

THE CHURCH LEAGUE FOR WOMEN'S SUFFRAGE

MONTHLY



PAPER

ONE PENNY.

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Our Charter.

Christianity is the proclamation of the Divine entry into History; of the Divine submission to the historical conditions of human experience; of the Divine sanction given to the things of time and the affairs of earth, to the body, the home, the city, the nation. A kingdom of God come down here, visibly, audibly, tangibly, evidently, manifested on earth—this is its first and last message.—HENRY SCOTT HOLLAND.

The C.L.W.S.

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OBJECTS AND METHODS.

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.

MEMBERSHIP.

Men and women are eligible for membership who

- (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.

The minimum Annual Subscription to the Central Branch is 1s

Our Great Appeal.

DEAR FELLOW-MEMBERS,—In the name of the Executive Committee of the Church League I am writing to ask you for your support in an important project. The work of the League has never been brought before the clergy of the Church as a whole. We know that there are many ardent Suffragists amongst the clergy who may not even be aware of the League's existence, for the boycott of the Press, more especially of the Church Press, keeps the general public largely ignorant of our doings, and there are doubtless many others of the clergy who only need to have the matter fairly placed before them to take their stand on the side of justice and progress. We propose, therefore, to give a special character to the June Issue of our Monthly Paper, and to send a copy of it to every clergyman in England and Wales. To do this, however, will cost £100. The cost is sure to be repaid many times over. Will you help us to bear it? Please send donations direct to the office, marked outside the envelope "Special Propaganda."

FLORENCE CANNING.

THE copies of our proposed special edition of 30,000 will be dispatched on the evening of Saturday, June 1st. Sunday, the 2nd, will be the monthly Corporate Communion Day, when all our Members will pray that our endeavour will not be in vain. On Monday, the 3rd, local Branches or individual Members should arrange to interview all their local clergy on the enfranchisement of women. They might, moreover, get the support of Suffragist societies other than the C.L.W.S. to join in such deputations. We have arranged with *The Standard* that 'Woman's Platform' shall, on Monday, June 3rd, contain special articles and news, and it would be worth while to see that a copy of this issue is put into the hands of every local clergyman.

Notes and News.

Miss Royden's Lecture.

AN enthusiastic audience listened with rapt attention to Miss Royden's lecture on 'Joan of Arc,' on April 17th, at Caxton Hall. It is impossible to give any adequate idea in this column of the masterly and sympathetic way in which the beatified Maid of Orleans was presented. We hope that Miss Royden will consent to the publication of her lecture. It would be very sweet reading.

The "Suffragist Churchwomen's Protest."

THE post has brought us many inquiries about the attitude of the C.L.W.S. towards the boycott of churches where there is official antagonism to women's suffrage. The venture is entirely a private one, and absolutely unconnected with any organized work of the League. Our Members must make up their own minds as to what is the wisest course for them to take in consideration of the attitude of the clergy as a body. We, officially, hope to minimize the need of a widespread "protest" considerably by our appeal through the Monthly Paper in June. The task of "conversion" is for all of us a very arduous one. The open antagonist is easy to deal with compared with the one who is utterly indifferent, or even that type of sympathizer who is "neither cold nor hot." The worst of it is that we have learned so much of the horrid under-world of to-day, and are somewhat unwilling to believe that the same sources of information have not been open to our clergy. When a London priest is heard to say that National Defence is at this time a more important question than the moral dangers which women incur under modern industrial conditions, and a Prebendary inquires "What is the White Slave Traffic?" what are we to think? The honour of the Anglican Church is at stake, and thousands upon thousands of us demand that the Society founded to carry on the work of Him who came to redeem the whole of our nature should speak with no uncertain voice. It is not easy for any of us, in view of human limitations, always to choose the exact psychological moment or to choose the most effective way of making a bid for righteousness, but we are not afraid to make the venture of faith, nor unwilling to face the possibilities of having to pay heavy premiums to experience. In the words of a Spanish proverb, "To the stars through difficulties!"

Selling the Paper.

ALL we want is publicity to ensure the continued success of our Monthly Paper. There are these great opportunities: (1) Outside all Suffrage Meetings—whether indoor or in the open air; (2) outside religious meetings during the London "May Meetings." (Here such pamphlets as 'From East to West' and 'St. Paul and Woman's Suffrage' should have a brisk sale.) (3) In the streets—and not only in London. A regular "pitch" should be taken at a definite time and on a certain day of the week. We will supply posters of a convenient size, mounted on linen, which sellers can hold. Will you help?

Our Annual Mission.

It has been found impossible this year to have our annual mission week during May. The week commencing June 3rd has been fixed instead. Happily enough, it almost coincides with our time of appeal to the Clergy. In the latter part of the week there will be a Quiet Day, and an important public meeting in London. Further arrangements are also being made.

The General Council.

The midsummer meeting of the Council will be held on Wednesday, July 3rd, in London. The Executive has decided, after mature consideration of various representations made to us, that for the future the Annual (January) Meeting shall be held in London, and the summer one in the provinces. This time there will be a morning as well as an afternoon session in order that business may be carefully dealt with.

Our Steady Growth.

As we go to press another Branch has been formed at Chelmsford. Liverpool and Manchester will come next on our list of local outposts of the C.L.W.S.

The Treasury.

MONEY RECEIVED (March 15—April 15, 1912.)

ANNUAL SUBSCRIPTIONS.

(Central Branch.)

Table with 2 columns: Name and Amount (£ s. d.). Includes Offer, Mrs., Gill, Miss M. E. H., Britten, Miss M., etc.

DONATIONS (General Fund).

Table with 2 columns: Name and Amount (£ s. d.). Includes Hendon Branch (per Mrs. Simpson), Blomfield, Miss, etc.

NEW MEMBERS (Central Branch).

Table with 2 columns: Name and Amount (£ s. d.). Includes Portsmouth, Miss, Crabb, Mrs., Knight, Miss L., etc.

COFFEE STALL.

Young, Miss M. R. £1 1s. 0d.

MONTHLY PAPER (Enlargement Fund).

Table with 2 columns: Name and Amount (£ s. d.). Includes Holmes, Miss K. (per Miss Ross), etc.

MAY MISSION FUND.

Bell, The Misses £0 5s. 0d.

COLLECTING BOXES.

Table with 2 columns: Name and Amount (£ s. d.). Includes Fennings, Miss M., Redhill Branch (per Miss Day), etc.

TOTAL.

Table with 2 columns: Category and Amount (£ s. d.). Includes Annual Subscriptions, Donations, New Members, etc.

"Why is it that Women Don't Care?"

By Mrs. A. J. WEBBE.

(Continued.)

So again I come back to what I have asked myself so often, "Why is it women don't care?" When I have seen these nurses acting as I have done, I get filled with hope, and think if only women knew the truth and could come into contact with these poor girls, often far more sinned against than sinning, they would think differently. That is why I long to tell all women what I know, hoping that they, too, will find out for themselves and tell others that we more fortunate women have been doing a great wrong to these women the world calls fallen, and that perhaps if we had been in the same circumstances, we should have been little better than they.

I am not going into the many other reasons why you should know about these things, but, believe me, for the sake of all humanity, men, just as much as for women, it does matter so much that you should take your part in all this. Think of your daughters when the time comes for them to marry! I am astonished at the difficulty made about the marriage settlement, trying to find out if the money is really safe and in existence; but how often, I ask any of you who have had experience in these matters, is the man who is going to marry your child asked what life he has led, and how much trouble is taken to find out if it has been a life which is what you would wish for the husband of your child? You know as well as I do, that to many it makes but little difference what the life of a man has been before marriage. Think if it was expected of a man to tell the girl he was going to marry even a fairly true account of his past life! And yet we most of us agree that a woman ought most assuredly to tell a man before he marries her anything there is to tell. Would it not be of the greatest help to men if we women expected this of them? Would it not be the greatest help to many a young man if he knew we did expect the same from him as he has a right by custom to expect from our daughters?

Then comes the all-important question of the teaching of our children. I do feel when I see so much suffering and ruin that comes from the selfish lives of some men, that after all, we mothers had our boys as little children; it was in our hands to teach them differently, we had the first chance with them. You teach children right on so many questions it seems to me such madness to leave this one momentous question so often untouched.

If you have not, as questions arise, taught your child rightly on these matters, how do you expect your children will ever talk to you of their difficulties when they grow up? Is it likely they will come to you for advice? I think a very good rule with a child is always to tell the truth when it asks questions. If the question is impossible to answer at that time in the child's life, say that what it asks you now you cannot explain, but later on you will answer it. If you have your child's confidence, it will accept this. I think we often forget that on all these subjects the child's mind is a blank. It knows of no evil behind it. It is difficult for us grown-up people to think of it in this way.

I am sure the great thing to strive for is that your child should come to you for knowledge, and not go to others. I know that many people with experience, who do care for these things, still say, "don't ever let your children know about these subjects, keep them from all this knowledge as long as possible." But my answer is, "Are you satisfied with things as they are to-day? You have had your way for so many years, your conspiracy of silence has had its chance." I would plead with all of you who have children to consider this question. The one thing that matters most is that we should not shirk our responsibilities because they are difficult. I have been reading a book which you all should read—'The Life of Josephine Butler.' You will see while reading, that without great spiritual power, it would have been impossible for her to have faced and done what she did.

What I think we all can do is this, take your share of helping this outcast woman if she comes across your path. Don't pay some money, perhaps, and pass her on, and feel you have done your part. You don't know the difference it would make if you all helped in the personal war. Certainly get others who have experience to help you, but get in touch and do your part in helping on that life; don't think that the only way to condemn the sin is to show your condemnation of the sinner. There is a better way than that: you can still show your condemnation of the sin by pointing out to the poor woman the better way, and showing her the life she may still have before her.

Now I will finish by telling the beautiful story of Jean Valgean, which comes in Victor Hugo's 'Les Miserables.'

Jean Valgean is a ticket-of-leave man, who can get no one in the village to give him food or shelter for the night. At last he comes to the little house of the Bishop, who is the only person who will take him in, and who asks the man to share at the same table with him his supper. Now as the poor man is taken to his room for the night he sees the one thing of value in the house, the silver family candlesticks and covers. All night he thinks of this silver until he gets up early and steals the covers. He has hardly left the house when he is seen by the police, who discover what he has taken; he is brought back to the old Bishop, who tells the police they can go, saying he himself has given the silver, and hands Valgean the candlesticks, asking him why he has forgotten to take them too. Then, when the police have gone, the Bishop goes up to Valgean and says, in a low voice, "Never forget that you have promised me to use this silver to make you an honest man," and while Valgean is trying to think when it was he made that promise, the Bishop goes on "Jean Valgean, my brother, you no longer belong to what is bad, but to what is good, I have bought your soul and given it to God."

When you meet the next woman, in whatever rank of life (they are often in our own class—many that want your friendship), will you not also try to be her friend? Make a compact with them, that they too shall give back their lives to God. Always remembering that often this will only be possible through you.

THE END.

On the Co-Education of Boys and Girls.

By ENNIS RICHMOND.

Author of 'A Natural Education,' &c.

INTRODUCTORY ARTICLE.

In the following series of articles on the advantages of Co-Education, I propose to deal with the subject from three points of view. First, from that of its connexion with the present movement for the enfranchisement of women; second, from that of school-education; third, from that of religion.

I need scarcely say that I propose putting the religious point of view last because it gathers into it every other point of view, and is in every count the most important.

The title 'Co-Education' is a clumsy one. Like all labels attached to a moral movement, it is a title forced upon its

exponents rather than approved by them. The general public loves a label, and one adopts these labels simply as a convenience. The great objection to them is that they at once stamp a movement as something new—i.e., as something peculiar—i.e., as something to be looked at askance. I am sure that if one could accomplish the impossible in managing to develop an unconventional idea (meaning by this, an idea that is not altogether in accordance with prevalent custom) without getting the result labelled from outside, one would have a much better chance of getting an honest hearing.

The title 'Co-Education' means nothing at all; "The co-education of boys and girls" means something, but it implies something peculiar. No doubt to the average mind it is a strange idea to educate boys and girls together—just as it is, to the average mind, a strange idea to give women the Parliamentary Vote. But the fact that certain ideas are strange to the average mind does not in the least imply of necessity that these ideas are peculiar; it may mean simply that the average mind is peculiar—peculiarly narrow, or peculiarly short-sighted, or peculiarly uneducated. The paradoxical difficulty that surrounds all reforms is that the public loves a label, and, having given a label, at once thinks of the reform as something new; the average mind hates anything new—ergo, the public resents reform.

I seem to be labouring a small point, but I am convinced that the labelling of reform-movements is one of the primary reasons why they are resisted; and yet a label seems inevitable.

Having put in at the beginning of my series this plea for the consideration of Co-Education on its own merits, and not as a "crank," or new idea, I should like to urge my readers to realize that the separation of boys and girls in their school-life is carried on in our own country more completely than in any other country; the system of separation is common in other Continental countries as well, but here in England we send our children to boarding-schools at an extraordinarily early age. English children see less of their homes (children, that is, of the middle and upper classes) than those of other nations: at eight, seven, even at six and five years of age, little English children are sent away from home. Up to within the last ten years or so boys have been worse treated in this respect than girls—but, nowadays, year by year, the number of schools is increasing which cater for the mother who prefers that her little girl should leave home at an early age.

I am not concerned here with the discussion of the rights and wrongs of a system of parentage which does not allow of home-life for young children, I am merely stating a fact which bears upon my argument when I point out that the English are exceptionally prone to separate boys and girls at a very early age. These articles are written, not with a view to work out a thesis about parentage, but to work out a thesis about Education; and in any such discussion the fact that English homes have fewer little children in them, and English boarding-schools more little children in them, than is the case in other countries must be of great importance in coming to a conclusion as to the relative merits of different systems of education.

Another point is worthy of remark in this connexion. We, as a nation, have a system of military service abroad which necessitates the entire separation of a large section of children from their parents at a very early age. Such children have no home-life at all after the age of about four or so. Before preparatory schools sprung up in such numbers, in answer to the demand of parents for somewhere to which to send their little children, the children of parents who had to live abroad were placed, as a general thing, with mothers and fathers of other children, and they had thus a family life, though not their own family life. Now, however, the usual plan is for such children to be "sent to school"—the boys to a boys' school, the girls to a girls' school. So that we have constantly growing up and taking their part in society quite an appreciable number of young men and women, belonging to upper and upper-middle classes, who have never known any home-life at all.

The point I want to bring home to my readers is this: that schools where boys and girls can be educated together are more of a crying need in England than in any other country.

For this very reason they are looked at more askance in England than they are in other countries.

The need for the co-education of boys and girls, as we shall see, follows along almost exactly the same lines as does the need for the co-enfranchisement of men and women, and for almost exactly the same reason is the latter looked at askance by the person of conventional mind.

The two are, in my opinion, so closely connected that it is impossible eventually to contemplate them apart.

The fact that our English system of school-education is based on the separation of boy and girl is what makes the fight for the co-enfranchisement of man and woman in this country such a hard and bitter one to-day. Boys and girls grow up knowing nothing of each other, and as men and women they, in consequence of this, fear and distrust one another. Separation breeds antagonism. It is only in the coming together again, in the natural give-and-take, the natural exchange of thought and ideas, that would result from such coming together, that sex-antagonism can be done away with. In countries or states where it is customary for boys and girls to live and work side by side the enfranchisement of women has followed on their higher education as a matter of course.

Great Women of History.

III.

JEANNE D'ARC.

In the foremost rank of the world's heroines stands the peasant-maid of France—the soldier-patriot, the inspired herald of the will of God. The merest child knows and loves her story; the wise of the earth—students, philosophers, psychologists—have pondered it with an ever-deepening sense of its wonder and its mystery; and men and women of this twentieth century, earnestly watching the sure and steady progress of evolution, find in it an inspiration, a hope, and an assurance.

Lovingly the imagination dwells upon the childhood of the Maid: the peasant home at Domrémy, with its daily round of simple duties; the eldest daughter of the house taking her share of work and responsibility—now "mothering" the younger ones—now tending the sheep—now finding special pride and pleasure in the perfecting of some piece of household work—in all things the right-hand helper of the busy, thrifty mother.

Bright and merry moments the girl knows too: times when pure gaiety of heart is uppermost, and with the other children of the village she dances round the "Fairy-tree" or beside the mystic well in the depths of the great forest. Ah! that forest! what do not we, who glory in the wonder of the Maid's achievements, owe to its beauty and its charm? To the murmuring of the leaves among its mighty branches—to the flickering sunlight on its mossy paths—to the long vistas formed by its great tree-trunks, as they stand upright and tall, like giant sentinels upon duty? For the poetry in the heart of a child springs responsive to the call of woodland scenery: tender fancies of gnome and elf and fairy have their birth; ay, and a sense, too, of the great mysterious spirit-world which lies behind the familiar actual of every day. On the borders of the forest stood the little church, its doors ever open—a spiritual home where the careworn and weary could rest in quiet thought or find new strength in silent prayer. Dearly Jeanne loved its peaceful solitude, and often would she steal away to kneel in adoration before God's Altar, the sights and sounds of the forest entering at the open doorway, and the sunshine casting rays of splendour upon walls and pavement through the stained glass of the windows. Then, in her fourteenth year, came that never-to-be-forgotten day when, racing gaily with her companions, something seemed to lend wings to her feet, as to Mercury of old, and when the others, panting and breathless, reached the goal, they found her dazed and bewildered, scarcely conscious of their wondering praise of her unusual fleetness. For in Jeanne's ear had sounded for the first time those voices from the unseen world which were henceforth to be her guides through life. Could it be that she was called to be the saviour of France—to rescue her beloved land from foreign foe? No wonder that at first Jeanne shrank in

dismay from what seemed so impossible a task! But her faith was strong, her courage unwavering, her submission to the will of God absolute, and as time passed and the experience was many times repeated, she became convinced that these visions of the Archangel Michael and of Saint Catherine and Saint Margaret were to assure her of her high destiny, and she yielded herself a willing instrument to the hand of God.

And, surely, never was a country's need more dire. The king insane, the powerful nobles Burgundy and Orleans and their followers at deadly feud, the victorious English masters of the North, the nation hopeless and depressed; and, to crown all, after the treacherous murder of Jean sans Peur in 1419, the Burgundians flung the weight of their influence and support on the side of the conquerors. In 1402 the Treaty of Troyes secured the succession to the French throne to a line of English princes, and though the death of Henry V. in 1422 aroused a gleam of hope, the Battle of Verneuil, in 1424—a defeat hardly less crushing to the French than that of Agincourt—strengthened the feeling in France that resistance to the English was entirely futile. News of much that was passing reached Jeanne's home on the borderland of Lorraine. Many a time her heart was torn with pity for "the fair land of France." Many a time fugitives sought shelter and protection, and she would give up her bed and tend and minister to their needs with womanly tact and skill. The boys of Domrémy and of Lorraine would fight their mimic battles, often with such keen partizanship that cuts and bruises would be brought to Jeanne to be bound and dressed. A strange dream troubled the father, Jaques d'Arc: he thought he saw his girl go forth from her quiet home with men-at-arms, and with, perhaps, some dim foreboding of days to come, he charged his sons that, should he fail under such conditions to drown her with his own hands, they should perform that duty for him.

And ever the clash of arms—the stress of war—grew nearer. In 1428 the English decided to besiege Orleans as the preliminary step to the conquest of Southern France. Then Jeanne knew that the time for action had come. She was now nearly seventeen—a tall, strong peasant maid, with perfect health and vigour, bright and pleasant of face, with ready wit and humour, and, one fancies, with sometimes a grave, tender wistfulness as the responsibility and dignity of her mission weighed upon her, and she thought of the eventfulness of the "one year and little more" that she "should endure." Difficulties of all sorts beset her path, but with practical common-sense and the certainty of divine support she overcame them one by one, till on February 23rd, 1429, Baudiecourt, the Governor of Vaucouleurs, sent her forth on horseback, attired as a page, and armed with a sword, with the parting words, "Allez, et vienne que pourra."

Her interview with the Dauphin at Chinon followed, and at last, in part at least persuaded of the divineness of her mission, Charles granted her desire, and she set out for Orleans.

"A thing divine" she appeared to the people of the beleaguered town, as they watched her enter unopposed by the foe, clad in complete armour, mounted on her warhorse, bearing in her hand her great white banner, and girt with the sword of St. Catherine, with its five rusty crosses; no wonder they hailed her as their deliverer, and that the course of the war was changed from that day forward.

The story of the relief of Orleans is well known: Jeanne's summons to the English to yield—her wound—her capture of Les Lourelles—her splendid control of the army—and the final moment of joy when the English raised the siege—are familiar matters of history. Further victories marked the year—Jayeau, Patay, Troyes, and Chalons, and then at last the crowning triumph—Rheims. The second object of Jeanne's mission was fulfilled, and there was granted to her one brief moment of unalloyed joy as she stood in the great cathedral and saw the Dauphin crowned and anointed King of France.

Fain would she now have returned to her home—but it was not to be. At her king's command, she continued her work, though without the certainty of success she had held before. Paris was approached, but the decision was taken to withdraw. Compiègne was besieged by the Burgundians, and Jeanne went to its relief. Successfully she entered the town, but after a sortie from its gates she was shut out from the retreat and was

made prisoner by the English. How did it happen? Why did not every Frenchman fighting under her banner risk his life thrice over rather than allow evil to befall the Maid? Alas for human nature in its hours of base ingratitude and self-love! The English gloated over their prize—the Burgundians rejoiced! Could they really believe her an agent of the evil one? Was it not rather that they were shamed by her victories, humiliated at their defeat by a woman. And what of the king of the country she had saved? Why did they not press to her rescue, regardless of all but the safety of her by whose splendid courage and genius the whole tide of war had been turned? Dark is the answer to the question: If the English were ashamed of being beaten by a woman, the French were equally ashamed of having been saved! And so they left her to her fate—to languish for a whole year in their prisons—to be tortured by examination and re-examination—to defend herself as best she might—an untaught peasant girl of eighteen, alone against the world to answer for the salvation of her country against the learned ecclesiastics and nobles of two lands. The armour, which was to her the best protection of her maiden modesty, was made cause of offence; to wear it was proof of guilt, and at length the cruellest sentence which the evil heart of man can devise was passed against her and carried out.

In the market-place of Rouen stands her statue to-day. On May 30th, 1431, that spot was the scene of one of the world's great tragedies, when the Maid was bound to the stake, branded with the names of sorceress, witch, heretic, and many another, and was burnt as the reward of a heroism almost unparalleled in the world's story.

Before the dying eyes was lifted high the Cross of Christ. Against her heart was pressed close the rough and rugged symbol formed by two pieces of wood, handed her by some one in the crowd, and so, faithful soldier of the Cross and of France, with the last word "Jesus" upon her lips, the Maid passed to her immortal crown.

Misunderstood—execrated—martyred; to-day honoured, revered, canonized, yet then and now the same—the maiden chosen of God for a great mission, of which not the lowliest part was to show for all ages of what devotion, heroism, and self-sacrifice the heart of true womanhood is capable.

EMILY C. GROWSE.

To our Shame.

THE question of Woman's Suffrage should be of great interest to Christians living in heathen countries. We see in such places the logical outcome of the theory of many men in England, viz., the "weaker sex" must stay at home, and never venture abroad, her interests being confined to the house and the children. Education among women is a thing unheard of, and one can easily understand why Woman has no real rights—not even over her own body. Centuries of this kind of life have had a demoralizing effect on the women themselves, so that now they have lost their ambition, and when any reform or advance is spoken of, such force as they possess is used in the cause of reaction.

The result on the morals of the community is very sad, and its effect on European men of such countries is deplorable. In some parts the civil servants, planters, &c., in large numbers live with native women, but with no idea of marriage as we understand it. It may be quite true to say that the same women throw themselves in the way of young European men, and it would be very difficult to deny it. Indeed, cases have been known where parents have actually brought their daughter to a European's house for immoral purposes.

How does this bear upon the question of Woman's Suffrage? When Englishwomen can make their voice heard in Parliament we may hope for an improvement in the morals of European men abroad. At present no one dare speak, so powerful is the conspiracy of silence. The Vote is only one side of the much greater question "Sex Equality," and when woman realizes her power and her position, there is hope that she will use it with effect.

Many pure-minded English girls have been beguiled into marriage by men having native wives and children in foreign lands. Some have committed suicide when they made the discovery; some have been poisoned by their rivals; and many have been saddened by the discovery for all the rest of their lives. Any man in the service of a country where women have their rightful power will, we hope, get short shrift if he be guilty of causing such crimes as these.

Is it because some men are in fear of the consequences of Women's Freedom that they so strongly oppose it?

Drastic means, we may hope, will be taken by a Government in which women have a voice to educate as well as protect Oriental and primitive women, now so often the weak and foolish dupes or temptresses of men.

There are men abroad to-day who would be denied any entrance to decent society if their doings were known. There is so much false modesty, so much nonsense, thought and talked on this nasty subject—as things are at present—that facts are seldom known. The culprits are, of course, interested in keeping them in the dark: but when women are educated and emancipated they will no longer be willing to be hoodwinked by their dupes.

EXILE.

Women in the Parks.

A MEETING of the Women's Industrial Council was recently held to consider the subject of 'Public Play Places and Parks.' Eloquent and stirring speeches were made proving the existence therein of a disgraceful and appalling state of things, calling for immediate attention, especially at a time when the talk is of race-deterioration and the need of fresh air and outdoor play for children. Many recruits are rejected by the military authorities as physically unfit; while the Report just issued by the Chief Medical Inspector of Schools shows well over 60 per cent of the children to be in urgent need of medical care.

At the end of the meeting this resolution was passed unanimously: "It is desirable in the interests of public morality that there should be women park-keepers as well as men." The Chairman of the London County Council Parks Committee spoke and undertook to bring the resolution before it. It was suggested that the women appointed should be ex-teachers, some to walk about and look after young girls, and others to supervise the children and organize their games. It may not be generally known that so many fiends infest the parks that it is dangerous for girls and children to go about in them unattended. Cases of assault grow more and more frequent, chiefly because the culprits well know that, even if brought up for the offence, they will be let off with a mere nominal sentence. Yet surely such crimes ought to rank as the worst form of murder, being ruin to the soul as well as to the body of Christ's little ones. Careful mothers, out all day at work to keep their families, have to leave them in the "home," consisting of one or two fetid rooms in a narrow street, saying: "They can come to no 'arm at 'ome; parks is dangerous, and they learn a lot o' bad in the streets. My Alice (a dear, refined child of 11) was in Queen's Park larst week, and one of them brutes up and at 'er, trying to bribe 'er with sweets. But the pore gel was terrified for her life, and ran away as 'ard as she could. The wretch 'ee follered 'er all the way 'ome. She runs in out o' breath, with 'Mother, I'll never go in the Park no more!' Mine (husband) arsts 'er, 'Is that 'im?' and rushes out to try and ketch 'im and give 'im what for. But the brute pertended 'ee know'd nothin' about it, and said Alice was lying—it wasn't 'im. She was that afeared of 'im she dursn't 'ardly speak, being all of a tremble. My young man (husband of 55) 'ud a' liked to a' knockt 'im about a bit, but 'ee'd only a' bin tuk up for it hisself if 'ee'd a done anythink. 'Tain't no use bringing 'em up for justice, for yer don't get none, only a lot o' trouble and eggspence for nothin'."

It is to be hoped that when women are treated as human beings and citizens both the laws and their administration will give protection to our sex. Both these at present encourage and almost incite men to cruelty, immorality, and tyranny to such an extent that the only wonder is that such a large proportion of men remain kind, upright, and just.

E. S.

Citizen Settlements.

MUCH has been written and said of late on the subject of Children's Courts and Remand Homes. The public mind is exercised as to the most humane and effective way of dealing with children and young people convicted of small offences: whose characters are developing qualities dangerous to themselves and to the State, or of those whose bad surroundings make a criminal career practically inevitable.

When, by the magistrate's decision, the supervision or care of the delinquent child becomes the business of the State, the public are asking how best can they meet the responsibility? America has found the solution in her George Junior Republics, called after their founder, the beloved "Daddy George," and followed later on by the Ford Republic for younger offenders. It is a surprise to learn that eleven is the age at which criminal propensities develop, while dangers of another kind beset the character in the early teens.

The idea of young hooligans governing themselves appears at first to be a paradox, but the experience of fourteen years' work shows it to be a working fact, given the necessary conditions.

Unmanageable boys and girls have learnt self-respect and self-control, and have gone out into the wider world with the qualities which make for good citizenship developed, and the dangerous propensities guided into safe channels. As an instance, a young criminal, who entered a G.J.R. with a set of delicate burglars' tools concealed on his person, left two years later determined to be a good dentist! The foundation-stone of the new system is self-help. "If any will not work, neither shall he eat." A wage is given, the children are paid in a way commensurate with work performed, and from their wages they provide their food, clothes, comforts, and amusements. There are rates for school-work, which is justly considered part of their daily labour. Bad work means loss of pay, or even dismissal when the cost of keep falls on the other citizens. This brings moral pressure from equals to bear. The delinquent's comforts are reduced to a minimum, his position becomes intolerable: he is sent to Coventry, and, unlike criminals in prisons, he has no place to hide in.

The citizens' votes govern the Republic, and they are presided over by a judge elected by themselves, who gives the sentences of punishment, which are accepted by the community, which realizes that the general wellbeing depends on rules being kept. Sometimes a girl is elected for this office; there is no preferential treatment for boys. The terms are equal—the effort is to produce a natural, and not an artificial, society and relation between the sexes. This new departure will be of great interest to Suffragists. There are equal opportunities in work: a girl may take up farming, and a boy needlework.

In October next it is hoped to start the first citizen settlement in England at Flowers Farm, Dorsetshire, under the superintendence of Mr. Large. The pioneer of the scheme is Mr. George Montague, and fuller particulars can be obtained from him at 8, Portman Square, W. The lease of Flowers Farm has been given by the Earl of Sandwich. Seventy boys and girls will ultimately be placed there under the care of house-mothers in groups of ten, whose duty it will be to watch and guide the inmates, but to work for them as little as possible. The start will be made with ten children, which is the number the present farmhouse can accommodate. Young hooligans often make the best subjects for reform; their activity of mind is a help, and from the wildest and most lawless characters the finest results have been obtained. Talents are revealed and natural gifts are developed rightly. Suffragists will appreciate the enormous advantages to girls growing up with the freedom and responsibility of the vote, and it is largely to suffragists that Mr. Montague appeals to make his scheme known. Started as a private enterprise, it is hoped that later on it may be adopted and developed by the State.

FLORENCE G. HAMILTON.

Holy Baptism.

At St. Mark's, Regent's Park, on April 15th, by the Vicar, the Rev. Maurice F. Bell, Marsali Mary Seymour, infant daughter of Margaret A. Seymour and Francis J. Seal, of 11, St. George's Terrace, Regent's Park, N.W.

From the Branches.

New Branch (Ipswich)	1
New Members	100

Anerley.

The Hon. Secretary will be glad to hear from Members who can arrange Drawing-room Meetings, and she hopes that more of them will take in the Monthly Magazine, which she has on sale. (MISS) E. M. FENNINGS.

Bath.

New Member: Miss I. Batty. (MISS) M. MORRIS.

Bromley, Kent.

New Member: Rev. H. L. Snow.

On Monday, April 15th, Mrs. Adams and Miss Beddome attended a Council Meeting of the local branch of the National Union of Women Workers. Mrs. Adams read a short paper on the aims of the C.L.W.S., ending with an account of the work done in Bromley since the Inaugural Meeting in May, 1911. We suggest the advisability of other Branches of the C.L.W.S. affiliating to local branches of the N.U.W.W. It is the means of making the League known to most women interested in public affairs in the different localities, and, through them, reaching a wider public than would otherwise be possible. Mrs. Adams and Miss Beddome were both appointed members of a Sub-Committee of the N.U.W.W. to inquire into the local government in the district, with a view to working for the return of a woman member to the Town Council in November next. Also, a successful evening Meeting was held in the Co-operative Hall, Bromley on April 19th. The chair was taken by Mrs. J. S. Mann, B.A., who opened the proceedings with a short survey of the present position of Suffrage affairs, concluding with the reasons for forming a Branch of the C.L.W.S. in Bromley. Miss Maude Royden gave a most interesting and inspiring address—the keynote of which was her insistence on the essential relationship between Christianity and the Suffrage Movement. The Rev. C. L. Llewellyn Smith, in a rousing speech, exposed many of the well-known anti-Suffrage inconsistencies. Questions were invited, and considerable interest was evinced, several questions being put by different members of the audience. After proposing a vote of thanks to the speakers, Rev. H. L. Snow, St. Mary's, Plaistow, Kent, gave a short account of the effect the Vote has had in New Zealand, where he has lived for several years. Mr. F. Kingsley Griffith, ex-President of the Oxford Union, in seconding this motion, delighted the audience with a brilliant little speech in his usual attractive style. Mrs. Mann wound up the proceedings with an appeal for further support in Bromley. Throughout the evening the highest level was maintained, and there is evidence on all sides that this meeting has been valuable in arousing interest and in putting our case before many who hitherto have not thought about the matter. (MISS) D. W. BEDDOME.

Brighton and Hove.

New Member: Mrs. McConnell.

An interesting and instructive lecture was given by Miss Hare on March 26th at 8, San Remo, Hove, on 'Why Women Need the Vote.' It was illustrated by lantern slides. A collection was taken, and one new Member joined the C.L.W.S.

(MISS) KATE CLOSE.

Burton-on-Trent.

New Members: Mrs. Bubb, Mrs. M. Sadler, Mrs. Mellor, Mrs. Tomlinson, Mrs. Cotes, Miss Parker, Mrs. Etherington, Mrs. Peters, Miss Clubb, Miss Farrington, Miss Street, Rev. Percy Rooks.

An inaugural Meeting was held in Friar's Walk School on February 29th, when an address was given by the Rev. C. Hinscliff on 'The Church in Relation to Woman's Work.' The Rev. I. H. Tomlinson took the chair. There was a good attendance, and fifteen Members joined the Branch.

(MRS.) E. M. TOMLINSON.

Edinburgh.

New Members: Miss Eales, Miss Charlton.

(MRS.) S. PURVES.

Greenwich and Lewisham.

New Members: Miss Prebble, Miss N. Dudley.

A most successful combined Public Meeting of the C.L.W.S. and F.C.L.W.S. was held at Greenwich on March 8th. The Archdeacon of Lewisham, who presided, said, in his opening speech, what a pleasure and help it was for the two Religious Leagues to work together for this great Woman's Cause, as in the past the Church and Nonconformity had done for other reforms. Mrs. Lewes Donaldson in a most inspiring and encouraging address, said how necessary it is for the Home and Religion that women should have a voice in public affairs. She went on to say how opponents try to keep back the progress of women by repeated mis-readings of the Holy Scripture—which is quite contrary to their spiritual teaching. The Rev. Fleming Williams gave a splendid fighting speech, in which he urged all not to hang back, but to do their utmost for this great Cause, which is sure to conquer in the end because of its justice and righteousness. The Greenwich and Lewisham Branch joined with the N.U.W.S.S. and F.C.L.W.S. and the Conservative and Unionist W.F. Association in petitioning the Mayor of Lewisham to receive a deputation of representatives of the three societies in order to obtain his permission to bring forward a resolution at the next meeting of the Borough Council urging the Government to take immediate steps to enfranchise women.

(MRS.) M. CLOSE SHIPHAM.

Hendon.

New Members: Miss Sheard, Miss Koop.

A Members' Meeting was held on March 29th, when the Branch completed its second year of being. The report of last year's work was read, and plans were made for earnestly increased activity in the coming months. Miss Olive Powell contributed a paper on 'The Spirit which underlies the Recent Militancy.'

(MISS) E. C. GROWSE.

Islington.

New Members: Miss Bryer, Mrs. Goulden, Miss A. G. Frost, Miss F. E. L. Frost, Miss A. Stevens, Miss Hitchcock, Miss Purdon, Mrs. Kendrew, Rev. J. E. Elliott.

A Meeting was held on Thursday, April 18th, in St. Mark's Church Room, the Vicar presiding. The speakers were the Rev. Claude Hinscliff and Miss A. Maude Royden, both of whom gave most inspiring addresses, which were followed with the closest attention by an enthusiastic audience. The Branch welcomes Mrs. and Miss Swift, Miss Coombes, and Miss Kirby, who have been transferred from less accessible Branches. The Branch now numbers forty-four Members.

(MRS.) A. D. GREEN.

Kensington.

New Members: Miss Eileen M. Lloyd, Miss Marjorie V. Lloyd, Miss Edith M. Capel Davies, Miss Dorothea L. Warner, Miss Effie J. Bullock, Miss H. Maunsell Smythe.

(MISS) LINA ROSS.

Newcastle-on-Tyne.

New Members: Miss Beaver, Miss Chaston, Miss Gain, Mrs. Jervous, Miss Longstaff, Miss Moberley, Mrs. and Miss Robson.

On the afternoon of Wednesday, April 24th, a most successful Drawing-room Meeting was held at 82, St. George's Terrace, Jesmond, by Mrs. Sharp and Mrs. Wilcockson. The room was crowded. The Rev. Claude Hinscliff gave an inspiring address on the subject of 'Woman's Vote in the Church,' which held his audience spellbound from beginning to end. The Rev. Cyril Hopher took the chair, and gave his views on the Woman's Movement, giving illustrations of the success of the Vote in New Zealand from his own observation during a recent visit there. The Rev. J. T. Inskip, Chaplain of the Newcastle Branch of the C.L.W.S., proposed a vote of thanks to the speaker. The collection amounted to £2 13s. 6d., and eight new Members were enrolled.

In the evening the first Annual Service of the C.L.W.S. was held, by permission of Canon Gough, in the Cathedral. It is the first cathedral that has opened its doors in the Suffrage Cause, except St. Paul's. The Rev. Canon Gough and the Rev. J. T. Inskip officiated, and the Rev. C. Hinscliff preached to an appreciative congregation of 400 people on 'Our Call to Social Service.' The singing was led by the Suffrage choir, under the leadership of a Member of the Church League—Madame Bellas Simpson. The collection, amounting to £4, was given to the Cathedral Nurses. The thanks of the Society are due to our Chairman, Miss Bury, who was responsible for the excellent arrangement of the service.

A word of thanks is due to Mrs. Wilcockson, who has worked so hard for the Church League during her stay in Newcastle.

(MISS) ETHEL SHARP.

Oxford.

New Members: Miss O. Underhill, Miss M. Coulson, Miss G. B. Matthews. (REV.) F. A. M. SPENCER.

Regent's Park.

New Members: Mrs. Finlayson, Miss Marsali Seymour Seal.

Two very successful Meetings have been held of late. On March 22nd, when, under the chairmanship of Miss E. Seymour Bennett, M.A., Dr. Letitia Fairfield and the Rev. F. M. Green, Vicar of St. Mark's, Tollington Park, gave inspiring addresses. On April 19th the Rev. C. Hinscliff took the chair for Mrs. Kineton Parkes and Mrs. Lucy Henderson, whose earnest addresses were much appreciated. (MRS.) M. SEYMOUR SEAL.

Parkstone.

New Member: Miss S. A. Turle.

The Rev. Canon Selwyn Blackett has become Vice-President of the Branch. (MRS.) A. R. GAMAN.

Sheffield.

The Sheffield Branch of the C.L.W.S. have recently subscribed for a beautiful banner. The design was suggested by one of the Members, and has been carried out in gold thread and old-gold silk on a white Roman satin background.

(MISS) M. V. PALMER.

Shanklin.

New Member: Miss A. Laura Hills. (MISS) M. A. MARSH.

Southport.

New Member: Rev. M. W. Larcombe, M.A.

This month the work has gone on much as usual: the "Self Denial" sewing meetings extending themselves over the originally intended period of Lent, and continuing every Tuesday afternoon in Miss Crompton's studio. Mrs. Morris kindly gave an "At Home" at her house in Great Crosby, Liverpool, and Meetings have been held at Crossens, where the Vicar, the Rev. M. W. Larcombe, took the chair, and at Ormskirk. But with

this month the season for indoor meetings in the villages is over, and we hope to start a campaign of market-place meetings. Helpers and funds are very urgently needed. If any Member will offer to lend a bicycle, it will be of the greatest assistance. The Saturday morning sale of Suffrage papers and literature in Lord Street increases in the most encouraging manner, and much interest is shown in the venture by both friends and foes!

(MISS) PHYLLIS LOVELL.

Watford.

New Member: Mrs. Percy Heffer.

(MISS) JANET ARCHER.

Warwick and Leamington.

Our Branch joins the West Midland Federation of the N.U. and C.U.W.F.A. in a grand Franchise Fête on April 17th and 18th. We are hoping the Exhibition of Sweated Industries will interest many.

(MISS) DORA SEVILLE.

The Calendar.

May	1, Wed.	Finance Sub-Committee meets at 7 P.M.; Executive at 8 P.M., at Offices. Bedford Park Branch Inaugural Meeting at 1, Esmond Road, Bedford Park, at 8.15 P.M.
"	2, Thurs.	W.F.L. Meeting at Town Hall, Hadleigh, Suffolk, 8 P.M. Speakers: Rev. C. Hinscliff, and others.
"	5, Sun.	Corporate Communion Day.
"	7, Tues.	Anerley Branch Meeting at 149, Croydon Road, Anerley, 8 P.M.
"	8, Wed.	Brighton and Hove Outdoor Meeting at upper end of Rutland Gardens, Hove (if wet at No. 48, Rutland Gardens), Rev. C. Hinscliff, 3 P.M.
"	9, Thurs.	Cambridge Branch Inaugural Meeting in St. Andrew's Hall, Downing Street. Speakers: Rev. C. Hinscliff, and others.
"	10, Fri.	Greenwich and Lewisham Branch Meeting at the Park Hospital, Hither Green Lane, Lewisham, 8 P.M. Speaker: Miss Beddome on "The Minority Report."
"	20, Mon.	Brighton and Hove Branch Committee Meeting at 48, Rutland Gardens, Hove, 3 P.M. Manchester: New Church House. Speakers: Rev. Canon Peter Green (Chair), Mrs. Roberts, Rev. A. E. Cornibeer, and others, 7.30 P.M.
"	22, Wed.	Purley: Conservative and Unionist W.F. Association, Rev. C. Hinscliffe, and others.

News from the Branches must reach the Offices of the League not later than the 17th of each month.

C.L.W.S. Literature.

"The Church and Women's Suffrage," by Rev. Maurice F. Bell (1d.); "May Mission Speeches," by A. Maude Royden (1d.); "From East to West"—Women's Suffrage in relation to Foreign Missions, by Dr. Helen B. Hanson (2d.); "The Woman Wage Earner," by George H. Wood (2d.); "The Cause of Purity and Women's Suffrage," by Ursula Roberts (1d.); "St. Paul and the Woman Movement," by Rev. A. E. N. Simms; "An Appeal to Churchmen," by Rev. H. B. Chapman (½d.); "What's Wrong with the World"—a Criticism of Mr. Gilbert K. Chesterton, by Kenneth Richmond (½d.); "Christian Citizenship," by Rev. H. E. Olivier (½d.)

Postage extra on Badges (3d. 2d. and 1d. each) and Literature.