

THE CATHOLIC CITIZEN

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

VOL. V., No. II.

November 15th, 1919.

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.

A RENAISSANCE OF WOMEN'S INDUSTRY.

BY MARGUERITE FEDDEN.

Before the war, feminists were exerting themselves to the utmost, often unsuccessfully, to enable women to enter all fields of labour suited to their capacity, and, lo! the little cloud on the horizon appeared—no bigger than a man's hand. War was upon us, conditions of life changed; the labour market slowly but surely drained off most of our best men, women perforce had to step into the breach and lift a large part of their country's work on to their willing shoulders; and now that the war is over, though there will be hitches and difficulties, they will go forward and forward still more into the fields of industry.

This re-entry of women into recognised work only takes us back to ancient days as the following short survey will show. Those who delve into old records find that women of mediæval and later times claimed a large part of labour's field for their own. Whatever disabilities they suffered—and they suffered not a few—they always had their share of dignified work and their occupations were not in danger of legal restrictions as in the opening years of this century.

In Saxon times when wars were frequent, civil duties were largely left to women, who had to carry out work which in peaceful times would have been performed by men. Not only had they entire charge of the household, but they managed estates and held public offices of importance and also shared in field and farm work and in the various industries. Though accounts of women's work in early times are meagre, those we find are interesting. Much information may be gleaned, for instance, from Mr. Hone's "The Manor and Manorial Records." Under the manorial system a special part of the house known as the bower was set apart for the women and here they engaged in their pursuits. The

word bower comes from a Norse word meaning buttery, and the buttery and store room were always situated under the bower. We read also of the brewery, bakery, laundry, sewery and cellar, which rooms must have been under women's direction. In large houses the upper storey of the chapel was connected with the bower by a passage and a garden was laid out in the near neighbourhood. Women of lower degree were largely occupied with field work. The villeins in Norman times gave up the early part of the year to ploughing, digging, sowing, pruning and woodcutting and other branches of rural economy and the lambing season kept the men and women busy. In the summer there was time for fairs, journeyings and pilgrimages; later on haymaking, harvesting, shearing, threshing, winnowing occupied the people—also hunting, hawking, storing grain, salting meat and brewing. Courts and musters took place in spring and autumn.

Women lived and worked largely out of doors like the men. There are pictures of women milking the ewes in the fold and carrying the pitchers of milk on their heads, supporting them in approved fashion with the left hand, the right hand resting on the hip. The shepherd's wife was usually mistress of the dairy, and one of her husband's duties to his lord was to provide a milkmaid who should "be of good repute, keep herself clean and know her business well—how to make cheese and salt cheese and to save the vessels of the dairy that it need not be necessary to renew them each year. And she should help in the winnowing of the corn when she be present and take care of the geese and hens and answer for the returns."

In shearing time women helped to wash and clip the sheep and there is in the Harleian MS. a picture of a hooded woman, seated at

work on a cobbled floor, a huge shears in her hand clipping an obstreperous sheep. Another picture shows two women with long-handled tools in their hands weeding the corn, the long handles enabling them to stand at the edge of the crops thus obviating the necessity of walking over them. Gleaning was done by women, also threshing and winnowing as may be seen by bailiff's accounts. Another duty was grinding the corn in hand mills or stone querns before it could be made up into the round flat cakes of bread in general use, which they baked.

The Luttrell Psalter depicts women engaged in rope-making and we know they span and wove.

"When Adam delved and Eve span,
Where was then the gentleman?"

was one of the revolutionary couplets of the time.

In the reign of Edward III. a Statute was passed to restrain any artisan from following more than one calling, but this did not apply to women, who if they were "Brewers, bakers, carders, spinners, workers as well of wool and all others that do use and work as they have done before this time, without any impeachment or being restrained by this ordinance." The sex differentiation is hardly to be approved of however, although it is in favour of women.

John Winchcombe who died in 1519, a clothier whose prosperity was proverbial, in so much that it was celebrated in a ballad, employed "100 women in carding and 200 maidens in spinning."

There is not space to do more than touch on the activities both of brain and hand of the nuns, their learning, exquisite writings and illuminations, embroidery, and their duties in the different conventual departments, nor can the work done by the women guild members who were tailors, furriers, glovers, cornchandlers, silkworkers, etc., be dwelt on at any length. The ladies of Elizabeth's time while they had a knowledge of Greek and Latin and could often speak French, Spanish and Italian, besides reading Scripture, history and playing on instruments, were good needlewomen and housewives.

The Early Stuart women were even better housewives. As children besides being taught their horn books, they began samplers which were the forerunners of many beautiful pieces of clothing or bedhangings, they

painted, taught their children and instructed them in religion besides managing their houses. At that time a country house was a little kingdom in itself, supplying its requirements without much assistance from the outer world and its mistress would have been astonished at the idea that a woman's sphere needed widening for her days were full to overflowing. Prayers began the day at 6 and before long the housewife with keys rattling at her side superintended the tending and feeding of the poor at her gate, and the charitable monks being no more, there were many to relieve.

The dairy had to be visited and the milk and cream apportioned, then the herb and kitchen garden claimed her attention—a knowledge of the different herbs for cooking and healing purposes was an important part of a woman's education for she not only physicked her own family but the neighbouring poor. Bacon and hams had to be cured and hung in the chimney corner to smoke, meat had to be salted, malt made, and brewing done, and in the summer, work in the stillroom occupied time. Home-made wines like elderberry and cowslip were made, also mead and syrup; fruit conserved, and sweetmeats and confectionery manufactured.

And in addition to all this she dispensed hospitality, gave alms, made and checked inventories and did accounts, and if need be defended her house against Roundheads. Certainly this woman produced; she distilled perfumes, extracted waters, made mouth-washes, ointments, hairwashes, pomades, soap, powders, spirits, balsams, salves and simples.

The Puritan women too were fully occupied for besides doing their housework they were often engaged in various trades and were frequently taunted for serving people whose lives they did not approve and we read of them as featherworkers, tire women, bugle-makers, starchers, confectioners and French-fashioners, and also following other trades connected with the very fashions they condemned. In the towns the shopkeepers lived over their shops and were helped in selling by their wives and daughters. In Ireland in the XVIII. century the women were unrivalled in dressing hems and flax and the making of "Linnen and Woolen Cloth."

Sir W. Temple wrote:—"Besides, no

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NOTES AND COMMENTS.

We offer hearty congratulations to our member, Mrs. V. M. Crawford, on her election to the Borough Council of Marylebone. Mrs. Crawford has kindly promised us an article for our next issue dealing with the importance of the work of Borough Councils. On the whole the women candidates were fairly successful both in London and the provinces. We also congratulate our associate, the Rev. W. H. Monk, on his election to the Rotherhithe Council. We regret that Mrs. Clayton and Miss Mott were not successful, and hope they will have better luck next time.

The Sex Disqualification Bill, the strange bill by which the Government, having killed the real Emancipation Bill, hope to persuade the women of this country that they stand for the equality of the sexes, passed through the House of Commons on October 27th. The Franchise amendment standing in the name of three Labour members—Mr. Henderson, Mr. Adamson, and Mr. Spoor, was ruled out of order by the Chairman of Committee, after consultation with the Speaker, as not coming within the scope of the Bill. We shall analyse this so-called equality Bill in our next issue.

For the third time the Conservative Party has invited a woman to stand as candidate for a constituency formerly represented by her husband. Lady Astor is a popular speaker and social worker, and backed by the Conservative Party, she would seem to stand a good chance of being successful in the Plymouth election.

That very progressive body the National Federation of Women Teachers has with its usual energy started a weekly paper, "The Woman Teacher" (rd., edited by Miss E. Phipps, B.A.) We always find ourselves in complete agreement with the aims and demands of the Federation, and we heartily welcome the new paper, wishing it every success.

The Federation held a "protest meeting" on October 20th, at the Central Hall, Westminster, to protest against the exclusion of the Federation's representatives from the Burnham Committee which is considering the salaries of elementary teachers, and also to protest against the overwhelming pre-

ponderance of men on the Committee. Almost 70 per cent. of the teachers affected are women, but of a Committee of 44 members only 5 are women. The meeting, supported by many societies, including the C.W.S.S., was very enthusiastic, and besides the resolution of protest, passed a resolution demanding equal pay for equal work.

During the course of the year we have been asked by many members whether the time is not ripe for changing the name of the C.W.S.S. We shall be pleased to receive suggestions for a change of title before the Annual Meeting, so that the matter may be then fully discussed and decided.

We remind our members and readers once again of the C.W.S.S. Dance which takes place at St. Edward's Hall, Golders Green, on Friday, November 21st, 8—12. We hope it will be well attended. We remind them also of our Stall at the Christmas Fair on November 28th—29th.

Hon. Treasurer's Appeal.

The following subscriptions and donations are gratefully acknowledged this month.

	£	s.	d.
Amor, Miss	0	1	0
Anon.	1	0	0
Barry, Miss F., per, Jumble Goods, etc., sold	5	14	5
Bennett, Miss A. H.	0	1	0
Blackledge, Mrs.	0	5	0
Blackledge, Miss	0	5	0
Bradshaw, Miss E. D.	0	3	0
Brunlees, Mrs.	0	1	0
Brunlees, Miss	0	1	0
Bumpstead, Miss G.	0	1	0
Burman, Miss K. M.	0	2	6
Charles, Miss	0	8	6
Cooper, Miss	0	10	0
Collier, Miss D. J.	0	1	0
Crowle, Mrs.	0	2	6
Duff, Miss G. F.	1	0	0
Dutton, Mrs.	0	1	0
Hurst, Mrs. H. E.	0	15	0
Iles, Dr. M.	0	1	0
Johnson, Dr. A. V.	0	10	6
Langley, Miss R.	0	1	0
Manning, Miss	0	1	0
Mort, Mrs.	0	10	0

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THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

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THE CATHOLIC CITIZEN.

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Hon. Editor MISS LEONORA de ALBERTI.
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Signed articles do not necessarily represent the opinions of the Society.

THE NEW ABOLITIONIST CAMPAIGN.

We have been asked by the Association for Moral and Social Hygiene to call the attention of our members and readers to the campaign which the Association is starting against officially tolerated prostitution within the British Empire. Mrs. Dixon who succeeded last year in India in getting the tolerated houses in cantonments closed for the period of the war, is about to start on an educational tour to all the principal towns in the kingdom, to bring home to the British public the sort of things that are happening under the British flag. The A.M.S.H. feels "that the time has come for active work and publicity against regulated, tolerated, or segregated prostitution within the British Empire."

Women, who have now to some extent won the political power which they have so long desired, need scarcely be reminded that they have become responsible for conditions existing not only in the British Isles, but throughout the British Empire. We have no hesitation, therefore, in appealing to our readers, and above all to members of the C.W.S.S., to give every assistance in their power to the Association by arranging or helping with meetings, by offering hospitality to Mrs. Dixon or in any way that they can. The chief foe we have to fear is ignorance, but unluckily, upon this matter, ignorance and loose thinking are to be found in the most unexpected and astonishing places. We do not think that suffragists are likely to be led astray by specious arguments, but even some suffragists may not fully realise what state regulation of vice really means. A sound knowledge of the question may be acquired by reading Mr. Flexner's "Prostitution in

Europe." A new abridged edition of this valuable work has been recently published by Messrs. Grant Richards (6/- net.) The book was first issued under the direction of the Bureau of Social Hygiene, New York. We are told in Mr. J. D. Rockefeller's preface that: "Mr. Flexner was absolutely without prejudice or preconception, just as he was absolutely unfettered by instructions. He had no previous opinion to sustain; he was given no thesis to prove or disprove. He was asked to make a thorough and impartial examination of the subject and to report his observations and conclusions. He enjoyed the fullest possible facilities for his enquiries, and to them and the writing of this book devoted almost two years."

Mr. Flexner's book is a dispassionate and masterly indictment of the shameful system of regulated vice. In one chapter he shows that in respect to the preservation of order in the streets it is a hindrance not a help. "Once under control women must be permitted to walk the streets; and if they, responsible to the police, are permitted, how can others, not so obligated be prevented? Hence a measure designed to clean the streets ends by tying the hands of the police, so that the streets cannot be vigorously cleansed" (p. 128).

In his chapter on Regulation and Disease he shows that the system is even weaker on the medical side than on the side of order. Needless on the score of order it is positively harmful, he tells us, in its bearing on disease, and runs counter to the modern spirit in ethics, in politics, and in hygiene. He reminds his readers of the futility and injustice of looking upon this problem as one in

which women alone are guilty. "Logic and justice alike require that both parties be considered as equal partners in the act. Society has chosen to overlook the man, but nature has righted the balance by impartially distributing disease and suffering; nor will she permit herself to be outwitted by any one-sided scheme" (p. 204).

Anyone reading this book with a fair mind must surely realise that a system of regulation not only entails the irretrievable degradation of the women involved, but the degradation of all concerned in it. The police who administer it, the men for whose convenience it is supposed to be run, the doctors who lend themselves to the working of the foul system, the nations who tolerate it in their midst.

Mr. Flexner has spared us no details of his investigation, we have here humanity at its worst, and the effect is saddening and depressing. But he ends on a note of hope for he sees that the conscience of civilisation is awakened, and that it is on the verge of a struggle with the crasser forms of commercialised vice. "Sooner or later, it must fling down the gauntlet to the whole horrible thing. This will be the real contest,—a contest that will tax the courage, the self-denial, the faith, the resources of humanity to their uttermost."

True, it will tax the resources of humanity to their uttermost, but a Christian may not doubt that if mankind puts faith in God, in this as in all other combats with evil, mankind must conquer.

L. DE ALBERTI.

CORRESPONDENCE.

QUO VADIS.

The "Women Citizens Association," as outlined by Miss Fennell, in her interesting article, seems likely to perform a very useful function. The English nation is admittedly the most passionately humanitarian; only confront English people with injustice and suffering and there is an immediate response. The following quotation from Mr. Sidney Webb's "Towards Social Democracy" has a history of its own, they are words written by Colonel Perronet Thompson (1783—1863) and refer to Bolton in Lancashire. "Anything like the squalid misery, the slow mouldering, putrefying death by which the weak and feeble of the working classes are perishing here, it never befel my eyes to behold nor my imagination to conceive. And the creatures seem to have no idea of resisting or even repining. They sit down with oriental submission as if it was God and not the landlord that was laying his hand upon them." The incident is worth quoting, as it is such sudden revelations of what has been called the "mysterious cruelty of things" on pure, tender and spiritual minds, that much of the present struggle for better conditions can be dated. In as much as the "Women Citizens Association" throws open wide the doors of knowledge and experience it will fulfil a purpose that is beyond calculation. The W.C.A., in directing attention and

offering council, performs a public service that cannot fail to bear fruit. It seems strange, however, that as the W.C.A. are created with the intention of instructing the woman voter, that at the crucial moment they hesitate to direct her faltering footsteps, and do not point out with a clear and no uncertain voice the proper candidate for her choice.

Surely, we all are at one on the evils to be redressed, the moment of agony and uncertainty is exactly who *really* is the candidate who "means business and will deliver the goods"! The neophyte requires instruction in the pretty game of the party caucus, the underground intrigues, the money spent on influencing the press for interested parties, she requires to be warned and kept clear of those subtle organizations that heavily financed, are out to capture the woman's vote to her own detriment. No doubt the W.C.A. are awake to, and are on the alert against, those dangers. We are painfully aware that certain sinister forces were busy at the last election, endeavouring to mislead women, to turn them to the opposite direction to that for which women's organizations stand, both on the moral and industrial question.

With such experienced leaders we hope the W.C.A. will keep their followers well instructed and point out the enemy, even if he comes as an angel of light, laden with money bags in both hands, to pour into impoverished coffers. If I may venture a word, I should suggest—take the money, but not the advice, let the evangel be what it may! If a small criticism may be hazarded, Miss Fennell is guilty of a half quotation from that most Divine of all Divine exhortations, The Sermon on the Mount, it should read: "Blessed are the poor in Spirit, for theirs is the kingdom of heaven." Surely this is something very different to "Blessed are the Poor?"

It has been said "poverty is the great crime," poverty means, famine, disease, squalor and degeneracy. Our Divine Lord was constant in His denunciation of the rich for their acquiescence in the state of poverty for others. The "Poor in Spirit" belong to the "blessed company of Saints," the Spirit of the Poveretto of Assisi can flower and blossom in contempt of dividends.

It is up to women to-day to fight in the ranks against those "who grind the faces of the poor." The profiteer of to-day is no new manifestation, nor are those who stand in the path of progress, it is such as these that are of Anti-Christ. To quote further those exquisite words, the infinite meaning poor humanity has failed to fathom. "Blessed are the Pure in Heart—for they shall see God." To the pure in heart is given the clear vision of the Divine Master and to walk in the light of His Commands. We need have no fear of any organization that works in this Spirit and if the W.C.A. is radiated with this divine effulgence, "They shall hear a voice saying turn not to the right hand nor to the left; here is the path, walk ye in it."

V. J. F. HEAD.

BRIGHTON AND WEST SUSSEX BRANCH.

At a recent meeting of the above Branch it was decided that members should be asked to subscribe direct to Headquarters, and that there should be a local representative with whom the Hon. Sec. of the C.W.S.S. could communicate, when there was any special work to be done. Miss Bennett kindly agreed to act as local representative.

The following resolution was carried unanimously and sent to the local M.P.s. :-

"That this meeting of the Brighton members of the Catholic Women's Suffrage Society unanimously supports the amendments to be moved by Lord Robert Cecil, Sir Samuel Hoare and Major Hills to the Sex Disqualification Removal Bill, and demands that the Bill so amended be passed into law."

A hearty vote of thanks to Miss Busse was passed, for her work as Honorary Secretary of the Branch.

MULIERES FORTES.

"She remained at home and plied her needle"—such is the tomb inscription in which an ancient Greek once rendered to his dead wife the highest praise his age and nation could bestow upon women; a poet of the same race says that "Women should remain indoors and there converse." In some ways we have travelled far from the ideal of the antique world, and we all acknowledge that we owe our progress to Christianity or, to be still more explicit, to the Catholic Church.

With the gaining of the franchise we have entered upon a new era; not only are our girls to be the wives and mothers of the future but, in a newer and fuller sense than heretofore, the citizens of the future, those with whom rulers must reckon, those who are to help to make the laws of the future and to mould the life of a newer England. The women's vote is a powerful weapon, it is for the Catholic women of England to see that in their case at least it be used to its utmost and for its best.

Perhaps the most burning questions of the present are "Health," and "Education." To use a vote effectively the voters must be trained to habits of thought, to prudent weighing of evidence, to wise differentiation; and to think well people must have a bed-rock foundation of facts. The rising generation has to be "educated up" to its new duties. Hence, although as Catholics, we disagree with much modern legislation on the subject that must not lead us to neglect or belittle the increasing importance of "higher education" for women. Sound reading and study supply data on which the mind may work and wise teaching trains it to work aright.

Many circumstances have combined to keep the majority of Catholics apart from so-called higher Education; for long we were unable to attend our universities, despite the fact that our ancestors raised the oldest in the Ages of Faith; penal disability, want of funds, etc. kept us from many advantages enjoyed by our separated brethren. Now to a great extent these are removed and the newest Educational legislation tends to force Catholics to participate in the newer system or go under altogether. Though much in it may seem hard it may be good in the end, for we may take it that it is well for us to

know all that non-Catholics know, and to know it better. Further, wide reading is one of the finest preparations and accompaniments for an effective civic life; the intensive study of great minds of our own and other literatures, of history, science and what not if of the greatest service in developing wideness of outlook, sympathy, a just estimate of values, and consequently a perfect capacity for forming judgments.

We have long been particular about our boys, now more than ever we need to concentrate on our girls. A further advantage of the system is that the "higher educated" girl remains longer under discipline and attains her freedom by degrees, and hence is better able to use it than her less fortunate sister who is early emancipated from tutelage and quickly "grown up."

Finally, our Catholic ideal of education contains all the good of the world's ideal plus much of vast importance which is our price-less heritage and monopoly in one. We supernaturalise our education, we constantly remind our children that there is more to work for than social efficiency or high places in the honours lists, and that in the loving service of our neighbour we serve also our Master. We believe in giving our children every worldly advantage for good, yet reminding them ever "Yet show I you a more excellent way."

So let us welcome the reforms in the educational world so far as we can; let us not condemn the whole system because it is not perfectly flawless; let us distinguish between the good, the less good, and the bad.

The new world is the old, and while it needs the new ideas in many things it needs the old principles and ideals in the great things that matter, and in accepting both for the Catholic girls of the future we are but carrying out the duty imposed in our Catechism on parents and on those in any way in loco parentis, "so give them a good Catholic Education."

DOROTHEA E. BRENNELL, M.A.

(Continued from page 84).

women are apter to spin well than the Irish who, labouring little in any kind with their hands, have their fingers more supple and soft than other women of poorer condition among us."

Some of the industries of the homesteads

were lacemaking, glovemaking, strawplaiting by which horses' collars and other articles were made, weaving stirrup straps and halters from hemp and straw, stitching and stuffing sheepskin bags for saddles, making rush dips and wicker baskets.

The very names spinster, webster, shepster, libster, brewster, baxter (with the feminine suffix) prove that women span, wove, cut out, dyed cloth as well as brewed and baked for the household. Out of doors women picked hops, bound sheaves, making the binders for the corn themselves, picked fruit and vegetables, weeded, hoed turnips and worked in the barns and harvested.

Men, women and children worked in gangs of 20 or more under a licensed gang-master and went from farm to farm returning in the evenings to their homes; this was customary in the Eastern counties. Legislation determined afterwards that a gang mistress should accompany them and afterwards that there should be no "mixed gangs." Doubtless the latter law was an expedient in the interests of morality, but the lawmakers could not have realised the even greater moral dangers caused by laws which prevent a woman from earning her bread honestly. The result of this legislation too was that members of the same family could not work in the fields together.

At the end of the XVIII century, the Industrial Revolution took place when machinery, which was to have such an influence on women's labour, came into general use.

At first, hand jennies were used in the homes, but they were later supplanted by power jennies in the mills and this led to the decay of cottage employment and the concentration of such textile work as carding, weaving and spinning in the factories, thus depriving women of their home occupations and eventually forcing them out into the open labour market.

However much machinery led to the exploitation of men in mill and mine by the capitalist, women and children being even weaker, suffered exceedingly. The Guardians were delighted to get pauper children off their hands (vide "Oliver Twist") and girls and boys as well as women worked under the worst conditions in unhealthy and ill-ventilated factory or dark and terrifying mine, doing the work now done by beasts of burden—blind pit ponies.

The frequent evils to unenfranchised and disunited women in the open labour market became so marked that a distinct movement took place (no doubt well meant but mistaken) to restrict and limit their labour, endangering the employment of pit brow women, florists, barmaids and hence the feminist activity before the war. But all is now changed. The war and its resultant conditions has forced women to claim the field of labour as their own, and they have stepped gallantly into the industrial trenches to serve their country in her hour of need.

And it is only harking back to olden times, not a novelty as some would have us think, but a renaissance of human activity. Yes—we have use in this world for all labour—men's and women's, the only thing we have no use for is the idling and shirking of the parasite and drone.

Mosse, Miss	...	0	2	6
O'Brien, Rev. H.	...	0	2	0
O'Connor, Miss C.	...	0	8	6
Parker, Mrs.	...	0	3	0
Parker, Miss	...	0	2	0
Pearson, Miss E.	...	0	3	0
Rorison, Miss V. C.	...	0	2	6
Walker, Miss M. K. E.	...	0	2	0
Wells, Miss G.	...	0	1	0
Whateley, Mrs.	...	0	5	0
Worthing and West Sussex	...			
C.W.S.S.	...	0	7	6

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(Continued from page 85).

Christmas Sale, Nov. 28 and 29. S.O.S. Signal!

I appeal most urgently to every person of goodwill towards the C.W.S.S. to send me within the next few days any useful gift, or gifts, for our stall at the Central Hall, Westminster, on the proceeds of which we are largely depending to finance the Society during the coming months, the income from annual subscriptions being totally inadequate to meet present day expenses.

It is only a fortnight to the date of the Sale, but the response to previous appeals has been so small that unless many friends come to our aid at once we shall not have nearly enough goods to keep the Stall supplied. It is also important for all who can to visit our Stall, where we hope they will purchase some of their Christmas presents.

THE WOMEN'S FREEDOM LEAGUE

WILL HOLD
PUBLIC MEETINGS ON
WEDNESDAY AFTERNOONS
At 3 o'clock

IN THE
MINERVA CAFE,
144, HIGH HOLBORN, W.C.

- 19th—Mrs. KEEVIL RICKFORD: "The Problems Immediately Confronting Women."
26th—Miss ABADAM: "Come and See Cometh: Go and See Goeth."
Dec. 3rd—Miss M. A. TATA, B.A. (Hons.) (Representative of Bombay Women's Association). "Indian Women and the Vote."
10th—Mr. G. S. P. HAYNES, "Women under the Divorce Laws."
EVENING MEETING.
Mon., Dec. 8th, 6 p.m.—Dr. OCTAVIA LEWIN: "Health through sneezing!"

ADMISSION FREE.

Tea can be obtained in the Café at close of meeting at 6d. each.

International Women's Franchise Club, FOR MEN AND WOMEN.

9, Grafton Street, Piccadilly, W.

Subscriptions: London Members, £2 2 0; Country Members, £1 5 0. Irish, Scottish, and Foreign Members, 10/6 per annum. Entrance Fee One Guinea.

LECTURES.

- Wed., 19th Nov. "The Preservation of Village Life." Mrs. Warwick Draper, Chairman, Miss Hadow.
Wed., 26th Nov., 8 p.m. "Delinquent Child en." Mr. Clarke Hall, J.P., K.C. Chairman, Dr. Ettie Saver.
Wed., 3rd Dec., 7-15 p.m. HOUSE DINNER. "Enthusiasm versus Experience."
Sat., 6th Dec., 5 p.m. "Imperial Resettlement." Miss E. St. John Wileman, Chairmen, Lady Asquith.
Wed., 10th Dec., 8 p.m. "The Future of Women Police." Miss Damer Dawson, Chairman, Miss Alis-n Neilans.
Wed., 17th Dec., 8 p.m. "Ghostly Phenomena." Dr. Ell;2 Powell, E.L.D. B.Sc. Chairman

Invitations given to Non-Members on application to The Secretary.

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of the

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helps and advises women as to the best means of making provision for their own future and that of their dependants.

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1. A capital sum at a specified age or previous death.
2. An Annuity for Life at a given age (should death occur before the given age all premiums paid will be returned).
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The National Mutual Life Assurance Society exists solely for the benefit of its members. There are no SHAREHOLDERS, AND ALL THE PROFITS BELONG TO THE MEMBERS. Write or particulars to

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Under the auspices of the C.W.S.S.

A DANCE

will take place on

FRIDAY, November 21st,
from 8 to 12 at

St. Edwards Hall, Catholic Church,
Finchley Rd., Golders' Green.

5 minutes walk from Golders' Green Tube Station.
(Finchley Rd. Trams from Cricklewood pass the door.)

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On Friday and Saturday, Nov. 28th and 29th.

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WOMEN'S FREEDOM LEAGUE GREEN, WHITE & GOLD FAIR

At Central Hall, Westminster,

Friday and Saturday, November 28th and 29th.

SEND us Goods for Christmas Presents and
BUY your Christmas Presents from us.

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THE MOTHERS' DEFENCE LEAGUE.

PUBLIC MEETING on FRIDAY, NOV. 21st,
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Very Revd. VINCENT McNABB, O.P., in the chair.

Speakers—Very Revd. Mgr. Provost Brown, V.G.,
Mrs. Cecil Chesterton, Miss J. F. Mackintosh,
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