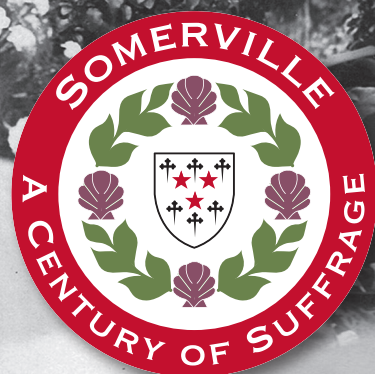
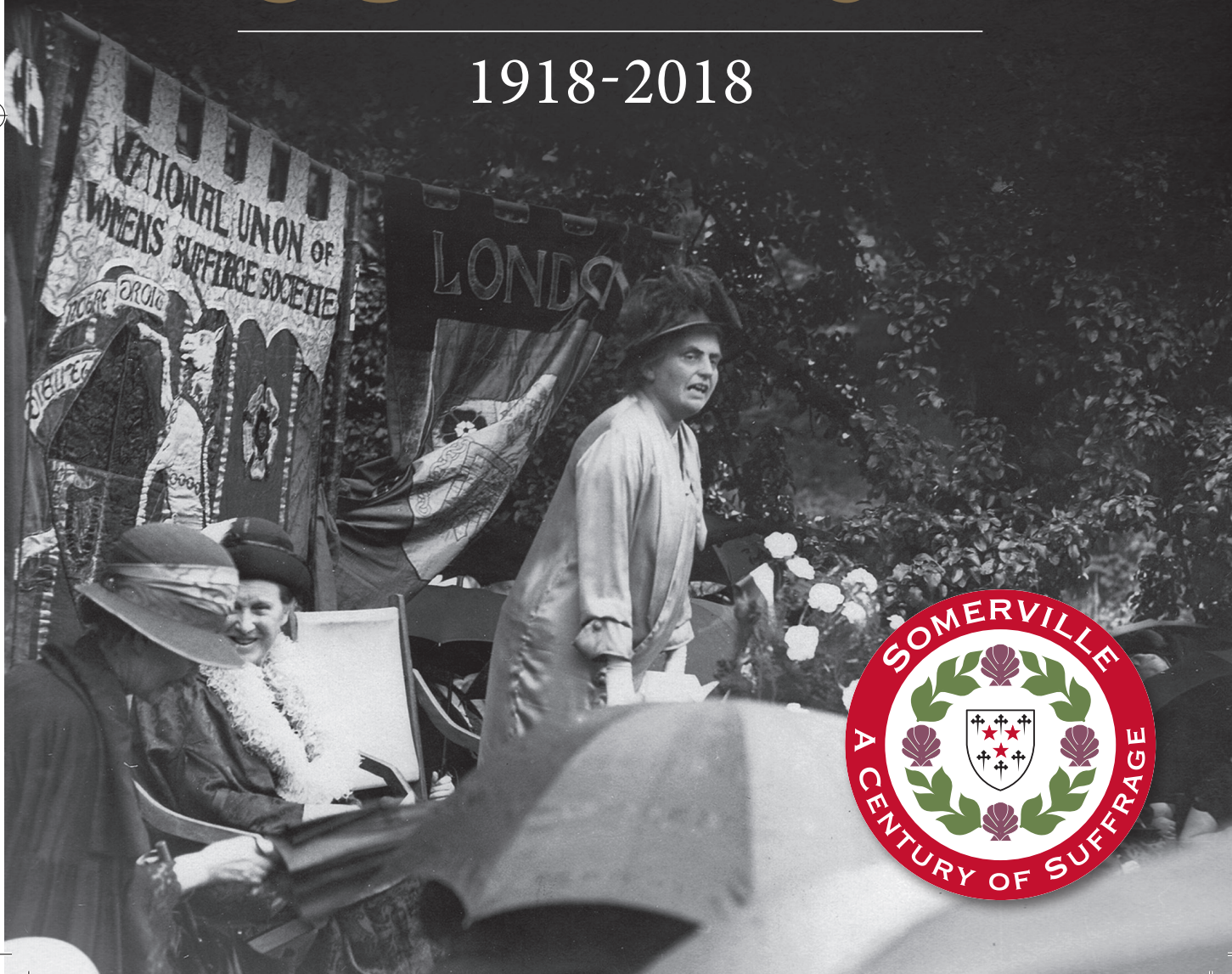




Somerville and

WOMEN'S SUFFRAGE

1918-2018





“When I first voted, in the 1979 general election, I was in my first year at Somerville ... having come from a rural comprehensive in North Yorkshire. Margaret Thatcher was a Somervillian, not that I voted for her, but it was all very exciting, and that is what got me interested in women’s history. It took such an effort to open the door, and now we walk through it without a backward glance – or don’t walk through it at all. That’s the tragedy, that some of us don’t use the voice others struggled so hard to give us.”

JANE ROBINSON (English, 1978), author of *Hearts and Minds. The Untold Story of the Great Pilgrimage and How Women Won the Vote.*



The 6th of February 2018 marked the centenary of the first parliamentary progress towards something we now take absolutely for granted: that women can vote. For us, it’s extraordinary to think of a world where that was not the case. But it was the world that the first Somervillians lived in, the same world that would not grant them degrees from their own university. Those women were bold in how they viewed the future. They knew that they had to look beyond the restrictions and see a time when they might be genuinely equal.

For Somerville, 2018 begins a series of anniversary celebrations: from the centenary of the first votes for women, through the 140th anniversary of our foundation in 2019, to one hundred years of matriculation and degrees for women at Oxford in 2020. Somerville and the fight for women’s suffrage were born from the same instinct: that we are all equal, and that we need to fight for change until that equality is recognized in a way that matters. This booklet tells the story of Somerville’s place in the suffrage movement.

JAN ROYALL
Principal

COVER IMAGE: ELEANOR RATHBONE ADDRESSING A NATIONAL UNION OF WOMEN’S SUFFRAGE SOCIETIES MEETING IN EDINBURGH, 23 JUL 1925. MILICENT GARRETT FAWCETT IS ON HER RIGHT



'DARE TO BE FREE'

(SLOGAN OF THE WOMEN'S FREEDOM LEAGUE)



The Representation of the People Act, passed on 6 February 1918, was far from the achievement of equality for women. But it was the first, huge step towards a truly universal suffrage.

The Act extended the vote for the first time to women over 30 who owned property and to women who were graduates voting in a university constituency (this last something of an irony for women 'graduates' of Oxford and Cambridge, who, if they wanted to take their degrees, had to do so via Trinity College, Dublin at this time). 8.4 million

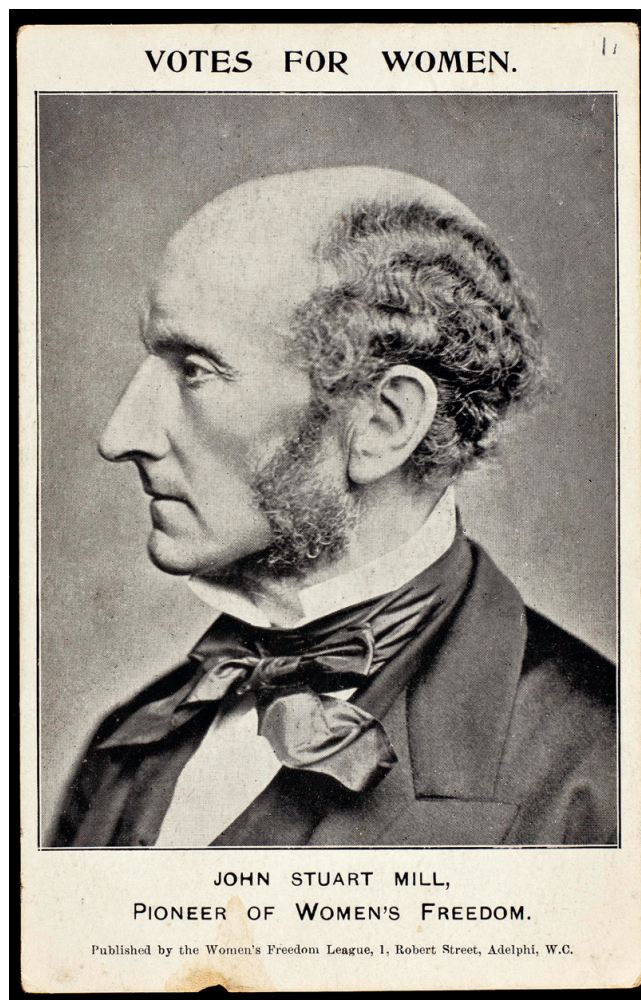
women gained the vote (along with over five million men for whom the requirements had been changed). While that figure was well under half that of the population of women as a whole, and it would be another ten years before all gained the vote, it was a powerful achievement, and one that had been long-sought by activists.

CONJOINED BEGINNINGS

Fifty years before the Representation of the People Act was passed, Parliament considered a petition proposing that women should be granted the vote.

It was presented by the philosopher and political economist, John Stuart Mill. It should be noted that this was not the first petition of its kind to be presented (that had been in 1832). Indeed, the 1868 petition drew heavily on one from two years earlier, and also arranged by Mill, which had gathered 1521 signatures and asked the House 'to consider the expediency of providing for the representation of all householders, without distinction of sex, who possess such property or rental qualification as your honorable House may determine'. Mill's 1868 petition garnered more than 21,000 signatures, and the very first, deliberately symbolic, was made by one Mary Somerville. She had also signed the 1866 petition. It would take another 16,000 petitions before full equality of suffrage for women was achieved in 1928. But from 1866, Somerville and suffrage were joined together even before the hall named for Mary Somerville came into existence.

It is hardly a surprise, then, to find that so many Somervillians in the early twentieth century (and before) supported the movement for suffrage. The members of the Association for the Education of Women (AEW) moved to set up the first women's halls in Oxford and Cambridge at a time when the prevailing view about



A 1907 POSTCARD

women was that higher education might damage their health and wellbeing. Those who saw beyond such a view knew that they had to advance delicately, offering education for women alongside careful management of society's expectations and tolerance for change.

In 1910, the report of the Somerville Students' Association reproduced the text of a letter from the LMH branch of the National Union of Women's Suffrage Societies:

"We think that the existence of a University Society with a large roll of members would benefit the suffrage case by representing educated opinion."

And so, the Oxford Women's Students' Society for Women's Suffrage (OWSSWS) was formed.



"THE GLORY OF THE SOCIETY IS IN ITS BANNER": THE OWSSWS BANNER, DESIGNED BY EDMUND NEW AND FIRST USED IN 1911



IN 1912, THE SOMERVILLE PARLIAMENT (DEBATING SOCIETY) JOINED BALLIOL'S ARNOLD SOCIETY FOR A DEBATE IN THE MASONIC HALL (CONSIDERED NEUTRAL GROUND). THE MOTION: "THAT THIS HOUSE IS RESOLVED THAT IN MATTERS OF FRANCHISE NO DISTINCTION SHALL BE MADE BETWEEN MAN AND WOMAN." CARRIED, BY EIGHTY-SIX VOTES TO TWENTY-SIX.

FIGHTING TOGETHER

Historians remain divided over how to evaluate the relative contributions of the suffragettes and the suffragists to the achievements of women's suffrage. Opinion was divided among contemporaries too.

Were the violence and militancy of the suffragettes a spur or a hindrance to the movement? Was the law-abiding activism of the suffragists the 'right' way to go about things or a method that could have had no results without the shock tactics of the hunger-strikers and their sisters in militant activism?

Oxford certainly had its share of contributors to the violence and militancy of the suffragette movement. Emily Wilding Davison, who died after falling under the King's horse at the Epsom Derby in 1913, had for a short time been a student at St Hugh's. Former Somerville student Margaret Thomas (later Margaret Mackworth, 2nd Viscountess Rhondda), planted a chemical bomb in a postbox in Newport. In Oxford, the city's branch of the Women's Social and Political Union (WPSU) embarked on a campaign which included the vandalism of postboxes, an acid attack on the North Oxford Cricket and Bowling Club green and at least two arson attacks (against a boatyard and a timber yard).

The cynicism of the Cat and Mouse Act, the horrors of the force-feeding of women prisoners, the violence against activists on 'Black Friday': these have all now become the stuff of suffrage movement legend, and the content of many a school syllabus.



They were the stuff of contemporary discussion and society too, and even of apparently lighthearted pastimes that might seem to us now to have been in rather poor taste. The Bodleian Library, for instance, still holds a copy of Suffragetto, a board game where the counters represented policemen and suffragettes, ranged against one another as the suffragettes aim to get their counters into the House of Commons and the policemen move to stop them.

But alongside the suffragettes were the non-militant, law-abiding suffragists. More respectable in the eyes of society, the suffragists fought their fight with sacrifice and dedication, but within the bounds of the law. Less newsworthy because less shocking, the suffragists have often been obscured in the popular historical narrative of the achievement of 'Votes for Women'. Even the suffragist colours (red, white and green) have tended to disappear under the green, violet and white of the suffragette banners and badges (the colours of both movements were carefully chosen for their symbolism, and also for the slogans they spelled out: 'Give Women Votes' for the suffragettes and 'Give Women Rights' for the suffragists). Yet it is likely that the majority of those in Somerville who wanted votes for women would have classed themselves as 'ists' rather than 'ettes'.

The delicate (and sometimes indelicate) balance of forces that finally drove Parliament to introduce the Representation of the People Act and grant the first women the right to vote will continue to be a matter for historical debate. What we can say, beyond doubt, is that Somerville was overwhelmingly a suffrage college, at least as far as its student body was concerned. By 1910, membership of the Somerville Women's Suffrage Society stood at 75 out of a total student body of 94.

Fundraising for the suffrage movement was a key part of how Somerville supported the cause. The activities organized by the students might look rather quaint to us now, but there is no doubt that they were effective. In one of Somerville's 'special effort weeks' in 1911, twenty-eight couples played a mixed doubles tennis tournament, competing to win a copy of John Stuart Mill's essay *The Subjection of Women*. *The Fritillary* (the termly magazine of the Oxford women's colleges) noted of the tournament that 'Somerville had the appearance of a co-educational college, and moreover a co-educational college of devoted suffragists, as the red, white and green badges testified'. 'Suffrage Self-Denial Week' saw a

"Somerville had the appearance of a co-educational college, and moreover a co-educational college of devoted suffragists."

push to offer services that would encourage supporters to part with their money for the cause. You could have the scarf on your summer hat washed, ironed and re-tied for threepence, or even receive 'lessons in coiffure' from the students. A service for ordering nicknames was set up, along with one to write your Sunday letters-home. Two freshers, calling themselves the Red Hand Gang, kidnapped a College clock and left a ransom note in its place. But when the time came to collect their monies, the thieves themselves faced an ambush and were forced to give up some of their personal treasures which were then auctioned for the cause. The College's Suffrage Society report labelled the affair 'a glorious rag... of a kind too seldom seen in College.' A rag it might have been, but the 1912 Somerville College Suffrage Week managed to raise the valuable contribution of £6 17s (equivalent to approximately £500 in today's money).

Nor was the work done by Somervillians confined to Oxford. In 1909, during a vacation reading week, Somerville students knocked on doors in one Buckinghamshire village to ask for signatures for the petition for women's suffrage. Student Constance Watson took a note of the reactions they received. She made light of some of her experiences, noting that alongside 'the Absent' there were also 'the Abusive', and a large batch of people who said "I haven't heard much about it". But she also met 'the Angels': 'the blacksmith who put his head out of the window and asked for the petition... and the elderly woman who, on hearing about the petition, said "Why of course... of course I want the vote if I can do any good by it"; and she promptly put her cross on the petition.'



VOICES OF DISSENT?

Support for Somerville and its ethos did not automatically translate into support for women's suffrage. While there were an enormous number of Somervillians who were concerned with making improvements to the lives of others, their interests could be in legal, educational or civic reform without necessarily extending to wanting political change for women.

There were those in Oxford and Cambridge who feared that the radicalism of the 'Votes for Women' movement could in fact damage moves to grant women degrees. Many of the dons remembered just how delicate the balance had been in allowing Somerville to exist at all. For some, any suggestion of unseemly behaviour by Somerville's members, however just the cause, could tip the balance and jeopardise the future of women at Oxford. As a result, they were cautious, and understandably so.

But in one case at least, a Somervillian was far more open in her reservations about the suffrage movement. What might surprise us is that the woman in question, Mrs Humphry Ward, was also the very person who had originally suggested that Somerville should be named for Mary Somerville. The choice of Somerville was deliberate: it took the naming of women's colleges well away from religious figures of the kind who had granted respectability to Lady Margaret Hall, but there was no doubt that Mary Somerville remained ultra-respectable. Self-taught mathematician and scientist she might have been, but she was also a wife and mother with links to some of the most reputable figures of her day.

Mrs Humphry Ward was born Mary Arnold (the niece of the poet Matthew Arnold) and grew up to become committed to working and teaching among the poor. She was also a very successful novelist whose strong emphasis on Victorian values was the source of her popularity – it was said that Julia Stephen



recommended to her daughters Virginia (later Woolf) and Vanessa (later Bell) that they should take Mrs Ward (along with Florence Nightingale and Octavia Hill) as their role models of femininity. Mrs Ward was a leading figure in ensuring that Somerville Hall came into existence, and her aim was what she called 'equalisation' for women. She was Somerville Hall's first secretary and her cousin was Emily Penrose, the third Principal of Somerville. But, although she suggested that the new hall should be named for Mary Somerville, she was very far from sharing Somerville's own belief in 'votes for women.' In 1909, Mrs Ward wrote an article in the Times explaining that she felt legal, financial, military and international problems were ones that only men could solve. When she was asked to become the founding member of the Women's Anti-Suffrage League, she accepted, and went on to create and edit *The Anti-Suffrage Review*. Her work for legal reform and adult education continues today, with the Mary Ward Centre named for her.





SOMERVILLIANS FOR SUFFRAGE

When we look at the faces now, the staid expressions of early photography can risk making the individuals look conservative by default. But to read the stories of these women is to feel their radical spirit. Compiling a full list of 'Somervillians for suffrage' is no easy task: the web of connections between Somerville, suffrage and social welfare reform is a tight one. Here are just some of those who supported the cause.

VERA BRITTAİN (LATER CATLIN) (1893-1970)

Vera Brittain came up to Somerville in the autumn of 1914 to read English. She said herself that she at first 'tried to forget the war' but soon found this impossible. She joined the Oxford Society for Women's Suffrage, and then left Oxford at the end of her first year to volunteer as a nurse. When she returned to Somerville in 1919 she changed course to Modern History in an attempt to understand the causes of the war that had claimed the lives of her fiancé, her brother and two close friends. Her 1933 work, *Testament of Youth*, was one of the first accounts of the Great War from a woman's point of view. Brittain became a lifelong pacifist, socialist and feminist. Recalling the stories of the suffragettes she had heard when she was a schoolgirl, Brittain wrote that 'Mrs Pankhurst lighted a candle in England which neither change nor circumstance is likely to put out. The forms of religious expression change, and one sect follows another into oblivion, but a race or a class or a sex, once liberated,



never returns to its old condition of servitude. The candle which Mrs Pankhurst lighted at the beginning of this century has flared into a torch, and the women of to-day and to-morrow will see that it burns forever.'



EDITH DEVERELL (LATER MARVIN) (1872-1958)

Edith Deverell came up to Somerville in 1892 to read Modern History. After leaving Somerville in 1895 (she took her MA from Trinity College, Dublin in 1910), Deverell held research studentships at the LSE and at Somerville. In 1900 she was appointed as a sub-inspector for the Board of Education and worked to improve the poor health and welfare conditions of schoolchildren. She went on to become a junior inspector and urged training in health and physiology for school teachers. Deverell belonged to the committee which presented the Women Graduate Suffrage Petition to the Liberal Prime Minister Henry Campbell Bannerman in May 1906.

father left to gather support in Europe for a proposed invasion of the Punjab. Catherine and her sister Princess Sophia were both active suffragettes. Princess Sophia headed the deputation to Parliament on 'Black Friday' alongside Mrs Pankhurst. Catherine joined the Esher and Molesey branch of the WPSU and in 1912 *The Times* noted that she had opened a display of 'a forest of Christmas trees' in the Mechanics' Large Hall, Birmingham in aid of 'Constitutional women's suffrage work'. Catherine continued to support the women's movement long after 1918. Between the wars, Catherine lived in Germany with her former nanny Lina Schäfer, but was forced to flee back to England in 1938 where she set up house offering sanctuary to German-Jewish refugees.

CATHERINE DULEEP SINGH (1871-1942)

Catherine Duleep Singh and her elder sister Bamba (1869-1957) both came up to Somerville in 1890. Their father had been deposed as ruler of the Punjab in 1849 and had come to England in 1854. Catherine and her two sisters were later placed in the care of the London Oliphant family when their

MARGERY FRY (1874-1958)

As a girl, Margery Fry had initially wanted to go to Cambridge, but her Quaker parents considered it a breeding ground of agnostics. She came up to Somerville to read Mathematics in 1894, and became a lifelong friend of Eleanor Rathbone. After her studies (she took no examinations) she came back to Somerville as its librarian in 1899 for five



CATHERINE DULEEP SINGH



MARGERY FRY

years. In 1904, Fry was appointed warden of a hall of residence for women students in Edgbaston. She ran it on liberal principles and also dedicated herself to other causes of social reform. During the First World War she worked across Europe with victims of the disruption caused by war. In 1918 she returned to England and took up the cause of penal reform (alongside working on the University Grants Committee), becoming secretary of what would later become the Howard League for Penal Reform. She was appointed as one of the first women magistrates in 1921. In 1926, she became Principal of Somerville following the retirement of Emily Penrose. She worried about her own suitability for the post, calling herself a 'non-academic' woman. She resisted (albeit unsuccessfully) the imposition of a quota on students who could attend the women's colleges.



HILDA LORIMER

GRACE HADOW (1875-1940)

Grace Hadow came up to Somerville in 1900. Later, she became a tutor in English (eventually at Lady Margaret Hall) and her academic work ran alongside a lifelong interest in social causes. She was particularly interested in adult education, especially in rural areas, believing that this would 'get people to formulate their own demands and tackle problems'. Hadow believed in full civic involvement for women and in opening up careers for women beyond teaching and its associated professions and she was part of the movement to establish Women's Institutes (she was vice-chairman of the National Federation of Women's Institutes from 1916 until her death). There had been talk that Hadow might become Principal of Somerville, but she refused to stand against Margery Fry. Instead, she became Principal in 1929 of the Society of Oxford Home Students (now St Anne's College).

HILDA LORIMER (1873-1954)

Hilda Lorimer became a Fellow of Somerville in 1896 after taking a First in Classics at Girton College, Cambridge. She combined her scholarly work and tutoring (one of her pupils was Vera Brittain) with working to support women's suffrage and other social causes. During the Great War, Lorimer worked on the land and in a munitions canteen. She also worked in the survival training camp for Belgian refugees which was organized in 1915 by the Oxford Women Students' Society for Women's Suffrage. In the last years of the war, she worked in the Translations Department of the Admiralty and also travelled to Salonika (Thessaloniki) to join the Girton and Newnham Unit of the Scottish Women's Hospitals (SWH). The SWH was notable for its support of women's rights, and it set up medical units organized and staffed by women (this after its offers of help had been rejected by the War Office, who told one of its founders to 'go home and sit still').

EMILY PENROSE (1858-1942)

Emily Penrose had already been Principal of Royal Holloway College before she became the third Principal of Somerville. Under Penrose's leadership, Somerville became the first of the women's colleges to set an entrance examination. Penrose was also instrumental in ensuring that in 1920 the University of Oxford granted women the right to matriculation and to all degrees. A shy and usually cautious person, Penrose was nonetheless a full-blooded supporter of the suffrage movement in Somerville. When the College began to receive disapproval from former supporters for its involvement in the suffrage cause, she stood firm. A letter to *The Times* of 12 April 1912 complained that in one of the Oxford women's halls 'meeting after meeting in favour of votes for women has taken place' and noted that the result was likely to be 'pious benefactors' altering their wills to divert bequests from such 'hot-beds of feminism.' The correspondent was right. In 1913, after press coverage of a suffrage meeting held in Somerville, Mr Frederick Conybeare wrote to say that he would, reluctantly, be discontinuing his support for a scholarship now that Somerville was being given up to 'propaganda.' The following year, two other benefactors cancelled their annual subscription to the College on hearing that an Oxford Women's Suffrage Society (OWSS) meeting had been held at Somerville during term-time. But later that same year, Miss Penrose gave her permission for the OWSS to meet again in Somerville, and the College Council backed her all the way.



MILDRED POPE (1872-1956)

Mildred Pope came up to Somerville in 1891. Her subject of French philology was so little catered for in Oxford that she undertook her study by correspondence with a don from Cambridge. She was a blue in hockey and also renowned for 'her level-headedness in debate'. When Pope wrote to the Principal of Newnham College, Cambridge asking for support to involve the Oxford and Cambridge women's halls in a joint suffrage campaign, she received little encouragement. Newnham's Principal, Miss Sidgwick, expressed her concern that if allied with the suffrage campaign 'the women's colleges might suffer, for some of their supporters would undoubtedly feel aggrieved'. She added her belief that the suffrage campaign 'frightens some university men I fancy who are quite good friends of the colleges educationally'. As a Tutor at Somerville, Mildred Pope taught Dorothy Sayers (becoming the model for Miss Lydgate in *Gaudy Night*).



ELEANOR RATHBONE (1872-1946)

Eleanor Rathbone was born into a noted Liverpool family of social activists. She only received formal schooling for a year, although she noted later that there were worse ways of being educated than being allowed to roam through your father's library. Rathbone came up to the then Somerville Hall in 1893. Her contemporaries remembered her as a serious intellectual and feminist, with no talent for games and an addiction to smoking. In 1897 she became the Honorary Secretary of the Liverpool Women's Suffrage Society Executive and in 1919, Rathbone took over the presidency of the National Union of Societies for Equal Citizenship (previously the National Union of Women's Suffrage Societies) when Millicent Fawcett retired. Rathbone was the first woman to be elected to Liverpool City Council, representing Granby ward from 1909 to 1934. In 1922, she stood as an Independent at Liverpool East Toxteth and was defeated by the sitting Unionist MP. She was elected to Parliament as an Independent in 1929 (as MP for the Combined English Universities) and remained an MP until her death. She campaigned for Family Allowances (introduced in 1945, and later called Child Benefit) and ensured that these were paid to the woman of the household. One of her first speeches in the House was about what is now known as female genital mutilation in the then British colony of Kenya. In 1931 she was instrumental in securing the defeat of a proposal to abolish the combined university seats. She was re-elected in 1935. She was an opponent of appeasement and spoke against British complacency in the Spanish Civil War. In 1942 she put pressure on the government to publicise evidence of the Holocaust.





**MARGARET THOMAS (LATER
MARGARET MACKWORTH, 2ND
VISCOUNTESS RHONDDA) (1883-1958)**

Margaret Thomas came up to Somerville in 1904 to read Modern History. After her studies, she returned to her family home near Newport and in 1908 she joined the Women's Social and Political Union (WSPU), becoming secretary of the Newport branch. She marched with the WSPU, once jumping onto the running board of Prime Minister Asquith's car. In 1913 she planted a chemical bomb in a postbox in Newport and was imprisoned. She refused to allow her husband to pay the £10 fine to secure her release and was only released after beginning a hunger strike. In 1914 she was sentenced to a day's imprisonment after she held a public meeting outside the Houses of Parliament. During the Great War, she served as chairman of the Women's Advisory Committee of the National War Savings Committee. On her father's death in 1918, his title passed to her and she became 2nd Viscountess Rhondda. In 1920, she was appointed DBE in the 1920 civilian war honours for her work on the National War Savings Committee.

1905

WOMEN'S SUFFRAGE.

A Meeting in behalf of the above will be held at
SOMERVILLE COLLEGE on Friday, Jan. 27th, at 8.30.

CHAIRMAN—

THE PRESIDENT OF TRINITY.

SPEAKERS—

Mrs. PEMBER REEVES.

**Mr. WALTER MACLAREN (M.P. for Crewe Division of
Cheshire 1886—1895).**

Miss DAVENPORT HILL.

Mr. E. N. BENNETT.

Entrances by the Lodge, Woodstock Road, or from
Walton Street (opposite Clarendon Press).

ALL ARE WELCOME.



A CENTURY OF SOMERVILLE AT WESTMINSTER

In the Somerville log book for 'Easter and Trinity Term 1918'
there is a neat, quiet note:

*'Representation of the People Act. 1918.
Under the provisions of this act many former students became eligible
for registration as Parliamentary Electors for the University of Oxford.
Number so registered up to September 1st 1918 was 163.'*

The century since the Representation of the People Act has seen
the College produce influential figures of all political colours.



Eleanor Rathbone
MP



Baroness Sharp



*Baroness Jackson of
Lodsworth*





Baroness Park of Monmouth



Baroness Thatcher of Kesteven



Baroness White of Rhymney



Baroness Williams of Crosby



Shirley Summerskill MP



Baroness Jay of Paddington



Baroness O'Neill of Bengarve



Baroness Wolf of Dulwich



Baroness Neville-Rolfe of Chilmark



Nia Griffith MP



Helen Goodman MP



Baroness Vadera of Holland Park



Thérèse Coffey MP



Lucy Powell MP



Sam Gyimah MP



Nicola Blackwood, former MP



ACKNOWLEDGEMENTS

Pauline Adams, *Somerville for Women. An Oxford College 1879-1993* (Oxford, 1996)

The Bodleian Libraries, The University of Oxford for permission to reproduce the image of the OWSSWS banner by Edmund New (John Johnson Collection, Postcards 12) on page 5

The Guardian 20 June 2015, 'From the archive, 20 June 1928: an impression of Mrs Pankhurst' by Vera Brittain (<https://www.theguardian.com/world/2015/jun/20/emmeline-pankhurst-suffragettes-feminism-vera-brittain-1928>)

The Observer 28 January 2018, '100 women on 100 years of voting'

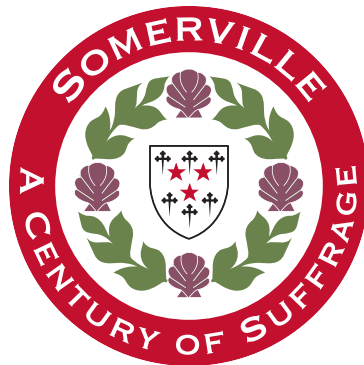
The Oxford Dictionary of National Biography (2004 onwards): articles on Vera Brittain (by Alan Bishop), Edith Deverell (by Peter Gordon), Catherine Duleep Singh (by Bhupinder Singh Bance), Margery Fry (by Thomas L. Hodgkin, revised by Mark Pottle), Grace Hadow (by Teresa Smith), Mildred Pope (by Philip E. Bennett), Eleanor Rathbone (by Susan Pedersen)

Alice Prochaska, 'Reflections on the History and Identity of the Former Women's Colleges' (winner of the 2014 Herbert Salter Prize at the History of Oxford Colleges Conference: <https://www.some.ox.ac.uk/research/research-profiles/alice-prochaska-womens-colleges/>)

Jane Robinson, *Hearts and Minds. The Untold Story of the Great Pilgrimage and How Women Won the Vote* (London, 2018)

The Vera Brittain Literary Estate for the image on page 9

The Women's Library Archive (at the LSE) for the images on covers and pages 4 and 5



*“... continually measuring women’s wants
by men’s achievements seems out of date,
ignominious, and intolerably boring... Now
that we have secured possession of the tools
of citizenship, we intend to use them not to
copy men’s models but to produce our own”*

FROM ELEANOR RATHBONE, ‘CHANGES IN PUBLIC LIFE’ (1936)

Find out more about *Somerville and Suffrage*, the College’s
programme of events and celebrations:

www.some.ox.ac.uk/about-somerville/history/somerville-and-suffrage



WOMEN'S SUFFRAGE PILGRIMS LEAVING OXFORD, 1913



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