

THE CATHOLIC SUFFRAGIST

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

VOL. I., No. 10.

October 15th, 1915.

PRICE ONE PENNY.

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

—Francis Thompson.

RELIGION AND WOMAN SUFFRAGE.

BY IVEIGH CLYDE.

Five Catholic women of my acquaintance, each one a member of a suffrage society, have refused to join the Scottish branch of the C.W.S.S., stating for their reason that they "cannot see what Woman Suffrage has got to do with Religion."

Such an argument sounds strange indeed from the lips of Catholics. For, in the first place, it is (or should be) the principle of every good Catholic to carry his religion into every business, be it commercial, political, educational, scientific or domestic, and, in the second place, Woman Suffrage is a question which touches the very pulse of society, from which indeed it cannot be divorced.

To regard Woman Suffrage as a purely political question is to fall grievously short of a high ideal. The mind which reads in the agitation for the vote nothing but desire for gain for its own sake, has entirely missed the point of this great movement. It is indeed more a question of giving than of gaining, for woman is calling for political power not because she sees in it something to further accentuate her place in the sun, but because, without its potency she sees much of her work perforce left undone, much of her destiny unfulfilled, many of her gifts lying fallow.

The great wave of restlessness passing over womankind cannot be dismissed with a shrug or a sneer. Vainly do those who will not understand seek to quell this rising tide of many waters, this tide in which, to the opened ear, the sobbing of many voices is discernible; the cry of the unmarried mother, of the bastard child, the helpless victim of sin, the poor prowling vulture of the night. What has woman suffrage to do with religion? Let these voices answer the question for themselves.

I don't think any really earnest suffragist

can separate religion from the agitation. I will go further and say that "Votes for Women" is one of the most religious agitations ever known. That is why women have been able to fight, endure, suffer,—yes and even to die for the Cause. For the root and foundation of the agitation is briefly this, Right against Might. The great European war in which we are engaged is small in comparison with this struggle which is going on from shore to shore, from continent to continent. It is not confined to Great Britain, France and Italy, it is in Turkey, in Asia, in South Africa, throughout the whole world. It is wherever there are women, of whatever colour, nationality or creed.

And those who do not understand say "Behold! A sex war!" and some in the Catholic church call the movement "anti-Christian," and some say it is but a phase, a colossal wave of hysteria which is bound to pass, and some that it is purely a political reform, and that, therefore, it has nothing to do with religion.

At this time, when the world is bathed in blood and tears, the plea of the women to be granted some share in legislation seems to be drowned in the clash of steel and roar of guns, and those people to whom Woman Suffrage has but a trivial significance seem to have lost sight of the movement; some even think it has come to an end, eclipsed by the mighty conflict which has burst over us. But, in reality, all that is meant by the Emancipation of Women is but further shown forth and uplifted during this bitter time. Woman the mother of mankind surveys the slaughter of her sons with manacled hands and wings still clipped and powerless. She was not asked, she never has been asked, if she wants war! She is called upon by the great God

to risk her life that men may live, to suffer the greatest anguish known to mankind, to build up day by day and month by month from her own flesh and blood the temple of the human body, and for what? To be the mother of "cannon fodder," to see that sacred fabric which has cost her so dear, shattered, maimed, annihilated by some devilish device for slaughter!

"It is to be hoped that the blood shed by our brave soldiers in the trenches is causing our women to realise at last their place in the sun."

These words appeared during the month of March in the "Edinburgh Evening Dispatch." They were intended, no doubt, to be a reproach to suffragettes, to come as a reminder of the old argument, that women, being non-combatant, must be content with second place all along the line. Far be it from us to depreciate in any way the great gallantry and patriotism of our brave men, but we resent a paragraph of this nature chiefly because it shows so plainly how completely our movement has been misunderstood by the press. We protest that the blood spilt in the trenches by our men is no sadder a spectacle than the tears shed by our women at home, and that she who sends her husband, son, or sweetheart to the war is not less brave than he who goes. We call upon the "Edinburgh Evening Dispatch" to remember **that it is women who have borne the sons who bear the arms.**

What then is woman's place in the sun? It is at the right hand of man, it is co-equal and co-responsible with his. It is by his side in the great family of the state as much as in the individual home; it is shoulder to shoulder with man in war as well as in time of peace.

Women must be consulted. They must have their say directly (not only by indirect influence), in the affairs of the nation; for, as woman is the door through which every living soul sent by God into this world must pass, so she is the very pillar and foundation upon which society should rest. It is just because she is the other half of man, just because "it is not good for man to live alone" that she stands up to-day distressed, determined, pleading for, nay, demanding the right which is hers, although so long withheld from her, to cast her vote for peace or war, for punishment or pardon, for cleanliness or whitewash, for justice or for mercy.

At present the family of the state is, like the protestant churches, motherless. The prostitute, the bastard, the criminal, the the sweated worker, are entirely at the mercy of the state fathers; in the Cabinet, in the War Office, in the Admiralty, in the Houses of Parliament, on the Bench, in the jury-box, where is the mother's point of view? England is at war, and women are told to muster themselves for war service, but, at the outset, were they, the mothers, sisters, wives and sweethearts of the fighting men consulted? True it is that this war having been forced upon us we could not without violation of national honour have kept out of it, but things would have been just the same, as far as the country's womanhood is concerned, even had there been a doubt as to our justification in casting ourselves into the horrible carnage. For war is not supposed to be women's business! Women, who have been down to the jaws of death in order to give these soldiers, sailors, statesmen, life, are not allowed to vote, they may not have a say in the affairs of state.

Inasmuch as Catholics are bound together by a special bond in the Breaking of Bread which unites them as one large family, so should those who feel the call to this great reform unite under the banner of Blessed Joan of Arc. For it is God Himself who is summoning the women of the world to muster and rebel. The time has come when they must be given power to do the work which He would have them do, and we who are privileged to be Catholics must, in the meantime, spread abroad the meaning of this all-important "Woman's Movement" from the Catholic standpoint.

Women, the natural cleansers, are only asking to be allowed to exercise their homely function, to sweep out the dark corners of sin and shame and concealment, to lance the festering sore of those devastating diseases consequent upon crime and lust, to teach the value of human life to those who because they are not called upon to pay the price of it have come to look on property as of greater value.

There can be no such thing as "sex-war." God, the Supreme Organiser, has created men and women for one another, how then could He permit an anomaly so distorted, a state of world-wide revolution so grotesquely

(Continued on page 83).

NOTES AND COMMENTS.

The article on Marriage which appeared in our last issue, has brought us many congratulations, both from Catholics and Anglicans, and from members of our clergy. One reader says she has helped in an English public house for forty years, and knows how men speak of women as inferior beings, and she is convinced from the experience she has gained that half the misery and unhappiness in the land is due to the vow of obedience in the English marriage service. The Reverend Father Strappini, S.J., asks us to say that it is historically inaccurate to speak of the word "obey" as being interpolated into the marriage service by the Anglican Church. The fact is that this clause is ancient, but was allowed to lapse in our marriage formula some hundreds of years ago, and the majority of us were until recently quite unaware that it was ever in use among Catholics. Father Strappini also asks us to make it known "that he has no love or leisure for controversy." In another column we print a note we have received from Canon Murphy upon the Marriage Service.

We hope that our members will see that Mrs. H. More Nisbett's (Iveigh Clyde) fine article reaches all their Catholic Suffragist friends who have not yet joined us. Every new member adds strength to the Society, and it should be a point of honour for all Catholics with suffrage sympathies to join us. The Society is doing a very useful and necessary work, and a work which can only be done by Catholics.

New York suffragists being weary of hearing the anti-suffrage argument that women's place is the home, conceived the brilliant idea of organising a one day's strike, when all business women should stay in their place—that is, at home. Immediately there was a general hauling down of the time-worn flag; all antis hastened to declare that when they said woman's place was the home, of course they did not really mean what they said. What they really did mean has not transpired, but the threat was sufficient, the strike was cancelled, and the hoary argument is buried. In the language of one of the antis, to quote the "Woman's Journal," "for women to stay in their homes for even one day would be to

prove the limit of lawlessness to which suffragists are prepared to go in order to gain their ends."

In one sense it is gratifying that the problem of women's work should have been discussed at the British Association, it shows that the urgency of this problem is gradually being realised. Nevertheless no body of men, however learned, however well-meaning, however wise, or however holy, will ever settle it; it is a question which can only be settled by working women and working men together. A writer in the "Dreadnought" says that the only social or industrial question that was debated scientifically was that concerning "fatigue from the economic standpoint." "In the other debates the learned professors seemed to be out of their depth in dealing with economic problems, and one felt more confidence in their judgment, either as to the movements and numbers of the stars, and the millions of years that the sun may continue to shine, or in regard to the practical application of science to manufactures, than in questions of political economy."

The Church League for Woman's Suffrage has arranged a series of monthly Intercession Services for the war, and in welcoming them to his Cathedral the Anglican Bishop of Southwark has sent our friends the following message:

"With the general notice of the Intercession Service at our Cathedral, fixed for Oct. 9th, I am glad to have the opportunity of adding these few words of personal welcome. There never has been a time, I suppose, at which women have more sorely needed all the spiritual help and strength which can be given to them to bear the trial of anxiety and bereavement which women's hearts feel, as nothing else can feel them; to be guided aright in service which they are all so eager to render; and to be able to inspire the whole community with that spirit of courage and faith and self-sacrifice which is their special glory."

Miss Edith Pearson has kindly promised us a leader for next month.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY,

Office: 55, BERNERS STREET, LONDON.

EXECUTIVE COMMITTEE.

MISS LEONORA de ALBERTI.
MISS BARRY, Sec.
MISS BRADY.
MISS GADSBY, B.A.
MISS GABRIELLE JEFFERY, Hon. Lit. Sec.

MRS. MEYNELL.
MRS. WALTER ROCH.
MISS SMYTH PIGOTT, Hon. Press Sec.
MISS O'SULLIVAN.
MISS WHATELY, Hon. Treasurer.

THE CATHOLIC SUFFRAGIST.

Monthly, post free, 1s. 6d. per annum.

Hon. Editor MISS LEONORA de ALBERTI.
Hon. Business Manager MISS O'SULLIVAN.
Hon. Treasurer MISS BRADY.
Signed articles do not necessarily represent the opinions of the Society.

TERESA OF JESUS.

"A woman named Teresa of Jesus, native of Avila, noble of lineage, illustrious in virtue and holiness, who despising worldly joys, dedicated herself to God her Spouse,"* so wrote Pope Sixtus VI of Teresa.

Despising the world but loving mankind, for surely no saint was so wonderfully human. "Don't let the devil tempt you to refrain from writing to me, for believe me, my daughter, every time I see your writing it gives me keen pleasure," she says to one of her spiritual daughters.

It must be this human note in Teresa's works and books which makes a common appeal to us all, and which has sent non-Catholics even on pilgrimages over every inch of ground she trod on to seek some small ray of light to illuminate Teresa the woman, overshadowed they would say by Teresa the saint. A hopeless task for nothing can disguise the saintliness which radiates from Teresa's life.

It is said of her that she popularized mystical theology, bringing it within reach of

* Quotations from the Spanish, as given in La Fuente, autores españoles, vols. LIII. and LV.

the unlearned; possibly the works of no Spanish writer, save perhaps one, and he is not a saint, have been so read in all languages as the works of Saint Teresa.

The Spanish Academy places her among the authorities of the Spanish language, and her countrymen have no scruple in calling her the illustrious doctor of Avila. Indeed the Church herself teaches us to pray that we may be nourished with Teresa's heavenly doctrine.

God can protect His favoured ones, and time has shown that the misgivings of Father Gracian, her friend and spiritual father, were unfounded. This enlightened priest was in great distress lest being a woman her writings might be treated with contempt. He sets himself in two interesting chapters to combat this danger, and marshals in formidable array the works and deeds of wise women of Christian and pre-Christian times. He is at pains to explain that the apostolic command "let women be silent in the Church," must be given a wide interpretation, for many women have received light, both natural and supernatural, to write and teach high doctrine; besides the science of the

THE MARRIAGE SERVICE.

The Reverend Canon Murphy sends the following note:—

In the Catholic Marriage service, the bridegroom gives himself to the bride, and the bride to the bridegroom in the self same words, and their contract is ratified and blessed by the priest in the name of the Church.

In marriage there can be no giving away except by the parties themselves. When Catholics speak of some lay friend as giving a bride away they make little of themselves by wishing to follow the degrading custom of a Protestant Court and Church. The bridegroom is not given away. And the same rule holds for the bride.

There should be no dry legal subjection or obedience in Christian marriage. It is rather the compliance of affection. St. Paul tells every husband to love his wife as he loveth himself. For no man ever hateth his own flesh: but nourisheth and cherisheth it as also Christ doth the Church. And the wife should reverence her husband as if he were a Christ. This is the Christian Catholic ideal. The love and harmony that exists in Christ and the Church. The husband should be another Christ. But if he becomes a demon how can one reverence or respect him?

CANON MURPHY.

Kilmanagh, Co. Kilkenny,
Feast of St. Michael, 1915.

(Continued from page 80).

unnatural? It is not against men that women wage war, it is against their prejudices, the hoary old sentiments of bygone centuries, the narrow and mistaken creed of "Might versus Right" which puts all the political power into the hands of combatants only. And because Woman has received this call to justice we of the Catholic Suffrage Society sound the reveillé from these pages which should bring all Catholic Suffragists rallying to the colours.

To sum up, Woman Suffrage has just this much to do with religion: it is a means to a great end, the only key to that state of national and political liberty through which women can fulfil more efficiently St. Peter's command to every Christian:

"Love the brotherhood. Fear God. Honour the King."

schools, he reminds his readers, there is the wisdom inspired and revealed in prayer—the wisdom inspired by God.

Some think that high and spiritual doctrine should not be written by women, or at least not printed and published, but, says Father Gracian, this point was disputed before Pope Eugenius III. with respect to Saint Hildegard and she triumphed; a similar discussion took place over the works of St. Bridget, and she triumphed; over St. Catherine of Siena, and she, too, triumphed. He tells us that many cardinals and prelates, friars and learned men, made merry over St. Catherine and mockingly called her adherents the "Caterinos," but that not only were her books licensed and commended by the highest authority, but she herself was summoned to preach before Urban VI. and his cardinals to bring about the peace of the Church. (What a jubilee for the Caterinos!).

"The soul of man and woman does not differ," he cries, "though housed in diverse prisons. I will not," he says later, "speak of the many valiant, magnanimous, strong and constant women, for I here speak only of the wise, and the list of women renowned for learning and wisdom is innumerable both in past and present times."

Her friend's fears, I have said, were unfounded, for scarce twenty years after her death Saint Teresa's works had been translated into almost every European tongue, as well as Latin.

I remember some years ago, while waiting to take my place in a Suffrage procession organized by the National Union, a young girl passed proudly bearing a banner with St. Teresa written on it, and I, being new to suffrage and what it means, nudged my companion and laughed. But the organizers of the procession were right, and I was wrong, for St. Teresa is of all times, and embraces all causes which are of God. She is no longer Spanish, but international; she is not even the possession of Catholics only, for men of all creeds and men of none revere her. To mystics, to reformers, to contemplatives, to men of action, Teresa is all things to all men. The Colossus of mysticism she towers on high, a landmark to guide humble wayfarers along the road to God.

L. DE ALBERTI.

SUFFRAGE WORK IN WAR-TIME.

LIVERPOOL BRANCH OF THE C.W.S.S.

Great was the consternation of our Committee on hearing that a promise had been made on their behalf that they should take over one of the clubs started by the Women's Patriotic League for the help of Soldiers' and Sailors' women relatives. The word consternation is used advisedly, for only one member of the Committee had ever before had the least experience in social work, and the district in which our work was to lie was one of the worst in the city. There, a family had but one, or at most, two rooms; nine hundred human beings lived in one quarter of one side of a street of ordinary length.

However, the opening night came on apace. This opening had been boomed considerably by the Women's Patriotic League, the two chief attractions offered being a free tea and concert. The result must have exceeded even their rosiest anticipations; the room was literally packed: at least three hundred women were present, quite apart from their many children. An ample tea was handed round, a concert and speeches followed—the two latter marred very seriously by loud and frequent wailings from the multitude of children present, and by one very serious uproar created by a drunken woman. Nevertheless, the organisers voted the evening a great success, the numbers present being the convincing proof.

After this formal opening, the entire responsibility for the Club devolved upon the C.W.S.S. The evening of the next club meeting found our helpers—ten in number—ready and braced-up to cope with great numbers of women eager to be helped. After much waiting, three women turned up! The helpers stood round with sinking hearts. Was not this the Suffrage Society's first important work in the city? And this was the result! Conversation with the women elicited such explanations as—"Well, you see, Miss, them lot only came the other night for what they could get." "We like to sit out of doors at night on our steps,"—and so on. We gathered from their talk and our later experience that "society" in the neighbourhood was sharply divided. To the casual observer all were the same: all rented one, or at the best, two

rooms; all lived in the same hopelessly-begrimed streets. Yet Mrs. Brady wouldn't dream of talking to Mrs. O'Reilly, though both lived in the same block of houses, and the formation of cliques at our club meetings proved quite a noticeable feature.

After a joint conference the Committee decided to circularise the women, but singularly little result followed—the "helpers largely exceeded the helped." Then a house to house, or, rather, room to room visit was instituted, and many were the sad moments experienced. One woman's eldest son had been killed in Flanders, and "our Tom, so big that he could hardly get in this doorway," was feared to have gone down on the Goliath—a fear only too soon verified! In another room a young girl-mother's comely face was marred by sullenness and bitterness. It transpired that she had been obliged to move the bed from the tiny room at the back to the front room couch "because of the rats, ma'am; they would get up and bite baby." The window had never been made to open, and for this accommodation she had to pay 4s. 6d. a week. This, and many similar sights, made us ponder deeply over civic progress; the hovels the Friars went to in the thirteenth century were little worse than the accommodation given our poor in the twentieth century.

But our visiting achieved its end; thirty-six women came the next night, and these have proved to be our most reliable attenders. The priests of the mission then began to interest themselves in the Club and helped us with all their power. Never did priests show themselves more truly the shepherds of their flock.

But here we are anticipating—the Club's work only began when the women came in. What was to be done with them? They were in the first place to be rested and interested, and this we have consistently made our chief aim. Every evening a good cup of freshly made tea and appetising cakes await them. Concerts have frequently been given and much appreciated, though perhaps they have a special weakness for juvenile concerts. Here, the children both from elementary and secondary schools have rallied magnificently

to our aid, reckoning no distance or trouble too great so long as the object was "to help at war time."

But as concerts are not always obtainable, other means of entertainment had to be devised, and our experience has been that round games are quite the best thing; card games, Ludo, etc., involve too much mental strain; many women are working all day, and most are burdened with one or two infants when they come to the Club. Yet musical chairs, charades, General Post, Sir Roger de Coverley, never fail to appeal to them.

We wished however to do more than entertain the women. The mothers had astonishingly little idea as to the correct rearing of their infants—no wonder that we heard so many tales of babies they had lost. Here, Mrs. Hughes, one of our chief committee members, came to the rescue, and gave them many commonsense talks on the rearing of babies. The Virol Company kindly gave us a good supply of Virol, which we dispensed each night to the mothers. A Baby Competition was started, which had an immediate effect on the cleanliness of the babies.

Now and then a "first aid" talk was given to them, many of the women showing themselves highly appreciative of these. Others wanted to sew and knit, but very few seemed able to do even the simplest sewing stitch. We pondered interestedly upon the school training of these women, most of whom had attended school regularly when girls, and there had presumably learnt many things a little, and nothing well.

A tremendous impetus was given to sewing by the promise of a summer outing. Blouse-making on a grand scale began, but alas! very little of the sewing was done by the women. The long-talked-of outing (to Mrs. Rathbone's, "Greenbank," Liverpool), passed off very well, and the enjoyment and good fellowship of that day further strengthened our yet Infant Club. Since then a small party of the women visited the Cenacle Convent, the Sisters giving them a delightful time there, the journey to and fro being made in motor char-a-bancs.

Looking back on our four months' work we may say that our primary object has been attained: quite a number of women look forward to the club evenings as a time of real

rest and enjoyment. And it is from tiny seeds that great trees shoot: it is the consciousness of this that urges the workers of the Liverpool Society on to yet further efforts, and stays them in their often difficult work. "Per ardua ad astra."

WINIFREDE COOPER.

LONDON AND BRANCH NEWS.

Office: 55, Berners Street, London. Hours, 3-30 to 5-30. Other times by appointment. Library volumes, 2d. per week.

Mass will be offered for the intentions of the Society at St. Patrick's, Soho, at 10-30 on Sunday, November 7th.

We offer our sincerest sympathy to our member, Lady Laughton, on the death of her husband, Sir John Knox Laughton, the eminent naval historian. Members are asked to pray for the repose of his soul. R.I.P.

We shall have a stall at the Christmas Sale being organised by the United Suffragists, for December 10th and 11th, and which will be held at the Central Hall, Westminster, and we shall be grateful if members and sympathizers will kindly send gifts, preferably useful gifts, such as children's clothes, household goods, jam, &c. If every member will send even one gift, we shall have a very fine collection, but we do not, of course, limit their generosity, the more each one sends the better.

LIVERPOOL AND DISTRICT BRANCH.

Hon. Sec., 18, Colquit St.,

Liverpool.

A meeting was held at the Office on Saturday, October 2nd, when Mrs. Anderson kindly gave us an address and urged upon us the necessity of keeping the Society together at this time. Amongst the chief means suggested was paper-selling; literature, and our paper is good literature—being the best way to keep alive the interest of those already in our movement and of reaching those not yet initiated.

Our next meeting will be held on Saturday, October 30th, at which we hope as many members as possible will be present.

REVIEWS.

MOTHERS OF MEN AND MILITARISM. By Mrs. F. S. Hallows. (Headley Bros., 1/- net). This is an earnest appeal to the mothers of men to awaken to their responsibility in relation to militarism, and to be "willing to join their voices in unison for a better way for the settlement of international quarrels than by war." The author explains that she does not mean only physical mothers, but the many thousands who are mothers in spirit—often enough these are the truer mothers. There are many statements in the book with which we disagree, but every book which has for purpose the awakening of the conscience of mankind to the horrors and futility of war should do some good. Catholics will read with amazement that Our Lady has rarely been regarded in the light of tragedy! Who among us has not turned with bruised and bleeding heart to the Mater Dolorosa for comfort, confident that She who suffered as no other human creature has even suffered, will listen and understand? We must emphatically protest, too, against the phrase, on p. 58, "the virtue of women is a free commodity in time of war." This is a confusion of speech of which no woman at least should be guilty. A woman cannot lose her virtue, she cannot lose her honour, she cannot lose her chastity save by her own free will—these things are of the soul. She can fall a victim to the bestial lust of man, she can be outraged, she can be robbed of her physical virginity—this does not touch the soul.

The frequent use of heavy type throughout the book is a mistake, it is annoying to the intelligent reader, and will not quicken the dull wits of the unintelligent.

THE PLYMOUTH DISTRICT UNDER THE C.D. ACTS. Alison Neilans. The British Branch of the International Federation for the Abolition of State Regulation of Vice (19, Tothill Street, S.W.) has rendered a great social service in issuing this pamphlet. There are many people in the world who hold the souls of women cheap where they think the health of men is concerned, especially when war is raging, and we should be ready to meet these people even on their own ground. That is, we have to prove that the Contagious Diseases Acts are not only morally wrong, but are also futile. Plymouth has always

been considered the district which most benefited under the Acts, and the writer shows quite clearly that such improvement as may have taken place was due to other factors than the C.D. Acts, and by statistics drawn from Parliamentary Returns, she shows that disease in the Services so far from decreasing, increased while the Acts were in operation.

It is the duty of all who have the moral welfare of the nation at heart, it is the duty of women in particular, to study these matters, that we may not argue vaguely and in the dark, but have facts and figures clearly before us to be better able to cope with the danger, which ever hangs over a section of our sisters.

Mrs. Walter Roch sends us the following letter:—

September 30th, 1915.

Dear Miss de Alberti,

Will you allow me to thank the readers of the CATHOLIC SUFFRAGIST for their generous response to my appeal on behalf of the refugee nuns in Belgium.

The nuns have written in touching terms to express their gratitude to those who have come forward to help them in their need.

Mrs. Innes Taylor and her two helpers are still in Belgium. They helped to establish the seventeen sisters of St. Vincent de Paul, who had been living in dire poverty at Wulveringhen, at the Chateau de Hesdin L'Abbé, in Northern France, with the 120 children in their charge. These little ones had been brought out of the firing line, where many had been living actually in the trenches for want of safer shelter, and had been placed by the Belgian Government in charge of the good nuns. The little colony at Hesdin L'Abbé was only one of similar Belgian colonies of nuns and children in Northern France.

Hardly, however, had the chateau been put into order by the sisters and their willing helpers than it was requisitioned by the French troops, and nuns and children had to seek shelter elsewhere. They are now established at Chateau Des Vieux, Le Paulu.

Sister Gertrude, the Superior of this little Community, writes to Mrs. Adamson at this office, asking her to send them something for their chapel. This chapel has been converted out of a barn, and is at present very empty. A small portable Altar, vestments, Altar linen, etc., are badly needed. Also some holy pictures, etc., would be gratefully accepted. The nuns are also asking for warm garments, scarves, and especially for strong boots for the little girls in their care.

Gifts both for the chapel and the children should be sent to Mrs. Adamson, Belgian Canal Boat Fund, 19, James Street, Oxford Street, London, W., who will immediately forward them to the nuns. Any garments over and above those required for the St. Vincent de Paul Community at Paulu will be sent to Mrs. Innes Taylor, who will distribute them among the remaining destitute children taken from the line of fire.

Yours faithfully,

FLORENS ROCH.

International Women's Franchise Club.

9, GRAFTON STREET, PICCADILLY, W.
TEL.: 3932 MAYFAIR.

For Men and Women. No Entrance Fee during the War. Subscriptions One Guinea per annum from date of Entrance. (Irish, Scottish and Foreign Members, 10/6.)

MEETINGS.

Wed. 20th Oct. 8 p.m. "The Future of Feminism." Mr. Laurence Housman
Chair—Mrs. Gilbert Samuel.
Tues. 26th Oct., 8 p.m. House Dinner. "Feed the Brute." Miss Mildred Ransom.
Wed. 27th Oct., 4-30 "Women and the Poor Law." Mrs. H. W. Nevinson.
Chair—Sir William Chance.
" 3rd Nov., 8 p.m. "The Logic of Blood and Iron." Mr. Wm. Archer.
Chair—The Lady Emmott.
" 10th Nov., 8 p.m. "The Future of Politics." Mr. J. A. Hobson.
Chair—Miss Esther Roper, B.A.
" 17th Nov., 4-30 "The S.S.F.A.: Its Aims and Achievements."
Mrs. H. F. Wood (Hon. Sec., County of London Branch, S.S.F.A.)
Chair—The Hon. Mrs. E. L. Franklin.

VALUABLE FEMINIST LIBRARY free to Members.
Non-Members 5/6 per annum.

EXCELLENT CATERING. Luncheons and Dinners from 1/-.
All particulars—Secretary.

C.W.S.S. Literature.

Leaflets:

THE OPINIONS OF TWO CARDINALS ON WOMEN'S SUFFRAGE.

1d per dozen.

WOMEN AND THE FRANCHISE.

By the Archbishop of Hobart. 3d. each.

WHY WE WANT THE VOTE.

1d. per dozen.

Pamphlets:

VOTES FOR WOMEN: The Appeal to Catholics.

By Joseph Clayton. 1d. each.

A WORD ON WOMAN SUFFRAGE.

By Mrs. Christitch. 1d. each.

WOMAN SUFFRAGE AND PIOUS OPPONENTS.

By Miss Leonora de Alberti. 1d. each.

THE PROBLEM OF THE GIRL MOTHER.

By Mrs. V. M. Crawford.

of the Secretary, 55, BERNERS STREET,
Oxford Street, W.

Telephone: BRIXTON 1852.

GEO. WEBB'S DYE WORKS,

Chief Office: 254, BRIXTON HILL, S.W.

Exhibitor at British Silk Exhibition, 1912. Established 50 years.

Instructions by Post or Telephone
command immediate attention.

Testimonials and Recommendations from all parts of the country.

MEMBERS ARE URGENTLY REQUESTED

to support our advertisers, and when they make their purchases to be sure and mention that it is through the advertisement in THE CATHOLIC SUFFRAGIST.

NEW FURS

Designed and made by our own furriers from skins that we can thoroughly recommend.



NEW MODEL FUR COAT, an entirely new shape, in selected Seal Musquash, with handsome dark skunk collar and cuffs; cut in very full ample lines; lined rich brocade. 25 Gns.

Debenham & Freebody

(Debenhams Ltd.)

Wigmore Street, Cavendish Square,
London, W.

"WOMEN AND THEIR WORK" EXHIBITION.

PRINCE'S SKATING CLUB, Knightsbridge, London, S.W.

To be held under the auspices of the "Daily Express."

An Exhibition of the Arts and Crafts of the Woman Worker.

Under the Distinguished Patronage of

HER MAJESTY QUEEN ALEXANDRA.
HER MAJESTY QUEEN AMELIE OF PORTUGAL.
Her Royal Highness
PRINCESS ARTHUR OF CONNAUGHT.

Duchess of Wellington
Duchess of Bedford
Duchess of Buckingham and Chandos
Duchess of Newcastle
Duchess of Sutherland
Marchioness of Londonderry
Countess of Ancaster
Countess of Clonmell
The Countess of Bessborough
Countess of Essex

Countess of Malmesbury
Countess of Meath
Viscountess Massereene
Muriel, Viscountess Helmsley
Hon. Lady Byng
Lady Giansuk
Lady Muriel Paget
Lady Bertha Dawkins
Lady Bland Sutton
Mrs. Leopold de Rothschild

The most complete Exhibition of Women's Work ever held in London will be open for three weeks, on November 8th next.

Organising Secretary :

Mr. ERNEST C. DIGBY,
"Daily Express," 23, St. Bride St., London, E.C.

"JUS SUFFRAGII" The Monthly Organ of THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE.

Subscription: 4s. per annum, post free.

At the present time when International relations are interrupted "Jus Suffragii" forms a unique link between the women of all nations. It contains articles, reports and letters from all countries, belligerent and neutral, and constitutes a valuable record of woman's activities in war time. It publishes monthly a series of articles from leading women in different countries on the basis of a permanent peace.
Order from 7, ADAM STREET, ADELPHI, W.C.

TAILOR - MADE COSTUMES. Latest Styles from 3 gns. to measure. Best workmanship and smart cut guaranteed.—H. NELLISSEN, 14, Great Titchfield Street, Oxford Circus, W.

Patterns sent on application.

THE PROBLEMS OF THE WAR.

A Series of Lectures

has been arranged by the South Kensington Branch of the London Society for Women's Suffrage at the

KENSINGTON TOWN HALL ON TUESDAY AFTERNOONS AND EVENINGS.

Oct. 19th, at 8-30 p.m., M. Miyatovitch (former Minister for Serbia at the Court of St. James) on "The War and the Balkans." Chair, The Lady Denman. Collection for the Scottish Women's Hospitals for Foreign Service.

Nov. 2nd, at 8-30 p.m., Mr. Lowes Dickinson, M.A., on "Nationality as a Cause of War." Chair, Her Grace the Duchess of Marlborough. Collection for the London School of Medicine for Women.

Nov. 9th, at 3 p.m., Professor E. J. Urwick, M.A., "War and Economy." Chair, The Lady Frances Balfour. Collection for Women's Service of the L.S.W.S.

Nov. 16th, at 8-30 p.m., M. Alexis Aladin (ex-member of the Duma representing the Central Committee of National Patriotic Associations) on "Anglo-Russian Relations." Chair, Mr J. R. S. Mead, B.A. Collection for the Anglo-Russian Hospital.

Nov. 23rd, at 3 p.m., Dr. Ludwik Ehrlich (University of Lwow, Poland) on "Modern Poland" Chair, The Lady Emmott. Collection for the Polish Victims' Relief Fund

Nov. 30th, at 8-30 p.m., Sir Edwin Pears, LL.B., on Constantinople, Past and Present." Collection for the English Hospital Unit for Italy.

Further particulars and Tickets, 2/- and 1/- for each lecture, or 10/6 for the series, can be obtained at the door, or from the Hon. Secretary, Mrs. Fyffe, 79, Victoria Road, Kensington.

NEW PUBLICATIONS

BY

L. WYATT PAPWORTH, M.A. AND
DOROTHY M. ZIMMERN, M.A.

WOMEN IN INDUSTRY.

A Bibliography. Price 1/-; postage 2d.

OCCUPATIONS OF WOMEN

According to the Census. Price 6d; postage 1d.

FOR THE WAR.

How to take care of the Sick. Price 1½d., post free.

How to take care of Baby. Price 1½d., post free.

WOMEN'S INDUSTRIAL COUNCIL (Incorporated),

7, John Street, Adelphi, London, W.C.

ARTHUR'S STORES, 114-120, WESTBOURNE GROVE, W.

FOR GENERAL PROVISIONS AND HIGH-CLASS CONFECTIONERY.
TRIAL EARNESTLY SOLICITED.

All Cakes and Pastries made of the finest ingredients by our own Bakers: Our Motors deliver in the following districts daily: Hampstead, Golder's Green, Hendon, Mill Hill, Garden City (Hampstead), Cannon's Park, Putney, Barnes, Kew, and Bedford Park. Tel.: 400 PARK.

NOTICE TO ADVERTISERS.—All communications respecting advertisements to be addressed to THE MANAGER, MISS F. L. FULLER, 99, New Bond Street, W.

Tel. 2421 Mayfair.

Printed by Wadsworth & Co., The Rydal Press, Keighley.