

THE CATHOLIC CITIZEN

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

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PRICE TWOPENCE.

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

—Francis Thompson.

THE POLITICAL ACTIVITY OF WOMEN IN GERMANY.

By GERTRUD WRONKA, Member of the Prussian "Landtag."

"In view of the serious responsibility with regard to the physical, intellectual and even spiritual welfare of the people involved through the admission of women to the electoral franchise and suffrage, we could have wished it had been possible to prepare the female sex both intellectually and morally," writes Fanny Imle in her book "Women in Politics," a work on the extension of the suffrage to women. Although the revolution allowed no time for any such preparation, mental or moral, of the female sex, yet it is certain that on the whole they have not misused their new privilege, but have employed it well. Prompted by thankfulness and zeal, they sought every opportunity afforded by women's organisations and political parties to recognise by means of civil and political training, those duties which their new privileges imposed upon them; they endeavoured by degrees to acquire an objective understanding of affairs and thereby to attain clear conviction so as to bring elections and decisions into harmony with their principles. This applies especially to Catholic women, of whom by far the greater number considered their particular interests to be best represented by the Centre party whose programme was not only in accordance with their economic and social demands but before all with their Faith and religious aims. Catholic women in general hold firmly to the Centre Party, the opinion gaining more and more ground amongst them that "the attitude of the Centre party," to quote Professor Mausbach,

"confers greater advantages and a more honourable position to women than the noisy support of their political rights by Socialism." Women have not only done their duty at the elections but they have volunteered in the service of propaganda and of training for their party as far as their duties, their powers and capabilities permit. That women were deeply conscious of the responsibilities imposed upon them by the franchise is demonstrated by the fact that they refrained from making use of the power founded upon their great numbers to demand at least one half of the seats in Parliament. It was not their wish to achieve by means of numbers. Just as a little leaven, if sufficiently strong, will leaven the whole loaf, so it is hoped, even by men, through the very small number of women who have entered Parliament, to introduce something else into politics, a something which radiates from the essential nature of every true woman in whatever sphere she moves. Thus have we women entered into Parliamentary and political work and life, and have gathered experiences which already form a foundation upon which to build up our political activity. We are convinced that woman renders the highest service to woman and to our great Cause, by remaining true to her own nature and personality. Then will her political activity be characterised by a large heartedness which will prevent her from becoming a "party fanatic" and at the same time enable her to be a friend to the men of her own party. At the present time when the

late colossal passage of arms of the nations has been followed by a "battle of principles, of morals and of characters" as Fichte says, the political influence of women cannot be dispensed with the more so as, in keeping with their natural temperament, the administration or political Pedagogics rather than political tactics, is likely to be assigned to them. In reviewing the work that has been accomplished by Parliament since the revolution, one must acknowledge that women have done their part according to the measures of their knowledge and of their powers, with signal conscientiousness. In the National Assembly as well as in the Constitution giving Prussian Parliament, in the "Reichstag" and in the parliaments of German States, women whilst taking part in every branch of work, have directed their especial attention to those departments most closely associated with women's life and activities. *Laws for the Protection of Children*, the re-organisation of the *Invalid and Old Age Insurances Laws* have benefited by their counsel and active help. In regulating the arrangement of work amongst *Domestic Servants* whilst giving due consideration to their justifiable wishes in carrying out the household work, special attention is directed to the requirements of a well appointed domestic economy and particularly of healthy family life.

Proposals for *combating Prostitution* have been made, which provides all measures to rescue the fallen and the morally imperilled and for successfully combating *Sexual Diseases*. Regulations for *Foster Children* evoked warm interest amongst women in Parliament, and if the draft of a law regulating *Midwifery* in a form morally detrimental to the profession and unbearable to the expectant mother is defeated, it will be due to the women M.P's. In the difficult and lengthy deliberations on the *Reform of Salaries* women have succeeded not only in gaining more just conditions for *Women Officials*, but have contributed valuable assistance in the discussion of other important questions, especially with regard to *School and Education*. Their aim is to exercise greater influence than they have been able to do hitherto, in the education of girls; they demand both women teachers and women superintendents; they desire that the

curriculum and methods of study should be so formed that the school may turn out women who are morally strong, educated for the realities of life, and qualified to fulfil the duties of women in whatever sphere Providence may place them.

Most emphatically do they advocate the separate education of the sexes, being of the opinion that not by bringing them both to one level—which would be the inevitable consequence of co-education—but rather by developing their opposite qualities, men and women will be educated and qualified to take the part intended for them by God in the culture of the nations. As a matter of course all Catholic women in Parliament support *Christian* principles of education, and contend for their practical realization.

Germany now lies—sorely wounded—on the ground. One word gives us hope and courage to struggle onward—the word "*Reconstruction*," the full sense of the meaning of which the most capable and profound thinkers of our nation are endeavouring to realise by dint of strenuous intellectual effort. Woman is bound by the same law of duty and responsibility towards the Nation and State as Man, and in Germany's deepest need she demands "her half of his grief." The question is at this time not a matter of Right, but the expression of Love for Fatherland and people. In this *Reconstruction* Woman has certain values to offer which are indispensable, for by reason of her specific nature, she has a mission to fulfil in the world which no man can accomplish in her stead, for it is one which requires woman's specific qualities. Nevertheless it is a fact that many capable women, especially Catholics, are opposed to taking part in public life. Their objections may be traced to the conception of woman's natural destiny and to narrow views which have hitherto limited her education to this end. Far be it from us to expect any woman to enter public life if her family require her time and powers, for in any case her first and nearest duties lie with them. And she too will have done her part towards a new state of things if she has conceived and carried out a right ideal of marriage. It is a special task of our women's organisation to

(Continued on page 39.)

NOTES AND COMMENTS.

On April 6th a small informal Conference was held at the Colonial Office, to consider the question of the Venereal Disease Laws in Uganda. Two delegates from the C.W.S.S. were present. The points raised are being referred out to the Local Authorities. We trust that the Colonial Office authorities will act justly and rightly in this matter, and we shall hope that the scandalous state of affairs exposed in these columns will be speedily remedied.

* * * *

Mrs. Hutton, our corresponding secretary, St. John's, Newfoundland, writes giving a glowing account of the visit to St. John's of Mrs. Trounson, Headquarters' Secretary of the International Women's Suffrage Alliance. Mrs. Trounson was there a few days only, but appears to have done a great work for suffrage. To quote from Mrs. Hutton, "her calm dispassionate clear statements, and concise explanation of the women's movement has converted many men, and crowds of women." Mrs. Trounson addressed a big public meeting, spoke at a women's club, and attended receptions, etc. We hope her visit may bear good fruit.

* * * *

The Governor of Hong Kong has issued a proclamation to the effect that: "Inasmuch as slavery is not allowed in the British Empire, it must be understood that Mui Tsai are not the property of their employers."

Girls wishing to leave their employers are to be allowed to state their cases to the Secretary for Chinese Affairs, and masters and mistresses are warned against attempting to prevent the Mui Tsai from so doing.

* * * *

With the approval of the Hierarchy the International League for "Catholic Defence and Progress" will hold its second International Congress at Luxemburg in August. The chief aim of the Congress is international co-operation among Catholics. We hope that the C.W.S.S. will be represented at the Congress by Mrs. V. M. Crawford. Conferences will be held on the urgent social problems of our times; of especial interest is the Confer-

ence arranged by the Catholic youth of many countries, to discuss the creation of an international organization to help Catholic youth of the world. There will also be a Woman's Section. Further particulars may be had from Mr. J. B. Hookham, 45, Holmesdale Road, Hampton Wick, Middlesex.

* * * *

We read with much enjoyment in a recent number of the "Catholic Times," a truly sensible article on women's dress, written by a man. Where, the writer asks, for the healthy eye and for a mind untroubled by considerations of sex, is immodesty to be found? . . . "The sweetest, loveliest and most uplifting of Raphael's madonnas wears a garb which worn by a churchgoer would move many a cleric to protest. Surely the cut of a robe is unimportant as compared with the spirit in which it is worn. Clothe women from head to foot, let them wear the yashmak of the Mohammedan, and if the soul of the writer be awry the 'glad eye'—apologies for words of vulgar usage—will flash through the tiniest slit, and glances alluring, provocative and dangerous will flash upon men who, according to masculine testimony, seem to stand in such desperate need of protection from the least spark of feminine fire." We have long waited for some man to speak out in this sensible fashion. We are frankly a little tired of hysterics over a flapper's silk stocking from writers who would tremble to speak of the real sores of our so called civilisation. After all our grandmothers, who were supposed to be models of modesty, wore low-necked dresses and short sleeves as a matter of course, it was the accepted custom.

* * * *

We call the attention of our readers to the public meeting, under the auspices of the C.W.S.S.S., to be held at the Minerva Café, 144, High Holborn, on Tuesday, May 30th, at 5-30 p.m. The speaker will be Miss Alison Neilans, of the Association for Moral and Social Hygiene, who will speak on the Criminal Law Amendment Bill, 1922. The chair will be taken by Miss D. Lenn.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

AND
Editorial Office of "Catholic Citizen":

55, BERNERS STREET, LONDON, W., I. Tel. Museum 4181.

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

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JOSEPHINE BUTLER AND HER WORK FOR SOCIAL PURITY.*

It was Josephine Butler's desire that no life of her should be written, and the writer of this latest account of her work tells us that her book is in no sense "a life." All the facts given are gathered from her public writings, and the fascinating task of tracing in detail the growth and ripening of a unique character has in great part had to be abandoned. Nevertheless from the facts and quotations given in this book one does get an inspiring picture of the great and holy woman to whom social workers in this country, indeed in all countries, owe so much. It would be impossible to over-estimate the debt society owes to Josephine Butler. If it is true, as has been stated, that England holds the proud distinction of being the only country in the world that stands no risk of seeing State Regulation of Vice re-established it is due to her. She has kindled a fire that can never be extinguished. If decent men and women can meet together and frankly discuss the social evil, if we can write freely of moral problems, and in frank discussion lies the only hope of a right solution, we owe this freedom to the campaign inaugurated, fought and won by Josephine Butler.

The Society for the Promotion of Christian Knowledge and the writer of this book have earned our gratitude for publishing it so opportunely. Another campaign to make vice safe is being launched upon our country, under the disguise of a medical campaign for the prevention of disease, and this book will

* By L. Hay-Cooper, 5/- Society for Promoting Christian Knowledge.

give new courage and new hope to those who have penetrated the disguise and recognised the old enemy in his new shape.

This new campaign for prophylactics for the whole civilian population can only end in an increase of immorality, an increase of disease and a general lowering of the moral tone of the nation. No one can doubt in which camp this divinely inspired woman would have been found. "She believed that if human beings find themselves in a dilemma between a great evil and a remedy which is a violation of the moral law—since God is a moral God—their task is, not to consent to violate the moral law, but to find another remedy. It exists. The progress of the human race depends upon the energy and fearlessness with which it is sought."

It may not come amiss here to quote from an article we have received from Dr. Johann Ude, Professor at Gratz University, the Catholic priest, who has carried on a valiant fight against State Regulation of Vice in Austria. The article deals with an audience he had with the late Pope Benedict XV on occasion of the International Abolitionist Congress held in Rome last year. Before the audience Dr. Ude had submitted for the Holy Father's information forty-two pamphlets issued by the Austrian "Volkerwacht" Society, and had drawn up a memorandum of his work. The memorandum set forth: That in the forefront of the campaign for public morality lies the abolition of State Regulation of Vice, and State distribution of prophylactics.

2. The fight for national morality can only

be brought to a successful conclusion if supported by the highest ecclesiastical authority. It is undoubtedly necessary that Rome should speak, and that the Holy Father should give his blessing, which would specially strengthen us in our campaign, etc.

"The Pope," says the article, "read the memorandum and questioned me upon it, saying: 'your cause is of the highest importance, it is a holy cause,' I explained that certain political parties and organisations calling themselves Christian, had openly advocated State Regulation as a kind of state need, to which the Holy Father replied '*It is a collaboration with evil.*'"

We may, indeed, ask ourselves by what tortuous arguments so plain a truth has been evaded?

"The Pope expressed himself astonished that Christian politicians dare not openly oppose this shameful system. He asked if many priests were of this mind, and when I had to tell him the truth that I stood practically alone, and that the necessity of State Control was openly defended, he was long silent. I pointed out that the experience of abolitionist countries, such as Denmark, Sweden, Norway, Holland, England and North America, had shown that public morality had improved since the abolition of State Regulation, and that venereal disease had decreased, that such medical means and State Control were useless, and that from our point of view it was a question of saving souls both of the poor prostitutes and of the men who had intercourse with them, I added that I could not understand how any priest could defend such a system as a 'lesser evil.'"

The Holy Father agreed, and said we must have the courage to withstand this State legislation of shame, it seemed incredible that revenue should be derived from such a business as this. Public opinion must be educated and aroused."

To extend this work the Holy Father gave Dr. Ude 100,000 lire, and sent the Apostolic Blessing to all the members of the Austrian Volkerwacht Society.

If Dr. Ude could succeed in awakening the women of Austria to all the horrors of State Regulation, as Josephine Butler succeeded in

awakening the women of England, State Regulation would be doomed. Perhaps with the encouragement he received from the late Pope he may succeed in opening the eyes of his countrywomen. I firmly believe that this work must be done by women, for the majority of men seem unable to see straight on this question of morality. There are, of course, many consoling and distinguished exceptions.

L. DE ALBERTI.

(Continued from page 36.)

make clear to the many who are not bound by the ties of wife and mother the necessity of taking an active part in the reconstruction of our country at a time which demands the supreme exertion of all forces, when no one may stand aside. Although relatively few women can be admitted into the parliaments of the Empire or of the German states within a measurable space of time, yet many can play a successful part within the narrower limits of their native province or municipality. There, in some sphere well known to them, they can work and superintend with efficiency. The particular affairs of local administration are more nearly allied to the interests of an ordinarily capable woman than wider politics. Women have for a long time been employed in some of the administrative committees of Town Councils. To-day local politics are everywhere open to all women. This involves the duty of taking a deeper interest in all matters of local government, for everything discussed and determined in town councils can only be rightly judged by intelligent experience. In public life therefore we wish to accept absolute equality with man only where we know that we are prepared and strong enough to perform equivalent or similar duties. We wish, moreover, to make use of our newly-acquired freedom only so far as it is not detrimental to the moral, mental and physical well-being of woman, knowing that the mental and moral welfare of youth—and therefore of the whole nation—depends upon her. Side by side with men of like opinion, the German woman combats for Truth, Freedom and Justice, thus exemplifying the maxim: "Not woman against man, but man and woman together against evil."

A BURNING QUESTION: ARTIFICIAL BIRTH CONTROL.

(BIRTH CONTROL: A Statement of Christian Doctrine against the Neo-Malthusians. By Halliday G. Sutherland, M.D. (Edin.). Price 6/- net. Harding and More, Ltd., 119, High Holborn, London, W.C.1.)

Every thoughtful Catholic woman, who realises the danger which threatens to sap the very life of the nation because of the popularisation of teaching as to chemical and mechanical means for the prevention of conception and artificial methods of birth control, will welcome this little volume.

It is written by a Catholic physician and it presents a plain statement of Christian doctrine on this important matter.

The book is one that will be particularly useful to members of public governing bodies and to all interested, either professionally or philanthropically, in Infant Welfare; to those working in Maternity Centres and—most important of all—to all concerned with the moral instruction of young married girls.

There is abundant evidence that these last-named frequently set out to face the most important change in their lives without the guidance of either morality or religion and with counsels poured into their ears which would have caused their grandmothers—however non-religious those worthies may have been—the most unaffected horror. For these counsels are—as this helpful and authoritative book clearly proves—bound to result in physical as well as moral ruin.

Its usefulness is not merely for the non-Catholic, as lamentably at sea to-day when searching for moral guidance as when in pursuit of definite religious teaching.

Lay Catholics of mature age are often consulted by their younger co-religionists who have come under the influence of Malthusian propaganda and who wish to know "the pros and cons" of the subject from someone they can trust. We speak, of course, of those who have unfortunately drifted away from the practice of their religion.

The teaching of the Catholic Church has never altered, nor has the law she imposes upon her members ever varied from that

which is to-day coming to be regarded as the only code consistent with the highest ethical standard.

Our learned author opens his case with a lucid statement as to Malthus and the Neo-Malthusians, showing the fallacy of the Malthusian arguments (a) That population progresses geometrically. (b) That Food Supply progresses arithmetically, and (c) That Over-population is the cause of poverty.

His arguments as to the natural law which checks fertility and as to how nations have perished; as to many false deductions concerning poverty, each of which is dealt with categorically; his proofs that high birth-rates are *not* the cause of high death-rates; and his explanation of the falling birth-rate in England—will all be found helpful for those who have the welfare of the race at heart. Each section bristles with statistics and with unanswerable proofs of the soundness of the author's case, which is the authoritative case for the Catholic Church.

Doctors and nurses amongst our readers will be especially interested in those sections which set out to show that artificial methods of birth control are the cause of sterility, of neuroses and of fibroid tumours; and that the popularisation of Malthusian teaching is especially hurtful to the poor, as tending towards the establishment of the Servile State.

Other members of our Society and of kindred associations concerned with the dignity of womanhood will find food for thought in the chapters entitled "A Degradation of the Female Sex," "An Insult to True Womanhood," and others; for, as Doctor Halliday Sutherland makes clear, by means of quotations from the Neo-Malthusian propagandist literature, *these evil methods require precautions to be taken solely by the woman.*

Whatever consequences ensue, the woman is to blame and must bear the whole responsibility.

No wonder that the late Doctor Elizabeth Blackwell, who was the first woman to qualify in medicine, declared as to this point: "A doctrine more diabolical in its theory and

more destructive in its practical consequences has never been invented. This is the doctrine of Malthusianism."

We, as Catholics, cannot be sufficiently grateful to Doctor Halliday Sutherland for his account of how religion affects the birth-rate in this and in various European countries; of how French statistics have been misrepresented by Malthusians; for his masterly chapters on The Religious Argument against Birth Control (1) As an offence against the Law of Nature. (2) As reflected in the normal conscience. (3) As expressed in the science of ethics, and (4) As condemned by the Protestant Churches.

This section ends with a protest against the recent scandalous pronouncement of Lord Dawson, the King's Physician, in favour of birth control, at the Birmingham Church Congress in 1921.

Finally, we have "The teaching of the Church on Birth Control, on the Essence of Purpose of Marriage and on the only lawful Method of Birth Control, and a magnificent "Conclusion," from which we extract the following representative sentences:

"The Catholic Church has never taught that 'an avalanche of children' should be brought into the world regardless of consequences. God is not mocked—as men sow, so shall they reap, and against a law of nature both the transient amelioration wrought by philanthropists and the subtle expedience of scientific politicians are alike futile. If our civilisation is to survive, we must abandon these ideals which lead to decay.

Here in the midst of a great nation, at the end of a victorious war, the law of decline is working and by that law the greatest empires in the world have perished. In comparison with that single fact, all other dangers, be they of war, of politics or of disease, are of little moment.

It was therefore thought advisable to issue this statement in defence of the position of the Catholic Church; but the reader should remember that the teaching of the Church is held by her members to be true, not merely because it agrees with the notions of all right-thinking people, not because it is in harmony with economical, statistical, social and biological truth, but principally because they know this teaching to be an authoritative declaration of the Law of God.

The Ten Commandments have their pragmatic justification; they make for the good of the race. But the Christian obeys them as expressions of the Divine Will. . . ."

MARY WALL.

International Notes.

The three days' National Study Conference that the Italian Catholic Women's Union has organised this month in Rome for its members can boast a really broad programme, among the subjects for discussion being: Protestantism, Theosophy, Spiritualism in their relations to faith; Divorce and other problems of family morality; methods of reclamation for young women; industrial organisation and home industries, and last, but not least, "the Education of woman for her political duties."

* * * *

La Française reports that the French Senate has just approved a bill passed by the Chamber of Deputies affecting the age at which young people may get married without their parent's consent. Hitherto in France parents could control their children's marriages up to the age of thirty; the new law reduces this to twenty-five.

Marseilles has been indulging in a "great feminist week" with daily conferences and a great final meeting at which over 2,000 people listened to an address from Mme. Maria Verone.

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We gratefully acknowledge £1 from Mrs. Neill and 2/6 from Miss McManus this month towards the typewriter. Anyone who feels able to send a contribution for this purpose will be helping to supply a "long felt want" in the office and thereby greatly increasing the possibilities of the work.
G. JEFFERY.

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LECTURES.

Wed., 17th May, 8-15 p.m. Annual General Meeting.
Wed., 24th May, 8-15 p.m. "Municipal Work for Women." Mrs. Mustard. Chairman, Councillor Mrs. Crawford.
Wed., 31st May, 8-15 p.m. Miss Rebecca West. Chairman, Mr. St. John Lucas.
Wed., 7th June, 8-15 p.m. "Women and Religion." The Rev. Canon E. W. Barnes. Chairman, Dr. Letitia Fairfield.
Wed., 14th June, 8-15 p.m. "The Future of British Agriculture." Mr. Gerald Howard. Chairman, Miss Esplin.

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May 22nd. Discussion Meeting. "Should the Daily Press pander to the Public Taste?" Miss EDITH W. KIRBY. Miss STELLA WOLFE MURRAY.

May 29th. "The Use of Auto Suggestion." Mr. H. ERNEST HUNT.

Special Afternoon Meeting.

Wednesday, May 17th, at 3 p.m. "Local Finance and the Ratepayer." Miss MARGARET HODGE. Admission free. Collection.

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CATHOLIC WOMEN'S SUFFRAGE SOCIETY
55, Berners Street, W. 1.

A PUBLIC MEETING

will be held at

THE MINERVA CAFE,

144, High Holborn

(2 minutes from British Museum Tube)

On TUESDAY, MAY 30th, at 5-30 p.m.

Speaker: **MISS ALISON**

(Association for Moral and Social Hygiene)

on

"The Criminal Law Amendment Bill, 1922."

Miss D. LENN in the chair.

Entrance Free. Tea 5 p.m. 6d.

**THE CATHOLIC WOMEN'S
SUFFRAGE SOCIETY.**

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OBJECT.

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

MEMBERSHIP.

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of 1s. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

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