

THE CATHOLIC CITIZEN

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

VOL. VII., No. 4.

April 15th, 1921.

PRICE TWOPENCE.

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

—Francis Thompson.

THE ENDOWMENT OF MOTHERHOOD AND THE CHRISTIAN SOCIAL ORDER.

BY MARGARET FLETCHER.

Are any of the schemes recently advanced under this or kindred titles compatible with the Christian Social Order? This question involves a somewhat theoretic discussion since the Christian State nowhere exists to-day. The nearest approach to it being found in those Countries in which the Government, though Christian, has to deal with formidable non-Christian or markedly anti-Christian minorities. We shall have to imagine our Christian state as something raised upon the following principles, and furthermore that these principles are accepted by a whole people. 1. The family and not the individual is the unit of society. 2. Marriage is indissoluble. 3. The natural and not the restricted family is in accordance with the Divine plan for human life. 4. The State exists for the family and only in a very minor degree does the family exist for the State. I think we should go a step further and realise that the Christian's attitude towards the whole drama of human life is totally different from that of the materialist or from any other body of persons whose beliefs are not based upon Revelation. The Christian may not understand why Almighty God needs to create countless human beings, though he is clear that once they are created the object of their existence is to save their souls and ultimately attain Union with God. The whole mystery of numbers awaits the lifting of a veil. Therefore the Christian is sometimes obliged to meet the logical arguments of materialists by falling back on his faith and simply stating "It is an article of our Faith."

It would be a pity to leave the scheme for the endowment of motherhood merely faced with a theoretic state. We will therefore briefly consider it in relation to our own government and finally glance at the possibility of *Family* relief, which after all may be a real need.

I believe the scheme for the Endowment of Motherhood to have been first launched two years ago in a little book entitled "Equal pay and the Family," to which six signatures of well-known women engaged in public work, were attached. The scheme has been since developed in articles in women's papers and from the platforms of various societies. It is unnecessary to follow it in the hands of extremists who welcome it as offering facilities for new moralities and so forth, though we may as well note that these facilities have attracted them to the scheme. The authors, as so often happens to-day, appear to fall into two groups, three of them pushing their conclusions further than the others are willing to go. The book is an attempt to find a solution for the problem of the single as against the family wage, and to smooth the road for equal pay for equal work—they regard woman in her capacity of mother as rendering a great service to the State, a service which should be directly recognised to her individually. They advocate a State maintenance grant to begin with the first child, and to avoid class distinction to apply to the rich as well as to the poor. All seem to think that this partial economic independence of the married woman will add to her dignity, and the more advanced and,

I think, the more logical, think that since it is the fact of her maternity which renders her deserving that the endowment should be extended to the unmarried mother—where the money is to come from is not at all clear, but obviously from some form of taxation, and this introduces a difficulty. In a materialist society in which birth restriction is already widely practised, it is easy to foresee an outcry at being taxed for large families. People will ask why they should contribute to the support of what they disapprove—the next step then is to agree on the size of the family which could be officially recognised. Here again the authors divide, and those who support limitation see clearly that the Christian Churches are the obstacles in the way, and that the public must be gradually educated in what they believe to be the right direction. The father is altogether ignored, although the scheme could not fail to affect him or to bring about a rapid deterioration in his character, while the father of illegitimate children would have his last scruple removed and should welcome the scheme wholeheartedly. Now, if we imagine this scheme offered to the theoretic Christian State, the first thing to be rejected would be the assumption that motherhood is a State service, or separable from paternity, since the family is the economic unit, and the duty of maintaining it lies with the father. Could he do this in a Christian State in which large families would be the rule, rather than the exception? If social conditions were based on justice we may suppose that wages, &c., would be adequate for a small family, so the idea of endowing the first child or the rich family would also go. We may imagine that since sources of happiness and pleasures would exist independently of money, young people might actually save and practise thrift with a view to their future home-making. So that the evil effects of the young getting and spending more than sufficed for their needs, and becoming wedded to a kind of life which cannot be maintained after marriage are much diminished. The problem of the single and the married wage is very largely that of what the young man or woman is to receive before marriage and the same young man or woman will receive after. Below the level of frugal decency no family in the Christian State would be allowed to fall—and there is all the

difference between assuming the task of relieving destitution, as all States do, and of preventing it.

But the difficulty of the large family would remain even in this ideal State. The problem is as old as history and has been only partially solved in different social conditions—never without great sacrifice and some hardship—and sometimes injuriously, as in the employment of child-labour at the expense of education and health.

To-day when education is obligatory and is, in the interests of national efficiency, being prolonged by several years, the child does not become a wage-earner until he ceases to be a child. Much has already been taken from the shoulders of the bread-winner in recognition of this fact. The maintenance of the aged who are now regarded as having merited a pension, free education, to a great extent free meals, and free health treatment. In the Christian State free education would be an unmitigated blessing, since there would be no controversy as to what should be taught. Relief to the large family would be given only when the father's utmost effort is not enough. And the natural family would not be questioned. And now to turn to the modern State in which much Christian tradition and instinct still exists. Catholics must work hard to foster and develop this, or it may very well happen that material succour and soul freedom cannot go together. It is not, happily, the purpose of this paper to suggest a scheme of family relief or to indicate how the money could be found. But we know now what the dangers are and what we must guard against. An active propaganda by non-Christians may very well turn the balance in favour of their views and then the pagan atmosphere, which *does* react upon the Christian public would be intensified, an enormous temptation to conform to government ideas would be offered, and a new cause of falling away from the Faith would appear. Catholics should embark upon constructive thinking. The safer path would seem to be an old one which needs taking further. Employers who have been in touch with their workmen have frequently raised a man's wages merely because his needs have increased—this circumstance was

(Continued on page 37).

NOTES AND COMMENTS.

We are glad to place before our readers Miss Fletcher's views on the vexed question of the endowment of maternity. We are anxious that our members should have the opportunity of considering the question from every angle.

* * * *

Mr. Bonar Law's reply to the ill-judged zealots in Parliament who desired facilities for legislation to relieve women from jury service, if they so wished, has given satisfaction, not only in feminist circles, but beyond. It would be neither equitable nor practicable, said the late leader of the House, to grant to women any further exemption which is denied to men. We hope this cold water will quench any further agitation in the House.

* * * *

In Catholic circles progress on this question has been equally satisfactory. It will be remembered that following Father Lionel Smith's resolution the Catholic Federation approached the Catholic Women's League urging that Catholic women should claim exemption from jury service in unpleasant cases. At the meeting of the Federation, at the Cathedral Hall, a letter from the C.W.S.S. was read urging the necessity of women serving on juries more especially in cases of sexual offences in which women and children are involved. A similar letter was then read from the Catholic Women's League. When the C.W.S.S. and the C.W.L. are in agreement, they may fairly claim to speak for the mass of Catholic women of Great Britain. So here, too, the agitation against women jurors is stifled at birth.

* * * *

We offer our heartfelt congratulations to the women of Sweden, who were enfranchised on January 26th. Unlike our own country, Sweden gives women the vote on the same terms as men. This latest suffrage victory is cheering news in these dark days. Sweden is connected also with another good piece of news, that is the appointment of Fru Anna Wicksell, the distinguished lawyer, to the Permanent Mandates Commission. The Commission has made a very happy choice.

We are happy to say that the C.W.S.S. have had some correspondence with Miss McPike, President of the St. Catherine Welfare Association, U.S.A., and our American colleagues are now taking up the question of the article on Women in the Catholic Encyclopaedia. We wish them speedy success in their most valuable campaign.

* * * *

We have also had some very interesting communications from Mrs. Isabella Scott, of the Franchise Committee, Montreal. Mrs. Scott thanks the C.W.S.S. for leaflets and copies of the Catholic Citizen and other literature, which we sent out to her, and received, as she says, in the nick of time. The French Canadian Catholic women, of Hull, had issued a resolution denouncing women suffrage as destructive of family life, and the origin of many evils. Mrs. Scott was able to cast a bomb among them by sending a letter to the Press, quoting the Holy Father, various Cardinals and other high dignitaries of the Church as upholders of the suffrage. Is it ignorance or defiance, she asks, which has produced this resolution. A very amusing situation, for needless to say, the resolution is not born of defiance.

* * * *

The Bishop of London's Criminal Law Amendment Bill has passed through the House of Lords. Unfortunately the Bishop yielded to pressure, and dropped the clause raising the age of consent. This clause has the support of all women's societies in the country. Perhaps the House of Commons may yield to pressure, but this time to reinsert the clause.

* * * *

We have been asked so say that a postal order for 2/6, subscription to the Catholic Citizen, has been received at the Office. The postmark is South Kensington, but no name or address was enclosed. Will the sender please communicate with the Office?

* * * *

We call the attention of our readers to the C.W.S.S. meeting on Women Jurors to be held on Wednesday, May 11th (see advert.)

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 NEW WORLD.

The day seems to have dawned, which during the war many of us were considered pessimists for foreseeing. The reaction from the fulsome praise of women has set in, a reaction the more violent from the very exaggeration of the former rhapsody. In the industrial world, in the professional world, in whatever direction one turns the horizon for women looms darkly. Prejudice, jealousy, injustice sometimes appear to be gaining all the victories in the new campaign against women. And yet from this temporary set back much good may come, but as Miss Rathbone said in her presidential address, at the Annual Council of the N.U. S.E.C., suffragists ought not to need reminding of the uses of adversity. "There is no better fertilizer for any cause than a good dose of unpopularity. During the war women got accustomed to quick returns and much praise, and there is no doubt that the experience enervated and demoralised many of them, especially the younger ones."

One is apt to forget how far we have travelled since those all but forgotten days before the war, and in moments of depression a few minutes' meditation on the obstacles overcome on our long journey is a powerful tonic. As it happens there has recently appeared an excellent little book, which will serve as a text book for such meditation. I mean Mr. Holford Knight's "Advancing Woman" (David O'Connor, 3/6 net). The writer tells us that "the present year (1920) will come to be regarded as an *annus mirabilis* in the chequered story of the Woman's Movement in Great Britain,"

Annus mirabilis, and we had come to call the late departed year by such ugly names, when all the time it was entitled, always by comparison, to this pretty adjective. Mr. Holford Knight, who I need scarcely remind my readers was instrumental in opening the legal profession to women, has many useful and interesting things to tell us on women jurors, particularly useful at this moment, Women and the Legal Profession, Women Magistrates. These chapters are full of practical information, he has a pleasant way of instilling such information, and a faith in women which has nothing in it of masculine patronage. From the enlarged opportunities opening out to women due to the breakdown of sex-restriction he sees a great gain to society. He entertains no doubt, he tells us, "as to the beneficent character and effort of these historic changes. The participation by women in the administration of justice—whether as judge, juror, or lawyer—should (and will) result in a contribution of character and service which will be an immense gain to the State. The motives which have inspired men to aid in securing justice will also actuate women, their gifts will ensure a fuller realisation and satisfaction of society's needs, and with man they will join as comrades in laying the foundation of a new and better world."

In a happy foreword Mrs. Fawcett recommends the book to those women who are desirous of sharing in the great adventure which full citizenship has brought within their reach.

L. DE ALBERTI.

International Notes.

A priest writing on "The Religious Situation" in *La Femme Belge*, takes a very gloomy view both of the immorality and irreligion of the working-classes in Belgium; only 3 per cent. of the men in industrial centres such as Charleroi would appear to go to Mass. We regret to note, however, that he regards the emancipation of woman and a belief in the equality of the sexes as a contributing cause!

La Française prints a long review of M. Paul Bureau's recent volume "L'Indiscipline des Moeurs" which has excited considerable comment. While regretting with the author the wide prevalence in France of conjugal infidelity and of restricted birth-rate the reviewer declines to see with him that the only true remedy is a return to practical Christianity. She admits that legislation alone cannot inculcate virtue and therefore pins her faith to a wiser education, but education without religion is not likely to have very fruitful results.

An appeal is made to French women to protest against the growing fashion for bull-fights.

We read that three women have just been created officers, and eighty-five women chevaliers of the Legion of Honour, mainly for forms of war-service.

An interesting article in *Jus Suffragii* describes how of late years Swedish women have returned to agriculture as an occupation. Fifty years ago industrialism on the one side and romanticism on the other caused women to despise all forms of agricultural work, but to-day, thanks largely to the example set by upper-class women, women of all ranks are returning to the land and agricultural schools for women are rapidly multiplying.

Swedish women are rejoicing in the final victory of Women's Suffrage in that country, women now possessing the vote on precisely the same terms as men, and the women's organisations are busy educating the new voters in preparation for the general Election in the summer.

We read also in *Jus Suffragii* that a book written by an Augustinian priest, *El Libro de la Mujer Española*, is arousing much

interest in Spain. The author has written it from the conviction that a woman does not hold the honoured position she should hold, either as woman, wife or mother.

The Women's Outlook (S. Africa) in reporting the Annual Meeting of the Women's Reform Club, Johannesburg, prints the full propaganda programme of the club. It is of a most practical and advanced nature, including among its fourteen points the raising of the Age of Consent, Mothers' Pensions, Women Police and a number of provisos for the better protection of girlhood, but all based on the moral equality of the sexes.

The Austrian *Völkerwacht*, the organ of Prof: Ude of Graz, fights the battle of social purity against the terrible immorality which is one of the curses left by war and defeat on the dismembered Empire. It is at least encouraging to learn that this organisation numbers nearly 100,000 members. V.M.C.

Treasurer's Note.
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Jumbles.

One of the most useful ways of helping the C.W.S.S. is by sending us your "Jumbles." Our Hon. Secretary has a perpetual sale on of such things at the office, and is often able to dispose of them to the real advantage of the buyers and the funds. If our readers would only make a point of collecting all the things they do not want, say twice a year, and sending them to Miss Barry, at 55, Berners Street, W.1, how rich the Society would become!

We are faced with a considerable additional expense in the new telephone rate, and shall be most grateful either for gifts in money or kind to meet this.

GABRIELLE JEFFERY.

PLAY AND LET PLAY.

Regarding their share in the field of labour, women of to-day are aware of a certain measure of resentment on the part of men. The argument that such resentment is nothing but foolish jealousy is no doubt in large part true. Yet in justice it must be allowed that through no fault of their own but that of their employers, women-workers often do effect adversely the labour interests of men.

What, however, can be said in support of a man's resentment of women's share in the *playing fields*? Yet, only last week, a well-known "Daily" published an article on what its author sadly styled:—"Man's last monopoly," (meaning football!) He writes to the effect that greedy woman has invaded in turn every sphere of sport, tennis, swimming, hockey, etc., so that there remains but one sport which injured man can call his own. The women and girls of this country have so far overlooked football. He rejoices to relate that at a recent match, his anti-feminist eye could detect but one woman spectator among some four or five thousand men, and (Heaven be thanked!) she looked bored to death and evidently understood nothing of the game!

Now where could one find such another exhibition of utterly childish jealousy and meanness? What difference to men does it make if every woman in the land chooses to "take up" sport, either as player or spectator?

One might ask how present-day young men would accept the proposal that they should be excluded from dancing because this is essentially a feminine pastime. And what of those disabled soldiers who have taken to earning their living by fine embroidery work? There are no expressions of jealousy from women.

But perhaps if our critic would admit it, it is not the mere fact that women *play* that irritates him so much as their *success*, the fact that they can, and do hold, public matches that "draw" enthusiastic crowds and whose reports and "snaps" encumber(?) the press.

The idea that sport is unwomanly is a relic of the Puritan idea that all sport was impious. Ancient Greece and old Merrie England thought otherwise. And so, thank goodness, do the *majority* of men to-day.

In a word, though they be first class players, they are no true sportsmen who lose the *spirit* of sport.

E. C. HUGHES.

Discussion on the Endowment of Maternity.

Under the auspices of the C.W.S.S. a discussion was held on March 19th, at 92, Victoria Street, London, on the Endowment of Motherhood in relation to the Christian Social Order. Miss Margaret Fletcher, who opened the discussion, spoke of various schemes put forward by the chief supporters of the endowment of maternity, schemes which she considered would be fraught with real danger to the Christian ideal of the family. We publish in this issue the substance of Miss Fletcher's speech. Councillor Mrs. Crawford placed before the audience the advantages to be derived from State Endowment of the family. All Catholics were agreed as to the desirability of maintaining the Christian idea of family life, the question was how best to maintain it. Under existing circumstances there was no connection between the needs of a family, and what it received. The upkeep of the family depended on the wage earning capacity of the father. The State was already helping in various ways to maintain the family, because it was often impossible for the working men to provide decently for his family. A great deal of trouble had arisen from the unfortunate term the endowment of maternity, whereas it really was the family it was proposed to endow. The endowment of the family would have the great advantage of keeping the mother at home, and many unskilled married women would be kept off the congested labour market. French and Belgian Catholics were in favour of some scheme of family endowment. (Mrs. Crawford dealt with this in our last issue). She thought the danger of State interference had been much exaggerated. The chair was taken by Miss Kathleen FitzGerald, B.A., who said that as the C.W.S.S. was a Pioneer Society the Committee had felt it was a duty to provide an opportunity for discussing so important a question as the endowment of the family.

The discussion was taken up by many members of the audience.

WOMEN AND THE POSITION IN IRELAND.

(Continued from page 32).

The great protest meeting of women held at the Central Hall, London, on March 18th, was a sure sign that women take their new responsibilities seriously. The great hall was packed, and many were turned away. The resolution denouncing murder on both sides, and condemning reprisals was carried amid great enthusiasm. The C.W.S.S. sent a message supporting the aims of the meeting, and deploring the appalling conditions existing in Ireland, and offering "deepest sympathy and heartfelt prayers to the Irish people in this time of trouble." The speakers were Lady Sykes, Lady Bonham Carter, Lady Aberdeen and Miss Margaret Bondfield. The chair was taken by Viscountess Bryce.

THE CHRISTIAN DEMOCRAT. Organ of the Catholic Social Guild, 2d.

The Christian Democrat came into existence last January, superseding the quarterly Bulletin of the C.S.G. It is from no lack of cordiality that we have delayed welcoming this excellent new monthly, but from pressure on our limited space. The Christian Democrat should be of the greatest assistance to all Christians interested in social reform, and all Christians should take interest in social reform.

We take this opportunity to call attention also to the C.S.G. social year book for 1921 (1/6) under the title Catholic Forces, it gives a review of the National Catholic Congress held at Liverpool last August, and gives an account of the work of the numerous societies attending it.

Catholic Women's League

GIRL GUIDES STANDING COMMITTEE OF COUNCIL.

March 1st.

Dear Madam,—We are grateful to you for your suggestion, copied in the "Universe," that we should send Monsignor Jackman's pamphlet on Guides to the Patriarch of Jerusalem. We are doing this, but hope that by this time, through other means, he is convinced that Girl Guiding is a "heaven-sent" help to Catholic girls. I enclose our C.W.L. Guide Rules; may I draw your attention to the last paragraph?*

We shall be most pleased if you will help in persuading Catholics to join up as officers, and league themselves with other Catholic Guides.

Yours truly,

MAY C. HOLLIST.

* The paragraph here alluded to runs: It will be advantageous, with a view to propagating the movement among Catholics here, on the Continent and Overseas, to have a large Catholic Girl Guide Organisation.

made known to his fellows and the justice of the action seems to have been acknowledged by all concerned. But that custom pertained before the limited family had been preached with its suggestion of an easier solution. Again to apply this principle on a national basis would be complicated and difficult though not impossible. To conclude, he who pays the piper calls the tune. If the State pays, the State makes conditions, and also sees that the conditions are carried out. The State voices majority opinions, and at most tries to safeguard those of minorities. We are still a long way from the possibility of a practical endowment, let us use the present time in spreading Christian views, and if possible arriving at a Christian solution of the problem of how to lighten the burden of the large family.

We regret to have omitted an obituary notice of Cardinal Ferrari in our last issue. He was a most paternal prelate, greatly beloved, who ruled over the great diocese of Milan for many years and was the special patron of the Gioventù Femminile Cattolica Italiana. For ourselves we wish to record that nearly twenty years ago, with his cordial consent, Mrs. Crawford was invited to address a meeting, in French, on Women's Suffrage in one of the halls of the vast archiepiscopal palace. The meeting was crowded and proved a great success; the Cardinal sent his Co-adjutor bishop to preside and took much interest in the event, it being the very first time that any woman had been invited to speak publicly within the precincts of the palace. The originator of the gathering was Signor Mauri, now one of the most distinguished Catholic members of the Italian Chamber.

LIVERPOOL AND DISTRICT BRANCH.

Hon. Sec: Miss A. J. Musson, Fairview West, Rainhill, Lancs.

A Public Meeting on "alternatives to the Endowment of Motherhood" will be held on Tuesday, May 10th, at 7-45 p.m., at 6, Lord Street, Liverpool. Speaker: Councillor Mrs. V. M. Crawford. Entrance Free. All members are urged to come and bring their friends and to make the Meeting known as widely as possible.

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LECTURES. WEDNESDAYS, 8.15 P.M.

April 20th. "Some Aspects of Psychical Research."
Mr. FREDERICK BLIGH BOND. Chairman—Mrs. T. Dexter.

April 27th. "The Election of Women to Parliament."
Mrs. HOW MARTYN, B.Sc., C.C. Chairman: Miss Nina Boyle.

May 4th. Annual General Meeting.

May 11th. Debate. "The Endowment of Motherhood."

Proposer: Miss Eleanor Rathbone.

Opposer: Miss Helen Fraser.

May 18th. "Old London." Mr. WILLIAM MARTIN, LL.D.

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Minerva Cafe, 144, High Holborn, W.C. 1.

May 4th Speaker: The LADY AMHERST, of Hackney. Subject: "The Swing of the Pendulum."

May 25th Speaker: MISS LIND-AF-HAGEBY. Subject: "The Principle and Practice of dismissing Married Women."

ADMISSION FREE.

Special Evening Meeting on Monday, May 9th, at 7 30 p.m. in Minerva Cafe,

Speaker: Mr. E. G. CLAYTON, late of "The Athenæum." Subject: "The Position of Women in England a Century Ago."

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**THE
INTERNATIONAL WOMAN SUFFRAGE NEWS**

The Monthly Organ of

THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE.

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**The Course of Lectures on Modern Thought and
Ancient Morals**

By Dominican Fathers, will be continued at CAXTON HALL, WESTMINSTER, at 7-45 p.m., on all Wednesdays to May 25th, inclusive.

SUBJECT.—The morality of certain modern developments in Art, Industry and Politics; and the merits of some modern philosophic theories advanced in support of these.

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

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

Office—55, Berners St., Oxford St., London, W.
Patron: Saint Joan of Arc. Colours: Blue, White & Gold
Organ—"The Catholic Citizen," 2d. monthly.

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

Catholic Women's Suffrage Society

A PUBLIC MEETING

ON

WOMEN JURORS

WILL BE HELD AT THE

WOMEN'S INSTITUTE

92, Victoria Street,

ON

WEDNESDAY, MAY 11th, at 5.30.

SPEAKER:

Mrs. H. MORE NISBETT.

Miss FENNEL in the Chair.

ENTRANCE FREE.

Catholic Women's Suffrage Society.

A Public Meeting

ON

"Alternatives to the Endowment of Motherhood"

WILL BE HELD ON

TUESDAY, MAY 10th, at 7-45 p.m. at

6 LORD STREET, LIVERPOOL.

Speaker: Coun. Mrs. V. M. Crawford.

Entrance Free.