

THE CATHOLIC SUFFRAGIST

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

VOL III., No. 3.

March 15th, 1917.

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.

FEMINISM AS EXPOUNDED IN THE ECCLESIASTICAL REVIEW.

BY LEONORA DE ALBERTI.

If a jest's prosperity lies in the ear that hears it, perhaps the excellence of an article lies in the point of view of the reader. The thought arises in connection with an article on Feminism which appeared in a recent issue of the *Ecclesiastical Review*, which a Catholic paper decided was excellent. After a careful reading of the article I have failed to discover its excellence; I have sought in vain for some understanding of feminism.

The writer of the article, Father Lucian Johnston, has been reading a book (a book to which he attaches altogether too much importance) whose author is one of those reactionary feminists who delight in being called advanced. There is no evidence that Father Johnston has any knowledge of the movement beyond what he has derived from the book in question, and a little desultory conversation with acquaintances who "regard the ballot as the sum total of feminism."

The book has taught him that there are many types and schools of feminists. He dismisses them all with the exception of the *radical minority*—nevertheless he does not scruple to label his article Feminism. It is a significant fact that in the lurid description of the woman's movement which we have had from the pen of an English priest, the writer justly declares that the "advanced" feminists have made little headway in England; in

Father Johnston's equally lurid description he decides that American suffragists are still comparatively decent; and Ellen Key, the chief apostle of the "new morality," complains, in her dreary book, *Love and Marriage*, that the women of the woman's movement in America, England, and especially Scandinavia, have received the new gospel of love with resentment and indifference.

Father Johnston has discovered that there is much good and much evil in the woman's movement. What he has not discovered is that the reforms to which he is ready to give his approval, now that they have been initiated, are the common goal of all feminists, it is precisely upon moral principles that they are at variance.

But Father Johnston has discovered, and that is to the good, that "we are up against a huge problem." He appeals to his brother clergy not to look upon the suffrage movement as a purely political affair. "Most of us priests," he says (he is speaking of the American clergy), "seem to look upon female suffrage as a purely political affair, which we accept as a sort of fad with more or less amused tolerance, satisfied that women will grow tired of it after they get it, as a child would tire of a new toy."

He comes to the conclusion, not only that the *radical minority* are so far in control of

the general movement, but that they have the real brains.

We can afford to look upon the statement with amused tolerance, conscious that it is born of ignorance of the movement he has undertaken to expound. We know from our numerous colleagues, if not from personal experience, that decent conduct is not necessarily synonymous with lack of brains. But it would have been of interest to learn by what strange process of reasoning the reverend writer reached this eccentric decision. He sums up the doctrines of the school he is criticising thus: "So runs on this slimy philosophy or ethics of the stable and stud-farm and pig-pen. Stripped of its deceitfully euphemistic verbiage and its transparent flimsy apparel of science, it amounts to nothing better than free love and recognition of lust both in and out of wedlock. Have one wife or ten; have one child or none; do not bother about the State or Church; live with any woman you choose and just as you choose; kill the unborn child if you want. The only guide is 'harmony,' which means simply your own passions. Neither God nor nature nor reason is a guide. Follow the majority, even when the majority is wrong. And do so in the name of 'Woman.' *This is woman's rights.*"

Which truly seems but sorry dead sea fruit to be the special contribution to feminism of the "real brains" of the movement. I must repeat that the reforms he enumerates with approval as emanating from this same radical school are the common aim of all feminists, as he might have discovered had he taken the trouble to enquire.

He asks: Shall these women retain the leadership? We reply that they cannot retain that which they have never had. It is true that he classes a leading suffragist among the atheists and materialists, but that again is due to ignorance. He asks further whether Catholic Suffragists realise the dangers of feminism? I cannot speak for American Catholics, though there is no reason to suppose that they are less alert than others, but speaking for Catholic Suffragists in England I may say that we naturally make it our business to study the writings of every section of the woman's movement, but we do not waste valuable time in seeking for Christian principles in non-

Christian, or definitely anti-Christian books. You cannot gather grapes from thorns, nor figs from thistles. When for my sins it falls to my lot to wade through the species of book Father Johnston has been sampling—they really are of a dreary sameness—I am not filled either with admiration for the brains of the writers, nor yet with incoherent anger, but rather with a profound pity. For I cannot forget that it is often the fault of Christians themselves when reformers reject the faith. It is not given to all to realise the breadth and length and height and depth of Christianity, and many may well be repelled by the narrow views put forward by pious Christians in the name of the travesty of Christianity which they profess. Christian women know that Christ only has made the liberation of women possible, but they are aware that a large number of His followers have exerted every effort to nullify His teaching.

But I seem almost to have been trespassing, for the article is not intended for us, but for Father Johnston's brother clergy. It is foolish fatuity to laugh at these women, he cries, we must guide them.

Maybe we need guidance, but I have read this article with respectful attention many times, and I confess I am not sanguine that we shall obtain from the reverend writer, even after the further study he proposes to make, the guidance we should care to accept. He has told us that he and his colleagues have watched with amused tolerance a smouldering volcano, until there was an eruption. I am not sanguine that he will be competent to guide this raging, tearing volcano he so playfully mistook for a child's squib. I read on one page that he is old-fashioned enough to distrust the woman's vote—shall it be accounted a virtue to remain old-fashioned when the world is teeming with new thought?—I read on another that he has no settled conviction on the point; while the whole article breathes antagonism to the aims of feminists.

Distrust of those whom you aspire to lead, uncertainty as to how they should be led, a thorough dislike of their aims—these are scarcely attributes to inspire confidence in a leader.

But all this is premature, for Father Johnston concludes with the remark: "This is, I

(Continued on page 25).

NOTES AND COMMENTS.

We are happy to be able to print in this issue that part of his Grace the Archbishop of Glasgow's Pastoral which deals with women and the position of women. When we remember that the pastoral was read on the first Sunday in Lent, at the principal Mass in all the Churches and Chapels of the Archdiocese of Glasgow, we realise something of the service his Grace has rendered the cause of feminism.

* * * *

The following resolution, signed by a large number of Suffrage Societies (including the C.W.S.S.) and other organisations, has recently been sent to the House of Commons:

"That we, the undersigned Societies, recognizing that a Bill, based on the recommendations of the Speaker's Conference will confer the Suffrage upon women, though not upon the terms for which we stand, urge the Government to introduce such a bill without delay, provided that it contains, as an integral part, provisions for the enfranchisement of women."

Among the societies signing the above are the National Union of Women Workers, the National Women's Labour League, the Women's Co-operative Guild, the Women's Industrial Council, &c., &c.

* * * *

The chief difficulty at present is to induce the Government to bring in a Bill at all. Was the Speaker's Conference, held at such a time, intended to be nothing more than a pious opinion? In a recent issue of the "Woman's Outlook" (Port Elizabeth), it was stated that the Premier told the South African Party that he felt like apologising to women because they had not yet got the vote. It is about time that our legislators felt the same. After his protestations of the past, Mr. Lloyd George will surely not let the present opportunity slip by.

* * * *

A very important meeting of women workers, organized by the National Union for Woman Suffrage, and supported by a number of suffrage societies (including ours), was held on February 20th, at the Queen's Hall, to urge for the inclusion of women in any Franchise Bill to be brought in by the Government. Mrs. Fawcett, from the chair,

was able to give a message from Mrs. Chapman Catt, announcing suffrage victories in North Dakota and Ohio. The speakers were Mr. Runciman, M.P., Mrs. Creighton, Mr. J. H. Thomas, M.P., Mrs. Dickinson and Mrs. Stracney. They were hopeful that some measure of woman suffrage would soon become law. The resolution was carried unanimously.

* * * *

As most of our readers will be aware, the new Criminal Law Amendment Bill contains among some excellent clauses, others which are likely to be extremely unjust and extremely objectionable to women. But the time has passed when a bill which will discriminate against women in the supposed interests of men can be rushed through a sleepy House of Commons, unaware of its real nature. Many letters have already appeared in the press (amongst others from Dr. Clifford and Mrs. Bramwell Booth), pointing out the danger to women contained in some of the clauses. We regret that, owing to the pressure on our space, we are unable to publish a letter on the point we have received from the Association for Moral and Social Hygiene, but we shall be ready to join in a campaign of protest against any measure which directly or indirectly revives the provisions of the Contagious Diseases Acts.

Since the above was written the most objectionable feature of the Bill has been dropped, as we report in another column.

(Continued from page 24).

say, merely a suggestion for a candid and friendly discussion. I admit that my own ideas are yet in solution. Maybe those wiser than myself will offer some way out of the problem."

Perhaps after all I am too churlish, perhaps there are points of excellence in the article, perhaps it would have been more charitable to read the whole in the light of this last sentence. Meanwhile, whatever the result of the friendly discussion, feminism continues to make gigantic strides in all countries. Tares and wheat grow up together—I have sufficient faith in God to believe the tares will not choke the wheat.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY,

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

ANNUAL MEETING.

The Annual Meeting was held on February 10th, at the Catholic Association Rooms. Mrs. Walter Roch, who took the chair, said the meeting was being held at a very favourable moment, when it really seemed as though some measure of Woman Suffrage would be passed into law. The suggestions of the Speaker's Conference were not all that could be desired, but the great thing was to get the sex barrier removed, and the women now left out would not be left out for long.

Miss Whately read the Annual Report.

Miss Abadam, in moving the adoption of the Report, said that great thanks were due to the officials of the C.W.S.S. for keeping the Suffrage flag flying, not all who put their hand to the plough continued to the end, but the C.W.S.S. had not been deterred from its purpose. Miss Abadam spoke with great eloquence of the Catholic teaching concerning Our Lady, and said that that teaching alone would make of the Church a great feminist institution. Nevertheless, we were faced with the fact that there were comparatively few Catholic feminists, this the speaker attributed to various reasons, one being that the idea had been spread abroad that the movement was unorthodox and not very safe. To be orthodox was to accept the infallible teaching of the Catholic Church, and not the private opinions of individuals.

In the absence of Mrs. St. John, Miss Christine O'Connor seconded the adoption of the report.

Miss Jeffery read the Financial Statement, the adoption of which was moved by Mrs. V. M. Crawford, and seconded by Miss Fennell.

Miss Whately then appealed for paper-sellers, to sell outside the churches, people were there ready to buy if we could get the paper to them. Even if members could sell one Sunday a month it would be a very great service to the Society. No one ever sold less than two dozen outside the Cathedral, and very often more than that.

After the business proceedings were concluded, Councillor Ellen Chapman read a paper, entitled "Wandering Words on Women's Work," in which she gave an outline of the work which can be done by women in local government matters, such as the housing problem, the milk supply, infant and maternal welfare, etc.

After Miss Gadsby had appealed for donations to the Office Rent Fund, Mrs. Roch brought the meeting to a close by an appeal for unity among Suffragists, so that a bill might be passed without controversy. When women were enfranchised she hoped they would work side by side with men for the common good of humanity.

THE BIRTHDAY OF THE C.W.S.S. AN APPEAL.

Sunday, March 25th, is the 6th Birthday of the Catholic Women's Suffrage Society, and each year, as that great Feast of Our Lady approaches, our thoughts are carried back over the work of the past twelve months and we rejoice that we have been able to offer our quota of service to the woman's Cause. The C.W.S.S. has a work to perform which no other Society can do, and, if we did not do it, the Suffrage movement would be the poorer for the loss. This year we celebrate our birthday in happier circumstances, as there seems some possibility of a small instalment of justice being meted out to us. We cannot afford, however, to relax our efforts for one moment until our triumph is assured, and, therefore, it is again necessary to appeal to our members and friends to help us and to celebrate our Birthday by subscribing to our Special Birthday Fund which will be devoted to paying for the rent, lighting and heating of our office, for which a sum of £40 is required. Great as are the demands made upon us at the present time, it has been made abundantly clear that there is no real need which cannot be met if only it is known, and therefore we appeal with confidence to our members and friends to send a Birthday offering. Any donation, no matter how small, will be gratefully received and acknowledged in the "Catholic Suffragist."

B. GADSBY,
Catholic Women's Suffrage Society,
55, Berners Street, W.

LONDON AND BRANCHES.

Office: 55, Berners Street, London. Hours 3-30 to 5-30. Saturdays, 10-30 to 12-30. Other times by appointment. Library Books 2d. a week.

Holy Mass will be offered for the intentions of the Society, at St. Patrick's, Soho, at 10-30, on Sunday, April 1st.

MANCHESTER BRANCH.—Hon. Sec., Miss Sullivan, 163, Queen's Road, Harpurhey. Our Branch took part in the Suffrage Demonstration held in the Albert Hall, Manchester. Mrs. Fawcett was in the chair, and Sir John Simon, Mr. J. R. Clynes and Mrs. Pethick Lawrence were the speakers. A resolution was carried unanimously, urging the Government to introduce a Bill based on the recommendations of the Speaker's Conference, although not on the terms for which the suffrage societies stand, provided

it contained as an integral part provisions for the enfranchisement of women.

BIRMINGHAM BRANCH.—Hon. Sec., Miss Anderson, 202, Monument Road, Edgbaston.

We were well represented at a large and enthusiastic Meeting which took place at the Midland Institute, on March 7th, under the auspices of the Birmingham Women's Suffrage Society. Our Banner was in a conspicuous position and papers were sold. The Demonstration was supported by seventeen other societies in favour of the enfranchisement of women. The chair was taken by Mrs. Osler and rousing speeches were made by Mrs. Henry Fawcett, W. C. Anderson, M.P., and the Rev. Arnold Pinchard. A Resolution was moved and carried, "That this meeting, recognising that a Bill based on the recommendation of the Speaker's Conference will confer the suffrage upon women, though not upon the terms for which we stand, urges the Government to introduce such a Bill without delay, provided that it contains as an integral part provisions for the enfranchisement of women."

The prayers of the members are asked for Miss Coleman, who has been a member of the committee since the formation of the Branch. She is still seriously ill.

BRITISH DOMINIONS WOMAN SUFFRAGE UNION.

To the Editor, CATHOLIC SUFFRAGIST.

Dear Miss de Alberti,—The following cablegram has just been received by me from Dr. Margaret Gordon, President of the National Canadian Suffrage Association:—

"Government bill granting provincial franchise to women of Ontario passed March first, nineteen seventeen."

We earnestly hope that this good news is a happy omen for us in Britain.

Yours faithfully,

HARRIET C. NEWCOMB, Hon. Sec.

Now for Quebec. Surely it cannot long stand out.

THE DEPORTATIONS.

We have received, through Mrs. Fawcett, a letter and papers from Mrs. de Witt Schlumberger, President of the "Union Française pour le Suffrage des Femmes," relating to the deportations which have been taking place in the invaded countries. The women of France have addressed a noble appeal to the women of all nations, calling upon them to unite in protesting against the horrors of the deportations. In common with other Societies of English women, we have signed a resolution of protest, and of sympathy with the sufferers. Women being above all the guardians of the sanctity of the home, it is hoped that women's societies, even in enemy countries, will unite in protesting against the violation of the home.

PASTORAL LETTER OF HIS GRACE THE ARCHBISHOP OF GLASGOW.

The following extract is from the pastoral letter read in all the churches of the Archdiocese of Glasgow on the first Sunday of Lent:

When we speak of the War and of its sacrifices, our thoughts turn naturally to what has been done by the women of the country whose work is too often lightly taken for granted, whose sacrifices are too often ignored. We think of their sons, their husbands, their lovers given up to save the country, we think in the words of the Pope's prayer for peace, of "the countless mothers in anguish for the fate of their sons, the numberless families bereaved of their fathers." We think, too, of the readiness with which our women have taken up every kind of duty, no matter how difficult it might be. We cannot go into a railway station, enter a tramcar, visit a munition work without having evidence not only of work but of efficient work.

What we have seen has led many to reconsider their opinions as to the place and value of women in the world, to see more clearly not only women's duties but women's rights.

No such reconsideration has been forced on the writer of this letter. The views which he is about to express in it, his veneration for womanhood, his admiration for women's unselfish work, are of long standing. He spoke of them first publicly many years ago; since then he has often repeated them in public and in private, and he is glad to have the chance of expressing them now to a larger audience than ever before.

They are in harmony with the practice and teaching of our religion. It is only necessary to point to the honour paid to Our Blessed Lady as the greatest and noblest of all God's creatures, of whom even a non-Catholic writer can say:—

"Ave Maria! thou whose name
All but adoring love can claim."

She is first but not alone. We are taught to honour and to pray to women Saints of every degree: philosophers like St. Catherine of Alexandria, administrators like St. Teresa, warriors like Blessed Joan of Arc, diplomatists

like St. Catherine of Siena, who have equalled men in what is looked on as men's work, besides the crowd of others who have done the ordinary work of women, and, by God's grace, made themselves holy as wives and mothers, as virgins in the cloister or in the world.

It may not be out of place to-day to dwell for a few minutes on the place and value of women, with the hope that what is said may be useful to the many good men, encouraging to the many good women who will listen to this letter.

When the Angel said to Mary: "Blessed art thou amongst women," it might have seemed, considering the position of women at that time, no very noble title. And even to many men of our own time it may seem to indicate no great dignity. "Blessed amongst women," amongst a sex looked on by some as vain, frivolous, weak, and changeable; made to be humoured and flattered; well enough in their own little domestic duties, but incapable of taking part in the great affairs of life, incapable of discussing grave subjects, of coming to grave decisions, of being consulted in those things that are important for the well-being of a nation—inferior in every way to men.

Unfortunately there are women who are willing to accept such opinions, willing to receive tamely disrespect for the character and abilities of their sex, to be content with small interests and narrow lives, to be waved aside like children if they venture to express an opinion on serious subjects. Some of them even talk with contempt of other women who devote themselves to public work to try to improve the condition of their fellow women, describe them as unfeminine, unwomanly. And by whom are those terms used? No doubt some good though mistaken women use them. But mostly they come from the mouths of idle fashionable women, belonging to what they themselves with unconscious irony call the better class. They come from women who spend their own time in idle visits, noisy entertainments, useless shopping, often in dangerous intimacies with men, who go into

the street in dresses no modest woman would wear, who lavish care on pet animals instead of on their children, who disgrace themselves by unnatural prevention of the birth of children, who too often end in the divorce court.

To anyone who thinks seriously it is at once evident how absurd are the views of men who make little of women and of the women who agree with them.

Let us dwell on but a few points. Think of those qualities which make the world brighter and happier—moral qualities. Do women hold a lower position, so far as these are concerned, than men? Take only one proof—general opinion shown not by theory but by practice. Even those men who by their speech seem to condemn women to a lower grade contradict themselves by their conduct. The standard by which they judge women is far higher than that by which they judge each other. We tolerate, condone, make little of faults in men which we should think intolerable and scandalous in women. We continue in intimate friendship with men who have defects which if we found them in a woman would make us turn from her in disgust. Take the lesser things—rudeness, selfishness, a domineering manner, coarse words, loud tones, a stubborn or sulky temperament. We think little of such things in the men with whom we associate; we think much of them when they are found in women. It is not necessary to say much of more serious things. We need only remember how different is the judgment of the world on a man and on a woman who is even sometimes intemperate, sometimes impure; we are shocked by any vice or even serious defect in the most ordinary woman. On the other hand we accept from any woman quite as a matter of course, and as if it were her duty, the most constant patience, kindness, unselfishness, consideration. We have little thought of gratitude for virtues in a woman, which, if found in a man, would make us think him almost a hero and a martyr. The same may be said of piety and religion. How differently we regard an irreligious man and an irreligious woman. How natural, too, it seems to us that a woman should bear sickness patiently, but that when it comes to a man he should be restless and discontented and ill-tempered.

There is no getting over this plain, practical test of what a woman really is even in the eyes of those who affect to think least of her and who speak of her most lightly. She is one whom we expect to be in every way better than ourselves and than our fellow-men, one who is to be judged by a higher standard because she stands on a higher plane.

If, then, even an ordinary woman is expected to be in so many ways superior even to men who are not quite ordinary, the title given to our Our Blessed Lady will not seem insignificant, "Blessed amongst women"; that is greatest amongst those who, as compared with men, are expected to be more noble and more pure, singled out amongst those who, if they are true to their womanhood, are possessors of the qualities which make the world better, brighter, and more happy.

Countless numbers of women in the history of the world, some of them famous, some of them unknown outside their own family or their own little circle have in their lesser measure deserved this name of "Blessed." Blessed and blessing they have been to those who came under their influence. Good mothers, good wives, unselfish daughters, heads of motherless families, teachers, sisters of prayer, of mercy, of charity, nurses, society workers in public and private, in associations, on boards, for the common good, for the purifying of society. How many men owe their success in life to a wife or a mother. What good work is there which a woman's influence has not originated or helped? A foolish cynic has said, speaking of crimes and mishaps, "Seek for the woman." Those who know life as it is, not the picture of it in the shallow mind of a man of the world, will rather say, "Seek the woman" in every work of usefulness and well doing.

From the women who followed our Lord, ministering to Him, to the women who are to-day in the slums, in the hospitals, on the battlefield, ministering to those whom He loved and died to redeem, history in peace and war is full of the good deeds of those who have been worthy daughters of her who stood at the foot of the Cross.

And now, dear Daughters in Christ, a special word may be said to you. If you will you can be of those women who have been

blessings to the world. Every kind of life gives you your opportunity. Even in past times your religion did not, like some other forms of religion, tie down women to one way in life. Besides the married state, Catholic women could always find avenues that led to work in which they could earn a blessing by blessing others—the poor, the sick, the hungry, the prisoner.

Roads to usefulness have, thank God, increased, are increasing more and more every day both for Catholics and for others. One branch of employment after another is being opened to you, and the experience of the War has shown how well and easily you can adapt yourselves to what may be required of you. Influence, also, is coming into your hands, already you can take your places along with men in the administration of much on which the social welfare of the nation depends. Not improbably you may, before long, be given the right to share fully in all that concerns the government of the country. Rise to the heights of your great vocation. You may be called to the place of wives and mothers, to the religious state, to work with your hands or with your heads, you may have the place of those dearest, perhaps, of all to our Lord, who giving up the lives they would have preferred, have, at the call of duty, for the sake of younger or weaker members of their family, deliberately put from them the happiness of religious or married life, and have chosen to fill a place in the world in which they greatly suffer, sometimes sneered at or laughed at, that others may rejoice, that others may be saved.

In all these states of life you can, for God has given you the capacity and the power, purify and ennoble the world. Remember that to whom much has been given of them much should be required. How much evil can be wrought by an evil or even a careless woman. In your associations with men, whether as your husbands or as your fellow-workers, do not let them drag you down to their level, try to raise them to yours. Remember the dignity of women, that they above all should keep themselves "unspotted from the world." "So let your light shine before men, that they may see your good works and bless your Father who is in Heaven"; and they will bless you also.

And you, dear Fathers and Brethren, respect the women with whom you associate, do not join those men who, some vicious, some senseless, make little of the sex to which their mothers belong. So, united in charity and respect towards each other, we may all, men and women, work together to purify ourselves, and in doing so to give the example which shall help to purify the world. May God grant you this and every other grace and blessing.

† JOHN ALOYSIUS,
Archbishop of Glasgow.

Glasgow, 16th February, 1917.

CRIMINAL LAW AMENDMENT BILL.

GREAT PROTEST MEETING AT CENTRAL HALL, WESTMINSTER.

A Mass Meeting of Women's Societies was held on March 6th, to protest against the objectionable clauses of the new Criminal Law Amendment Bill. Mrs. Despard was in the chair, and the speakers were Miss Royden, Commander Wedgwood, who has fought the woman's battle in Parliament, Mrs. Pethick Lawrence, Miss Eva Gore Booth and Miss Hessel. Miss Royden was able to announce that the worst clause for compulsory examination had been already abandoned. This, she said, was a triumph for the Women's Movement, the women doctors—who had sent in resolutions of protest—and Josephine Butler, whose great work could not be easily overthrown. The Women's Freedom League and the Societies responsible for organizing the meeting are to be congratulated on its success. It was announced that the C.W.S.S. desired to be associated with the protest.

THE IRISH TREATMENT OF LAPSED GIRLS.

Parish Priest writes:—You don't state how you would treat lapsed girls. You may, as we do, treat them kindly and gently, as our Lord did, with this difference, that He could cure the moral taint and make the cure permanent. We cannot. Hence we priests cannot take on ourselves the responsibility of recommending a moral leper for indoor employment in a virtuous Catholic family.

[I do not, of course, admit that such a girl should be singled out for special treatment, and I repudiate the monstrous suggestion that she is to be regarded as a moral leper. Our Lord did not say to the men who brought to Him the woman taken in adultery, "I will cure her moral taint." He said, "Let he who is without sin amongst you cast the first stone." I should have thought that a "virtuous Catholic family" would be the best shelter for a girl who had come to grief. But since "Parish Priest" has re-opened this subject, I may say that he has not answered my question. According to Catholic teaching the moral law being the same for men and women, does "Parish Priest" consider the girl's partner in sin a moral leper, to be debarred from decent employment and shunned by the virtuous? —LEONORA DE ALBERTI.]

The following letter from Mme. de Witt Schlumberger appeared in the "Common Cause," March 9th:—

"The Women's Federations and Societies that signed the 'Appeal to the Women of All Countries' (published in THE COMMON CAUSE of February 9th and 16th), wish to thank from their hearts the many and important British societies who responded to their appeal, and expressed their approval and sympathy through THE COMMON CAUSE OF HUMANITY. The splendid list of signatures, representing twenty-one great societies of Great Britain who have expressed their indignation at the treatment inflicted by order upon the women of part of the invaded territory, has been a powerful support to us. From the solidarity of women we derive new confidence in the final, if long-delayed, triumph of Good over Evil, of Right over Might.

ADDRESSES OF C.W.S.S. BRANCHES.

Birmingham—Hon. Sec., Miss Anderson, 202, Monument Road, Edgbaston.
Brighton and West Sussex—Hon. Sec., Miss Busse, "Colonna," Old Shoreham Road, Brighton.
Cardiff—Hon. Sec., Miss Bryan, 34, New Zealand Road, Cardiff.
Hastings and East Sussex—Hon. Sec., Miss Isabel Willis, Mount Lodge, The Mount, St. Leonards.
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Hon. Sec: Mrs. Mary Hickson. Office Sec: Miss B. Hickson.

Telegram—Received by the Secretary in London, 2nd March, 1917, from a Missionary Worker. ERIVAN, CAUCASUS.

"Hickson, London, 47, Victoria Street. Rough estimates place number of orphans or fatherless children at over twenty thousand. About seven thousand of these in orphanages supported by Government. We are appealing for funds for the partial support of ten thousand destitute fatherless children in their homes at five pounds a year, thus saving children and keeping families together, Planning industrial orphanage to train children at fifteen pounds a year for full support and teaching of trades. Urge your co-operation.—GRACEY, YARROW."

This Appeal for the fatherless little ones of a stricken race must surely touch every heart. We ask for the sympathy and generosity of the readers of "The Catholic Suffragist" to carry on this most important work of saving the children—the future parents of the race.

Gifts will be most gratefully received and promptly acknowledged. They should be sent to the Hon. Treasurer, E. WRIGHT BROOKS, Esq., "Friends of Armenia," 47, Victoria Street, London, S.W., 1. Kindly mention the "Catholic Suffragist."

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