as was done by other denominations. It was suggested that meetings should be held by the Society in each parish where a hospital was situated to collect funds and to organize the entertainments. One new member joined, annual subscriptions were paid up, and fresh subscribers for the paper came forward.

ASSOCIATION FOR MORAL AND SOCIAL HYGIENE.
ANNUAL MEETING.

The Association for Moral and Social Hygiene is the title adopted by the British Branch of the International Abolitionist Federation, on its amalgamation last October with the Ladies' National Association for the Abolition of State Regulation of Vice, and for the Promotion of Social Purity. The first Annual Meeting of the amalgamated society was held on Monday, February 28th, in Caxton Hall. The Chair was taken by the Rev. J. Scott Lidgett, D.D., and the speakers were Dr. Helen Wilson, Honorary Secretary of the Association, Miss Maude Royden and Mr. John Cowen.

Dr. Scott Lidgett, in his opening remarks, said that the Report of the Royal Commission on Venereal Disease, of which he is a member, would be issued within a few days. He could speak only in general terms, but he could congratulate the Association that no proposal would be made involving, directly or indirectly, any revival of what might be remotely considered C.D. Acts, nor any proposal which would put women in a position of inferiority, either in principle or in practice. The evidence had shown the impossibility of fighting the physical evil on a purely physical basis, and unless the religious, moral and educational bodies played their part, the best arrangements of the Government would be largely without effect.

Dr. Helen Wilson dealt with the objects of the Association, which are to eradicate prostitution and kindred evils. Sexual vice, she pointed out, like theft and murder, could be cured by nothing but an individual change of heart, but prostitution could be eradicated, and for this end knowledge and science must work side by side with conscience and principle.

Miss Royden spoke of the awakening at home to a sense of responsibility in regard to matters of public health and public morals. She alluded to the special conditions due to the war, and pointed out the danger of the methods advocated in some quarters

for securing the physical efficiency of the men with measures dealing with effects rather than with causes. There was a tendency to treat the soldier as society treats the prostitute, solely as an instrument and not as a human being. This attitude had disastrous physical, as well as moral results. There was no simple and single remedy for so complicated a problem as prostitution. The protection and enlightenment of young boys and girls, Women Patrols, Women Police, every kind of work to meet the real human needs in place of the supposed necessities such as prostitution, was cutting at the root of the evil.

Mr. John Cowen, who was instrumental in closing the segregated quarter in Colombo, and has also worked in Rangoon, Tientsen, etc., gave an account of his methods of work, which he described as three-fold: Publicity, Prayer, and Preaching the Gospel of Christ, and of the remarkable results achieved.

C.W.S.S. MEETING.

On Saturday, March 18th, a Drawing-room Meeting was held by kind permission of Mrs. Whately, at 75, Harcourt Terrace, S.W. Miss Whately, who took the chair, pointed out that the Government had behaved to women since the war much as we should have expected them to behave. They set the example of underpaying women who replaced men; the authorities seemed to think they had a right to enquire into the way separation allowances were spent, as though these allowances were charitable gifts, instead of being fairly earned by the soldier for his wife and family. The soldier's wife has as much right as the wife of a millionaire to spend her money as she thinks fit. If women were treated like this now, when their co-operation was vital to the welfare of the Empire, it was rather sanguine to expect they would be better treated on the conclusion of war.

Mrs. Finlayson Gauld, who was the speaker, said that the title given to her speech, "Women's Part, Yesterday, To-day and To-morrow," was perhaps rather too imposing for what she intended to say. As regards the past she could only briefly allude to the great women who had preceded us, the beacon-lights who had shed a radiance over history. It was extraordinary how much had been accomplished by women throughout the ages in spite of her subjection. Mrs. Gauld spoke sympathetically of the Victorian woman, her strong sense of duty, and her deeply religious outlook. We owed her a good deal more than some of us were willing to recognise, we had much to imitate in her example. Women had never before enjoyed such wide opportunities as they enjoyed to-day, especially at the present moment, when they had come forward to fill up the industrial ranks, to safeguard the industries of the Empire, and in some cases to help in recapturing markets which had been lost in peace time. The speaker laid strong emphasis on the danger that the employment of women might lead to the loss of rights which the workers had won in the past, and urged all suffragists to impress upon women who replace men to demand equal wages for equal work. The great danger when the war was over, would be that the bulk of women would hesitate to urge their claim to the vote, but, true suffragists who had a clearer vision would have to combat that feeling, remembering that we owed a debt to those who would succeed us. The suffrage ideal was very high, and if it were not, if the vote were to transform us into quibbling politicians and axe-grinders, then she, for one, hoped we might never win it.

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