

THE CATHOLIC CITIZEN

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

VOL. VII., No. 10.

October 15th, 1921.

PRICE TWOPENCE.

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

—Francis Thompson.

WOMEN IN THE CIVIL SERVICE.

BY DOROTHY LENN.

Those interested in women's battle for freedom and for equality are watching with great interest and some anxiety recent events in the Home Civil Service. The employment of women in large numbers on responsible work during the war has been of profound importance, in that it has brought about a marked change in the mental attitude of the women concerned.

Women are no longer obliged to plead that they *could* do the work if they were allowed to try, they can now point out that they *have* actually *done* the work satisfactorily and can therefore continue to do so...

I think it is difficult to over-estimate the importance of this psychological factor in the situation. The abstract claims of justice are enormously reinforced by the self-confidence born of successful experience.

It is not, however, surprising that the very success which has given courage and strength to the women has caused consternation and alarm in the male camp, and in the last two years there has been a marked tightening up of the resistance, and certain reactionary steps have been taken.

It is not, of course, to the employment of women on the lower clerical duties of the Service that opposition is made; that is now too well established to be overturned; but access to the higher walks of the Service (exception being made of certain Inspectorates, or outdoor staffs, and of certain posts in the Ministry of Labour) has been denied them.

Hundreds of women annually grace the Honours List of our Universities, but they may not enter for the competitive examinations by which so many of their male fellow students pass into the 1st Division of the Home Civil Service.

Now, the Sex Disqualification (Removal)

Act of 1919 enacted that "no person shall be disqualified by sex or marriage from the exercise of any public function, or from being appointed to, or holding any civil or judicial office or post," and there is a proviso to this clause, enabling Regulations to be made as to the mode of admission of women to the Civil Service, which proviso has been interpreted in a spirit completely contradictory to the principle of the clause. Separate regulations for the admission of women have been framed by the Civil Service Commission, instituting a qualifying examination and Selection Boards for all higher posts in the Service, and a competitive examination for the clerical class only. Against these regulations women in the Civil Service, and notably the Federation of Women Civil Servants, have strongly protested. In the words of the Federation, "Women claim the right to compete on an equal footing with the men for these posts. Their demand is to be admitted to the very examination to which the men are submitted, and to be appointed, according to their positions on a common class list, to any vacancies which have to be filled."

Lest anyone should underestimate the revolutionary character of this proposal, it should be pointed out that, not even in the case of the routine clerical workers, has this been done, but that even now there is a separate examination for women for a fixed number of vacancies in connection with particular work, specially assigned to women.

A further complaint is made that, in spite of the Sex Disqualification (Removal) Act, a married woman may not, according to the new regulations, be admitted to the Service.

These regulations, which were drafted early in the year, could not come into operation until ratified by the House, and the long delay

before the House could find time to deal with the matter has resulted in still another hardship to the women; i.e., no examinations for higher posts could be held, and consequently, in the re-organisation of the Service which is taking place, women who might otherwise have qualified have lost their chance.

Thanks to the indefatigable energy of the women's leaders, and their friends in the House, the presentation of these regulations for acceptance was made the occasion for a full expression of the grievance of women civil servants. Their admirable spokesman, Major Hills, moved a comprehensive resolution covering all the disputed points, and asking for:—

- (i) Competition under the same Regulations as for men.
- (ii) The same classification and pay, and the removal of the marriage bar.
- (iii) The appointment of women establishment officers in every department.

Sir Robert Horne, in a speech which could not fail to create some misgiving among women, offered a compromise. He agreed that "after a provisional period of three years women shall be admitted to the Civil Service of His Majesty within the United Kingdom under the same Regulations, present or future as provide for and prescribe the mode of admission for men. Provided that the allocation by the Civil Service Commission of such candidates as qualify at the examination shall be made with due regard to the requirements of the situation to be filled."

While refusing to commit himself at present to any increase in cost of salaries, he agreed that the question of the remuneration of women as compared with men shall be reviewed within a period not exceeding three years. He would not contemplate any exception to the rigid rule enforcing resignation on marriage.

This result, which has been claimed and feted as a victory by the Joint Committee of Women in the Civil Service can by no woman be claimed as more than a partial victory.

The definite promise that at the end of three years women shall enter the same open competition as the men is a distinct gain. (It is, by the way, recorded that a young—very young—man, in a Department which shall be nameless, on the morning after the debate, shook his head at the incredible folly of women, who could not see that such a provision would have the effect of wiping them entirely out of the Service: but we will take that risk!)

In the present state of the country's finances it was perhaps scarcely expected that any proposal involving more money would have much chance of success, and a promise that the question of the relation of men's and women's remuneration should be reviewed within three years, is not discouraging. It is, however, evident that the real value of the "victory" depends on the spirit of the interpretation of the proviso. If, at the end of three years, the pledge is loyally interpreted, then truly the prospects of women civil servants will be brighter than ever before; but three years is a long time, involving changes of Government and office, and who can tell what pre-occupations.

It behoves women to watch and to organise.

International Notes.

Slowly women's position in S. America is beginning to improve. Thus we learn from the news service of the I.W.S.A. that a women's club, having for its object the emancipation of women has recently been founded in Rio de Janeiro and was officially opened by the Vicar-General of the Archdiocese. Among its most ardent supporters is the wife of the President of the Republic.

Meanwhile the Uruguay Congress has given a favourable reception to President Brum's Woman Suffrage Bill. If the measure is successful Uruguay will have the honour of being the first S. American State to enfranchise its women.

A start has also been made in Porto Rico, where the Social Suffragist League is working hard to secure electoral rights for women, and enjoys the support of many senators and deputies.

The Annual Conference of the Women's Enfranchisement Association held at Pretoria in July, as reported in the *Woman's Outlook*, certainly indicates no faintheartedness in the suffrage ranks in S. Africa. On the contrary, the treatment women have been subjected to by their male representatives in Parliament would seem to have braced them up to a greater determination than ever to win for themselves the full rights of citizenship. Such a spirit will certainly lead to victory before long.

We are glad to note that in the midst of the Suffrage controversy the Conference delegates had thought for the lamentable conditions both as to the housing and morals of the many native women now living in the cities away

NOTES AND COMMENTS.

Our cordial congratulations to Mrs. Wintringham, M.P. Women of all shades of political opinion will rejoice at this new victory for feminism. As Lady Astor says in her statement to the press, "women are needed" to put forward the women's and children's point of view, and to press for improved legislation on their behalf, the claims of party need be no barrier to co-operation." Mrs. Wintringham is a keen feminist and stands for all the reforms that we have at heart. The C.W.S.S. sent a wire of congratulation as soon as the good news became known.

The Hon. Secretary has received the following letter from Mrs. Wintringham:
24th September, 1921.

Dear Madam,

Will you please thank the members of your Committee for their kind wishes for my success.

I am deeply indebted to all the women who worked so hard for my return to Parliament, and hope I may, in some measure, be able to repay my debt.

Again thanking you,
Yours sincerely,

M. WINTRINGHAM.

Many thanks for your wire of congratulation just received.

The appointment by the Government of a Committee to enquire into the working of the Trade Boards is a step that women should watch with close attention. It is well-known that the enquiry has been initiated at the urgent request of employers who, in some instances, are already refusing to pay the rates fixed by the Boards. It is as well to remind our readers that Trade Boards were originally established for so-called "sweated" industries where wages were far below any decent subsistence level, and they have only been extended to trades so poorly paid that no effective trade union organisation has been feasible. It is the woman worker, even more than the man, who has profited by Trade Boards, and if these are now to be scrapped, like the Agricultural Wages Board, it will mean that in this time of wide unemployment, tens of thousands of unskilled women workers will be forced to accept whatever wage an employer can beat them down to in the open market. Such wages in the past have often been as low as 1d. or ¾d. an hour and may soon

be so again if some emphatic protest is not quickly forthcoming.

In sending a generous subscription to help the funds of the C.W.S.S. and the "Catholic Citizen," our member Miss A. L. P. Dorman of South Africa, says some very kind things about the Society and the paper. She thinks the C.W.S.S. is doing splendid work, and tells us that she finds the "Catholic Citizen" a real apostle amongst Catholics, and just what is needed; it is invaluable to Catholic women interested in public life, and "so broad-minded, advanced and *Catholic* that it stands alone, and we cannot do without it."

We can assure Miss Dorman, herself a joint Editor of the "Woman's Outlook," that we have found her letter a real tonic, and are grateful to her both for her help and her cheering words.

(continued from preceding page).

from their tribes. It was admitted that white women employers sadly neglect their responsibilities towards their native servants, and it was also resolved to petition the Government to provide hostels for them.

Having sometimes criticised the somewhat tepid feminism of our esteemed contemporary, *La Femme Belge*, we are delighted to note in it (Sept.) the full report of an admirable address by the Rev. Pierre Charles, S.J., pointing out the futility of looking back to the "spinning-wheel period" and urging the need of better education and wider opportunities for the many young women in Belgium who, we rejoice to be told, are clamouring for them. "Those" he says in conclusion, "who demand arms and power for the extirpation of evil in our midst merit our admiration and are worthy of imitation."

From the *Luxemburger Frau* we gather some details of a noteworthy international congress at Brussels (Sept. 13 & 14), of Catholic Women's syndicates. Nine European nations were represented, Holland, Germany, France, Belgium, Austria, Spain, Switzerland and Luxemburg, and the mere fact that working women of all these countries met together in amity to discuss ways and means of common action and a closer co-operation in their social and economic labours is a most hopeful sign. We look forward to giving further details of the Congress later on.

V.M.C.

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 MEANING OF FAMILY ENDOWMENT.*

In the Foreword to her book on Family Endowment Mrs. Stocks tells us that it goes to press at a time when the wage-earners of the country stand face to face with a general degradation of their hard won and painfully inadequate standard of life. Until the world's shattered commerce can be set going the future will find this country poor, but it need not, she tells us, given good will and hard thinking, find large classes of us destitute of bare necessities. "It need not have large classes of us permanently disabled, physically and morally, as a result of such destitution. But whether it does so or not depends in some measure upon the success with which we achieve a more reasonable adjustment between the needs of the wage-earner and the income of the wage-earner." It is in this mood that she sets out to expound the principles of Family Endowment. Supporters of this method of relieving struggling parents from the intolerable burden that our present economic system lays upon them, will be grateful to Mrs. Stocks for calling the scheme by the name of Family Endowment. The term the Endowment of Maternity, by which it was first known, was largely responsible, one feels, for much of the bitter animosity with which the scheme was received in certain quarters. As Mrs. Stocks points out the scheme is not identified with any party, liberals, conservatives, communists, socialists, are found among its advocates, and likewise, one may say, among its opponents. Among Catholics we have able advocates who see in it the salvation of the home, others who denounce it as a sure step towards the disintegration of family life. To some of its advocates, as Mrs. Stocks says, the principle appears as a foretaste of communism, to others as a measure of wage-economy, to some as the next step of advanced feminism, to others as a brake upon the industrialisation of home life. While to many it appears above all else as a

sweeping measure of child welfare. It is as a measure of child welfare that it is likely to gain the most adherents. The effect on the health and well being of the children of this country as a result of the system of separation allowances, has made a profound impression upon the public conscience. The income of the family was under this system based upon a family's actual needs, and the experiment was an unqualified success.

Mrs. Stocks examines the scheme of Family Endowment in its various aspects, with lucidity and moderation. It is in its relation to the birth-rate, that the scheme arouses perhaps the bitterest controversy. Neo-Malthusians, we know, have a deadly fear of it. Without entering into the controversy as to whether a stationary, or increasing population is desirable, Mrs. Stocks says "we refuse to contemplate race suicide as a way out of our present discontents," and further on: "We venture, however, to assume two things: first, that a decrease is undesirable; second, that an improvement in physical and mental quality is desirable, and that such an improvement will not be achieved if we recruit our population by maintaining a relatively large birth-rate among those classes whose miserable environment has produced defective stamina." Increased resources may result in an increased survival rate, this may be "neutralised by a subsequent fall in the birth-rate resulting from that improvement in material conditions which, as history teaches us, is the first condition for the operation of what early nineteenth century theorists called the "prudential check." Mrs. Stocks reminds us what "prudential check" stands for in these days, and so leaves it.

The fact is that no one can forecast the effect that Family Endowment may have upon those who have no definite moral

* The Labour Publishing Co., and George Allen and Unwin. 1/-.

teaching to guide them in this matter, for though a powerful factor, the economic question is by no means the only factor that weighs with those who are preaching and practising Birth Control.

The scheme of Family Endowment is rapidly passing beyond the academic stage. A few days ago it was reported in the Press that the Bill was again before the New South Wales Legislature, and had passed its first reading. What the Dominions do to-day the more conservative Mother Country will very probably do to-morrow. Mrs. Stocks' book comes opportunely, and those who desire to master the principles of this much discussed question, cannot do better than study it in her pages.

L. DE ALBERTI.

Hon. Treasurer's Note.

Since last month several other Catholic Societies have agreed to take stalls at "St. Joan's Fair," the names of which will be found in this issue, together with further particulars of the Sale. Members have responded most readily to our appeal for help. A Special Sub-Committee has been formed to take responsibility for all arrangements. Miss M. Havers has very kindly undertaken to act as Hon. Sale Secretary and Mrs. Scott Hill as Hon. Sale Treasurer. Miss C. Connolly of the "Ways and Means Bureau," 30, Regent Street, W., generously duplicated a large number of letters for us free of charge.

GABRIELLE JEFFERY.

SUBSCRIPTIONS AND DONATIONS.

24th Aug.—30th Sept.

Anderson, Mrs. (5s. per month)	0 10 0
Bivort, Mme. de	1 0 0
*Gadsby, Miss	1 0 0
*Higgins, Very Rev. Prior G.	0 10 0
Jeffery, Miss	0 6 0
Martyn, Miss D.	1 0 0
A.L.P.	0 1 3
Quinlan, Miss A.	1 0 0
Verner, Miss	0 1 0

*"St. Joan's Fair" Fund. £5 8 3

ST. JOAN'S FAIR.

As we go to Press, the good news comes that His Eminence Cardinal Bourne has very kindly consented to open St. Joan's Fair on Friday, December 16th. We are very grateful to His Eminence.

The following Societies are taking Stalls at St. Joan's Fair:—

Guild of Our Lady of Ransom, Catholic Truth Society, Catholic Women's Missionary League, Catholic Reference Library, Catholic

Medical Mission to India, Catholic Reading Guild, Catholic Missionary Society, Children of Mary, Besford Court Home, Catholic Women's League, Crusade of Rescue, Catholic Social Guild.

Letter from Mrs. Chapman Catt.

July 14th, 1921.

TO THE PRESIDENTS OF ALL AUXILIARIES TO THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE.

I have been requested by the League of Women Voters, the successor of the National American Woman Suffrage Association, to send you a resolution passed by one of its sessions devoted to the subject of the Reduction of Armaments through International Agreement. You will find that resolution enclosed.

The women of this country are intensely concerned in the world problem of making an end of war through a gradual reduction of the armament of all nations.

All of your countries are members of the League of Nations which is pledged to a reduction of armament and has a committee to deal with that problem. Naturally your way to work is with that committee and with your own national delegates to the League of Nations.

As you know, the Government of the United States declined to enter the League of Nations, and therefore American women cannot work in that way. They believe, however, that this country should not discourage the international movement for disarmament by silence or inaction, and they are therefore aiming so to arouse public sentiment that the American Government will take part in some form of co-operation in the great world movement.

Congress has just passed a resolution asking President Harding to invite a conference of Great Britain and Japan, with the aim of reducing the naval armament of these three countries. It is only a beginning.

If the women of the world stand together in a determination to make an end of war, war will end. We believe that women in all the nations must make the demand for disarmament very insistent and very strong or men will find excuses for delay.

The League of Women Voters is not asking you to compose new organizations or to take up any new form of work. The women here believe it would greatly help in their propaganda if you will return some statement concerning the interest which your own national women take in the movement for Disarmament; or an account of any actual work being done by your country to affect international reduction of armament.

In other words, this resolution is sent you with the hope and desire that it may serve to draw the suffragists of the world a little closer together in the realization of the imperative importance of this greatest of all world problems.

I am, yours with courtesy and affection,

CARRIE CHAPMAN CATT,
President.

RESOLVED:

"Realizing that through the great war women of your country and of every other country have suffered economic distress and unutterable anguish, and that another world war would imperil civilization itself, we urge you to join with us in the endorsement of the principle of reduction of armament by international agreement, to the end that women everywhere may be united in this movement to preserve the future peace, prosperity and happiness of the world."

LEND ME YOUR EAR, For St. Joan's Fair.

To the peoples of these islands and to those of many another country, Christmas is the crowning festival of each year; it is as a goal to which we look forward from the last celebration of the feast.

As children we marked the days to Christmas, looked forward to the holidays, collected our presents and chose our cards, well in advance. Christmas was the time of family reunions, of reconciliation and truce, and joy-bells rang their peal in every heart. Carols had to be practised, preparations made for the tree, the bran tub filled, the puddings stirred, the turkey fattened and stockings hung in the chimney for Santa Claus to fill. In church and convent the Crib was set up, and life seemed to pause in its stride for a few hours of spiritual exaltation to be followed by innocent revelry.

And though we grow older, the delight of Christmas remains: very little of its bloom is brushed aside, and this is particularly so in the case of Catholics. In spite of hardening heart, wrinkling brow and silvering hair, we all have the same childish feeling of excitement dimmed though it may be by worldly cares and the anxieties of maturity.

The C.W.S.S. realising the spell of Christmas, in its eminently practical way, is bringing together all its members in a big family gathering to prepare for this year's feast.

A vast fair, under the patronage of St. Joan of Arc, is to be held on Friday and Saturday, the 16th and 17th of December at the Central Hall, Westminster and all members are asked to attend. Every member from the Metropolis and suburbs will be expected and as many country members as can manage to come. Country members who find it impossible to be present owing to illness or distance are asked to be present in spirit.

This fair is a huge enterprise for raising funds for the important work the Society has before it, and though it represents the festive side of Christmas, it has also a spiritual significance, in that its results will help to carry on an urgently needed work. Besides, this is an opportunity for bringing together all the members in friendly intercourse. Members of the C.W.S.S. who think alike on the "things that matter," do not know each other well enough; we cannot all foregather in our

meetings, nor can we assemble in our little office, but the Central Hall will hold us all.

The C.W.S.S. will have various stalls, and will provide teas, etc., at popular prices, and there will be the usual attractions such as dips, character readers, etc.

In addition stalls are to be let to a number of important Catholic Societies, so that St. Joan's Fair will be an *omnium gatherum* of the people who count in Catholic circles.

But this undertaking will only be the success it ought to be if each individual member helps to the extreme limits of her power. No one must think her assistance can be dispensed with; it is the little drops of water that make the mighty ocean, the grains of sand that make the pleasant land.

Everyone must help in the proportion she is able; nothing is too small to give and nothing too big.

A pencil case will be equally welcome with a grand piano.

Let each member give herself two minutes' examination of conscience and say:—

"It is now two months before the fair is held. What can I do to help? Can I embroider, knit or crochet something, paint a picture, make a garment, compose a song, give an autographed book written by myself, promise one or more home-made cakes, give something for the "White Elephant" stall, write to the Secretary offering my time for clerical assistance in the office, typewrite letters, address envelopes, promise to help on the days at the enquiry bureau, help with the refreshments, take charge of the fancy articles stall, the "woollies" stall, the produce department, the parcel wrapping table, the second-hand stall or book table?"

By this time she will become breathless and will proceed to translate words into deeds. "Actions speak louder than words," the motto of the Holy Child Convent is an excellent one.

Country members unable to attend can send parcels or postal orders to

THE SECRETARY, C.W.S.S.,

55, Berners St., Oxford St., W.1. but we would much prefer it if they could bring them in person, so that we should have the pleasure of meeting.

All articles to be priced beforehand if possible.

Earnest reliable helpers are required on the fair days, not those who promise and telephone at the last moment to say they cannot come. People are wanted who will forget themselves in their enthusiasm, who will come prepared with cash bags and pins, who will keep to their times and give a quarter of an hour over. No "clock watchers" are required, no persons who spend half the time chatting to neighbours, thus missing likely customers.

But what am I thinking of in writing in this vein? I should remember that the C.W.S.S. do not do such things!

And last but not least let us reserve the money which we set aside for buying Christmas gifts for this fair.

Everyone gives presents at Christmas and they often leave the purchasing of them late, and buy useless, unsuitable and even shop-soiled or shop-battered goods at exorbitant prices at the last moment.

The shops are overcrowded, the overworked assistants are harassed, and the buyers have to wait their turns in queues in the vitiated atmosphere of the packed departments.

The Fair will be open from 3 to 10 o'clock on both days and at it you will have ample time to choose; there will be a variety of practical gifts from a £40 motor scooter to a 3d. lavender sachet and none will be overpriced.

Our Secretary is a stickler for the ethics of barter and does not believe in fancy prices, but in quick large sales and small profits. So let us all gather round the banner of St. Joan from now onwards, and keep our eyes on the main chance which is to fill the coffers of the C.W.S.S. for 1922. MARGUERITE FEDDEN.

SAINT COLETTE.*

St. Colette, the reformer of the Poor Clares, was one of the Saints combining in a supreme degree the active with the mystical life, whose great gifts of courage and initiative should endear her to modern women. She carved out her marvellous career for herself amid extraordinary difficulties and a great deal of ill-natured criticism. The charm of this new French life of Colette de Corbie, by a daughter of René Bazin, lies in the fact that the human, feminine side of the nun is given its proper value and is not hidden away behind miracles and edifying anecdotes, though these too are abundant. The authoress has endowed her with at least something of the vitality with which Fr. Martindale was wont to clothe the Jesuit subjects of his short biographies. Supernatural vocations are not easily entered

upon, and it is instructive to learn that Colette, as a girl, tried and left three convents and was duly blamed by her friends for her instability. The true preparation for her sanctity is to be found in the four years of solitude and close communion with God that she spent as an anchoress in a tiny hermitage built up against the church of Corbie and from which she emerged to carry out her great mission of reforming the relaxed Poor Clare convents of her day.

St. Colette both preceded and outlived St. Joan—for her long life of sixty years far more than covered the brief career of the Maid—and all through those troublous years when the soil of France was being disputed by English and French and Burgundian, Colette journeyed back and forth through Burgundy from Flanders to Savoy founding and directing some twenty convents of the strict Colettine observance. Whether these two fearless women ever met is unhappily a secret that history has been unable to divulge. What is known for a fact is that throughout the autumn of 1429 Colette was living at the Poor Clare convent at Moulins, and at Moulins, Joan, at the height of her fame, came for three weeks in November. We think of the embrace of St. Francis and St. Dominic and it is almost inconceivable that two such Saints did not meet and converse, but we have to leave it at that.

Intellectually St. Colette's most marked gift was her eloquence. She had, we are told, a beautiful voice and an easy flow of words and it may be said that her life was spent in exhortation. It was to hear her speak that crowds flocked to the humble dwellings where her nuns were lodged and it was the force of her eloquence that converted innumerable sinners. Nor were her burning words reserved only for her own sex. Often she was invited to address the friars of the Franciscan monasteries in chapter. She was clearly empowered by the Pope, although the point has been disputed, to reform not only the relaxed nuns but also the relaxed friars, and by a special favour the Holy See conferred on her personally the right to select from the First Order the Visitors and Confessors she might desire for her Colettine houses. Probably it was these very privileges, granted to a woman, that kept alive the enmity of her detractors, and the last ambition of her strenuous life, the founding of a little Poor Clare convent at her native town of Corbie was doomed to frustration by the very people who, forty years before, had denounced her to the Bishop for daring to preach, "without theological training," to her girl companions on the love of God.

V.M.C.

* La Belle Vie de Sainte Colette de Corbie (1381-1447) par E. Sainte Marie Perrin. (Paris.)

ST. JOAN'S FAIR

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WOMEN'S FREEDOM LEAGUE.

PUBLIC MEETINGS

Monday Evenings, at 7 p.m.

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

(Near Museum Tube Station, entrance in Silver St.)

October 17th. "Women's Playtime." Miss ELSIE MORTON, M.B.E. Chair: Dr. Knight.

October 24th. "Labour Women in Politics." Mrs. AYRTON GOULD. Chair: Mrs. Flowers.

October 31st. To be announced later.

November 7th. "Discoveries at Glastonbury by the aid of Automatic Writing." Mr. F. BLIGH BOND. Lime Light.

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