

THE CHURCH LEAGUE FOR
WOMEN'S SUFFRAGE

Monthly PAPER

ONE PENNY.

No. 59, Vol. V. November, 1916.

Notes of the Times.

The Press and the Church.—We suffragists have long been familiar with the fact that one of the chief difficulties the Women's Cause has had to encounter was misrepresentation and boycott by the press. This, we must believe, was not due mainly to the journalists, but to those in whose hands lies the control. Many of us can remember trying to explain this to our sceptical friends. The same thing is now happening to the Church, because she is showing that she means business, and sections of the press would now be quite ready to applaud the Women's Movement at the expense of the Church of God. This cannot be. It is only the Christian religion which makes women's emancipation possible. The Word made Flesh is the charter of our salvation. The more the Church awakes from sleep the greater will be the opposition against her, but I would remind fellow suffragists that this awakening has begun and will go on, and to remember their past experience with the forces against them. Assertions are of little worth without examples. We have heard much of the conscientious objector, and many have waxed wroth at his treatment. However much we differ from him, conscience, when it is sincere, should be respected and brutality condemned. Last June there was a long debate on the subject in the House of Lords, introduced by Lord Parmoor, the Leader of the Upper House of Laymen, at which the Archbishop of Canterbury made a serious and reasoned statement. This was utterly ignored by the press, who did not even mention that the debate had taken place, much less what was said and who took part in it, and speeches on previous occasions by the Bishops of Oxford and Winchester were inadequately reported. I instance this merely to show Church people who are not suffragists that it is necessary to be careful how they accept statements on the women's cause, and to suffragists and others not to judge Churchmen, from the omissions and attacks of the press. One question I must ask. Where, when the Church is attacked and ignored, are the zealots who so cleverly managed to flood the papers with erroneous statements regarding women's share in the National Mission? They knew how to "get at" the press then. Here is a better and worthier opportunity of exerting what influence they possess in that direction.

The Church Militant.—The Bishop of Oxford was right when he said in Westminster Abbey that the Church had not been militant enough in fighting against sin and the devil. That is what makes it so exasperating when we know that while every heart and brain and will are needed in the Christian warfare there are yet some who would fain prevent those who really see the necessity for fighting from doing so. I do not argue for lawlessness in the Church, far from it, but neither let us make the Word of God of none effect because of our tradition. When the enemy is at our gates it is no question of use and wont, but the tools to the one who can handle them. Some of the utterances of the

clergy in local parish magazines are enough to make angels weep. The writers are not even careful to be sure of the accuracy of their utterances. There can be no stronger proof of how the world has entered the Church and must be driven out. It is the unawakened clergy who write these things, and the laity who support them, that make it so difficult for the leaders to act, and if one person in every congregation would devote him or herself to the arduous task of making the unwilling see, much might be accomplished. At any rate, abundant opportunity would be given to the intrepid missionary of acquiring the virtues of patience and self-control.

The Bishops' Promise.—The truth is that we have come to a stage in the history of the Church in this country which is of vast import, full of hope and equally full of difficulties. The great need is for the means of uttering corporate witness, and the proposal of the formation of the Church Council suggested by the Archbishops' Committee's Report on Church and State, is a contribution to this end. It is of great educational value and will repay study. In the meantime the Bishops of London and Chelmsford have said they will lay the question of the services of women in the Church before their brother bishops at the earliest date, possibly soon after the New Year. It may be not amiss to remark that our bishops are not so many individual popes, but must act in unison with each other. Should the Anglican Episcopate come to some decision in the matter it will be much stronger than one bishop declaring himself here and there on the subject of equality of opportunity and responsibility among the laity.

Practical Christianity.—In our correspondence column will be found a letter from the Vicar and Churchwardens of St. Martin-in-the-Fields, asking us to make known their decision to keep the church open continuously night and day. The way in which this church (in the centre of the centre of the Empire) goes out to meet the needs of the time in the true pastoral spirit, is one of the hopeful signs of the best which "is still to be." St. Martin-in-the-Fields has a vision of the real thing, and is therefore practical.

The National Mission.—The Central Council of the National Mission unanimously adopted the following Memorandum:—

- (i.) The National Mission enters upon its most important stage after the message has been delivered.
- (ii.) Failures in the Church which hamper its effective witness should be felt as a burden on the conscience of every Churchman and the duty of assisting in their remedy realized.
- (iii.) An essential aim of the Messenger's visit is to leave behind in every parish a fellowship of men and women committed to a life of open witness and aggressive work for Christ and His Church.
- (iv.) Clergy and people should confer as soon as possible as to how this work may be planned and undertaken in each place. Messengers should be prepared to advise in regard to this matter when desired.

C. EVE.

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WEEKLY LECTURES, HOUSE DINNERS.

WED	1 November, 7.30 P.M.—HOUSE DINNER. Chair: Lady Nott-Bower, P.L.G.	MR. HOLFORD KNIGHT.
"	8 P.M.—"The Khaki Woman." Chair: H. H. The Rancee of Sarawak (Hon. Commandant W.R.A.)	MRS. CHARLES BRATTY (Commandant W.R.A. Green Cross Society).
"	15 " 8 P.M.—"Some Confessions of a Dramatic Critic." Chair: Mr. Goldinch Bate.	MR. J. T. GREIN.
"	22 " 8 P.M.—"Women in Industry." Chair: Mr. H. G. Chancellor, M.P.	MR. GEORGE LANSBURY.
"	29 " 8 P.M.—"Women and the Church." Chair: Miss Maude Royden.	THE RIGHT REV. THE LORD BISHOP OF KENSINGTON.

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Notes from Head-quarters.

Office Lectures.

At the urgent request of some of our Members, we have decided to hold two or three "At Homes" at the Office similar to those we had last winter. The first will take place on Tuesday, November 14th, at 3 P.M., when a "Pilgrim" will relate her experiences of a 'Pilgrimage of Prayer.' The next "At Home" will be on Tuesday, November 28th, at 3 P.M., when Miss Gilchrist will give a preliminary lecture on 'The Report of the Archbishops' Committee on the Relations of Church and State.'

In December we look forward with special interest to a lecture by Mr. Douglas Eyre. This will deal in closer detail with the Report of the Archbishops' Committee. Members and friends intending to be present on this occasion should send in their names as soon as possible, for, as many people know, our space at the office is somewhat limited! This will be a great opportunity for getting first-hand knowledge from one who is fully qualified to deal with this great question. The subject is one of vital interest to us all.

Public Conference.

Towards the end of January we hope to hold a public Conference, when questions relating to the lay Ministry of Women in the Church will be dealt with. Full particulars will be given in the December issue of our paper.

Intercession.

In the December number we hope to publish our Intercession Chart again, so will any Members who feel able to join in this scheme send in their names to me before the 17th inst. There are still many hours to be filled in. Copies of the chart issued in May, and full particulars of the scheme can be had from Headquarters, on application. L. CORBEN.

Notes from Ireland (Federated Area).

We wish to express our sincere sympathy with two ladies who have helped the Cause of Women's Suffrage much, and who lately have suffered sore affliction. Mrs. De Burgh Daly has lost her son in France. It is a heavy sorrow, hard to bear; but there is the proud satisfaction of knowing that he has given his life for King and country, for honour and international justice. Mrs. Daly is herself well known as a writer and speaker. In consequence of her bereavement, the lecture by her, announced in last month's Magazine, is postponed until after Christmas.

We also feel much for Miss Buchanan, P.L.G., whose mother was called away a short time ago. She was a lady of great philanthropic spirit, ever willing to help on good work. Miss Buchanan has made her mark for her grasp of social problems. She is an eloquent speaker, and has frequently spoken at C.L.W.S.I. and other Suffrage meetings.

J. S. CAROLIN, Clerk.

Christmas Sale.

Will members do their utmost to support the C.L.W.S. Stall at the Christmas Sale organized by the United Suffragists on Saturday, December 2nd? The proceeds of the Stall will go to our own funds.

We want:—

- Second-hand books of fiction, poetry, belles lettres.
- Articles of children's clothing; plain needlework, &c.
- Toys for a bran tub.

Tickets, price 7d., from 3 to 6 P.M. From 6 to 9 P.M. admission free. Tickets bought in advance will be 6d. only, the Wax Tax being paid by the United Suffragists.

The Sale will be held in the CENTRAL HALL, WESTMINSTER, from 3 to 9 P.M., and will be opened by Lady Forbes-Robertson. Please send contributions at once to 6 York Buildings, Adelphi, W.C., marked "Christmas Sale."

London Clergy and Women's Church Work.

We should be grateful for any information which our readers may be able to obtain, or already possess, as to the attitude of clergy known to them in the London Diocese, regarding women's work in the Church, subject to the ordinary regulations of lay-service.

Letters on this subject should be addressed to the Organizing Secretary of the C.L.W.S., and are for reference only.

Jumble Sale.

MISS RAVENSCROFT appeals for gifts of second hand clothing and general odds and ends for the Sale on November 4th. Please send off parcels of goods at once to C.L.W.S. Rummage Sale, St. Andrew's Mission Hall, Modbury Street, Malden Road, London, N.W. Helpers are needed at the Hall on Friday afternoon, November 3rd, from 2.30 to 5 o'clock, to help to price the goods, and on Saturday at the same hour to help with the selling.

Russia and the Russian Church.

MR. STEPHEN GRAHAM, the lecturer on 'Russia and the Russian Church' at the Church House, Westminster, on Saturday, October 28th, has recently returned from his second visit to Russia since the outbreak of war.

In 'Russia and the War' we have followed the peasant soldier strengthened with the blessing of the Church, from his distant home towards the fighting line where the "Little Father" had need of him, and further first-hand knowledge of our great Ally after two years of tremendous effort and sacrifice is eagerly awaited.

This Mr. Graham can give, and knit us of the West a little closer in Christian fellowship with the Orthodox Church of the East.

A Churchman's Outlook.

LECTURES AT ST. MARTIN-IN-THE-FIELDS TO BE DELIVERED ON WEDNESDAYS AND FRIDAYS IN THE MONTHS OF NOVEMBER AND DECEMBER, AT 6.30 P.M.

Friday, November 3rd.—'The Mystical Consciousness.' The Rev. R. J. Campbell, Cathedral Church, Birmingham.

Wednesday, November 8th.—'How to Secure Peace at Home.' Mr. George Lansbury (formerly Labour M.P. for Bow and Bromley).

Friday, November 10th.—'Amusements of the People.' Mr. H. B. Irving, Lessee and Manager of the Savoy Theatre.

Wednesday, November 15th.—'How to Read the Bible.' The Rev. Canon Scott Holland, D.D., Regius Professor of Divinity in the University of Oxford.

Friday, November 17th.—'Sunday Services.' The Rev. W. H. Frere, D.D., Community of the Resurrection.

Wednesday, November 22nd.—'After the War.' Lord Hugh Cecil, M.P.

Friday, November 24th.—'The Church Failure in Fellowship.' Mr. A. Clutton Brock.

Wednesday, November 29th.—'The Nationalization of the Liquor Traffic.' The Very Rev. the Dean of Lincoln (Dr. T. C. Fry).

Friday, December 1st.—'The Church in Serbia.' The Rev. Father Nicholai Velimirovic, Professor of Theology in Belgrade.

List to be continued in December issue.

The C.L.W.S.**President: The Right Rev. the Lord Bishop of Lincoln.****Bankers: London County and Westminster, 34, Henrietta Street, Covent Garden W.C.***(All cheques should be crossed and made payable to The Church League for Women's Suffrage.)***Office: 6, York Buildings, Adelphi, W.C. Hours, 10-1, 2-5. Saturday, 10-1.****Telephone: 2500 Regent.****OBJECTS, METHODS, AND MEMBERSHIP.**

The objects are to band together, on a non-party basis, Suffragists of every shade of opinion who are Churchpeople in order to

1. Secure for women the Vote in Church and State as it is or may be granted to men.

2. Use the power thus obtained to establish equality of rights and opportunities between the sexes.

3. Promote the moral, social, and industrial well-being of the community.

The methods used are

(a) Corporate Devotions, both public and private.

(b) Conferences, Meetings, and the distribution of Literature.

Men and women are eligible for membership who

(a) are members of the Church of England, or of Churches in full communion therewith; (b) approve of the Rules of the League; (c) pay an annual subscription as fixed by the Branch to which the member belongs.

The minimum Annual Subscription to the Central Branch is 1s.

MONTHLY PAPER.

The insertion of Letters or of Signed Articles in this paper implies that their contents are thought likely to prove of interest; but the League is not responsible for the opinions thus expressed.

Adult Suffrage.

WOULD it not be well to settle the Suffrage controversy once for all by a measure for Adult Suffrage? That is a question which many are asking to-day who would never have thought of such a thing in pre-war days. It is being asked by members of the Labour movement, who have always been supporters of Adult Suffrage; but it is being asked also amongst the more progressive members of the Conservative party, both in the House and in the country. It is not a proposal to which on behalf of the Church League for Women's Suffrage we are entitled to give unqualified assent. If, indeed, manhood suffrage is proposed, the fundamental principle which unites our members leaves us no choice but to demand womanhood suffrage as its natural corollary; but hitherto, at least, some of our members would have strongly desired to see sex equality in the matter of the franchise achieved in a less wholesale fashion; would perhaps have been satisfied with a formal equality which would have left women in a hopeless minority on the actual registers. We have no title to advocate more than the granting to women of votes on the same terms as they are or may be given to men; but it may be worth our while to consider what are the influences which have been at work to conduce to the acceptance of adult Suffrage in *prima facie* unlikely quarters.

Foremost amongst them we must place the revulsion of feeling as regards women which has been brought about by the war. Before August, 1914, we were constantly told that men had a right to the vote because in the last resort the safety of the country depended upon their exertions. They, and they alone, could withstand the onslaught of another nation and guard the hearths and homes of our people. Our answer was twofold. We mocked at the idea of an old gentleman in a bath chair being accounted a potential defender of his country and therefore fitted to exercise the franchise, and pointed out that if military capacity were the title to the franchise it was singularly unfortunate that so few soldiers were in a position to vote. But we went further. We reminded our opponents that every son who might be called upon to risk his life on the field of battle implied a mother who had already risked hers, perhaps not once nor twice, in "the great pain and peril of childbirth," declaring that women as the mothers of the race render to the nation a service so supreme as to be vital to its existence. But it no more

occurred to us than to our opponents that if war came women would not only share in the suffering (that we did emphasize) but would share also in no small measure in the service needed; not merely as "ministering angels" by beds of pain and sickness, but in field and factory and warehouse; on tram and train; in the production of munitions and the maintenance of our export trade; releasing men for service; organizing and conducting new branches of industry; proving themselves in a thousand ways indispensable to the nation in its hour of need and peril. To-day this is on all hands recognized, and many who were honestly, if, as we think, stupidly, opposed to Women's Suffrage in the past, profess themselves to-day as ready to accept it, and not merely to accept it but to demand it.

Moreover, the splendid services of every section of the community have not been without effect upon those whose former wish was for a limited franchise, whether for men only or for men and women alike. The Tory who talked much of "a stake in the country" has been doing a lot of thinking lately. He finds it impossible to maintain that every man of military age has sufficient stake in the country to make it incumbent upon him to risk his life in its defence, but that no man has sufficient stake in the country to record his vote unless he possess a somewhat cumbersome residential qualification. To his credit be it said that in many cases he does not wish to do so. Class barriers, thank God, are giving way; and though we have still much to learn and correct, we are disposed to trust each other more than ever before.

The war has not only purged our vision. It has brought to the fore new questions demanding solution. Foremost amongst these is the question of Imperial relations—a question in the past purely academic, to-day a question demanding prompt solution. If the outlying parts of the Empire are to share the burden of the Motherland when the enemy is at the gate, their voice must be heard in shaping the policy of the Empire in times of peace. Something in the nature of a Parliament of the Empire seems certain to be evolved at no distant date. Now it would be wholly anomalous that such a Parliament should be elected by totally different franchises in different parts of the Empire, that Australian members should be chosen on an adult suffrage basis and English members on a restricted male franchise. The assimilation of the Franchise law throughout the Empire to a common standard, with due regard to special local conditions, seems much to be desired; and the only possible standard is that of adult suffrage, which already exists in Australia and New Zealand, and towards which Canada is rapidly moving.

Finally, every one knows that Adult Suffrage is coming and, it is said, might it not as well come at once? There is a vast accumulation of work which will demand the attention of our legislators in the near future. In the past they have wasted golden hours over the suffrage, and they will do so again unless the question is once for all laid to rest. The ancients warned us of the futility of striving against Nature. It is no less vain to strive against democratic tendencies. The history of our country has been the history of freedom broadening slowly down from precedent to precedent. The process will continue and all the "pitchforks" in the universe will not keep it back. Since you cannot avert the inevitable and can only delay it at the cost of diversion of statesmanship from matters which demand all the statesmanship available, why not accept it with a good grace and make the best of it?

Such are some of the considerations which are bringing Adult Suffrage to the fore at the present time. If any of our readers desire either to combat them or to support them we shall be pleased to give expression to their views in our correspondence column.

Venereal Diseases.

A SOMEWHAT difficult position has arisen with reference to the steps that should be taken to cope with the ravages of Venereal Diseases, and we think it desirable to place our readers as far as possible in possession of the facts of the situation and invite their considered judgment upon them. In the spring of this

year the Royal Commission which had been appointed to consider this question issued its report. It furnished evidence of the terrible prevalence of these diseases and the suffering inflicted thereby upon innocent victims; it advocated the establishment of clinics for their treatment by local authorities, and a far-reaching campaign of publicity to arouse the whole country to the gravity and urgency of the question; but it pointedly refrained from advising the compulsory notification of these diseases, on the ground that early treatment was of the highest importance and that notification, if it were enforced, would lead to concealment and recourse to "quack" remedies.

Within the past few days a "Memorial" has appeared in the press bearing the signatures of a large number of women including those of the wife of the Minister of War and the wife of the Chief of the General Staff, demanding that notification shall straightway be made compulsory. A further communication issued to the press over the signatures (amongst others) of Dr. Flora Murray and Dr. Louisa Garrett Anderson, reiterates the demand, though, perhaps, in a somewhat less urgent form. Meanwhile the National Council for Combating Venereal Diseases has urged that it will be time enough to consider the question of compulsion when provision for treatment, which is still lacking, has been made, and when certain other matters have received attention; and the United Suffragist and the Women's Freedom League have declared against compulsory notification at any stage.

For our own part we would deprecate any hasty judgment upon the points at issue. The Royal Commission decided against notification on expert grounds after prolonged consideration and the taking of ample evidence. We have not observed any attempt to invalidate its arguments, though certain weighty considerations on the other side have been emphasized; and we feel bound to add that, so far as the question is simply one of expediency from a medical standpoint, many of the signatures to the Memorial are quite without weight. On the other hand, we should be slow to believe that a proposal which has the support of Dr. Murray and Dr. Garrett Anderson is one which all persons who respect womanhood should summarily reject. The real question from the standpoint of morals would seem to be: "What is to follow upon notification?" Upon that we are very much in the dark. It would be impossible to segregate all persons suffering from these diseases. Is it proposed to segregate any of them, and, if so, whom? We say frankly that if the proposal aims at clearing our streets of diseased women whilst leaving diseased men at large it will have our uncompromising opposition.

If any further proof were needed of the urgency of women's enfranchisement it might be found in the attitude of women generally towards this subject. Setting aside those women who desire healthy prostitutes for their male relatives—a rapidly diminishing class—we believe that the attitude of the majority of thoughtful women is one of natural suspicion. They feel that they cannot trust either the legislative or executive action of those who are not their representatives and over whose conduct they can exercise no control. The State is becoming far too large a factor in daily life to continue any longer under purely masculine direction. That is one of the principal considerations leading to women's demand for enfranchisement.

Thanksgiving and Intercession.**LET US GIVE THANKS—**

For the courage and endurance vouchsafed to our people in these difficult days.

For the breaking down of barriers of class and sex under the pressure of common peril and through devotion to common ideals.

For the faithful witness of many to the Gospel of the Kingdom.

For all the tokens in our Church of more vigorous life and more determined purpose to fulfil its mission in the world.

For the progress in Canada of the cause of womanhood.

WE PRAISE THEE, O LORD.

LET US PRAY—

For the stability and growth of our League, and that its need of financial support may be abundantly supplied.

That the public conscience may be stirred to recognize the terrible prevalence of venereal disease and its consequences; that its ravages may be circumscribed, and that its cause may be rooted out from amongst us.

That our country may emerge victorious from the present conflict and that a speedy, righteous and abiding peace may be vouchsafed to the nations of the earth.

That God may comfort the hearts of all who mourn and of all who are anxious for the safety of those they love.

WE BESEECH THEE TO HEAR US, GOOD LORD.

N.B.—Copies of the above in small type for interleaving in Prayer Books may be obtained from the office: 4 copies, 1s.; 12 copies, 3s.; 25 copies, 4s.; 50 copies, 6s., post free.

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Women in the Roman Catholic Church.

By LEONORA DE ALBERTI.
(Editor of *The Catholic Suffragist*.)

THE Catholic Church has never scrupled to enrich herself and the world with the spiritual insight, the spiritual experience, and the spiritual revelations of her daughters. To this the great women saints and mystics of the past bear witness, whose deeds and writings still live to inspire and help us. Nor have these writings been neglected or belittled because they came from the pen of women. In the mass said in honour of St. Teresa, the Church teaches the faithful to pray "that they may be nourished with the food of her heavenly doctrine." In that said on the feast of St. Catherine of Siena she prays that we may advance by the example of so great virtue. St. Margaret of Scotland is held up to the faithful as "a wonderful example of charity to the poor." In the days when St. Catherine of Alexandria was the particular object of popular devotion she was considered the special patron of theologians, philosophers, and orators who, because of the tradition that she had triumphed over and silenced the sophists, particularly sought her favour and intercession for success in their labours. And so on through the long list of saints. Of the honour the Church has paid, and the inspiration she has drawn from our Lady I need scarcely speak, for that, surely, is too well known. Nor is it necessary to dwell here upon the past, which is, no doubt, as well known to the readers of this magazine as to myself. It is rather of the present I would speak, of what opportunities there are for women's work, and of what is being done.

Parish work is much the same in all denominations, nor is any Christian minister likely to minimize the good services of women in this respect; but with us we have, of course, besides the pious laity the great religious orders of women, and it would be impossible to exaggerate the extent of their work, or of their influence in the spread of religion. There are many orders devoted to education, to nursing the sick, succouring the poor and infirm, many orphanages and rescue homes; there are, indeed, orders of nuns for every conceivable kind of charitable work. In England alone there are over 800 convents, some like Nazareth House, the Sisters of Charity, the Sisters of Mercy, the Little Sisters of the Poor, are well known to all; not so well-known, perhaps, are the contemplative orders, who make intercession for mankind, or the Sisters of the Good Shepherd, who devote their lives to rescue work. This last order, founded in the seventeenth century by Blessed John Eudes, has a special claim to our gratitude. It has houses in almost every country in the world, eight in England, one in Wales, one in Scotland, and six in Ireland. Women who have been living sinful lives come to the sisters of their own free will, put off their silks and finery, and don the simple uniform of the home, while, with the exception of the Prioress and the mistress of the home, no one knows their names. To any one who has visited these convents the atmosphere of peace and the happy faces of the women come as a blessed recollection. Numbers of the women return to the world and do remarkably well. In America and other countries the care of female prisoners is entrusted to the Good Shepherd nuns by the authorities, and here in England their Reformatory School for girls at Bristol has received the highest praise from the Government inspector.

There are two sides to the work of these nuns: besides the women they have under their care numbers of children snatched from peril whom they bring up to be useful citizens.

Though founded in 1646, until the advent of the Venerable Mother Mary of St. Euphrasia Pelletier, the order had only a few isolated houses in France; but before the death of this holy woman in 1868 she had founded as many as 110 convents in various parts of the world, and this in spite of every difficulty, physical suffering and persecution. Proceedings for her beatification will be commenced in Rome shortly.

In some parts of the Continent the work of the religious orders is naturally more extended than in this country. In Spain, for instance, all the public institutions, including lunatic asylums, seem to be under the management of nuns, chiefly of the Sisters of Charity. During a recent visit to Andalusia I

had special facilities for visiting the public institutions, and was greatly impressed by the efficient manner in which they were organized, and by the competence of the sisters.

All the religious orders are self-governing, the rule and institutions having been, in the first place, approved by the Holy See. The Mother General is elected by the sisters, and appoints the superiors of the different houses, or where there are provincials she appoints these who, in their turn, appoint the superiors. By a law of the Church an abbess is elected by the secret suffrages of the sisters, but in some communities only those who have been professed a certain number of years have a vote. In most orders lay-sisters are excluded from a right to vote.

When a novice has concluded her novitiate, if she still desires to become a nun, and if the nuns in chapter decide that she has a vocation, she is admitted to take her vows, but any nun, however long she has been in a convent, can be released from her vows by an appeal to the bishop or to Rome. Nor is it always necessary for her to remain in the convent, she is sometimes allowed to return home and there wait for the question to be settled. I have among my own friends women who have been nuns fourteen years and more, and have afterwards returned to the world.

Some of the religious orders have attached to them what we call third orders, men and women who live in the world, follow a simple rule, and devote themselves as far as possible to charitable works, participating in the spiritual privileges of the order to which they are attached. St. Catherine of Siena was a Dominican Tertiary.

In Belgium, and in Holland also, there is the semi-monastic order of the Béguines, dating back to the twelfth century. The Béguinage where these sisters live is a little city to itself, with private dwellings, church, and guest-house. The Béguines spend their lives in charitable works among the sick and poor.

"Admirably adapted," says the 'Catholic Encyclopædia' "to the spiritual and social needs of the age which produced it, it (the order of the Béguines) spread rapidly throughout the land, and soon began to exercise a profound influence on the religious life of the people. Each of these institutions was an ardent centre of mysticism, and it was not the monks who mostly dwelt on the countryside, nor even the secular clergy, but the Béguines, the Beghards, and the sons of St. Francis, who moulded the thought of the urban population in the Netherlands."

Writing some years ago under the spell of the Béguinages of Belgium, Mr. E. V. Lucas wondered whether such an institution would ever be established in England to brighten the lives of Englishwomen, enabling them to have all the privileges and virtues of the nun, and be no nun, as he put it; and within the last few years some such attempt has been made at Corpus Christi House, Leicester, where a little band of Dominican tertiaries live in community. The chief aim of this congregation of women is to devote themselves to working for the reunion of Christendom, and they refuse no work which has that end in view. An interesting account of Corpus Christi House was written lately by one of the sisters and published by the Catholic Truth Society.*

Then we have societies of laywomen such as the Ladies of Charity, devoted to works of mercy, and the Catholic Women's League, founded in 1907, specially interested in social reform. Leagues of Catholic women have existed on the Continent for many years—in Belgium, France, Germany, Austria, &c. The first International Congress of Catholic women was held in Brussels in 1910.

A Catholic Women's Suffrage Society was founded in London in 1911, and following this lead similar societies have been formed in the United States and in Ireland. As the question is political the Church can take no official part (there is no voting within the Church for any one) though many of our clergy are associates of the C.W.S.S. Distinguished ecclesiastics have spoken in favour of suffrage, but unfortunately others equally distinguished, though less enlightened, have spoken against. This cleavage between the official and unofficial attitude of the Church led to a peculiar incident in the United States recently, where anti-suffragists were making some headway by proclaiming that the Catholic Church was opposed to the suffrage. The chairman of the "Catholic Committee for Woman Suffrage"

* 'Some Children of St. Dominic.' Marie St. S. Elleker.

thereupon approached his Eminence Cardinal Gibbons, and asked for an official statement on the point. His Eminence, a convinced anti-suffragist, gave the desired statement, which was, of course, to the effect that Catholics were as free in the matter as any one else, and the assertion that the Church was opposed was erroneous. This statement was printed as a leaflet by suffragists, and circulated broadcast throughout the States, largely counteracting his Eminence's private opinion. A clever move on the part of the suffragists, and a triumph of fair play on the part of his Eminence. I have now touched briefly on the past and on the present; of the future I have no fear, but I will not prophesy.

Christian Women of the First Century.

BY MAUD BELL.

I. HISTORICAL.

FROM the days of the Queen of Sheba to those of Candace, Queen of Ethiopia, Gentile women, especially those of high birth, had found a great attraction in the Jewish Faith; a fact which is the more strange when one considers the low opinion of Rabbis on women in general and also that every Jew thanks God daily for not having made him a woman. Nevertheless, the attraction of the religion of the one God was greater than the mistakes of His worshippers and women flocked into the Jewish Church. Josephus mentions the great number of women proselytes in Damascus.¹

In the same receptive attitude of mind Jewish women followed the Master who could lead them further into the knowledge of God, ministering to Him, and fearless of danger for themselves:—

They when Apostles shrank, could danger brave,
Last at His Cross and earliest at His Grave.²

Immediately after the Resurrection women took their places among the early Church which met in the Upper Room "with the doors shut for fear of the Jews," took their part in the election of St. Matthias, were of the company when the Holy Ghost descended in tongues of fire, and continued with the Apostles in the breaking of bread and in the prayers.

It was to the house of a woman, probably a widow as there is no mention of her husband, only of Mark, her son, that St. Peter went after his release from prison, being evidently aware that at that house the church would meet in prayer for his safe keeping.

The missionary journeys of St. Paul would, in most cases, have been less successful had it not been for the honourable women, not a few, who laboured with him in the Lord, and who ministered to him when, like his Lord, he found that there was no room for him in the inn, and it is of his friends only that we have any knowledge which is not legendary; and of these, except two, we know nothing but the name.

Of Lois and Eunice we only know that Eunice's husband was a Greek, and that both she and her mother were well educated women and students of the Scriptures. It seems strange that so devout a Jewess should have been married to a heathen; and in cities where there was a large settlement of Jews it would not have been allowed, but in so small a place as Lystra, where there does not seem to have been a synagogue, and where the Jews, being few in number, would be more inclined to mix in Gentile society, such marriages were not uncommon.

After his third visit to that city, St. Paul took with him Eunice's son, Timothy, and started on a missionary journey which eventually led him to Philippi, where dwelt one of the two women who stand out with some distinctness above the company of those who are names only—Lydia, the seller of purple, probably a proselyte and not a born Jewess, as her name is not a Hebrew name but is taken from the ancient Kingdom of Lydia, in which was her birthplace, Thyatira, but certainly a Jewess by religion, since she and her household were to be found

at the oratory on the river bank. The Jewish congregation at Philippi, being small, possessed no synagogue within the city walls. Possibly the decree of Claudius which had driven all Jews out of Rome, had also affected Philippi, it being a "colonia" and, therefore, practically a part of Rome, and had made the practice of the Jewish faith unpopular, so that the small company of worshippers, who were chiefly women, found it better to meet for prayer on the river bank where the ablutions could be easily performed, and where the evidently had a "proseucha" or oratory, in which St. Paul on his first visit there "sat down" in the seat of the Rabbi and spake unto the women which resorted thither.³ Among them was Lydia, a woman of wealth and position, a seller of purple, probably a widow, certainly a business woman, and the head of a household of female slaves and freedwomen,⁴ among whom may have been Syntyche and Euodias, who could not be of one mind.⁵ In her eager soul, which had struggled out of the darkness of heathenism to the twilight of the Jewish faith, the preaching of the Apostles found a ready hearer, and after her baptism, "with all her household," the desire of the soul that has learnt to love God being always to show that love in service to His creatures found voice in her humble yet dignified request to be allowed to give hospitality to her teacher.

To her house, therefore, St. Paul and Silas returned after their stripes and imprisonment. One wonders whether they found there a new member of the household of Lydia, that demon possessed slave girl out of whom St. Paul cast the evil spirit and on whose behalf he had suffered an illegal imprisonment. Her masters would have had no further use for her; her gratitude for her cure would have made her ready to worship the God in whose name the cure had been effected; she was homeless and friendless, who so likely as Lydia to have had pity on her and to have shown her the beauty of a Christian home?

St. Paul, after he left Philippi, for which he seems always to have kept a very special affection, travelled to Thessalonica and thence to Berea, in each place finding "chief women"⁶ who were ready to believe and to "consort with him," and so to Athens, where one of the only two persons whose names are mentioned as having "clave unto him and believed" after his speech on the Areopagus, was "a woman named Damaris," of whom we know nothing more, though St. Chrysostom says that she was the wife of Dionysius. From Athens St. Paul went to Corinth, where he "found a certain Jew named Aquila," born in Pontus, lately come from Italy, with his wife Priscilla.⁷

At that time the Jews in Rome formed a large and influential body, having many synagogues and "proseuchæ," at the foot of the Taniculum, and their own catacombs on the Appian way. They had great influence over the upper classes, and were freely admitted to their society; many Roman ladies of rank being Jewish proselytes. Among these may have been Priscilla, a member of the gens Prisci, a noble family who had given to Rome a long line of praetors and consuls; a highly educated woman, a student of the Jewish scriptures, capable of "expounding them" even to so eloquent and learned a man as Apollos, and, according to Harnack, the authoress of the Epistle to the Hebrews.⁸ Priscilla and Aquila (her high rank may account for her name being so frequently put before his) had been exiled from Rome with all the Jews because of continual tumults "instigated by one Chrestus,"⁹ and having thus lost all for the sake of Christ, settled at Corinth as tentmakers, where St. Paul joined them. It was one of his rare spells of peace. He lived at Corinth for more than eighteen months, thanks to the tolerance of Gallio, Seneca's brother, and in spite of the hatred of the rulers of the synagogue, during which time he founded both the Church in Corinth and the Church in Cencrea, the eastern harbour of the city, where lived Phœbe, the deaconess, whom St. Paul specially recommended to the care of the Church in Rome,¹⁰ "for she hath been a succourer of many, and of myself also," and when he left "to keep the Feast at Jerusalem" Priscilla and Aquila accompanied him as far as Ephesus, where they parted. At some later time they must have returned to live in Rome, after having suffered persecution for their faith,

3. Acts, xvi. 13.

5. Philipians.

8. Romans, xvi.

4. Ellicott, "New Testament Commentary."

6. Acts, xvii. 4.

7. Acts, xviii. 1.

9. Suetonius, "Claudius," c. 5.

10. See *Nineteenth Century*, Jan., 1913.

1. Josep., B. J. vii.

2. Barrett. A poem on "Woman." 1815.

and, apparently, to save the life of St. Paul,¹¹ but at a still later date they were again living in Ephesus,¹² perhaps a safer home than Rome for such notable Christians! Evidently they were not in Rome in A.D. 67, as they are not among those who are mentioned as having ministered to St. Peter and St. Paul and having buried their bodies; but at some later date they must have returned, as all the Itineraries and the Acta Sanctorum refer to their martyrdom under Diocletian and to their burial in the Catacombs of St. Priscilla (which were not named after St. Paul's friend but probably after another Priscilla, the mother of Pudeno), and, by the Basilica of St. Prisca on the Aventure Hill the traveller is still shown the site which is called the House of Priscilla and Aquila.

(To be continued.)

To Combat Venereal Diseases.

Reprinted from *The Cambridge Daily News*,
Saturday, October 21st.

A WELL-ATTENDED public meeting, convened by the Cambridge Branch of the Church League for Women's Suffrage, was held at the Guildhall, Cambridge, on Friday night, in support of the work of the National Council for Combating Venereal Diseases. The Rev. Prof. Bethune-Baker, President of the Cambridge Branch, C.L.W.S., occupied the chair, and addresses were delivered by Sir Clifford Allbutt, K.C.B., Lady Barrett, M.D., the Master of Selwyn (Rev. Dr. Murray), and the Mayor (Mr. George Turner). Sir Clifford Allbutt declared that the question of curing these diseases did not present much difficulty if people could be induced to come under treatment, and suggested that public authorities should provide for free treatment. Lady Barrett spoke of the importance of educating the young, and the Master of Selwyn of the need of invoking Divine aid in the battle against these diseases. At the close the Mayor alluded to the arrangements which are being made by the County Council for providing treatment locally, and uttered a strong protest against the action of the War Office in establishing two military hospitals for these diseases in the Borough and failing to keep the patients from getting out and mixing with the inhabitants.

The Chairman stated that the Vice-Chancellor regretted inability to be present, and announced the receipt of expressions of regret from a number of ladies and gentlemen, including the Master of Magdalene, Dr. Skinner, Dr. Barber, Mrs. Keynes, Mrs. Heitland, the Master of Emmanuel, and Mrs. Aubrey. He explained that the meeting was held under the auspices of the Cambridge Branch of the Church League for Women's Suffrage. With regard to women's suffrage, he would only say one word. During the last few years many people had been brought to revise their estimate of the position which women occupy in our great commonwealth in relation to its highest interests and of the part which it is natural for them to play in the many difficult problems of social organization and administration by which we are confronted. The difficult and painful subject before them was only a conspicuous example of disease of our social system which some of them believed had their roots in a false estimate of the position and status of women relative to men in a civilized community, and they believed that in the actual conditions of the political constitution under which we lived the first step to the cure of such disease and to a better social organization should be to give to women the full status of citizenship in the community. They believed that that would be to go to the root of the matter. They believed that it would do much to open the way to the coming of that better time to which they all looked forward of conditions more just, more generous, more righteous in all relations of one common life. With regard to the subject of the meeting, the facts had come before them as they had never done before, and the time had come for them to face them. We must be sympathetic. There was no room for the spirit of the Pharisee. We must deal with the subject under the guidance of medical science, but also with compassion, even for those who suffer, men and women, from their own fault, and yet, to some

11. Romans, xvi.

12. 2 Timothy, v. 19.

extent at least, as the result of our faulty educational arrangements and social standards.

Sir Clifford Allbutt urged the necessity of grappling with this great evil in the interests of the general health of the community. The effects of these diseases, he pointed out, affected not only the sinning individuals, but countless innocent women and children. They were a terrible cause of destruction of child life, and enormously affected the birth-rate and the health of children. They were one of the chief causes of blindness—something like 50 per cent was due to them. "It is for the infants that we plead," he urged. Speaking of the individual, Sir Clifford said that the investigations of the Royal Commission showed that these diseases probably accounted for more disease, incapacity and misery than any other cause of disease known to pathologists. Many grievous affections of the heart and blood vessels were communicated to perfectly innocent people. There was a terrible outflow from the guilty to the innocent. There was, however, no need for panic. Medical men had found out almost all about it. The organisms of the diseases and the antidotes were perfectly well known, and a cure could be effected if the trouble was dealt with immediately, and even if it had got hold of the system, unless it was very virulent, one could count upon arresting it, and, in a few years, perhaps, curing it. Within the last three or four years a test had been discovered by which it could be ascertained whether persons not then and there suffering from any apparent ailment had in them the infection or not, and in four hours they could find out, by examination of the blood, whether a person was safe or not.

We must take every possible step to get hold of infected persons and to get them in good time. It was a very difficult matter to know how to do so. Notification had been suggested, but he feared that this would have the effect of driving the disease underground again. He thought they might leave out entirely the Contagious Diseases Acts. It was quite a common thing in hospitals to find a rule on the books that these maladies shall not be treated at the hospitals—a cruel rule, passed some years ago, which still remained on the books of some hospitals. That must be removed. It was a wicked rule which permitted the continuance of this evil, which, among others, the hospitals existed to cure. He also thought that infected persons should have free treatment, and that there should be nothing to prevent them going to the fountain head and having treatment. Arrangements should be made by public authorities for anybody who chose to get free treatment. That, he thought, was about as far as they could get in the way of prevention. Once they got the people in hand the cure did not present much difficulty. But if a person went to a doctor and was found to be suffering from one of these diseases and failed to continue under treatment until cured, he thought that person should have some kind of private notice in the first instance that if they did not continue the treatment until they got a proper release some kind of notification should be made. In further remarks, Sir Clifford contradicted a popular notion, and declared that the universal opinion of the medical profession was that a continent life was perfectly consistent with perfect health.

Lady Barrett declared that our national efficiency was being seriously impaired, and we could not afford to have this. One of these diseases produced sterility, another destroyed children before the time of their birth, at birth, and during infancy. There was no other disease that did so much towards the maiming of human life and efficiency as these diseases, therefore we must unite in stamping them out. With regard to notification, she felt very strongly that it would be one of the most harmful things that could come about. Wherever it had been tried in other countries it had proved an absolute failure. The methods she suggested were methods of freedom. She believed that education was going to do more than anything else. They would have to begin very early if they were to teach efficiently. She believed they had to begin with the baby, teaching, boys and girls alike, self-control, and had to abolish in that very early child life that curiously subtle difference parents made, even to-day, in the teaching of boys and girls. It was quite a common thing for girls to be taught more self-repression and self-denial than boys, and in later life the boys were insensibly taught more

self-indulgence. Boys ought to be taught self-control all the way up through their career. Boys and girls before they went out into the world believed to a certain extent that goodness and badness were the same for boys and girls, but when they got out into the world they found an accepted double standard—one for women and another for men. But if a chaste and good life was necessary for women it was also necessary for men, and the old idea that they could have what was good for one and what was bad for the other was, she hoped, going to be realized and dealt with soon.

She also believed that both boys and girls should be taught something of the physiological subjects which so greatly affected them physically, mentally, morally, and spiritually. They wanted true knowledge of what was vital taught reverently, with reticence but without shame, and then they would have a background against which to paint the truth about diseases which were the scourge of our national life. She believed that boys and girls on going out into the world should be taught the facts about those diseases and their dangers. It was wrong to let them go out into the world without knowing exactly the risks. She thought it would be a powerful deterrent if young people knew of the dangers to their future loved ones these diseases involved, and that our rescue homes would have very little to do if there was more of that teaching at suitable times and places. The next point was how to fight the disease and how to get rid of it. She believed the right method was to provide the freest possible treatment, not at hospitals labelled as for these particular diseases, but general hospitals, so that no one going into them would be marked as likely to have such a disease. Also they wanted very strong teaching of the responsibility of all doctors to teach the patients the tremendous importance of getting completely cured. There was no one in the country free from responsibility to do all they could towards stamping out these things.

The Master of Selwyn said the terrible vision that the report of the Royal Commission had helped them to see forced them to ask whether after all they could get on without God. They must get into touch with God, that they might have the power to bring them through the perils that beset them and enable them to fight the common foe. He wanted to ask them all to see whether they could not make one real result of the National Mission of Repentance and Hope the serious facing together of this evil. In a closing word to the younger men, Dr. Murray said they were ready to give their lives for their country—prepared to die for her. Could they not turn to God for help to do what was harder—to live with self-control, purely, with the power of keeping the standard of equal purity for men and women up before the eyes of their contemporaries? It depended upon them whether this battle was to be won.

In proposing a vote of thanks to the speakers, the Mayor said that hospital treatment was already being provided in Cambridge.

Dr. Parry, in seconding, emphasized the point that everybody could do something to influence public opinion. Each in their own circle could do their best to raise the standard of opinion, a thing essential for public action, and to help young men particularly to realize the possibility, by God's help, of self-control.

(REV.) F. BUTTLE,
Hon. Secretary Cambridge Branch.

Christian Social Union Leaflet.

An excellent leaflet on 'Equal Pay for Equal Work,' has been issued by the London Branch of the Christian Social Union and should be in the hands of all social workers. Its argument is summed up in the concluding words: "*Against a united fellowship of working men and working women the under-paying employer will find his manœuvres powerless, but disunion between the sexes will put into his hands the power of deciding terms for both.*"

Review.

The Second Picture of the War. By J. Kennedy Maclean and T. Wilkinson Riddle. (Marshall Brothers, Ltd., London, Edinburgh, and New York; 7d.)

The record of the excellent work done by the Y.W.C.A. during the past twelve months is welcome reading. Miss Picton-Turbervill, in an interesting preface, says, "Another picture has, during the last twelve months, been painted on the canvas of our national history... by the women of our nation, silently, quietly, unobtrusively. One of the most wonderful things that has happened during a year of many wonders has been the way in which hundreds of women and girls have entered the labour market and taken up tasks which hitherto have been considered beyond them, and the way in which they have fulfilled them is stupendous and hardly realized by the nation." The Y.W.C.A. began to provide canteens, rest-rooms, and hostels for these war-workers a year ago, and this work is pictured in the eight sketches which go to make up this little book, with a postscript in the form of *Vox clamantis*, the song of the munition worker, and a letter of appeal by John Oxenham. E. O.

Help for the Serbians.

GIFTS have been received from the following:—Rusholme Working Party (per Miss Chinneck), Miss Bertha Turner, Miss A. E. Sparks, Miss Martin, "C. E. W.," Mrs. J. H. Wallis, Mrs. Taylor, Miss Briscoe.

CHIEFLY REQUIRED.

Gifts of warm clothing for men, women and children. All necessaries for Hospital equipment. (Bright-coloured dyed materials are not suitable.) Many-tailed bandages, triangular bandages, "T" bandages, head and jaw bandages, swabs and dressings, padded splints, pneumonia jackets, hot water bottles, rubber sheets, air cushions. We should also be very grateful for unmade dressings, such as lint, cotton-wool, &c., also drugs and hospital clothing.

In the case of large parcels it would be a great convenience if senders would send a list of contents *separately*, addressed to Miss E. M. Lloyd.

All parcels should be addressed to the C.L.W.S. Office, 6, York Buildings, Adelphi London, W.C., marked "Serbia."

From the Branches.

Bootle and District.

A United Meeting of the Aintree and Waterloo Branches of the Women's Freedom League and of the Bootle and District Branch of the Church League for Women's Suffrage, was held at Armstrong's Cafe, Bootle, on October 10th, to consider what response should be made to the wish of the Cabinet Reconstruction Committee that suggestions be sent to them, bearing on the problems they are to consider and advise upon, which will arise on the conclusion of peace. The following resolution was passed unanimously, and the Secretary was directed to forward it to Mr. Vaughan Nash, and to the leaders of the three political parties:—

"It is a condition precedent to the solution of after-war problems that women be enfranchised on as democratic a basis as men, in order that women's point of view may be presented politically and, therefore, effectively." E. E. APPLETON.

Liverpool.

New Member: Mrs. Mann.
Monthly Celebration of Holy Communion in November will be at 9.30 on the 14th at Christ Church, Hunter Street.

IRELAND (Federated Area).

Vice-Presidents: The Bishop of Limerick, Lady Wright, Rev. Canon Day, Miss Stack.—Hon. Secretary: Mrs. Fisher.—Assistant Hon. Secretary: Mrs. Ekersley.—Hon. Treasurer: Miss M. W. King.—Hon. Organizer: Rev. J. S. Carolin.—Hon. Propaganda Secretary: Mrs. Higginbotham.—Hon. Workroom Organizer: Miss A. M. Stack.

SUBSCRIPTIONS AND DONATIONS, SEPTEMBER, 1916.

£ s. d.		£ s. d.	
Rev. H. A. D. Barbor	1 6 6	Mrs. Mackay	.. 0 2 0
Miss L. Carre	.. 0 2 6	Miss D. Mallins	.. 0 2 6
Mrs. De Burgh Daly	.. 0 5 0	Mrs. McFarland	.. 0 1 0
Mrs. Fisher	.. 1 0 0	Mrs. Miles	.. 0 2 6
Alexander Gambell, Esq.	0 1 0	Miss White, LL.D.	.. 0 5 0
Mrs. Gambell	.. 0 1 0	Rev. Canon Young	.. 0 2 6
Mrs. Hale	.. 0 2 0		
Miss Hopkins	.. 0 5 0	Total	.. £5 1 6
Mrs. Hume	.. 0 1 0		
Rev. E. H. Lewis-Crosby	1 0 0		
Dr. Lynn	.. 0 2 0		

(Mrs.) E. J. FISHER.

The Calendar.

Nov. 4, SAT.	Jumble Sale, St. Andrew's Hall, Modbury Street, Malden Road, N.W., 3 P.M.
" 5, SUN.	CORPORATE COMMUNION DAY.
" 6, MON.	Executive Committee Meeting, Central Offices, 6.30 P.M. Finance Committee, 6 P.M.
" 8, WED.	Organising Committee Meeting, Central Offices, 11.30 A.M.
" 14, TUES.	Central Offices, 6 York Buildings, Adelphi, W.C. Lecture: "Experiences on a Pilgrimage of Prayer," by a Pilgrim, 3 P.M.
" 14, TUES.	Liverpool Branch, Holy Communion, 9.30, Christ Church, Hunter Street.
" 15, WED.	Organising Committee Meeting, Central Offices, 11.30 A.M.
" 22, WED.	Organising Committee Meeting, Central Offices, 11.30 A.M.
" 23, TUES.	Lecture—"The Archbishop's Committee's Report on Church and State," by Miss Gilchrist, Central Offices, 3 P.M.

**THE WOMEN'S FREEDOM LEAGUE.
PUBLIC MEETINGS**

**AT CAXTON HALL, WESTMINSTER,
WEDNESDAY AFTERNOONS, at 3 o'clock.**

Nov. 1st.	Mrs. Zangwill, "Picking up the Pieces." Mrs. Corner.
Nov. 8th.	Miss Margaret Hodge, "How Anti-Suffragists are made in our Nurseries." Miss F. A. Underwood.
Nov. 15th.	The Rev. Hugh Chapman, "Woman the Liberator." Mrs. Despard.
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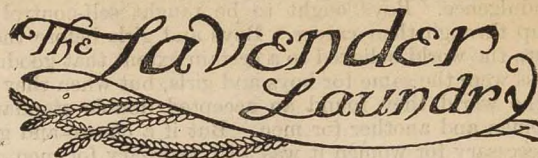
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