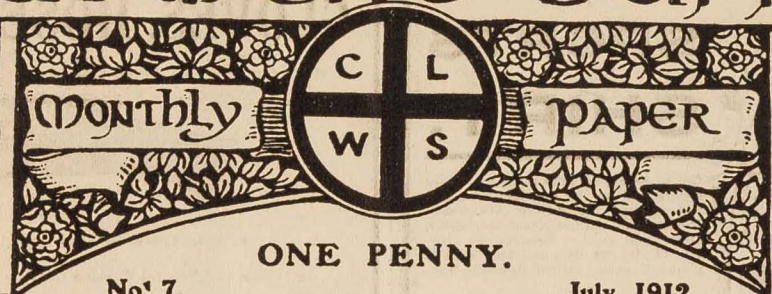


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THE CHURCH LEAGUE FOR

WOMEN'S SUFFRAGE



ONE PENNY.

No. 7.

July, 1912.

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Notes and News.

Sex Disqualification Removal Bill.

ON Monday, May 20th, the following letter was sent to every unofficial member of the House of Commons. We were preparing to send a communication of similar import to all members of the Government; but the Speaker's ruling, which prevented Mr. Lansbury from introducing his Bill, removed the opportunity for such action.

SIR,—I am directed by my Executive Committee to approach you with reference to the Bill to be introduced on Tuesday, May 21st, by Mr. Lansbury, to remove the sex disqualification which debar a woman from being enrolled as a Parliamentary elector or from voting at Parliamentary elections.

My Committee earnestly beg you to do all in your power to secure that this Bill shall be read a first time, and thereafter to urge the Government to give full facilities for its immediate passage into law.

We are persuaded that the present condition of unrest in connexion with the Suffrage question is being attended with disastrous results. The reform for which we plead is long overdue, and a very heavy responsibility will rest upon those who still further delay it in face of the passionate demand for it which exists in the country. We believe that on grounds of abstract justice the rightness of the demand is unassailable; and we hold that the unwisdom of those who prefer supposed expediency to justice has been already demonstrated. It is never expedient to perpetrate or prolong injustice; and whilst our own methods for promoting this reform are purely educational and devotional, we view with the gravest concern—not to say alarm—the results which may ensue in other quarters if hope is turned into despair.

On the ground, therefore, of political expediency, as well as on the higher ground of inherent righteousness, we beg you to give full support to this measure.

I am, Sir, your obedient servant,

C. HINSLIFF.

White Slave Traffic.

THE Executive Committee, which met on May 15th, passed the following resolution:—

"The Executive Committee of the Church League for Women's Suffrage record their sense of the irreparable loss sustained in the death of William Thomas Stead, and their earnest hope that the Government will adopt as a Government measure the Criminal Law Amendment (White Slave Traffic) Bill, which has been already approved by the Home Office, as a monument to the man who, by his brave self-sacrifice, secured the passing of the Criminal Law Amendment Act, 1885."

This resolution was forwarded to the Prime Minister and Mr. McKenna, and we are glad to say that facilities have been granted by the Government for the passage of the Bill. It is one instalment—long overdue—of legislation to deal with the Social Evil. The motives which have induced the Government at length to deal with this matter have been called in question. We may adapt the words of St. Paul: "Notwithstanding, every way, whether in pretence or in truth, the cause of Christ is furthered; and we therein do rejoice, yea, and will rejoice."

Mission Week.

OUR MISSION WEEK was a time of real inspiration and growth. We have not space to report its various activities. The devotional aspect of our work was well emphasized. Our thanks are specially due to the Rev. Dr. Cobb, the Rev. Hugh Chapman, the Rev. Llewellyn Smith, the Rev. C. Hinscliff, and Bishop Powell for their inspiring messages. The last-named preached at the closing service in St. George's, Bloomsbury, to which the members went in procession from Marble Arch. The church was crowded; and the call to look away for a moment from the sin and disorder of the world in order to see the Lord "high and lifted up" was singularly appropriate to the necessities of the hour.

Monthly Paper.

HEARTY thanks are due to those who worked so hard last month in dispatching the paper to the clergy, selling it in the streets, &c. Many more helpers in the latter work are needed. Who will volunteer?

Advertisements.

WE desire to remind our readers that by giving their patronage to those who advertise in our paper they will render the C.L.W.S. invaluable assistance. The utmost care is taken to ensure that only firms of high standing and reliability advertise in these pages.

Religious Meetings at Queen's Hall.

SPEECHES BY MRS. CREIGHTON AND MISS A. MAUDE ROYDEN.

THE meetings held on June 19th in the Queen's Hall abundantly fulfilled the hopes of their organizers. The hall was crowded. The speeches were, for the most part, excellent. Pressure upon our space forbids us to do more this month than give a condensed report of the speeches by Miss A. Maude Royden (Ex-Chairman C.L.W.S. Executive) and Mrs. Creighton. Next month we hope to publish the speeches of the Bishop of Oxford, and of the Bishop of Hull. Over 300 copies of our paper were sold outside the hall.

The Ethical Aspect of the Women's Movement was dealt with by Miss A. Maude Royden. The speaker declared that she approached her subject from a definitely Christian standpoint. The Christian ethic was the only ethic which meant anything to her. That ethic was in direct antagonism to the judgment of the world. The world, as always, chose the easy path. It saw that certain virtues presented special difficulties in their practice to one or other sex, and consequently dispensed men and women from the practice of those virtues which they severally found difficult. It adopted not so much a double standard of morality as a divided standard. The story of Christianity was rich in illustrations of women saints who were conspicuous for "masculine" virtues. The world had stoned them and built their sepulchres. The world averred that "ordinary women" could not be expected to display such qualities; but they had received no permission to be ordinary. The Christian standard was the standard of Christ—"Be ye perfect." That ideal was set before all, men and women alike. None could be absolved from any part of that august ideal.

The Women's Movement was the reaffirmation of that ideal in opposition to the judgment of the world. It was the most profoundly moral movement since the foundation of the Church of Christ.

Miss Royden proceeded to show that the pursuit of "easy" virtues was destructive of any virtue at all, and that this specializing in virtues led to most extraordinary perversions of moral judgment. This point was set forth with great power in relation to the virtue of chastity. A "virtuous" woman had come to be a term habitually applied to women who believed that their own "virtue" could be secured by the existence of a class of women deliberately set apart by society for eternal loss, and who were willing that it should be so. As if that were, indeed, "virtue" or "purity" in the sight of God, which had been bought at such a terrible price!

This was a problem which touched every woman's life. She could make her choice. She might deliberately refuse to think. She might dismiss the whole matter from her thoughts by branding certain women as naturally wicked. But to do so would be "to make, through cowardice, the great refusal." On the other hand, women might take up the burden of knowledge with all its necessary pain—their share in the pain of the world. To acquiesce in the judgment of the world was to be responsible for what that judgment had created. The Women's Movement refused to acquiesce.

The movement was not a feminist movement. It was a humanist movement. It stood to affirm the ideal of Christ for every human being, man or woman.

Those in the movement could not but be conscious of their own unworthiness. Their reliance must be upon the grace of God, for to fight in a noble cause was itself a kind of consecration. The perfect standard—the whole ideal of Christ—would prove a spur and goad, whilst the narrow standard and cramped ideal had always been a chain.

The subject entrusted to Mrs. Creighton was 'The Effect of the Women's Movement on the Education and Ideals of Women.' Mrs. Creighton said :-

There are some people who are always afraid of what they call "unrest." There are others who see in unrest a stirring of the waters—a sign of life and progress. I expect that our great-grandmothers thought there was a great deal of unrest about when women began to ask to be educated, when they even wanted to get into Universities to be doctors. There was a great deal of unrest going on, and I think that unrest is going on still, and I am not quite clear as to when it is going to end. Now the Women's Movement means, of course, the emancipation of woman from the conventions which bind her in on every side. That emancipation began by her education, and I am prepared to affirm that, at the present day, the great mass of the really educated and thinking women still say, "Let the Movement go on." I do not think they want to call a stop anywhere. They are not afraid of progress, and, as our Chairman has said, experience will show the forms the Movement must take in the future.

Now, in those days when the Movement of Women began, the ideal of women was pretty clear. There was only one ideal—"Home Life." There was this one form of service recognized for women—the service of the home; and those who had not a home of their own could watch over the declining years of more or less distant relatives, or help one another to pass the tedious hours. We still want home life as the ideal, but we want a better and higher ideal of home life than we get. The home must be the place where the citizens are to be trained. Most of our working-women have none of those interests which come to the working-man through his political society and through his club. It is a dull, hard life which falls to many of our working-women. Is it good for the home that their outlook should be so narrow? I need not say why I do not speak of the narrow outlook of the middle-class women. We none of us here, I suppose, have a narrow outlook! Why are fathers so careless about the education of their daughters when they will sacrifice anything for their sons? Surely the root reason is that a great mass of people, men and women, do not look upon women as full citizens. Women themselves do not recognize their citizenship. We are told again and again that women do not want the Vote. Well, a friend of mine a long time ago answered: "It may be true that they do not want it, but they need it." They need the recognition of their citizenship that they may fit themselves to carry out the duties of citizens. This is a period of transition. Men do not really know what they want their daughters to be. If you ask them, you will find it very difficult to get a clear answer. Of course, a man wants his daughter to be a good girl, and perhaps he would like to see his daughter a charming girl, and he most certainly would like her to be always pleasant to him, and also pleasant enough to another man to induce the latter to take the responsibility of her care from her father. But beyond that his ideas are vague.

Now, why do we think this citizenship is so important? For myself I think that the refusal of the Vote is far more important than the Vote itself. The refusal of the Vote is a mark of inferiority, and we know that there are a great many men who look upon women as inferior just because they have not a voice in the political affairs of the nation. Of course, we all know that at election times they make use of their sisters, wives, and daughters to do the hard, dull work, and keep them from the more responsible work. But it is not the men only. It is the women who are just as bad. They like to be inferior, to hug their disqualification, to be the servants of men, and to become the useful creatures of men. Now, we want the full contribution of women to the common life. The life of the Church, the State, and the whole world alike need the service of women, and we know that all kinds of important offices are open to them now, all kinds of opportunities for service. Again and again women are found unfitted for such service because they are not brought up to feel their responsibility as citizens.

We seem to be afraid of liberty; and to be afraid of liberty is to be afraid of human nature. If what we call womanliness has anything in it, opportunities for free and full development will only bring out what is best in womanliness. Let us, at

any rate, experiment in that direction. We need higher ideals. It was St. Paul who taught us about the fulness of Christ, and we learn to feel that fulness when we have taken Him as our Master who is the Saviour of the World. Already service is asked of women, and many women are giving it nobly.

Meanwhile, what are we going to do? Are we going to allow ourselves to be filled with a feeling of bitterness, to dwell on the injustice we suffer, and resort to wild means for getting what we want? We see and deplore the wild and extravagant means that many have used. What shall we do? We have got to learn a very hard lesson. We have got to go on doing every little bit of service which comes to us as well as ever we can, to drive away bitterness, to trust our fellow-men, to work with men wherever we can, and so make our work day by day ever more effective. It is the way we do each little piece of work which is given us to do that will help our cause in the end.

The Treasury.

Money Received (April 15-May 15).

Table with columns for ANNUAL SUBSCRIPTIONS (Central Branch), COLLECTING BOXES, and DONATIONS (General Fund). Lists names and amounts.

Table with columns for SPECIAL PROPAGANDA and NEW MEMBERS (Central Branch). Lists names and amounts.

Table with columns for SPECIAL PROPAGANDA and NEW MEMBERS (Central Branch). Lists names and amounts.

Table with columns for COFFEE STALL, SPECIAL PROPAGANDA, and TOTAL. Lists names and amounts.

Money Received (May 15-June 15).

Table with columns for ANNUAL SUBSCRIPTIONS (Central Branch), COLLECTING BOXES, and DONATIONS (General Fund). Lists names and amounts.

Table with columns for SPECIAL PROPAGANDA and NEW MEMBERS (Central Branch). Lists names and amounts.

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The Vote beyond the Seas.

By the Hon. Sir JOHN A. COCKBURN, K.C.M.G., M.D., Lond. Formerly Premier and Minister in Charge of the Bill enfranchising Women in South Australia.

THE ACT conferring the Vote on Women was passed in South Australia in 1894, just one year after a similar measure was carried in New Zealand—the campaign lasted ten years. The question was raised for the first time in Parliament in 1885, when a resolution in favour of the enfranchisement of women was carried. In the succeeding decade various bills were introduced. Most of these were in the nature of a compromise and aimed at a limited franchise. At different times proposals were made to restrict the vote to women who had a property qualification or were over 25 years of age, or to exclude married women. None of these became law, and from repeated failures the opinion gradually emerged that it was hopeless to attempt to confer the vote on women on any terms other than those under which men exercised it. It also became evident that success could not be expected so long as the bill was introduced by a private member. Consequently, in 1893, the Government of the day took the question in hand. At that time the Referendum was attracting much attention, and the Bill introduced by the Government contained a clause providing that it should, before becoming law, be submitted for the approval of the existing electorate of men and also of the women who would be enfranchised under it. This measure failed to secure the absolute majority necessary for an amendment of the Constitution. It was felt, even by the advocates of the Referendum, that a simple measure of justice

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THE POLITICAL OUTLOOK. By the Countess of Selborne.
THE EDUCATIVE VALUE OF THE VOTE.

By Lady Willoughby de Broke.

WOMAN SUFFRAGE AND DOMESTIC LEGISLATION.

By Mrs. Scharlieb, M.D., M.S.

THE POSITION OF MEDICAL WOMEN IN INDIA.

By Mrs. Slater, L.R.C.P.

THE PROBLEM OF THE FATHERLESS CHILD.

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to half the population was not a fit subject for the initiation of the direct vote.

Next year the Referendum Clause was deleted, and a Bill placing women on an electoral equality with men passed through both Houses. An amendment was carried in the Upper House qualifying women to sit in Parliament; this was accepted although it formed no part of the original intention of the Government. The Commonwealth Parliament, in 1902, passed a Women's Franchise Act with a similar provision. Although occasionally there have been women candidates, none has hitherto been elected. The other Australian States, at varying intervals, gave the vote to women on the same terms as it is enjoyed by men; so that a woman in Australia has four Parliamentary votes in those States where the Upper House is elective—one vote for each of the two Federal and two State chambers. It is but just to bear testimony to the whole-souled attitude of the Labour Party in support of this great reform. In spite of some misgiving that the innate tendency of women to make the best of things as they are might bias them towards Conservatism, the Labour vote was cast solid for the measure as one of such paramount justice that it commanded support in scorn of consequence.

It was never found necessary in Australia or New Zealand to have recourse to militancy. Indeed, any outbreak of violence would have been fatal to the passage of the Bill. Strange as it may appear, loyalty to law and order in these young countries is greater than in the Mother-country. Probably this is due to the fact that as every man has a share in making the laws, so all are interested in maintaining them. Britons under Southern skies are strangers to the outrages committed in Old Countries in the struggle for liberty. At a great sum others obtained freedom, but they were free-born.

The irresistible logic of facts has refuted all the dismal forebodings of those who theorized about the evil consequences that would follow the admission of women into partnership in public affairs. Family jars have not been multiplied. Woman has not been dethroned. There is no decay of chivalry. The so-called modern woman is almost unknown in Australasia. Few women smoke, and it is rare to see one in the bar of a public house. Homes have not been neglected because women go periodically to the poll. Infant mortality has steadily decreased ever since they had that right. It has been asserted that, even with Triennial Parliaments, the time so occupied is only one-thousandth part of that spent in social functions, and that one ball would dissipate all the hours required for twenty-five years' voting. There has been no question on which men, as men, and women, as women, have ranged themselves on opposite sides. The strength of the political parties remains practically unaltered.

While the drawbacks have been *nil*, the positive gains are unquestionable. The tone of public life has been raised. The moral atmosphere has been purified. The cause of temperance has been greatly strengthened. Many measures that ought to be dear to every true woman's heart have been passed into law. Coincident with the propaganda for Woman's Franchise, and still more after the passing of the Act, a number of proposals calculated to improve the moral and physical health of the community found a ready response in Parliament. Laws have been enacted providing for Local Option, Sunday Closing, Raising the Age of Consent, Children's Courts, Limitation of the Hours of Labour for Women and Children, Wages Boards, the Prevention of Sweating, Suppression of Indecent Advertisements, Prohibition of the Opium Trade, of Gambling, and of Smoking under 16 years of age. Many such measures, which were previously considered to be outside the pale of legislative enactment, became the order of the day.

Although those who took the leading part in promoting this legislation were, at the time, unconscious of the fact, it almost seems, on looking back, as if a strongly ethical—one might almost say, a religious—purpose pervaded that Parliamentary period. It is difficult to say how far such laws as those enumerated above were the result of women's vote, and how far both they and the enfranchisement of women were the mutual result of a common cause. The movement in favour of Women's Suffrage is no isolated or unrelated phenomenon. It is but a

wave in the incoming tide of woman's advancement which has characterized the past half century. From the day when Florence Nightingale opened the portals of a vocation for women, they have been flocking into every avenue of activity in ever-increasing numbers. They are now to be found filling important positions in almost every trade, business, and profession. He must, indeed, be blind to the signs of the times who cannot perceive a great cosmic and irresistible force working in our midst. We are witnessing the transition from one stage of evolution into another. Each successive age is characterized by the alternate predominance of a tendency to destruction or construction. These tendencies, by their interaction, constitute the process of evolution in the social organism, and are equivalent to waste and repair in the human body. It is everywhere apparent that, after a long period of *laissez faire* and disintegration, we are now definitely entering upon an epoch of social reconstruction. Physiologists tell us that, throughout creation, the tendency of the male is towards variation and divergence, while the female inclines to conformity to type and solidarity. An age, therefore, in which the ties of relationship are being drawn ever closer, as in the present age of co-operation and conciliation, is especially favourable to the genius of women. Plato and the Ancient Philosophers, in a vein more poetic than that of modern scientists, called the cosmic forces which draw together and put asunder—Love and Hate. Surely when the evolutionary forces are thus designated, it is easy to see the side on which the powers of womanhood must be ranged. The manifestation in our daily life of the gentler influence of the fruits of the spirit provides the opportunity for the exercise of woman's special gifts. The advent of woman is the chief sign of a synthetic age.

In one respect the result of the vote beyond the seas has been surprising to those who take a surface view. Australia and New Zealand have of late years shown themselves more keenly alive than ever to the requirements of National Defence. From the only British Possessions in which women vote, and from them alone, came the offer of Dreadnoughts in time of need. They only have made provision for universal Military Service. Does this mean that the vote has turned the Angels of Peace into Zealots for War? By no means. Rightly viewed, the only safeguard of Peace lies in adequate means of defence. The love of women for the home compels them to take steps for efficient National Insurance against the horrors of war, and ungrudgingly they pay their share of the heavy premium necessary for immunity. Thus, while attending to the needs of industrial and social legislation, women voters have not been unmindful of the weightier matters which pertain to the salvation of their country. Their sound common-sense in this respect is well set forth in the following resolution, carried in both the Senate and House of Representatives of the Commonwealth Parliament:—

"That this House is of opinion that the extension of the Suffrage to the Women of Australia for States and Commonwealth Parliament has had the most beneficial results. It has led to the more orderly conduct of elections, and at the last Federal election the women's vote in a majority of the States showed a greater proportionate increase than that cast by men. It has given a Greater Prominence to Legislation Particularly affecting Women and Children, although the women have not taken up such questions to the exclusion of others of wider significance. In matters of Defence and Imperial Concern they have proved themselves as farseeing and discriminating as Men. Because the Reform has brought nothing but good, though disaster was freely prophesied, we respectfully urge that all nations enjoying representative government would be well advised in granting votes to women."

Such a spontaneous expression of opinion, clothed with the highest representative authority in the land, may be accepted as conclusive evidence of the success of the Women's Vote beyond the seas. It has fully realized the most sanguine expectations, and there is no reason to believe that its results will be less beneficial on the larger scale when, as must shortly be the case, it is granted in Great Britain. Faithful in the matters entrusted to them, women will be found equally reliable when promoted to a participation in Imperial affairs.

The C.L.W.S.

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Hon. Sec.: Mr. F. Shewell Cooper.
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OBJECTS, METHODS, AND MEMBERSHIP.

The objects are to band together, on a non-party basis, Suffragists of every shade of opinion who are Churchpeople in order to

1. Secure for women the Parliamentary Vote as it is or may be granted to men.
2. Use the power thus obtained to establish equality of rights and opportunities between the sexes.
3. Promote the moral, social, and industrial well-being of the community.

The methods used are

- (a) Corporate Devotions, both public and private.
- (b) Conferences, Meetings, and the distribution of Literature.

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(a) are members of the Church of England, or of Churches in full communion therewith; (b) approve of the Rules of the League; (c) pay an annual subscription as fixed by the Branch to which the member belongs.

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MONTHLY PAPER.

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The insertion of Letters or of Signed Articles in this paper implies that their contents are thought likely to prove of interest; but the League is not responsible for the opinions thus expressed.

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Manhood Suffrage.

THE Bill introduced into the House of Commons by the Government on Monday, June 17th, is of interest to the Church League only as it bears upon the question of the enfranchisement of women. We have no concern either to promote or to resist the enlargement of the male electorate, considered as a separate issue. It is, however, impossible to divorce the question thus raised from the question of Woman Suffrage. The introduction of this Bill means either the opening of a door which may lead to a large measure of enfranchisement for women or the placing of a serious obstacle in the way of this vital reform.

The intention of the Government as expressed in the Bill is to confer the franchise upon practically all males of 21 years of age and to leave women wholly unenfranchised. This is a strange proposal to secure the support of those Ministers who profess themselves the enthusiastic advocates of Woman Suffrage. They "dissemble their love" with a vengeance. If the Bill passes unamended it will aggravate the present injustice under

which women suffer, and render it still more difficult to bring about any redress of their grievances. Ministers who support this Bill, whilst advocating the extension of the franchise to women, incur a grave responsibility, and all friends of the enfranchisement of women will hold them accountable should the ostensible purpose of the Bill be achieved.

It is possible, however, that the Bill may be amended. An amendment extending the franchise to women will certainly be moved. What form it will take is still uncertain. The only amendment which can satisfy the Church League will be an amendment securing the franchise for women on the same terms as men. If such an amendment can be carried, well and good. The Prime Minister has undertaken, in that case, to accept the amendment as a vital part of his own proposal, and to use all his power to secure its enactment as the law of the land. But the all-important point to notice is that the amendment will not command the support of the Government. Its fate is to be left to the decision of the House; and there is no security that the House will vote upon the question simply on its merits. The announcement of the Labour members that they will vote against the third reading if the amendment is not carried is equivalent to an incitement to Conservatives, who dislike the entire Bill, to vote against the amendment, even if they favour Woman Suffrage. The Irish Nationalists will almost certainly vote for or against the amendment as will best serve their own special interests. The fate of an amendment exposed to such conflicting interests is hazardous in the extreme.

The Church League does not profess to outline any policy for its members at such a crisis. Our League finds its bond in the fundamental religious convictions which we share in common with reference to the women movement, not in any accidental agreement in opinion as to the best policy to secure our ends. Our political action must be determined by ourselves, individually or in conference with the political organizations to which we severally belong. But the Church League would fail in its duty did it not direct the attention of its members to the gravity of the present crisis; did it not urge them to exert all the influence they possess to avert the intolerable insult and unspeakable disaster of a franchise for which, practically, the only qualification is to be a man, and the only disqualification to be a woman.

Co-Education and Woman Suffrage.

By ENNIS RICHMOND.

If English men and women had been, as children and in growing youth, educated together, the Parliamentary vote would have been granted to women as a matter of course as soon as a real demand for it had arisen.

This seems rather a bold statement to make, but without going any deeper into the general question of the present fight for the vote in our country, we can superficially prove this statement by pointing to the fact that in all countries or states where co-education is and has been general, the vote has been granted to women as soon as the demand was recognized.

We are at this moment, in our demand for the political enfranchisement of women, fighting three forces. One is the anxiety of Government not to prejudice their safety and their convenience by opening the field of discussion to many troublesome questions which at present they are able to ignore or keep in the background. This force is always at work where any material extension of the franchise is in question, though, naturally, it would be far stronger in the case of opening the field of discussion to women, bringing with them, as they would, an absolutely new point of view on many great matters, than in the case of an extension of the existing electorate of men. This force we can, I think, reckon with. It seems to me that to combat it, it is only necessary to do one of two things, either to wake up a sense of justice sufficiently keen to overcome the sense of personal interest or convenience, or to force Government to realize that it is in the long run more to their interest to give in than to stand out.

As I have said, this force we can reckon with, and we can recognize that it is, more or less, actuated by reasonable if not

very high principled motives. Then there is a second force, also one not difficult to reckon with, and one about which I do not propose to say much here. Its strength lies in the fact that it recognizes our demand for what it really is. It realizes to the full that in asking for the vote, women are asking for a weapon to fight efficiently in what is to them a great and holy war. It is the force which spoke nearly nineteen hundred years ago and said, "I know Thee who Thou art."

These two forces are, no doubt, to be met with in any country where women demand enfranchisement; but they are stronger in our country, or in any country where boys and girls are separated during their growing years, because of the presence all through society of an influence due to this system of segregation. And, in proportion as this system in any society obtains, so does the strength of this special opposition to the demand for equality obtain also. It is of this special force that I wish to speak here.

It is this element in the fight which makes it so unprecedentedly tedious, and in many ways so bitter. The objections raised by this element to the extension of the franchise to women are purely artificial, due to purely artificial conditions as to the relations between the sexes, begun almost from the cradle. But, artificial as they are, these objections form a very real hindrance to the attainment of our wishes. We are, indeed, far too apt to judge this opposition to Woman Suffrage by its worth rather than by its strength. It is, so to say, *worth* nothing; but it forms, none the less, the greater part of what we are fighting against, and not the least part of its strength lies in the fact that many very well-intentioned and otherwise very intelligent folk are under the influence of these artificial objections.

We hear a good deal from those opposed to the present movement for the enfranchisement of women, of the movement being itself a sex war. The truth is that the elements of war are present in men and women as they stand in this country to-day, and that what we are fighting for is the possibility of peace. We want to get rid of sex antagonism, an antagonism bred by our system of separation. Sex antagonism, like class antagonism, or national antagonism, is due to one thing and one thing only—want of knowledge and consequent want of sympathy, and separation is its root reason.

Just as in the arbitrary separation of class from class, or nation from nation, the sense of proportion is lost and the sense of self-importance is exaggerated, breeding a sense of antagonism to everything not instinctively understood, so is this specially true of sex.

The great curse which rests on the men and women of our own civilization of to-day, is the exaggerated sense of sex, and this is due to the segregation of boys and girls in their growing years.

This segregation forces upon them, and unduly exaggerates, the sense of sex; there is no atmosphere so redolent of sex as that of the ordinary school, be it of boys or of girls. Put these children together and you keep the sense of sex young, you keep it in its right proportion; and meanwhile these young human creatures are growing up with a sound commonsense knowledge of each other, just exactly in those particulars where such knowledge is invaluable. The difference of sex is there all the time. Nothing can mitigate, nothing ought to mitigate it. But by the time an age has been reached at which sex attraction is as rightly, as it is inevitably, a factor in a man or woman's life, there has grown up a power of judgment, a sense of selection in companionship, a realization of the true contrasts which belong by right to the differentiation of sex, which preclude a headlong and demoralizing "falling in love" through a simple physical attraction which may have nothing worthy in it. This great help is denied where boys and girls grow up apart from one another, and it is a testimony to the innate goodness of human nature that here and there we do still meet with an ideal marriage.

At first sight, what I have said immediately above reads more as an argument for co-education than as matter bearing directly on Woman Suffrage; but I want to arrive at the point where my readers will see with conviction that the present opposition to Woman Suffrage has its root in this wrong idea of sex importance, and that this wrong idea has its root in, and is

fostered by, the system of separating our boys and girls in their growing years.

This system of separation forces upon children's instinctive feeling a fact which, for children, should be kept in the background as much as possible, namely the fact that, as our Anti-Suffragist friends are fond of reminding us, men are men and women are women. In the sense which the Anti-Suffragist means to convey when he makes this original statement, this fact belongs to no phase of life but one—a phase that is of no personal interest at all to children as such. And, for this very reason, the sense of sex should be latent and in abeyance all through the growing years in which, as I have pointed out, the character is being developed and the power of judgment formed.

There will be no hope for the cure of the social evil, whether it be the evil of ill-considered unions or of loose and indulgent living, until we have developed a system of education which turns out our boys and girls with minds in which judgment is prepared to go hand in hand with desire. And I protest that this can never be done under our present system of segregation. The two things are one, as closely one as cause and effect. We start with the predominance of the male in our boys, bred into them through ages by virtue of circumstances which it is not in our present line of thought to go into in detail. We next deny them all intercourse and association with girls in their growing years; we separate them arbitrarily and rigorously, and we leave them to seethe in their sense of sex and their sense of self-importance; and then we turn them out, when young men, into a world where women are, with no knowledge of them as individuals, and an unwholesome and perverted knowledge of them as a class. What wonder that our country teems with Anti-Suffragists, active and passive?

In a later paper I should like to say something in detail of the effect of co-education on the moral outlook of boys and young men; here I simply want to get my readers to realize that want of knowledge must inevitably breed want of confidence. Indeed, it does more, it breeds an active fear; and it is this we are encountering in the minds of men, even of many men who cannot, for bare decency, refuse the justice of our claim.

Women Anti-Suffragists there are. There are always women to follow where men lead, and always will be till a true equality has been arrived at; but the real opposition has its root in the minds of men, and it is based on fear.

Just at this moment we are concentrating on the vote. Thinking women, who attempt to put their desires for humanity or for their own advancement into action, realize at last that—if this action is to be effective—this step must be taken, the step, *i.e.*, of admitting women into legislation. The greater the desire and the more ardent the wish to translate it into action, the stronger the Suffragist. And for this reason we are tempted sometimes to lose sight a little of the broad general significance of the movement of which the acquisition of the vote for women is simply a difficult step which must be taken before we can make further progress. But putting aside for a moment the Parliamentary vote altogether, whether for men or for women, and getting for the moment behind it and around it, we find that the great obstacle in the way of human social progress, look where you will in this country, is the fact that men are afraid of taking women into their confidence. They leave them outside what they are pleased to call "men's affairs." Men in the mass here do not trust women.

Now in countries and states where boys and girls are brought up together this mistrust and fear are absent, and women, handicapped though they may be in certain ways in the physical race, are trusted by men because they know by experience that, in every sense but the physical, women can hold their own, and that in one or two (no doubt as compensation) they can more than hold their own.

I maintain that men, in the mass, misunderstand and mistrust women, in the mass, simply because and only because they have not learnt to know them personally as individuals while they were boys, and the women were girls. And I further maintain that there is absolutely no reason for—and no sense in—their separation.

During my thinking life such common sense and sense of logic as I possess have told me this. Of late years my experience has proved it.

It may be observed—and justly—that I have assumed that man's ignorance of women is greater than women's ignorance of men, and I may be asked: Why should this effect result from their separation as children? Why does not the effect of separation act equally on both? The answer is that until quite lately girls' separation from home life and human intercourse was an unusual thing. At the present time, even with the enormous recent growth of girls' schools, there are thousands of women who have been educated at home, and thousands of girls still being so educated; and, though they may be being brought up in an atmosphere which presupposes all the wrong ideas about boys and girls, and by that much are the losers, still they do, by force of circumstances, see something, on more or less common ground, of boys and men; they are in their homes; younger or invalid brothers, men relations or acquaintances are in touch with them, and, while at home, a girl's human instincts get a certain amount of fair play, and a girl can grow up knowing a certain amount of boys and men.

The growth of girls' schools is ominous. In gaining much by aiming at a higher standard of education, girls are losing—through their segregation—something of the highest importance to themselves and to mankind; and in the quick development of girls' schools lies, in my opinion, a menace to society. It is obvious that in speaking thus, I am thinking of what are called the upper and middle classes; among the working people co-education is much more usual, and among the working people, consequently, do we find a much more ready acceptance of the principle of equality.

Reviews.

The Social Evil, with Special Reference to Conditions existing in the City of New York. A Report prepared (in 1902) under the direction of the Committee of Fifteen. Second Edition, revised, with New Material. Edited by Edwin R. A. Seligman, LL.D. (Putnam's Sons; 7s. 6d. net.)

To those interested in the causes and cure of the hideous sore which corrupts all classes of society—and is any member of our League indifferent?—this will prove a valuable book both for study and reference. For facts are necessary when we speak with our enemies in the gate, and here are such facts, ancient and modern, dealing with the present conditions in all the great cities of the world; expounding the various theories held by those who tried to restrain the evil; affording suggestions as to how it may best be combated; and all set forth in a temperate and illuminating manner. We must add that the modesty and reticence with which this difficult subject is treated, as well as the fullness of the information given, make this book suitable for those young persons who, already knowing of the existence of this plague, desire to fight intelligently against it.

Exceedingly interesting are the chapters treating of this evil in ancient and mediæval times, though they make a sorry commentary on the growth of religion and civilization. It is sadly significant to learn that the victims of this traffic were slaves in ancient times, aliens in mediæval, and in modern (the author writes), citizens; and let it stand, although the prostitute never was a citizen, because an adult deprived of all political rights never can be one. Had women been citizens, assuredly they never would have consented to the legislation detailed in this report, by which the ruin, soul and body, of millions, and the degradation of all women, was sanctioned.

Sad also is it to learn that neither Church nor State scrupled to use the earnings of shame. Clement VIII. compelled prostitutes to contribute to the Convent of St. Mary of Penitence!

The evil, as it exists now in the great cities of the world, is fully expounded. *Mutatis mutandis*, the story of any one attempt to tinker with this vice might stand for all. The repressive methods were alike. All had the fundamental error of postulating the vice as necessary; all were mainly concerned that the women should be healthy, and that all should be done with as much decency and order as the abominable traffic would

permit of. All measures were confessedly futile; for the State regulation of vice is as likely to decrease it, as if a nation desirous of suppressing the eating of meat should confine its efforts to taking care that the meat should be of good quality, sold in convenient places, and all the necessary disagreeableness of providing it hidden as much as possible from the public gaze.

The latter portion of the book deals with the measures likely to repress the evil in our times and in both Europe and America. Suggestions punitive, reformatory, and educative are here, comprehensive and valuable—as far as they go! The treatment of punitive measures is the least satisfactory part of this work. Few general readers know what laws already exist for the repression of vice in either continent, so the recommendation "that the existing laws shall be more rigidly enforced, and, if necessary, supplemented," may convey but little meaning. Indeed, to judge from the magnitude of the evil, and the shameless flaunting of it in our own city of London, those laws must be hopelessly inadequate or ineffectually enforced. "Solicitation is nowhere more open, more cynical."

As the early education of the young in this subject is likely to form an important feature in modern methods, those advocating it are wisely counselled in these pages that, unless wise and experienced educators and suitable text-books are found for this difficult and delicate task, more harm than good will most certainly be done. It is not to be expected that all the remedies will commend themselves to all—as many men, so many opinions—but the vast amount of information in this Report will assist all in forming a better judgment as to the nature of this great evil and the wisest measures whereby to fight against it.

Women's Suffrage: a Short History of a Great Movement. By Millicent Garrett Fawcett, LL.D. (T. C. & E. C. Jack. 6d.)

It will suffice to draw the attention of our readers to this little history, for the mere name of its author guarantees its quality. And apart from its authorship, it is absolutely the most compact up-to-date and reliable little manual for its size on this all-important subject. Its modest price does not detract from its literary or historical value, for it is issued in Messrs. Jack's series called "The People's Books"; so that instead of an elaborate review, it will be enough to draw attention to it, and then for sixpence it will be easy to buy it for our reference shelves and constant use.

Starting with 'The Beginnings,' we are taken *via* the first stage of the Women's Suffrage question in Parliament to "throwing the women overboard in 1884." Thence to the enfranchisement of women in Greater Britain; to the Anti-Suffragists and their policy; to the formation of the militant societies; finishing hopefully with a chapter on recent developments.

The book was published in February of this year, before the tragedy of the Conciliation Bill was enacted, so that it is no wonder that Mrs. Fawcett writes: "We are on the eve of the fulfilment of our hopes. The goal towards which many of us have been striving for nearly half a century is in sight. I appeal to each and all of my fellow Suffragists not to be over-confident, but so to act as if the success of the Suffrage cause depended on herself alone. And even if our anticipated victory should be once more delayed, I appeal to them again not to despond, but to stand firm and fast, and be prepared to work on as zealously and as steadfastly as of old." These are weighty words, and, in the light of recent events, they have an undercurrent of prophecy.

In another passage, writing of the time when the militant policy of the new societies began to force itself upon the notice of an astonished public, there is a touch of personal experience which many readers will appreciate. "Personally it was to myself the most difficult time of my forty years of Suffrage work. I was helped a good deal by recalling a saying of my husband's about the Irish situation in the eighties, when he was heard saying to himself, 'Just keep on and do what is right.' I am far from claiming that we actually accomplished the difficult feat of doing what was right, but I believe we tried to." Brave words to be recalled for the help of others! and a simple, honest statement of procedure which we shall all do well to follow!

S. G. T.

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The Land of the Blue Flower. By Frances Hodgson Burnett. (Putnam's Sons; 1s. net.)

A PRETTY story, but not Mrs. F. H. Burnett, for in truth there is little in it characteristic of the peculiar and graceful style of that delightful author. It might have been written by any one of the few who write beautiful English and own a pretty fancy. These two gifts are, however, rare enough to make this little book worth reading.

It is our old friend, "the earthly story with the heavenly meaning." The interest of the "earthly story" is very slight—too slight, perhaps, to make this book altogether acceptable to children, but their elders will read it with pleasure for the sake of the many valuable lessons underlying the allegory. The young King Amor comes to reign over a wicked and unhappy realm, and desires to change it. Under the parable of the growing of a wonderful blue flower all over the land, he teaches his subjects so to fill their lives and thoughts with beauty that there is no time or room for the evil deeds and words that desolated his kingdom. There is a central thought in each of the three parts of this little story worthy to be had in remembrance. The "Ancient One" (in whom we detect a subtle blend of Mentor and Merlin) teaches the young king "by splendid silences." We commend this thought to those energetic educators who instruct so incessantly that the great voices of Nature are shut out of their place as teachers. The next thought is that there is no time in our short life for evil passions if we are to do our allotted work; and, lastly, that we must plant lovely flowers if we would banish noxious weeds. Many other pretty lessons there are, and what the Blue Flower is can be interpreted according to the pleasure of each reformer who has his own panacea for all the evils which afflict society; but he must remember that Love alone can make it grow.

Garden City Life.

A CORRESPONDENT writes:—

"How is it that more women of modest means, women who cannot afford to be absent often from their permanent home, do not escape from the dull uniformity of London streets, from the dreariness of decaying suburbs, to the brighter and more wholesome life of the garden cities which are springing up in the environs of London. Rent is moderate, or a freehold house may be readily purchased. Let it be freehold, not leasehold. The initial cost is not much more, and the ultimate advantage is very great—to say nothing of the charm of absolute possession. An expiring lease often means ruinous cost to the leaseholder. The freeholder recks nothing of the flight of time. Those who have built for themselves, not castles, but modest bungalows, in fond imagination, may find it worth while to translate their day-dreams into reality. Freehold sites are easily obtainable, and women architects are ready to bring a domestic faculty, of which their male compeers are seemingly destitute, to bear upon the problem of producing a dwelling-place which shall combine the minimum of household labour in the using with the maximum of beauty. Of course, no woman—no person for that matter—who is not an expert should purchase house or site without expert advice. The jerry-builder still plies his trade—and even sites are deceptive. There are questions as to gas, water, electricity, drainage, roads, which would never occur to the investor without experience or expert training. But the dwelling-place acquired in whatever way, how great is the gain! Tubes and motor buses render shops and theatres accessible at will; and, for those far more numerous hours now spent amidst surroundings depressing to the last degree, there is the freshness of the country air, the song of birds, the joy of seeing flowers growing as if they loved to grow, not struggling feebly, and often ineffectually, with smoke and shade. Society, for those who care for social intercourse, is always procurable. If a church is not already built, it is almost certainly a-building. If only the great company of women without home ties who are to be found scattered throughout the London area would screw their courage to the sticking-point and go, how great would be the addition to the total sum of their happiness.

From the Branches.

New Branch (Manchester) 1
New Members 175

Anerley.

Great interest was shown by several of our members in the "Special Propaganda" scheme, and much help in addressing envelopes, &c., was rendered by the Misses Harris, Hewitt, Grey, Knight, Summers, and Plimpton, Mrs. Medd-Hall, and Mrs. Jones—the last two being specially invaluable. 1,434 copies were sent to the clergy, and up to June 15th over seventy have been sold besides. The Garden Sale (Joint W.F.L.) at The Hermitage was most successful, and our thanks are due to the many members who helped to make it so. The local "news" gave a good account. The gross receipts amounted to £3 17s. 11d., net profit £3. Some of our members walked in the Procession on June 8th.

(MISS) ETHEL FENNINGS.

Bath.

Under the auspices of the Men's League for Women's Suffrage a Meeting was held at the Assembly Rooms on May 23rd. J. W. Jeurwine, Esq., occupied the chair. Miss Canning, from Bristol, who addressed the Meeting, devoted the first part of her speech to explaining the scope and aims of the C.L.W.S., which, she pointed out, were at once educational and devotional. She insisted on the fact that the Woman's Movement was a religious movement—and it was this religious aspect that the Church League seeks to emphasize—and why members who already belong to other Suffrage Societies should also join the C.L.W.S. In the evening a successful Out-of-Door Meeting was held at the Law Close, when Mr. Jeurwine again presided, and Miss Canning was the speaker. (MISS) M. MORRIS.

Bedford Park.

Some members of the Branch walked in the Procession on June 8th, under the banner of the Kensington Branch, and we are now directing our attention to making a banner of our own. One of our members is working on the design, and we hope to make it ourselves, partly because, being a very young Branch, our funds are small, and partly to prove that our "womanly" skill with the needle has not been killed by our desire for a Vote. Donations towards the purchase of materials and volunteers to assist with the embroidery will be gratefully received by the Hon. Treasurer, Miss M. Sennett, 90A, Fielding Road, Bedford Park, W. Over fifty copies of the June Paper have been sold. No member should be without it. (MISS) H. C. MARTINDALE.

Birmingham.

New Members: Miss T. Ballinger, Rev. A. P. Lacey Hulbert, Lady Isabel Margesson, Miss Frances Leggett, Nurse Mountford, Miss Doris Loveridge, Miss M. E. Brooks, Rev. W. S. Newman Hall, Miss Hayton, Miss Anna Wretholm, Miss B. Alder, Mrs. W. H. Jones, Mrs. Burman, Miss F. M. Kirby.

A well-attended and interesting Meeting was held in the Imperial Hotel on June 3rd. Miss E. M. Naish, author of the recently published pamphlet 'Whose Children are these?' took the chair. The speaker, the Rev. G. H. Davis, of Hereford Cathedral, in justifying the existence of the C.L.W.S., in addition to other Suffrage Societies, emphasized the great need of religious influence and ideals in political life, and the duty of the Church to support what was in effect a campaign against social impurity. A good collection was taken, and eleven new members joined the Branch. (MISS) E. M. GRIFFITHS.

Bromley.

New members: Mrs. Churchill, Miss I. Churchill, Mrs. Thomas Okey.

Our hearty thanks are due to the ladies and gentlemen who gave invaluable help in dispatching 3,000 copies of the June Paper to the clergy.

Brighton and Hove.

New members: Mrs. I. Roe, Miss W. Randall, Mr. James Collins, Mrs. Roberts, Mrs. Hall, Miss K. Safford, Mrs. Tudor, Mrs. Taylor.

On May 20th Mrs. Francis spoke for the C.L.W.S. at the Mothers' Meeting connected with the Chapel Royal, Brighton, by permission of the Vicar. Her speech, as always, was listened to with great interest, especially as the subject was new to her audience. Mrs. Francis has received a request to address the same mothers at some future date.

A very fairly successful Mission was held. It began on June 4th with an "At Home" for members and friends at 48, Rutland Gardens, Hove, and another "At Home" at the Hove Nursery for Working People, members of whom (thirty) were present. Mr. Hinscliff spoke at both in his usually interesting and encouraging

manner, giving many details of the C.L.W.S. work as a whole, especially in London. Three new members joined.

The Open-air Meeting had to be abandoned because of the rain. Evensong on June 7th, at St. Barnabas's, Hove, was very well attended, and Mr. Lloyd gave a most excellent and inspiring sermon.

At Holy Communion, on June 8th, it was given out that the prayers of the congregation were asked for the C.L.W.S.

One of the most generous and best of our members, Miss Newman, gave a donation of £1 10s. to the funds of the Mission Week expenses, and a collection of 9s. was taken at the "At Home."

(MISS) KATE CLOSE.

Chelmsford.

New members: Miss Bull, Miss W. K. Cardon, Mrs. Pressey, Mrs. Barker.

Will any one near Chelmsford kindly lend a garden for a Meeting in July? (MRS.) A. HATCHER.

Edinburgh.

New members: The Very Rev. the Dean of Glasgow, Miss M. S. Stephen.

In response to the appeal sent out from London to make a special effort in connexion with the June number of the Church League Paper, the Edinburgh Branch made itself responsible for sending a copy of the special issue of the Monthly Paper to every clergyman of the Scottish Episcopal Church. Miss Gilchrist and one or two members most kindly and enthusiastically undertook to carry out this valuable piece of work, and on receiving the papers from London, they were posted to every clergyman on June 1st.

(MRS.) S. PURVES.

Greenwich and Lewisham.

At the Branch Meeting on June 1st it was unanimously resolved to raise our annual grant to the General Fund from £3 to £4. We hope that other Branches will follow our example and consider it incumbent upon them to contribute regularly to Headquarters. Thirteen new subscribers have been secured to the C.L.W.S. Monthly Paper, bringing up the total number of annual subscribers to 72. This is a good proportion out of a membership of 100, but we intend to do still better. (MRS.) M. CLOSE SHIPHAM.

Hackney.

New members: The Misses Greenwood (2).

A successful Drawing-room Meeting was held at Goresby Road by kind permission of Mrs. Bishop. The chair was taken by Miss Eve, and an impressive speech was given by Mrs. Close Shipham. A resolution was passed in support of the Criminal Law Amendment Bill, and sent to the Prime Minister and Mr. Raymond Green, M.P. Both acknowledged it, and the latter added, "I am co-operating with those who are urging the Government to give at least one day to the measure." (MISS) SELMA F. BARLOW.

Hampstead.

On Sunday, June 2nd, at 3.30, this Branch held a successful Open-air Meeting at Jack Straw's Castle, Hampstead Heath. Mrs. Lilian M. Hicks took the chair. The speakers were Mr. Malcolm Mitchell (of the Men's League), who paid an enthusiastic tribute to the energy of the Church League, and the Rev. J. Drew Roberts, who, in the course of a powerful address, made a fine plea for liberty and free speech. Mrs. Henderson and Miss Beacall sold the Monthly Paper. The best thanks of the Committee are due to those who helped at the meeting, and to all who helped to address and fold the June Paper; especially to Mrs. Gulich, Mrs. Rees, and Mrs. Jansson, who so kindly provided hospitality.

As Miss Jansson, under doctor's orders, is unable to do much work at present, she appeals to members of this Branch in the hope that some one may be willing to act as Hon. Assistant Secretary (or Secretary *pro tem.*), in order to relieve her of all the active work. It is clearly necessary that the Assistant Secretary should be at once keen and energetic, with a reasonable amount of spare time. Offers of help will be welcomed at once. (MR.) R. H. KIDD.

Hendon and Golders Green.

New members: Mrs. Wood, Miss Henley, Miss D. Dyke, Mrs. Winterton.

A Social Evening for Working People was held at the Co-operative Hall, Hendon, on June 13th. Dr. Fairfield and the Rev. F. M. Green gave most interesting and helpful addresses, which were listened to with great attention. Refreshments and a short entertainment followed, a Suffrage duologue, 'Lady Butterby and Mrs. McBean,' giving great amusement. About ninety were present, and it is hoped that the meeting will form a basis for future work among the people.

The Branch was represented at all the services of the Mission Week, as well as at the Essex Hall Meeting and the Procession on June 8th.

The Vicar of Hendon, the Rev. S. E. Chettoe, has kindly arranged for Special Quarterly Services for the Branch at the Parish Church

of St. Mary's. On Tuesday, July 2nd, there will be Corporate Communion at 7.30, and at 3.30 Shortened Evensong, with an address by the Vicar. (MISS) EMILY C. GROWSE.

Ipswich.

New Members: Mrs. L. C. Cranfield, Miss G. Conder, Mrs. C. W. Fennes, Miss F. E. Flindt, Miss Hilda Goldsmith, Mrs. M. T. Hassock, Miss S. E. King, Mrs. M. G. Moule, Miss B. K. Pearce, Miss Alice Pearce, Miss Phyllis Pearce, Miss A. Petersen, Miss J. R. Steward.

Every member should read the Church League Paper, which is issued monthly, and can be ordered from the Secretary, or at the W.S.P.U. Shop, Dial Lane, Ipswich. (MISS) M. L. STEWARD.

Ilford.

New Members: Mrs. Smith, Miss Bardsley, Miss Rowe, Mrs. Oates, Mrs. Childs, Miss Bugess Brown.

A very successful meeting was held at the Reading-Room on April 29th. The speakers were Dr. Letitia Fairfield and the Rev. F. M. Green, the chair being taken by Mrs. Whitten.

A meeting was held on June 4th at the Cecil Hall. The Rev. C. O. Baumgarten addressed the Meeting, over which Mrs. Miller presided. Mr. Baumgarten dealt at length with St. Paul's attitude towards women, and concluded by showing the moral and political value of women's enfranchisement. Miss Glover spoke from the standpoint of a Church worker amongst the poor.

(MISS) M. E. HAWLEY.

Islington.

New Members: Miss Lillias Podsus, B.Sc., Miss E. Harris, Miss Gale, Miss Trail, Miss R. F. Harris, Mr. F. Horbing, Mr. Duckett. We welcome as transferred members Mrs. and Miss Plumb and Miss Broome. Our branch now numbers 53.

Three "working parties" were held for the dispatch of the June paper, of which 3,000 copies were sent out by our branch.

A banner has been made for the branch by Mrs. Haskell and Miss O'Brien. It is a very beautiful piece of work, and we are looking forward to displaying it at no distant date. Contributions towards the cost of materials should be sent to Miss C. Challen, 48, Crouch Hill, N.

Manchester.

An Inaugural Meeting of the C.L.W.S., to form a Manchester Branch, was held on Monday evening, May 20th, at 7.30 p.m., in the Diocesan Church House, Deansgate. A Meeting of members taken from those present at this Meeting was held on May 23rd to select officers. The following were appointed: Chairman of Committee, the Rev. A. E. Cornibee; Hon. Treasurer, Miss Nellie Horne; Joint Hon. Secretaries, the Misses Norbury; Committee: the Misses Grace Taylor, Halton, Lejeune, Burgess, Conway-Henderson, Broadbent, Oldfield, Mrs. Dixon, the Rev. L. L. Orton, Messrs. C. E. A. Clayton, D. Norbury, and F. J. A. Matthews. After the election of officers we decided to accept an invitation of the N.U.W.S.S. to join in a Demonstration to be held in Platt Fields on June 22nd, and to make a banner for the occasion.

A further Committee Meeting has arranged an outline of Future Meetings of the Branch. Quarterly Meetings of members are to be held (if possible, in local churches), beginning with a service and sermon, followed by a public meeting and addresses on subjects connected with the Women's Movement.

We hold our first Quarterly Meeting on July 15th, in Sacred Trinity Church and Mission Room, by kind permission of our Chairman. (M. F. NOBBURY (Joint Hon. Sec.))

Newcastle-on-Tyne.

New members: Mrs. Arthur Haggie, Miss A. L. Dickinson, Mr. R. H. Watson, Miss Selina East, Miss Oliver, Mrs. Hey, Miss Stewart.

Much regret is felt among the members of the Church League Branch in Newcastle at the departure of Mr. W. Forster, one of their number, for Australia, in order to prepare for the Colonial ministry. Mr. Forster devoted much of his spare time and untiring energy to the Suffrage Cause. May God bless him in his new work! (MISS) ETHEL SHARP.

Oxford.

New members: Mrs. Alice Cutler, Mrs. Alice Wilmot Givene, Miss Stack, Mrs. Evetts, Miss Lucy Evetts, Mrs. Rowbottom, Mrs. King-Edwards, Miss Faris, Rev. C. F. Burney, Litt.D. (REV.) F. A. M. SPENCER.

Portsmouth.

New member: Rev. W. C. Hawksley. Miss Phillips has had to give up the work of Secretary for this Branch, owing to lack of time and strength. Miss M. Long has

undertaken the work for the present. Miss J. G. McAllister has resigned her membership of the Branch.

(Miss) MARGARET LONG.

Richmond and Kew.

New members: Mrs. Edith K. Catlin, Miss Jenny L. Foster-Newton.

On Monday, June 10th, the Rev. L. R. Hancock, M.A., Vicar of Holy Trinity Church, Richmond, sympathetically received a deputation from the Richmond and Kew Branch of the Church League for Women's Suffrage. The deputation consisted of the following members of the Branch: Mrs. Barker, Mr. Barwick, Mrs. Clayton, Mrs. Gooderham, and Miss Turner.

(Miss) FAITH CLAYTON.

Shanklin.

New Members: Miss E. Mariner, Miss Clara Portis.

(Miss) MARGARET MARSH.

Shrewsbury.

On Tuesday, May 7th, two very successful meetings were held in the Church House, Llanymynech. That in the afternoon was for women only, and to an audience who listened most attentively. Miss Beatrice Stewart of Llangollen gave an exceedingly able address on 'The Cause of Purity and Women's Suffrage.' In the evening Miss Morfydd Moon presided, and the room was well filled with men and women who took the opportunity of hearing Mrs. Harley, the well-known leader of the Suffrage Movement in Shropshire, who is President for that county of the C.L.W.S. and the N.U.W.S.S., and Miss Stewart. Seven people gave in their names as willing to join the Branch.

(Mrs.) RACHEL SPENCER THOMAS.

Southport and Birkdale.

New Members: Miss Louise Dawes, Mrs. E. Kay, Mrs. E. G. Thompson.

Our energies have been concentrated recently first on the visit of Mr. Hinscliff on April 22nd, and then on the American Tea, which was held in Rowntree's Café on May 8th, and we should like to thank many members who helped so enthusiastically to make both events a success.

We hope before long to begin an open-air campaign in the district, and shall be very grateful for offers of help from those who are willing either to speak or to advertise the meetings.

(Miss) PHYLLIS LOVELL.

Sunderland and District.

New Members: Mrs. Harry Squance, Mrs. Ernest Vaux, Miss Witherington, the Rev. J. B. Purvis, Mrs. Pemberton, Miss Ray, Mrs. Jordan, Miss Ridley, Mrs. Turnball, Mrs. Haddon, Miss Walton, Miss Agnes Mitchell, Mrs. J. Stevenson, Miss V. Atkinson, Miss V. Stevenson, Mrs. Robson, Mrs. H. K. Shelby, Mrs. Greenwell, Miss Gaines, Mr. A. H. Hopkinson.

Mrs. Pemberton is now President of the Branch, and the Rev. J. B. Purvis the Chairman of Committee.

We are arranging for an autumn campaign, Sept. 30th-Oct. 4th, when Miss Royden and other well-known speakers are coming.

Jointly with the Sunderland Branch of the N.U.W.S.S. we are to have an "Autumn Market" in the Y.M.C.A. Hall on Oct. 2nd. Will members who are able to help in any way kindly communicate with the Hon. Sec.?

(Miss) DOROTHY HOPKINSON.

Warwick and Leamington.

The Franchise Fête on the 17th and 18th of April was a grand success in every way, and, as we hoped, the sweated industries drew many people, and served as a great eye-opener. Our grateful thanks are due to all who helped so pleasantly.

(Miss) DORA SEVILLE.

Watford.

New member: Rev. J. Wilfred Lewis. (Miss) J. ARCHER.

Wimbledon.

New Members: Miss Lloyd, Miss E. Lloyd, Mrs. Hughes, Mrs. Barrs.

A very successful Drawing-room Meeting was held, by kind invitation of Mrs. Webster, at 9, Ridgway Gardens, on May 20th. The Rev. A. E. N. Simms, Vicar of Grayshott, gave a most interesting lecture on 'Christianity and the Women's Movement,' Miss Stubbs presiding. A collection was taken amounting to 17s. 7d., which was sent as a contribution to the "Special Propaganda" Fund. The Branch also helped in this work to the extent of addressing and posting about 1,500 envelopes and special efforts were made to dispose of the June issue of the Monthly Paper.

Eight members of the Wimbledon Branch attended the Procession and Service on June 8th.

(Mrs.) M. BEATTY.

Branch Secretaries.

Anerley (S.E.)—Miss Ethel Fennings, 149, Croydon Road.
Bedford Park (W.)—Miss H. C. Martindale, 90A, Fielding Road.
Camberwell (S.E.)—Miss I. L. Biddle, 35, Calmington Road.
East Ham—Miss C. E. Heaney, 396, High Street, Manor Park.
Greenwich and Lewisham (S.E.)—Mrs. Close Shipham, 84, Embleton Road.
Hackney (N.E.)—Miss S. F. Barlow, 88, Dalston Lane.
Hampstead (N.W.)—Miss Jansson, 63, King Henry's Road.
Harlesden (N.W.)—Mrs. Kelley, 2, Connaught Road.
Hendon (N.W.)—Miss E. Growse, St. Ursula's.
Ilford—Miss M. Hawley, 51, Grosvenor Road.
Islington (N.)—Mrs. A. D. Green, St. Mark's Vicarage, Tollington Park.
Kensington (S.W.)—Miss Lina Ross, 22, Earl's Court Square.
Paddington (W.)—Mrs. Shewell Cooper, 8, Warwick Avenue.
Regent's Park (N.W.)—Mrs. Seal, 11, St. George's Terrace.

Bath—Miss M. Morris, 11, Marlborough Street.
Barnes—Mrs. Hills, Bank House, 102, Church Road.
Birmingham—Miss E. M. Griffiths, 34, Harborne Road, Edgbaston.
Brighton and Hove—Miss Kate Close, 48, Rutland Gardens.
Bromley (Kent)—Miss D. W. Beddome, "Sheringham," Sundridge Park.
Burton-on-Trent—Mrs. A. Tomlinson, 52, Outwoods Street.
Cambridge—Rev. W. F. Buttle, Downing Coll.
Chelmsford—Mrs. Hatcher, Windmill Cottage, Roxwell.
Chorley Wood—Mrs. K. M. Warren, Rosemary, Heronsgate.
Croydon—Miss Mills, Vale Cottage, Old Town.
Edinburgh—Mrs. Purves, 24, Howard Place.
Ipswich—Miss J. R. Steward, Graham House.
Manchester—Misses Norbury, West Leigh, Broad Oak Park, Worsley.
Newcastle-on-Tyne—Miss Ethel Sharp, 82, St. George's Terrace.
Oxford—Rev. F. A. M. Spencer, 38, Beaumont Street.
Parkstone—Mrs. Gaman, West Grange.
Portsmouth—Miss M. E. Long, 37, Nightingale Road, Southsea.
Redhill—Miss Mabel Day, Gershom, Reigate.
Richmond and Kew—Miss Clayton, "Glengariff," Kew Road.
Shanklin, I. of Wight—Miss M. Marsh, St. Margaret's Dene.
Sheffield—Miss M. V. Palmer, Education Office.
Shrewsbury—Mrs. Stamer, Battlefield Vicarage.
Sittingbourne—Miss Agnes Watts, 162, Park Road.
Southport and Birkdale—Miss Phyllis Lovell, White Cottage, Lord Street.
Sunderland—Miss Dorothy Hopkinson, Whitburn Rectory, Sunderland.
Warwick and Leamington—Miss D. Seville, Lothians, Leam Terrace, Leamington.
Watford—Miss Janet Archer, St. George's, Chalk Hill.
Wimbledon—Mrs. Beatty, 5, Elm Grove.
Worcester—Mrs. Hesketh Williams, The White House, Red Hill.
Worthing—Miss Collyer, "Espero," Chantry Road, W. Tarring.

The Calendar.

July 1, Mon. Executive Committee meets at Offices, 8 P.M. Finance Sub-Committee, 7 P.M.
Brighton and Hove Branch, Members' Meeting at 48, Rutland Gardens, Hove, to give instructions to Delegates for General Council, and to discuss scheme for Circulation of C.L.W.S. Monthly Paper, 2.30 P.M.
" 2, Tues. Meeting at Town Hall, Windsor. Speakers: Rev. C. Hinscliff, and Dr. H. B. Hanson, 8 P.M.
" 4, Thurs. Meeting at Woodford at 8 P.M. to inaugurate Branch. Speaker: Rev. F. M. Green.
" 6, Sat. Newcastle Branch, Joint Procession and Demonstration on Newcastle Town Moor, 5.30 P.M.
" 7, Sun. Corporate Communion Day.
" 9, Tues. Brighton and Hove Branch, Open Air Meeting on the Beach opposite Bedford Hotel, Brighton. Speaker: Rev. T. Hampden Thompson, 3.30 P.M.
" 11, Thurs. Brighton and Hove Branch, Drawing Room Meeting (in the garden if fine) at 17, The Drive, Hove. Speaker: Dr. Helen Boyle, M.D., at 6 P.M.
Llanwern, Newport, Monmouth. Mrs. D. A. Thomas' C. L. W. S. Garden Party. Speakers: Rev. C. Hinscliff, and others.
" 12, Fri. Harrogate W.S.P.U. Meeting. Speaker: Rev. C. Hinscliff, 8 P.M.
" 16, Tues. Lincoln, Meeting at the Quarry. Chair: The Right Rev. Lord Bishop of Lincoln. Speaker: Miss A. Maude Royden, 5.15 P.M.
Barn Green Branch, Inaugural Meeting. Speakers: Rev. C. Hinscliff and Rev. G. D. Rosenthal.
" 19, Fri. Worthing Branch, Garden Meeting at The Manor House, Broadwater. Speaker: Miss A. Maude Royden.
" 20, Sat. Haslemere N.U. Meeting. Speaker: Rev. C. Hinscliff.
" 23, Tues. Brighton and Hove Branch, Open Air Meeting on the Beach opposite Bedford Hotel, Brighton. Speaker: The Rev. Vicars Boyle, 6 P.M.
Bicycle rides to villages to hold Open Air Meetings on Wednesdays and Saturdays. All particulars can be obtained from Miss Kate Close, 48, Rutland Gardens, Hove.

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