

THE CATHOLIC CITIZEN

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

VOL. VI., No. 9.

September 15th, 1920.

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.

NEW METHODS IN RESCUE WORK.

BY COUNCILLOR V. M. CRAWFORD.

One of the most noteworthy of the addresses delivered at the Catholic Congress in Liverpool was that of Mgr. Brown, V.C. on "The Grave Problem of Adult Rescue." Much of what he said it had been in our minds to say for some months, and we can only rejoice that so authoritative a voice should have spoken out so clearly on this much-evaded topic. If the Catholic body is to make any contribution of value towards the moral health of the country, our old silence and our old evasions where these moral matters are concerned must be frankly abandoned and the Catholic laity, which in this connection means Catholic women, must be encouraged to take their share of a burden they have too long been content to leave to others.

Some of us who have worked for years either in Settlements or as Poor-law Guardians, have come to realise that what Catholics have agreed to call adult rescue cannot be dealt with apart from the other social problems of our day, most of them rendered more acute by the circumstances of war. There is no segregating sexual immorality as a thing apart from every day life: the truth is that both in its developments and its effects it is intimately interlaced with every other problem—moral, economic and hygienic—of our time. Thus the existence—and the neglect—of the illegitimate child is one of the most potent causes of high infant mortality. The oblivion to which until recently the existence of venereal disease was tacitly relegated by the whole nation, has been a prolific cause among us of insanity, paralysis,

ophthalmia and so forth. Our workhouses, laying so heavy a financial burden on the rate-payer, have been largely filled with the feeble-minded, the blind, the abandoned child, the unmarried mother, victims in one form or another of the moral delinquences of others. Hence to rest satisfied that all is well because some few women—a lamentably small proportion of the whole—do forsake the streets for a Home of the Good Shepherd, thankful as we must be every time it occurs, is to betray an entire misapprehension of the situation. To take but one point: the cognate problem of the girl-mother and her child is to-day of far greater national and moral importance than the age-long problem of prostitution, for which alone the majority of our Convent Homes have been founded. And even this latter can no longer be successfully dealt with by the stern and somewhat crude methods of the wash-tub. Unhappily every variety of girl from almost every class may stand in need of "rescuing" to-day and the means adopted have to be carefully adjusted to the ever changing conditions of our complex social life. All this and much more must be borne in mind before we can hope to arrive at any preventive or remedial policy worthy of wide adoption.

It will probably be urged by some that the only thing necessary is money to found and maintain a sufficient variety of Homes. True, money is necessary, but money will avail little and will probably not be forthcoming in any quantity until we have, not only a policy, but competent

women workers ready and willing to carry it out. And it is trained and experienced workers for the whole wide field of moral improvement that are so sadly absent. The lack is the natural outcome of the two mistaken assumptions denounced by Mgr. Brown: that the whole problem is being adequately dealt with by the religious congregations founded for the purpose, and that for the rest a policy of silence is more effective than a policy of publicity and prevention. Under such circumstances Catholic women are naturally slow in offering themselves for work the very need for which is scarcely recognised among their co-religionists, while the most zealous amateur might well feel daunted by difficulties she would have to tackle without training or guidance. She cannot avail herself of the experience and tradition of an Order such as the nuns of the Good Shepherd, for the very basis of her work as a laywoman is that it must needs be carried on by totally different methods and largely among a new class of offenders. Moreover, if circumstances compel her to seek remunerative work, she can form no reliable opinion as to openings likely to be available, qualifications certain to be insisted upon, or salary as to which she may rightly aspire. Thus few workers present themselves. Meanwhile some of us are well aware that a proportion of our girls in trouble do drift into non-Catholic institutions because there are insufficient Catholic Homes available, while others, sadly in need of a period of strengthening and instruction, go straight back from the lying-in wards of the workhouse to their former surroundings and friends, their moral danger increased tenfold by the fact of their previous fall. And among such cases may be some of the saddest of all, those young and guileless Irish girls from remote villages, who come over to domestic service in England, tempted by the high wages, and who, not from any vicious tendencies, but from utter loneliness added to ignorance and frailty, fall victims to the unsuspected dangers of city life.

At the moment this question of training might well appear insuperable were it not that our Anglican friends have been con-

fronted with just the same difficulties as ourselves, and now the Archbishops' Advisory Board for Spiritual and Moral Work, a consultative body in direct touch with all the organised rescue work of the Church of England, has come forward with a remedy. The Josephine Butler Training House which opens this month in Liverpool, under the wardenship of a most experienced and qualified worker, Miss J. E. Higson, is designed to give a year's training to educated women anxious to devote themselves to one form or another of rescue work whether in a paid or unpaid capacity. The students will attend courses of lectures in Social Science at Liverpool University, besides having private lectures on Psychology and on the history of legislation bearing on their future work. In addition they will have training in hygiene and domestic economy and will be given every opportunity of visiting institutions and studying the moral conditions of life in a great commercial centre such as Liverpool. The whole training offered will be on a definitely Christian basis and the house will be run on Church of England lines, but it is specially desired to render it available for students of other Christian denominations, and we are assured that any Catholic student will be warmly welcomed and every freedom given her to practise her religion. Attendance at house prayers, for instance, will not be compulsory.

In its aims and spirit the Training centre will strive to stand for everything that Josephine Butler—most courageous and spiritual of all our pioneer women of last century—stood for in her public life. In the words of the preliminary notice the students will be: "trained on modern lines, and the training must offer a preparation that will fit the worker spiritually and intellectually to take part in the fiercest struggle of our day. It must encourage initiative and freedom of thought and action; it must be progressive and not stereotyped; and it must above all seek to imbue the student with the spirit of Christ."

It only remains to add that the fees for

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NOTES AND COMMENTS.

Should any of our readers wish for further information concerning the Josephine Butler Training House described in our leading article any enquiries may be addressed to Mrs. Crawford, who has been invited to become a member of the committee of management as their Catholic representative, and hopes to visit Liverpool in October.

Our Liverpool Branch hopes to arrange a meeting at which Mrs. Crawford will speak on the Ministry of Health.

It will be remembered that when the so-called Sex Disqualification (Removal) Bill was passed with its injustices to women in the Civil Service, friends of women who believe in equality, urged that the Orders in Council, which were to regulate the admission of women to the Civil Service should be laid upon the table for twenty-five days while the House was sitting. It was intended thereby to safeguard the interests of women as far as possible by providing means of discussing any suggested restrictions of women's work. The Orders have now been produced—they lay down in general terms that the Treasury shall be privileged to make what regulations it pleases as to the mode of admission, restrictions and pay of women in the Civil Service. We hope the women electors will remember this scandalous piece of treachery on the part of the Government, whenever the opportunity comes their way.

In spite of the efforts of the antis, who challenged its validity, the ratification of the Woman Suffrage Amendment by the State of Tennessee has been upheld, and all the women of the United States are now enfranchised. It is impossible to exaggerate the impetus which so great a victory is likely to give to the woman's movement the world over. It is estimated that about 9,500,000 women have been added to the electorate and some 28 million women will be able to vote for the new President, an election which may affect the welfare not of America only, but of the whole world. The Suffrage struggle in the States has continued for seventy years, and the courage and endurance of American suffragists have been of infinite value to the suffrage cause in every quarter of the globe.

Our heartiest congratulations go to them in this hour of their triumph.

We are asked to state that the price of the Report of the Eighth Congress of the International Woman Suffrage Alliance is 4s. It can be obtained from the I.W.S.A., 11, Adam Street, London, W.C.2.

Our friends of "The League of the Church Militant" have transferred their offices from 6, York Buildings, Adelphi, to the Church House, Dean's Yard, Westminster, S.W.1.

Our members and readers are asked to pray for the repose of the soul of Mrs. Younan, a member of the C.W.S.S. who died recently. R.I.P.

(Continued from page 68).

training will be kept as low as possible; hence the need for the £10,000 for which an appeal is being made in order that this memorial to a great woman may be started in worthy fashion.

Frankly we hope that some Catholic women will take advantage of this excellent opportunity. For a great variety of posts, whether for matrons of Homes or of girl-mother hostels, for secretaries of rescue societies, for police court and prison visitors, the training on the lines proposed should prove invaluable. Nor can there be any question that the students when trained will be in great demand. Every year specialised knowledge is more and more imperative for every sort of responsible job, and even for voluntary work the wholly untrained amateur is usually only endured until some one more efficient can be found. But the training would be no less valuable for women of education and refinement who are free from any necessity for earning their livelihood but who are filled with some measure of Josephine Butler's God-sent passion for helping the most friendless and needy of her sex. Many such have been handicapped in the past by lack both of accurate knowledge and sound guiding principles. We believe that this new Training centre will be in a position to offer what they have craved for.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

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

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THE CALL TO CATHOLIC WOMEN.

As Miss Mott pointed out in a recent article in the *Catholic Times*, the woman's movement was formally launched within the Catholic Church in England with the approbation of Cardinals and Bishops at the Liverpool Catholic Congress. At the Great Mass Meeting of women organized by the Catholic Women's League, the chief speaker, Archbishop MacIntyre laid great stress on the importance of the vote, and of the use Catholic women could make of it, if properly organized. His Grace paid a handsome tribute to the Catholics already in the field. "We are not starting from nothing," he said "the successful work of the Catholic Women's Suffrage Society, and the Catholic Reading Guild has more than prepared the foundations. It remains to complete the building. When summoned to the task, our Catholic women will respond."

One wishes the Archbishop's words could be brought home to all teachers of our young girls, for as Professor Mary Hayden said at the C.W.S.S. Meeting on the need of Women M.P.'s, the work of training girls as useful citizens should begin at school, and too often our convent teachers appear to think that there are only two vocations for a girl, the cloister or matrimony.

That is only too true of many schools, and to meet the new exigencies and duties of these hustling times, it is necessary that our girls should be given a broader outlook, be ready to take their share in public life, learn to debate, to speak in public, to become legislators should that calling come their way. For we have got beyond the vote now, and it is Women M.P.'s we are asking for. It seems scarcely necessary in a paper like ours to labour the point, and yet for one person who says but surely everyone knows that women

are needed in Parliament, another will say, but do you think there is any need? And it is brought home to one that propaganda work is still necessary, and that as we had a crusade for the vote, so, as Mr. Clayton reminded us, we shall have to organise a crusade to get women into Parliament. The power of Parliament is dwindling, the war has had an adverse effect on representative government; in time of war a nation sacrifices its rights and privileges, which are difficult to recover, when peace is restored. I have some hope that Women M.P.'s may bring new life to the Mother of Parliaments, not because I think women will make better legislators than men, but being new they would be on their mettle. It is sometimes an advantage—it would be in this case certainly an advantage to the nation—to know that one's shortcomings will be most unfairly visited on a whole sex. That feeling, a very real one, must have been to a great extent responsible for the spirit of solidarity and comradeship which has of late years grown so strong among women, perhaps it would be truer to say amongst feminists.

The presence of women in the House—our pitiful lady Astor valiantly shouldering the burden alone—would go far towards a triumphant settlement of the fight for equality. This was very well brought out in an article by Mr. John Hills, M.P., which appeared in the *Woman's Leader* some months ago:

"When the Act for removing Sex Disqualification," he says, "was debated last autumn, the gods who mock at mankind must have held high revel. The Minister in charge was one of the most single-minded members of the Government, an able man with a shrewd head and a kind heart. The House was honestly anxious to do the right thing. And yet the result was a

laughable travesty of equality in that vital part of the Act dealing with Government service, with its immense potentialities, carrying with it, as in future it must, not only the vast Municipal services, but the even greater opportunities given by quasi-public bodies such as railways, water companies and lighting companies. In all these occupations, expressly or by implication, the dice are loaded against women. And this was done by a Minister and by a House who intended the very opposite."

We speak in another column of the Orders in Council which have been issued recently; a result of the failure to give equality by the Sex Disqualification Removal Bill. Yes, in most walks of life the dice are still loaded against women. Yet, the help of women is more than ever needed in the strange new world that is springing up. There is much work to be done, and as yet not many workers. We hope that the seed sown by Archbishop MacIntyre may have fallen on good ground.

L. DE ALBERTI.

INTERNATIONAL NOTES.

Those who wish to file the official report of the Geneva Congress should secure the July issue of *Jus Suffragii*, an admirably edited record.

* * * *

The foreign feminist press is still much occupied with the congress, and it is worth noting that Miss Royden's sermon has earned universal praise. The *Mouvement Feministe* of Geneva is very complimentary to the whole gathering, but *La Jeune Fille Moderne*, of Paris, seems to anticipate that equality of the sexes will result in neglect of the children. We wonder why?

La Française, the organ of the French Union for Woman Suffrage has been compelled by regrettable attacks from various quarters to devote many columns to its own defence for sending delegates to Geneva when the Belgian women abstained. The paper prints important letters from leading German Suffragists admitting and regretting in the fullest terms the sufferings inflicted on French women by the German deportation policy. This repudiation was formally asked for by the French Society and having received full satisfaction it was willing to meet the German delegates at Geneva. The French attitude would appear to have been absolutely correct.

Rather late to come to hand, the *Bulletin* of the *Action Sociale De La Femme* for May includes a full report of the three days' congress organised by this influential association in Paris last April at which Miss Fitzgerald represented our Society. The A.S.F. works for the stability of the family and the State, and is in some ways akin to our Catholic Women's League; it carries on an active educational propaganda, and though it does not work for the vote, it admits the advantage that the right to vote confers on women. The Congress, we gather, was very largely attended and called forth some excellent addresses. In our opinion one of the most important was that of Madlle. Moreau, who bears the proud title of "avocat à la cour d'appel," and who exposed forcibly the ignominious position to which the Code Napoleon has relegated married women by placing them legally under the tutorship of their husbands.

* * * *

Mrs. Jollie, M.P. is the first woman to be elected to the Rhodesian House of Commons. It is amusing to learn that this is the lady who as Mrs. Archibald Colquhoun was well-known years ago as a strenuous "anti."

It is sad to read that the women of Cape Colony have lost their Suffrage Bill for this session by a mean Parliamentary trick. The discussion of the Bill was adjourned, every one knowing that in effect an adjournment meant the loss of any further opportunity for discussion. Nevertheless twenty-two professed supporters of Woman Suffrage voted for the adjournment. Needless to say Suffragists, stung by such treatment, intend to re-double their propaganda work during the recess.—*Woman's Outlook*.

* * * *

The whole of Miss Fedden's recent article "The Musings of Martha" has been translated and reproduced, with due acknowledgement, by *La Femme Belge*. (July)

The *Bollettino* of the *Unione Femminile Cattolica Italiana* (July) gives details of half a dozen "social weeks" for women students of all classes organised by the Union this Autumn in various parts of Italy. Such educational zeal is a most encouraging sign.

The *Problemi Femminile* (July) is largely devoted to anti-divorce propaganda.

V.M.C.

LIVES OF WOMEN DOCTORS.

DR. MARY MURDOCH OF HULL.

Catholics are, I find, a little apt to think that Dr. Agnes McLaren was almost the only woman doctor of any importance. She certainly was the only Catholic one, who has taken a lead in the matter of affording medical women's help to the Missions. There are, however, over 1300 women on the medical register of the British Isles, 7000 in America, 200 in China, and probably quite 1000 in India (though not by any means all in India possess qualifications good enough to place them on the British register). The point is, how many of these are Catholics? and how many officer catholic charities either at home, or—where they are desperately needed—on the Missions? There seem to be about ten Catholic women doctors in London; 50 are studying in Cork, and some five to ten in Manchester, a few in London and no doubt also in Glasgow, Edinburgh, and Dublin. There are women doctors in France. Dr. Agnes McLaren took a degree at Paris when it was impossible here, and the C.T.S. Life of her, by Miss Mary Ryan, M.A., of Cork, says that it was owing to the introductions of two Cardinals—one of them Manning—that she got this. In the train accident to the French President the other day, a woman doctor was the first to afford aid, yet I hear from the Daughters of S. Francis of Sales at Paris, that Catholic girls are not studying medicine. I am entrusted by an offshoot of their Association in India with the apparently almost hopeless task of finding a woman doctor for a fine hospital of theirs, standing empty for lack of a doctor.

One feels inclined to regret then that more excellent women like Dr. Mary Murdoch are not touched as she was (unfortunately, like Dr. McLaren, only towards the end of her life) by the fascination of that city which (with the actual Jerusalem) is the prototype here below of our Heavenly Jerusalem above—Roma beata.

Dr. McLaren's student days were over, when Mary Murdoch's began; and hers were half over when I myself began to study. Like Dr. Elsie Inglis and Dr. Elizabeth Mitchell (lives of both of whom have recently appeared) all five of us are Scotch. The last, however, be it acknowledged, had an Irish mother and I myself had a Yorkshire great grandmother. I say this to encourage those who have not the good fortune to be Scotch. My children say to me: "Convert Scotland, Mother, and you'll have as many medical missionaries as you like." Dr. Inglis studied in Edinburgh, Dr. Mitchell in Glasgow, Dr. McLaren in France, but Dr. Mary Murdoch

and I were at the London (Royal Free Hospital) School of Medicine for Women, where I admired her as a Student senior to me.

The life of Mary Murdoch, known to the poor of Hull as our *Lady Doctor*, or our *Lady Murdoch* (surely a sound of happy echoes to Catholic ears) has been written by Hope Malleon, whose *Handbook on Ecclesiastical Rome* made her a sympathetic biographer to one who was converted from free-thought by Evelyn Underhill's *Mystic Way*, and who wrote not long before she died: "*This book has led me to a new train of thought, which will in many ways revolutionise my life. . . I don't in the least know where the spiritual help it has given me will end. . . but I have a long way to travel and I am walking 'with aching hands and bleeding feet along the Purgative way.'*" Her correspondent was a Catholic. She writes later: "*I am afraid I shall disappoint you if I tell you I am going the way of Anglican Catholicism. . . Pray for me at Mass. I have long wanted to know more about the Blessed Virgin.*" As Miss Malleon says: "*Whether Anglicanism would have afforded her more than a temporary foothold, it is idle now to speculate.*"

On Dr. Murdoch's first visit to Rome as a schoolgirl, she (like many Scotch people in their utter satisfaction with the creed they have been brought up in) had no *understanding or tolerance for the Holy Week and Easter Ceremonies*. Still the personality of Leo XIII made a deep impression on her. "*He blessed us and spoke such kind suitable words to us. He laid his dear old hand on my head for a long time, and I held his hand and kissed it twice. . . The very air he breathes seems full of holiness. I never felt so much the desire to be good as in his presence.*" One is reminded of the little French school-girl Thérèse kneeling by the same Pope to beseech leave to enter Carmel at fifteen. My own young daughters were recently received in private audience with me, and found Benedict XV much interested in the plans laid before him to help Eastern Women.

Dr. Murdoch's life is too full of good work, and good works (not always quite the same thing), to be able usefully to compress it into a brief review. The facts above given should make Catholic readers eager to read more of the book, which is published by Sidgwick and Jackson (7s. 6d. nett.); so should the fact that at her funeral, (as at that, I am proud to say, of one of my own medical grandfathers), the churchyard was filled from end to end with the poor, weeping the loss of a healer, a consoler, and a Christian friend.

To me, interested as I have been since eight

years old, in the East, I was disappointed to notice that, although the idea of studying medicine first came to her through an article in one of the monthlies on the need of women doctors in India, "the impulse to go to India was not a lasting one, though during her student years she used to speak of India if work did not offer itself in England." Writing on Ascension Day twenty years later from Rome she says: "*The heart of the Church is here. . . It is strange to think of me with a missionary spirit, who have jeered at missionaries all my life.*"

During the war, having been rejected like myself and others the first time she offered (most of us to be accepted later on and thankfully), she devoted herself to helping people during the many air-raids on Hull and died the very average death of a doctor, through exposure to cold and wet, when ill and fatigued in this human as well as patriotic service.

Four features stand out in the Life besides her wonderful conversion to things Catholic, her heart of love to friends and patients but especially to children, her love of nature, her love of the Old Testament (so common north of Tweed), and her love for her profession. To close with an inspiring quotation: "*When I first took the great love of my life—Medicine—to my heart, I said to her: 'You shall change what you like; you shall take everything the world calls pleasure from me; you shall take real joys from me; and still I shall love and serve you. She has been an exacting mistress, and has taken thing after thing from me; tethered me down; taken my freedom; upset my own and everyone else's plans a thousand times a year; and yet I love her and serve her with the same passion as I did twenty years ago.'*"

MARGARET LAMONT, M.D. & B.S.
Lond., D.P.H. Cantab.

The Woman's Point of View.

In a recent edition of one of our popular periodicals one reads:—

"While a husband can obtain a judicial separation from his wife for habitual drunkenness, the same privilege is not extended to wives of men who drink."

The question naturally arises:—"Why not?"

To withhold the privilege—if such a term can be justly applied to the right to freedom from untold misery and degradation—to withhold it from a woman logically implies that her "deserts are small"—too small, that is, to warrant her claiming the relief granted to men in similar circumstances.

But how does such a conclusion tally with the facts of life?

Can any woman or any honest man admit the theory that a man whose wife drinks suffers greater indignities and privations

than the wife of a drunkard? On the contrary the reverse is actually and almost universally the case; and this may be better realised by a minute's reflection upon the economic relationship of husbands and wives, together with a very elementary knowledge of the laws that govern us.

Without in the least trying to minimise the misery and disgrace that a drunken wife can and always does bring upon her husband, it may still be truly said that in such cases the man can to some extent control the effects of the evil and is in a sense untouched by it. For he is the wage-earner, and be his wife as bad as possible, he is always financially independent. He may, if he choose, obtain a judicial separation, and still suffer no material loss. He is by law the sole guardian of the children, so that he may remove them entirely from their mother's influence and see them provided for elsewhere.

Where, however, it is the husband who drinks, the wife cannot prevent him squandering every penny he earns, although, among the working classes at least, she and her children depend entirely on their share for the necessities of life, and must lack these in the worst cases. The wife, cannot obtain a 'judicial separation' unless in addition to drunkenness she can prove her husband guilty of 'cruelty' which means blows. There is no law to make the husband provide for her according to his earnings, should she insist on leaving him; and even if she be able and willing to earn her own living, the law declares she has no right to take her children with her against their father's will. Thus is she obliged to remain with her husband for her children's sake, if not for her own, and thus is sealed the doom of thousands of unfortunate wives and children, for the want chiefly of a just amendment of the law. As it stands to-day the law is "on the side of" the drunken husband in that it affords him the knowledge that his wife has no legal remedy, but is, with her children, entirely at his mercy.

Here are sad facts that should call forth the sympathy of all upright citizens, particularly women-citizens. But let our sympathy be practical by making the subject one for test-questions to be put to our parliamentary candidates at the next election. Thus shall we be really helping the many "who suffer and are silent." E.C.H.

LIVERPOOL AND DISTRICT BRANCH.

Hon. Sec. Miss A. J. Musson, Fair View West, Rainhill, Lanes. All contributors to our Jumble Sale to be held in November, are requested kindly to send in their contributions at their earliest convenience to Mrs. HUGHES, 16, Hodges Mount, Liverpool.

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THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

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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.

METHODS.

1. Strictly non-party
2. Active propaganda by political and educational means.

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