

THE CATHOLIC SUFFRAGIST

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

VOL. II., No. 3.

March 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.*

DO WOMEN HATE WAR?

BY CHRISTOPHER ST. JOHN.

The practice of making generalizations about women as if they had no more diversity than nails or pins, is one which has never commended itself to me. In those far-off days before the war the assumption that women are all alike, and in most circumstances can be relied on to think the same thoughts, display the same qualities, and act in the same way, was responsible for one of the arguments against women's enfranchisement. People used to talk of a female electorate as a monster of unanimity, whose vote would always be cast the same way.

The obvious truth that women voters would be as sharply divided on many questions as men voters was naturally not recognized by the victims of the hallucination that women, because they are women, must all be of one mind.

This hallucination accounts for an assertion made recently by a writer in "The Nation," that women have a natural abhorrence to war. This abhorrence, which, by the way, is not natural, but the result of the natural animal in us being tamed by the spirit, does exist in some women, but as it exists also in some men, I cannot see how it can be proved that it has anything to do with sex. War is made by men; it remains in their control, but it would be rash to prophesy that if

women were admitted to a share in that control, there would be no more wars.

I have been very much struck by the fact that whenever the present war is discussed among women in this country sharp differences of opinion are at once manifested. There are women who are pacifists, and refuse to bow submissively before war as before a natural calamity. There are women who say that they were pacifists—before the war, but that this is not the time to discuss the prospects of a permanent peace. There are women who believe that this is a war of liberation, a war to end war, and women who do not see beyond "crushing" Germany and hanging the Kaiser. I have heard women talk even more vindictively than men about the necessity for punishing the crimes of the enemy, and applaud the brutal and overbearing threats made by politicians and pressmen. "45,000 Germans dead" meets the eye on an evening paper's placard, and a woman utters a childish and barbarous "Hurray!" That woman is not devoid of humane feeling; she is only unable for the time to conceive of mankind as one family, that is to say, only a patriot: and patriotism in its present form involves joy in the slaughter of great numbers of the enemy.

There is then no "woman's view" about

war. But there is a Christian view, and one would like to see women foremost in confessing it, and in adhering to it bravely, even at the cost of being abused and derided, even at the cost of finding themselves isolated from the majority of their countrymen, and in some cases in an opposite camp to teachers of their religion. I know that Christianity has been pressed into the service of those who wish to think war righteous, and is represented by all the participants in this struggle as being on their side, but the most ingenious attempts to harmonise the glory of successful robbery and slaughter, and the patriotism of hatred of one's neighbour with the teaching of the Sermon on the Mount leave me unconvinced. The feelings excited by war, even those which are noblest and most idealistic, cannot be distinguished from those which animated Jews and Pagans and infidels before the Christian revelation. Desires for triumph and power and honour, the conception of the strongest nation as the one which by the exercise of physical force can impose its will on others, the heroic willingness of individuals to sacrifice their lives for the life of their native land, the pride which fears nothing so much as humiliation—all these things may be virtues, but they are not distinctive Christian virtues, and the attempt to represent them as such is pathetic or repulsive according to the sincerity of the pleaders.

In spite of the example set by the Supreme Pontiff, in spite of his truly Christian appeals to the nations to put an end to fratricidal strife, there are some among the Catholic clergy who try to compromise the claims of patriotism with the obligations laid on Christians. There is a country, dismembered a century and half ago through the crimes of some European Governments and the indifference of others, which through its peculiar position finds its sons fighting now in three different armies. A lover of unfortunate Poland wished to have a mass said for the souls of all the Poles who had fallen during the war. She was informed that in the announcement only those who had fought on the side of the Allies could be mentioned! It is only fair to add that my friend would not accept this condition, and in the end the

Austrian and Prussian Poles were included, but that the condition should ever have been made is a striking example of how the narrow religion of patriotism is combating the wider religion which cannot confine Christian charity to the boundaries of one land.

I am writing here for Catholic women, women whose privilege it is to have been instructed in a faith which has been kept unspotted from the errors of materialism. It would be a splendid thing if this small body of women, united by their common desire to liberate their sex from artificial disqualifications which weigh heavily on it, and as a consequence on the whole human race, could put the light of that faith on a candlestick, and not acquiesce in the prevailing tendency to hide it behind a bushel—the bushel in this case being a revival of paganism. How far this little candle might throw its beams, who can tell?

We are told that a physical illness is not altogether an evil. It may mean the effort by the human frame to throw off some impurity. But it does not follow that we should do all we can to prolong the illness, nor that we should be content to cure it, without trying to find out what produced it. It may be that divine providence permits war, to enable humanity to throw off some of its moral disease. But we have a right to try and find out what is the root of the disease, and the right to be ashamed that the scourging cure of war should be indefinitely prolonged while we make no effort to change the conditions which brought about the moral sickness. *"Side by side with the crime of a premature peace there is the crime of uselessly prolonging the war."* I rejoice that these words were spoken by a woman, but I cannot delude myself for a moment into thinking that they represent the views of all women. To a few women who are tired of the obstinate repetition of such phrases as "this war must be fought to a finish," and "the enemy must be crushed," they may appeal. It is the tragic destiny of war to perpetuate the very evils which it seeks to destroy. If we all realised this we should all be praying for peace with more singleness of heart and more devotion.

NOTES AND COMMENTS.

As Miss St. John clearly points out, the cleavage of opinion upon the question of war is as marked among women as among men. Among Christians, we take it, the majority in all denominations, with the exception of the Quakers, would agree upon the broad principle that a war of defence is justifiable. For Catholics, prayer for the repose of the souls of our fallen enemies is a spiritual link between the nations which no war can break, and we feel confident that the majority do not forget this essentially Christian duty.

* * * *

Interesting letters have appeared in the Catholic press relative to the alleged increase of drinking among women, and suggested remedies, but until the official report is published, we are arguing more or less in the dark. According to the findings of a committee appointed last autumn by the C.O.S. to investigate the matter in Lambeth, there is nothing to justify the idea that there has been a general increase of intemperance. This committee finds that the excessive drinking has been mainly confined to women living under degraded conditions, who were drinking before the war.

* * * *

"Votes for Women" points out that even in the districts where it can be proved that there has been an increase of drinking among a section of women, the men who drink to excess still outnumber the women. "No one welcomes more than we do," says our contemporary, "the present outcry against excessive drinking as the cause of ruined homes, infant mortality, and other evils. But unless the outcry is levelled equally against men, we cannot characterise it as anything but hypocritical and insincere." With all of which we very heartily agree.

* * * *

It is proposed to raise an army of at least 400,000 women to work on the land. There

is no reason why women should not work on the land—they do it in other countries. A lot of nonsense is being talked about armlets and uniforms and what not, but we hear nothing of giving the agricultural labourer her vote. Why not give her a vote which has a practical value, and pocket the armlet, which has merely a sentimental one?

* * * *

Manitoba has given women the vote, and the bill which has been passed unanimously by the Legislature removes all disabilities, leaving women free to stand for election. A scene of unprecedented enthusiasm marked the passing of the bill. The women rose in a body and sang "O Canada," and then "For they're jolly good fellows," as a tribute to the members of Parliament. When the women had finished, the men rose and sang "They're jolly good fellows" (meaning the women), denoting a spirit of comradeship which we are not ashamed to envy. Other Canadian provinces, it is thought, will follow Manitoba's lead.

* * * *

The Northern Men's Federation for Women's Suffrage is circulating the following petition among the electors of Edinburgh and Leith to present to the Government:—"To establish equality of voting rights as between men and women on the statute; that if a woman fulfil the same qualifications laid down by law for men, she shall have the same rights to the Parliamentary vote, and to include women in the forthcoming Register or Service Franchise Bill, so that they may come upon the Register in time to take their proper place in the next General Election, and may no longer be branded as outlaws in their own land."

* * * *

Next month we shall have the pleasure of an article by the Very Reverend Prior Be.le Jarrett, O.P.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY,

Office: 55, BERNERS STREET, LONDON.

EXECUTIVE COMMITTEE.

MISS LEONORA de ALBERTI.
MISS BARRY, Sec.
MISS BRADY.
COUNCILLOR ELLEN CHAPMAN.
MRS. H. CLARKE, M.A., Hon. Lit. Sec.
MISS GADSBY, B.A.

MISS GABRIELLE JEFFERY, Hon. Treasurer.
MRS. MEYNELL.
MRS. WALTER ROCH.
MISS SMYTH PIGOTT, Hon. Press Sec.
MISS O'SULLIVAN.
MISS WHEATELY.

THE CATHOLIC SUFFRAGIST.

Monthly, post free, 1s. 6d. per annum.

Hon. Editor MISS LEONORA de ALBERTI.
Hon. Business Manager MISS O'SULLIVAN.
Hon. Treasurer MISS BRADY.

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

ST. CATHERINE OF SIENA.*

Miss Anthony almost apologises in her introduction for giving us another life of St. Catherine, when two masterly English biographies of the saint already exist; but an apology is unnecessary, for no one approaching her work with the loving reverence of the writer could fail to give pleasure. The lives of God's saints are ever new, and whether we regard St. Catherine as peacemaker, politician, or statesman, or as one to whom joy, amid suffering, trouble and persecution, was the keynote of life, no time could be more opportune than the present to bring her example before the world. To St. Catherine, divine love, and well regulated human love was the strongest motive power in the world, and she believed that mankind should be ruled by love rather than harshness, a lesson she never failed to urge both Pope Gregory and Pope Urban to follow.

"Far more glorious and lasting will be your conquests with the arms of sweetness, love and peace, than those gained by the sternness of war; and thus you will enter into the full possession of your rights, both spiritual and temporal," she wrote to Pope Gregory.

Though she never scrupled in the service of God and of His Church to upbraid popes and pastors, and that in language which was not lacking in vehemence, her personal humility is stamped on every line, surely as much a hall-mark of her sanctity as her

*Saint Catherine of Siena, her Life and Times. By C. M. Antony. Burns and Oates. 6s. net. Edited by Father Bede Jarrett, O.P., with a preface by Father Thomas M. Schwertner, O.P.

visions and ecstasies. She was humble, indeed, and she was loyal, but in spite of her humility, and because of her loyalty, she could write to the rebellious cardinals:

"What proves that the election of Monsignore di Bari, to-day Pope Urban VI, was well and truly made? The proofs are the solemnities of his coronation, the homage you rendered him, the favours you asked of him. You made use of him in a hundred ways, and you cannot deny it without lying. O fools, worthy of a thousand deaths, in your blindness you do not see your folly; you have fallen into such hopeless confusion that you have proclaimed yourselves openly liars and idolaters. If what you now say is true, which it is not, for I know Pope Urban VI to be the true Pope, would you not have lied in declaring at first he was Sovereign Pontiff, as indeed he is? . . . Would you not have been guilty of simony in asking favours from him, and making use of him as you did? Assuredly, yes. And now, they have made an anti-pope, and you have gone over to them. You showed it by your acts, and by your presence at the time when those devils elected another devil. . . I accuse you of having participated in this crime, and I tell you you have elected a member of the devil. Had he been a member of Christ he would have died rather than consent to such an iniquity."

She passionately pleads with the schismatical cardinals to return to the true fold and cries:

"I would rather have spoken to you than written to you, but God's will be done! You deserve punishment rather than my words."

Indeed she was not lacking in courage or fiery passion!

In speaking of the brutal forms of torture in use in every civilized state in the Middle Ages, Miss Anthony justly reminds us that torture was not the invention of the Inquisition, but formed part of most legal punishments. No less a person than the protestant

OFFICE RENT FUND.

BIRTHDAY OF THE C.W.S.S.

In these days of marvellous generosity and self-sacrifice a new appeal is sure to meet with a ready response, provided it is based on a genuine need. I have, therefore, no hesitation in addressing myself to the friends of the C.W.S.S. and asking them to help in raising a sum of £40, which is necessary to pay for the rent, lighting and heating of our office for the current year. On 25th March, that great feast of Our Lady, we complete our fifth year of work, and I am collecting birthday offerings, so as to be able to present to our Hon. Treasurer on that day a substantial sum towards the Office Rent Fund. Last year I received donations towards this object in amounts varying from 1/- to £5, and was fortunate enough to exceed the amount required by £1 9s. 2d., which has been carried forward to this year's account. Already this year I have received some generous donations and promises. All donations will be gratefully acknowledged in the CATHOLIC SUFFRAGIST, and I am anxious to have a long and representative list of subscribers for the next issue. If every reader sent only 1/- the whole amount would be immediately forthcoming. There are only ten days from the date of issue to our birthday, so I appeal with confidence to our members and friends to forward their gifts without delay.

B. GADSBY.

Room 22, 55, Berners Street,
Oxford Street, W.

AN ADMIRABLE WAY.

From the *Catholic Times*.

"PAPYRUS":—Miss Willis asks me to tell her "what women could do to show they want the vote that they have not already done." They can join the Catholic Women's Suffrage Society, and take in the CATHOLIC SUFFRAGIST. That would be splendid service. Will they render it? No one will rejoice more than Miss Willis—except, perhaps, myself—to see all Catholic women rally to the support of that Society and its organ of publicity; and when I say "all," I mean every one of them, without exception. Then nobody could hesitate to believe that women want the vote as fully as they need it. And I, in turn, trust to Miss Willis's generosity to forgive me for saying so much.

historian, Dr. Lea, has established that the Inquisition was less cruel in its application of torture than the secular courts, and confined itself more strictly to a few well-known methods.

"The popular impression," he says, "that the inquisitorial torture chamber was the scene of exceptional refinement in cruelty, of specially ingenious modes of inflicting agony, and of peculiar persistence in extorting confessions is an error due to sensational writers who have exploited credulity."*

Nevertheless these tortures were not painful caresses, and it is not permissible to speak of them, as Miss Anthony does, even comparatively as mere child's play.

Miss Anthony writes of St. Catherine with tender enthusiasm: "No saint," she cries, "has been more closely, more mystically united to our Divine Lord!" And again: "In her are displayed all the possibilities of spiritual friendship, close, tender, beautiful, and from a human standpoint, entirely absorbing. In this regard no other saint has ever been quite like Catherine of Siena. She, surely, above all others, is the patron of holy friendship." And again, in speaking of the beautiful story of St. Catherine attending the execution of Niccolo di Toldo, and receiving his severed head into her hands, Miss Anthony cries: "No story of any saint, however exquisite in its human pathos; however glorious in its Divine courage, can compare with this mystic idyll. . . . If no other *Fioretto* of St. Catherine's life were left to us, this alone would be sufficient to characterize her—the most tenderly human mystic, the most Divinely heroic woman who has ever been counted worthy to be numbered with the saints." Until we are, all unwillingly, reminded of the warning given us in the Imitation not to be inquisitive or dispute concerning the merits of the saints. And yet we suffragists should be the last to quarrel with Miss Anthony's enthusiasm, for is not St. Catherine—statesman, politician, ambassador, our glorious pioneer? Surely we should have been found among the *Caterinati* ready to face the jeers of her opponents, and surely we may humbly implore her help, confident that she will smile upon our efforts, and help us along our thorny path. L. DE ALBERTI.

* "A History of the Inquisition in Spain," vol. III., p. 2.

PREJUDICE.

When I was asked to write an article for the CATHOLIC SUFFRAGIST I was flattered, but frightened. I felt it would be almost impossible to say anything interesting in favour of the enfranchisement of women: the advantage to men, women and children that would accrue from such a measure was so obvious that to fill a couple of sheets of paper insisting on the fact seemed mere waste of time. I put it off hoping that some day my thoughts would flow, and I should be able to say new and forcible things in support of the movement, but to no avail. Then I realized why it was so difficult. It was because all the arguments were on my side: there was only one real obstacle to women's suffrage, and that was PREJUDICE. So I determined to write about that.

I can say a great deal about prejudice, for I have experienced it all my life, but in order to be sure I understood the dictionary meaning of the word, I looked it up in my Thesaurus of English Words, and I found it was even worse than I expected. It was placed among a collection of most undesirable neighbours, such as "annoyance, nuisance, molestation, etc."

A pocket dictionary said, "prejudice, to prejudice"; but if I were asked to define the word, I should say "prejudice, the chief obstacle to reform and progress."

At the first hint of improvement or advance, prejudice lifts up its voice to condemn. This is very noticeable among that most conservative class, that of the domestic servant.

In order to minimize labour, the mistress buys a new carpet sweeper or an O-cedar mop, and offers it with full explanations to the housemaid, who (unless she is the exception that proves the rule) promptly says she does not like it and won't use it. If asked why, she replies she doesn't hold with new fangled ideas: in other words, prejudice has whispered in her ear all sorts of reasons against the new invention, and she suspects that there is some mean advantage to be taken of her in the matter, else why should the mistress buy a new thing that costs more than the old hand broom or polishing cloth to which she is accustomed.

And so from housemaids to Professors and Cabinet Ministers, whenever a new measure of reform or progress is brought forward, prejudice is on the spot ready to whisper specious reasons against it. This is particularly true when the suggested reform deals with women.

Take the case of the lady doctor. Now that medical women are so generally respected and liked, it is difficult to realize what a struggle they went through to gain their present position, a struggle that was entirely due to prejudice. And years hence, when women have the parliamentary vote, as to-day they have the municipal vote, it will be clearly seen that all the opposition they experienced when endeavouring to gain this measure of justice was due to prejudice.

As regards a medical degree, it was thought that if women were allowed to become doctors they would leave their homes and flock in their hundreds to the medical schools. Experience has shown that only those who have a vocation for the life have persevered through the long training that is necessary to obtain a degree.

It will be the same in regard to politics. To-day prejudice asserts that if women had the vote, they would immediately gain seats in the House of Commons, and not content with this would soon hold the most important posts in the Cabinet. It is flattering to know how ready opponents are to acknowledge the power of women to supplant men, but it is a prejudiced prophecy, not a true one.

Some women, like some men, have a taste for politics, and owing to the organized opposition to the enfranchisement of their sex they come to the front in the struggle for the vote, but most women, I think, feel like the New England farmer's wife, who, burdened with cooking, washing, mending, and a dozen other tasks for the farm hands, replied to the question as to whether she wanted a vote:

"Well, if there is anything a man can do for himself without having to ask a woman to help him, for goodness sake let him do it."

It is only because men cannot successfully legislate for women without the help of the

LONDON AND BRANCHES.

Office: 55, Berners Street. For the present office hours will be from 10-30—12-30 every morning. Holy Mass will be offered for the intentions of the Society (for peace and for all who have lost their lives in the war), on Sunday, April 2nd, at St. Patrick's, Soho, at 10-30. On Saturday afternoon, March 18th, (3-30 to 6), a drawing-room meeting will be held, by kind permission of Mrs. Whately, at 75, Harcourt Terrace, Redcliffe Square (No. 31 bus from Earl's Court Station), when Mrs. Finlayson Gauld will speak on "Woman's Part, Yesterday, To-Day, and To-Morrow." Miss Whately will take the chair. We hope to see many of our members; invitation cards can be obtained from the Secretary, 55, Berners Street.

LIVERPOOL & DISTRICT REPORT.—Hon. Sec., Miss T. M. Browne, University Hall, Fairfield. The darkness of the streets and the snow made it difficult for many of our members to attend the Musical Evening on February 25th, but, in spite of our small numbers, we thoroughly enjoyed ourselves in the cheerful and comfortable rooms at Colquitt Street. Our best thanks are due to Misses Whitehead, Mangan, Jolley and Short, for so kindly entertaining us, and also to several members for unexpected items.

Three new members were enrolled.

The Burlington Club for Soldiers' Wives will, in future, be open on Thursday evenings only, owing to the expenses involved.

On Tuesday, March 21st, at 8 p.m., Fr. Walshe will lecture to the Liverpool Women's Suffrage Club. The subject will be, "In the Footsteps of St. Catherine of Siena," illustrated by lantern slides. There will be a small charge for admission, 3d. and 6d. Members are asked to make the lecture known to their friends and all who are interested.

CHURCH LEAGUE FOR WOMAN SUFFRAGE.

The Church League for Woman Suffrage gave a meeting at the Caxton Hall last month, to welcome Mrs. St. Clair Stobart. The Bishop of Kensington, who took the chair, reminded the audience that it was just twelve months to the day since they had wished Mrs. St. Clair Stobart God Speed on her Serbian enterprise, and she was once more back amongst them. Mrs. Stobart has had no less than four different hospitals during the present war. One in Brussels, which was taken by the Germans on their entry, she herself barely escaped with her life, she was actually arrested as a spy and condemned to be shot; another in Antwerp which also had to be abandoned on the German occupation, one for a few months in Cherbourg, and finally the Field Hospital Unit, including seven women doctors, which she took to Serbia. At one time they had 12,000 patients; the number of typhus cases was tremendous, but in a very short time it was well in hand.

Mrs. Stobart spoke of the terrible suffering of the retreat before the invaders, the indescribable desolation of the deserted villages, and the apparently never-ending mountains, which seemed to shut them in. And to make the misery greater, if possible, the utter lack of news. The retreat, she said, had been carried out with a dignity and orderliness nothing short of marvellous.

latter that women desire the power to vote for themselves.

The average man would not attempt to tell his wife how to do the housekeeping or to bring up the baby, but he seems quite content that his representatives in Parliament, who are not a bit wiser than himself should make whole series of laws on such subjects and then insist on women keeping them.

Catholics, with their experience of all that the Catholic Emancipation Act has meant for them, surely do not need persuading that to-day, when the country is governed by the vote of the majority, women must be allowed to record their opinions as well as men.

It seems to me sad that it has ever been necessary for women to agitate for a vote: to spend money, time and talents in order to gain that which in mere justice should have been given to them at the first request, but I cannot believe further agitation will be needed.

At the end of the war, a war in which women have rendered invaluable assistance of every kind to their country, the men will see that the right to vote is conceded to them. A right for which they would never have had to agitate had it not been that the enfranchised portion of the population were blinded by that unpleasant and mischievous little word of three syllables—prejudice.

A. H. BENNETT.

THE THEATRE AS SUCH.

At the International Suffrage Club, on February 15th, Miss Christopher St. John gave an interesting lecture on "The Theatre as such," and made an eloquent appeal for the theatre to be taken seriously. At all times, she said, mankind had had some form of theatre, and though at the coming of Christianity there was an interregnum, Christianity also had adopted the theatre as a form of expression. Miss St. John protested against so-called realism, which simply meant horrible details, such plays had nothing to offer either for nature or art. The theatre, said the lecturer, should illuminate rather than reproduce life, it was the expression of the age, and as such should be the concern of the State. Mr. Frederick Whelen, who was in the chair, spoke eloquently of his hopes for the theatre. People with high ideals were sometimes compelled to produce revues and similar fantasies to keep themselves alive, and so the great hope of the theatre, he felt, was centred in such societies as the "Pioneer Players," for which Miss Edith Craig and Miss Christopher St. John had done so much.

REVIEW.

A MEDIAEVAL ANTHOLOGY. Mary G. Segar. Longman, 2s. 6d. net. This, Miss Segar tells us, is a popular anthology, which aims to be a first introduction to the riches of the 12th, 13th, 14th, and 15th centuries for readers who are unacquainted with old and middle English. The modernization has been carefully done, for Miss Segar has a genuine love and scholarly appreciation of the early English lyrics. This book brings home to us how much the faith of our fathers was portrayed in the poets' songs, and how much the love of Our Lady was reflected in reverence for women. Miss Segar has omitted, from lack of space, drinking and hunting songs, etc., and elaborate satires on the talkativeness of women, but she has reproduced some poems of singular charm in praise of Our Lady, and in praise of women, notably: "Women both both good and true witness on Mary," and "Of Women cometh this World's Weal," of which we must quote the opening stanza:

"God honoured women in His life
And kept them in His company,
Both widow, wench, and wife
That was withouten vilany.
'Gainst women some men like to strive,—
I say they should dread lest they die
And of that sin soon them shrive
And to Our Lady mercy cry;
And in worship of St. Mary
Such unwisdom should repeal.
Defend you all from such folly,
For of women cometh this world's weal."

Miss Segar does not fall into the error of some scholars and overburden her book with notes. For instance, in a certain edition of Dante's works, among many scholarly and useful notes, we find notes to explain such things as that Cleopatra was the Queen of Egypt, and when Dante speaks of waking no more till the angel's trumpet sounds, a foot-note explains that this is a reference to the Last Judgment,—which produces in the mind of the reader a feeling of acute annoyance. But Miss Segar's notes elucidate her text, she shares with us her special knowledge, and thereby earns our gratitude.

The *Suffragette News Sheet* for March contains, amongst other interesting items, a good editorial, explaining why the Society works for the vote in war time.

WOMAN SUFFRAGE IN THE NETHERLANDS.

On December 18th and 19th of last year the Vereeniging held its 22nd Annual Meeting in Groningen. For the first time in its history it had to discuss its action towards a government constitution bill which dealt with the question of woman suffrage and to remove the existing obstacles in the constitution which make it impossible for the legislature to grant votes for women in an ordinary bill.

The burning question was the action taken by the Executive in stating that, since the new constitution bill proposed to give votes to all men, they must interpret their demand for votes for women on the same terms as men, by asking that votes for all women should also be included in the bill. After a long discussion, the action of the Executive was upheld.

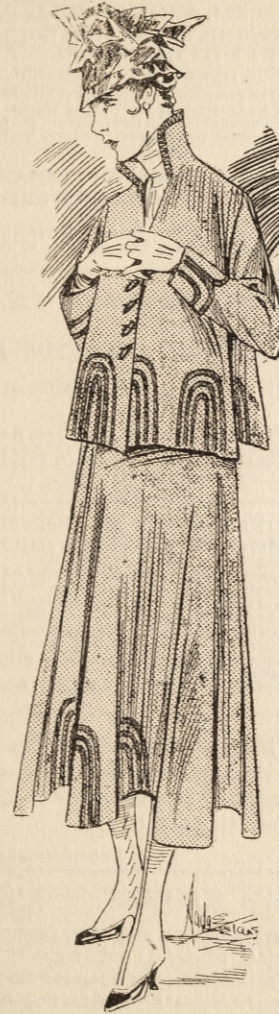
Every evening now the Vereeniging holds large crowded meetings in towns and villages throughout the country. Many new members are being enrolled.

For the first time the different parliamentary political parties are inviting the Board of the Vereeniging to come and discuss the question with them. Already they have been received by the Social Democrats, Radicals, Catholics, and one of the branches of the Clerical Party. Formerly they saw only individual supporters. Many magazines and newspapers, which had never taken an interest in the question before, are asking for articles.

The National Council of Women is supporting the demand for the inclusion of women's active suffrage in the constitution bill now before the *Staten-Generaal*, and has just addressed a manifesto to the Second Chamber.

The Incorporated Midwives' Institute and its Affiliated Associations, representing Practising Midwives in all parts of England and Wales, have issued an important memorial, calling attention to the need of co-operation between health visitors and other officials and midwives. "The public hardly realizes"—the memorial concludes—"that more than 50 per cent. of all the births in England and Wales are attended by Midwives, and as their work lies among the poorest classes it is estimated that at least 75 per cent. of working mothers are attended by them. This is a very important section of the community; they are the mothers of our future soldiers and a very large proportion of them are in touch with no other Health worker than their Midwife, and it is for the benefit of these mothers and these infants that the certified Midwives of England and Wales ask to be allowed to share in the endeavour to prevent those conditions that lead to the ill-health of the mother and the death or disablement of the infant."

It is surely deplorable that no other reason should be given for calling these working-class women an important section of the community than that they are the mothers of our future soldiers, other considerations apart—is it proposed to strangle the girl children at birth?

NEW SPRING
TAILOR-MADES.

STREET SUIT (as sketch), in fine quality corded suiting. Short coat, with the new swing back, finished with silk braid. Full, well cut Skirt, braided to match Coat. In navy and black. Price **6½ gns.** Stocked in large sizes, **10/6 extra.**

DEBENHAM & FREEBODY

Wigmore Street, (Cavendish Square),
London, W.

C.W.S.S. Literature.

Leaflets:

THE OPINIONS OF TWO CARDINALS ON WOMEN'S SUFFRAGE.

1d. per dozen.

WOMEN AND THE FRANCHISE.

By the Archbishop of Hobart. ½d. each.

WHY WE WANT THE VOTE.

1d. per dozen.

Pamphlets:

VOTES FOR WOMEN: The Appeal to Catholics

By Joseph Clayton. 1d. each.

A WORD ON WOMAN SUFFRAGE.

By Mrs. Christitch. 1d. each.

WOMAN SUFFRAGE AND PIOUS OPPONENTS.

By Leonora de Alberti. 1d. each.

THE PROBLEM OF THE GIRL MOTHER.

By Mrs. V. M. Crawford ½d. each.

ANNUAL REPORT FOR 1915.

Price 1d.

Also First Volume of the

Catholic Suffragist

Bound in Blue.

Price 2/6 (post free, 3/-).

of the Secretary, **55, BERNERS STREET,**
Oxford Street, W.

Now on Sale.

Price Sixpence Net.

"Nothing could be more timely in 1915 than insistence on the lesson that Militarism involves the Subjection of Women."

—Mrs. H. M. Swanwick.

MILITARISM

versus

FEMINISM

LONDON: GEORGE ALLEN & UNWIN, LTD.
RUSKIN HOUSE, 40, MUSEUM STREET, W.C.

BRITISH WOMEN WORKERS' EXHIBITION.

under the patronage of

HER MAJESTY QUEEN ALEXANDRA.
Her Majesty Queen Amalie of Portugal.
Her Grace Kathleen Duchess of Wellington.
Her Grace Hdeline Duchess of Bedford.
Her Grace The Duchess of Sutherland.
Her Grace The Duchess of Newcastle.
Her Grace The Duchess of Buckingham and Chandos.
The Marchioness of Londonderry.
The Countess of Desborough.
The Countess of Essex.
The Countess of Ancaster.
The Viscountess Masserene & Ferrard.
Hon. The Lady Bertha Dawkins.
Mr. Leopold de Rothschild.

To be held at

Princes Skating Club KNIGHTSBRIDGE, S.W.,

MAY 1st to 20th, 1916.

**THE MOST COMPLETE AND COMPRE-
HENSIVE EXHIBITION OF WOMEN'S
WORK EVER HELD IN THIS COUNTRY.**

For space and full particulars apply

ERNEST C. DIGBY, Organising Secretary

Executive Offices, Albany Buildings, 39, Victoria Street,
S.W.

**A limited amount of Wall Space is available
for Pictures and approved Posters.**

International Women's Franchise Club, 9, GRAFTON STREET, PICCADILLY, W.

Subscription **One Guinea** per annum from date of Entrance.
(Irish, Scottish and Foreign Members, **10/6**.)

Weekly Lectures, House Dinners.

Wednesday, Mar. 15, 8 p.m. Prof. L. T. Hobhouse. "The Principles of a European Settlement." Chairman: Miss Margaret Bondfield.
Wednesday, Mar. 22, 8 p.m. Sir Sidney Lee. "Shakespeare as a National Hero." Chairman: Lady Meyer.
Wednesday, Mar. 28, 8 p.m.—Miss Rebecca West. "The Art of Reviewing." Chairman: Miss Otter.
Tuesday, April 4, 7-30 p.m.—House Dinner. Miss I. O. Ford. "The Ideal Man." Chairman: Rev. Arthur E. M. de Cetto.
Wednesday, April 5, 4-30 p.m.—Mrs. H. F. Wood. "The Naval and Military War Pensions Act." Chairman: Lt. Col. Sealey, H.M.'s Indian Army (retired).

**Valuable Feminist Lending & Reference Library
free to Members.**

Non-Members 5/6 per annum.

EXCELLENT CATERING.

Luncheons and Dinners from 1/-

All particulars—Secretary.

TEL: 3932 MAYFAIR.

Telephone: **BRIXTON 1852.**

GEO. WEBB'S DYE WORKS,

Chief Office: **254, BRIXTON HILL, S.W.**

**NO CONNECTION WITH ANY OTHER FIRM
TRADING UNDER THE SAME NAME.**

Exhibitor at British Silk Exhibition, 1912. Established 50 years.

As we held an exceptionally large stock of colours in reserve at the outbreak of the War, we are able to dye in all the following rich tones: Purple, Mauve, Dark Violet, Royal Blue, Scarlet, Crimson, Claret, &c., &c.

**THE FINEST PRE-WAR COLOURS
ABSOLUTELY GUARANTEED.**

Instructions by Post or Telephone command immediate attention.
Testimonials and Recommendations from all parts of the country.

THE WOMEN'S FREEDOM LEAGUE

HOLDS

PUBLIC MEETINGS at CAXTON HALL

every WEDNESDAY AFTERNOON at 3-30.

COME to the FREEDOM LEAGUE RALLY at Caxton Hall, FRIDAY, MARCH 17, when the first contribution to the 50,000 Shilling Fund will be presented to Mrs. Despard. Music, Lefreschets, 7 to 9-30. TICKETS 6d. each, from W.F.L. Office, 144, High Holborn, W.C.

"JUS SUFFRAGII" The Monthly Organ of THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE.

Subscription: 4s. per annum, post free.

At the present time when International relations are interrupted "Jus Suffragii" forms a unique link between the women of all nations. It contains articles, reports and letters from all countries, belligerent and neutral, and constitutes a valuable record of woman's activities in war time. It publishes monthly a series of articles from leading women in different countries on the basis of a permanent peace. Sample copies may be had free of charge on application to the Office.

7, ADAM STREET, ADELPHI, W.C.

TAILOR - MADE COSTUMES. Latest

Styles from 3½ gns. to measure. Best workmanship and smart cut guaranteed.—H. NELLISSEN, 14, Great Titchfield Street, Oxford Circus, W.

Patterns sent on application.

ARTHUR'S STORES, 114-120, WESTBOURNE GROVE, W.

FOR GENERAL PROVISIONS AND HIGH-CLASS CONFECTIONERY.
TRIAL EARNESTLY SOLICITED.

All Cakes and Pastries made of the finest ingredients by our own Bakers. Our Motors deliver in the following districts daily: Hampstead, Golder's Green, Hendon, Mill Hill, Garden City (Hampstead), Cannon's Park, Putney, Barnes, Kew, and Bedford Park. Tel.: 400 PARK.

NOTICE TO ADVERTISERS.—All communications respecting advertisements to be addressed to THE MANAGER, MISS F. L. FULLER, 99, New Bond Street, W.

Tel. 2421 Mayfair.

Printed by Wadsworth & Co., The Rydal Press, Keighley.