

# THE CATHOLIC SUFFRAGIST

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

VOL. I., No. 8.

August 15th, 1915.

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.

## THE END IS NOT YET.

BY JOSEPH CLAYTON.

*Sed nondum est finis*,—but the end is not yet. Nations in arms against nations, and kingdoms risen against kingdoms. All European civilisation rent and broken, and the old order of things, so firmly established as it seemed little more than a year ago, crumbling to pieces before our eyes. Un-speakable crimes and deeds of finest courage, (commoner both in peace time than we are apt to notice) now of daily report. The resources of science organised for wholesale murder, and for the saving of life maimed and broken by the instruments of war. Men and women driven to finding new values for countless things all the world over. *Sed nondum est finis*.

Without pretending to foretell when the war will be over, or what will happen to the peoples of Europe after the war,—most of us, indeed, being too occupied in doing our best for England while the war endures to have leisure or fancy for prophecy—we note amidst the general destruction certain things that remain. The CATHOLIC SUFFRAGIST reminds us, (if we needed any such reminder) that all we cared for is not lost, though human life be poured out like water, and the fair human bodies of youth lie on countless fields battered and smashed beyond recognition at the hands of their fellows. In this orgy of destruction, when all the arts of peace are subordinated to the work of overcoming the enemy, and much that is good goes down with much that is bad, into the abyss, there are for our comfort these things that remain.

The Catholic Church witnesses to these things. Its houses of worship, fragrant with the devotion of ages, may stand gaping ruins and its altars be overthrown in the fury of war. But Mass is still said daily, and we cannot in our wildest dreams of the future picture a world without the Mass. *Et ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi*.

And Christian marriage remains: and must remain, while ever men and women fall in love and seek life long indissoluble union with one another.

There are also temporal expedients, devised for the welfare of mankind, that must not be lost, and to these the CATHOLIC SUFFRAGIST witnesses. Notably, representative institutions of government, and the settlement of disputed matters by the civil and sensible arrangement of casting votes and abiding by the majority of votes cast. In times of special crisis and unwonted danger to the state representative institutions may be disused, and democracy surrender its powers to a trusted dictator or to a few responsible governors. But that a nation or people which has once achieved representative government should voluntarily place itself permanently under an absolute ruler or an hereditary oligarchy is, to us at least, unthinkable. We may recognise to the full that desperate diseases need desperate remedies, and willingly consent in the day of battle for a nation's life to abide by the rule of those in power, without seeking to challenge their

decisions at the polling booth. Yet, hardly, is it well to forget even at such a time that representative government is the sure and lasting method, the sanest and happiest device for the ordering of human affairs in things temporal ever invented by the wit of man.

If I understand its work aright the CATHOLIC SUFFRAGIST exists to remind us that come what may, and through good report and ill report, representative government—men and women choosing whom they will for law makers, or expressing their opinion on matters of legislation by a direct ballot—is the permanent and just plan for the direction of a nation's health. That it is on the whole, the one sure and just plan for a nation to adopt and maintain. And since through the Catholic Church chiefly came this device of representative government to Europe, and since England in especial is indebted to the Order of St. Dominic for such progress as it has made in representative government,—for the CATHOLIC SUFFRAGIST also reminds us that here in Britain our representative institutions are necessarily incomplete while women are without the parliamentary vote—it is seemly and natural for Catholics to cleave to this idea of representative government, assured, in a world of changing politics, that representative government alone can stand the test of time.

The weak spots in all popular electoral systems are, of course, obvious; and the election of representatives is an old subject for jokes and satire. It could hardly be otherwise. For the best machinery in the world needs some sort of sympathetic intelligence in the person who manipulates it, and the machinery of popular elections can only be worked successfully with a large measure of honesty and goodwill. In the hands of the self-seeking and unscrupulous, democratic politics are rather a machine for frustrating popular representation; hence the scope of the humourist and satirist where politics are concerned.

But in spite of all the faults and failings of democracy—glaring as these may be—civilised mankind has certainly, up to the present, invented nothing better than representative government for the adjustment of differences and the making of laws. And the

abuse of power, the low cunning, roguery, and corruption that too often accompany popular elections and democratic administration, rather, in normal times, stir up the men and women of honesty and good will to action than make them incline in despair to dictatorship and absolutism.

Catholics are under no illusions about democracy, and are alive to its imperfections. They realise that it is no automatic machine for obtaining benefits in return for taxes; that it is the creation of mankind, enjoined by no divine revelation; and that it needs, like all good human things, attentive direction, and steady improvement. "Rulers are not wise by reason of their number or their poverty, or their reception of a weekly wage instead of a monthly salary or yearly income. It is worse, and more unpleasant and more dangerous to be ruled by many fools than by one fool, or a few fools. The tyranny of an ignorant and cowardly mob is a worse tyranny than the tyranny of an ignorant and cowardly clique or individual." (F. York Powell).

We leave it at that.

Battle and all the horrors of war devastate Europe. A thousand homes and more have been laid waste. Multitudes of the innocent and peaceful have perished, and still perish, at the hands and at the order of those who made this war. Our neighbours and friends, our kinsmen and those of closest ties, are dead, and dying. In the daily casualty list we have seen the name of the man we loved, and anxiety has thereby been deepened or ended. We know the tremendous issue at stake in the present conflict, and will contend to the uttermost. No fear of death, no shrinking from the wounds that are worse than death will keep us back from our part in the struggle.

Nevertheless war is the interruption of a healthy civil life; a monstrous and abnormal intrusion. The CATHOLIC SUFFRAGIST bids us, even while we do battle, remember that some day Europe will return to the ways of peace and civil government, and that in that day we shall hail with glad relief the promise of international goodwill which representative government in its fullest sense alone can give to the peoples of this earth.

## NOTES AND COMMENTS.

We are very grateful to Mr. Joseph Clayton for contributing our leading article this month, the more so as we know that his military duties leave him little time for literary work. Mr. Clayton has been serving with the London Irish Rifles since last October.

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Part 46 of the *Times* "History of the War" deals entirely with women's work since last August in their country's service. It is of much interest, and the writer pays full tribute to the work of the suffrage organisations. The Conservative and Unionist Franchise Association has also published a pamphlet entitled: "With Thanks for kind Enquiries," which is a review of the war work of suffragists. The press has not been niggardly in praise of women, but the most gratifying tribute to their zeal and patriotism was paid by Lord Kitchener in his speech at the Mansion House.

\* \* \* \*

Some writers moved by the devastation caused by the war are becoming anxious at the declining birth-rate. We begin to hear of the crime of the small family, not on moral grounds, but because the State, some say, will need soldiers to prosecute the next war. These, we are told, it is woman's sacred and noble duty to provide. One man writes that it is an easy miracle for woman to give life. It is at least as easy for man to destroy it, and we could think of better reasons for bringing children into the world than to provide a target for a bullet.

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In speaking of the White Paper recently issued dealing with the restriction of the sale of liquor in European Countries, the *Daily News* comments on the absence of the record of Great Britain. "Its inclusion would have revealed an act prohibiting the sale of immature spirits, a local and sporadic reduction of public house hours, and the appointment—in the ninth month of the war—of a Central Board for munition areas." It would also have revealed the famous regulation prohibiting the sale of drink to women before 11-30, which applies to any tradesmen sending home orders given by women. We notice that the

agitation respecting drunkenness among men having failed of its purpose, another campaign is to be started against women, although the investigations made on the former occasion proved that the allegations respecting the increase in drinking among women were quite unfounded. The question was raised once more in convocation, and, according to the press, it was suggested that under the Defence of the Realm Act it would be possible to close public houses to women during the course of the war.

\* \* \* \*

If it is necessary to close the public houses by all means let it be done, but close them to both men and women. To make special laws to restrict drinking among women only is an intolerable and an unjust slur, which no honest man should countenance. Moreover, to close the public houses to women under the Defence of the Realm Act, leaving them open to soldiers, sailors, miners, and male munition workers, is to court the laughter of Europe. It is to be hoped the authorities will not make themselves so supremely ridiculous.

\* \* \* \*

We take the following interesting report from the July number of *Jus Suffragii*, where it appeared under "Notes from New Zealand," "The Society for Protection of Women and Children has done useful work for those under its charge in the accompanying statement issued by it: 'The Committee of the Society wish to protect against the statement made by the Hon. J. Allen, that the Government will not compel the members of the Expeditionary Force to make provision for their wives and children. The committee wish to draw the attention of the Minister to the action of the Canadian Government in refusing to accept men without the consent of their wives, and the proclamation of the Australian Government compelling volunteers to make provision for their wives, children or illegitimate children before enlisting. The Committee hope that the New Zealand Government will take means to protect the women and children of New Zealand.'"

## THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY,

Office: 55, BERNERS STREET, LONDON.

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## THE CATHOLIC SUFFRAGIST.

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

## THE CATHOLIC CLERGY AND WOMAN SUFFRAGE.

A year or two ago a speaker at a suffrage meeting remarked that she had heard on good authority that Pope Pius X was a suffragist, and that undoubtedly many ecclesiastics of high rank in the Catholic church had declared themselves in favour of woman suffrage. This, she quaintly added, had been a great shock to her for she had always understood that the Catholic Church was very obscurantist. The following speaker, a clergyman, administered consolation by saying that if some Catholic ecclesiastics had spoken in favour others had spoken against, for the Roman Catholic Church had never pronounced officially upon the matter. Whereupon a member of the audience who had become restive cried out: "No, and she is not in the least likely to do so."

We have left those days far behind and the people of this land, for obvious reasons, now realise that Catholics are as free in questions of the kind as any other subjects of the State.

But in America, curiously enough, in spite of the fact that many thousands of Catholic Women are already voters, the powerful cry "the Church is opposed," still gets a hearing, and our American sisters have taken up the challenge. A Catholic committee for woman suffrage has been formed, and the chairman, Mrs. W. H. Rorke (whose kindly greetings

we heartily welcome), has compiled a booklet entitled: "Letter and Addresses on Woman Suffrage by Catholic Ecclesiastics." In a foreword Mrs. Rorke says: "Prompted by the desire to correct the prevalent impression that the Catholic Church is officially opposed to Woman Suffrage, the compiler offers the following letters and addresses. As a Catholic mother, she submits these expressions of Catholic Ecclesiastics (with their permission) in the hope that they may serve, not only to remove misapprehension and prejudice, but to inspire every woman with the desire to claim a share in the direction of legislation which affects her own status and the welfare of her children."

The compiler very wisely starts with a definite statement from his Eminence Cardinal Gibbons, that the question is left to the good judgment of the faithful, and it is quite incorrect to say "that our church is opposed to the enfranchisement of women." His Eminence is, I believe, an anti-suffragist, so we may say that Mrs. Rorke has provided herself with great guns from the enemy before proceeding with the pleasant task of collecting the opinions of her friends and allies. These opinions make very interesting reading, and are characterised, for the most part, by that spirit of chivalry untinged with superiority

which, I will not say is peculiar to America, but which does undoubtedly flourish under the star-spangled banner. Speaking generally, American men do seem to be singularly free from that special brand of arrogance which we meet with in the old world, and which has done more to embitter relations between men and women than anything suffragists have ever said or done.

It is very pleasing to note how in the States where the vote has been granted, the clergy have turned to women, urging them to take up their new responsibilities and work for the betterment of the world. Indeed, the Archbishop of San Francisco issued a pastoral letter read in all the churches of the Archdiocese urging women to register "that they may be at all times prepared to give their services in making California a model State, and of handing down to the children that come after them, a tradition of righteousness and of unselfish patriotism."

The Reverend J. McMahon in his lecture on the position of woman, declares that if there is a tradition it is in favour of woman suffrage, he brings forward historical facts in proof of this statement, and says that for Catholics the appeal to tradition to justify the refusal of the vote is an indication of abysmal ignorance.

The pamphlet contains two lectures by that ardent feminist the Revd. J. Elliott Ross, which were printed in the *Irish Citizen*, and have been since re-published by the Irish Catholic Women's Suffrage Association. His appeal to the women voters of Chicago is particularly eloquent: "Let womanhood," he concludes, "take to herself those words of the King and Prophet David: 'In thy comeliness and beauty go forward, proceed prosperously, and reign.' Make them truly prophetic of the women of Illinois. In your comeliness and beauty go forward, proceed prosperously and reign, more righteously and honestly than the men have."

Did I not say that American men are chivalrous?  
L. DE ALBERTI.

## GREETINGS FROM AMERICA.

We have great pleasure in publishing the following letter from Mrs. W. H. Rorke, Chairman of the Catholic Suffragists of America.

The Catholic Committee of the Woman Suffrage Party, Brooklyn.

June 22nd, 1915.

To the Editor of the CATHOLIC SUFFRAGIST.

I have just had brought to me by one of the delegates to the Woman's Peace Conference, several copies of your admirable organ, also several interesting pamphlets and the annual report of the Catholic Women's Suffrage Society. As chairman of the above Committee I am the grateful recipient of this valuable data. Until recently there existed here a widespread belief that the Catholic Church was officially opposed to Woman Suffrage, and it was, very naturally, a difficult task to interest our Catholic people in the question. For the purpose of correcting this very erroneous impression, I compiled my booklet "Letters and Addresses on Woman Suffrage by Catholic Ecclesiastics," one of which I mailed some weeks ago. I believed that a committee formed entirely of Catholic women could do great work in reaching our Catholic clergy and laity. Thus our committee was formed, and although an integral part of our big Woman Suffrage Party, we are practically an independent unit.

Starting one year ago with only twelve women we have at present over 500 members. Our success in Catholic circles and in reaching large bodies of men, has been really phenomenal. Our speakers are addressing between five and six hundred Catholic men a week through the channels of their Holy Name Societies and Councils of the Knights of Columbus and other organisations. In like manner we are reaching our Catholic women through their Societies attached to the churches. These meetings are usually held in the parish auditoriums, and are presided over by a priest. The Catholic press of our city has been most generous in extending to us the hospitality of its columns. Over six thousand of my booklets have been sold, covering a range of distribution from Hong-Kong, China, to Dublin, Ireland. It has been used extensively by Mrs. Carrie Chapman Catt, as propaganda; a copy of it being sent to every Catholic priest in New York State. While hundreds of thousands of our Catholic leaflets are being distributed throughout the entire country. At the request of Mrs. Catt,

(Continued on page 66).

### MOTHER-HEARTS IN THE WOMAN'S MOVEMENT.

"Can you find me one or two Suffragist nuns, please?"

The Hon. Secretary of the youngest of all the suffrage societies was up to her eyes in the happiest task that can befall us in these sad days of war when she put the question to me,—the task of making known to each other the great mother-hearts of the nation; of joining together the hands outstretched in kindness across the seven seas.

What were they wanted for, these good religious, whose solicitude for the poor and sorrowful has cleared their vision to the value of the woman's voice and the woman's weight in the making of England's laws?

They were wanted to help in the distribution of the splendid gifts sent by the women-voters and the would-be-women-voters of the dominions. For, since Catholic women suffragists overseas were among the donors of all denominations, it was held fitting that some of the gifts should be placed at the disposal of Catholic women sympathetic to the woman's cause.

In the growing spaces of the world, where lands are in their youth, and homes are in the making, it is true that "woman's work is never done." In Australia and New Zealand, in Canada, South Africa, among high and low, the woman works.

These women had given their sons on land and sea, they had swelled the great funds many of them, which Governors and Prime Ministers and Mayors are cabling to the Mother-country almost daily. Yet they still had thought in their minds and leisure in their overcrowded days to spare when the British Dominions Woman Suffrage Union, born in London scarcely three months before the war broke out, lifted up its baby voice saying: "send us but one little undergarment, each of you, for the children who are in want in this terrible year."

The response was immediate, so kindly and so practical, it stands unique in its intimacy and its womanliness.

In New South Wales for instance, the Babies' Kits Society sprang into being. From all parts of the country the wee things for a baby were quickly made. They came to Eng-

land in such jolly little fat calico bags, each having stitched to its middle the printed label, "For the Babies of the Allies."

One could almost hear the crowing of the happy healthy Australian babies kicking in the sunshine, all unconscious of the bugle-call of war that big brothers had heard and answered, while their mothers' busy fingers plied for the other little people living under their feet in far away Europe.

Inside the kits were two of everything a self-respecting sensible baby could want: little boots and hoods, knitted vests, flannel shirts, binders, petticoats, dresses of silk or wool. Some had extras like shawls and rugs, night-dresses and things for bigger babies. All had a little empty bag for pins, needles, cotton, tapes and buttons according to a scheduled list to be added by the unpackers, because they would cost less here and save the weight in transit! There were heaps of new napkins besides, and bundles and bundles of flannel shirts, flannel pants, lining pants, flannel bodices, dresses, jackets, bonnets, socks, all tied up in dozens, suitable for any little man or woman who didn't happen to more than two years old.

More than three hundred of these bales and cases have arrived from all over the world for the poor, and the children of the poor, of both sexes and every age.

A colonial woman can make a child's garment out of nothing. Miracles are performed every day in the homes of the bush and the veldt.

The little clothes were mostly new; practical, useful, showing the thrifty contriving of their makers. Some had loving greetings to the little unknown recipient, some a pious verse, or little poem like that cheery "God wants the Girls." (It must have been a lovely hearted woman who thought of such comforting for a strange girl-child just now when every small brother is "rubbing it in" that the Country Wants Men; Girls can't be Soldiers!) Sometimes a toy or tiny doll was hidden in the folds. A penny was stitched into more than one little petticoat. Some of the strong bush suits were completed for a boy's pleasure, even to its pocket revealing a

gay pictured handkerchief with a three penny bit knotted in the corner!

Last,—and not least, indeed, but greatest,—was a box so poor that one's hands turned reverent in touching it. Its contents so plainly came from women without any money to spare, with little else to give but the occasional moments snatched in a rushing colonial home overflowing with anxieties and children.

Everything there was made from some discarded garment of a grown-up, scrupulously washed; the material often proclaiming its date to feminine eyes, and dimming those eyes with tears. Men's trousers cut down and lined with something new and warm for little boys; mothers' flannel petticoats of an older day made into tiny undergarments with fresh calico tops. Little underclothes outgrown, neatly patched where buttons had been torn away by little lie-abeds in a hurry of a morning. Two or three bright alluring petticoats were achieved out of the border of a cottage tablecloth, the like of which the oldest of us has not sat under since we were young.

There were boots and shoes too, in that box, old and soft from long wearing. They had all been soled and heeled and the weak parts strengthened, and not one of them had been sent unpolished. In the part of the world where those things came from, there are few boy messengers or parcels deliveries. Every woman is her own light porter. Those boots and shoes were all carried to the cobblers, perhaps a long, long way, and called for again when finished. When they reached home they were polished by the same kind hands.

Raiment with good wishes and goodwill was not all that was sent. Three hundred pounds in money has come which must be spent to the best advantage, because women are proud of their reputation of making one pound do almost the work of two. Some of the donations were earmarked:—For the Belgians; Milk for the East End Babies; some have gone to the suffrage workrooms for women. In other cases a wide discrimination has been granted the woman whose large humanity originated the scheme.

In many British homes where expenses had to be ruthlessly cut down, it was the girls

whose schooling was curtailed. So certain lucky little girls have been singled out, schools induced to take half fees, and a bursary established bearing the name of the locality whence the good fortune comes.

The two little daughters of a dressmaker, hard hit and striving to do right by her work-girls, are getting a year's continuance at school. The child of a Belgian architect with English friends ready to pay part of the school fees, the remainder will come from "Down-Under." The daughter of an unemployed working man had won a scholarship and needed an outfit. The gifts from Overseas supplied it. Money from some New Zealand boys has gone to give a Belgian boy a suit of clothes, and a friendship between them is being started through the post.

A certain happy little cripples' home on the English coast will very soon have another small "chronic" added to their number, in their brand new Invercargill cot. A converted public house in the East End of London is now The Mothers' Arms, a sojourn for babies who drink their fill of a temperance beverage, what time their mothers are at work. At Nine Elms there is a guest-house where "Dowager Babies,"—those poor wee mites of possibly one year or less who are dispossessed by the birth, not the death, of another, for whom there is often no place at home but the mother's maternity bed,—are received for a fortnight at the rate of sixpence and upwards a week.

These are some of the good purposes which the money is helping to further.

To-day the world is echoing the praise of heroes from Brighter Britain. Resource, self-sacrifice, smiling courage are the qualities of the pioneer woman. If you want a fine man, you must give him a fine mother.

EDITH QUINLAN.

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Lieutenant Esmonde, the newly elected member for North Tipperary, succeeds his father, the late Captain John Esmonde, M.P. He is the eldest stepson of our member, Mrs. Esmonde, of Drominagh. We trust that he will continue the support given by his father to the cause of Woman Suffrage.

### WIMBLEDON BRANCH OF THE C.W.S.S. AT HOME AT THE SUFFRAGE CLUB.

#### MISS ABADAM'S SPEECH.

Lady Laughton, who presided at the Suffrage Club on July 7th, said that though the Wimbledon Branch is in its infancy, it is very ambitious in proof whereof they had taken a hall in London, and invited the Mother Society to their meeting. The branch was already making plans for the autumn. In expressing the pleasure of suffragists at Miss Abadam's presence, Lady Laughton said that it was not due to any merit on their part, but was another proof of Miss Abadam's devotion to the woman's cause that she had come to speak for them.

Miss Abadam spoke with her usual eloquence and dwelt on the necessity of enlisting the help of women in the government of the world. She pointed out that man is a fighting animal, while woman is constructive, and until there is co-operation and partnership between these two forces no real improvement could take place in the condition of the world. Man had had sole control of the world, and its history was written in blood. Nevertheless, commenting on the present war, and paying an eloquent tribute to our heroic fighters, Miss Abadam disassociated herself from any talk of premature peace, the war must be fought to a finish to ensure a lasting peace. And then out of this horror some good might come; the futility of old arguments were now apparent, the futility of the anti-suffrage argument that women are not concerned with war; the futility of party government, for in this great struggle a non-party government had been considered strongest to safeguard the nation. Miss Abadam also spoke of the part played by women since the outbreak of war, and of the new careers opened out to them, and urged every woman to do her share to help the nation.

The branch gave a donation of £1 from the collection to Headquarters, and another £1 is given to the "Wimbledon Boro' News" East Surrey Regiment Comforts Fund.

#### LONDON AND BRANCHES.

The Office, 55, Berners Street, is closed for the holidays. Correspondence attended to as usual. Mass will be offered at St. Patrick's, Soho, at 10.30 a.m. on Sunday, 24th September. Any members still in town are asked to attend. The office re-opens on September 14th.

HASTINGS AND EAST SUSSEX.—Hon. Sec., Miss Willis, Mount Lodge, The Mount, St. Leonards. Fr. Walshe's lecture on St. Catherine took place in June, and was listened to with great pleasure, not only by our own members, but by many from the other Suffrage Societies and the general public. The local weekly paper gave a good report, speaking of "the charming language" in which the Saint's life was described, and quoting in full those passages in the lecture which apply most especially to the aims of suffrage workers at the present day. Much regret was felt that Miss Abadam was unable to preside, as she had so kindly promised to do; but we all appreciated the kindness of Miss Bennett in coming at very short notice and giving such an interesting address. The CATHOLIC SUFFRAGIST was sold in the hall, and the March number containing Fr. Walshe's article was quickly sold out.

LIVERPOOL AND DISTRICT BRANCH.—Hon. Sec., pro. tem., Miss F. Barry, 66, Park Road South, Birkenhead. Members are asked to pray for the

repose of the soul of Captain Herbert Marion Finegan, one of our associates, who was killed at Festubert, France, while leading a charge of the 1/8th (Irish) Btn. K.L.R., on June 16th.

A jumble sale will be held shortly. Will members who have anything to dispose of kindly send them in to Miss Barry before August 18th. The CATHOLIC SUFFRAGIST may be obtained from Miss Murray, 18, Colquitt Street, or The Catholic Repository, Manchester Street. On Monday, July 10th, the relatives of soldiers and sailors (Women's Patriotic League) belonging to the Burlington Street Branch, under the management of the Catholic Women's Suffrage Society, went for an outing to Greenbank, kindly lent by Councillor Eleanor Rathbone. A special car was provided, and was filled to overflowing with women, each with a baby; they were very happy and passed the time singing popular songs all the way. On arrival bags were supplied to all containing meat pies, cakes, etc., also tea, and plenty of milk for the little ones. The women ran races, and the bigger children also. There was a tug of war which provided much amusement. Father O'Brien came and was a veritable host in himself, and worked hard, serving tea, etc. On returning to Burlington Street the women all said they had had a very pleasant day in spite of some showers. Mrs. Hughes was in charge and worked indefatigably.

WIMBLEDON.—Hon. Sec., Lady Laughton, 9, Pevens Road, Wimbledon. Our At-Home at the Suffrage Club on July 7th was a great success, and we had a very large audience, who much appreciated Miss Abadam's eloquent speech. A collection was taken, £1 of which was given to Headquarters and a guinea was forwarded to the "Wimbledon Boro' News" East Surrey Regiment Comforts Fund. The At-Home was our last meeting for this season, but we are laying plans for our autumn campaign.

#### GREETINGS FROM AMERICA

*Continued from page 63*

I am about to extend my scope of work throughout all the large cities of this State, and henceforth will have my main headquarters with her at 303, Fifth Avenue, New York City. I sincerely trust that an avenue of intercourse can be opened between us, by which the Catholic suffragists of America and England can interchange their mutual sympathies and ideals.

I send you my hearty congratulations and my deep appreciation, for the inestimable service you are rendering your Catholic sisters across the Atlantic, by your powerful Society and the publishing of your worthy paper. They will both serve as a helpful incentive to American Catholic women to strain every effort in the securing of their enfranchisement.

Our hearts go out to you, as to the women of all belligerent nations in these days of trial and sorrow. We pray earnestly that the morrow will soon dawn when strife will be no more, and peace may be born anew.

MARGARET HAYDEN RORKE.

We have received the following letter from our member, Mrs. Anderson:—

45, Wellington Road,  
West Ealing, W.

Dear Miss de Alberti,—May I, through the medium of our paper, thank all my dear Liverpool suffrage friends who sent me a beautiful dressing case as a wedding present. I should like to express to them not only my appreciation of the gift and its accompanying good wishes, but also my heartfelt thanks for all the generous support they gave me whilst acting as Secretary to the Liverpool Branch. My very best wishes to all of them, and just this little message: Never was the cause for which we stand more important than it is to-day, so stand together and keep "Joan of Arc's" banner flying.

Yours for the good of the Cause,  
ANNE L. ANDERSON, nee RODGERS.

#### TWO PROCESSIONS OF WOMEN.

The great war service procession of the 17th July bore witness to the loyal determination of British women to serve their country during this national crisis. In spite of the rain the procession was in every way successful, being organised by the W.S.P.U., it could have hardly been otherwise. London has vivid memories of the wonderful Suffrage processions organised by that Society. Mr. Lloyd George addressed the crowd from a platform erected in the gardens of Munitions House. He gave an assurance to Mrs. Pankhurst that the Government would prevent the sweating of women munition workers.

The procession which marched to the House of Commons on the evening of July 20th was of a different character, and was organised by Miss Sylvia Pankhurst and the East London Federation of Suffragettes. The object of the processionists was to demand that there should be no industrial compulsion without safeguards, and that women replacing men should be paid the same wages as men. The situation is fraught with danger, both to the sweated overworked women and to the working man; the matter is sufficiently important and urgent, and it is to be hoped the Government will lose no time in dealing with it.

#### REVIEWS.

*An American Priest on Votes for Women.* Rev. J. Elliott Ross.

This is a lecture delivered in Chicago in 1913, which has been re-printed from the "Irish Citizen," and is now published at 1d. by the Irish Catholic Women's Suffrage Association. It is the work of a broad-minded priest, who has a firm belief in the power of women for good, and would see them free to use that power. "Aren't you, the Catholic women of Chicago, going to break the forces of the power of evil," he cries. "Have we not a right to expect that you should rise up as a unit to smite the army of darkness that has too long held us in thrall? Each one of you, it seems to me, has an obligation to vote. . . . It is an obligation that you cannot shirk without offending God." "I don't believe," he says later, "that we shall be disappointed in our expectations. I don't believe that the chivalrous confidence that we have had in women has been misplaced."

This pamphlet should convert many, and we hope it will have a wide circulation.

*Some Children of S. Dominic.* (Marie St. S. Ellerker. Catholic Truth Society, 1d.)

This is a fascinating account of Corpus Christi House, Leicester, and of the work of the Dominican Tertiaries who live there. The chief aim of this congregation of women is to devote themselves to working for the reunion of Christendom, and they refuse no work required of them provided it has that end in view. They give instructions to converts, teach in schools, help with mission work and render all kinds of social service. Some years ago a non-Catholic writing under the spell of the Béguinages of Belgium, poor Belgium, wondered whether similar institutions would ever be established in England to brighten the lives of Englishwomen, by giving them the opportunity of devoting their lives to good works. To have all the privileges and virtues of the nun and be no nun, as he put it; and here in Corpus Christi House we have the very thing. There are also retreats held here, and one will be given by the Very Rev. Prior McNabb early in September for University and professional women.

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