

THE CATHOLIC CITIZEN

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

VOL. VIII., No. 2.

February 15th, 1922.

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 SERVANT PROBLEM.

By JOSEPH CLAYTON.

The problem, in one form or another, is continually set before us. Either we are served by faithful, competent, and honest ministers, or we suffer in discomfort and fall into weakness and wretchedness. The larger the community the greater the importance of right service, for the capable servant is the real ruler of the state. And to-day the finding and appointing of public servants is the burden and responsibility laid upon all good citizens.

To discern the right persons and then to elect them as our rulers that is our burden and responsibility, even as in Rome at this hour the burden and responsibility of the College of Cardinals is to discern and elect the Supreme Pontiff, *Servus servorum*, of the Catholic Church.

The plausible incapable, the crafty and corrupt, the cruel and unjust,—all these figure as servants and rulers from time immemorial and still get chosen; so easily are many of us deceived, and so lightly sits the responsibility of citizenship upon us.

But as the hurt in the middle ages to the good estate of Christendom by the enthronement of certain unworthy priests in the Chair of St. Peter is now manifest to all, so can we note throughout history the harm wrought, and the miseries laid upon the land by the wicked and unjust stewards set to rule over the people.

For some the warnings of history are always in vain; but to the average citizen, to the kindly, hard-working men and women of goodwill it is plain that mistakes have been made in the past, the wrong leaders chosen, and that, if it can be done, it is very necessary to get better servants appointed for the management of public affairs.

If it can be done! Doubt and misgiving follow hard upon recurring disappointment, and in sheer despair even the faithful are at times apt to lose hope and urge the turning away from the duties of citizenship, the renunciation of all political activity in favour of social and philanthropic work.

But of course it can be done. From Catholic citizens at least no submission can be made to the notion that the devil is to lord it over God's people without let or hindrance. True we Catholics are but a small minority in this realm of England, once our Lady's Dowry, and Mammon foully and heavily, with many hirelings, overruns the land. The world, and the flesh, too, are with the devil, seeking ever to dissuade the children of light from following after justice. But hope is ours, and faith, and love, and these things the enemy hath not. For the world is without hope, and the flesh is no more concerned with love than the devil is addicted to faith.

The problem, then, to be faced and solved is how best to get the right servants chosen for the government of this land and its dependencies. (The same problem confronts the people of Ireland and all nations that have adopted the principle of representation).

We have (1) to discern the right person for election,—whether it be to House of Commons, County Council, Borough Council, or Board of Guardians; (2) to get the person so discerned duly elected. It is not sufficient to declare that Mrs. Faithful *ought* to be elected and leave it at that, while the agents of Mr. Worldly Wiseman are busy on their leader's behalf. Neither does it avail to secure the election of Miss Facing-both-ways, "such an ideal candidate, gets

on so well with everybody," knowing in our hearts that she by no means seeks first the Kingdom of God and His justice, but has quite other designs.

The task set is not beyond the capacity and wit of honest folk. It is for lack of interest we are so often left in the lurch at elections, the inferior being chosen because not enough people cared or thought it a matter of importance to get a more satisfactory servant appointed.

We manage these things better when we are really interested, as in that traditional occupation of English minds—sport. What trouble and pains are taken over the awarding of caps and colours to the chosen elevens or fifteens in our schools and colleges! What anxious thought is given to the selection of the 'varsity eight for the boat race! How careful are the committees of our professional football clubs to put the best teams into the field lest the public be dissatisfied! Surely it is not of any necessity that we are hindered from a right judgment in the choosing of our political servants since we can accomplish so efficiently the selection of our athletic champions. Many obstacles, it is true, are placed in our way. The machinery of parties obstructs and limits our choice so that rarely can a servant be elected without the organisation of the machine,—rarely indeed is the attempt made. But Catholic citizens alive to their responsibilities can make their wills prevail within party organisations, and in some places are strong enough to create their own political committees.

At least we know whom we would have for public service—the valiant woman, *mulier fortis*, "She hath girded her loins with strength, and hath strengthened her arm. . . She hath opened her hand to the needy, and stretched out her hands to the poor. . . She hath opened her mouth to wisdom, and the law of clemency is on her tongue. . . Strength and beauty are her clothing, and she shall laugh in the latter day; *et ridebit in die novissimo*, in the day when our eyes are no longer dimmed by tears, for wrongs unrighted and Mammon is cast down from the high places of the earth. Or equally may we chose the man, *beatus vir*, "that hath not gone after gold, nor put his trust in money, nor in treasures. . . he that could have transgressed and hath not transgressed, and

could do evil things, and hath not done them."

He that hath not gone after gold,—*qui post aurum non abiit*, who has laboured not for personal gain, but loving his neighbour as himself, has sought the common good.

The doctrine of Protestant individualism, the commercial morality, that enjoined each for himself and the devil take the hindmost, the capitalist economics, that taught only the art of growing rich at the expense of others, have, it is seen, plunged all Europe into horrible distress, and unemployment, famine, and social strife abound.

It is for Catholic citizens to seek to end the strife, to heal the wounds of those who have fallen among robbers and to prepare the hearts and minds of all for a better order, for a co-operative commonwealth. And to accomplish these things we are bound to see to it that our servants are wisely chosen for the work.

THE JOSEPHINE BUTLER MEMORIAL HOUSE.

The annual report that has just reached us of the Josephine Butler Memorial House (15, Princes Avenue, Liverpool) for the higher training of rescue workers, fully justifies the experiment of starting such a centre. All the ten women trained there in the past year are now filling responsible posts as matrons or organising secretaries and their places have been taken by eleven others, several of whom possess the highest educational qualifications. Thus the Anglican Church becomes endowed with a succession of refined, highly trained, devoted laywomen competent to fill the most arduous posts in rescue work. Would that we Catholics were in a similar position! The Memorial House, however, though under Church of England management, is in no sense strictly denominational. Arrangements as to worship have been carefully made to meet the desires of students of all Christian denominations, and as a guarantee of absolute *bona fides* where we ourselves are concerned Mrs. Crawford was invited from the first to be a member of the governing Council. She has twice stayed in the house during the past year and is familiar with all the arrangements in detail. A Presbyterian and a Wesleyan student have already been trained there, but so far, no Catholic.

NOTES AND COMMENTS.

The death of the Pope has caused universal grief. As the war recedes and men's passions cool, Benedict XV. will come to be recognised more and more as a great lover of humanity and a great lover of peace, who preserved impartially the neutrality of the Holy See throughout the war, though alternately accused by both sides of favouritism to the other.

He will be remembered by Catholic feminists, particularly, as the Pope who definitely encouraged and urged women to take up public work. Our readers will remember the message of encouragement from the Pope brought to us by Miss Christitch, and the message he sent to the Catholic women of Spain. Last month we spoke of the intention chosen by the Holy Father for the Apostleship of Prayer in December concerning women in Public Life.

Miss Barry and Miss V. S. Laughton, M.B.E., represented the C.W.S.S. at the Requiem Mass at Westminster Cathedral on January 27th.

At a Conference convened by the Association for Moral and Social Hygiene at the Women's Institute on Tuesday, January 24th, attended by delegates from all the principal national organisations including the C.W.S.S. it was unanimously agreed to seek the introduction by the Government of a Criminal Law Amendment Bill early this Session on the lines of the Bishop of London's Bill of last year.

The main clauses of the Bill seek to raise the age from 13 to 16 at which a girl can legally "consent" to acts of indecency: to abolish the defence which at present allows a man who has committed a criminal assault upon a girl to be acquitted on the ground that he had "reasonable cause to believe" she was over 16: to extend from 6 to 12 months the time in which a prosecution for criminal assault can be begun, and to increase the money penalties against brothel-keepers and allow imprisonment to be given in addition.

The Conference decided to ask the Prime Minister to receive a Joint Deputation on the subject of the Bill.

The Association for Moral and Social Hygiene urges all societies and individuals interested in this much needed and long delayed reform to prepare for an active campaign in support of the Bill.

* * * *

We hope that all our members who are within reach of London will make a point of being present at the Annual Meeting of the C.W.S.S., which will be held at Bedford College, on Saturday, 11th March, at 3 p.m. for particulars see advert. Ballot papers enclosed, they must reach the Office not later than March 1st. Only members who have paid their annual subscriptions are entitled to vote for the election of the new Committee.

International Notes.

It is pleasant to read (in the *Action Sociale de la Femme*) that the women of Cuba are bestirring themselves on behalf of the vote. The Association of Cuban Catholics, with offices at Havana, numbers among its adherents some of the most prominent women of the island. Their first effort to secure the right to vote proved fruitless, so they are now carrying on an active propaganda of education work to prepare themselves for their future duties.

* * * *

According to *La Française* Paris is asking whether Mme. Curie will be elected to the now vacant chair in the Académie des Sciences. No honour could be more merited. Nothing but old-fashioned prejudice stands in the way. But if the scientists of France refuse to open their doors to the most distinguished woman scientist of her day with a world-wide reputation, when already the Académie des Beaux Arts has broken its sex tradition to do honour to the Queen of Roumania, they will give a fresh lease of life to the conviction, already wide-spread, that France, where women are concerned, is one of the most reactionary countries of Western Europe.

(Continued on p. 13).

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

AND

Editorial Office of "Catholic Citizen":

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

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

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UGANDA SCANDAL.

DISMISSAL OF WOMAN DOCTOR.

We have received and have been asked to make public a serious indictment of British method of "protecting" Uganda, where a system similar to the Contagious Diseases Acts has been introduced, we are informed, on an extensive scale. For the moment we are asked to withhold the name of our correspondent who is still in Uganda, but we are proud to say that she is a Catholic woman doctor, a member of the C.W.S.S., who has been dismissed with a month's notice after twenty-five year's work (which has included a good deal of Government service in England (Poor Law), India, Australia, New Zealand and Mesopotamia), for refusing to carry out the abominable instructions given to her. Needless to say she was not warned before going out as to what would be expected of her.

For the rest I will quote her own words: "We boast that our flag never floats o'er a slave. Close to the tomb of the unknown warrior is the slab which marks Livingstone's grave, and records his touching blessing on those, whosoever they may be, who help to heal Africa, that open sore of the world. The way in which we are, officially, setting out "to heal this open sore," is by giving chiefs none of whom have had a medical education, and all of whom are descendants of quite recent ancestors who practised every form of slavery, (including polygamy, mutilation and wholesale massacre), the powers possessed hitherto only by doctors. Not only can and must a chief report to the authorities anyone of whom he has "reasonable suspicion" that he or she has

venereal disease, but he receives a fee for every one so reported.

"The position even of men, and far more of women, under such a regulation is intolerable, and is causing great discontent amongst the people we are supposed to "protect." Such regulation if attempted in India, or any Mohammedan country, would cause revolution preceded by every form of discontent or violence. Is it British fair-play to enforce them on the African, to whom civilisation already owes amends for centuries of slavery with all its attendant cruelties, immoralities, wrongs? We speak of German atrocities. We do not mutilate or bastinado people found to have venereal disease; but penalties up to £100 and hard labour up to two months are amongst the penalties for any infraction of the Venereal Diseases Measures of 1913 in Uganda.

"The worst feature of all, however, is that large troops of men and women are obliged by English Government officials, and native Chiefs acting under their influence, to come up at intervals for the most insulting of all forms of medical inspection. The population of an area within a five miles radius, amounting perhaps to 100 or 200, Christians, Pagans and Mussulman, of all ages and both sexes, has to make this journey for the purpose of this insulting inspection. In many places it is done on a hillside with a mere fence between the sexes, or perhaps a flimsy erection of reed and calico. The conversation which ensues when certain individuals are found not to have obtained a ticket of certification from the examining

INTERNATIONAL NOTES.

(Continued from p. 11).

doctor, may be imagined, or perhaps from a Christian point of view it is better not imagined."

"One of the worst features is that Europeans, both planters and officials, take advantage of these measures to have their servants, and, far worse, their black mistresses, inspected in order to safeguard themselves, and the signature of English Medical Officers appears on these tickets.

"Uganda is a missionary country in a unique sense. Civilisation as well as Christianity was introduced by missionaries, Catholic and Protestant. There have been many martyrs of both denominations. These regulations are contrary to the wishes and opinions of all missionaries. The missionaries were there long before Uganda became a British Protectorate."

"A bad feature from the women's point of view is that recently an attempt has been made by the Colonial Office to "play propriety" by inducing white women, both doctors and nurses, to leave England where C.D. Acts are not law, to carry out measures of a similar nature in a British Protectorate, and this without pointing out to them before they leave England the element of compulsion in the work they are expected to do."

These are the facts as our correspondent has given them to us. I need not remind readers of this paper that we are all now responsible for wrongs committed under the British flag with official sanction. We have the power to make things unpleasant for any Government which permits wrong doing. The C.W.S.S. is consulting other organisations to see what steps may be taken to get this shameful wrong redressed.

L. DE ALBERTI.

ANNUAL SUBSCRIPTIONS.

Annual Subscriptions to the C.W.S.S. and "Catholic Citizen" are coming in slowly, but we would again impress upon Subscribers how urgently they are needed and what a great help it is to the Society if they are paid promptly. The subscription to the "Catholic Citizen" is at present 3/-. Will those who did not pay the extra 3d. postage due for the last six months of 1921 kindly add it to their subscription for this year.

G. JEFFERY.

A full report by Melle. Cappe is given in *La Femme Belge* of the International Women Workers' Congress at Geneva from which the Catholic delegates withdrew in a body, an incident to which we briefly referred last month. From other reports as well as from that of Melle. Cappe, herself a delegate to Geneva, it appears that this practically enforced secession has created no little sensation in Catholic circles abroad. The Belgian Christian Women's syndicates having been officially invited to the first congress at Washington, were also invited to Geneva, where the constitution of these Women's Labour Congresses was to be definitely fixed. It was obvious throughout the discussions that many of the delegates intended adopting a policy of exclusion, and it was ultimately decided that no syndicate working on a religious basis could be admitted nor any organisation affiliated to Moscow. Thus Catholics and Communists found themselves equally cut off and nothing remained for the Belgian delegates but to make a dignified protest and withdraw. The result from every point of view is regrettable.

* * * *

We have only recently received from Australia *Woman's Social Work*, the monthly organ of the Catholic Women's Guild, a religious and charitable organisation at Melbourne. The December number contains a most instructive account of the free kindergartens run in Melbourne by various religious denominations and pleads for wider support for Catholic kindergartens.

* * * *

From Germany we have also received *Die Christliche Frau*, a serious religious periodical for women and the organ of the wide-spread Catholic Frauenbund. We gather from one of the articles that Germany is embarking on a new Education Act which threatens to imperil the denominational character of her primary schools.

* * * *

The Luxemburger Frau starts the New Year in an improved format. We note a useful article pointing out the various ways in which injudicious parents and teachers may make religious worship distasteful to children.

V.M.C.

Correspondence.**THE DRINK PROBLEM.**

To the Editor of *The Catholic Citizen*.

Madam,

Mrs. Crawford's words as to my asserting "categorically" that Catholics should oppose Prohibition from the religious point of view, are not, I think, justified by what I actually said. I began the sentence to which she so much objects with the words "It seems," naturally meaning "this is how it seems to me." I held that in my opinion there could be no question but that Catholics should oppose Prohibition from the religious point of view, and I went on to give arguments in support of my opinion. Surely Catholics may lawfully differ as to what religion binds them to believe on a matter of this kind. To me it seems clear that our rightful freedom as to food and drink is more in danger at the present time than is that of excess in their use: many Catholics hold the same view, while doubtless many others think more of the dangers of excess. I was myself much impressed by the religious arguments used against Prohibition by Father Lattey, S.J., some time ago in the *Tablet*, part of which I quoted in the latter part of my article.

I have the greatest possible respect for Father Keating, S.J., and no doubt should have done wisely to have read his *Manual* before writing my article; but I think your readers may consider this an advantage to themselves, because they can now have the Rev. Father's latest views on the subject of Local Option, &c. I sent my article, and Mrs. Crawford's letter, to him asking him to be good enough to read them and give me his opinion as to where I had gone wrong—supposing I had done so. He gives me permission to make use of his letter in reply. In regard to Local Option he says: "I am coming more to regard it, as it is promoted by its advocates, as a danger to liberty. It is not Prohibition, for *ex-hypothesi*, the locality may remain "wet" or become so again, after trial of "dryness." But unless the majority is substantial, and the need real, it might easily be tyrannous in practice. As for Prohibition itself, its justification is its being the only effective means to a necessary end, the well-being of the community really permanently injured by excess—the

same state of affairs, in fact, which necessitates total abstinence in the individual. There are several views in my booklet which I should be inclined to modify now, but I think the chapter on 'The Ethics of the Question' represents Catholic teaching on the whole."

I do not think it can be said that England has come to that desperate condition specified by Father Keating as being necessary to justify Prohibition. We have other, and much more effective means of cultivating temperance to which we can confidently look forward—such as reformed public-houses and others which I spoke of in my article.

There is one statement in my article which Father Keating condemns as being unsound, and I gladly take this opportunity of correcting it. It is the one in which I argued that total abstinence must be actually opposed to the virtue of Temperance. Father Keating writes thus as to that point: "With the bulk of it (i.e., the article) I am in hearty agreement as it expresses Catholic Doctrine clearly and well; but it seems to condemn total abstinence as an extreme, whereas (practised for a proper motive) it is the highest form of temperance, taking temperance to mean the exercise of the ability to control bodily appetites."

Certainly I see clearly the evident truth of this: it must have been annoyance at the manner in which teetotalers speak of temperance as if it could mean nothing short of total abstinence that led me to the wrong conclusion.

Father Keating encloses in his letter a cutting from his own notes in the last number of *The Month* which expresses at greater length and still more distinctly, the true view of total prohibition. I will therefore quote a part, at the risk of making my letter as long as a second article.

"Catholic teaching gives no support to the policy of total prohibition. There are men who are bound under penalty of mortal sin to become total abstainers, because through their past indulgence strong drink has become an occasion of sin to them. If a whole community, or the vast majority of it, should ever fall into such a hopeless state, then total prohibition might be necessary as a remedy, and the few just men who were

self-controlled could not complain. But short of this abnormal condition, to debar men from this form of relaxation because of its wasteful or dangerous character would be an act of tyranny which no government has a right to exercise."

I should like to have said a word or two in comment on Mrs. Crawford's remarks on majorities, and on the alleged propaganda of "the Trade," but must not ask for more of your valuable space.

Truly yours,

ISABEL WILLIS.

January 23rd.

Madam,

May I say that Mrs. Crawford's letter in reply to the article "The Drink Problem," by Miss Willis, in your December issue, expresses absolutely my opinions on this all important question. Miss Willis appears to suggest that Catholics should use their influence to hinder the good intentions of well-meaning reformers in their efforts to remedy the drink evil.

Considering the dreadful results which accrue from the abuse of alcohol, it seems on the contrary that our duty as Catholics should inspire us with the will to support and help these well-meaning workers in their efforts to lessen the consumption of alcohol.

I am, etc.,

Wimbledon.

HELEN HUGGETT.

SUMMARY JURISDICTION (MARRIED PERSONS) BILL.

A Conference to discuss the Summary Jurisdiction (Married Persons) Bill was held at the Central Hall on January 26th with Capt. Loseby, M.P., in the chair and Mr. Clarke Hall, the Old Street Magistrate, and Miss Rathbone as the principal speakers. Briefly the Bill, which is to be introduced in the coming session, makes it far easier for women to obtain separation orders than now, and in various respects puts husband and wife on a greater equality. Some doubts were expressed lest facilities for separation might not pave the way for police-court divorces; others however pointed out that reasonable separation facilities would tend rather to decrease the demand for full divorce and need not be opposed on religious grounds. It is quite true, as Mr. Clarke Hall stated, that practically no working-class wife is in a pecuniary position to obtain a divorce, but

she is surely entitled to the protection of a legal separation and maintenance order in cases where her husband's conduct makes home life intolerable either for herself or for her children.

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Franklin, Miss E. M.	0	4	6
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Marston, Mrs.	0	1	9
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The Annual Meeting will be held on Monday, February 20th, 1922, at 6, Lord Street, Liverpool, at 8 o'clock prompt. Nominations for Committee duly proposed and seconded must be sent in by February 17th. Consent of candidates to be obtained before sending in name. After the ordinary business Miss Annie Holmes will give an address on Trade Boards. Tea 8d.

N.B.—Subscriptions to the Society and CATHOLIC CITIZEN are now due.

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LECTURES.

Wed. 15th Feb., 8-15 p.m. "Poland 1919-21." Mrs. Cecil Chesterton. Chairman, Miss C. Nina Boyle.

Wed. 22nd Feb., 8-15 p.m. "Women as Parliamentary Candidates." Professor Winifred Callis, O.B.E., D.Sc. Chairman, Miss M. P. Grant.

Wed. 1st Mar. No Lecture.

Wed. 8th Mar., 8-15 p.m. Subject announced later. Captain Ernest Evans; M.P. Chairman, Miss Vera S. Laughton, M.B.E.

Wed. 15th Mar., 8-15 p.m. "On Growing Up." Mr. R. F. Cholmeley. Chairman, Miss Margaret A. Take, M.A.

Luncheons, Teas and Dinners.

FULL PARTICULARS, SECRETARY.

THE WOMEN'S FREEDOM LEAGUE.
PUBLIC MEETINGS

Monday Evenings, at 8 p.m.

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

Feb. 20th. "The Working Women's Delegate at Washington." MISS K. MANICOM.

Special Afternoon Meeting.

Wed., Feb. 22nd, at 3-30. "The Spinster of to-day and of 100 years ago." Councillor MARGARET HODGE.

6-30 p.m.:-

Feb. 27th. "The Priestly Vocation of Women." REV. C. M. COLTMAN, M.A., B.D.

March 6th. "My Experiences as an Election Agent." MISS ANNA MUNRO.

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Collection.

THE CATHOLIC WOMEN'S
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Office—55, Berners St., Oxford St., London, W.
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 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.

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.

NOTICE TO ADVERTISERS.—All communications respecting advertisements to be addressed to THE MANAGER, MISS F. L. FULLER, 99, New Bond Street, W., 1.
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C.W.S.S.

A PUBLIC MEETING

addressed by Women Parliamentary Candidates

will be held at Bedford College (by kind permission of the Council) on Saturday, March 11th at 4-30 p.m. preceded by the Annual Meeting at 3 p.m. (for members only).

**Houses and Flatettes
 for Catholic Gentlewomen.**

A scheme is being set on foot to provide small houses, Bungalows and Flatettes for Catholic gentlewomen (a few married couples eligible) in the form of a small Settlement within 25 miles of London (good train service) in country surroundings and close to C. Church. Accommodation, 1 to 5 rooms, gas and electric light, club house and restaurant. Small capital must be invested according to accommodation allotted. Rents inclusive and moderate. For full particulars write only Organising Secretary, c/o Fuller's Agency, 99, New Bond Street, London, W. 1.

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The Monthly Organ of
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