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THE

CATHOLIC SUFFRAGIST

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

VOL., II., No. 7.

July 15th, 1916.

PRICE ONE PENNY.

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

—Francis Thompson.

WOMAN IN THE CATHOLIC ENCYCLOPEDIA.

By LEONORA DE ALBERTI.

The Catholic Encyclopedia is such a very valuable and learned work that one is loth to pick holes in it, but having used their judgment to advantage for other subjects, why did it fail the Editors when they came to choose a writer for the article on woman? It is a pity this article was included at all; twenty, thirty, a hundred years hence, the subject may be easier to tackle, but if it had to be done, and if a lioness could not be invited to paint the picture, was there no liberal-minded man to do it, was there no one better, in fact, than the Austrian anti-feminist, Father Augustine Rössler?

But perhaps it is as well, for when the battle is over we, or our successors, will be able to turn to the pages of the Catholic Encyclopedia and reconstruct a painful past, transforming it into a humorous memory. In that sense the article may be priceless.

The writer of it knows exactly the Creator's plans to all time, anti-suffragists always do, suffragists having done what lies in their power, are content to wait and see. I am not here alluding to the vote.

Father Rössler tells us that woman has complete equality in moral value and position as compared with man before the Creator, a truth which no sensible person is likely to question. Nevertheless, a little further on he lays down that the female sex is in some respects inferior to the male sex, both as regards body and soul. It would be difficult to surpass, or

even to equal, the crude arrogance of this essentially male dogma fashioned by Father Rössler and his like. It is difficult to understand the state of mind of any man, least of all of a Catholic priest, who can put forward such a view. And indeed the writer himself is not happy, and throws us a sugar plum—"on the other hand woman has qualities which man lacks." But we reject both plum and pill. It is true that for want of better terms there are groups of qualities we call masculine and feminine, but neither group is the sole prerogative of either sex. For instance, if Father Rössler were asked what qualities are distinctively feminine, the chances are that he would reply—gentleness, compassion, tenderness. And what attributes in Our Divine Saviour make a more direct appeal to the human heart than just these? It would seem therefore that the nearer a human being approaches perfection the more he or she combines both feminine and masculine qualities. If our controversialists would keep that simple truth in mind, it would save a river of ink, and much breath which could be more usefully employed.

The writer's summing up of the industrial position—"the mixed domain of earning a livelihood," is unhappy, "nature forbids competition," etc. Like many men he is, no doubt, better able to judge of the physical capability of women, than any woman ever born. The events of the last two years

have blown such preconceived notions to smithereens.

He blandly sums up the testimony of history thus: "No people has completely misjudged the natural position of woman, so that everywhere woman appears in greater or less subordination to men." In the next column, almost cheek-by-jowl with this historical ineptitude, we have his lamentation over the horrible custom of destroying girl infants in China! And, in fact, Father Rössler is not satisfied and continues: "No people, however, has done full justice to the personal dignity of woman (not even Father Rössler), on the contrary, most peoples evidence an alarmingly low moral level by their degrading oppression of women."

I like to be fair, even to my opponents. If Father Rössler had kept in mind that full justice has not as yet been done to women; better still, had he been able to forget he was born a man, he might have written a more creditable article. Over and over again we get an echo, perhaps I should say a promise, of better things. He can tell us that Christianity has ever tried to bring about the emancipation of woman in accordance with the mind of its Founder, but that human passions have frequently stood in the way; and does not guess that he comes himself within the category of obstructors. Prejudice is too strong for him, he sees woman ever in the position of salaaming in the great presence of man. Needs must when the devil drives, and in the past woman was compelled to salaam, often enough with her tongue in her cheek; but as man becomes more christianized that need disappears, for Christianity is not built on physical force, but on spiritual, it is not the glorification of a perishable body, but of an imperishable soul, and the soul, thank God, is sexless.

Father Rössler is the type of Christian who shudders at the thought of a woman in power: "While, however, man is called to share directly in the affairs of State, female influence can be ordinarily exerted upon such matters only indirectly." How archaic, and how paltry it sounds! Seeing the chaos which reigns to-day, is he still enamoured, I wonder, of male domination? It is only in exceptional cases, he tells us, that in Christian kingdoms the direct sovereignty is placed in the hands

of women. Would it be feminine perversity to call to mind some of the great women who have been graciously allowed to reign? Was it mere chance, that being so few, so large a proportion of them were great? Isabella, founder of Spain's past glory, who was ready to pledge her crown jewels to send Columbus on his way when his appeal was rejected by Henry VII. and other monarchs. Elizabeth, founder of England's world power, though not in odour of sanctity among us she was a great ruler. Maria Theresa, Victoria, and others.

When he comes to the vote Father Rössler being unable to tell us that the Church is in any way opposed, falls back upon common sense, and we are told that Catholics should regard such a society as the New York Association for opposing Woman Suffrage as at least the voice of common sense. But here again he falters. Lost in a forest of male prejudice, vague rumours have come to him of a world beyond, and we are informed that where the right of women to vote is insisted upon by the majority, Catholic women will know how to use it. Ah! there I go along with him—not into the forest of male prejudice—tens of thousands of Catholic women will know how to use the vote, tens of thousands are already proving that they do know how, but not precisely those who have stood aside in self-righteous aloofness, leaving others to fight their battles.

For these, too, there is hope, but they will have to forget, and forgive, much that Father Rössler would glory in.

The next article to the one I have been criticising is entitled "Woman in English-speaking countries," and the writer announces that there was a Catholic Woman's Suffrage Society, organized in Great Britain in 1912 (it should be 1911). Yes, and now we may add, there is another in Ireland, and in the States, to show how much they appreciate the common sense of the antis, various Catholic Societies are making a valiant struggle for the vote, and there are other Catholic feminist societies in different parts of the globe. Indeed, we may hope that the time is not far distant when all Catholics the world over will awaken to the vast spiritual importance of the woman's movement and join hands with us.

NOTES AND COMMENTS.

We publish on another page further correspondence with the Prime Minister relative to the Deputation on Woman Suffrage which he was asked to receive. Our society is one of the numerous organisations supporting the Deputation. Suffragists are anxiously watching developments; we have no reason to trust politicians, for there is no trick, however despicable, which they have not thought fit to employ in order to cheat women of their political rights.

* * * * *

An Irish member enquires why, if the Catholic Bishops and clergy can take part in the Home Rule question, they cannot give assistance in the Suffrage question? Perhaps our Irish members would do well to circularise their Lordships on the matter; we shall be interested in the result. Meanwhile the Irish Catholic Women's Suffrage Association has asked Mr. Lloyd George to receive a deputation from their society in the event of his coming to Dublin, and have received an answer that in the event of his coming he will consider their request. And the Irish Women's Franchise League asks us to publish the following resolution, which has been forwarded by their Society to the Prime Minister, Mr. Lloyd George and the leaders of the various political parties:—

"That no reform of Irish Government can be considered acceptable or permanent which does not include votes for Irishwomen on the same terms as Irishmen. And in the event of Ulster, or portion of it, being excluded from any Home Rule Scheme, we demand that the women of Ulster (or of any such excluded portion) should be consulted equally with the men as to the form of government which they prefer. We demand furthermore that women shall be directly represented on any Advisory Council or other political machinery which may be set up in Ireland."

* * * * *

The Board of Trade has taken a long delayed step in appointing a Committee to enquire into the increase in the prices of food, which weighs so heavily on the poor. To a large number of our fellow subjects the National War Savings campaign must have all the appearance, as addressed to them, of a hideous and cynical joke. There is only one woman on the Committee to ten men. The choice of

Mrs. Pember Reeves is a happy one. Those who have read her book, "Round about a Pound a Week," realise that in speaking of the homes of the poor she speaks with authority; and those who heard her lecture recently, at the International Franchise Club, had an opportunity of judging how closely she follows the vicissitudes of the poorer wage-earners. Nevertheless, as the "Woman's Dreadnought" complains, her appointment cannot satisfy the claim to representation on the committee of the vast body of working-class housekeepers.

* * * * *

It has been put forward on all sides that the increase of juvenile delinquency is mainly due to the absence of the fathers; we are glad to see that the Archbishop of Liverpool holds a different opinion. His Grace, quoted in the *Tablet*, said: "He could hardly believe that it was entirely due to the absence of so many fathers at the front, as he felt sure the women of Lancashire were capable of keeping their boys in order. He was told that in Preston there was very little juvenile delinquency. He thought, and many thought with him, that one reason for the growth of juvenile delinquency was that magistrates were not making use of the "Children's Charter" of 1908, which was enacted by Parliament as a supplement to the Industrial Schools' Act. The non-use of that Charter resulted in a number of children, who ought to be in industrial schools, being left to ramble about the streets."

* * * * *

The following is a quotation from an article in a recent issue of "Stella Maris": "Christ did not love humanity," writes G. K. Chesterton, "He loved men." So, we do not love Protestantism, we love Protestants. Dear lady reader, if you can't see the distinction, give it up. Few ladies, only the clever ones, can grasp this kind of idea." Is there really a concealed joke or subtle meaning here which we have failed to fathom, or do all the male writers in "Stella Maris" recruit their women friends from Earlswood? In the same article we are told that the Protestant Alliance is a "quaint little coterie of spinsters"; the article is signed a "convert"—perhaps when convert has been longer among us he may discover that there is no sanction in Catholicism for sneering at a single life.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY,

Office: 55, BERNERS STREET, LONDON.

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

THE PRIME MINISTER AND WOMAN SUFFRAGE.

Mr. Asquith having desired the influential Woman Suffrage Deputation to submit their representations in writing, the following letter has been forwarded to him:—

27, Chancery Lane, W.C.

To the Rt. Hon. H. H. Asquith, K.C., M.P.

Sir,—We desire to ascertain the intention of the Government with regard to the inclusion of the enfranchisement of women in the Bill that must shortly be introduced—as the Government has admitted—to deal with the Parliamentary Register.

All parties are apparently in agreement in maintaining that no revision can be effective which does not, by its proposals, bring in numbers of fresh voters. We wish most urgently to represent to you that if statutory limitations as to time or other franchise qualifications are held to come within the scope of the Registration Scheme now under consideration by the Government, so also may statutory limitations as to sex come within the scope of this measure. We would respectfully urge this consideration upon you, as revealing a welcome opportunity to include the enfranchisement of women in the forthcoming legislation to deal with the Register.

But if the Government, in spite of these representations, should take the view that women cannot be enfranchised under a Registration Act, or by order in Council, or by other means taken to deal with the Register as it stands—then we urge that the Government shall substitute a Franchise Bill, by which under no contingency will women's long overdue claims be disregarded.

Since, Sir, we are bound to anticipate any objections that may be advanced against this

proposal, we wish to reply to the argument that the proposed Bill to reform the Register is an emergency measure to facilitate Parliamentary election during the war. We submit to your consideration the fact that even emergency Registration reforms will hold good after the war. And we urge you to consider the further fact, that there is no emergency more pressing than the political helplessness of women in view of the present industrial conditions, rendered more difficult than ever by the circumstances of the war. That women have risen to meet the Nation's need in an hour of emergency has been universally admitted. Will not the nation, as represented by the Government, take this opportunity and rise to the emergency need of women for political enfranchisement.

Both on political and on human grounds we press this course upon you. You have yourself on a former occasion expressed the opinion that Woman Suffrage suffered politically from being a non-party question. This, Sir, now becomes a cogent reason for settling it during the existence of a Coalition Cabinet. Further, if some precedent would seem to be required for enfranchising women during the war, we have it in our own Dominions, where both in Alberta and Saskatchewan women have been given the vote this year. In Denmark also, which, though not a belligerent country, is very seriously affected by the war, national unity was secured last year by the complete enfranchisement of women.

On human grounds we need hardly appeal to you, Sir, who on more than one occasion during the war have publicly testified to the splendid war services of women. But we would submit to you that to praise women

without acknowledging their fitness for citizenship amounts to a tacit endorsement of their political subjection in its suggestion that it is their service and not their intelligent co-operation that you recognise, desire, or value. In no sense do women ask reward for what they have freely and disinterestedly given; least of all do they regard a constitutional right in the light of a reward. But if the votes of men are to be secured to them by reason of their war service—the reason most frequently advanced for Registration reform at this time—the votes of women cannot with justice be withheld when they too are giving all they have to give in our country's defence, and bearing at least an equal share of the burden and suffering that war brings upon the whole nation.

For these reasons, and for others which will be readily suggested to you by your political experience, your sense of justice, and by the humanity that is common to us all, we urge you to take this great opportunity of performing an act of wisdom and beneficence which will cause the Coalition Government to be remembered long after the tragedy that called it into existence has become but a dim memory.

(Signed) Therese Muir Mackenzie, H. W. Massingham, Florence Fenwick Miller, Henry W. Nevinson, Frederick Whelen, Ben Turner, Winifred Holiday, Herbert H. Elvin, W. C. Robinson, Evelyn Sharp, Muriel De La Warr, Ruth Cavendish Bentinck, Anne Cobden Sanderson, Charlotte Despard, Vernon Hartshorn, Gertrude Forbes-Robertson, Robert Smillie, J. Spring Rice, M. Arncliffe Sennett, Robert Williams, M. A. St. Clair Stobart, John Masefield, John Perry, Ben Tillett.

The following letter accompanied the above:—

To the Rt. Hon. H. H. Asquith, K.C., M.P.

Sir,—I enclose a signed statement by the members of the proposed Suffrage Deputation, setting forth briefly what they would have liked to represent to you personally had you been able to receive them. They beg you to give your earnest and judicial consideration to their views before the Government's proposals on the subject are finally formulated.

The Deputation wish me to add that, while appreciating your reasons for being unable to grant them an interview, they still feel, in view of your statement in the House on June 1st, that the Government "have this question under consideration and will state their conclusions at an early date after the Recess," that it is of the utmost importance for them to

be able to present the women's side of the question to those who are engaged in arriving at these conclusions. They would, therefore, ask you to be so good as to arrange for them to be received by the Minister or Ministers responsible for the drafting of the Government's proposals, at some date before the reassembling of Parliament.

Trusting to your courtesy and to your appreciation of the importance both of the situation and of the personnel of the Deputation, to see that this interview is granted in compensation for your own inability to receive them,

(Signed) BARBARA AYRTON GOULD.

Hon. Sec., Deputation Committee.

To which Mr. Asquith sends this reply:

Dear Madam,—I am desired by the Prime Minister to thank you for your courteous letter of the 15th June and for the statement of the views of the proposed Suffrage Deputation which will receive Mr. Asquith's careful consideration. Mr. Asquith will certainly bear in mind the request contained in the latter part of your letter, but it would be premature for him to give any undertaking until the Government have made a statement with regard to their policy in the House of Commons. If after the statement has been made you still desire an interview, will you please write to me again.

(Signed) H. BONHAM CARTER.

Mrs. B. A. Gould.

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I have now received £32 9s. 8d. in cash and several promises of help. The Liverpool Branch generously sent £1 to assist Headquarters. More subscriptions are needed for this most necessary Fund, in order to make up the £40 which is the annual cost of the rent, lighting and heating, etc., of our office.

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There is no hope for nations! Search the page

Of many thousand years—the daily scene,
The ebb and flow of each recurring age,
The everlasting to be which hath been
Hath taught us nought, or little: still we lean

On things that will not bear our weight, and wear

Our strength away in wrestling with the air.

The poet of pessimism adds that this is inevitable, "For 'tis our nature strikes us down." But here is a practical idealist who will have none of such a doctrine; who thinks the time has come when mankind should have learnt from each recurring age to lean upon those things which are unchangeable and eternal. Immortal principles which inhere in man; eternal principles.

"The causes of existence, the source of all life, they are everywhere in operation . . . they are that in which we live and move and have our being, and are secure even though continents become submerged. Principles never alter, though the understanding and interpretation of them necessarily changes as humanity evolves. The nation that interprets them most clearly leads evolution."

Mr. Dunlop hopes that his own nation may be that chosen people, and that Britons will realize that it depends on themselves to achieve that splendid destiny:

"When man no longer disregards the truths which the study of nature's laws reveals, he will recognize the necessity for co-ordinating all his affairs in conformity with these laws. He will recognize the spiritual unity of the race at one pole, and at the other his interdependence as a physical being on other men.

If the British Empire can maintain the unity so far realized, and extend the application of the principles it involves, it will fulfil its destiny and lead other nations to a recognition of the laws which must be observed for the creation of a world-civilization."

He thinks that the hope for nations may lie in a right understanding of Internationalism.

"Internationalism is a new factor in the world's history. Through it a Principle seems to be emerging which may contain a clue to the mystery of

* By D. N. Dunlop (The Path Publishing Co., 3s. 6d. net).

human evolution; it may suggest a means by which mankind may in time be preserved from the constant actions and reactions of past history, and all nations may then advance together."

This is a noble ideal and Mr. Dunlop is not content to leave it floating vaguely in the blue. He sets forth his views of the immediate steps which might be taken towards its realization in a series of practical and stimulating essays on The Equilibrium of Society; The Competition for Quality; The Magic of Industry; Free Trade or Protection, &c., ending with the outline of a possible National Industrial Federation which might bring all discords into harmony.

In reviewing such a book in a feminist paper, it must needs be deplored that Mr. Dunlop has not explicitly included the emancipation of women in his necessary principles of progress. It seems so latent in almost every page that one always expects to find it in the next paragraph. He could not possibly attain to such a pinnacle of inconsistency as to speak as he does and be an anti-feminist, yet he has dissembled his love to the extent of writing a chapter on "The Philosophy of Co-operation without so much as mentioning the word woman. It is a failing of male writers, otherwise in the van of thought, to look upon the woman question as a side issue. Opinions may differ as to the value of the vote, but the attitude of mind which denies it to women is certainly one of the reactionary forces which doom a nation to the scrap-heap. From the woman's point of view Mr. Dunlop is too lavish in his praise of British civilization.

"It has had a longer national life on modern democratic lines than other Western nations, and has learned that it does not pay to deal unfairly with other races and nations."

It has not learned that it does not pay to deal unfairly with the female half of its own race, and that state or nation in which the women were enfranchised three months ago has had a longer democratic career than our native land. The British conception of fair-play, we are told,

"is a proof of the high moral standard of the nation as a whole. But a further application of the principle by more people and in different directions would never be attempted if some disturbance of the normal life did not occur."

The author does not put this forward as a plea for the militant suffragist, but if the principle

of fair-play is not extended to include women when normal conditions are restored, no doubt the necessary disturbance will be forthcoming.

"Individuality has been more thoroughly liberated in Great Britain than in any other country in the world."

How can that claim be substantiated while the women are hedged in by artificial barriers on every side? Great Britain must first become such a nation as Mr. Dunlop describes in another passage:

"A nation is a field, an opportunity for the development and expansion of individuals in co-operation and competition with each other."

Yet suffragists will do well to study this book, with a view to repairing the author's omission and stealing his thunder in a good cause. They will find it easy to supply themselves with a volley of useful arguments and maxims. Here are a few:

"What then is defective in our social and industrial experiments? Evidently it is a defect that keeps us living under the cycles of reaction in business and political affairs, and it is due to our *partial* interpretation of the law of co-operation. It is one-sided and artificial."

"Nature is dual in whatever she attempts. Every idea is a sphere of which man sees usually only one aspect and forgets its complementary side."

"A one-sided view of co-operation and organization has produced a degenerate among the nations."

"Democracy in its real modern meaning signifies the general awakening of men to a sense of personal responsibility to Society, and for its administration."

"It is not the prerogative of any class to deny another opportunity for experience if the demands are just and do not violate the rights of others."

"Permanent progressive improvement is ensured only by enlarging opportunities for individual development."

There is a deeply spiritual philosophy underlying all these essays, the avowed aim of which is "to make the spiritual life serve the day's work instead of being at odds with it." It is a remarkable sign of the times that they should have been first published in a commercial paper, and that they give to the poet, the artist, the philosopher, and the mystic, their true place in the scheme of evolution. It is well that these things should be said at this time. Many who are repelled by religious admonitions may be attracted by the idea of working in harmony with Eternal Principles and making themselves channels of Divine Intelligence. Perhaps some day they will discover that this is also the aim of the humble souls who strive to build the City of God on earth by praying in their hearts "Thy kingdom come, Thy will be done on earth as

it is in Heaven," and that all our philosophizing on the rise and fall of nations was summed up by the Psalmist when he said:

"Unless the Lord build the house: they labour in vain that build it.
Unless the Lord keep the city: he watcheth in vain that keepeth it."

A.D.A.

LONDON AND BRANCHES.

The office, 55, Berners Street, London, will be closed during the month of August. Correspondence attended to as usual. Holy Mass will be offered to the intentions of the Society on Sunday, August 6th, at 10.30, at St. Patrick's, Soho. A meeting will be held, by kind permission of Miss Forbes-Robertson, at 9, Museum Chambers, Bury Street, W.C., at 3.30, on Saturday, July 15th. The speakers will be: Mrs. Anderson (the Work of the National Food Economy League) and Miss Fennell, and Miss Gadsby, B.A., will take the chair.

MANCHESTER BRANCH.—Hon. Sec., Miss E. Sullivan, 163, Queen's Road, Harpurhey, Manchester. At a recent meeting of this Branch the following resolution was passed: "That we, the members of the C.W.S.S. in Manchester and Salford, respectfully urge upon His Majesty's Government the necessity of including women in any further extension of the Franchise which may be granted."

LIVERPOOL BRANCH.—Miss T. M. Browne, M.A., University Hall, Fairfield. The Jumble Sale organised by Miss Barry, in connection with the Burlington Street Club, was held on June 6th, and was a great success. About £5 was realised. Thanks are due to all those who sent things and to those who helped at the sale.

In view of the possibility of a new Franchise or Registration Bill, a public meeting has been organised by a joint committee of the Liverpool Suffrage Societies, to discuss the prospect of Women's Suffrage. The meeting will be held on Thursday, July 27th, at 8 p.m., in the Picton Hall. Most seats will be free. Please note the date and attend in large numbers. Miss F. Barry (66, Park Road, S. Birkenhead) will be very glad to receive the names of any members who will distribute bills and act as stewards at the meeting.

WIMBLEDON BRANCH.—Hon. Sec., Lady Laughton, 11, Stanton Road, Wimbledon. A very successful Drawing-room Meeting was held, on the afternoon of Wednesday, 31st May, by the kind invitation of Mrs. Forder, at 10, Darlaston Road. Miss Violetta Thurstan, L.L.A. (National Union of Trained Nurses), repeated for the members of the Wimbledon Branch, her touching and most interesting experiences amongst the Russian Refugees of Petrograd, Moscow and the Interior. Miss Fennell, in the chair, explained that these meetings were held, at a time of political truce, to enable members and their friends to meet and to give proof, if any was needed, that the Society was not dead or even asleep. Miss Fennell also made some very practical remarks on the work done by women since the outbreak of the war, and pointed out the help that the Government had received from the Suffrage Societies. A collection was made and Lady Laughton (Hon. Sec. and Treasurer) was able to announce that, through the generosity of those present, three guineas would be given to Miss Thurstan, towards the funds of the National Union of Trained Nurses, for the purpose of sending out a Maternity Unit for the benefit of the Russian Refugees. A very sincere vote of thanks to the Lecturer and to Mrs. Forder, for her kind hospitality, ended the proceedings.

REVIEWS.

WOMEN TEACHERS AND THE VOTE. (1d. I.C.W.S.A., 122a, St. Stephen's Green, Dublin).

This is an address delivered by Miss Catherine Mahon at a public meeting of the Irish Catholic Women's Suffrage Association, reprinted from the *Irish Citizen*, and published by the above society. Miss Mahon lays stress on the fact that women do not wish to oust or supersede men, but to share and share alike with them in law-making and all affairs of State. "I have attended hundreds of meetings," she says later, "and have been over most of Ireland. I have spoken in twenty-five counties, and in almost every speech I have made I have advanced the claim that women should occupy positions on every Board, Council and Committee of the nation, Parliament included, and in such numbers as to make their presence effective, and this sentiment has always been supported vigorously and unanimously." She gives an interesting account of how the teachers got women represented on the Congress Committee. To bring the agitation to a practical issue, Miss Mahon stood for election for the Vice-Presidency. She did not win, but women were there and then appointed to the Committee. She suggested that when Home Rule comes, the best way of winning the suffrage will be to return a woman member to the Irish Parliament. That is how Catholic emancipation was won by Daniel O'Connell in Clare. Both Clare and Kerry would be an ideal battleground for another fight for emancipation, Miss Mahon tells us, as these counties are truer to the old Irish ideals (we should prefer to say old Catholic ideals) of honour for women, and trust in womanhood. Miss Mahon thinks a bold stroke like this would be far more likely to appeal to the sporting instincts of Irishmen, who admire pluck and courage, than any form of violence.

THE CATHOLIC PLATFORM. Geo. E. J. Coldwell. (7d. net., 11a, Red Lion Passage, Holborn).

This book is composed of seven open-air lectures delivered in Finsbury Park by Mr. G. Coldwell. We all know that one of the best ways of advertising a cause is to carry it into the open, not to fear to stand at street corners and proclaim one's faith. This is what Mr. Coldwell has been doing. If you want to know what we believe, he says to his countrymen, come and ask. The lecturer's imperturbable good humour appeals to us,—if you cannot keep your temper with a crowd, you had much better stay at home,—but Mr. Coldwell thoroughly understands an English crowd. The cause which Mr. Coldwell presents to his countrymen is the Catholic Faith—his cause is ours, he is also a suffragist and our cause is his. We trust his work may bear good fruit, but indeed so gallant an attempt cannot fail to have God's blessing.

MRS. INGA HAWKINS' STORIES OF ANIMALS.

It is always agreeable, especially just now, to obtain various advantages in one outlay, by buying Mrs. Hawkins' booklets we can help the Waterloo Free Canteens, and please our own or our neighbour's children, for what child does not love tales of animals?

We can also provide the little ones with instruction, as several of the books are written both in English and French. *Animals of Norway* (2/6) is dedicated to H.R.H. Princess Marie José of Belgium, and as the title denotes tells of the animals of that northern land.

Golden Grain (1/3) is intended for adults, and contains quotations selected from numerous sources, the Scriptures, Marcus Aurelius, Shakespeare, Bacon, Thoreau, Ruskin and a number of other writers, including Mrs. Hawkins herself.

CRIMINAL LAW AMENDMENT COMMITTEE.

On Friday, June 2nd, a Conference, called by the Criminal Law Amendment Committee, was held at the Caxton Hall, to discuss the clauses of the Report of the Royal Commission on Venereal Diseases dealing with sex education of the young. Mr. Archibald Allen, in the chair, said that we were all agreed that sex education should be given to children, but, like the old game of bell the cat, no one seemed to be clear as to who should shoulder the responsibility. The speakers were Miss Norah Marsh, B.Sc., and Mr. Charles Osborne. Mr. Osborne said, if these terrible diseases were unknown, he would still believe in the right of the child to sex education, and he based the claim primarily on the fact that it would impart a higher spiritual conception of God's laws; the child should be imbued with the truth that God is the origin of good alone, and the body is the temple of the soul. Miss Marsh said it was not a question merely of imparting information, but of building up character, teaching the child discipline and self-control. The child should be taught gradually, and the appropriate time is when it first begins to ask questions. When the general discussion took place many conflicting opinions were put forward. Mr. Crook, speaking, he said, for 90,000 teachers, declared that the teachers were not going to bell the cat; the proper person to impart information was the child's mother. He did not think, even if they were willing, it would be possible to find thirty teachers with the necessary qualifications. Delegates from the Civic and Moral League were of opinion that much could be done by the teacher in conjunction with the parents. Two men delegates spoke enthusiastically of the benefits of co-education. Dr. Helen Wilson, unable to attend, sent a letter which was read to the Conference. Dr. Wilson wrote that she greatly deplored the decay of family life, apart from the imparting of biological facts, she would have children educated with some idea of the responsibilities of parenthood, and children growing up in a well ordered family had the advantage of seeing the different duties which fell to father and mother, all of which makes more impression on their childish minds than people realise.

There can be no doubt that such conferences do much good, even though at first delegates come out by that same door wherein they went.

In our next issue we will publish reports of the meetings of the Imperial Conference organised by the British Dominions' Woman Suffrage Union, held in London, July 5th, 6th and 7th.

WOMEN'S WORK AND WAGES: STUDIES IN DISPLACEMENT.

I. **A Comparative Study of the Occupations of Men and Women, with special reference to their Mutual Displacement: from the Census Returns 1861-1911**, with diagrams by Miss DOROTHY HAYNES.

II. **Women in the Furnishing Trades in London**, by Mrs. H. G. HALE.

III. **A Bibliography**, by Miss IRENE HERNAMAN. Price 6d., postage 1d.

Occupations of Women according to the Census of 1911.

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Women in Industry: A Bibliography.

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