

THE
CATHOLIC SUFFRAGIST

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

VOL., II., No. 5.

May 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.

WOMEN UNDER THE POOR LAW.

BY MRS. V. M. CRAWFORD.

How largely the subjection of women is the outcome of her economic dependence may be seen by any one who studies the position of woman under the Poor Law. Briefly, the pauper woman has no money and no rights. A married woman, in the eyes of the Poor Law, is simply the appendage of her husband. He brings her into the Workhouse and he takes her out again. She cannot lawfully enter without his knowledge, even to escape his neglect or ill-treatment, and if she does, he is ordered to "remove" her immediately. Again, when she has once entered the Workhouse with her husband, she cannot remain behind of her own free will when he leaves, neither can she go out without him and get work for herself, save with his express permission, a permission often refused. On the other hand, every time he elects, however unreasonably, to take his discharge, if it is only for a few hours in order to get some friend to stand him a drink, she has to go out too, and follow him back again on his re-admission. Of course, on all these points a Board of Guardians has power to intervene, but as Boards invariably have a majority of men members, their intervention is not often for the benefit of the woman. My point is that the Poor Law recognises to the wife no rights apart from her husband. In an absolutely literal sense she belongs to him.

Her position is no better as regards her children. The father's wishes, in all matters where parental consent is required, override the mother's. Poor Law children must be brought up in their father's religion, or at least in the religion that he selects for them. This last point is of much importance to Catholics where mixed marriages are concerned, for it enables the Protestant husband to fulfil his pre-marriage promise, made to his Catholic bride, that the children born to them shall be brought up in her faith. It is to the honour of not a few men that they are anxious to do all in their power to keep this promise, but it usually requires all the tact and firmness that a Catholic Guardian can bring to bear to get this right conceded. Without constant watchfulness the Catholic children of a Protestant father are relegated to the Church of England workhouse schools, on the plea that a man must wish his children to be brought up in his own faith. Happily, if a Catholic wife or widow can produce, for the Local Government Board, clear proof that her children were baptised and brought up Catholic with the knowledge and consent of her husband, an official instruction will usually be issued ordering that the children should remain of the mother's religion.

The unmarried mother, unlike her married sister, is legally responsible for the mainten-

ance of her children, which means, in practice, that if she enters the Workhouse for her confinement, or brings her children in with her, she is not allowed to leave without them, except by special permission of the Board. But, on the other hand, she exercises all the rights over them that in marriage are vested in the father alone, and thus her position as a mother is certainly better than that of a woman legally married. Moreover, even the legally married often have thrust upon them by the Guardians disabilities from which they should be exempt. Thus deserted wives who are not legally liable for the maintenance of their children, are frequently treated as though they were, and are refused all relief unless they enter the Workhouse. The reason usually alleged is that there may be collusion between husband and wife, and in the opinion of relieving officers the simplest way of dealing with this conjectural evil is to treat all deserted wives indiscriminately as though they shared the guilt of their absent husbands.

The widow who comes under the Poor Law—and most working-class widows with young children dependent on them are compelled to have recourse to it—is usually much to be pitied. One might almost suppose widowhood was a social disgrace, so callous is the treatment meted out to the widow, not by law but by custom. It is not easy to summarise the procedure, as the most amazing variety of practice prevails among the various Boards of Guardians. Some refuse to give Out Relief at all, thus compelling a widow with children to break up her little home and come into the Workhouse, possibly for years. Others give help only for a few months, and then leave the widow and her children to semi-starvation on what they know to be a wholly inadequate wage. Others again, more sensibly, take some of the children into the workhouse schools, leaving the widow in her own home to support one or two; and some, finally, give Out Relief, based on the number of children to be supported. But, as the Minority Report pointed out after a scathing exposure of the usual methods of Out Relief, "the dole given is almost invariably inadequate to the requirements of healthy subsistence." In point of fact the maintenance provided, as a rule, is barely sufficient for food alone—1/6 per child is a common scale—and

allows nothing for such necessary items as clothing, or boots, or bedding. Yet the matter is one that lies almost wholly in the discretion of the Guardians; it is the old bad spirit of the Poor Law, ready to sacrifice anything to keeping down the rates, that still prevails in so many parishes.

There can be no doubt that in the past women have suffered terribly under the Poor Law, and still often suffer unjustly, not so much from any legal disability imposed on them, as from the entire failure of an average Board of Guardians to grasp the woman's point of view. Often she is treated with quite unmerited harshness, even admitting her misdemeanours; often her pathetic instinctive clinging to home and children is regarded as mere tiresome obstinacy. The Poor Law is no respecter of family life; it tramples on the rights of parents; it breaks up families; it ignores parental affection, and in all such cases the mother suffers far more than the father. Men never seem to realise how passionately even unsatisfactory mothers, even women addicted to drink, may love their children, and how intensely they suffer from separation. It is notorious that in cases where Boards of Guardians legally adopt the children of undesirable parents, the father hardly ever seems to care, and is simply glad to be relieved of his responsibilities, while to the mother it is almost always a bitter punishment, and she will display endless cunning and patience in her efforts to communicate with her children, in defiance of all the regulations made to prevent her doing so.

To-day the greater humanity demanded by public opinion of all Boards of Guardians in their treatment of those under their charge, and especially the growing realisation of the value of child life, together with the increasing number of women Guardians, have gone far to lessen many of the worst hardships under which the pauper woman has suffered in the past. Unhappily while the Poor Law exists evils inherent in the system seem destined in some measure to endure. What we can strive for is the presence on all Boards of Guardians of women, not merely anxious to aid the men in saving the rates, but determined to fight the battle of their poorer sisters and insist on justice being done to them.

NOTES AND COMMENTS

The majority of people are extraordinarily ignorant of the hardships women suffer under the Poor Law; members will do good service by circulating Mrs. Crawford's article among their friends, it should turn any anti into a suffragist. We have often said that marriage has been depreciated by degrading the status of the wife, the treatment of pauper wives is an illuminating example of the truth of this statement. As Mrs. Crawford justly says, much can be done by increasing the number of women Poor Law Guardians—but the best and safest guardians of the rights and honour of womanhood will be women voters.

* * * *

Many prejudices have been uprooted by the war, the latest is the old notion that women could not make efficient bank clerks. In a recent examination in which men and women met on equal terms a woman headed the list, and others won distinction. It would seem that where skilled women have replaced skilled men, they have given satisfaction, where young untrained girls have been employed employers are still disbelievers in the efficiency of the woman worker.

* * * *

We read, too, that there has been a big increase in the number of women chemists, but that as yet the supply does not meet the demand, and that the Pereira Medal, the highest distinction awarded to pharmaceutical students, has been won by a woman, Miss Caird.

* * * *

But one of the finest innovations of the war is the introduction of women police and Patrols; their work has earned high praise on all sides. It is to be hoped that the influential meeting held recently at the Mansion House to demand official recognition for police women will bear fruit. There is here a vast field for the labour of women; they are particularly needed to safeguard children in parks and commons and public places. Children will instinctively turn to a woman for protection, whereas they are in most cases afraid of a policeman. Policewomen are needed too, very urgently needed, to take the evidence in cases of criminal assault on women and children. Now that they have

more than proved their efficiency the authorities should delay no longer in giving official recognition to the women, and in allowing them to be sworn in and trained like men.

* * * *

Alberta and Saskatchewan have followed the example of Manitoba, and have given the suffrage to women. The spark of suffrage it appears was kindled in Saskatchewan five years ago by Miss Barbara Wylie. Though Englishwomen have not yet won their battle they have the satisfaction of knowing that their campaign, with all its joys and tragedies, has helped the woman's cause the world over. Mexican women have held their first congress, and are demanding the franchise; seven hundred delegates, it is said, attended the congress. And Chilean women, we learn from *Jus Suffragii*, are protesting against the laws which give to the husband in Chili the control of the wife's property, her wages, her children, and their property and wages.

* * * *

Following on the fine protest against child labour made by the National Union of Teachers, at their conference at Buxton, comes a similar protest from the Bishops in the Upper House of Convocation. In speaking of the Teachers' protest, the "Daily News" says: "The teachers are acting in the spirit of the truest patriotism, for if the war has taught us anything, it has taught us at least to set a new value on that education, theoretical and practical, in which Germany has in recent years so seriously outdistanced us." The Teachers can count, the same paper says, on the support of all enlightened public opinion, and the endeavour to raise the leaving age and to compel subsequent part-time attendance at continuance schools is assured of ultimate success.

* * * *

Our readers will be glad to hear that the Reverend Father Walshe kindly promises us an article for next month.

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A Jumble Sale will shortly be held in aid of the General Funds of the Society; the Secretary will be grateful for parcels of clothes or other suitable articles, which should be sent to the office.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY,

Office: 55, BERNERS STREET, LONDON.

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THE SIN OF SILENCE.

The Commissioners in their final report on Venereal Disease tell us that their terms of reference precluded consideration of the moral aspects of the question. Nevertheless they have found means of bringing home to their readers that this is indeed a moral, as much as, and even more than, a medical question. They are deeply sensible, they say, of the need and importance of the appeals to conscience and honour which are made by the religious bodies, and by associations founded for this purpose. "We believe that these appeals will gain force if the terrible effects of venereal disease upon innocent children and other persons, who have no vicious tendencies, are more fully realised." Again they tell us that if the disease is to be stamped out we must raise the moral standard of the community as a whole, which can only be realised by a closer co-operation between religious bodies, the teaching and medical professions, and educational authorities. Is not this terrible scourge the direct outcome of condoning immorality? Whatever their terms of reference then, the Commissioners have been unable, indeed unwilling, to ignore the moral side of the subject. In recommending free treatment for all sufferers they warn us that this makes it even more necessary that the young should be taught that a chaste life is the only certain way to avoid infection. (Here it is well to remember that infection can be conveyed in very many ways involving

no immorality.) The instruction given to the young should be based on sound principles and spiritual considerations, and should not be concentrated on the physical consequences of immorality. Again and again, as well they may, the Commissioners drive home the lesson that a spiritual cure is needed.

The whole section dealing with education should be reprinted and widely circulated. Following the lead of the London County Council and other authorities, the Commissioners deprecate class teaching of sexual matters in elementary schools, but recommend individual instruction, and suggest that lectures should be given in continuation schools, factories and workshops, and that students in training colleges should be carefully prepared to enable them to deal with these subjects. But no instruction, the Commissioners justly point out, can relieve parents of their responsibilities. Here surely is a question calling for a franker attitude than is general. The confusion of thought which ranks ignorance with innocence, which considers a knowledge of evil (at least for girls and women) as in itself corrupt, is still so prevalent that any attempt to deal with the subject at all is apt to arouse suspicion. Christian champions, suffering from this confusion, can still speak of the "nauseous mission of Josephine Butler," can still treat us to such pitiful nonsense as Dr. Wickham Legg has lately indulged in. "I view with

horror and dismay," he writes, "the attempts made by the worst enemies of the sex to rob it of all that makes its character so beautiful. They openly teach it things that no modest woman ought ever to have heard of."*

I do not quote this writer because he is a non-Catholic, for we all know that that particular brand of Christian flourishes as sturdily in our Church as in any other. But to suffragists who think "that the evils no modest woman ought ever to have heard of" have thrived unchecked just because women have been kept in ignorance of them, and knowing are still powerless to deal with them, this particular attitude seems to have been inspired by Satan himself.

A person can have knowledge of all the corruption of a corrupt world, and yet be purer in mind than another whose "innocence" is simply ignorance. When shall we grasp that? Is it an exaggeration to say that the majority of parents do shirk their responsibilities? Rather than instruct them they seem to prefer that their children should learn even the ordinary facts of life anywhere, anyhow, in any undesirable way, perhaps from some foul-mouthed person. Children grow up with false notions of modesty, with the idea that there is something shameful about a function that is sacred. Ideas which are derogatory to the dignity of our human nature, and, if I may say so, dishonouring to our Creator.

Young girls are launched on the world with the haziest notions of the dangers they may encounter, parents and guardians trusting to their pure instincts and upbringing to shield them from danger—and how many have come to grief from a lack of knowledge?

"We attach great importance," the Commissioners say, "to the educational aspect of the question with which we are called upon to deal. It is, in our opinion, absolutely necessary that the public should have fuller knowledge of the grave evils which exist among us, and of their effect upon the national life, present and future. At the same time we believe that instructions and warning should be given to the young of the moral and physical dangers which may imperil

* On the retention of the word obey in the Marriage Service, p. 107.

them." The Commissioners have done their part, it remains with all who set value on the spiritual development of the nation to see that their labours bear fruit.

L. DE ALBERTI.

The Premier recently announced, in the House of Commons, that the Government has decided to adopt the recommendations of the Commissioners respecting the treatment and diagnosis of venereal diseases. The Exchequer will bear 75 per cent. of the cost, and it is hoped that local authorities will bear the remainder.

OFFICE RENT FUND.

Many thanks to those who have contributed to the Office Rent Fund, and especially to the Wimbledon Branch. Help from the Branches is particularly appreciated as they have to bear all their own financial burdens. Only £14 more is required to complete the necessary £40. Will those who have not already subscribed send a donation as soon as possible, so that the whole amount may be realised before the next issue of the CATHOLIC SUFFRAGIST?

DONATIONS UP TO 30TH APRIL, 1916.

	£	s.	d.
Previously acknowledged	18	15	2
"A Friend"	0	5	0
Miss Aungier	0	1	0
Miss Barry	0	5	0
Miss Margaret Brady	0	2	6
Mrs. Clanchy	0	2	0
Mrs. Esmonde	0	10	0
Miss Golden	0	10	0
Miss Jeffery (2nd donation)	0	2	6
Mrs. Leicester	0	5	0
Mrs. Marston (2nd donation)	1	1	0
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Wimbledon Branch (per Lady Laughton)	0	10	0
	£25	18	8

B. GADSBY,
55, Berners Street, Oxford Street, W.

LIVERPOOL AND DISTRICT BRANCH.

Father Walshe's lecture to the Liverpool Women's Suffrage Club was enjoyed immensely by all our members who were present. The time passed only too quickly while the lecturer described the life and work of St. Catherine of Siena, and showed a wonderful series of slides illustrating the subject. The Society felt very proud that it could claim Fr. Walshe as one of its first supporters.

On May 6th, Miss D. E. Brennell, M.A., read an extremely interesting paper. We were glad of the opportunity of meeting her and hope to hear her again at some future time.

Please note that Miss McKinley's new address is 75b, Berkeley Street. She is anxious to get in all subscriptions.

IRISH CATHOLIC WOMEN'S SUFFRAGE ASSOCIATION.

Hon. Secretary: Mrs. Stephen Gwynn.

Office: 122a, St. Stephen's Green, Dublin.

(Read at the First Annual Meeting on April 3rd, 1916.)

To start a new Suffrage Society in wartime was a rash experiment, but in the first year of its existence the Irish Catholic Women's Suffrage Association has met with most encouraging support. It is non-party and non-militant, and it aims at educating public opinion and drawing into the Suffrage movement Catholic women who have hitherto taken no interest in social work, nor realised how needful the vote is for women in these democratic days when the only the voter can make his claim heard. We wish especially to prove that our religion makes it our duty to work for the common good, and therefore we desire the legal right to take our share in carrying out true social reform in our own country. Miss Catherine Mahon, on joining our Association, expressed our aim when she said she saw at once that the Catholic Women's Suffrage Association, under the patronage of St. Brigid and the inspiration of Pope Leo XIII., who advised Catholics to take the initiative in all true social reform, was the one society that could win Catholic Irishmen, clerical and lay, to the support of Irishwomen in their demand for the franchise.

Our first meeting was held on March 29th, 1915, at 15, Ely Place, when the rules and aims of the Association were decided, and the committee was elected.

Miss Gleeson kindly designed for the Association a Celtic badge in our colours—green, blue and white. Sixty members joined very soon, and since then our numbers have grown steadily. We have held fortnightly meetings which have been well attended, and at which interesting papers have been read on subjects concerning women's interests. Amongst others, we have specially to thank Mrs. Macken, Miss Hayden and Miss Gleeson. Tea has been provided by members and the profits have gone to help our finances.

In October we held a public meeting in the Mansion House, at which Miss Mahon gave an interesting lecture on "Women Teachers

and the Vote." Her paper has been reprinted, and is now on sale at our office.

In December Mrs. Cantwell gave a most successful "At Home" to members and their friends, which brought us many new members.

Besides these meetings the I.C.W.S.A. has joined with other Suffrage Societies in the following petitions to Government. In April, 1915, a petition to restrict the sale of drink in Ireland, signed by the principal Irish Suffrage Societies. In November, a petition from the Societies in England and Ireland to the Prime Minister, demanding the inclusion of women in any bill introduced to widen the franchise for men. And in January 1916 a petition to the Home Office, asking that the one woman factory inspector for Ireland, who has been transferred to England to inspect munition factories, should be brought back to Ireland to safeguard the rights of Irish factory girls.

Besides Miss Mahon's lecture, the I.C.W.S.A. has reprinted from the *Irish Citizen* a pamphlet entitled "An American Priest on Votes for Women," and two leaflets on the need for the vote. These have been distributed at the polling booths at the last Dublin election, and have been bought by other Societies. They are also on sale at the new Office, with which we begin our second year. We hope to continue our monthly evening meetings and discussions on subjects concerning women's interests, and to make the office in the day time a meeting place for our own members and our friends in the other Suffrage Leagues, who have all shown friendly and sympathetic interest in our beginnings.

Looking back over the past year we are greatly encouraged by what has been accomplished. Looking forward we see far more to be done, for when this calamitous war is over we must be prepared for our responsibility and claim our right to help in reconstructing dislocated social conditions.

REVIEWS.

WOMAN SUFFRAGE. By Martha Moore Avery. The Catholic Mind.

This pamphlet starts with the assertion that the basic issue of Women's Suffrage is: Shall the family remain the unit of civil society, or shall the individual become the unit. The "startling" discovery is made that the family was instituted by God, followed by the alarming "scientific" discovery that God's authority is flouted, and that free love, divorce, Socialism, depraved opinion, modern Materialism, Atheism, sex rebellion against the jurisdiction of Caesar are all synonymous with the claim to Woman's Suffrage. There are many other equally well-established assertions, amongst others, the delightful information that men take to statecraft as a duck to water, rather chastened, it is true, a little later by laments that the standard of statesmanship is no higher than the straw vote taken in the shoe factory; perhaps excusable, seeing that on page 646, the writer modestly avers that her sex lacks the structure of logic! We are reminded that God made man to his own image: male and female created He them, but instead of continuing: and He gave *them* dominion over the earth, she kindly develops the text for us as "the man to lead and the woman to help," and deducts from her own interpretation that the demand for equal rights is therefore a rebellious attempt to undo God's plan. We are informed that human life is divided into civic, economic, social and domestic divisions, the first two male, the second female, in spite of the fact that the hunger pangs of herself and her children prove too undeniably to women that the economic question concerns her as much as men. That the man exercises his vote as the head of the family, and his sons as potential heads of families. She does not tell us why the widowed mother, or the deserted wife and mother, are not given the vote as heads of families, or why any of them, and the wife of the invalid or the drunken husband, should not be paid a family wage, which all men receive equally whether married or single, for she tells us it is a moral law that a man's wage should be a family wage. Nor why boys should be paid higher wages than girls and women a starvation wage, the result of that public opinion she advocates for the redress of women's wrongs, but in which only male opinion has power, the potential mothers therefore being evidently of no concern to the potential or actual fathers. Nor are we told why the adult or elderly bachelor should cast a vote more than the adult or mature spinster. But she triumphantly quotes the degraded law that acts done by the wife are presumed to be done under the coercion of the husband, as though there were no Catholic doctrine of free-will and a woman's responsibility for her own soul. She also rather luridly instructs us that there are vain, selfish, and unchaste, women, and on page 66 we are told by E.C. that only the devil knows how much of the greatly vaunted purity of Eve's daughters is the result of mankind's instinct to barricade the child-bearing sex, etc., as though there were no prostitution nor international white slave traffic and ruination of children. And she revels in the fallacy that men whose party are not in power, or who have no vote, are not represented, as though the class and industrial interests of every man are not protected by the votes of his fellows in and out of power.

Finally, we are told that if women obtain the vote Catholic women must also vote. We have her authority for it: they are to act as units and thereby disrupt the family, destroy God's authority, rebel against Caesar's jurisdiction, defy the Decalogue, and join in the subtle assault on the moral order. She asks if Suffragists want the support of the Catholic press why they do not support that press, though if her

pamphlet is a specimen of the Catholic press she apparently answers her own question. For perhaps the strangest fact about this pamphlet is that it is published by a society called "The Catholic Mind," apparently under the control of American Jesuits. In which case we can only patriotically rejoice that we are English, though that higher patriotism for the prestige of Mother Church laments. For we know that ages after women have been exercising the vote, relentless history will still record all the bias and prejudice and arrogance of our opponents. And that though confused thinking and distorted theology may be pardoned in the poor Martha Averys of life, those excuses cannot serve for the theologians and the Shepherds of the flock.

B.S.P.

WOMEN'S WAR WORK. Edited by Lady Randolph Churchill. C. A. Pearson, Ltd., 2/6 net. Much has been written, much has been said, concerning the work of women in the great war. The praise of woman has been loudly sung; indeed, the hymn of praise has been a trifle deafening, and has sounded from such strange quarters that some of us have grown rather suspicious. This book, we are told, gives "the first complete account of the magnificent war work women are doing in all parts of the world for the Allies," but still it does not profess to chronicle in its entirety all the work done by women. Before the Government had realised "that your King and Country needs you" was as literally true of women as of men, women themselves had realised it, and were at work in countless ways. From the greatest lady in the land to the factory girl they rallied to the colours. We have become familiar with the woman conductor on buses and trams, with lift girls and commissionaires, chauffeurs and motor drivers, gardeners, policewomen, etc. Various writers have contributed chapters to this book; we are grateful for the account, brief as it is, of German and Austrian women—what is patriotism in one land is patriotism in another. The chapter on feminism in war time deals with the Suffrage Organisations. "To give anything like an adequate representation of the work undertaken by the various Women's Suffrage Organisations of Great Britain during the progress of the war, would probably fill three or four volumes, and would, necessarily, be almost of an encyclopaedic nature. The activities of women suffragists in every direction, for their country's benefit, have been a revelation . . . ;" we are glad to see, though, that the writer realises that in spite of their patriotic zeal, or indeed because of it, many suffragists still keep the flag of freedom flying. In the chapter on "Heroines of the War Zone," we hear of women disguised as men taking part in the fighting, but to many of us the account of the heroic women who have risked life and limb to succour and save is pleasanter reading. Amongst these are members of our own Society, Miss Thurstan, Miss Christitch, Miss Calthorp, and others. Miss Christopher St. John contributes the concluding chapter, and while warning us against hilarious optimism says: "There is no need of caution when we are speaking of the heroism of women in general. If the essential attributes of the hero are sincerity, self-sacrifice, bravery, and modesty, as has been said, then many women in many countries have proved themselves heroes during this European conflict. Some of them have found recognition here, but there are others whose names will never be known, whose deeds will never be recorded. To these obscure women whose endurance is a source of strength to every nation, an invisible cross of honour! And to them the Cross is an emblem which has not lost its meaning."

And on this fine note the book ends.

LONDON NEWS.

Office, 55, Berners Street, London. Hours, 10-30—12-30 daily. Library volumes 2d. Holy Mass will be offered for the intentions of the Society, at St. Patrick's, Soho, at 10-30 on Sunday, June 4th.

A Jumble Sale will be held shortly. Will members kindly send suitable articles to the Office?

MISS THURSTAN'S LECTURE.

There was a crowded audience at the Catholic Association Rooms, on April 8th, when Miss Thurstan gave a lecture for the C.W.S.S., on "Russian Refugees in Petrograd, Moscow and the Interior." Before the lecture, Miss Gadsby, who was in the chair, spoke of the work of the society, and reminded us that ours was a very special work, which no other society could do, and if it was left undone the Suffrage movement would be the poorer. She called on all members to work for the Society.

It is difficult in a short report to do justice to Miss Thurstan's eloquent and moving lecture. Béjentez is the Russian word for refugees, which means the people who run, and it would be difficult, the lecturer said, to find a more appropriate title for the dazed and terrified people who fled from their homes before the German advance. The Russian retreat will live in history as one of the most wonderful feats of the war, but to the refugees it was a nightmare of suffering. At such a time the welfare of the army comes first, civilians and even wounded soldiers are a secondary consideration. Miss Thurstan's vivid description of the horrors of the refugee trains, or cattle trucks, will live in the memory of her hearers. Thousands of children were lost on that journey, separated from their parents in the seething mass of suffering humanity; thousands of babies died. Of the barracks and tenements where this huge mass of people were housed, the discomfort and horrors are such that Miss Thurstan described the refugees as sinking into an abyss of misery and apathy so great that they seemed no longer to care whether they live or die, or whether their children live or die. It is to save the babies born in this inferno that the National Union of Women Suffrage Societies is sending out a Maternity Unit, to tend the mothers and their newborn infants. The one bright spot in all these horrors was the description Miss Thurstan drew of the colony founded by students on the banks of the Volga, where many refugees live in comfort and cleanliness, supporting themselves with work, and regaining confidence and self-respect.

Funds and personal service were needed, said the lecturer, to help in the work of saving the refugees and the babies.

A vote of thanks was passed to Miss Thurstan, and to Miss O'Sullivan, who was the hostess, and who entertained the audience to tea after the lecture. A guinea was sent from the collection to the funds of the Maternity Unit of the N.U.W.S.S., for which we are asked to thank our members.

BRITISH WOMEN WORKERS' EXHIBITION.

Those who have not yet paid a visit to the British Women Workers' Exhibition should hasten to do so before it closes on the 20th. The Exhibition was opened on May 1st, by H.R.H. Princess Arthur of Connaught, the Women Signallers Territorial Corps forming a guard of honour. This corps is doing excellent service by training to release men for the firing line. Members are already in request as instructors for Derby groups, cadet corps, &c., and one member has been appointed wireless instructor at the Wireless College, Aberdeen. The women laid their own wires at the Exhibition. They appeal for recruits. The Tipperary League, which has formed so many clubs for the relatives of soldiers and sailors, has a stall, and exhibits articles and sweets made by the women. A very interesting stall is the Glove Waistcoat Stall. This is an industry entirely founded by the Misses Stokes and Cox, 75, Chancery Lane. The waistcoats are windproof, and as light as a feather. They are lined throughout with cast-off kid gloves. An appeal for old kid gloves has brought parcels from all over the world, as far as from Japan and Argentina. This good work has kept many women in employment, who could find no other work, and has been an infinite boon to the soldiers. Parcels of old kid gloves, leather or fur, should be sent to 75, Chancery Lane. Then there is the stall which exhibits drug plants grown at Mrs. Grieve's Nursery. Mrs. Grieve is the pioneer in the attempt to capture the drug trade from Germany. It is unnecessary to enlarge on the usefulness of this work; volunteers are needed. Besides these useful works, there are many beautiful things to be seen: leather work, embroideries, paintings, jewellery, &c. Miss Rowland, the designer, has some beautiful bead chains and ornaments on view, and at this same stall may be seen some exquisite Belgian lace work. The Revival Pillow Lace School, Torquay, has a stall, where some very fine specimens of lace are on show. It is impossible to mention all the stalls, but we must not forget Miss Fuller's literature stall, where all suffrage papers may be bought, and among other interesting books and pamphlets, Mrs. Inga Hawkins' Norwegian animal stories for children.

The Church League for Women's Suffrage is arranging a series of out-door services during the summer. The first will take place on Saturday, May 27th. A service will be held in St. Martin's-in-the-Fields, at 3 p.m. The procession will form up in Trafalgar Square, and march to Hyde Park, where the Rt. Rev. Lord Bishop of Kensington will give an address. Similar services are arranged for June 17th and July 8th. Preachers: the Rt. Rev. Lord Bishop of Stepney and the Rt. Rev. Lord Bishop of Willesden respectively.

The Women's Freedom League have sent a letter to the Premier, urging that women should be appointed to sit on the Committee which is to submit a financial scheme in relation to the provision to meet the difficulties of attested married men. The League justly points out that the great majority of the inquiries will have to be made from women, and will deal quite as much with the affairs of married women as of married men.

The League further ask that the Commissioners who carry out the inquiries shall not necessarily be barristers, and that there shall be women Commissioners as well as women on the Committee.

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TO WITNESS FOR GOD.**PROCESSION OF PRAYER AND INTERCESSION SERVICE.**

(Arranged by the Church League for Women's Suffrage).

SATURDAY, MAY 27th.

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4-30. Hyde Park. Litany and Address.
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