

THE CATHOLIC CITIZEN

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

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September 15th, 1923.

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 PEACE

By NANCY STEWART PARNELL, B.A.

When one sees the wonderful way in which Catholics respond to an ecclesiastical summons to use their political power whenever legislation threatens our schools or the indissolubility of marriage, one regrets that no other political issue can thus move them to unite; yet some of these issues are equally non-party and seem to call for as definite action on the part of Catholics, being treated as spiritual matters by every Christian denomination. Of such issues, to my mind, the most important, because the most imperative for solution, is the issue of peace or war.

The fact that the ecclesiastical authorities have never, as far as I know, convened meetings on the subject should not mislead us as to the teaching of the Church. She not only condemns war as contrary to the Christian ideal of the brotherhood of man based on the Fatherhood of God and to the paramount sway of morality, but she also definitely forbids that pessimistic attitude of mind which regards war as inevitable. (See "A Primer of Peace and War," edited by Father Plater for the C.S.G.). Furthermore, successive Popes of recent times have taken an active interest in the peace-effort of this generation, even though it has been entirely secular in character. Lastly, one should always remember the words of our Lord: "Blessed are the Peace-makers, for they shall be called the Children of God."

When we add to this weight of authority

our own personal experience of what a modern war means, surely we cannot but regard the great movement for peace, which is everywhere manifesting itself, as something in the nature of a crusade against a moral, as well as a physical, abomination? As the veil of secrecy is gradually withdrawn from the happenings of the war-years, one is filled with an ever-increasing horror at the amount of hypocrisy, duplicity, insincerity and falsehood that the war rendered common, nay, almost normal, in the parliaments, in the press, on the public platforms, and even in the pulpits of the world. No one can dispute, also, the serious lowering of moral standards and the increase in certain grave sins directly caused by the war, nor the aftermath of immorality and crime. And what is the Christian to say of the actual battle-field? There, thousands of the Sons of God were called upon by the inexorable demands of war to blind, maim, torture and slay, spiritually often, as well as physically, thousands of their brothers in Christ. There, also, the evil passions of lust, greed, revenge and cruelty had full play and the spirit of lawlessness and violence reigned supreme.

After such an experience, one would expect Catholics, as members of a Universal Church, to be the keenest advocates of "No More War" in the interests of world-morality. Similarly, one would expect to find them striving to build up a genuine peace among

the nations instead of that sham, un-Christian peace to which we were accustomed before the war. Gross national selfishness, seeking to achieve its aims by cunning until it was strong enough to secure them by violence, was the characteristic of international politics before 1914. Such a policy and method inevitably bred feelings of suspicion and insecurity among countries, manifesting themselves in the seemingly endless competition in armaments and in the growing spirit of militarism. In such an atmosphere the average citizen unconsciously imbibed the fatal theory that strife among nations culminating in war was inevitable in the civilised world. By reason of its secrecy alone, the whole conduct of international affairs was contrary to the idea of democratic government, under which every citizen should know what is being done in his or her name, but it was a still grosser offence against Christian morality which maintains that the same moral obligations bind men collectively as bind them individually.

To-day, we have an opportunity of abolishing war and militarism from international life and of building up a genuine peace based upon Christian principles and not upon economic necessity. Never before have the ordinary men and women all over the world been so filled with the desire for a lasting peace; the old system of diplomacy is temporarily disorganised and discredited; we have the indispensable machinery for peace in the League of Nations, the covenant of which has been approved by the Pope. The whole character of future international relations rests with those men and women who, having convictions in the matter, are willing to use all their powers and influence to mould them.

The struggle for peace must be largely political, because it is in the political sphere that we wish it to triumph, but, remembering its spiritual implications, Catholics ought not to hesitate on that account. If the old regime were to return and we were to live once again under the shadow of war, what should be said of a powerful body of men and women who, believing war to be evil and the old diplomacy immoral, did nothing when the opportunity presented itself to put an end to

either? There should be no need of an ecclesiastical summons nor of a specifically Catholic Society to induce us to join in this movement, but we should gain much and contribute much by assisting in those efforts which, like the League of Nations Union and the No More War Demonstration, have the approval of the hierarchy.

In this cause of peace, women can, I think, do more than men. As the traditional opponents of war and as new-comers into politics, they can more easily and fittingly take up this new crusade which remains as yet outside the realm of party politics. As teachers, and still more as mothers, they can do much also on the educational side to bring up the next generation in the spirit of peace. If only Catholic women would take as their watchword the oath administered in old Catholic days to all those willing to take it, there would indeed be no more war, for zeal in a good cause will always one day triumph. "I swear upon the Holy Gospels of God, to guard the peace faithfully, to watch in loyal faith over all that concerns peace, and I promise to be true to peace in all things and in every thing implied in peace." (Oath administered by the "League for the Maintenance of Peace," in France, about the year 1000 A.D.)

Traffic in Women and Children.

On July 7th the Council of the League of Nations, following the recommendation of the Advisory Committee, appointed experts to conduct an international investigation into the extent and scope of the traffic in women and children. The experts appointed are the following:—Princess Cristina Bandini, Mr. Abraham Flexner, M. Hennequin, Chairman of the French Association for the Suppression of the Traffic in Women; M. Isidore Maus, Chairman of the Belgian National Committee for the Suppression of the Traffic in Women.

It is stated that the British, Japanese and Uruguyan Members of the Council intend to nominate others, who, no doubt, will be appointed by the Council. Uruguay will, certainly, nominate Dr. Paulina Luisi. Is it too much to hope that Great Britain will nominate a woman?

NOTES AND COMMENTS.

Lady Astor's Bill has been placed on the Statute Book. It is most fitting that the first Bill brought in by the first woman M.P. should be a Bill for the protection of the young of both sexes. We offer Lady Astor once again our very hearty congratulations.

* * * *

Another Private Member's Bill has passed into law. The Bastardy Act, promoted by the National Council for the Unmarried Mother and Her Child, and brought in by Captain Bowyer. The most important clause of this Bill raises the maximum amount which can be given under an affiliation order from 10s. to 20s.

* * * *

The Vote, of August 17th, gave an interesting interview with Mrs. Ralph Smith, M.P., the only woman member for Vancouver, in the Legislative Assembly of British Columbia. Mrs. Smith, who was acting at the time as Cabinet Minister, without portfolio, was offered the Speakership, but refused as she preferred to be able to speak herself. Mrs. Smith is in London on a Government mission to encourage English emigration to Canada.

* * * *

The circular letter regarding vaccination issued by the Home Office to magistrates should make helpful propaganda for the Guardianship of Infants Bill. A declaration of conscientious objection to the vaccination of a child, says the Home Secretary, can ordinarily be obtained by the father only, who is the child's legal guardian. Should the father be away from home, or should the mother for some reason have control of the child, she may make the declaration. The Home Secretary suggests that magistrates should carefully enquire about the legal custody of the child, if the mother is not the child's guardian, her declaration does not comply with the Act of 1907.

We hope this statement will explode the fiction that woman is the Queen of the Home, that the hand that rocks the cradle rules the world, and other fantastic theories of like nature, invented to disguise the humiliating position of married women with respect to the children they bring into the world.

A correspondent asks whether we intend to comment on Dom Bede Camm's letter in *The Universe* on the subject of women and Cambridge. We did not intend to do so, but as our correspondent asks our opinion, we may say that our opinion is that a letter such as the one in question can injure no one but the writer of it.

* * * *

The medical world and the women's movement have suffered a deep loss by the death of the distinguished woman doctor, Dr. Flora Murray, C.B.E. Dr. Murray was an ardent suffragist, member of the old W.S.P.W. During the war she was commanding officer at the Military Hospital, Endell Street, and has told the story of those days in her book, *Women as Army Surgeons*.—R.I.P.

* * * *

We ask the prayers of our readers for the repose of the soul of Mrs. Bodley, mother of our member, Miss D. Bodley, to whom we offer our heartfelt sympathy.—R.I.P.

* * * *

Miss Sylvia Grieson represented the C.W.S.S. at the 3rd International Catholic Congress (I.K.A.) held at Constance, July 30th to August 5th. Twenty different countries were represented and sent a telegram to his Holiness praying for his blessing on their work for "Pax Christi in Regno Christi."

Several Committees were set up—peace, youth, emigration, etc.

An open meeting on Peace was held under the presidency of our old friend, that ardent feminist, Mgr. Giesswein, D.D.

Frau Doctor Meyer, the well-known feminist writer, made a moving appeal to women to take part in the great peace movement as without their whole-hearted co-operation it could not succeed.

Miss Sylvia Grieson, on behalf of the C.W.S.S., urged the importance of women of every country uniting to obtain the suffrage, as without it they cannot bring their influence to bear on public life.

The Congress closed with the Papal Benediction and a General Communion.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

AND

Editorial Office of "Catholic Citizen":

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

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

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THE WOMAN DOCTOR AND HER FUTURE.*

To those who spend much of their time in fighting the good fight for the liberation of women it is sometimes exhilarating to look back and see the ground that has been covered, in the intervals of contemplating the still distant goal. Dr. L. Martindale's book reminds us of the distance travelled by the woman doctor, and of the remoteness of those dark days which preceded the breaking down of the barriers which excluded women from the medical profession. It is not so exhilarating to be reminded that those gallant women, Dr. Elizabeth Blackwell, Dr. Sophie Jex Blake, Dr. Elizabeth Garrett Anderson, were really recovering lost ground rather than doing pioneer work. Dr. Martindale traces the history of women doctors from early Christian, and indeed pre-Christian times. She has a fascinating chapter on women doctors in the middle ages, amongst them the Benedictine Abbess, St. Hildegarde. Dr. Martindale attributes to Luther and his disciples woman's loss of status, and says that the Reformation meant for the majority of women a submission to the doctrine of the subjection of women.

Unluckily Luther's low estimate of women found and finds many adherents within the Catholic fold and woman has lost her place among Catholics, to a certain extent, as well as in the Churches of the Protestant reformers. With us as with others, there is always male jealousy and male prejudice lurking in inconvenient places. Already in the

* The Woman Doctor and Her Future. By L. Martindale, M.D., B.S. (Lond.) Mills and Boon, 7s. 6d. net.

fifteenth century the male physicians of Europe organised against their women colleagues, and in England a law was promulgated under Henry V. forbidding women to practice medicine under pain of imprisonment, although some exceptions were allowed (p. 34).

Dr. Martindale in her preface tells us that "The evolution of the Woman Doctor, interesting as it is, teaches us the value of opposition in bringing out the finer qualities of the individual, as well as in discovering the courage and generosity and justice of those men both in the profession and outside it who have played such a prominent part in the opening up of the medical profession to women." It is, of course, only the lesser natures that show fear and prejudice and jealousy, we all know how much the women's movement, in all its aspects, owes to men supporters. Dr. Martindale believes that a wonderful future awaits the woman doctor, "whether she chooses the hard, exacting, overworked lot of the general practitioner with its marvellous opportunities of helping not only to cure disease and conquer pain, but of also influencing men and women in their standards of health and morality, whether she chooses the fields of specialism, or Government service, or municipal or educational work . . . or whether she decides to take her medical training only as a by-path to her ultimate goal of entering the House of Commons and doing her part in attaining some of the more important health reforms so necessary to the social well-being of the nation." We cannot doubt Dr. Mar-

tindale tells us, that the Woman Doctor of the future will give to the scientific world gifts of a value we cannot yet measure, and a service to humanity illimitable in its fearlessness and devotion.

These inspiring words should help many a young girl, who feels a call to serve humanity in the medical profession, to take the decisive plunge.

L. de ALBERTI.

International Notes.

We learn from *La Française* that Melle Lucie Tinayre, daughter of the well-known novelist, Mme. Marcelle Tinayre and a member of the Paris Bar, has just won a brilliant legal success which has confirmed her friends in the belief that a highly successful career lies before her. Another distinguished woman barrister and a Catholic, Melle Moreau, has recently been nominated a chevalier of the Legion of Honour, together with two nuns, Soeur Placide, the superintendent of schools in Egypt and Palestine, and the Assistant-General of the Congregation of St. Joseph of Cluny.

The French Academy also has just honoured a distinguished Catholic writer, Melle Leontine Zanta, by "crowning" her brilliant work, "La Psychologie des Femmes" which was reviewed in our columns on its first appearance.

A law has quite recently been adopted in France which greatly facilitates the legal adoption of children by childless persons, a process which, until now, has been rarely possible owing to the many legal obstacles. It is much to be wished that some similar law could be passed in England, for though on the one hand there is no obstacle to adoption, on the other hand there are no means of compelling people to continue to fill a parent's part towards their adopted child.

We are interested to note that our Australian contemporary, *Women's Social Work*, assumes that capital punishment, "with its callous effect on the community," is one of the hindrances to the moralising work of the Church. We are more completely in accord with it in its ensuing appeal to Catholic women to take active steps in combating vice and violence. Our contemporary writes:—

"Melbourne has been shocked by the perpetration of foul crimes upon defenceless children. We must not talk over it, we must act. The sewing circle can wait for a little time while we all, each Branch, think out measures for protecting our women and children from similar dangers. Night shelters for girls are badly wanted. . . . This work is most practical. Woman has always been praised for her practical outlook. Let us of the Guild live up to this reputation."

* * * * *

The quarterly *Bulletin* of the Associations of Catholic Women Students in the various French Universities continues to provide a really inspiring record of these scattered groups. The Annual Conference was held with great success last April at Aix, and perhaps the most interesting feature was the friendly confession of the presiding Archbishop that the Association had quite converted him to the higher education of women as he now realised that their studies did not in any way detract from their faith or from the accomplishment of their future duties.

* * * * *

A very timely pamphlet contains the admirable speeches of Mme. Chotard and Melle Moreau at the Suffrage Day which formed part of the Annual Conference of the Action Sociale de la Femme at which the C.W.S.S. was represented by Miss Fitzgerald. Melle Moreau's summary of what women have already gained in the various countries where they possess the suffrage is particularly useful. We wish for it the widest possible diffusion in France.

* * * * *

Moteris, the organ of the Catholic Lithuanian women, is publishing each month in place of a leading article, a brief biography of a woman Saint. St. Monica and Soeur Thérèse of Lisieux are the most recent to appear. Great attention is paid to the doings of women in all countries; thus we note a paragraph announcing the election of Mrs. Philipson and another in praise of Lady Astor's Drink Bill.

* * * * *

Nylaende (Christiania) publishes a very sympathetic article on the late Lady Constance Lytton and devotes much space to the Rome Congress.

V.M.C.

THE SEMAINE SOCIALE AT GRENOBLE.

The French *Semaine Sociale*, admirable as it is in its features, and full of instruction for the social student, is hardly an occasion when women's views and opinions can make themselves heard. It is true that there being neither questions nor discussions after the regular conferences, there is small opportunity for anyone, male or female, to speak, save the appointed conferenciers. None the less it was characteristic that only one woman, Melle. Poncet, has been asked to address a sectional meeting on maternity institutions. The subject of the *Semaine* this year was the tremendously urgent one of Population, which resolved itself into: How best to save France from an ever-falling birth-rate. The problem was exposed in all its aspects—religious, moral, historical, economic—by some of the most brilliant lecturers in France, and certainly there was no shirking the painful facts of the situation. Would that the whole of France were alive to it!

The C.W.S.S. was represented by Miss E. Fortey, who unfortunately had no opportunity of speaking. It fell to your correspondent to return thanks in French on behalf of England at the big dinner given one evening to all the foreign delegates, who, on this occasion, represented twenty-one countries. She was able to refer very briefly to the work in England of both the C.S.G. and the C.W.S.S., and her description of the latter as being at once "très féministe et très orthodoxe" excited much applause.

We were told with wearisome iteration in the course of the many meetings that woman's place was *le foyer*, and the sooner she was got back there the better. We had to listen to a violent tirade against all feminism from M. Crétonin, a well-known advocate, who declared frankly that he would like the Government to shut in the faces of women all the doors that have been opened to them. Finally we heard M. Jean Lerolle, amid general applause, expound the *vote familial* as one of the desirable ways of combating small families whether or not it included votes for women. The few staunch feminists present were indeed painfully conscious of being in a

(Continued on p. 75).

Correspondence.

TO THE EDITOR.

14, St. Quintin Avenue, W.10.

August 22nd, 1923.

Madam,

May I ask you to become a pioneer in "Scotching the snake" of inaccurate statement which has been rife in Suffrage papers since 1918?

As soon as the Suffrage Bill passed, the enemy published far and wide the falsehood that "women had the vote." This they did, not from goodwill, but from a desire to make this misstatement an excuse for laying the blame on women for everything.

Since then, Suffrage speakers and writers habitually say that "the fight is won," "women are enfranchised," "women now have the vote," or, as in your own paper (August 15th, p. 62, last par.), "Even to-day when the vote is won."

I repeatedly pointed out the mistake to my own Society, after which, a different error was substituted. "Women over 30 have the vote." This error is even more mischievous, as it cuts all the ground away from our arguments and causes people to say that the Suffrage Societies should disband.

I know one society that closed down, crushed by that error.

As 6,000,000 women over 21 are still voteless, this fact should be *blazoned*, not concealed.

My society has for some time conducted propaganda to obtain the vote "on the same terms as men," but as the public are mostly ignorant of the fact that a residential qualification for *women* must prove a *dwelling taken unfurnished*, and as the Suffrage societies do not bring forward or state clearly in speech and writing this particular and crucial inequality, as far as my experience goes, even Suffragists (and even officials of societies) do not know this very clear and simple restriction laid down by the Act of 1918.

I cannot explain the attitude of mind of the experts who hold to this error, but I know it is doing more to swamp our cause than any move of the enemy.

After all, we can neither abolish laws nor make them without the vote.

The "left-out" women are among the best workers, specially in the field of intellect, and they are disfranchised because they live in hostels, furnished lodgings, business houses, schools, boarding-houses or the homes of their relations. They would be powerful with the vote, and well the enemy knows this, and well and truly laid are his plans to keep it back.

Yours faithfully,

K. A. RALEIGH.

INTERNATIONAL LABOUR CONFERENCES.

Since the beginning of the year the Council for the Representation of Women in the League of Nations, to which the C.W.S.S. is affiliated, has been pressing the British Government to send a woman delegate to the next International Labour Conference to be held in October.

The following list of women who have attended Labour Conferences has been received from Geneva by the Hon. Secretary of the C.R.W.N., Miss L. de Alberti. As will be seen no woman went from Great Britain last year, and only three from other countries.

It is announced that Miss Caroline Carmichael, of Nova Scotia, President of the Women's National Council of Canada, has been appointed one of the Canadian delegates to the coming Labour Conference, and that Miss Violet Markham has been asked to act as her adviser.

LIST OF WOMEN INCLUDED IN THE DELEGATIONS SENT TO THE VARIOUS CONFERENCES OF THE INTER- NATIONAL LABOUR OFFICE.

(W.)—Workers' Adviser.
(G.)—Government Adviser.
(E.)—Employers' Delegate.
(G.D.)—Government Delegate.

WASHINGTON, 1919.

Mlle. Hélène Burniaux, Belgium (W.).
Mlle. Victoire Cappe, Belgium (W.).
Mrs. Kathleen Derry, Canada (W.).
Mme. Laura G. de Zayas Bazan, Cuba (G.).
Mme. Marie Majerova, Czecho-Slovakia (W.).
Mme. Louisa Stychova, Czecho-Slovakia (W.).
Mme. Marie Hjelmer, Denmark (G.).

Mme. Letellier, France (G.).
Mlle. Jeanne Bouvier, France (W.).
Miss Constance Smith, Great Britain (G.).
Mrs. B. Marjoribanks, Great Britain (E.).
Miss Margaret Bondfield, Great Britain (W.).
Miss Mary MacArthur, Great Britain (W.).
Mme. Casartelli Cabrini, Italy (G.).
Mme. Taka Tanaka, Japan (G.).
Mme. Betzy Kjelsberg, Norway (G.).
Mme. Suze Groeneweg, Netherlands (G.).
Mlle. Henriette Kuyper, Netherlands (G.).
Mme. Zofja Praussowa, Poland (G.).
Mme. Mabel Grouitch, Serbo-Croat-Slovene Kingdom (G.).
Mme. Teresa Escoriaza, Spain (G.).
Mlle. Kerstin Hesselgren, Sweden (G.).

GENEVA, 1921.

Mme. Laura G. de Zayas Bazan, Cuba (G.).
Mlle. B. Kubickova, Czecho-Slovakia (W.).
Mme. Letellier, France (G.).
Mlle. Jeanne Bouvier, France (W.).
Miss I. Sloan, Great Britain (G.).
Miss Margaret Bondfield, Great Britain (W.).
Miss T. Livesley, Great Britain (W.).
Mlle. Marie Zignieri, Greece (G.).
Mme. Lüders, Germany (G.).
Mlle. Gertrude Hanna, Germany (W.).
Miss G. M. Broughton, India (G.).
Mme. L. Casartelli Cabrini, Italy (G.).
Mme. Altobelli, Italy (W.).
Mme. Moto Matsumoto, Japan (G.).
Mlle. Mansholt, Netherlands (G.).
Mme. Betzy Kjelsberg, Norway (G.).
Mrs. Mary Fitzgerald, South Africa (W.).
Mme. Gillibert-Roudin, Switzerland (G.).

GENEVA, 1922.

Mme. Moine, France (W.).
Mme. Betzy Kjelsberg, Norway (G.).
Mlle. Paulina Luisi, Uruguay (G.).

SUBSCRIPTIONS AND DONATIONS.

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Pillers, Miss	0 2 6
Quinlan, Miss A.	0 1 0
			£3 16 0

I gratefully acknowledge the above donations, but must admit to being very disappointed that the list is not longer. The rent (some £13 10s.) will be due again on September 29th. Will members send me something, however small, towards the £10 still needed.

G. JEFFERY.

(Continued from p. 74).

Society where women are still disfranchised, and are still, to a large extent, unconsidered in social and political matters. Happily we can confidently look forward to a change before long.

V.M.C.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

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Wed., Oct. 10th—"The City Churches: The Case for their Preservation." 8-15 p.m. MAJOR RIGG
Wed., Oct. 17th—"The Crosby Hall Endowment Scheme." 8-15 p.m. PROFESSOR WINFRED CULLIS
Wed., Oct. 24th—"Some Famous Classical Stories." 8-15 p.m. J. WELLS THATCHER

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MONDAY, October 29th, at 7 p.m.

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

Speaker: Mrs. NORTHCROFT.

Subject: "Women at Work in the League of Nations."

Chair: Mrs. Dexter.

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