

THE CATHOLIC CITIZEN

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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

St. Joan's International Meets in Paris

When the St. Joan's International Delegates parted in Brussels after the Conference in September, 1947, we planned tentatively to hold a Council Meeting in Paris in October, 1948. I wonder how many of us in our hearts really thought that we should be able to be there. But miracles happen in St. Joan's Alliance. The Council Meeting has been held, at the very time arranged, nearly all the Societies were represented and most of the prominent figures in the International Alliance had contrived to be there.

The Meeting was held at the Cenacle Convent, Paris, on Sunday, October 10th, and the day started with Mass offered for the intention of the Alliance by l'Abbé Viollet, who also spoke a few words concerning the policy of the Alliance from the Altar.

The nuns contributed to the occasion by arranging a special lunch with a decorated table, gay with flowers.

In addition to the officers, each Society was entitled to two delegates and the following were present: the President, Dame Vera Laughton Mathews, Vice-Presidents Madame Pesson Depret (France), Dr. Maria Schlüter-Hermkes (Germany); Madame Leroy-Boy (Belgium); Miss F. A. Barry, Hon. Secretary; Gt. Britain: Miss P. C. Challoner, Miss Graham; France: Madame Archambault, Madame Gouffé; Brazil: Miss M. Bond (proxy); Australia, Victoria: Miss Poolman, Miss M. O'Connor (proxy); Australia, New South Wales: Mrs. Coombs, Miss Vaile; Germany: Dr. J. B. Herzogenberg; Holland: Dr. M. Klompé; Switzerland: Madame Freuler-Bühler. It was delightful to have three real Australian members with us and the presence of Mrs. Coombs, a member of the Sydney Committee, was particularly appreciated as she made a flying visit to Paris for the one day of the Meeting, having many official engagements in England with her husband in connection with the Commonwealth Prime

Minister's Conference. It was also very much appreciated that two delegates from the new German Society were able to be present in spite of the special difficulties existing.

The Women of Malta Association were unfortunately not able to be represented but they sent an excellent report of work done. Apologies were also received from the first Vice-President, Mademoiselle Lenoël (France), Dame Enid Lyons (Australia), Miss Lisboa (Brazil), the Hon. Mabel Strickland (Malta). We missed greatly the familiar figure of Mademoiselle Lenoël, founder of the French Society, who was prevented by illness from being present.

Congratulations and good wishes were expressed to Mademoiselle Delaval who had resigned the position of Treasurer on entering a convent. Madame Marthe Gouffé, nominated by the French section, was invited to fill the position of Hon. Treasurer, and accepted.

The morning session was largely taken up with reports from the various National Societies. Admiration was expressed at the very full programme of work carried out by the British Society. This was voiced by Dr. Schlüter Hermkes who also led the way in praising the activities of the two very live Australian Societies. Congratulations were extended to both these Societies for their outstanding work in connection with the United Nations' Appeal for Children. The St. Joan's Chairman, Mrs. Jean Daly, is the only Catholic on the New South Wales Committee for the United Nations and was elected Treasurer.

In both France and Brazil work had been especially marked in connection with the fight against regulated prostitution.

The Hon. Secretary reported the work done with the United Nations under the following heads: the Declaration of Human Rights; the Trusteeship Council (Child Marriages); the Social Commission (Traffic in Women); Status of

Women; World Health Organisation (voluntary treatment of V.D.); the U.N. Appeal for Children. A petition had been signed approving a Convention against Genocide. The Hon. Secretary also reported the participation of the Alliance in the Conference of Non-Governmental Organisations, and its work in connection with the International Labour Office. These subjects have been dealt with month by month in the *Catholic Citizen* so it is unnecessary to give them detailed consideration in this article.

During their time in Paris, the Saint Joan's delegates attended a number of sittings of the United Nations, particularly those of the Committees dealing with the Declaration of Human Rights and the Trusteeship Council. They also lobbied national delegates regarding the various amendments in which the women's organisations were specially concerned—the articles on Marriage, Equal Pay, etc. Contact was also made with members of the Trusteeship Council who had taken part at Lake Success in the discussions on the Saint Joan's Petition and much useful work was done.

It was particularly valuable having a Saint Joan's member in one of the national delegations and the Alliance owes a great debt to Dr. Klompé of the Netherlands, who listened sympathetically to our views on many controversial points and put a number of them before her delegation.

At the end of the Council Meeting the French President of L'Alliance Jeanne d'Arc, Madame Pesson-Depret, gave a delightful party at her flat in the Champs Elysées for French members and friends to meet members of the Council. Madame Pesson and Dame Vera Laughton Mathews spoke briefly on the aims of the Alliance and several new members joined the French Section. We are indebted to Madame Pesson for having so kindly made all the arrangements for our comfort in Paris. We are grateful to Miss Margaret O'Connor for the efficient clerical help she gave so willingly.

Before the Council Meeting ended, plans were discussed for the Meeting in a year's time. Dr. Schlüter-Hermkes extended a warm invitation for the Council to meet in Germany, and the members all felt that this would be ideal, if possible. At the moment it seems too much to hope that we shall all manage to get to Germany in a year's time. But who knows? Miracles do happen.

V.L.M.

We offer our congratulations to our member the Rev. Thomas FitzGerald on having been named an honorary Canon of Westminster. Canon FitzGerald was at one time Chaplain to the women in Holloway Gaol.

St. Joan's in Australia

The following is a brief resumé of the reports of the two Australian Sections—in Melbourne and Sydney presented to the International Conference in Paris last month by Miss Belinda Poolman, the Melbourne delegate, and Miss Margaret Vaile, one of the two delegates from New South Wales. The other delegate, Mrs. H. C. Coombs gave a report of the work done by the Sydney President, Mrs. Jean Daly, as treasurer of the N.S.W. section of the Australian National Committee for the United Nations Appeal for Children.

Melbourne reports a highly successful year during which they have taken an active part against the proposed new Divorce Legislation, and the question of Immigration. On this latter question good space was given in the Catholic Press to their protest against the separation of validly married husbands and wives or the exile from their native land of Australians who, in the exercise of fundamental human rights, have entered into valid marriages.

Recommendations were sent to Canberra for amending the Declaration of Human Rights.

The U.N. Appeal for Children was actively supported by members who served in many ways and raised the sum of £235.

The section has also been active in co-operation with other organisations in pressing for a new method of dealing with venereal disease to include education, voluntary treatment, appointment of men and women almoners, absence of police interference, non-segregation of patients.

The Alliance in Sydney is now completing its second year of existence, and this period has been marked by consolidation and consistent progress which finds the Alliance enjoying a secure and unique position among the organisations of the City.

Main event during the year has been the United Nations Appeal for Children and the Australian National Committee for the U.N. found an able person for the post of treasurer in N.S.W. in Mrs. Jean Daly, the N.S.W. president. Contributions from the Alliance to date exceed £120, and the fund is still open.

During the year recommendations were made to the Prime Minister as to proposed amendments to the Charter of Human Rights, and also to bring to his attention an appeal from the women of Greece for assistance against Communist aggression in their country.

In May, Sydney Section was honoured by the inclusion of two members, Mrs. H. DuVal and Margaret Vaile in the Alliance's delegation to the International Conference of Non-governmental Organisations at Geneva.

M.V.

Notes and Comments

We note with amusement that Sir Stafford Cripps paid a somewhat ironic tribute to women in his speech at the Mansion House on October 19th. After recording the impression made in America by the voluntary good sense, understanding and restraint of all parties concerned in the industry and finance of this country, he said: "I appreciate, of course, how important a part the women have played in stopping their husbands or other subordinates from spending too much, and I hope that they too will continue to exercise those controls at which they are far more adept than the Government ever could be."

Since the refusal of the Government to consider the claims of equal pay for equal work is based on the "dangers of inflation" it is as well to realise that Sir Stafford Cripps conceded that "there does seem to have been a measure of disinflation which has brought our economy to a more comfortable point," though he hastened to add: "We are by no means out of the wood, though our feet are set upon a path which will, if we persist along it, enable us, in the course of some years to emerge into the sunlight." How long, O Lord, how long?

The press has marked the death of Wilfred Meynell with tributes to his services to literature and has noted his long partnership in work with Alice Meynell as well as the fruitful hospitality of Granville Place and Palace Court and the rescue of Francis Thompson.

St Joan's Alliance remembers Wilfred Meynell with gratitude and affection. In our archives are letters that testify to the friendliness he showed towards the Catholic Women's Suffrage Society to which Alice Meynell gave such active support. He attended the Requiem for Leonora de Alberti as a mark of his appreciation of the *Catholic Citizen* of which she was the first editor. The Alliance treasures the ticket which admitted Mrs. Meynell to St. Peter's for the canonisation of Joan of Arc, and which her husband gave us, as a kindly gesture after her death. May he rest in peace.

On November 11th there was a delightful gathering at Mrs. Cazalet Keir's charming flat in Fountain House, for members of the Nationality of Married Women Committee to meet Miss Florence Barry in her capacity as hon. secretary of this committee, and to celebrate the passing of the British Nationality Act, 1948.

Mrs. Cazalet Keir, chairman of the committee, said she knew how much Miss Barry disliked being thanked, but on this occasion she must give them the pleasure of expressing something of what they felt for the part she had played in achieving the success they were celebrating.

Mrs. Cazalet Keir presented Miss Barry with a beautiful and spacious hand-bag wrapped into a golden parcel with decorative paper, together with the signatures of the members of the Committee.

Miss Philippa Strachey gave some reminiscences of the early days of the struggle, recalling the work of Chrystal Macmillan, Mrs. Hartree and our friends in Parliament. She congratulated Miss Barry on her Parliamentary work.

Miss Barry, clasping her lovely bag, thanked each member of the committee for their special contribution and stressed the fact that victory had been won by the splendid team work of the women's organisations and of our Parliamentary friends. She mentioned, in particular, Colonel Cazalet who had introduced no less than three Nationality Bills in the House of Commons.

Guests then ate a wonderful tea with a magnificent ice *gâteau* as its high light.

We remind readers of the Christmas Sale to take place on Saturday, December 4th, at St. Patrick's Club-Room, Soho Square from 12.30 to 6 p.m.

There are only two clear weeks until the Sale and we beg those who have not already done so to send their contributions, priced, to the Office, 55, Berners Street, W.1.

Goods are specially wanted for the following stalls: haberdashery, stationery, provisions, household, toys, secondhand clothes (in good condition). Cash will be welcomed from those who cannot send gifts in kind.

There will be luncheons served from 12.30 till 2 p.m. and tea with delicious home-made cakes from 3.30 till 5 p.m. Make up a party and bring your friends to tea; they will thus be introduced to St. Joan's Alliance and we hope they may be persuaded to buy!

Our target is high—be there to help us make it a reality!

Since writing the above a generous member has presented the Sale funds with £100! This is indeed a big step towards the target and we hope others will be inspired to increase their efforts so that we may easily achieve £500.

Senator Miss Dorothy Tangney will speak at a meeting on Tuesday, December 7th at 7 p.m., at the Convent of the Holy Child, 11, Cavendish Square, W.1. (by kind permission of the Rev. Mother). Dame Vera Laughton Mathews will be in the chair.

Miss Tangney is here for the Commonwealth Parliamentary Conference. We hope that as many members as possible will come and bring their friends to welcome the first Catholic Senator of Australia.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND
Editorial Office of "The Catholic Citizen"

55 BERNERS STREET, LONDON, W.1. Tel. Museum 4181.

Signed articles do not necessarily represent the opinions of the Society

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Reflections on our Times

Pearl Jephcott's "Notes on some ordinary girls*" is a social document which should be read by all feminists, social workers and educationalists—in fact all those who have ideals, yet realise how far the reality lags behind the ideal. It is impossible in a short article to do more than reflect on this extremely meaty (though brief) book, and in fact I do not wish to summarise what should be read.

When I was a young student at a Domestic Science College which put more emphasis on "science" than on the domestic (for the only really domestic thing I learned there was how to make a good white sauce), we were taken round an eyelet factory and a mortuary both in one afternoon. To this day I do not know which depressed me more, but I still remember the feeling of hopelessness I experienced in the eyelet factory when I realised that girls hardly older than myself, if as old, were standing hour after hour, day after day, carrying out monotonous processes in not very good conditions, in order to earn a meagre wage. Perhaps there is no solution as yet to what really amounts to "slave" labour in our modern civilisation, that is to say, however idealistic one may be, some people will be condemned to monotonous and deadening labour till the atomic age takes over. The fact remains, however, that a great deal of this dead-end work is undertaken by young girls behind whose lack of ambition lies the expectation of marriage within a few years. Lack of ambition is encouraged when the girls find "that in many factories and some shops . . . they can get no higher, will do no more skilled work and get no advance in wages, after they are about 21." "Some of the girls," writes Miss Jephcott, "say that the better jobs are reserved for men." Yet this study includes girls who attained positions of responsibility when very young indeed.

The surprisingly early age at which comparative maturity is attained among the girls typified in

* *Rising Twenty* By Pearl Jephcott (Faber 8s. 6d.)

this study is what strikes the reader. At 14 a girl is thinking of "boys," at 16 she is courting and beginning to think of marriage. This fact should be considered seriously by recruiting officers and educationalists. Unless a girl can be touched on some vital side of her nature, of what use is extended education, calls to the nursing profession, enrolment in the clubs of the youth movement—and other schemes? Miss Jephcott gives us some valuable pointers, not the least is her growing conviction that some kind of community centre where all ages could meet would be of more value than a youth centre where age groups are limited in either direction. Again, she feels that education and educative recreation should be significantly related to the girl's own life and surroundings. Once this link is forged it is not so very difficult to impart knowledge and widen narrow outlooks. Since, as Miss Jephcott points out, the girl is continually subordinate to others, at home, at school and in work, it is not really surprising that, when she does have a little time of her own, she is not willing to submit herself to the discipline of evening classes or even to the gentle organisation of a club. Certainly she will not do so unless some great enthusiasm or loyalty is aroused. It is of course possible to arouse this enthusiasm, this creative ardour, in the right kind of communal atmosphere which includes opportunities for individual initiative and personal responsibility.

But the free choice of most of these girls for their leisure hours is the dance hall, the cinema, and, to a lesser extent the skating rink. They read the more lurid type of romance culled from the 2d. libraries. Their whole life is conditioned by the idea of an early marriage and young men or the young man of the moment are very much in the foreground with all the problems this factor involves. "Sex" looms large in their minds and it does seem that some kind of impersonal instruction in the facts of reproduction and childbirth is very necessary to these young people.

Virginia M. Crawford

The only girls in this study who continue to go to church when their school days are over are the Catholics. (I am not sure if Miss Jephcott means the girl from the non-conformist family to be an exception to this rule.) Quite obviously the cinema is now the modern temple, for attendances at the pictures may be as high as five times weekly and children begin their initiation in this modern temple at an early age; by the time they are fourteen their attendance is a habit. Perhaps it would be as well to accept this phenomena and to make use of it. One day some great social reformer may arise who will say: "So be it. Not only shall we try to improve the quality of films and make use of the film in its educational aspects, but chapels, social clubs, and recreational centres shall spring up around these temples of the Cinema. There shall be crèches where tired mothers can leave their babies, there shall be canteens, there shall be class-rooms and libraries—and all these shall be grouped round the Cinema. Cinema-goers shall be persuaded to help in these schemes. Ministers of religion shall have opportunities of preaching and exhortation in the Cinemas on Sundays. On Sundays religious films shall be shown. We will give the people what they want and it shall not harm them!"

But perhaps reality would still lag behind the ideal, for apparently the girls of this study sit back and chat during the news reel in the local cinema!

As Pearl Jephcott says: "No one solution will meet the needs of people so diverse in background and so varied in ability and character" as are these girls. Many things could help them, but she feels the most important factor to be the personal touch—"the genuine interest and encouragement of the people whom the girl meets day after day."

CHRISTINE SPENDER.

TWENTY-FIVE YEARS AGO

Leonora de Alberti in the "Catholic Citizen," November, 1923.

How much can be done to ameliorate the lot of the worker, may be seen in the story told by Dame Adelaide Anderson (*Women in the Factory*). As Viscount Cave tells us in his foreword: "It was a story worth the telling, for it is a chronicle of a steady and dogged campaign, of few defeats and many victories. The adversaries to be met were all the ills which threaten the 'factory girl'—poisoning by lead or phosphorous or arsenic or mercury, insanitary or unventilated rooms, accidents from unsafe machinery, phthisis, anthrax, overstrain, truck and sweating, and more besides."

We have travelled far since the days of the climbing boys, the deformed mill children, the infant mine "trappers," of which we have been recently reminded by the publication of Mr. and Mrs. Hammond's life of Lord Shaftesbury. We have come to realise more that the labourer is worthy of his hire, and that we are all responsible, some more, some less, for evil conditions which should be remedied.—*Women in the Factory.*

On Tuesday, October 19, Mrs. Crawford passed peacefully away in the nursing home in Holland Park where she had spent the last months of her life. She was in her 85th year. Once, speaking of Cardinal Manning whose disciple she had been, she recalled asking him what was the first event that he remembered. He had replied: "The Battle of Waterloo." Nearly a century and a half were thus gathered into her own memories. She stood for an unbroken tradition, a continuity, and yet in spirit remained always in the vanguard. She had known personally the pioneers of Christian Democracy in Europe, the great generation of the 'eighties and 'nineties. She had been the friend of Lord Rosebery and George Moore ("I dressed Heloise and built the house she lived in!" she once told me, for George Moore had entrusted to her the research into architecture and costume for his "Abelard and Heloise"), and W. T. Stead. Her social work and studies were too manifold to be listed here. A member of the Labour party when "ladies" (or "gentlemen" for that matter) were very rare in its ranks, she was for fourteen years Labour Borough Councillor for Marylebone, and for a still longer period on its Board of Guardians, when her influence was always directed towards greater progress and humanity.

She had helped Father Plater to found the Catholic Social Guild. She was over seventy when she helped to found the People and Freedom Group, becoming its first chairman and carrying into it the living Christian-Democratic tradition she had received from Manning himself. Her last book on Frédéric Ozanam, written when she was eighty, was an act of homage to one of the bravest Christian-Democratic forerunners.

Of St. Joan's Alliance, she was one of the earliest members. She was on its Executive Committee from 1919-29, its Chairman in 1925 and 1926, and in 1929 its delegate to the Congress of the International Woman Suffrage Alliance in Berlin. Her contributions to the *Catholic Citizen* gave it the benefit of her expert knowledge in many fields. They have frequently been quoted in "25 years ago." One of the last was on the great Cardinal whose heritage she so faithfully preserved.

Her last appearance was at a Bring and Buy Sale at Hampstead last year. The steep climb had plainly tried her strength to the utmost; the effort was proof (if proof had been needed) of how her interest in St. Joan's lived to the last.

At her Requiem, the Alliance was represented by the Chairman and Hon. Secretary also by Mrs. Bacon and Miss I. R. V. Welch. Her grandly lived life had been animated throughout by the Faith, into which Manning received her in her youth. She has gone to her reward. B.B.C.

International Notes

United Nations.—Committee III of the Assembly continues its discussion of the Draft Declaration on Human Rights.

Article I, as adopted by the Commission on Human Rights runs: "All human beings are born free and equal in dignity and rights. They are endowed by nature with reason and conscience and should act towards one another in the spirit of brotherhood."

The Brazilian delegate, Mr. de Athayde, proposed an amendment to the second sentence: "Created in the image and likeness of God, they are endowed with reason and conscience . . ." After considerable discussion he withdrew his amendment, but reserved his right to introduce a reference to the Divinity in the preamble to the Declaration "to give satisfaction to the religious feelings of man." He said that all peoples recognised a Divinity and that it seemed to him that there was "less difference between God and Man than between some Governments and the people they claim to represent."

* * *

There are still twenty-two countries in which women are without the franchise. These are Afghanistan, Bolivia, Colombia, Chile, Costa Rica, Egypt, Ethiopia, Greece, Haiti, Honduras, Iran, Irak, Lebanon, Liberia, Mexico, Nicaragua, Peru, Saudi Arabia, Switzerland, Syria, Trans-jordan, Yemen. Portugal and Guatemala have special literacy or other qualifications applying to women only. Chile, Colombia, Costa Rica and Peru are preparing amendments to their Constitutions so as to come into line with the majority of the countries of the world. This information is based on Document A/619 of the United Nations. It brings up to date the information which was elicited by the Questionnaire on the Legal Status and Treatment of Women, sent out to Member Governments as a result of a Resolution submitted by Denmark to the first regular session of the General Assembly.

Similar material will be circulated annually until all women throughout the world have the same political rights as men.

The United Kingdom piously quotes its Equal Franchise Act of 1928 and the Parliament (Qualification of Women) Act of 1918 but fails to record that women are still debarred from the House of Lords.

* * *

Who.—The following Resolution has been sent to the Executive Committee of the World Health Organisation and the Committee of Experts on Venereal Disease.

St. Joan's International Social and Political Alliance, having studied the recommendations in regard to venereal disease in the Second Report of the first World Health

Assembly (U.N. A/69, 16 July, 1948) expresses its dismay at the proposals made in regard to notification, declaration of infectious contacts, contact tracing, pre-marital and pre-natal examination, and compulsory treatment and hospitalisation of infected persons, with their explicit or implicit demand for compulsion. Such measures would be difficult of application, would be unfair or discriminatory towards women, open to grave abuse of power and lead to a modern form of State regulation of prostitution.

The Alliance therefore urges the World Health Assembly to reconsider its policy, taking more fully into account the social and moral aspect of the problem, and concentrating upon a constructive programme of education and upon the provision of an adequate number of well-equipped centres for free, voluntary, and confidential treatment of V.D. Such a policy will help to promote the sense of responsibility and the high moral standard which are the only true safeguards against the spread of venereal disease.

* * *

Malta.—In connection with the Income Tax Bill now before the Legislative Assembly, the Women of Malta Association submitted a Memorandum to the Government regarding the wife's income which "falls in the community of acquiescence or is enjoyed by the husband." Therein says the Memorandum, "the status of women is held at a disparaging level consequent to outdated existing laws which cannot in justice be reconciled with the present conditions of life."

The Association passed a resolution calling upon the Government to take immediate and appropriate steps to eliminate existing anomalies by amending the Civil Code before any other laws based thereon are enacted, so that women's economic status shall be brought into line with their newly recognised political status.

MERSEYSIDE BRANCH

Hon. Secretary: Mrs. de Rouffignac, 31, Gorsedale Road, Liverpool, 18.

A meeting was held on November 5th at the Oratory Club, Catherine Street, Liverpool, by kind permission of the Rt. Rev. Dr. Garvin. The speaker was Miss Buxton, Director of Training of the Liverpool Union of Girls and Mixed Clubs who gave an interesting account of the history of the movement from its earliest days.

Mass has been offered at the Church of St. Philip Neri for the deceased members of the Alliance.

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Reviews

Australia's Coloured Minority by A. C. Neville (Currawong Publishing Co., Sydney, 12s. 6d.)

The writer of this book was for twenty-five years in charge of the Department of Native Affairs in Western Australia, and his suggestions for dealing with the problem of the half-caste population, which is increasing (unlike that of the aborigines of full-blood), are based on this long and intimate experience. He makes a strong plea for the complete assimilation of the coloured minority into the European community.

He quotes a Resolution passed at the Canberra Conference in 1937 in support of this policy, and says that most Native Affairs Departments in the Commonwealth seek the same goal, but "local opinion lags behind official policy." Some of the women's organisations at least realise the dangers of neglect for they have requested that these people shall all be brought under the law so that deterioration shall be halted. "No people can merely exist without deterioration," he says, and goes on to prove that the half-castes can respond to education and take their place in the community when treated as whites by law, as quadroons and near-whites are in Western Australia. "Education is a life and death matter." They are Aryans and should be helped to rise to the level of their "white relatives" and not left worse off than if they were full-blood aborigines with their tribal laws and discipline. It is essential, in Mr. Neville's view, that the half-caste children (white natives) should be taken from their present unspeakable surroundings and cared for until they can stand on their own feet. Nothing can raise the self-esteem of the young half-castes better than the ability to earn a livelihood. They should not be kept in institutions all their lives as has been too often the practice, especially with girls.

The book is critical and out-spoken, and the writer's outlook is obviously affected by the frustrations he met with in his efforts for the helpless and exploited people he served with such devotion. It is to be hoped that the solution of the problem he has so much at heart will meet with the attention it deserves.

P.C.C.

The Twentieth Report (1947-1948) of the Cecil Houses (193, Gower Street) is mainly devoted to an account of the Residential Club for Girls during its first year of activity. It has been uphill work, but with the aid of an understanding Warden and a gradually formed Girls' Committee the community sense, so essential for the successful running of such a venture, has been developed. The Club gives Coming-of-Age Parties, and has held its first Wedding Celebration. At Christmas

the girls gave a Party to the children of the neighbourhood who had shown some natural hostility to the "stuck-up" girls in a house so much more beautiful than their own.

An account of the "displaced persons" who seek shelter in the five Cecil Houses which cater for London's most distressed women, those with no place to sleep, proves the value of this great work; and the Report ends with an outline of the plans for, and a plea for the support of, the Old Ladies' Home which is the next on the list of Mrs. Cecil Chesterton's projected ventures. P.C.C.

The Westminster Digest (St. Stephen's Press, 33, Bruton Street, W.1, 1s. 6d.).

This is a monthly handbook for "Political Officers and Representative Citizens." It gives the names of the leading officers and officials of Parliament; an alphabetical list of M.P.'s elected in 1945, together with information as to how they vote; a list of the changes wrought in the composition of the House by By-elections since 1945; the Committees of the various Parties; the political diary of the month, and current statistics illustrating the economic situation. It is as full a summary as any representative citizen could want—the only omission worth noting is a list of constituencies to balance the list of M.P.'s.

P.C.C.

Women In Our Time (Issue No. 22 *This Modern Age—Second Year*).

We hope that as many of our members as possible will see this film which shows the struggle for suffrage in some interesting flashbacks, then brings us back to women's work and status in these modern times. We see not only their varied employments and glimpse them as housewives, but the problem of equal pay and the double burdens imposed upon many women are brought into the picture. We see the indomitable Mrs. White interviewing young students outside the recent Mass Meeting for Equal Pay, and Lady Pethick Lawrence recalls the fight for the vote and how she was one of 300 suffragettes who were in Holloway Prison, all at one time. Finally Lady Rhondda ends the film with a discussion on the continued waste of women's talents—their small numbers in Parliament; "no women in the House of Lords." She argues that a wife should have a fair share of the husband's income; that many women are now badly overworked; that since for the next few years more women will be needed to work outside their homes, they should have all the equality they wish; and that there is still plenty for the younger generation of women to accomplish in the matter of equality. C.S.

This Freedom

Mrs. Jean Daly, New South Wales President of St. Joan's Social and Political Alliance, wrote a forceful letter, recently, to the *Sydney Morning Herald*.

In it she protests against the Australian Government's "attempt to force the return to Australia of a few young women who do not wish to return." She points out the futility of using a clause in an agreement "designed to prevent these girls being stranded in a foreign country without the means to return . . . As they are not so stranded and have elected to live elsewhere, surely the obligation is waived." Mrs. Daly ends her letter by pointing out that the present attempt to enforce the clause "can only be regarded as an exercise of tyranny, paltry and ridiculous in itself, but important as it affects human rights, which the Government solemnly pledged itself to uphold when it subscribed to the United Nations Charter."

Mrs. Mary Tenison Woods, Vice-Chairman of the N.S.W. Section, adds a letter, brief and to the point. She writes: "These girls appear to be being treated as war equipment, or the remnants of lease-lend. Will they come under the Disposals Commission when they are returned?"

The girls referred to are Australian young women who worked for the U.S. Army in Australia and were then granted visas to work in Manila, with the proviso that they should be allowed to return to Australia on the expiration of their duties. Some elected to go to the U.S.A. where they are now working.

We have received some delightful religious Christmas cards from the Catholic Action Girls Organisation, 22, Bramham Gardens, S.W.5. A complete set of sample cards may be obtained from the C.A.G.O., price 4s. post free. Prices range from 1½d. to 9d. and many of the cards have envelopes included in this price. Original designs are used, except in the case of a lovely reproduction of Raphael's "Madonna della Sedia."

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