

WOMEN'S SERVICE

FILE COPY

NOT TO BE TAKEN AWAY

THE

Catholic Citizen

Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society), 55 Berners Street, London, W. 1.

Vol. XI, No. 9.

OCTOBER, 1925.

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.

The Silent Sisterhood.

By AGNES MOTT.

Unlike some other religions, the Catholic Church opens its doors to women as well as to men, and a glance at a Catholic calendar will convince her most determined opponents that sex, at any rate, is no bar to canonisation.

Women from the earliest Christian era have suffered martyrdom and privation for the faith; they have become hermits, entered enclosed orders, nursed lepers, catechised savages, visited the poor, brought up the fatherless, educated children.

Not only have Catholic women followed the Rule of the strictest contemplative Orders (originally framed for men by men), but they have gone through the training and discipline with success.

As a proof thereof I cannot do better than cite the case of the Cistercian nuns who follow the Trappist rule. This is a revival of the ancient rule of St. Benedict in all its primitive austerity. It imposes perpetual silence, total abstinence from flesh meat and fish, manual labour in the fields, and a daily recital in choir of the Divine Office. The nuns rise at 2-30 a.m. and go to bed at 7 p.m. They sleep on straw beds and have no comforts or luxuries of any kind. Yet in spite of all their hardships and toil, they live extremely happy and healthy lives, enjoying a serenity and peace seldom to be found in these modern days of turmoil and rush.

Such a community of nuns exists in England, at Stapehill Priory, in Dorsetshire, and

to illustrate the courage and potentialities of Catholic womanhood, it seems worth while to relate the story of this silent sisterhood.

Stapehill, where the present Priory is situated, was in penal times a centre of Catholic devotion. Through the heroism of Jesuit priests Mass continued to be said in the sixteenth and seventeenth centuries, thus keeping up Catholic traditions. Although situated near the ancient town of Wimborne, it was, nevertheless, sufficiently remote to render it a fairly safe spot for Catholics, though if local tradition speak truly, a priest and two laymen were hanged upon a group of three trees not far from the present Priory. Nevertheless, in spite of persecution, Catholic men and women remained true to their faith, and this was further nourished by a Community of Cistercian monks, established during the eighteenth century at Lulworth, in another part of Dorset, not far distant.

During this period, when persecution had somewhat waned in England, news reached these shores of the horror following the French Revolution and of the orgies of blood during the Reign of Terror.

A number of nuns (now canonised saints of the Catholic Church) suffered death at the guillotine, and all religious, whether men or women, were being hunted down like wild beasts.

Amongst those hourly awaiting the death-sentence in one of the foul and foetid Paris gaols, was an heroic little band of Cistercian

nuns, who sustained by prayer, encouraged one another to die bravely. During that terrible night of the 9th of Thermidor (July 27, 1794), a general massacre of the prisoners was feared, but imagine their joy on the following day, instead of being taken like animals to the slaughter—their bonds were loosed, the gates of the prison were opened, and there marched forth free men and women.

Nevertheless the fall of Robespierre was no guarantee that persecution would not again break forth, especially against religious who were of aristocratic birth, and as the Cistercian nuns had inhabited the Royal Abbey of St. Antoine, it was scarcely likely that they would escape molestation.

It often happens in history that in cases of unexpected trial a community or society will thrust forth one among its number, who will show not only the gift of leadership, but the capacity to deal with the most difficult and dangerous situations. It was thus with the Cistercian nuns, for during their imprisonment, a young religious named Rosalie de Chabannes, showed herself so practical and courageous, that although only 25 years of age, she was unanimously adopted by her companions as their natural leader during this period of crisis.

Of aristocratic birth, Rosalie de Chabannes had from her girlhood exhibited great strength of character and a sense of independence and initiative which showed that in cases of emergency she would not lose her head or be unfaithful to her trust. Having won the approval of the community to her plan, Rosalie de Chabannes, with her usual good judgment, decided upon an immediate retreat from France. Nor were her prognostications regarding the fate of religious in France misplaced, for shortly after the flight of the community, the Abbey of St. Antoine was burned to the ground by revolutionaries.

Upon leaving the gates of the prison these brave women turned their backs upon their beloved France, never again to see the country of their birth, and disguised as peasants they sought the road to Switzerland. Penniless, without food or shelter, they tramped by bye-paths, encountering many adventures and hardships, and several hairbreadth escapes of being taken prisoners by the military, who were frequently posted upon the road to intercept fugitives.

It was not until two years later that our little band of nuns arrived at their destination at La Val Sainte, in the Canton of Fribourg. Here, with other refugee nuns, they placed themselves under the direction of Dom Augustine de Lestrage, formerly Novice-Master at the Monastery of La Trappe, who with some of his fellow-monks had found a place of refuge in an old Carthusian Monastery. Dom Augustine was a zealous reformer of the Cistercian Order, and his fervent desire to re-introduce the ancient rule of St. Benedict in all its primitive simplicity was re-echoed in the hearts of Rosalie de Chabannes and her companions.

They became affiliated to a small community of nuns that had already embraced the reform, and shortly afterwards Rosalie de Chabannes was elected as their Superior. They entered a new convent, La Sainte Volonté de Dieu, and here they were joined by numerous exiles from various religious houses in France. Their place of refuge, unfortunately, was not long to remain undisturbed, for two years later Switzerland was invaded by French armies; again the community was dispersed, and in great haste monks, nuns and young pupils of the school, to the number of 250 persons, fled from Switzerland to seek an asylum in Russia.

Had the religious been a regiment under military command, they could not have marched with greater discipline or order, observing the Rule as far as possible, just as if they had been in the quiet seclusion of their convent.

Eventually a small company reached Russia, while the major portion wandered in Poland, suffering intensely from fatigue, hunger and cold, and scarcely ever enjoying the shelter of a roof, having, like their Lord and Master, nowhere to lay their heads. It seemed that the community were destined to travel Europe ere they reached a settled place of abode, for scarcely had they found a refuge in Russia than the Czar issued a decree ordering all French subjects to leave his dominions.

Again as exiles and pilgrims they wandered forth to Austria; from Austria they reached Danzig, whence by boat to Hamburg. Here a small portion of the nuns, headed by Mme. de Chabannes, embarked for England, landing at St. Catherine's Docks, London, in the winter of 1801. *Continued on page 77.*

Notes and Comments.

A resolution of great interest to women was moved at the Trades Union Congress by Mr. Houghton on behalf of the Association of Officers of Taxes, calling for active support to secure the abolition of sex differentiation in rates of pay and other conditions in the Civil Service. Miss Wilkinson, M.P., in supporting the resolution, reminded the audience that Trade Unions were not blameless in this matter, and should put their own house in order. The resolution was carried.

We are glad to see that the Congress passed unanimously a resolution, moved by Miss Bondfield, and seconded by Miss Evans, Association of Women Clerks and Secretaries, urging, in view of the increasing exploitation of women, the efficient organisation of women and the raising of their standard of wages as one of the most essential steps towards the fulfilment of the workers' charter. The resolution also urged trade unions to accept women on the same terms as men, and to give them equal privileges and responsibilities, and at all times to endeavour to secure equal pay for equal work.

* * * *

An excellent article, entitled "The Next Step," appeared in a recent number of *Time and Tide*. Our contemporary urges that the next step in the Woman's Movement is the completion of the work left unfinished seven years ago, that is, the removal of the two outstanding political disabilities, by a measure of equal franchise, and the admission of women to the House of Lords. The article also urges most wisely that certain controversial matters upon which women have not made up their minds, should not be hurriedly incorporated into the feminist programme.

In the next issue another excellent article appeared, entitled "The Two Last Barriers," in which it is shown how reasonable it would be for the present Government to bring in an Equal Franchise Bill, and in view of Mr. Baldwin's pledge at the last election, the writer suggests that it is time the Government got to work on it.

* * * *

We are glad to say that our Chairman, Councillor Mrs. Crawford, is standing again

for Marylebone at the coming Borough Council elections, and our member, Miss E. C. Fortey, J.P., for re-election to Leicester Town Council. We cordially wish them success. We remind our readers, as we have frequently done before, that a local government vote is a very useful weapon, which a good citizen should not neglect to use.

* * * *

We call the attention of our readers to the meeting on Saturday, October 24, at 3 p.m., of St. Joan's Social and Political Alliance, at which Mrs. Beer will give a report of the Luxemburg Congress, and Miss Marguerite Fedden, of the N.C.W. Conference held recently at Birmingham. (See advertisement columns.)

The N.C.W. Conference.

The National Council of Women held their Annual Conference at Birmingham from Sept. 19 to 24.

The meetings, presided over by Mrs. George Morgan, were held in the Town Hall. Our representative was Miss Fedden, who in an able speech moved a resolution on behalf of St. Joan's Social and Political Alliance, dealing with the Equal Moral Standard:

"This Council, believing that the laws and their administration should uphold the Equal Moral Standard, asks the Government to appoint a Committee of Inquiry into the whole subject of the laws dealing with street solicitation; and is further of opinion that the sections specially directed against 'common prostitutes' should be repealed, and an equal law be substituted applicable to all persons who annoy or molest others in the streets or public places."

Miss Alison Neslans, of the Association of Moral and Social Hygiene, seconded. The resolution was carried, with one dissentient. St. Joan's S.P.A. and other Societies are anxious that the Committee of Enquiry should be a joint committee of both Houses.

Other resolutions interesting to our readers were in connection with fines for moral offences, sex equality, married women's right to work, humane slaughter of animals, etc., etc.

A great number of distinguished women from all parts of the country attended.

The Lord Mayor gave a brilliant reception on the Monday evening, and many excursions and outings of a delightful and instructive nature were arranged.

A handsome presentation was made to Miss Norah Green, Secretary for 21 years.

Truly the N.C.W. becomes more useful and progressive every year.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

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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Widows' Pensions.

Some of our readers have asked us to give a summary of the conditions to be satisfied before a widow can claim a pension under the Act which comes into operation on 4th January, 1926. Let us in the first place warn anyone wishing to put in a claim for a pension, that they should make application as early as possible. Forms can be obtained from any Post Office, and pensions will be paid through the Post Office.

PERSONS ENTITLED TO PENSIONS AND RATES OF PENSION PAYABLE.

(1) Widows with at least one legitimate child or stepchild under the age of 14 at 4th January, 1926, if the conditions named later are satisfied.

(a) Pensions at the rate of 10s. a week until the youngest child reaches 14 years and 6 months; with

(b) Additional allowances for children under the age of 14, or between the ages of 14 and 16 if under full time instruction in a day school, at the rate of 5s. a week for the eldest such child, and 3s. a week for each other such child.

A pension will not be payable to a widow who has no child under the age of 14 at 4th January, 1926. If, however, she has a child or children between the ages of 14 and 16 under full time instruction in a day school, allowances for any such children will be payable as above.

(2) Orphans, *i.e.*, children both of whose parents are dead.

Pension at the rate of 7s. 6d. a week

for each orphan child under the age of 14 at 4th January, 1926, or between 14 and 16 if under full time instruction in a day school. This pension will be payable to the guardian or other person having charge of the child.

"Child" includes a step-child, and in relation to a man, an illegitimate child, whether his or his wife's, who was living with him at the time of his death, and, in relation to a woman, includes her legitimate child who was living with her at the time of her death.

To obtain a pension the widow must have been resident in Great Britain since 4th January, 1924, and the husband must have been insured under the Health Insurance Acts during the last two years of his life, and proof must be furnished that 104 contributions were paid. Where such proof cannot be furnished, evidence must be produced to show that the husband's usual occupation up to the time of his death was employment in Great Britain, for which contributions were payable under the Health Insurance Acts. A widow will be disqualified from receiving a widow's pension (other than such part as is payable by way of additional allowance for a child), if and so long as she and any person are cohabiting together as man and wife.

The Ministry of Health has issued a leaflet giving full information as to pensions payable to widows and orphans. The leaflet can be obtained free of charge at any Post Office.

L. de A.

SILENT SISTERHOOD—Continued from p. 74.

Through the generosity of Lord Arundell, of Wardour, they were offered a farmhouse and land at Stapehill, in Dorset, where, as I have previously described, Mass had been celebrated during the times of Persecution.

At Stapehill the nuns were gradually able to resume their Rule in its entirety. The farmhouse, with its former Catholic associations, surrounded as it was by wild moor and forest, was an ideal spot for them to lead the contemplative life, mingled as it was with the cultivation of the land. It seemed as if God's Providence had led them to a spot within earshot of the bells of Wimborne Minster, where in former times a famous nunnery existed, founded in 712 by St. Cuthburga, sister of King Ina. Not only did St. Cuthburga reign over her own nuns, but over a cloister of monks as well.

After the destruction of the ancient monastery by fire, a new Minster was built in the eleventh century, of which Reginald Pole was the Dean in 1517. He became famous as Cardinal Pole, whilst his heroic sister, Margaret Pole, was beheaded for her allegiance to the Faith.

It is not surprising, therefore, to find that the Catholic Faith in these parts was relinquished reluctantly during the Reformation, and to this day the Angelus bell rings from Wimborne Minster.

Here in the fields the Sisters, both choir and lay, work daily: planting and gathering their crops. Thus by the sweat of their brow do they produce their daily bread, growing potatoes, turnips, beans, and other crops necessary to their sustenance. Moreover, livestock is kept, in the way of cows, pigs, poultry and bees. The original farmhouse has been considerably enlarged, and there are now about fifty nuns resident in the community. The French nuns long since passed to their rest, have been replaced by those of British birth. A secular chapel adjacent to the nuns' chapel, serves as parish church to the neighbourhood, and here it is possible to hear the nuns sing the Divine Office.

The nuns make their own shoes, spin their own yarn, knit their stockings, and make their own bonnets from straw grown in the fields. They indeed give a lesson to the modern world of what women can do, independently of the factory and workshop. Living in strict seclusion they are, nevertheless, able to maintain themselves with little help

from the outside world. Moreover, their example exercises a spiritual influence felt far beyond the confines of the Priory, as witness the number of converts in the neighbouring countryside.

The Prioress enjoys, as ruler of the little domain, a position of respect reminiscent of former times, when the Abbess of a Benedictine Abbey held lands in her own right, thus exercising a beneficent effect upon the tenants of the countryside and enabling them to live in justice and peace with one another.

It is curious to reflect that all the time people in the world have been wrestling and wrangling for the recognition of women as being fitly equipped to occupy positions of responsibility and to undertake tasks of severe physical labour, here under the aegis of the Catholic Church a valiant body of women in the nineteenth and twentieth centuries has been doing things which amply vindicate the claim that women can organise and rule as well as men.

The marvellous leadership of Mme. de Chabannes, who guided her little flock through untold dangers and difficulties, and the loyalty of her followers, shows that women inspired by a spirit of devotion can be equally united as men.

Again let not our menfolk gibe that women can never hold their tongues, for at Stapehill Priory heroic and noble women have lived for over a century never speaking with one another, but keeping intact their Rule of silence as a reparation to God for the sins of the tongue and as a means of attaining greater holiness of life.

LIVERPOOL AND DISTRICT BRANCH.

Hon. Secretary—Miss Jervis, 99 Edge Lane Drive, Liverpool.

The first autumn meeting will be held on Monday, October 26, when Miss Brown will speak on Women Patrols.

Our Bills.

The Guardianship of Infants Act, and the Summary Jurisdiction (Separation and Maintenance Act) came into force on October 1st. Neither bill gives all that we have asked for, but they are a marked improvement on the old law.

International Notes.

There is good news to report from Greece which comes to us through the monthly journal of the Hellenic League for Women's Rights, the French title of which is *La Lutte de la Femme*. A Bill giving to women of over thirty, who can read and write, the right to vote in municipal and communal elections has been passed by the Greek Chamber and signed by the President of the Greek Republic. That much, therefore—though not the right of eligibility—has been happily won. Moreover, a Commission on the Constitution has decided that it is within the competence of the legislative Chamber to give votes to women should it be passed by the usual procedure, and this removes what it was feared might prove a constitutional obstacle to the reform. Our best congratulations are due to our friends of the Hellenic League whose propaganda work has produced such excellent results.

Stri-Dharma, the official organ of the Women's Indian Association, which appears in English, Tamil and Telugu, continues its vigorous propaganda in favour of the Children's Protection Act, which comes before the present session of the Legislative Assembly at Simla, and the most important clause of which raises the marriage age of girls from 12 to 14. Women's meetings from all over India are passing resolutions in favour of the Bill, and it is clear that there is a real native demand for the reform. Meanwhile Madras women are demanding the right to vote for, and be eligible for, the Council of State, and a resolution to that effect will be introduced by Mr. V. Ramadas.

From the same source we learn that the Queensland Legislature has recently passed a law establishing a 44 hour week, which, we are pleased to note, is to apply equally to men and women.

Chile, so we read in *Equal Rights*, has recently passed a very rigid law to prevent women working during their last weeks of pregnancy and for three weeks after. But unlike most of these restrictive laws, the Chilean law happily enacts that women, during their period of enforced idleness, must be paid by their employers 50% of their wages and are not to be liable to dismissal.

Turkish women, it appears, are now free to dress as they please—even, we suppose, with short skirts and shingled heads—as the Turkish Government has abolished its previous rights of censorship over wearing apparel and fashions.

The N.C.W.C. *Bulletin* renders good service in reproducing portions of an able and outspoken address on the need for the higher education of Catholic women by an American nun, Sister M. Madeleva, of the Society of the Holy Cross. We join with the Editor in hoping to see the whole of the address in pamphlet form. One of the greatest menaces, she declares, to the Kingdom of God on earth is the ignorance of Catholics. "Many of us," she says again, "swallow our Catholicity like a pill, and are unable to give reasons for the faith that is in us."

V. M. C.

International Congress for Peace.

The Fifth Democratic International Congress for Peace, which was held at Luxemburg from 9th to 14th September, under the presidency of Marc Sangnier, was a magnificent success. Four hundred and fifty delegates took part, and of these 130 were French, and nearly 100 German. England, unfortunately, had a very meagre representation, for only three delegates attended. It is to be hoped that on future occasions we may do better than this, for an unfortunate impression is created abroad that English people, and especially English Catholics, are indifferent regarding these vital questions of peace. Moreover, we ourselves lose considerably in missing these opportunities of coming into contact and forming friendships with those in other countries, who are striving whole-heartedly to create that atmosphere of peace and goodwill on earth, which is the most crying need of the present day.

The matters dealt with by the Congress were divided into three heads, and discussed during the daytime by three different Commissions or Committees: Educational, Political, and Social. Each evening was held a great open meeting, to which the general public was invited. At these meetings the largest hall in Luxemburg was filled to overflowing. The President of the Chamber of Deputies presided at one meeting, and was present at others. The Grand Duchess sent a special message of welcome to the Congress, and the Prime Minister received at the Palais du Gouvernement a small delegation, in which Mrs. Beer, the delegate of St. Joan's S.P.A., was included.

Mrs. Beer spoke also at the general meeting, at which social questions in relation to peace were discussed. She dealt with economic post-war problems, and the international action which is best calculated to solve them.

On Sunday two special Services were held at the Cathedral, an early General Communion, with a sermon by a German Dominican, and a High Mass in the presence of the Bishop, with a French sermon on Peace.

On the social side there were many opportunities of enjoying that intercourse with each other, which is perhaps the most valuable element in an International Congress. There was a banquet, at which Marc Sangnier and M. Hoog, the General Secretary, received decorations from the Grand Duchess. One afternoon, delegates were taken to see several social and educational institutions. On the last day there was a delightful excursion through the most beautiful scenery of the Grand Duchy.

The most inspiring and inspiring feature of the whole Congress, however, was the cordial and very real sense of brotherhood which the delegates of many various countries realised among themselves, and which seemed a foretaste of what it might be possible one day to effect on a larger scale between the nations themselves.

M. B.

Lest-we-Forget The Sales.

The work of our Alliance, both National and International, is out of all proportion to the number of members and the funds subscribed. One is quite overwhelmed sometimes at seeing and hearing of its activities. Nothing relevant to our work is too big or too little to deal with.

Our honorary secretary will go on a deputation to a Cabinet Minister in the morning, and will sell jumbles in the afternoon. The honorary treasurer will give a receipt for £1,000 (if she gets it!) one moment, and will accept gracefully a shilling the next. The work of the executive is equally arduous. Never were officers so versatile and adaptable.

Now, all this work cannot be done on thin air. Landlords do not lend us offices out of the kindness of their hearts, nor do Gas and Electric Companies donate their heat and light out of a spirit of disinterested charity. Stationers and printers, too, require payment, for we have stationers, in spite of the fact that the secretary uses old envelopes and war economy labels, seven years after the war! The G.P.O. ought to know better and give us free postage and telegraphic communication, also a free telephone, when we do such excellent work, but they don't: they haven't "the vision."

So we have to raise funds by other means than subscriptions, and we shall have a stall at the Sale organised by the Woman's Exchange. It will be held at the Westminster Cathedral Hall on November 12, 13 and 14th.

We want every member and reader to remember these dates and to offer help of some kind, personal help as stall assistants or waitresses, and money and articles for sale are all acceptable. Remember also, that old things will be welcomed as well as new, for we shall have a jumble sale in the evening. It is so easy to send just that frock you are tired of, or that picture that has grown monotonous, or that book you have left unread on your shelves for so long.

Everything may be sent at any time to the office, or on the day of the sale, to Westminster Cathedral Hall, provided that parcels are addressed clearly to the Secretary, St. Joan's S.P.A.

Above all, *COME TO THE SALE*. The entrance will be free and we shall hope to see all members at the Hall.

Think how wise it will be to avoid that last minute rush in a crowded emporium. No hurried judgments and plenty of time to rectify errors if you should find that you have bought Willie, aged 12, a doll, or Eva, aged 3, a meccano set.

You will escape the paganism of a purely commercial Christmas shopping, and will feel that you have enabled the Alliance to proceed with its good work unhampered by debt and its accompanying worries.

Every purchase made at our stall helps to reduce the liabilities of St. Joan's.

One last word: send all parcels, postal orders and cheques, as soon as possible to Miss Barry, St. Joan's S.P.A., 55 Berners St., London, W. 1. M.F.

SUBSCRIPTIONS AND DONATIONS.

September 1st to 30th.

	£	s.	d.
Atkinson, Miss N. F.	10 0
Bearman, Miss	5 0
Bennett, Dr. Victoria	10 6
Donovan, Misses B. and K.	5 0
Fedden, Miss	1 5 0
Fletcher, Revd. Philip	1 0 0
Fortey, Miss E. C.	1 0 0
Hall, Miss	10 0
Havers, Miss	3 0
Hayes, Mrs.	1 6
Huggett, Mrs.	10 0
Martyn, Miss	5 0
Mocclair, the Misses	3 0
McPike, Miss	1 1
O'Connor, Mrs.	2 6
Overton, Mrs.	2 6
Poundall, Mrs.	2 0
Robson, Mrs.	2 6
Roper, Mrs.	10 0
Stack, Miss	2 0
Watson, Miss	5 0
Welch, Miss J. R. V.	1 0 0
			£8 15 7

I acknowledge once more with gratitude subscriptions and donations received this month, several of which were sent in response to my appeal for the office rent. But Quarter Day finds us still short by £4 7s. 9d. of the necessary amount, not to speak of other expenses. Who will generously make up the deficit and leave us free to think of other things? The particulars of our Christmas Sales are now given elsewhere in the paper. All our members and friends can help the Alliance in this way, either by starting early to make small gifts for them, or by deciding to come and buy their Christmas presents at the stalls.

G. JEFFERY.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE.

NON-PARTY.

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

OBJECT.

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

MEMBERSHIP.

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

The International Woman Suffrage News

The Monthly Organ of

THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE,

Subscription: 6s. per annum post free.

At the present time "Jus Suffragii" forms a unique link between the women of all nations. It contains articles, reports and letters from all countries and constitutes a valuable record of woman's activities. Sample copies may be had free of charge on application to the Office—11 Adam Street, Adelphi, W.C.

CATHOLIC SOCIAL GUILD.

A CLASS in Citizenship will be held under the direction of Mrs. V. M. Crawford in Mrs. Leigh-Smith's flat, 2c Morpeth Terrace, S.W.1 (opposite Cathedral).

The Class will meet fortnightly, on Fridays at 8 p.m., commencing October 9th.

Intending Students are welcome and should send their names to Mrs. Leigh-Smith.

EXPERT LECTURERS ON SPECIAL SUBJECTS.

Artificial Teeth (old)—2/- each tooth on Vulcanite; 4/- on Silver; 6/- on Gold.

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Kensington Society for Equal Citizenship.

CONCERT. 11 Vicarage Gate, W.8, 8 p.m., October 30th. Miss Dilys Jones and other first-class artistes. Ticket, 6/-, from Hon. Sec., 190 Church St., W.8.

St. Joan's Social Political Alliance.

A MEETING

for members and friends will be held on

SATURDAY, OCTOBER 24th, at 3 p.m.,

at the EMERSON CLUB,

14 Great George Street, Westminster
(off Parliament Square).

Reports of the International Democratic Congress for Peace at Luxemburg, and the National Council of Women Conference at Birmingham

will be given by our delegates:

Mrs. Beer, M.A., and Miss Fedden.

Mrs. C. J. Mathews, L.C.C., J.P., in the Chair.

Admission Free.

TEA 9d.

Christmas Sale

Organised by the Woman's Exchange (See Advt. below) will be held at

Westminster Cathedral Hall

On THURSDAY, November 12th, 3 to 8 p.m.

FRIDAY & SATURDAY, 13th & 14th, 11 to 8 p.m.

Admission Free.

Lunch 1/9.

Tea 1/-.

Come and Buy Your Christmas Presents at St. Joan's Stall,

and please send gifts beforehand to

The Secretary, St. Joan's S.P.A., 55, Berners Street, W.1.

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—:0:—

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