

# THE CATHOLIC CITIZEN

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

## CATHOLICS AND ADULT EDUCATION.

By Miss T. M. BROWNE, M.A.

An official bluebook does not often secure a place among the volumes to which ordinary folk devote their scanty leisure. Though its "government" air gives it but a small chance against the decorative cover of a new novel, an adventurous reader may occasionally find an unexpected reward. Certainly for those men and women who have any care at all for the development of themselves and their fellows, it would be hard to find a volume full of more absorbing interest and exhaustive information than that containing the Final Report of the Adult Education Committee. \* This committee includes men of wide educational and administrative experience, and no effort has been spared to secure all the data necessary for a survey of the subject from every point of view. There is an account of the history and present conditions of all organisations which aim in any way at adult education. Methods, finance and future possibilities are dealt with, and there are some interesting conclusions and recommendations.

What is our position as Catholics in the matter of Adult Education? What does the phrase mean to us? Some may hear a secret voice within them saying "Surely it is for the ignorant, for those who have had little or no schooling, not for those who stayed on to be 'finished' at school!" or "Yes, it is an excellent thing for grown-ups to continue their education but impossible for a busy person like me. I must leave it to the fortunate ones with leisure and a natural bent for study." And so education is left for others. It is never for *me*. The opinion of those who framed the Report is somewhat different.

"Adult Education must not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short span of early manhood." It is "a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong." Like religion, education cannot be separated from ordinary life. We know how the soul soon stagnates if it is not exercised in the practice of religion; and yet while we acknowledge the supreme importance of education in the forming of the young mind, we are content to make a sudden break at maturity and to discard all mental food and exercise. The mind, thus left idle and ill-nourished, becomes unable to work and some day we realise that our thinking powers have become entirely passive and all our opinions are taken over ready-made from others. The Church, knowing that the spiritual life is a fuller and richer thing when the mind is given its due, sets a high value on meditation, on *thinking* about the truths of religion instead of merely accepting them. There must be something radically wrong with the plan of a life that is so immersed in *doing* things that it has no moment to spare for the things of the mind. It is worth some small effort to save the spirit from becoming deadened by the uninspiring and over-valued "busyness" of modern life.

What are the lines along which to work? The value of joint effort is very great, and this is realised by those organisations which foster the growth of study-circles and discussion classes. Let us glance for a moment at a typical class under the auspices of the Workers' Educational Association, the most prominent and successful of such movements to-day.

\* Ministry of Reconstruction, Adult Education Committee, Final Report, 1919. Price 1/9.

A group of men and women wishing to know something about Literature or History or Music or Economics, apply (as a rule through the local branch of the W.E.A.) for a Tutorial Class, and the University, wherever possible, provides a Tutor, usually a University Lecturer who is an expert in the particular subject required. The organisation and management of the class rests with the members. At each meeting (there are 24 in the year) half the time is devoted to the lecture, the remaining half to discussion, criticism, questions. Thus each member of the class has an opportunity of saying what he thinks and of finding out what others think. They may be people who differ in occupation, outlook and temperament, but the bond of a common interest in knowledge is a strong one, and the power of friendly discussion soon makes war on snobbishness or shyness or intolerance. In order to ensure the thorough and continuous study of a subject the courses extend over three winters and the members pledge themselves to attend regularly as far as lies in their power and to do a certain amount of written work. As the classes are financed by the Board of Education, the Universities and other bodies, it is natural that those who benefit by them should be expected to carry out their obligations. Some may think the conditions formidable, but willingness to make an effort is a test of sincerity, and the enthusiasm with which sacrifices were made and difficulties overcome by working men and women, especially in the early years of the Tutorial Class movement, would put to shame many a university student. Mr. Mansbridge, the founder of the W. E. A., in his recently published "Adventure in Working Class Education" speaks warmly of the devotion shown by the women from the beginning as students, lecturers and organisers. Conditions were often particularly hard for women with domestic ties but many of them with courage and enterprise seized on the opportunity of bringing into their lives fresh interests which would open up a new world to them.

Catholics may sometimes look with suspicion upon an organisation like the W.E.A. which began as a democratic working-class movement in alliance with the Universities. It is, however, purely educational and un-

denominational, and if Catholics hold aloof they are not only losing an opportunity of making themselves felt but also are leaving to others educational benefits which are open to all. The "tone" of a society is set by the individuals who belong to it, and if in some districts Catholics can point to a membership predominantly socialistic or agnostic, in other districts the local extremists might with equal justice complain of the number of "Papists." In one large town there is a Tutorial Class in Jewish History, the lecturer and all but one in the class being Jewish. There is no reason why a group of Catholics should not try to secure a class under similar conditions. There is one far-reaching suggestion made in the Report which is of great interest for bodies which have not the secular character of the W.E.A. "The State should not, in our opinion, refuse financial support to institutions, colleges and classes, merely on the ground that they have a particular 'atmosphere' or appeal specially to students of this type or that. All that it ought to ask is that they be concerned with serious study. . . . The basis of discrimination between education and propaganda is not the particular opinions held by the teacher or the students, but the intellectual competence and quality of the former and the seriousness and continuity of study of the latter. Any other standard puts the State in a position of censorship which it ought not to be expected to take." (C. VIII.)

For those who do not yet feel equal to undertaking an organised course, the study circle offers an excellent opportunity. The Catholic Social Guild has shown us what can be done on these lines and there is wide scope in other subjects than those embraced by the Guild. There is great value in the regular informal meeting of six or eight people for reading and discussion. A literary subject would probably make the best beginning. Most of us are interested in the characters and doings of our fellow-creatures, and the work of any one of the great novelists would provide plenty of material for discussion. By exchanging ideas with others we often see points we missed at first, and when we are able to talk about what we have read a more lasting impression is made on our minds. The

(Continued on page 57.)

## NOTES AND COMMENTS.

We draw attention to the announcement on our advertisement page of an important Public Meeting on "The Need for Women in Parliament," to be held in Liverpool on July 31st. Besides such well-known friends of the C.W.S.S. as Miss Fennell, Miss Annie Christitch and Mr. Joseph Clayton, we shall have the pleasure of hearing for the first time on our platform that distinguished Irish Suffragist, Professor Mary Hayden, of Dublin, and also one of our Liverpool members, Miss Nancy Stewart Parnell.

It is hoped that every reader of the "Catholic Citizen" in Liverpool will write at once for tickets for themselves and for their friends, and will do their utmost to ensure that the hall will be filled to overflowing.

\* \* \* \*

Will any members who intend to go to the Catholic Congress at Liverpool, communicate with Miss Barry, (at the Office, 55, Berners St. London, W.1.) as soon as possible.

\* \* \* \*

By a royal warrant recently published in the "London Gazette," the V.C. may now be awarded to women and civilians. "Matrons, sisters, nurses, and the staff of the Nursing services and other services pertaining to Hospitals and Nursing, and Civilians of either sex serving regularly or temporarily under the Orders, direction or supervision of the Forces." One could wish that this very just warrant had been issued before the close of the war, women who performed gallant service under fire, and those who willingly shared the dangers of war, should have been equally entitled to the honours.

\* \* \* \*

The following is the report of a speech made by the Bishop of Northampton at a meeting of the Union of Catholic Mothers held recently at Edgbaston:—

"His Lordship said the advent of the new woman was for years ridiculed in the Press and in comic opera, but she had, notwithstanding, come into her inheritance, and anyone with sense would have seen that it was inevitable. There was always a small clique that called itself the ruling class and

expected everybody to submit to it; but democracy meant the abolition of this ruling class, and there would come a time when the ruling sex would also be abolished. Women would claim to say by what laws they should be governed and by what regulations they should shape their lives. The vote gave them full political power, but the question that remained was: How were they going to use that power? . . . Possession of power gave no assurance against the abuse of power. Women could learn from their husbands and others of the male sex who had had power for a long time and not used it wisely. He would point out ways in which women could improve on the example of their "Lords and Masters" in the past. Women must organise. One of the faults of the political organisation in the past, and what might possibly be a danger in the future, was that Trade Unions and political and other organisations had over-organised themselves. They had organised not wisely but too well. Men were so tied up by their organisation that they no longer possessed any individual power. . . . His Lordship warned his hearers against men who for the selfish reasons wished to secure the votes of women. Women would not be drilled by men and driven into pens. They must not allow themselves to be swamped by male organisations.

The main reason for conferring citizenship upon women was that women might speak for women. The object would be lost if they allowed themselves to be led by men. Women must not sell their newly-gained freedom to eloquent leaders who would try to persuade them to give up their power. These leaders would invite women to delegate them, and let them speak and legislate for women. Women must keep the ultimate power in their own hands, and let the leaders be their servants, not their masters."

This is the undiluted doctrine of feminism as preached by ourselves and other suffragists for many a weary year. We are delighted to find this doctrine put forward by so powerful an advocate as the Bishop of Northampton.

## THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

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

Office: 55, BERNERS STREET, LONDON, W., 1. Tel. Museum 4181.

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## THE INTERNATIONAL WOMEN'S SUFFRAGE CONGRESS.

The Congress of women held in Geneva last month will leave a lasting impression on the minds of those who were privileged to attend it. The first Congress of the kind held since the war at which all the belligerent countries, with the exception of Belgium and Russia, took part, there was never during the whole of its sessions one jarring note, one expression which might arouse ill-feeling between any of the countries there represented. That is a memorable achievement. It was a clear sign that suffragists at least believe that whatever the sorrows and sufferings and wrongs of the past, the time has come for all the peoples of the world to co-operate in repairing the broken links, and rebuilding a shattered world.

Thirty-five nations were represented at the Congress, and sixteen Governments had sent official representatives. At the opening session twenty-one nations responded to the roll call of countries enfranchised since the Congress last met in 1913. Woman Suffrage has swept over the world carrying great nations and small in its irresistible tide. Each representative gave a summary of the gaining of the victory in her country. Whether the suffrage had been granted on equal terms, whether there were women in Parliament, how many had been elected to town councils. Never, said Mrs. Chapman Catt, had she hoped to see the day when she would have to tell the representatives of enfranchised countries to cut short their speeches, because they were so numerous. It is a remarkable fact that in this recogni-

tion of women the new Germany has far surpassed other countries. In the new elections thirty women have been elected to the Reichstag, and there are approximately 4,000 city and municipal councillors.

One of the chief duties of the Congress was to settle the future of the alliance. Germany proposed that it should dissolve in view of the widespread adoption of women suffrage; Denmark proposed that it should continue, but that its work should be confined to woman suffrage only. The Congress, however, by an overwhelming majority adopted a resolution moved by Miss Macmillan, to the effect that the objects of the alliance should be to secure the enfranchisement of the women of all nations by the promotion of woman suffrage and such other reforms as are necessary to establish a real equality of liberties, status and opportunities between men and women. It was decided that there should be two sections of the Alliance for the enfranchised and unenfranchised countries, this leaves the enfranchised countries free to work for reforms, which might split the suffrage forces in unenfranchised countries. The vote is a liberator.

The next important business of the Congress was the discussion on the 'Woman's Charter,' which had been referred to a Committee. The word 'charter' was dropped and 'programme' substituted. As finally amended and adopted this programme of work includes, equal status for men and women upon administrative bodies both national and international; full civil and

personal rights for married women, pensions for widows of civilians; it lays down that a woman should have the same right as a man to retain or change her nationality; the principle of equal pay for equal work; the recognition of a higher moral standard, equal for men and women; the suppression of the traffic in women; the abolition of State Regulation of vice, and all laws and practices differentiating between men and women in this matter. The endowment of maternity was referred to the next Congress.

The Congress was unanimous in supporting a resolution calling upon the women of the world to direct their will, their intelligence, and their influence towards the consolidation of a League of Nations, such a League to be based on the principles of right and justice. So worded it became possible even for those who do not consider that the present League is based on justice to support the resolution. Another resolution moved by Miss Maude Royden touching the economic crisis, was also passed unanimously without discussion. It called upon the women's organisations represented at the Congress to use their influence in their respective countries: 1. To promote measures of relief in the famine areas. 2. To set the example of frugal living and economy in private expenditure so long as there is a world-shortage of necessities. 3. To urge their Governments to co-operate in the reconstruction of the common economic life of Europe and thus to restore normal conditions of trade and finance, and with them the possibility of progress and reform.

This is the main business contracted at the Congress. The next meeting of the Alliance will be held in Paris in two years' time, provided French women do not win their emancipation within the next year. To the joy of everyone Mrs. Chapman Catt consented to retain her office of President for another two years.

During the Congress the C.W.S.S. was fortunate enough to be affiliated to the Alliance. It is by no means an easy matter for a second society in a country which is already an auxiliary of the Alliance to make good its case for affiliation. With us, of course, the difference of religion, one of the reasons laid down by the Constitution, made

the position easier. In asking for admission Miss Barry said that the C.W.S.S. was the pioneer of suffrage in the Catholic world, and that we had hopes of being of great assistance to the Alliance in Catholic countries.

There only remains to add that the Swiss Committee, and the citizens of Geneva in general excelled in courteous hospitality; and that one cannot speak too highly of the splendid organisation of Mrs. Abbott, and Miss Chrystal Macmillan, to whom the success of the Congress is mainly due.

L. DE ALBERTI.

### DR. MARGARET LAMONT.

Dr. Margaret Lamont, a member of the C.W.S.S., comes of a literary and professional family which has furnished clergy and doctors for many generations. Among them was a Catholic primate in Scotland in the days of Robert III., who was too important a statesman to be spared from that stormy Kingdom, so that the then Pope sent two Bishops over land and sea to take him his *pallium*. Though of Scotch parents, she was born in London and chiefly educated there, taking the London degree in 1895, from the London (Royal Free Hospital) School of Medicine for Women. She went out to India in the close of 1896 among the first volunteers for plague, and has been in the Eastern hemisphere ever since, but for occasional visits home and a visit to America. For ten years before she became a Catholic, she had done much in a professional way for Catholic Missions, which she saw to be much in need of help. On entering the Church and hearing that Dr. Agnes McLaren was getting up interest in medical missions, she joined forces with that fine woman and was one of the first to lecture for Rawal Pindi. Since then she has been in New Zealand and China, and finally with the M.E.F. at Baghdad. Some five or six Bishops have appealed to her to help them with a medical organisation and she has letters of commendation from some thirteen Archbishops and Bishops, at home and abroad, e.g., of Madras, Bombay, Simla, Hong Kong, Glasgow, Edinburgh, Salford and Middlesborough. She has twice received the Apostolic Benediction on her work and was recently received in private audience by his Holiness Benedict XV., as Dr. A. McLaren was by Pius X. At present she is trying to get funds (1) to educate a student who has volunteered; (2) to assist Catechist Nuns of Kumba-Konam, Tangore, to get a woman doctor for their fine hospital which is empty for lack of a doctor; (3) to help her in medical organisation of local practitioners and students in the Bombay Archdiocese, at the request of Archbishop Goodier, S.J.; (4) to pay for the training and subsequent salaries of a few native Christian midwives to work at Bangalore.

She has had several meetings in London and in Scotland, and is distributing some pamphlets published with the imprimatur of the French (Jesuit) Bishop of Trichinopoly, of which she is the author. They are in the series of the Indian Catholic Truth Society. Her work is worthy of every support.

**INTERNATIONAL NOTES.**

The first Supplement of *Pax et Libertas*, (Geneva) the news sheet of the Women's International League, is an invaluable summary, based on the best current authorities, of the appalling economic situation of Europe to-day, of the causes that have produced it and the remedies that are still possible. The publication should be in the hands of all speakers on the international situation and of all who believe in the urgent need for a revision of the Peace Treaties.

It appears (\* \* \* \*) that the French Ministry of Health has founded a "Medal of the French Family" to be conferred on mothers of large families. Women who bring up five children successfully will be entitled to a bronze medal, while eight children will be recompensed with a silver medal, and ten with a gold one. The scheme, however, does not commend itself to our suffragist contemporary which would have welcomed instead some practical plan for pecuniary help to the poor mother of small children.

A discussion has taken place in the Senate as to whether spinsters should be exempt or not from the new tax on well-to-do bachelors. Very wisely, we think, the *Union Francaise pour le Suffrage des Femmes* has written to the Minister of Finance expressing the entire readiness of its members to share the necessary financial burden to be imposed.

(\* \* \* \*) The re-constituted University of Louvain has, at long last, opened its doors to women undergraduates, and Mdlle. van den Plas, in welcoming their tardy concession makes the sensible suggestion that a hostel under lay management should be opened as soon as possible for the girl students. It is true a convent has already organised quarters for 50 girls, but more than this is required, for many students, especially the older ones, will need a more independent life than convent rules permit.

Belgium seems to be dealing with the cinema problem on sensible lines. A new law just passed ordains that all cinemas that desire to open their doors to young people under sixteen must submit to a certain measure of supervision and control of the films shewn. They are, however, to be quite free to cater only for adults should they prefer to do so (*Le Féminisme Chrétien, May*). V. M. C.

**CATHOLIC DELEGATES AT GENEVA.**

By the kind permission of the Curé, at the request of the C.W.S.S., the Catholic delegates to the Geneva Congress were enabled to attend nine o'clock Mass at Notre Dame on Sunday, June 6th, this Mass being offered to ask for the Divine Blessing on the Congress. The Curé, in the name of the Catholics of Geneva, gave a cordial welcome to the Congress. The special preacher at this Mass was Father Hall, an associate of the C.W.S.S., who at the request of the International Woman Suffrage Alliance had been sent by the ecclesiastical authorities of Westminster Cathedral. Father Hall took for his text the words: "A great sign appeared in heaven: a woman clothed with the sun, etc." The Congress, he said, was to signalize the progress of a great cause; the Woman's Movement was a stately ship fairly launched and well started on her voyage. Father Hall alluded to the troubled period, now happily past, when the C.W.S.S. had been the object of prejudice, suspicion, distrust, contempt and derision. He considered the great organisation of women of our days as a deep and irresistible current having its spring in the conviction of noble-hearted women of many lands widely separated, that the solution of many problems and the checking of crying evils can only be successfully grappled with by the determination and united effort of women themselves. Without claiming necessarily for this Movement the inspiration of the Divine Spirit, we must, at all events, recognise that it arises from the noblest human instinct of benevolence towards those who suffer wrong. Before leaving for London on the Tuesday Father Hall was kind enough to say Mass for the benefit of the Catholic delegates.

There were Catholic delegates from Austria, France, Great Britain, Holland, Hungary, Luxemburg, Serbia and Spain, but the only Catholic Society that had sent official delegates was the Catholic Women's Suffrage Society of Great Britain. The other Catholic delegates representing non-Catholic Societies, with the exception of three who represented their respective Governments—Miss Christitch, Serbia; Dr. Hildegard Brujan, M.P., Austria; Mdlle. Klotz, Luxemburg. The C.W.S.S. delegates began a friendship with their co-religionists from other lands, a friendship which we may

hope will lead to mutual help, and to the furtherance of the woman's movement in other countries. Before leaving, the C.W.S.S. and other Catholic delegates were received and entertained to tea by the Leaders of various Swiss Catholic Societies. These Societies have not got suffrage on their programme; the C.W.S.S. delegates urged the Swiss Catholics to lose no time in founding a Catholic Suffrage Society to work for the enfranchisement of Swiss women.

**Hon Treasurer's Note.**

Subscriptions and donations received from May 22nd to July 1st 1920.

	£	s.	d.
*Anon ... ..	0	10	0
de Bivort, Madame ... ..	0	2	6
Collier, Miss D. J. ... ..	0	2	6
*Collier, Miss M. ... ..	0	5	0
*Crawford, Mrs. V. M. ... ..	1	1	0
*Hurst, Mrs. H. E. ... ..	0	9	5
Kelly, Mrs. ... ..	0	3	0
Mulder van de Graaf de Bruijn Madame ... ..	0	5	0
O'Brien, Rev. H. ... ..	0	2	6
Minimum annual subscriptions	0	5	0

\*Geneva Congress Fund. 3 5 11

Our readers will be interested to know that a total of £29 9s. 1d. has now been subscribed to the Geneva Congress Fund, while the expense actually incurred by the C.W.S.S. amounts to £31. Will any good friend make up the deficit. I am sure all contributors will feel that the money has been well spent when they read elsewhere of our work at the Congress and learn that the C.W.S.S. is now a fully accredited auxiliary of the International Woman Suffrage Alliance.

There are still many members who have not sent their half-crowns towards our office rent. Quarter Day has come round once again and I have not enough money in hand to send the cheque. Please send me as many half-crowns as possible without delay.

GABRIELLE JEFFERY.

We regret that owing to the increase in postage it will no longer be possible to acknowledge minimum annual subscriptions by a personal letter, but a receipt will be sent. We ask subscribers to the "Catholic Citizen"

also to accept receipt of the paper in acknowledgement of their subscriptions (2/6).

**LIVERPOOL & DISTRICT BRANCH.**

Hon. Sec., Miss A. J. Musson, Fair View West, Rainhill, Lancs.

A meeting was held on Thursday, July 1st, at 6, Lord Street, at 7.30. Miss D. M. Hughes, B.A., read a paper on "Ways—Broad and Narrow"; this was followed by music and light refreshments.

A Jumble Sale in aid of funds of the Branch will be held in the autumn. Members and others wishing to help with this are asked to send articles and clothes to Mrs. L. Hughes, 16, Hodges Mount, Toxteth, who has kindly offered to store them.

(Continued from page 52.)

very effort to explain why this or that character or plot or style appeals to us or repels us, means that our critical powers and powers of expression are being exercised. A group of Catholics would take special interest in the study of Francis Thompson and other Catholic writers, or of the life and times of some great saint. So often we know nothing of the period in which a saint lived or the background of his life. We only see him isolated, and though we may be "edified," the brightness of the halo sometimes obscures the real living human personality. There are scholarly and attractively written biographies of some of the great saints, and a study circle would give that opportunity of reading round a subject which is so necessary if we are to gain a true and complete impression.

There are endless possibilities in the choice of subjects; but the value of such communal study is not to be measured in terms of the information gained but rather of the wider interest and increased enjoyment that is brought into life, and in the opportunity it gives for fuller self-development. Every small effort made by individuals or groups helps to break down the biggest barrier in the way of Adult Education—"the dead weight of human apathy."

We hope all our members will attend the Sectional Meeting of the C.W.S.S. at the National Catholic Congress, Liverpool, which will be held on Saturday, July 31st, from 10.30—12.30, in room J, at Notre Dame Convent, Mount Pleasant, when our member, Miss Fennell, will read a paper on Widows' Pensions. The chair will be taken by Father Hall.

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

*A Public Meeting*

on the need for Women in Parliament

will be held in the

SMALL LECTURE HALL,

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On Saturday, July 31st, at 8 p m.

MISS FENNELL in the Chair.

*Speakers :*

**Joseph Clayton, Esq.**

**Professor Mary Hayden, M.A.**

(Dublin)

**Miss Nancy Stewart Parnell.**

**Miss Annie Christitch, B.A.**

(London)

will give an account of the International  
Woman Suffrage Congress in Geneva.

For tickets (reserved seats) 2/6, 1/- and  
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C.W.S.S., 66, Park Road South, Birken-  
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**THE CATHOLIC WOMEN'S  
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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.

**METHODS.**

1. Strictly non-party
2. Active propaganda by political and educational means.

**MEMBERSHIP.**

All Catholic women are eligible as Members, who  
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