

WOMEN'S SERVICE
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THE

Catholic Citizen

Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society), 55 Berners Street, London, W. 1.

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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.

A "Mise au Point."

BY THE REV. DON LUIGI STURZO.

Invited by the Editor of the CATHOLIC CITIZEN to express my views on the controversy concerning "the subjection of women," I could not refuse those who were the first—the only ones indeed, since I have been a guest in London—to give me the honour of becoming a member of their Alliance. Without, however, coming as a third party into the discussion, I will confine myself to what is known as a "mise au point." I shall, therefore, try to make clear the exact bearing of the words "the subjection of women."

1. No-one can say that woman is subject to man in her spiritual and moral life. For woman, as for man, was it written: "*For as many of you as have been baptized in Christ have put on Christ. There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus.*" (Galat., iii, 27-28). All are equal before God. With and through Christ both women and men won personal freedom of faith, casting off the bonds of domestic religion, of spiritual subjection to family or caste. "*For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household.*" (Matt. x, 35-36).

2. Passing to the marriage tie, we find "*And they shall be two in one flesh.*" (Gen.

ii, 24). Here is plainly parity. But this parity ceased through the system of polygamy. Nevertheless, Christ restored marriage to its original monogamic character, and raised it into a Sacrament. The reciprocity of matrimonial rights and duties between man and wife was defined and sanctified. "*The wife hath not power of her own body; but the husband. And in like manner the husband also hath not power of his own body: but the wife.*" (I, Corinth. vii, 4).

3. Subjection of woman to man is to be found in the economic and political field. Such subjection is not religious or ethical, but human and historical; it springs from the juridical institutions of determined periods and civilizations, and varies as they vary. Thus no religious or moral argument can be put forward against those who strive to win for woman complete emancipation and parity in these fields. On the contrary, indeed, Christianity by raising the moral status of woman established her true personality, and opened the way towards such emancipation. Moreover history proves that political and economic subjection is often a means of moral subjection, injurious to the rights of human personality and repugnant to the spirit of Christianity.

4. There remains the most contested point. What is the position of woman in the family? Père Sertillanges, the famous

French Dominican, defines this point as follows: "The best rule as to the relations between man and woman in marriage is this, a principle of equality, a sharing of attributions. The ruling of the husband as to the outside, but with the collaboration of the wife. The ruling of the wife as to the inside, but with the collaboration of the husband. To preserve unity, the competence of each will be thus restricted, but for the benefit of both, since it will be for the benefit of the group in which they are engaged, and ultimately for the benefit of all." (*Féminisme et Christianisme*, p. 276). The nature of the family is a true co-partnership, and its principal object the care and education of the children, in which the father and mother have equal responsibilities and duties, with diverse functions. In any case, these diverse functions must be suited, in each particular instance, to the individual temperaments concerned; one cannot therefore, make wide generalisations. For myself I prefer to speak of equality of duties in the family rather than of equality of rights, above all because a duty is nothing other than the moral recognition of a right, and if such recognition is wanting, recourse must be made to guarantees and sanctions of a civil order, that is of an order outside the family. Such guarantees are necessary only in respect of a family in which one of the members fails in domestic duty and the other asks legal aid of the civil power. And it is necessary that in such cases the civil law should give protection equally and on the same conditions to man and woman.

All this granted, I must add that in the Christian tradition the man is reputed the *head* of the family ("head" says Sertillanges, does not mean "master"). The comparison on which St. Paul insists is that of Christ and the Church, united in mystical espousal, and from this he derives a mystical bond of love and reverence. To my mind the most significant sentence is that of the Epistle to the Ephesians, where he says: "Nevertheless let every one of you in particular love his wife as himself, and let the wife hold her husband in reverence"—*abbia in riverenza il marito*—(V. 33). I have quoted the most faithful Italian translation from the original Greek, (published by Vita e Pensiero, Milan). St. Paul urges love upon the man and not the woman because woman knows how to love (and

hence to sacrifice) better than man; but upon the woman he urges reverence (not *jealousy*) so that the wife, without being inferior to the husband, should surround him with that affectionate respect that will render easier their life in common, which is bound to have its difficulties and its bitter moments.

LIVERPOOL AND DISTRICT BRANCH.

Hon. Secretary: Miss N. S. Parnell, B.A.,
45 Falkner Street, Liverpool.

Our November meeting took the form of a debate with members of the local Branch of the Distributist League. The subject proposed by our visitors was "that modern conditions in England offer little encouragement to youth." Though we lost on the voting, we had every reason to be proud of our three young speakers: Miss M. Hughes, Miss C. Harris, M.Sc., and Miss E. Richards, who led the debate on behalf of St. Joan's. We offer them our congratulations on the splendid stand they made. Though time did not permit of much general discussion, we had the pleasure of hearing yet another promising young speaker in Miss A. Davies.

The Branch was represented as usual in the women's procession on Armistice Day.

The prayers of our readers are asked for Miss Crooke, who died recently.—R.I.P. Holy Mass was offered up for the repose of her soul, and of all deceased members of the Branch during November at St. Joan's Church, Bootle, where we hope in future to have Mass said annually for this object.

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Notes and Comments.

We offer our sincere thanks to Don Sturzo for giving us his views on the "subjection of women." We are grateful, too, to the Editor of the *Month* for taking up the matter, and for allowing us to publish his comments. Our readers will note that the views expressed by Don Sturzo and by the Editor of the *Month*, differ widely from the views of the Conductor of the Enquiry Bureau of the *Universe*, and they will remember that when theologians differ, disciples are free to hold their own views on any disputed subject.

We take the following from the *Month* (Dec.):

Several of our Catholic papers, both weekly and monthly, devote part of their space to explanations of Catholic doctrine, whether in the shape of a consecutive course of religious instruction, or in answer to inquiries. These journals are thus doing valuable work, for not a few Catholics lack leisure or opportunity to perfect themselves in the knowledge of the Faith, whilst on the other hand they are constantly exposed to hearing it misrepresented and attacked. However, we do not envy the task of the theological experts who conduct those closely-scanned doctrinal sections. Our Faith is so hedged round with mystery; theological exposition often pre-supposes an accurate and consistent philosophy; there are many subjects about which revelation is silent or ambiguous; there are questions especially connected with the Written Word which authority has not yet settled, and last of all there is always the difficulty that human language is necessarily an inadequate vehicle of abstract thought. Accordingly our experts must be singularly gifted if they do not, sometimes, when answering one difficulty, suggest another, or singularly prudent if they are always accurate enough in their diction as to preclude misunderstanding. As an illustration of these risks, we may instance an answer given in the *Universe* (August 22nd) to the query—Why must women cover their heads in Church?—an answer which refers to the usual passage in I Cor. xi, 2-16, where St. Paul is regulating the behaviour, in religious gatherings, of his new Corinthian converts. The particular enactment in verse 5 became a tradition in the Church, although it is nowhere laid down in positive legislation. It is a matter clearly not of morals but of convention. There are religions in which having the head covered in worship is a sign of reverence: there are countries where long hair is a token of manly vigour. There is no natural connection between different fashions in *coiffure*. Nowadays, however it was in St. Paul's time, no shame attaches to a girl with an Eton crop. The

whole argument by which he supports his dictum that women when praying publicly should be veiled—for that is all he says—is neither clear nor conclusive, as he himself seems to have felt, since in the end he falls back on convention: "If anyone wishes to contest the point," he says (v. 16), "well—we, the Churches of Christ, have no such custom." Yet the writer in the *Universe* confidently declares that St. Paul "sees in this custom a sign that woman is essentially subordinate to man—an idea which is an integral part of Christian teaching, though very unpopular nowadays." The phrase "essentially subordinate to man" is one of those unqualified utterances which illustrate the peril of brief replies. That "essential subordination" is, of course, no part of Christian teaching: St. Paul himself, in this very passage, proclaims the essential *interdependence* of the sexes. "Yet, in the Lord," he says, "woman is not independent of man nor man independent of woman." Each, therefore, depends on the other.

The reason is that the ideal of humanity is not expressed wholly in one type but in two, physiologically distinct and differently endowed. There are no grounds in nature for asserting the final superiority of one over the other. In the supernatural order, also, St. Paul again asserts their absolute equality. "There is neither male nor female: for you are all one in Christ" (Gal. iii, 28). Thus in the Christian conception of humanity, there is no room for sex rivalry. In two instances only do we find authority granted, by positive enactment, to the male sex: (1) in the association called the Family, since in every stable institution there must be one final determining power; (2) in the society called the Church, officered, by her Founder's arrangement, entirely by males. In the family, Authority is not arbitrary but is limited by the end for which it is conferred, and moreover, by the natural and supernatural status of those over whom it is exercised. As for the Church, it is to be supposed that, as God, *de facto*, has confined strictly ecclesiastical functions to one sex, human conditions would make a mixed ministry less efficacious, whilst to make it exclusively female would run counter to the normal arrangement in civil society. In neither case does the Divine choice seem to turn on the intellectual or moral superiority of the male sex. We must not be misled by the traditions of the past. The history of woman shows continuous development, on a larger scale and at a speedier rate even than that of man, because she has had to advance from further back and against greater obstacles. Who shall say if we have yet seen the end of it? If man's greater physical strength gives him the permanent monopoly of such occupations as soldiering and coal-mining, there is nothing, on the other hand, in his spiritual equipment to warrant an exclusive claim to the exercise of the professions.

Thus, in spite of I Cor. xi, 2-16, we cannot say that the Church teaches the essential sub-

(Continued on page 93.)

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

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

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

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Women in the Civil Service.

All workers for the attainment of equal pay and equal opportunities for women with men, will be grateful to the Federation of Women Civil Servants for the admirable case presented by them to the Royal Commission on the Civil Service. The main points brought before the Commission are:

1. That the rate of remuneration of Civil Servants shall not be differentiated by reason of sex.

2. That all appointments shall be open to men and women by the same method, and on the same terms, and that opportunity for training and the acquirement of experience necessary for advancement shall be equal as between men and women.

The Federation states in the Introduction: "We hold the view that the lower payment of women complicates all other questions which fall to be considered by the Commission, and that until the men and women of the Civil Service are placed on terms of full equality as regards their pay, other questions of general and vital interest cannot be dealt with as clear issues.

"The position of inferiority in which women are placed makes it necessary for us to occupy our minds chiefly with the question of the removal of this long-standing injustice, and it therefore takes precedence of other subjects in our evidence."

It has been frequently pointed out by feminist societies, including St. Joan's S.P.A., that while the Treasury sets a bad example by placing a lower value on women's work than on men's, employers are likely to follow the lead given them.

The Report goes on to show that the principle of equal pay has been admitted, and that consequently the question should not have been referred to the Commission, but that the next step—the method and time for the adoption of equal pay, should have been discussed in the House of Commons. The Civil Service organizations consider "that if the principle could not be put into operation for financial reasons, the question should have been referred to Parliament, which stands to the Civil Service in the relation of employer, and has the power to give effect to its decisions."

The Federation of Women Civil Servants, after investigation, estimates that the sum required would be approximately £220,000.

The statement also deals, amongst other matters, with the compulsory retirement of women on marriage, which frequently leads to the postponement or sacrifice of marriage. The Federation claim, and we heartily agree, that each woman civil servant has a right to decide for herself whether she shall continue her official career after marriage or relinquish her appointment. The restrictions placed by the State on the employment of married women in the Civil Service is an unwarranted interference with the liberty of the individual, the Statement says, and contrary to the spirit of the Sex Disqualification (Removal) Act. "It places a disability on women Civil Servants from which men Civil Servants are exempt, and is used as an argument against their efficiency and economic value." The Federation finds that women are hereby penalised in three ways:

1. They must sacrifice either marriage or career.

2. The economic value of *all* women's work is depreciated because some women marry.

3. Heads of some Departments refuse to accept women for higher posts or to train them for the more important duties because their training and experience will be lost if they marry.

Clearly the arguments apply to the employment of women in all cases where they are compelled to resign on marriage.

The Federation of Women Civil Servants has done a lasting service to women by the able presentment of their case to the Royal Commission. We believe it will bring the reign of equality closer.

L. DE ALBERTI.

Notes and Comments. (Contd.)

ordination of woman to man. Even in the married state the honours, so to speak, are ideally equal: woman controls domestic affairs, man has charge of external relations. His headship is official, not personal: her obedience that of one equal in dignity. Until we know the precise nature of the questions put to St. Paul,—and this refers to many other passages in his Corinthian letters—and in default of an authoritative interpretation by the Church, we cannot always distinguish the absolute from the relative in his very condensed and elliptical answers. Still less should we be blindly guided by the opinions of ancient theologians, however holy and learned, regarding the relative status of womankind. They wrote according to the science and social philosophy of their age, which we now know to have often been inadequate and misleading. Our Lord is our surest guide. "Male and female created He them," He repeated emphatically (Matt xix, 4)—like in destiny as in origin: equal in responsibility though differing in function. There is no sex, He has also told us, in the soul: no sex-discrimination in Heaven: no standard, finally, of perfection save in the infinite holiness of Our Heavenly Father; and, we may well reflect that it is a Woman who has out-distanced, beyond all hope of rivalry, every other creature in nearness of approach to that standard. J. K.

* * * * *

We offer our cordial congratulations to Dr. Isabel Heath on the birth of a son, and to Mrs. Smiley, to whom also a son has been born.

* * * * *

The death of Dame Mary Scharlieb, at the age of 85, removes a remarkable figure from among us. A pioneer woman doctor and a distinguished surgeon, she practised

almost to the end. In early life she did splendid work among Indian women. She was respected and honoured even by those who did not always agree with her.

* * * * *

Our member, Dr. Shattock, has very kindly offered to give a New Year Party in aid of our funds at her house in St. John's Wood. Full details will be announced later.

Nationality of Married Women.

The Nationality of Married Women Bill was given a second reading in the House of Commons on November 28th, without a Division. No member of the House opposed the principles of the Bill, and the Home Secretary stated that he "would like to express in the most emphatic terms the approval of the Government of the principles embodied in this Bill." It was then referred to a Grand Committee, and, as Dr. Bentham secured fourth place in the ballot, her Bill will shortly be considered in Committee. The Home Secretary, however, stated that "it was written down as an axiom in the 1929 report of the Conference on the Operation of Dominions Legislation that no member of the Commonwealth could or would contemplate seeking to confer on any person a status to be operative throughout the Commonwealth save in pursuance of legislation passed by common agreement. What happened at the Hague Conference and at the recent Imperial Conference, showed that it has not so far been found possible to reach agreement on the proposals embodied in this Bill. It follows that for the Parliament of this country to pass this Bill into law in its present form would be in effect to take independent action, causing a breach in the common status, a breach which, as has been repeatedly declared is not to be contemplated." He omitted, however, to refer to a further decision of the Conference; this:

"That it is for each Members of the Commonwealth to define for itself its own nationals, but that, so far as possible, those nationals should be persons possessing the common status, though it is recognised that local conditions or other special circumstances may from time to time necessitate divergences from this general principle."

It seems clear, therefore, that there is no obstacle to Great Britain or any other self governing unit of the British Commonwealth passing legislation on the lines of Dr. Bentham's Bill, such legislation to be operative everywhere except in a Dominion which has not yet adopted legislation to make such citizenship effective. Any other interpretation of the Conference decisions would mean that the Government broke faith with the women and the electorate who, at the last General Election, voted in the light of Mr. Macdonald's declarations in support of the principles embodied in Dr. Bentham's Bill.

St. Joan's Memorial Meeting.

On November 21st, the anniversary of the day on which St. Joan was sold by Jean de Luxembourg into English hands, a public meeting was held in London, under the presidency of Cardinal Bourne, in order to launch an appeal for an English national contribution, by way of amende honorable, to the memorial church to be built in Rouen.

The hall was full, and on the front of the platform hung a banner of St. Joan, a fine artistic creation showing her in her proud young beauty on her black courser, with on either side the names she cherished,—Jesus—Maria.

His Eminence Cardinal Bourne, in the chair, opened proceedings by reminding the audience of the significance of the date, the beginning of the terrible events which culminated in St. Joan's judicial murder on the following May 30th. Last year he had been privileged to be present at the celebration of the raising of the siege of Orleans, celebrations that had proved a wonderful exhibition of solidarity between England and France. He urged England now to make worthy response to the present appeal. St. Joan's right to be heard by the Pope had been iniquitously set aside, but very soon after her death the reaction in her favour had begun. Next year's memorial celebrations would mark the final stage in the long series of acts of reparation stretching from her rehabilitation twenty-four years after her martyrdom, to 1908 when she was declared venerable, to 1920, the date of her canonisation. He hoped that he himself would be able to be present in Rouen to pay her homage.

He was followed by Miss Monica O'Connor, of the St. Joan's Social and Political Alliance. Young, gracious, appealing to the young, she showed St. Joan as the model and inspiration of all those who before life has shaken them and the years brought delusion, dream of valour and high deeds and service. It fell to her to read the apologies of absence from Lord Tyrell, the British Ambassador to France; the Duke of Norfolk; the Countess of Warwick; the Bishop of Pella; Sir Henry Wood; Mr. George Lansbury, M.P.; His Majesty's High Commissioner for Works; Mr. Bernard Shaw; Miss Sheila Kaye-Smith, who is treasurer of the present appeal; Miss Megan Lloyd George, M.P., and others. Many sent graceful messages. Countess Haig of Hemersyde, the widow of the late Commander in Chief, wrote that "it is a great privilege to be asked to help on the splendid effort," while the Dominican Provincial, the Very Rev. Bede Jarrett, O.P., wrote that "St. Joan stands . . . for that which is above nature, the vision splendid shown by God to the soul, and for that which is above freedom, the surrender of the faltering will to the Unchanging Will, which is at once both law and love and for that reason imperially triumphant."

The next speaker was Mrs. Corbett Ashby, one of the most distinguished of England's political women and President of the International Women's Suffrage Alliance. The present

co-operation between England and France, she said, seemed to her akin to two other movements, the Round Table Conference and the League of Nations, as typical of the new international morality, based upon the brotherhood of great nations. She hoped that in this memorial England would be as generous in feeling and sympathy as was France in her wonderful testimony to the dead of the airship R101. Between France and England there had been a long history of misunderstanding, and all we and future generations could do would be necessary to cement our friendship.

St. Joan, she went on to say, was the modern woman's patron, and ideal. She was young, a lesson not to be afraid of youth with its ardour and inspiration. In her day, the chief virtues demanded of women were chastity and obedience; she was so truly chaste that she could live unscathed among men at arms, she possessed both obedience and leadership. She was the symbol of scorn of conventions and love of ease, the symbol of utter sacrifice for the cause she served. "By your gifts," concluded the distinguished feminist, "you will pledge yourselves to carry on her work."

She was followed by Sir Johnston Forbes-Robertson, grey-haired and courtly, who, like the late regretted Silvain, has achieved fame, not only on the theatre, but by his nobility of character, generosity and piety. Educated in Rouen as a boy, he could claim to be "familiar with every stone of that beautiful city, perhaps the most beautiful city of monuments of the world." His speech, spoken from the heart, was a glowing testimony to the Saint whom he described as the most beautiful and amazing figure in the world's history. "I know," he said, "that this meeting will subscribe faithfully and splendidly to this effort on our part, and I ask dear St. Joan to look down upon us and to pardon our great sin, and forgive us, as I know she does, with her noble generous heart."

As he sat down amid enthusiastic applause, he was succeeded by Miss Picton Turbevill, M.P., a member of the Labour Party in the present Parliament. It was fitting, she said, that St. Joan should have been born on the Twelfth Night, the day that the wise men of the earth came to worship at the feet of a Child, she who was little more than a child when she died. To women, St. Joan was a pioneer, whose story was in a manner renewed with every generation. The reply of Robert de Baudricourt when she first reached him, "Box her ears and send her home," had been heard by all pioneer women throughout the ages; it was the reply of the authorities when Dr. Elsie Inglis, and other women doctors, first volunteered their services in the war, before they were able to go to Serbia, where they did such magnificent work. Speaking of St. Joan herself, Miss Picton Turbevill pointed out how she was a miracle all the greater in view of the darkness of her century. She was truthful and kept her promises when truth was almost

unknown, full of high purpose when great nobles thought only of booty, pitiful in a time of merciless cruelty, pure in body and mind when the highest in the land were foul in both. It was strange that no relic remained of her but perhaps better, for she would be remembered for ever.

To Dr. Letitia Fairfield, who has the unusual distinction of being both a doctor of medicine and a barrister, fell the honour of reading the letter His Grace the Archbishop of Rouen had had the kindness to send for the meeting. Even the much discussed epilogue of Bernard Shaw's famous play "St. Joan," she said, did not contain a more heterogeneous collection of personages than had united in the honour of St. Joan in the present appeal; it was strange too that among those who had written most beautifully and lovingly in her praise had been free-thinkers like Quicherat and Anatole France, or a Presbyterian like Andrew Lang, author of the best and most understanding of English books on her life. Like the legendary Helen of Troy who appeared to every man in the likeness of his first love, she seemed to each his ideal; to the Catholic a Saint, to the Protestant the defender of individual conscience, to the warrior she appealed by her military skill, to the pacifist by her desire for ultimate peace, to the young, to the old, to the Frenchman as the soul of France, to the Englishman as the epitome of those virtues he most prized, to the feminist as patron and prototype. Nor was she wanting in the virtues called womanly, she was a beautiful needle-woman, competent to care for her father's farm, and by her dignity such as to win the respect even of the great ladies of Jean de Luxembourg's household.

Having completed her picture by quoting Guy de Laval's description of St. Joan, the speaker ended in an ardent appeal to the audience to give all they could afford in reparation.

The collection was then taken, which totalled £104 in gifts and promises—an auspicious beginning.

Mr. Leon L. Lion, the well-known theatrical producer, actor and playwright, then recited Humbert Wolfe's poem "St. Joan," which is perhaps the most beautiful poetic tribute to her that has yet been written. Then M. de Fleuriau, the French Ambassador, rose to move the vote of thanks to the chairman. He himself, he said, had been taught by three women, his mother, his grand-mother, and his nurse; from them he had imbibed religion and love of country, and intertwined with all they told was always the story of St. Joan, till she had become for him something so intimate, so deeply rooted in the very depths of his heart, as to transcend all image or plastic representation. His hearers would therefore understand with how great emotion and gratitude he thanked them for the feeling with which they honoured a Saint who meant so much to him and France.

Finally, Miss C. M. Gordon, of the St. Joan's Alliance, as Chairman of the Appeal Committee, thanked the Cardinal and the speakers, and expressed her hope that the audience would give generously to the Appeal.

B. B. C.

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TREASURER'S NOTE.

Many thanks to all who helped at the Christmas Sale and Jumble Sale. The receipts of the Christmas Sale amounted to £28 16s. 7d., and the expenses £3 3s., making a profit of £25 13s. 7d. The net profit on the Jumble Sale was £7 11s.

Our grateful thanks to the following who sent gifts for the Christmas Sale: Miss L. de Alberti, Mrs. Anton, the Misses Barry, Dr. Victoria Bennett, Miss E. Butler-Bowdon, Miss E. Brady and Miss P. Brady, Misses Brettingham, Bumpstead, Busse, Cholmeley, Coignou, Dennis, Fraser Duff, Mrs. Ellingworth, Miss Fedden, the Misses E. and K. FitzGerald, Miss Gordon, Mrs. Broadley Greene, Miss Gunning, Mrs. Hand, Miss E. Hayes, Mrs. A. J. Hughes, Miss Hynes, Miss Jeffery, Mrs. Laughton Mathews, Mrs. McMahon, Misses McManus, Meredith, Merrifield, Dr. Margaret Morice, Miss Morson, Mrs. M. A. O'Connor, Mrs. Prister, Mrs. and the Misses Hope Robson, Messrs. Sheed and Ward, Mrs. Shorto, Mrs. Smiley, Misses Stack, A. Stafford, Mrs. Walsh and Mrs. Willis.

VERA LAUGHTON MATHEWS,
Hon. Treasurer.

The Council for the Representation of Women in the League of Nations, to which St. Joan's S.P.A. is affiliated, held its annual meeting on December 2nd. Resolutions were passed asking the Government to send a woman as full delegate to the next Assembly of the League; women technical advisers to the sessions of the Council of the League; and women delegates to the conferences of the International Labour Office. A message of congratulation was sent to Dame Janet Campbell, on her election as Vice-chairman of the Health Committee of the League.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE.

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