

THE  
CATHOLIC SUFFRAGIST

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

VOL. III., No. 12

December 15th, 1917.

PRICE ONE PENNY.

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

—Francis Thompson.

## THE RESTORATION OF THE HOME.

By MRS. STEPHEN GWYNN.

Among all the social needs crying out for women's help, the holy Christmas season gives a special claim to the one so warmly advocated by that strenuous missionary Judge Henry Neil, in his campaign for State pensions for widowed mothers. Most of us have heard him speak, or have read his account of the way in which his system has been taken up and worked in thirty of the United States. It is based on the truly Christian principle of safeguarding the home and recognising that the home and the family are vital to the welfare of the State.

Our Poor Law broke up the family. It was imposed on Ireland in 1838, despite the protest of all enlightened public opinion, and has twice been condemned as unsuited to the country by two Royal Commissions. Its foundations are tottering now. Old Age Pensions made one breach, and if Mothers' Pensions are established there will be little left to stand.

The British system alone in Europe allows its children to be associated with wastrels. Let us see what other countries do.

Vienna has the earliest record of humane provision by the State, and we trace its admirable spirit to a woman's inspiration. It was the Empress Maria Theresa who pronounced it a scandal that the poor should be all herded together; sick, feeble, vicious, young and old. She insisted that children should not be allowed to live in the house with worthless persons, lest they should be led astray by bad example, and she insisted on removing to

orphanages all children belonging to the State—idiots and feeble-minded people were to be lodged apart from the sick, the unfortunate were to be separated from the worthless and special care given to the old.

Her reforms were codified by her son, Joseph II., and with few modifications are in force to-day. Old people and children are never looked on as paupers in Austria, and the Guardians of the Orphans are distinct from the Guardians of the Poor. Orphans are always, if possible, left with their own relatives; widows receive an allowance for each child (6—10 kronen per month), except one, and even a working man whose wages are insufficient is allowed 1 krone a week for each child, bad as that effect may be in lowering wages. The Orphans' Guardians (who may be men or women) are expected to visit all these children, to see they are well housed and well fed and sent regularly to school, and they do the work of an After-Care Committee, putting the children out to work, and keeping them, if possible, from sinking into the unskilled labour market. Orphans who have no relatives to care for them are sent to the Foundling Hospital till six years old, then boarded out, or if over six, sent to an orphanage. The commune to which the child belongs must pay the cost; and problems between Czech, German, Slovak and Croat lead to fiercer trouble than even our Irish difficulties between Catholic and Protestant, Orangeman and Sinn Fein. The great defect in the system is that no further care is taken of the children



from the time they are sent out to earn their own living at the age of 14.

Berlin has elaborated a system from similar outlines. It has an Orphans Board, which takes charge of all children, quite apart from any Workhouse administration. It deals not only with orphans, but with all children whose parents are in prison or chronically ill, or unfit to bring them up properly. Every orphan, or neglected child, is sent to the Depôt for a few days, and the Director finds homes for them, boards them out, sends them to Hospitals or Convalescent Homes, or to special schools for deficient children. At the Depôt is also a Housewifery School, where elder girls who are boarded out must come to learn Domestic Economy, and, most admirable of all, in connection with it is a Servants' Home, where these girls are encouraged to come and spend their evenings out, or to lodge when out of place. All orphans, boys and girls alike, are welcomed at the Depôt on Sunday evenings after they have begun to work for their living. Each orphan is under the care of three hon. officials, an Orphans' Counsellor and a lady Guardian, both of whom see the boarded-out children and report of them every month, and a legal Guardian, who is its representative before the law. Besides this, a paid Inspector goes round to see that the orphans are being properly educated and given a fair chance of growing up useful citizens. All this is worked most economically, at two thirds the cost of London administration, though the children are kept till the age of 15 for boys and 16 for girls.

France has orphanages, and does wonderful work for infant welfare under the Assistance Publique. It has no Poor House and no Poor Law in our sense of the word. But the Bureaux de Bienfaisance have the power to subsidise milk depôts, crèches and children's clinics. France has always been a shining example of charity, both private and organised, though Government intolerance has brought ruin to the many religious institutions. The resources of charity will be sorely strained after the war, but the claims of the widowed mothers are not likely to be unheard.

In the care of children Hungary has gone to the extreme, regarding the preservation of the race as the first duty of the State and

children as the most precious of national assets. In 1901 it passed a law under which all foundlings, orphans, or children of parents who neglect them or are unable to support them, or are ill, or in prison, are placed under the care of the State till 15 years of age. The Kingdom is divided into Districts, each District has a State Refuge and a Children's Tribunal to safeguard the children's interests; which is practically a Cruelty to Children Court, and which watches over rich and poor and appoints guardians at once in case of neglect. Any man or woman who cannot find work has a right to hand over his children to the State, and illegitimate children are sent with their mothers to the nearest Refuge. But the law insists that a parent must contribute every penny he can after providing himself with bare necessities of life, so that it does not pay him to desert his child. And children cannot be restored to a parent until the Guardian is satisfied that he can and will do his duty by the child, on whom he has no legal claim whatever.

All deserted children go to the Refuge, but the Refuge is not a Home, only a receiving House, from which they are sent out. Attached to each is a sanatorium for those needing care, who may spend years in it, and the Director can draft out the sickly into homes for incurables, cripples and feeble-minded; and the unruly ones into reformatories. The normal ones are boarded-out, and here comes in the novel experiment. Each Director selects in his district several villages for children's colonies. He watches strictly over their sanitation and their schools. They must possess a good doctor willing to do State work, there must be a good standard of work and of comfort, and there must be thirty women at least fit to be fostermothers, healthy, sober, hardworking, and well housed—not of the unskilled labourer class. They must prove they are earning enough to live on apart from the money paid for the child. The foster-mother is under the eye of the Doctor; the Director and the Lady Inspector pay surprise visits, and there is a committee of the local officials, and ladies and gentlemen chosen by them, who may not interfere directly, but must report to the authorities if anything is wrong.

(Continued on page 103).

## NOTES AND COMMENTS.

Suffragists all the world over will be rejoicing in the victory of their American sisters. New York State gave the women a majority exceeding 80,000, and New York City a majority exceeding 50,000. Our victory when it comes will be a limited one, but the suffrage cause is universal, and the triumph of women in one country, is a triumph for all. We give some extracts in another column from the leaflets sent us by Mrs. Ringrose, which were especially addressed to Catholic electors.

\* \* \* \*

And we, too, have won another victory in the House of Commons, by the passing of the amendment to the Representation of the People Bill, giving the Local Government Vote to wives living with their husbands, on the latter's qualification. The majority in favour of the amendment was so overwhelming that it was not necessary to call for a division. We notice with pleasure that the Archbishop of Liverpool signed the Memorial from distinguished men in favour of this amendment. The Bill has passed its third Reading, and has been sent to the House of Lords.

\* \* \* \*

It is not possible to discuss in these columns the controversial subject of the position of the conscientious objectors, but we may be permitted to wonder whether the gentlemen of the House of Commons fully realised the consequences of disenfranchising them. By this dangerous precedent they are opening the way to much trouble in the future. The penalty of disenfranchisement is not to be shared by their wives.

\* \* \* \*

In this the fourth year of the war it is difficult to find appropriate words in which to convey to our readers our Christmas wishes. We cannot wish them a happy Christmas; it would be a mockery to wish them a peaceful one, perhaps the best we can do is to wish them a hopeful Christmas. Faith and hope that from the agony of these times a better world may be born. In reading Mrs. Gwynn's article let us remember that this is the season of childhood; and that with the welfare of children is bound up the welfare of the world. It was

with great regret that we read a report of a speech delivered by Miss Normanton at a conference of the National Union of Women Workers in which she stated that though a supporter of child welfare, she opposed the expenditure of large sums of money immediately after the war, because the cost would fall upon the men who had already given enough as soldiers.—The cost would fall upon the nation, and the question is not whether the nation can afford to spend, but whether it can afford *not* to spend large sums on child welfare.

\* \* \* \*

The Woman's Movement has suffered a heavy loss by the death of Dr. Elsie Inglis, founder of the Scottish Women's Hospital. We all share in the grief of the "National Union." Miss Whately represented the C.W.S.S. at the Memorial Service held at St. Margaret's, Westminster.

\* \* \* \*

We notice with unfeigned surprise the words used by a judge at Bristol on occasion of a trial of a soldier for the murder of his wife, who it was alleged had been unfaithful to him. In summing up, so it was reported in the press, the judge told the Jury they could not judge a man used to the grim side of war as they would an ordinary man. The soldier was acquitted. It would be of interest to civilians to know the exact meaning of the judge's words. They appear to have but one meaning, and it is to be hoped such a doctrine will not gain ground, for it might have far reaching consequences.

\* \* \* \*

We hope our readers will support us in the coming year, and we beg those whose subscriptions are due in January, to send them in as soon as possible, as their promptitude will save much labour at the office. And this reminder applies equally to the annual subscriptions to the Society. The third bound volume of the CATHOLIC SUFFRAGIST will be ready shortly, price 2/6, post free 3/-. Will our readers kindly look upon the receipt of the paper as an acknowledgment of their annual subscriptions to the CATHOLIC SUFFRAGIST.



## THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

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

MISS LEONORA de ALBERTI.

MISS BRADY.

## A MISCHIEVOUS CRITICISM IN THE "CATHOLIC FEDERATIONIST."

The editorial in the October issue of the "Catholic Federationist," entitled "The Royal Commission on Venereal Diseases and Mr. Fisher's Education Bill," does scant justice to the Commissioners. The Editor's own attitude towards this grave problem touching the nation's health may be gauged by his opening phrase: "The Report of the Royal Commission on Venereal Diseases (we find ourselves compelled to use the term if we are to deal with the subject at all. . .)" It would indeed take a literary contortionist to deal with a subject without mentioning it, but, having brought himself to utter the words, the Editor cannot be said to deal with the question after all, for his article is but a sweeping condemnation of those who, having realised the complexity and the gravity of the evil, have set themselves the task of grappling with it. He quotes with pride a resolution, passed by the Federation, protesting against the educational clauses of the Royal Report, and says that the Federation was a voice crying in the wilderness, and stood alone in its protest. On the whole that is, in a sense, satisfactory, for there are many Catholic Societies, and if they were not prepared to welcome openly the work and suggestions of the Commissioners, their tacit acquiescence leads us to hope that other Catholics besides Catholic suffragists have realised that the policy of silence, in face of the devastating evils by which we are surrounded, is entirely discredited. And as Sir Malcolm Morris has recently reminded us, no section of the com-

munity can claim to be free from responsibility for a conspiracy of silence which has allowed this disease to pursue its terrible course unchecked.

The Editor of the "Federationist" tells us that: "The Report of the Royal Commission prepared the public for the discovery that Education was the remedy. Not education in its real and Catholic sense, but education in the 'drunkard's liver' sense: education according to the methods approved and advocated by the atheist, the late Charles Bradlaugh."

It is surely a pity, before bringing such a charge, that the writer did not trouble to read the Report with care, for, though the moral aspect was not included in their terms of reference, the Commissioners made it very clear that they did not ignore the importance of the spiritual side of this problem. But, lest there be any doubt in the mind of our readers, who in these columns will have read only praise of the Commissioners' work, I cannot do better than quote their own words.

Thus in their general conclusions they tell us: "The terms of our reference precluded consideration of the moral aspects of the questions with which we have dealt. We are, however, deeply sensible of the need and importance of the appeals to conscience and honour which are made by the religious bodies and associations formed for this purpose. We believe that these appeals will gain force if the terrible effects of venereal disease upon innocent children and other persons who have

no vicious tendencies are more fully realised." (P. 65.) Or again: "If venereal diseases are to be stamped out, it will be necessary not only to provide the medical means of combating them, but to raise the moral standards and practice of the community as a whole. Such an improvement can only be brought about by closer co-operation between religious bodies, the teaching and medical professions, and education authorities." (p. 60.) Again, in speaking of the instruction that is necessary, the Commissioners tell us that: "Such instructions should be based upon moral principles and spiritual considerations, and should by no means be concentrated on the physical consequences of immoral conduct." (P. 60.)

The Editor of the "Federationist" further warns his readers that the Report recommended some kind of sexual teaching in elementary school classes. It was certain, he said, that they intended that some kind of sexual teaching should be given in class. Whereas the Commissioners definitely state that they do not approve of such teaching being given in class. But let me once more quote their own words: "The most experienced elementary teachers are strongly opposed to class teaching on these subjects or to any elaborate syllabus leading up to them. In the words which Mr. J. J. Paton, the High Master of Manchester Grammar School, used in regard to public schools generally, they object to 'schematic instruction.' We agree entirely with this view. . ." (p. 60.) And Mr. Paton, in his evidence to which the Commissioners refer, made it very clear that, in his opinion, the only anchor in a storm of temptation is the anchor of religion. "What you want," he said, "is an anchor that will hold, and you want that anchor to be rooted in religion, and strengthened by habituation. The strong habituation of self-control is what I am really aiming at in all training of boys." (q. 18,865).

Now, I do not suppose that anyone (among those who have thought it their duty to follow up the suggestions of the Commissioners) is so arrogant as to consider herself, or himself, incapable of making a blunder in dealing with so complex and difficult a question. But no good purpose can be served by bringing sweeping accusations, or by such a lamentable disregard of accuracy as is dis-

played by the Editor of the "Federationist," in the article to which I have here drawn attention.

L. DE ALBERTI.

## LONDON NEWS.

The office, 55, Berners Street, London, will close on December 20th for the Christmas vacation. Holy Mass will be offered for the intentions of the Society, on Sunday, January 5th, 1918, at St. Patrick's, Soho, at 10-30.

We thank all those who sent gifts and money, and who helped at our stall at the Christmas Sale. The result will be announced next month.

Among the nurses who recently received the Military Medal for bravery in the field were two Catholics. Our member, Miss Violetta Thurstan, and Miss Dorothy Laughton, a step-daughter of Lady Laughton, the Hon. Secretary of our Wimbledon Branch. Our hearty congratulations to these and to all our gallant nurses.

## LIVERPOOL AND DISTRICT BRANCH.

Miss E. M. O'Callaghan, 4, Onslow Road, Fairfield, Hon. Sec., *pro. tem.*

The Annual Meeting will take place on Friday, January 4th, 1918, at 7-30 p.m., at 18, Colquitt Street, when it is hoped members will endeavour to attend.

## MEETING OF THE C.W.S.S.

An informal meeting was held at 55, Berners' Street, on November 24th, when Miss Kathleen FitzGerald, B.A., outlined, for the benefit of several strangers present, the work done by the C.W.S.S. since its inauguration, nearly seven years ago, and spoke of what remained to be done. There was much injustice and many inequalities still to be removed, and it was essential that Catholic women should meet to discuss the problems which would present themselves in the future. When the C.W.S.S. started its monthly organ, the CATHOLIC SUFFRAGIST, soon after the outbreak of war, some people thought the promoters rather mad, but the paper had filled a great need and had brought the C.W.S.S. into touch with Suffragists all over the world, Catholic and non-Catholic.

Miss Whately, who followed, said that Catholic women must realise that in becoming voters they were shouldering a great responsibility; women were about to come into their heritage at a time when civilization lay in ruins, when the world was drenched in blood and convulsed with sorrow. God had created woman as man's equal and helpmate, man had elected to rule alone, and the present tragedy was the result. Women's work was constructive, not destructive, and it lay with them to build up the world anew. The C.W.S.S. existed to educate Catholic women in the duties of citizenship, but one had to reach the ordinary woman unused to Suffrage meetings and social problems. The best way of reaching her was by putting into her hands the CATHOLIC SUFFRAGIST, which deals with all these social problems from a Catholic standpoint. This could be done by selling the paper outside Catholic Churches, which was the best service members could render the Society. The real women questions were Catholic questions, and Catholic women, above all others, should be ready to deal with them.

Several new members joined and volunteered for paper selling.



## MRS. MEYNELL'S NEW POEMS.\*

The appearances of Mrs. Meynell as a poet are in every sense "angels' visits." The immediately arresting aspect of this singer, indeed, is the combination of exiguity and eminence. No competent critic, one supposes, would dispute her right to supremacy among living women poets, but it is doubtful if any of the sisterhood has published less poetry. The slender volume before us—in form a mere brochure—is the solitary successor to the *Poems* (a collected edition containing some new work) of some four years ago. Before that there were two little volumes—the famous *Preludes* and the long-awaited *Later Poems*. One surmises that Mrs. Meynell, most fastidious of critics, has been nowhere so severe as in the realm of her own verse. Time is likely to leave untouched this twice-tried gold. The sincere and subtle self-expression of "a dedicated spirit," this is the poetry of the far-sought, of those unheard melodies which, Keats tells us, are sweeter than the heard; of "the light that never was on sea or land"; of those exaltations and enlightenments which language at once conveys and conceals.

Mrs. Meynell appeals essentially to the intellect; but she has this much at least of the great poet's universality, that she refuses to isolate the intellect from the heart and the soul. Her muse walks serenely secure from an intellectual aridity, on the one hand, and an undistinguished emotionalism on the other. The lonely heights of the poet's thought everywhere catch the radiance of an exquisite emotion. She bids us breathe a rarefied air, but an air withal that is "full of linnets' wings."

*A Father of Women* consists of sixteen short poems—very possibly the winnowed residuum of much poetic harvesting. (One experiences an illicit longing to overhaul Mrs. Meynell's waste paper basket!) Of these, the first four are concerned with "the present distress" and the last six with those things of the spirit which are the concern of what one may call essential religion. Between these two divisions come tributes to Shakespeare and

\* Burns and Oates, 2/6.

Tintoretto, to girlhood and babyhood, to the singing of the thrush and the blowing of "A Wind of Clear Weather." Readers of Mrs. Meynell's poetry will not need to be told with what delicate individuality these ancient themes are here made new. We must, however, confine ourselves to the two groups above mentioned. Perhaps nothing in this book will be read with more sympathy by our readers than the poem which names the collection—"A Father of Women." It celebrates, with masterly condensation, all that is finest in the spirit of the women who have come forward to help "the crippled world."

"The crippled world! Come then,  
Fathers of women with your honour in trust;  
Approve, accept, know them daughters of men,  
Now that your sons are dust."

And those sons she consoles in her next poem with this pregnant line:—

"Long life is in your treasury ere you fall,"  
—life not being measured by mere length of days.

"Nurse Edith Cavell" is, so far, literature's finest tribute to that dauntless Englishwoman, and the superb "Summer in England, 1914," gives the sanction of genius to a widespread emotion:—

"Chide thou no more, O thou unsacrificed!  
The soldier dying dies upon a kiss,  
The very kiss of Christ."

For sacrifice, she hints, in "The Divine Privilege," is the

"One property reserved to Christ."

"Free Will," the second poem of this last group, breathes the daring of the true saint—a daring that extends itself to the diction:—

"I'll not accuse  
Determinism, nor, as the Master says,  
Charge even 'the poor Deuce.'"

("The Master," as a footnote reminds us, is George Meredith.)

One would like to linger over the subtly-conveyed teaching of "The Two Questions," and the wonderful meditation on the Pater Noster to be found in "The Lord's Prayer"; but we must turn the page to the last poem in the book, "Easter Night," which con-

trasts the public horror of the Passion with "the shutter'd dark, the secrecy" of the Resurrection:—

"And all alone, alone, alone,  
He rose again behind the stone."

So ends this little volume, which, if it contains no such supreme utterance as the "Renouncement," nothing quite so exquisitely felicitous as the "Shepherdess of Sheep," of earlier days, makes, nevertheless, a splendid contribution to the genuine patriotic and religious poetry of our time.

V.C.T.

(Continued from page 98).

These villages, with a population of 4,000, are what we should look on as towns, say Strabane, Ballymoney, Castlebar, or Carrickfergus. There may be 150 children boarded out, but they are merged in the village life, and even the school teachers seldom know which are the State orphans. Usually the foster parents adopt them, and almost always wish them to settle down in the village for life.

From £6 to £9 per year is the cost of each child. What do our workhouse children cost? Our children, who are never really separated from the paupers, the disreputable and the debased, who get no independence, no training of will or judgment, no holiday, no play; our workhouse children who are objected to in the National Schools as unfit to mix with others, and who, as "Ins and Outs," bring back filth and vice at each return, and go out again into the debasing life of the tramp.

Something is done in all countries for the children whose parents have deserted them. But Judge Neil has come to plead the cause of those whose mothers are longing to keep them. In the United States magnificent orphanages had been built, on the newest cottage-home system, and in their zeal the American Courts sent all necessitous children to them—to be the children of the State, well clothed, well fed and well taught in model sanitary surroundings. No one, till Judge Neil, took up the cause, had given a thought to the grief of the mother, or to the little child's need of a mother's love. In Ireland we had not done this. We have few orphanages, and have not

attempted new models for them. They are not sufficient for the deserted children, for whom we are slowly introducing the boarding-out system. But to the deserving mother we give the mockery called out-relief. Our statutes empower the Guardians to grant "adequate relief," but that is strangely interpreted. Nothing is allowed for rent, or for clothes; food consists of a few loaves of bread, no meat, no milk, and a little tea. The mother goes out to work for others, and her little shivering, ragged children grow up a prey to every childish illness. You will find a little, barelegged lad, in ragged shirt and trousers, going to the doctor "for a bottle" for his cough. Warmth, clothes and adequate food, would save him from the consumption which medicines cannot avert. A Dublin oculist wrote in support of Judge Neil's movement saying that not a day passed without a little child coming to his consultingroom in charge of a yet smaller child, whose mother was obliged to leave them to earn a little money for food and rent. Or you may find a poor widow with three children in orphanages, absolutely destitute, in a bare room, keeping one child. She has a medical certificate that she is unfit to work, but a widow with one child is not eligible for out-relief. She must either go into the Union, and be parted from the child, or she must bring back the little brothers and sisters to starve on out-relief.

School dinners for necessitous children and milk for infant welfare schemes are bringing some help to our poor. But the Mothers' Pensions scheme brings hope and happiness to the widow and the orphan. It makes it possible for the mother to give her fatherless children what her love would wish to provide, and it saves the widow in her affliction from sinking under the hopeless struggle to keep the home together. Judge Neil tells us that in the States it has been found that men and women brought up in institutions usually desert their own children in times of stress and want. Does not that show how large is the part of home training in moulding character? The Divine Child teaches us to honour His Mother. For her sake, and in imitation of her love for Him, let us Catholic women do all we can to establish this most just, reasonable and humane system of Mothers' Pensions.



### AN APPEAL TO THE CATHOLIC MEN OF NEW YORK.

Our readers cannot fail to be interested in the following reprint of a leaflet which figured in the recent campaign in New York.

Six hundred thousand Catholic women voters of the West are hopefully awaiting your decision at the polls next Tuesday.

Will you not enfranchise the women of the Empire State in order that they may be the political equals of the women of the West?

Read what Archbishop Thomas O'Shea, of Wellington, New Zealand, said on September 11th, 1915, while visiting in Brooklyn: "Woman Suffrage has been in operation in New Zealand for 25 years, and every one of those 25 years has been marked by progress towards better government. I can say from experience that the votes of the women of New Zealand have done much to improve the living conditions. Women were in the forefront in bringing about arbitration of strikes, child-labour abolition, regulated hours for workers and other reforms that have improved the conditions of workers. New Zealand women have not shown any desire to take men's places in the world. Man and wife go to the polls together, cast their ballots and return to their homes."

Like testimony has come from Catholic priests from the 12 States of the Union where women are now voting. In New York State woman suffrage counts amongst its strongest advocates many Catholic Ecclesiastics.

The Catholic Church has always regarded woman as the dignified co-worker and help-mate of man. Therefore, Catholic men—trust your women and vote "YES" on the Woman Suffrage Amendment. Let woman's world-old experience in all things pertaining to the home, the Church and the family, be of profit to the city, State and nation. Let women join with you in solving the problems of humanity, for the strength of a nation is doubled when men and woman side by side can work together for social, civic and moral betterment.

Rev. Joseph H. McMahon, Ph.D., Rector, Our Lady of Lourdes, 472 West 142 Street: "To say that the exercise of the right to vote will mean that a woman must neglect her home duties is to utter a smug common-

place that shows how little given to reflection we are. . . . Purify your social life, but do not be guilty of the stupidity of saying that the exercise of the right to vote would degrade any virtuous woman in the world. As long as you send your daughters out into the busy market-place with all its dangers and expect them to escape the pitfalls, which are, alas, too common, please do not commit intellectual suicide by declaring that they cannot vote because their modesty or reserve might suffer."

The Rev. John L. Bedford, Brooklyn, N.Y.: "The words written in the Book of Genesis—'It is not good for man to be alone'—have a deeper and fuller meaning than is usually given them. They mean that man needs not merely the companionship of woman, but he needs all that she can supply in the way of head, heart and hand. As we look around us on conditions as they exist—the evils, the vices, the inconsistencies—it is not good for man to be alone in government. . . . I believe that next November women are going to obtain the privilege they seek. I believe that if they do acquire it they will exercise the right not merely well, but nobly, and that there are certain evils which they will not brook."

The Rev. M. M. O'Kane, O.P.: "Should a woman take any interest in politics? One might as well ask should she take any interest in life. . . . Political life is the collective life of human beings, grouped together for the common good, and from this life and the benefits it concurs, one cannot exclude women without destroying her rights as a human being and ignoring the function she has to perform in society."

The Rev. John H. O'Rourke, S.J.: "The vicious interests in every case oppose Woman Suffrage. In other words, the brewers, the bummers and bosses are antis, so I am with the suffragettes. . . . Men legislators have either tolerated or ruled that women receive less pay than men for the same work and that they labour longer hours than men. In many shops they have inadequate protection from fire and evils dangerous to health."

Right Rev. A. Dowling, D.D., Bishop of Des Moines: "It is scarcely fair to throw at the heads of women who are seeking votes

for the economic equality it will give them with men, the odious epithet of Feminist who is usually an extreme type having little relation, except the most factitious, with the working women of her community. One might as well brand our ordinary voter with the excesses of the sansculottes."

The Rev. Daniel E. Hudson, C.S.C., Editor of *Ave Maria*: "The most fatal fallacy is that irreligion is at the bottom of the feminist agitation. On the contrary, the entire tendency of the movement is profoundly religious, and betrays, apart from certain unavoidable excesses and deviations, an instinctive straining after the rules enjoined on her children by the Church. The suffragists are clamouring for moral reforms which in reality are incompatible with rejection of dogma. The closer we examine, the plainer does it appear that what is fallaciously called 'Feminism' is in reality a powerful impulse toward Catholic ideals and a Catholic code of morality."

The Rev. John Talbot Smith, Dobbs Ferry, N.Y., Ex-President of the Catholic Summer School of America: "From the day suffrage entered the world it became inevitable that women should enjoy it as well as men. It is the only weapon of democracy, and democracy is no respecter of persons, sexes, conditions. If democracy is to succeed righteously its children must use and know best how to use the suffrage. Therefore, in due time, women will vote, and it has seemed to me latterly that Providence has taken up the matter and is ordering this agitation among women."

(Signed) MARGARET HAYDEN RORKE, Chairman, State Woman Suffrage Catholic Committee. SARAH MCPIKE, President, St. Catherine Welfare Association. Empire State Campaign Committee.

#### CONFERENCE ON POST WAR UNEMPLOYMENT OF WOMEN CLERKS.

The above Conference, held at the Caxton Hall, on November 1st, covered a wider field than its title led one to expect, for the whole question of women in industry was touched upon. At the same time, the official speakers, though showing much sympathy, were in some ways disappointing.

Lord Henry Bentinck, in the chair, said that women who had come in to help ought not to give up work after the war; he was of opinion that there would be work for all. It was the business of the State to lay down the principle of equal pay for equal work for men and women. Women should be guaranteed against pocket money workers, and there should be a minimum wage for every trade.

Miss Lena Ashwell said that women had one of the biggest problems before them in this question of the employment of women. Democracy had been described as the recognition of the rights of the other man, and the woman worker would have to learn to consider the rights of the other woman.

Miss Violet Markham spoke with eloquence and feeling, but not from the point of view of a professional worker. She took the rosy view that high wages would be a sequel to efficiency. Miss Markham was perhaps in an awkward position, but one would have liked to hear from her some criticism of the pay given by Government to women workers.

It was left to a man in the audience to draw attention to the salaries paid by Government to skilled women clerks, and to the fact that the Government's example is a bar to progress. Indeed, Lord Emmott (Chairman of the War Trade Department) has since put the matter very plainly, and has stated that the Treasury stands in the way of the rational treatment of women, and that it is impossible to get the right sort of women at the salaries now offered.

On Saturday, November 17th, Mr. Hughes, Secretary of the National Union of Clerks, also spoke on this subject of the future of women clerks, at a meeting convened by the Catholic Social Guild. Mr. Hughes was quite sound from a feminist point of view, and justly reminded his hearers that the future position of women clerks is closely connected with the position of men clerks. Mr. Hughes believes in equal pay for equal work. He was not unhopeful for the future, provided that women made themselves competent, insisted upon a decent salary and combined with their fellow clerks to improve the status of the clerical worker.

#### LUNCHEON TO LIEUTENANT ROBERTA MACADAMS, M.P.

There was a large gathering of Suffragists at the luncheon given to Miss MacAdams, on November 19th, by the British Dominions Women's Suffrage Union. In the absence of Miss Evelyn Sharpe, through illness, Miss Sheepshanks took the chair, and expressed the pleasure which Suffragists felt at Miss MacAdams' election—the first election of a woman M.P. on British soil.

Miss MacAdams said she was not a speechmaker. She had won her election without speeches, and had been so successful that she thought she would stick to that method. She attributed her success to the work done by women, and to the Suffrage movement, the effects of which had been felt all over the world. She had been elected mainly by the votes of men to whom she was personally unknown, and she was convinced that they were thinking of the work of the "Sisters," and felt that she could be trusted to protect the interests of their wives and relatives.

The audience must have thought that if all women who take up public work have the disinterested single-mindedness of Miss MacAdams, there will be a better time coming for the world.

Mrs. Fawcett, in a few words of welcome and congratulation, said that the fight in England had been a long and strenuous one, but it was a pleasure to think that the struggle in England had helped women in all parts of the world. She thought the Bill was safe, but hoped no Suffrage society would disband, for there were many inequalities still to be removed.

After a few words from Mr. Pethick Lawrence, the company dispersed.

Various Suffrage societies, including the C.W.S.S. sent official representatives, and warm thanks are due to the hostesses, Miss Newcomb and Miss Hodge, for affording this opportunity of meeting Miss MacAdams.



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