

THE CATHOLIC CITIZEN

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

VOL. VII., No. 3.

March 15th, 1921.

PRICE TWOPENCE.

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

—Francis Thompson.

CATHOLIC WOMEN AND THE JURY.

By M. E. HAVILAND.

"The old order changeth yielding place to new," and we find ourselves faced to-day with a new order in the onward march of humanity towards its appointed end. When these words were first written in the mid-Victorian era, the possibility of women taking their part in civic duties was discussed merely as an idea—now it is an accomplished fact. And the latest of these civic duties is the right to serve on the jury.

Between those mid-Victorian days and now a great chasm of world-wide disaster is fixed, but somehow a fair amount of the average mentality of those days seems to have survived the cataclysm and to have become ossified either through shock or old age, and incapable in consequence of even appreciating leave alone assimilating the new order of things with regard to women's part in wider fields of the government and care of our fellows for the good of all.

They seem to have forgotten that the application of their beloved principle of evolution applies also to the realm of ideas and that ideas evolve towards action and acts are facts that cannot be ignored. So that when a few mid-Victorians discussed the development of women's mentality and the possibility of her taking a larger part in the great pulsating world of affairs and share more with the man in the work of progress for their fellowmen—while many did not think, the few knew it meant women taking part in the various duties and rights as citizens—to bring their influence to bear outside as well as inside the home. The beneficent influence of pure noble-minded womanhood is as useful and necessary in the larger affairs of government as in the one small household.

Nor should these ideas be unacceptable to Catholics but rather the reverse, for carried out on the right lines it is but the application of the principles that govern the individual family and surely the principle of woman sharing with man the government of their country is the same as the twain sharing in the government of the home unit.

Certainly in those far-off days when under the Norman Kings the system of Trial by Jury was evolved and established it was not expedient that women should sit on the jury. Those were the days when war was a matter of physical force and fisticuffs, now it is a matter of ideas and mechanical contrivances against which the individual human being is helpless. Men, women and children are equally powerless before a long-range gun or a poison gas attack, and the woman's brain could equally conceive and invent some such subtle, devilish device of intellect for the secure massacre of their fellows, as to invent devices to frustrate them. Intellect knows no sex, so it comes to pass that in these days when the contest is decided by feats of intellect rather than by brute strength—the times are ripe for the woman also to take her part more actively for weal or woe in shaping the larger destinies of the race. "There is a Providence that shapes our end rough hew them how we will," and the taking up of civic rights and duties by the womanhood of our country is but the logical outcome of the times consequent upon developments from the past.

In these great times it is then incumbent on the Catholic womanhood of our country to make themselves conversant with our system of trial by jury which was established in

the days of Faith, for much of English Law and constitution rested on the Catholic principles which England held in the past. It is in these principles and their application to-day that our Catholic women need educating to take their part in the great opportunity which lies before them to help stabilize and elevate our courts of law and our Government.

Take for instance our divorce courts, many are of opinion that women should not serve on these cases, but there is no doubt that the presence of women will tend to eliminate all unnecessary unpleasant evidence and above all the needless repetition of it. The average clean-minded man would be ashamed for this state of things to continue in the presence of women, and it is only the prurient-minded man who desires to eliminate the woman from the jury when such and similar cases have to be tried.

With regard to further question whether Catholic women should serve on juries in cases where their fundamental principles are so at variance as in divorce cases, the question applies equally to Catholic men. The probability is that men and women grounded in a clear form of Christian principles, though opposed to the principle of divorce, are more likely to be impartial and to review the evidence with greater justice and mercy for all parties concerned.

It may well be that having a higher code of principles they would eventually have in the exercise of their rights as citizens, a beneficial influence on many who come in contact with the unsound ideas being so assiduously promulgated, and who have no system of salutary fixed principles upon which to base either their judgments or conclusions.

Indeed, it is by this very exercise of their rights as citizens in sex crimes which in the main are crimes against their own sex that women will be able to raise men's minds to a higher moral code for themselves.

Men, who cling to the old ways, thinking that the new degrades woman forget that much are "parasitic forms that seem to keep her up but drag her down"; and were owing to "the barbarous laws and rough ways of the world till now." The man's cause is womans, and it is as essential that the government of the country should be wise and stable for the woman as the man, likewise

that the courts of law should be as just, impartial and clean-minded for the man as for the woman.

As time goes on intellectual force counts more and more than mere brute force and under these conditions the woman steps out from behind the shadow of the protecting male animal, to take her place beside the thinking man, seated "side by side, full-summ'd in all their powers, despensing harvest sowing the To-be."

And whether serving as jurors in the law-courts or exercising their rights as citizens in any other sphere, Catholic womanhood will not be found wanting in this great testing time, for are not their principles founded upon the one true Christian Faith, the principles above all others that are the surest amelioration and true solution of this world's troubles. And man in time will welcome woman in this wider service of our neighbour for

"In the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the broader mind."

International Notes.

The *Bulletin* of the National Catholic Welfare Council (Jan.) is full of interesting matter concerning the successful linking up of Catholic life in the United States. The first annual meeting at New York of the Women's Council seems to have been a veritable triumph, a thousand women having been unable to obtain admission. Among the more immediate activities of the Women's Council are agitation against birth-control propaganda and the interesting of the students of all Catholic women's colleges in social action.

Admiral Besson contributes to *La Française* an appeal to women to support the new electoral law to be proposed in the Chamber conferring votes on married men in proportion to the number of their children. He thinks every married woman will rejoice to see her husband enjoying one vote for him-

(Continued on next page).

NOTES AND COMMENTS.

We give the report of our annual meeting in another column. The following emergency resolution proposed by Miss F. de G. Merrifield and seconded by Miss Jeffery was carried unanimously. "In view of the motions proposed by Mr. J. Terrell, M.P., to make service by women on juries optional, and of Sir Ernest Wild, K.C., M.P., to submit the matter to a referendum of women, this meeting of the Catholic Women's Suffrage Society, re-affirms its conviction that women must shoulder their responsibilities as citizens in this matter as in others in the interests of the community and of justice."

It was with great regret that we read in the "Catholic Times" of the suggestion put forward by Father Lionel Smith at the Westminster Catholic Federation Council, that in all cases of sexual crime Catholic women should be urged to seek exemption from serving on juries. We very much hope that the majority of Catholic women have acquired a better sense of civic duty than this. We feel that no members of the C.W.S.S. would still cherish this false idea of modesty. Our members know too well what evils have arisen from this ill-judged sheltering of women. It is precisely in cases of sexual crime, in which women and children are involved, that a mixed jury is supremely necessary. The scoundrels who assault children fear the woman juror; that has been already shown. They have good cause to fear her.

We are glad to say that our member Miss Bevan, was serving on the jury in the notorious divorce case which has caused all the disturbance. Miss Bevan spoke at the annual meeting, and said, as we should expect a member of the C.W.S.S. to say, that however unpleasant, it was a duty which no responsible woman should dream of shirking. The dwelling by Counsel on the presence of women jurors, had the effect of making the women feel uncomfortable, their presence should be taken as a matter of course, and no allusion made to it.

We have received a letter from Professor Johann Ude, of Austria, who recently made

such a magnificent stand against State regulation of vice in Vienna. Professor Ude, who is a Catholic priest, says he is highly interested in the "Catholic Citizen," and asks to be allowed to translate and reprint some of our articles against state-regulation, to show the identity of Catholic views in spite of distance and difference of nationality. We have gladly granted the permission, and hope soon to publish an article sent us by Dr. Ude. We are exchanging the Catholic Citizen for *Völkerwacht*.

We call the attention of our readers to the C.W.S.S. meeting on the Endowment of Motherhood on 19th inst. (see advt.).

International Notes—Continued.

self, one for herself and one for every child she has borne him! The gallant admiral sees no inconsistency in asking Suffragists to support so reactionary a proposal; happily the U.F.S.F., does not see eye to eye with him.

A dignified correspondence has been in progress between the U.F.S.F. and German women Deputies concerning the German cows still to be delivered up to France under the Peace Treaty. Each country makes out a good case for itself, and there the matter has to rest as far as the women are concerned.

Madame de Witt Schlumberger, the eloquent President of the U.F.S.F. has just received the Legion of Honour. Our warm congratulations.

La Femme Belge prints a lengthy article on Belgium's need for larger families—her birth-rate would appear to be no higher than that of France—and among economic aids to this end the author refers with enthusiasm to the "sursa'aire familial," called here the "allocation familiale" described on another page.

The quarterly *Bulletin* (Jan.) of the Catholic students of Bordeaux contains encouraging accounts of the success with which this zealous little group has linked up not only with numerous Catholic student organisations throughout France but also with many foreign groups of women students.

V.M.C.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

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

Office: 55, BERNERS STREET, LONDON, W., 1. Tel. Museum 4181.

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OUR WORK ABROAD.

The annual meeting has come and gone, and I for one always wish that the Committee and members should meet more frequently and discuss together the work of the Society. The C.W.S.S. has extended its influence in so many ways, and there is so much to discuss and consider, that one short afternoon is as one crowded hour. The urgency of the question of women jurors, upon which an emergency resolution was passed, engaged much of our attention, and encroached a little upon the time which would otherwise have been allotted to the question we all have at heart, that is the ways and means of corresponding to the trust placed in us by Mrs. Chapman Catt, by helping to spread the gospel of feminism among our co-religionists abroad. The Society is, of course, already in touch with Catholic Societies in various lands, but much work can be done through individuals, and every member of the C.W.S.S., I firmly believe, can do something to help in the good cause. We shall have to take the enfranchisement of women in other lands as seriously as we took our own. In those old fighting days (how pre-historic they seem) no one was allowed to take a rest from suffrage, no one was allowed to go away in peace for a holiday. Every holiday was haunted by a familiar spirit of propaganda. We talked suffrage in season and out of season; we were not allowed to slumber. We were sometimes a nuisance to ourselves and others, but like the importunate friend, we got our loaf of bread. Well, not quite, we got a half-loaf, but no doubt we shall wrest the other half from our laggard legislators before long. We have to revive that old spirit, and there is no reason why it should not be done. Let everyone who is going abroad communicate

with headquarters and become an emissary of the Society, and endeavour to get into touch with progressive spirits, wherever destiny, or thirst for travel, may lead them. Almost everyone has friends abroad, who would if written to be willing to help. One of our members at present residing in Spain promises to keep a watch on the Press, and to send us anything that needs answering. Often an answer from a Society carries more weight than when coming from an individual. Through the vigilance of this same member we were able to correct an inaccurate account of our Society that had appeared in a Spanish journal some months ago. Inaccuracy is our greatest enemy. Too often in Catholic countries Feminism reaches the Catholic population through suspect channels, and is then, by its enemies, presented in a distorted and fantastic form. It is up to us to counteract that.

It is scarcely necessary to say that we have a valuable means of propaganda in the "Catholic Citizen." The paper goes to many countries, articles from it are reprinted, sometimes in English papers, sometimes translated and reproduced in foreign papers. We appeal to our overseas subscribers to pass the paper on to their friends, and help to extend its influence. Every member of the C.W.S.S. and every reader of the paper can become an apostle of Catholic Feminism abroad. I do not mean to suggest that our work at home is over; we have fresh proofs daily of how much remains to be done. The serpent of anti-feminism rears its ugly head in expected and unexpected places, but as members of a universal Church linked by the bond of faith to millions of women in every land, however hard the fight at home, they have a special claim on us. L. DE ALBERTI.

MORE ABOUT THE ENDOWMENT OF MATERNITY.

BY COUNCILLOR V. M. CRAWFORD.

It is obvious to everyone who devotes a moment's thought to the subject that a weekly wage that is adequate to secure "reasonable comfort" to a married man without children cannot possibly suffice for a man and wife with six or eight children to support. Hence one might have expected some unanimity of effort in seeking a remedy for so unethical an outcome of our existing wage system. To some of us nothing could be more opposed to the accepted Christian conception of the family than that large families should be habitually allowed to maintain a struggle for existence below the normal standard—none too high—of health and decency. Almost any remedy, one would imagine, would be preferable to so lamentable a condition of affairs. Yet the moment tentative suggestions are made towards a solution of the problem the cry goes up that the Christian family is imperilled and the moral fibre of the parent threatened with deterioration. Usually the condemnation is based on the fact that the help is given outside the home—through school-dinners, school-clinics and the like—but in this instance assistance given in the home itself, from whatever quarter, has been held to be opposed, somehow, to "natural morality." Verily there are some among us who discern a deadly poison in every endeavour made by the State to render the struggle for existence less harsh for the worker under the Capitalist system.

I freely admit that the original title "Endowment of Motherhood" has been a somewhat misleading one. What is really meant—though its advocates do not always seem to have seen this quite clearly—is endowment of childhood, i.e., some security for all children, and some means by which the children of the large family should have as good a chance as the children of the small. For this the endowment of children rather than the endowment of mothers is what is actually needed, and approached from this angle presents fewer points of attack. True, any payment based, not on the skill and labour of the husband, but on the number of mouths that the wife has to fill in the home, is a recognition—and to me a welcome one—

of the domestic toil imposed on every working-class mother; but it evades the insuperable difficulty for the State to appraise at a cash value the imponderable duties and sacrifices of conjugal life.

Our French friends are often more clear-sighted and logical than ourselves and less prone to worry over nebulous theories and considerations. So while we in England are still weighing the pros and cons of the endowment of childhood, French employers have both devised and put into practice a means of solving the problem. The idea of somehow subsidising large families in order to equalise in some measure home conditions, is, of course, not a new one in France. Over thirty years ago in his model Catholic factory at Val des Bois, Léon Harmel started extra weekly payments in proportion to families above the normal from a fund created by his firm for the purpose. True he did not hold himself bound in strict justice as an employer to do this; it was rather an act of judicious Christian charity. The obligation was widely discussed at the time by Catholic sociologists, but I never heard that anyone saw in the proposal a danger to the "moral liberty" of the family. To-day the plan has emerged afresh in France under the title "sursalaire familial" mainly as a means of encouraging a higher birth-rate and we are indebted to our Belgian contemporary, *Le Féminisme Chrétien*, for the details available.

The usual method is for a federation or group of employers to establish a fund to which each member contributes in proportion to the number of his employees, such fund to be paid out to the workers according to the number of their children. Practically under this scheme the single man must be paid less than before, in order that the married man may be paid more, for we are not told that the wage-fund has been increased. The textile Federation of Roubaix-Tourcoing has in this way created such a large fund that married men receive 3 frs. per day per child in addition to the ordinary wage. We learn that altogether some 35 of these family wage funds have so far been organised in France, mainly among the textile manu-

(Continued on page 29).

The Value of Catholic Journals.

Members of the C.W.S.S., who heard Mr. Belloc's recent lecture (Feb. 22nd) on "The European Press and Catholicism," could not but have been cheered by his words regarding the value of what he terms the "Free Press," and by his earnest appeal to all Catholics to support Catholic free press journals.

He pointed out first the tremendous power of the ordinary public press (chiefly on account of its very wide and steady circulation); its potential power for good; its actual present-day power for evil, shown by the socialistic, anti-catholic trend of several leading papers; the practice of their owners of selecting certain news calculated to spread socialistic ideas, international strife, atheism, etc., the creation of entirely false, or distorted, impressions by the deliberate suppression of other news; above all the subservience, in so many cases, of sound principles to steady profits.

The only sure way to combat this evil, Mr. Belloc affirmed, was for Catholics to make use of the free press and to make Catholic free press papers a success. By the "free press," the lecturer explained, is meant the class of papers run by sincere enthusiasts with definite principles and beliefs, convinced they had a message for the world and determined at all costs to voice it. Naturally, such papers were generally in financial difficulties, at least for a time, and their circulation strictly limited; but their influence was sure, so that with fair success they may well become definite factors in national development. And although a free press might include, and certainly had in some cases, papers that, with the best of motives, were anti-Catholic, it was nevertheless, the field in which Catholics should take a full share to defend and further Catholic principles and practice.

May not all who support the "Catholic Citizen" take heart from these remarks by one who is undoubtedly among the leaders of Catholic thought in England.

In conclusion Mr. Belloc indicated the attitude to be adopted by Catholics both in writing and speech. It should not be a timid, half-apologetic attitude. To remain on the

defensive was not sufficient. We must be boldly critical and, wherever necessary, confidently aggressive. Or as he himself expressed it, "We must carry the war into Africa."
E. C. HUGHES.

SUBSCRIPTION AND DONATIONS.

FROM JANUARY 1ST TO FEBRUARY 28TH, 1921.

| | £ | s. | d. | |
|----------------------------|-----|----|----|---|
| Alberti, Miss L. de | ... | 1 | 0 | 0 |
| Alberti, Miss T. de | ... | 0 | 8 | 0 |
| Anon. | ... | 5 | 0 | 0 |
| Anon. | ... | 0 | 3 | 0 |
| Anon. | ... | 0 | 10 | 0 |
| Bearman, Miss | ... | 0 | 2 | 6 |
| Bennett, Mrs. Kempthorne | ... | 0 | 10 | 0 |
| Billing, Miss | ... | 0 | 15 | 0 |
| Birkbeck, Mrs. Geoffrey | ... | 0 | 2 | 6 |
| Bivort, Mme. de | ... | 1 | 0 | 0 |
| Brady, Mrs. and the Misses | ... | 0 | 5 | 0 |
| Brady, Miss | ... | 0 | 4 | 0 |
| Caddell, Mrs. Stanley Cary | ... | 0 | 5 | 0 |
| Coignou, Miss | ... | 0 | 2 | 0 |
| Crawford, Mrs. V. M. | ... | 10 | 13 | 4 |
| Duff, Miss Fraser | ... | 0 | 10 | 0 |
| Dwyer, Miss | ... | 0 | 2 | 6 |
| Fay, Miss | ... | 0 | 1 | 6 |
| Fennell, Miss | ... | 0 | 7 | 6 |
| FitzGerald, Miss E. | ... | 1 | 7 | 6 |
| FitzGerald, Miss K. | ... | 0 | 1 | 6 |
| Gordon, Miss C. M. | ... | 0 | 2 | 6 |
| Grant, Miss C. E. L. | ... | 0 | 1 | 6 |
| Hall, Miss | ... | 0 | 2 | 6 |
| Hayes, Miss | ... | 0 | 5 | 0 |
| Hickey, Miss E. M. | ... | 0 | 2 | 6 |
| Holmes, Miss J. | ... | 0 | 2 | 6 |
| Hurst, Mrs. H. E. | ... | 0 | 2 | 6 |
| Kelly, Mrs. | ... | 0 | 2 | 0 |
| Laughton, Lady | ... | 0 | 10 | 6 |
| Lee, Mrs. A. J. | ... | 0 | 1 | 0 |
| Lespagnard, Mdle. | ... | 0 | 2 | 0 |
| McEwen, Miss | ... | 0 | 5 | 0 |
| Macfadyen, Mrs. | ... | 0 | 2 | 0 |
| McManus, Miss | ... | 0 | 4 | 6 |
| Manning, Miss | ... | 0 | 2 | 0 |
| Mott, Miss Agnes | ... | 0 | 2 | 6 |
| Musson, Miss A. J. | ... | 5 | 0 | 0 |
| O'Farrell, Miss | ... | 0 | 2 | 6 |
| O'Kelly, Miss | ... | 0 | 2 | 6 |
| Parker, Mrs. | ... | 0 | 12 | 6 |
| Ringrose, Mrs. | ... | 0 | 1 | 6 |
| Roper, Mrs. | ... | 0 | 7 | 6 |
| Sevenoaks, Miss | ... | 0 | 3 | 6 |
| Souza, Mrs. de | ... | 0 | 3 | 0 |
| Sullivan, Miss E. | ... | 0 | 2 | 6 |
| Tynan, Miss | ... | 0 | 2 | 0 |
| Wall, Miss | ... | 1 | 10 | 0 |
| Walpole, Miss | ... | 0 | 5 | 0 |
| Welsh, Miss S. | ... | 0 | 7 | 6 |
| West, Miss A. | ... | 0 | 2 | 0 |
| Whately, Miss | ... | 0 | 10 | 0 |
| Whelan, Miss | ... | 0 | 2 | 6 |

35 18 10

Minimum Annual Subscriptions of 1/- ... 1 10 0

£37 8 10

We have great pleasure in announcing that Mrs. V. M. Crawford has most generously guaranteed the

office rent for this year. But she tells us she does so in order that more money may go to increasing the work of the Society, so let no one imagine that funds are not needed as urgently as ever. The above list contains several donations made at the Annual Meeting. These, together with promises amounting in all to over £25, were given in response to Mrs. Crawford's appeal to remove the deficit on outstanding accounts, but we have still nothing in hand for the present year.
G. JEFFERY.

ANNUAL MEETING OF THE C.W.S.S.

The Annual Meeting of the C.W.S.S. was held on Saturday, February 19th, at 144, High Holborn. Miss Kathleen FitzGerald, B.A., took the chair. In moving the adoption of the annual report, Miss F. de G. Merrifield said that the most important event during the year was the affiliation of the C.W.S.S. to the great International Women's Suffrage Alliance at the Geneva Congress. Miss Merrifield gave a charming account of the Congress, the first meeting of the women of all nations since the war. Miss Eleanor Fitzgerald, in seconding the adoption of the report, spoke of the need of a society such as the C.W.S.S., progressive and unafraid. Women would not tolerate talk of necessary evils, they would set to work to abolish the evils. Miss Bodley, in moving the adoption of the financial statement, suggested that everyone should keep a money box, and at the end of the day put all their spare coppers or sixpences in it for the needs of the C.W.S.S. She appealed to members to join the ranks of papersellers and help to spread the sale of the CATHOLIC CITIZEN. In the absence of Miss Billing, the adoption of the financial statement was seconded by Mrs. Anderson.

Miss FitzGerald then addressed the meeting and dwelt on important events of the year, especially of the official recognition afforded to the society, both at the National Catholic Congress and on the occasion of the procession to celebrate the canonization of our patron Saint Joan of Arc.

Before calling upon Mrs. V. M. Crawford to appeal for funds, the Chairman announced that Mrs. Crawford had undertaken, most generously, to guarantee the office rent for the year.

In appealing for funds, Mrs. Crawford said that she wanted to see the society free from financial anxiety, so that when a piece of work offered, the question should be, not whether the society could afford to undertake it, but whether it was a work that the society ought to undertake.

Miss de Alberti urged all members to assist in extending the society's work abroad.

In view of the agitation against women jurors, Miss F. de G. Merrifield moved, and Miss Jeffery seconded, that the C.W.S.S. reaffirms its conviction that women must shoulder their responsibility as citizens in this matter as in others, in the interests of the community and of justice.

The resolution was carried unanimously.

(Continued from page 27).

factors of the North, in Dauphiné and among the engineering and mining firms of the Isère.

This French plan will have the merit in the eyes of many people over here of working quite independently of the State, but it is at best only a partial solution of a big problem.

It has been adopted frankly as a means of stimulating a very low birth-rate—no one seems to regard it as a menace to the birth-rate—and no doubt also the plan may tend to industrial peace and stability. In England, however, the need for encouraging larger families is much less real, and, far from being universally recognised, would be hotly disputed in many quarters. Hence no voluntary plan on the French model would have any chance of adoption. The New South Wales plan is open to the same objection, for undoubtedly the larger the families the heavier the financial burden on the industry concerned, and though no individual employer has any motive for preferring single men himself, he would still have a direct interest in combating large families in general. The growing expense could only be met either by decreasing the wages of the single men or by increasing the wages-bill of the firm. Thus we are brought back to the question whether as long as our present wage-system prevails, the State, and not the industry, ought not to be the financing agent. Whether it would be feasible to finance any such scheme on a national insurance basis is one on which I am quite incompetent to give an opinion. My main desire in this article is to shew that it is at least premature at this stage to assume that the subsidising of wages in the interests of the children is of itself anti-Christian and to be opposed as such. Our French and Belgian Catholic friends clearly do not think it is, and we might do well to discuss this problem without prejudice on its economic merits.

* LONDON NEWS.

55, Berners Street, W.1. Tel. Museum 4181. Office hours, 3-30-5-30. Saturdays, 10-30-1-30. Other times by appointment.

Councillor Mrs. V. M. Crawford represented us on the deputation to Sir David Shackleton, to urge the necessity for allowances to the dependents of unemployed persons. The deputation was introduced by Miss Eleanor Rathbone.

We supported the meeting organized by the National Union of Women Teachers, at the Memorial Hall, on February 11th, to protest against false economy in education. We also supported the meeting organised by the Association of Women Clerks and Secretaries, to protest against the dead set which is being made at present against the employment of women in any trade other than domestic service.

The C.W.S.S. sent a resolution to all the members of the Council of the League of Nations, urging that at least one woman should be appointed on the Mandates Commission.

**INTERNATIONAL
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LECTURES. WEDNESDAYS, 8-15 P.M.

Mar. 16th. "Some Observations on Poetry." Mr. J. C. SQUIRE. Chairman—Mr. Robert Lynd. Wed. before Easter. No Lecture.

Mar. 30th. "The Development of Character through Self Expression." Miss LENA ASHWELL. Chairman—Miss Alicia Leith.

April 6th. "Penal Reform." Miss MARGERY FRY. Chairman—Mr. W. Clarke Hall.

April 13th. "The Influence of the Modern Stage." Miss CICELY HAMILTON. Chairman—Miss Nina Boyle.

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

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Lunches, Teas and Dinners. Bedroom Accommodation.
FULL PARTICULARS, SECRETARY.

Catholic Women's Suffrage Society

Is the proposal of
ENDOWMENT OF MOTHERHOOD
consistent with the Christian Social Order?

A public discussion
on this subject will take place
on Saturday, March 19th, at 3 p.m.

at

The Women's Institute,
92, VICTORIA STREET,
S.W. 1.

Miss KATHLEEN FITZGERALD, B.A.,
in the chair.

Miss MARGARET FLETCHER
and

COUNCILLOR Mrs. V. M. CRAWFORD

will open the discussion, and members of the
audience may then take up the subject.

Admission free.

Tea 1/- optional.

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

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

OBJECT.

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

METHODS.

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

MEMBERSHIP.

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

Women's Freedom League

PUBLIC MEETINGS

ON

Wednesday Afternoons

At 3-0 p.m.

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

April 6th. Speaker, Miss ELSIE MORTON. Subject, "Women's Playtime."

April 13th. Speaker, Mr. FREDERICK TEMPLE, F.R.G.S. Subject, "Democratic Finance, or the Banking Combine versus the People."

April 20th. Speaker, Miss M. COTTERELL, O.B.E. Subject, "The Licensing Laws and the Liquor Trade."

April 27th. Speaker, Miss K. RALEIGH. Subject, "St. Paul's Teaching and his Comrades."

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THE

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

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