

THE
CATHOLIC SUFFRAGIST

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

VOL. I., No. 6.

June 15th, 1915.

PRICE ONE PENNY.

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

—Francis Thompson.

SUFFRAGE AND PATRIOTISM.

BY FRANCIS MEYNELL.

“Suffragists and Patriots” is the title of a *Votes for Women* poster which has been upheld daily during the last week in front of Selfridge’s, and daily I have wondered at the sense and the courage of the phrase. I cannot, for my part, conceive a truer spirit of patriotism than the devotion of the adherents of this woman’s movement to the cause of which they believe—well, we all of us know what they believe of it, and how, and why; not in this paper is it necessary to say more. They have seen that the war has made their efforts not less, but more, necessary. The war has brought new, and as yet incalculable, factors to the determining of the Suffrage movement. Many another movement of progress has had to undergo, and has in part failed, the test—in the practical part. Internationalism and Socialism; and that excellently-meant but too material preaching of Brotherhood, and those rather dangerous but not unhelpful aspirations of the “humanitarian” movement in politics and religion—such as has, for instance, made the success of theosophy—the practice of all these has been denied and rejected and swallowed up in the desperate abyss. Humanitarianism, as much—and it is very much—as it is based upon a material foundation, is apt to produce the very errors it wishes to destroy; and, in the tragic mis-

carriage of its purpose, has probably contributed something to the frame of mind which has made this war possible. Its universal demand is usually a demand of wealth and ease and abundance—the very demands which are the masons of the material of the hideous edifice of war. And the “Brotherhood” movement has been tested by the war and found wanting for these two reasons: first, that however you believe in the theory and the sentiment, it is idle to tell your dustman that he is your brother, for he can see that, in the sense that he will certainly ascribe to your words, he is not, and that your respective offices are not the offices of brothers; and second, because the standard of Brotherhood is fluid and flexible, because, in a word, it sets up, like “private judgment,” a million different and variable, inconsistent and mutually destructive, standards. The most prominent feature of internationalism at this moment is international hate; and men are brothers only as were Cain, or Jacob, or the brethren of Joseph—or after the manner of court life in Turkey where, I am told, it has become almost a breach of etiquette for a Sultan not to kill his brother.

But the Woman’s movement has a fixed standard, a court of appeal whose decrees are not human, but Divine—it has the fixed stan-

dard of abstract JUSTICE. That we as human beings are manifestly unjust does not affect the truth, the permanence, the immutability of our lode-star of justice. Moreover, for my part, I believe that this reference of a cause to an abstract principle is a thing which people will now far better understand than the more "humanitarian" appeals which are perpetually made to them.

Whatever the reason, the Woman's Suffrage movement has, in the crisis of this war, not merely survived—it has been strengthened in experience, it has been fortified in determination, and it has been blessed in a vast increase of opportunities. Nor are the opportunities only those industrial ones which one rejoices to see—the opening up of a hundred suitable but hitherto closed trades and professions to women. These may be regarded as the practical expression of those infinitely greater opportunities which the war has given. This is the first war, we must remember, for which women have felt in a measure responsible. The measure may be small, but it does certainly exist for every rational being who in the long years of peace failed to realise that peace is no idle negative, not the mere absence of war, but something tremendously positive, tremendously active, and most strenuously to be achieved. We were passive in our peace; and war was the result.

Now it has been the Woman's movement, and not the Industrial, not the Socialist, not the Humanitarian, which—unable to fight—has been able to think, and has made the only patriotic move towards reason that the war has seen. The Woman's Congress at the Hague is, I am told, a contentious matter which in these columns had better be left alone. Of those aspects of its work which may be considered contentious I shall say nothing; but much else remains.

"Suffragists and Patriots too," were the women of all countries who took part in it. I can offer no more concise statement of their claim to the latter description than the gibe of a Sunday paper: "These misguided women are willing to meet German women when their own sons and brothers are suffering in the trenches." There, of course, is the

beginning and end of their motive. Their sons and brothers, yes, and the sons and brothers of a million other women, were slaying each other; and these women, bound by suffering, bound by that new sense of responsibility, were making an appeal—perhaps a hopeless, perhaps therefore a silly, appeal—to reason. The more hopeless was its prospect, the more splendid was the effort and the intention.

And in certain directions this war work of women is far from hopeless. Here, too, it is prompted by patriotism and by loyalty—loyalty to the men who are fighting in the trenches. These men have sacrificed themselves because they believe this to be a war against war and against militarism. Now any country when it is fighting is obviously under the sway of militarism for the time being, and the germ attacks and flourishes best in a country like our own where, in normal times, it cannot live. It is easy to invoke a spirit; it is difficult to dismiss it. The supreme duty, and the supreme difficulty of those who stay at home is to see that the Government and the country remain loyal to those principles for which ten thousand lives have already been offered up—those principles for which daily, hourly, nay every minute, sacrificial blood is being shed. Here, then, is the opportunity for the Woman's movement—for Suffragists and patriots. Their part has already been splendid; but the opportunity is greater, the need more urgent, than anything I for one believed the Woman's movement would encounter in a thousand years. Every woman thinks now, and speaks now, and acts now, not for herself alone or for her sex alone, but for the millions of men who have forsworn individual thought and word and action in the sealed order of that which has appealed to them as an overwhelming duty.

Mrs. Christitch has kindly promised us a leader for July.

NOTES AND COMMENTS.

Mr. Francis Meynell gives us yet another proof of his belief in the woman's movement. A belief which he has never hesitated, as our Society has good reason to know, to translate into deeds.

* * * *

No suffragist, as such, can bemoan the fall of the Government. Their treatment of the Suffrage question is a long record of treachery, blundering stupidity and brutality. We are, of course, a non-party society, composed of members belonging to all political parties, who have banded ourselves together to work for Woman Suffrage. As a Society, therefore, we can only hope and pray the new Coalition Government will be competent to deal with the gigantic task with which it has to grapple, and that it will treat women with fairness.

* * * *

As reported in the press, one of our preachers in alluding to the dastardly sinking of the Lusitania, said that we must remember that civilians and even women had shown that they know how to meet the swift summons to a terrible death with calm and constancy. Surely that *even* rings oddly in the mouth of a Catholic priest, who must have celebrated countless Masses in honour of women who met sickness and suffering, persecution and death with heroic constancy. Men have monopolised many things, they cannot monopolise any of the virtues, least of all constancy.

* * * *

Simultaneous with our article "The Bondage of Finery," a new series of articles appeared in the *Irish Citizen* of May 15th, under the general title "Home Enemies," the first article being devoted to "The Fashions." The writer ably shows that the enemy Dress Fashions is a foe worthy of feminist steel. "It is above all desirable," she says, "that in the matter of dress reform, the safe and middle course should be pursued, not because the reformer lacks courage and enthusiasm to run to extremes, but because

the Feminist (to whom one naturally looks for this reform) knows better than most people that extremes are dangerous—they defeat their own object by creating opposite extremes." She goes on to tell us very aptly that extremes are deformities, and as the chief object of fashion is a pursuit of the beautiful, the best and most commendable form of innovation will be for each woman to consult her own taste and suit herself. We are glad to see that the writer is not an enemy to beauty, for she denounces the ugliness of men's clothes, and asks why women should monopolise all the grace, gaiety and beauty. This is very refreshing.

* * * *

Our members will be glad to hear that Mrs. Meynell, who has been ill for some months, is now very much better. Mrs. Meynell has our heartfelt wishes for a speedy and complete recovery.

* * * *

Lady Laughton, Hon. Secretary of the Wimbledon Branch, asks us to say that Miss Abadam is very kindly speaking at the At-Home which the Branch is giving at the Suffrage Club on July 7th, in the afternoon, and that all members and friends of the C.W.S.S. are cordially invited.

* * * *

Miss Fennell was our speaker at the Women's Exhibition organised by the East London Federation of the Suffragettes. The *Woman's Dreadnought* says of the Exhibition, that it "has given unknowing and unthinking people an opportunity to judge for themselves the sweating of the women army contract workers, which the East London Federation and others have implored the Government to abolish." This Exhibition is one of the many social services rendered by the E.L.F.S. In paying a tribute to their work the *Daily News* says that no one can say a word against Suffragettes in the East End. "for it is the East London Federation of Suffragettes who, right on the spot, are doing all they can to cope with the unemployment and distress caused by the war."

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY,

Office: 55, BERNERS STREET, LONDON.

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THE CATHOLIC SUFFRAGIST.

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

CARNIVAL IN ANDALUSIA.

MAJESTY PASSES

The Plaza of San Antonio is the most popular of all the squares in Cadiz. It was christened some time since Plaza de la Constitucion, but San Antonio it remains to the good citizens of Cadiz, taking its name from the parish church which watches over it. Well paved and provided with benches under the shade of fine trees, it lies in the heart of the town, and every event of importance is celebrated there. There during the long summer season an open-air cinematograph entertainment is provided, as our town councils provide concerts; there all the great processions halt on feast days, and there above all is held the carnival, beloved of Andalusians. Then is the time to see it, as I saw it, blazing with colour, gladdened by a brilliant sun, under a cloudless deep blue sky. The national costume of every Spanish province might be seen, the wearers dancing the special dance of their native towns; masks and dominoes everywhere, the sound of song and laughter harmonising with the music of the military band. A gay scene, beautiful and pleasing, over which the parish church seemed benevolently to preside. All the nobility and beauty of Cadiz had gathered on the balconies of the houses surrounding the square, those wonderful white houses, whose marble staircases and patios give such a picturesque look to the town.

Two masks personating a foreign consul and his stately wife passed by, peals of laughter following in their wake. The ludicrous disguise being unmistakable a *guardia civil*,

with visions of an offended court before his eyes was bearing down on them, but the consul's wife was good natured as well as stately, and her intervention saved the offenders from an unpleasant ending to their escapade. Which of the young men, I wondered, whose places on the balconies were vacant had so narrowly escaped detection.

And then when the fun was at its height a strange thing happened: a warning bell rang out from San Antonio. It was as though an electric shock had stricken the gay crowd, singing and dancing ceased, instantly the band stopped playing a whisper passed from mouth to mouth round the balconies and through the square: "*Que viene la Majestad.*" The whole of that vast crowd sank on their knees, rich and poor alike. Is not Alfonso himself as attentive to that bell as the humblest of his subjects? Masks and dominoes were immediately removed, possible recognition forgotten, and there appeared a little group of poorly dressed men bearing lights, preceded by a diminutive cross-bearer, and followed by an old priest carrying the Viaticum to a dying person.

The band struck up the Royal March, soldiers presented arms, and the old priest passed through the kneeling crowd with his sacred Burden. So might He have passed of old through the crowds that thronged to hear Him, and to press the hem of His garment.

But in Spain, as in other lands, the day

may come when a small band of tyrants, returned to power by men, men possibly unsuspecting of their real intentions, may change the face of the country. The day may come even in Catholic Spain when religion will be penalised, when the priest with his sacred Burden may be compelled to slink by unrecognised; when to be a professing Christian will be an unforgivable crime in the eyes of the State. But there is one thing full sure, that day would never dawn if the women of Spain were unfettered.

And it occurs to me to wonder sometimes whether that aspect of the question has ever struck Catholic anti-suffragists. Do they realise that to safeguard her child's faith is a mother's sacred duty? And if they do realise it, have they the right to stand aside from a movement which makes not only for justice and freedom, but also for morality and religion?

L. DE ALBERTI.

MISS VIOLETTA THURSTAN AT THE HALYCON CLUB.

At the Halycon Club, on May 13th, Miss Thurstan kindly gave our members an account of her Red Cross work on both fronts. At the outbreak of war Miss Thurstan took out a party of nurses for service under the Belgian Red Cross Society. She and her nurses were in Brussels at the time of the German occupation, and their first patients were eighty German soldiers with sore feet who had over-marched. A wounded soldier has no nationality, but an enemy with sore feet who has to be patched up in order to go out to kill your own friends is a sorry trial, but the nurses stood the test well. Later all English nurses and doctors were expelled from Brussels, and instead of being conducted to the Dutch frontier they were sent through Germany to Denmark, a tedious and unpleasant journey. The Danes received them with open arms, and showered on them invitations and presents of flowers, fruit and sweets.

On the first day of their arrival in Copenhagen Miss Thurstan read in the papers of the distress in Poland, and immediately she and three other nurses sought and obtained permission to give their services to the Russian Red Cross. In Poland, Miss Thurstan was attached to a Flying Column, which is

supposed to go anywhere and do anything at any hour of the day or night. She had much to tell us of her adventures in Poland, and in spite of her calm and unsensational account we could realise something of the privations and hardships and of the terrible doings on that eastern front.

While tending the wounded, Miss Thurstan received a shrapnel wound in the leg, and was afterwards invalided home with pleurisy.

Miss FitzGerald took the chair at the lecture, and warmly thanked Miss Thurstan in our name for so kindly finding time in her busy life to give us an account of her work.

OFFICE RENT FUND.

Last March I appealed for £40 to pay for the rent, lighting and heating of our office until Christmas. I was sure that the need of the Society had only to be known to be met. I have now got £38 7s. 10d. in hand, and therefore only £1 12s. 2d. more is required. Who will make up this amount? I am most grateful to those who have subscribed this month.

B. GADSBY,
55, Berners Street, W.

Amount received up to 31st May, 1915.

	£	s.	d.
Previously acknowledged	33	4	4
Miss Anderson	0	2	6
Mrs. Clanchy (2nd donation)	0	1	6
Miss Craig	0	5	0
Miss Marie Coleman	1	1	0
"F.F.F.G."	1	0	0
Miss Greenwood	0	3	0
Mrs. Kent	1	0	0
Lieutenant J. K. Laughton, R.N.	0	10	0
Mrs. Lynch	0	2	6
Miss Pearson	0	3	0
Miss A. Stafford	0	5	0
Dr. Alice Vowe Johnson	0	10	0

£38 7 10

APPEAL FOR SANDBAGS.

Our member, Mrs. Kent, Hon. Secretary of the Plymouth Branch of the C.W.S.S., appeals for sandbags for our soldiers at the front. They are, it appears, very easy to make, and are very necessary. Mrs. Kent (address, Raeburn, Salcombe) will willingly send instructions to any members or friends anxious to help in this way. There is, we understand, an overwhelming demand for these bags.

THE BADGE OF POVERTY.

It was, I think, in the reign of William III., when the large increase in pauperism was attracting the attention of local bodies concerned in the administration of the Poor Laws, that the Guardians in one of our great provincial towns determined on a measure which they hoped would check this growth, so little loved, so little desired. They would decorate paupers: they issued what they were pleased to call the Badge of Poverty, and ordered all persons in receipt of parish relief to wear it under dire pains and penalties. It was the easier to do this, for alas! then, as now, women and their helpless children formed a large proportion of the very poor. Then, as now, the terrible economic conditions under which women work was the explanation.

"Blessed are the poor," said Jesus Christ; but—a public nuisance are the poor, said the Guardians, and they shall be marked and shamed. Naturally this hated sign of a shameful state was highly unpopular, and very soon an aged dame was hauled before the Guardians accused of not wearing it. Old and poor and alone she stood before her male judges; unabashed however, and apparently undecorated. But no! she stoutly denied ever having appeared in public without her Badge, and lifting her skirt, pointed triumphantly to the obnoxious thing *firmly pinned to her petticoat*. So did a woman's wit counter man's stupidity.

Well, those days have passed, and the Badge of Poverty is heard of no more. And yet, are we so sure that the spirit which initiated it does not survive? Is the Lady Poverty any dearer to us? Is not the deadly sin of oppression of the poor still among us? Aye, indeed, it is rampant in this country, and it is as ever the weakest and most helpless of God's poor that suffer from it. Trade Unionism and the extended franchise together help men to resist would-be oppressors; but all working women, and especially the very poor home workers, remain bound hand and foot, slaves to a bad economic system. As

Hood said of the seamstress of his day, they have

"No blessed leisure for Love or Hope,
But only time for Grief."

The readers of the CATHOLIC SUFFRAGIST must have been struck by the terrible figures quoted in an earlier issue relative to the earnings of women working for Army Contractors. And if the figures are terrible, how much more so the reply of the Board of Trade Officials who were appealed to on the subject. They could do nothing, they said, *because there is no fixed minimum wage* in the work spoken of. In other words the laws of England—this mighty England of which her daughters are as proud as her sons—takes little or no cognisance of the lives and liberties of working women. But why, you may ask, is there no minimum wage? Are there no trade unions? And the answer is that women being politically powerless, their unions are ineffective. Women therefore continue to be sweated, and are to-day marked out for special suffering even when working for the Government which should, as a bounded duty, protect them. We hear of an all-round rise in some occupations for men owing to the rise in the cost of living, and yet Government Contractors are still employing women at starvation wages.

Surely, then, we may claim that the Badge of Poverty is still worn, but in a more terrible form! That women hide it from curious and unsympathetic eyes is merely another proof of their fortitude. It is not long since the law was set in motion against a poor widow who did not send her children to school—who could not give them even the freedom of God's air, so great were her straits, so dire her necessity. Such cases may be rare, but that even *one* such should occur is proof that in this matter of women's work and the fixed minimum wage "progress halts on palsied feet."

MARY FENNELL.

LONDON AND BRANCHES.

Office: 55, Berners Street, London. Hours, 3-30 to 5-30. Saturdays, 10 to 1. Other times by appointment. Library volumes 2d. per week. The office will not be open on June 29th. Sunday, July 4th, Mass at 10-30, at St. Patrick's, Soho, for the intention of the Society; that is for Peace and for those killed in the war. Members are earnestly requested to attend. On the Sunday within the Octave of the feast of Blessed Joan of Arc, the Committee and many of our members attended 9 o'clock Mass at the Cathedral, and a laurel wreath, with our colours, was placed on the shrine of our patron. Many of us also attended the special celebration service on the 16th ult., and very many copies of the CATHOLIC SUFFRAGIST were sold outside the Cathedral on that day. We had a stall at the Women's Exhibition, Caxton Hall, at which our literature and books written by our members were on sale. We thank all those who came to help us. As we go to press Father Walshe's lecture takes place at Kensington. It will be reported in our next issue.

HASTINGS AND EAST SUSSEX BRANCH.—Hon. Sec., Miss Willis, Mount Lodge, The Mount, St. Leonards. The Annual General Meeting was held on May 10th. The report read by the Hon. Sec. showed satisfactory progress during the year and that the membership had increased. The Executive Committee was re-elected unanimously. The members are looking forward to a visit on June 14th from Father Walshe, who has most kindly promised to give his lecture on "The Footprints of St. Catherine," at Hastings, on that date. On May 4th, the feast of Blessed Joan of Arc, Mass was said for the intention of the C.W.S.S. at the two Churches of Hastings and St. Leonard's, the intention being announced in both Churches the Sunday before.

BIRMINGHAM.—Hon. Sec., Miss Anderson, 202, Monument Road, Edgbaston. Donations for the Monthly Mass will be gratefully received by the Secretary.

LIVERPOOL AND BRANCH.—Hon. Sec., pro. tem., Miss W. Cooper, M.A., 24, Thorndale Road, Waterloo. The club room at Jubilee Hall, Eldon Street, is working most successfully, thanks to a band of indefatigable helpers. It is open on Monday evening, when Miss Cooper is in charge, assisted by the Misses Fearn, Henry and Reddy, and on Thursday, when Mrs. Hughes is responsible, helped by the Misses Jervis, Stone and Mosley. Sewing and knitting form part of the evening's occupation and a vocal or instrumental entertainment generally finishes up the proceedings. A "baby" competition has also been started. Any members of the Society who would like to assist will be heartily welcomed on Monday or Thursday evenings, or names may be sent to the Hon. Secretary. Papers may be obtained from Miss Murray, 18a, Colquitt Street, and at the Catholic Repository, Manchester Street. We are very sorry to lose Miss Rodgers, who has left Liverpool on occasion of her marriage. We offer her our heartfelt wishes for her happiness, and our sincere thanks for her zealous energy in working for our cause in Liverpool. Miss Cooper has very kindly consented to act as honorary secretary (pro. tem.)

WIMBLEDON.—A meeting will be held on the 15th by the kind hospitality of Mrs. Littlewood and Miss Fennell. Miss Thurstan will speak on her most interesting experiences in Red Cross work through

Belgium and Russia. The members of the Wimbledon Branch will also be "At Home" at the Suffrage Club, York Street, St. James, on July 7th, 3-30 to 6-30. It will give great pleasure to all members to hear that Miss Abadam has kindly promised to speak on this occasion. All members and their friends are cordially invited.

Mrs. Walter Roch sends the following appeal for Clothing for Belgian Nuns.

Dear Miss de Alberti,—

Will you allow me to make an appeal to Catholic suffragists on behalf of refugee nuns in Belgium?

Mrs. Innis Taylor has just come back from Belgium with tragic accounts of their poverty and want. At Wulveringhen she found seventeen Sisters of St. Vincent de Paul living on 30 centimes a day. When the Germans came to Oosdünkerke seven of their original number were taken, the remaining seventeen escaped, bringing nothing away with them except their parrot. They said they could not possibly leave the poor bird to fall into the hands of the Germans!

There is another little community at Wulveringhen (the Soeurs Annonciades), who had escaped from Fürnes with their old bed-ridden men and women. The sisters from Lampernisse and Oostkerke had fled from their convents with the old Curé of over eighty years old, and a number of old people, some of whom they had to bring away in wheelbarrows.

As may be imagined, these nuns are in dire distress, many of them are literally in rags, with no change of linen.

Calico for making underclothes, dark blue or black serge for mending habits, or any old under garments would be most welcome. Children's clothes are also needed, as the nuns in many cases have their village pupils still with them. Will all who can spare some little gift for these distressed nuns send it either to Mrs. Innis Taylor or to myself at 19, James Street, Oxford Street, London, W. "Belgian Canal Boat Fund" should be written outside the parcel, and the name and address of the sender should be enclosed.

Yours sincerely,
FLORENS ROCH.

"THE CATHOLIC SUFFRAGIST."

Donations and Annual Subscriptions to 6th June.

	£	s.	d.
Brought forward, previously acknowledged	54	12	11
Francis Meynell, Esq.	1	1	0
Annual Subscriptions	0	13	0

Total £56 6 11

The paper is on sale at the Irishwomen's Reform League, 27, South Anne Street, Dublin.

Mrs. Huggett writes that our paper had a splendid advertisement on several cinemas last week; the poster was shown in a prominent position, and Miss O'Sullivan, who was selling the paper outside the Caxton Hall on occasion of a special meeting, was quite recognizable. The advertisement was, of course, unintentional.

REVIEWS.

TWO CATHOLIC ROMANCES OF THE MIDDLE AGES. To all who have retained their youthful love of clean and stirring romance we cordially recommend this charming story ("My Lady Rosia," by Freda Mary Groves, Washbourne, 3/6) of the hair-breadth escapes and perilous adventures of little Lady Rosia and her gallant lover, Master Bernard le Bevere, and the quaint humours of their trusty friend, the sturdy old physician, Master John Ardenne. Here they will find villains foiled and dainty damsels rescued from their clutches, see warlike abbots of olden days leading their vassals to repulse the French landing at Pevensey, and in the words of one of the chapter headings read

Of lords, barons, and many a goodly knight,
Of most delectable lusty ladies bright;
Of famous prelates, in habits clerical,
Of merchants full of substance and of might.

Part of the story gives an interesting glimpse of society at Avignon, when Gregory XI. held his court there, and of the wonderful figure of St. Catherine of Siena engaged in her divinely appointed mission of bringing about the return of the Holy Father to Rome.

Mrs. Groves writes in a very attractive style, which successfully conveys the mediæval atmosphere, and shows considerable skill in characterisation. She has unearthed some delightful quotations from old English poets for her chapter headings, many of which will probably be new to her readers. That which stands as a foreword to the whole book, "from a poem written in the reign of Richard II.," strikes just the right keynote for the story, and is such a delicious morsel that the temptation to quote it cannot be resisted:

England is a good land, fruitful of wool;
England full of play, freemen full worthy to play;
Free men, free tongues, heart free, free be all the people.
Here hand is more free, more better than their tongue.
Strange men that needeth, their land well oft relieveth;
When hunger grieveth, their hoard all such men feedeth.
Their land is good enow, wonder much fruit beareth and corn,
Land, honey, milk, cheese—this island shall bear the prize.

The second of these romances ("The Jester," by Leslie Moore; Putnam) is more ambitious, and on its own plane less successful than "My Lady Rosia." Here also the keynote of the story is struck in the quotation on the fly-leaf: "There was a man seeking Peace." It deals with the soul adven-

tures of Peregrine the Jester, and his wanderings after the great lady whom he serves has fooled him by means of his love for her and driven him from her court. Peregrine is no common jester, but a poet and a mystic; there are many passages of great charm describing his love of Nature and his friendliness with the beasts of the field and forest. The account of his search for a visionary woman who appeared to him during his sojourn in a castle of pleasure, after he had become an outcast, is full of a rather nebulous mysticism. The reader is left in doubt as to who or what the visionary lady may be. Other characters have seen her, and are engaged in the same quest. Perhaps she is meant to typify the peace of God which passeth understanding, for Peregrine sees her once more as he returns to the long neglected Sacraments on an Easter morning. It is to be inferred that his conversion is brought about by the prayers of a girl, who became a nun for love of him, but it is not clear whether he ultimately adopts the monastic life or not. The author shows strong poetic feeling, but makes the artistic mistake of using archaic phraseology, which grows a little monotonous. The object of such a device is surely to create the illusion of contemporary narrative, and that object is defeated by such a passage as this:—"And first by your leave, I would say this: I write, it is true, of days now some six hundred years old," &c.

THE ENGLISHWOMAN'S YEAR BOOK (A. and C. Black, 2/6) sent to us for review, seems too well known to require one. Every year this book becomes more indispensable to any woman anxious to keep abreast of the times. Woman's sphere and woman's work grow almost daily more extensive, and no branch of it is forgotten in the Year Book. It is an inexhaustible well of information; sports and pastimes, professions and charities, education, suffrage, and religion, all are dealt with. There is an interesting tribute to the missionary work done by Catholic women, both in the early times and the present day—"missionary bishops and priests confess that no lasting work is done in the fields of their labour till some body of sisters come to their aid. Then quietly, by means only known to women, Christianity and civilisation take root." There were 52,000 Catholic women working in foreign missions at the end of the nineteenth century.

BREAKFAST & BOUDOIR
GOWNS



BOUDOIR or BREAKFAST GOWN,
in white fancy muslin, pleated skirt,
finished at belt with coloured ribbons.
Collar and cuffs of plain muslin. 78/6

DEBENHAM
& FREEBODY

Wigmore Street, London, W.

Mrs. V. M. CRAWFORD'S

ARTICLE

THE PROBLEM OF
THE GIRL MOTHER

IS BEING RE-PUBLISHED IN
PAMPHLET FORM AND WILL
BE ON SALE AT THE
OFFICE SHORTLY.

55, Berners St., W.

Catholic Women's Suffrage Society.

WIMBLEDON BRANCH.

AT HOME

SUFFRAGE CLUB

3, York St., St. James's, S.W.

Wednesday, July 7th, 3-30.

Speaker: Miss ABADAM.

All Members and Friends of the

C.W.S.S. CORDIALLY INVITED.

C.W.S.S.

PAMPHLETS:

VOTES FOR WOMEN: The Appeal to Catholics.

By Joseph Clayton. 1d. each.

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Tuesday, 29th June, 8 p.m. **ANNUAL GENERAL MEETING.**

Wednesday, 30th June, 3-30-6 p.m. Club Tea (Lecture 4-30) Miss Margaret Bondfield "The Problem of Illegitimacy." Hostess: Mrs. Bigland.

Wednesday, 7th July, 8 p.m. "Parents and Pedagogues." Mr. R. F. Cholmeley. Chair: Miss Mildred Ransom.

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