

WOMENS 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.

## An Early Champion of Women's Rights

ST. ADAMNAN OF CLONMACNOISE

BY MARY PRISTER CRUTTWELL

In these sadly retrograde days when force once more seems to be threatening civilised society with overthrow, and women everywhere are filled with apprehension for the future, it is of interest to recall the ancient tradition of how the women of Ireland owed their freedom to St. Adamnan. He it was, known to posterity as St. Columba's biographer, who at his mother's instigation, strove to bring Christian ideals of respect for womanhood and equality before the civil law into the fierce man-made fabric of the Irish tribal laws. His "*Cain*" or code of criminal law detailing penalties for offences against women was established in the middle of the 7th century. The story of how the "*Cain Adamnan*" came into being is picturesque.

Adamnan's own mother, to whom he was ever a dutiful son, felt deeply the sufferings and indignities of her sex. "For," says the old Chronicle, "till Adamnan's day the women had no share in bag or basket, nor in the company of the house master. . . The work which the gentlewoman had to do was to go to battle and battlefield, encounter and camping, fighting and hosting, wounding and slaying. . . Her husband behind her, carrying a fence-stake in his hand flogging her on to battle. For at that time it was the head of a woman or her two breasts which were taken as trophies."

This was the sight which revolted for once and all Adamnan's Christian mother, who with her son chanced on such a battlefield. She then and there laid the obligation, under a solemn vow, upon Adamnan by the duty he

owed her, not to rest until he had freed the women of Ireland from such cruel slavery.

"The duty I desire from thee as son," said she, "is that you should free women for me from encounter, from camping, from fighting, from hosting, from wounding, from slaying, from the *bondage of the cauldron.*"

This enumeration of domestic duties, "bondage of the cauldron," among the military duties owed by women is curious, and shows that even in those early days there was in certain chosen women a "stirring of the spirit," an aspiration after free exercise of talents in a peaceful world.

To the fulfilment of this worthy end, Adamnan's mother is said to have subjected her son to such trials that even his resolute spirit quaked. "Well now, Adamnan," proceeds this Spartan mother, "to thee it is given to free the women of the Western World. Neither drink nor food shall go into thy mouth until women have been freed by thee." She knew doubtless the strong forces of opposition which her son would have to meet and which only the tempered steel of a strong and tried faith could overcome. "The Breast-plate of St. Patrick" was indeed needed by Adamnan, his disciple. At last, so says the legend, after four years struggle, an Angel came to Adamnan and bade him arise. "I will not arise," cried Adamnan, "until women are freed by me!" And the Angel answered: "By reason of your suffering, you shall have all you ask from God."

The eternal voice of prejudice and darkness spoke against Adamnan:

"Put the deaf and dumb one to the sword

who asserts anything else but that women shall be in everlasting bondage to the day of doom."

The last efforts of heathendom to enslave young Christian womanhood were being made. The seven Kings of Ireland came out to slay Adamnan; he took no sword with him to the battle, but "the bell of Adamnan's wrath, to wit, the Little Bell of Adamnan's Atlar-table. And he struck the bell against them, pronouncing maledictions until securities and bonds were given him for the emancipation of women. . . ."

Thus did Adamnan triumph in the women's cause and the "Cain Adamnan," with its penalties become law. He taught tribes for the first time to reverence Christian motherhood in the name of the Mother of God: "For a mother is a venerable treasure, a mother is a goodly treasure, the mother of Saints and Bishops and righteous men, an increase of the Kingdom of Heaven, a propagation on earth."

Can we end this short tribute to Adamnan's work better than in the words of the chronicler:

"Adamnan suffered much for your sakes, O women, so that ever since Adamnan's time . . . your contract and your safeguard are free; and the first law made in Heaven and on earth for women is Adamnan's law." . . . St. Joan's Alliance would have had a staunch champion in St. Adamnan.

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Miss Florence Horsbrugh, M.P., the Parliamentary Secretary to the Ministry of Health, has been touring country districts into which evacuees have been moved.

International Notes

**Bermuda.** The *Daily Telegraph* reports that "a Bermudan tradition which appears to be threatened is that of not letting women vote. Under the Emergency Powers Act passed since the war started, the Governor has power to grant female suffrage."

For sixteen years the Bermudan Woman Suffrage Society has been working for Votes for Women, many of its members tax-resisting as a protest against their disenfranchisement. Readers will remember that last March an amendment to the Parish Vestries Act (1929) which would have given the Parochial Franchise was defeated, to the great indignation of the women of Bermuda.

It is ironic that it needs a war to get things moving in Bermuda. We hope soon to have further news of this step towards Bermudan women's enfranchisement.

**South Africa.** By the recent Aliens Act a British subject and a Union National, or a National of one of the old South African Republics, married to an alien will not be liable to deportation with her husband, unless the Minister considers that she also is an undesirable alien.

**Rumania.** Madame Marie M. Pop has won a seat in the Rumanian Senate in the category for agriculture, taking the eighth place among thirty. She has been elected by the Senate as secretary in this category.

The **German** radio recently announced that all German women between the ages of 17 and 25 are to be conscripted for "obligatory national labour service." Those aged 17 and 19, it was announced, have already been called up.

By the kindness of Mrs. Corbett Ashby, President of the International Woman Suffrage Alliance, representatives of feminist organisations, including St. Joan's Alliance, had the pleasure of meeting Madame Orbay for tea at the University Women's Club. Madame Orbay is the wife of General Orbay, head of the Turkish Military Mission at present in this country. Delegates to the International Women's Congress at Istanbul in 1935 will remember that Madame Orbay attended some of the Sessions.

Notes and Comments

With deep regret we are obliged to accept the resignation of Mrs. Laughton Mathews as Chairman of St. Joan's Alliance owing to her full-time work as Director of the Women's Royal Naval Service. We take this opportunity of thanking Mrs. Laughton Mathews for her devoted work as Chairman during the last seven years.

We have much pleasure on the other hand in welcoming Miss P. C. Challoner, M.A., as our new chairman. Members will remember that as Vice-Chairman of the Alliance she presided at the public dinner in honour of Mrs. Laughton Mathews on June 6th.

Last month we drew attention to our protest against the inequality in the "flat" rates paid to men and women for their services in civil defence. We now note another flagrant differentiation, this time in the rates of pensions paid to men and women civilians injured in air raids. The Minister of Pensions has declared that the rates will vary according to the actual degree of physical disablement, with a maximum of 32s. 6d. a week for a single man or 22s. 6d. for a single woman. Married men will receive extra allowances.

We welcome the statement from the Home Office that women volunteers may be accepted for service as special constables and women police auxiliaries. Women special constables will serve under the same conditions that apply generally to the special constabulary. In some districts they will relieve regular constables but will be chiefly employed for duties in areas to which large numbers of women and children have been evacuated. They will be sworn in and have the same powers as regular policemen. Women police auxiliaries, however, will not be sworn in, but will be employed as drivers of police cars, clerical workers and telephonists. At present this scheme only applies to provincial police services.

For the first time women doctors in the Army are to be allowed to wear ranking badges. They will receive promotion in relative rank as for a R.A.M.C. officer in war and will receive the same pay and allowances as a R.A.M.C. officer at single rate, except that the ration allowance will be four-fifths of that for a man.

Under the Emergency Powers (Defence) Regulations, the appointment of a Food Control Committee by local authorities is authorised. Each Committee will consist of fifteen members (to be appointed for one year), five being representatives of the local retail trades, the remaining ten, of whom at least two must be women, are to be representative of all classes of persons within the area.

We ask the prayers of our readers for the repose of the souls of our members Hilda, Lady Currie and Mrs. Morcos, both of whom died recently. Lady Currie stood as Independent Liberal candidate for the Devizes Division of East Wilts in 1922, being the first Catholic woman to stand for Parliament in England. She founded, organised and maintained the first school for Hospital Nurses (the "Blue Nuns") in Italy, at Rome, for which she received the Papal Order of Bene Merente and was decorated by the Italian Government.—R.I.P.

We would like to make an especial appeal to our readers, this month, to see that the work of our Alliance is not "let down" owing to wartime lack of funds. Rent for the quarter has not yet been collected—we thank those who so generously responded to last month's appeal; there is £6 wanting to complete the amount.

We feel sure that once our members know our straits they will hasten to help us. There are general expenses besides the rent fund.

We propose to hold a "Christmas Sale" in the Office some time in December, since the Green, White and Gold Fair will not take place this year. Gifts for this purpose will be much appreciated and so will "jumbles" (especially under-clothes) for our Market Barrow. A further suggestion we have to make is that those who wish to send clothes to evacuees should apply to us, stating requirements, in which case, for a small sum, we could probably make up a parcel and send it straight to the address given. We have children's woollies of all descriptions—new—and a stock of good secondhand clothes for adults and children. So if you want to be generous both to the Alliance and the needy, please call or write.

## 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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### Good Ammunition

Rudolf Allers' "Psychology of Character"\* which has just been issued in the Unicorn series at the price of one shilling contains a great deal that is of value and interest to the general reader. As a Catholic psychologist, Allers makes a contribution to the debate on feminism which should prove useful to St. Joan's Alliance when confronted with wild statements on the nature and place of woman, from certain Catholic sources.

Taking the book as a whole it seems to us that Freud's contribution to psychology has been too much minimised and we agree with Dr. Strauss when he says in his introduction that he finds "Allers' conception of sexuality somewhat restricted." Roughly the book is founded on Adler's idea of Individual Psychology, looked at from a Catholic view-point. It is disappointing not to find more eclecticism combined with this Catholic background.

In his chapter on the "Characterology of the Sexes," Allers is extremely critical of those people who "loudly and angrily complain of the deterioration of woman's nature," their depravity and so on. He asserts that women have not deteriorated: they cannot be expected to go back to a form of life which perhaps satisfied them in the past, since present conditions "have undergone a sweeping change." "He who looks backward can never go forward" and the solution of the "women's question" lies in the creation of "a form of living in harmony both with woman's essential nature and with modern conditions."

There follows an illuminating enquiry into what may be called the family attitude towards women. It is as well to let Allers speak for himself:

"If we look at the status of the young girl in the family circle, we cannot fail to notice that, compared with that of the boy, it is extremely often an

\* *The Psychology of Character* by Rudolph Allers, M.D. (Sheed and Ward, rs.).

inferior one. We have all heard remarks like the following. We meet a young man whose wife has recently had a baby, and on asking him its sex, we receive the answer: 'It's only a girl.' Why 'only'? . . . in his heart of hearts everyone knows that this 'only' is quite unjustified. Yet the prejudice still exists, with the result that the birth of a girl is a less welcome event than that of a boy, and that the unfortunate 'only' clings to her throughout her girlhood and even during adult life. She cannot rid herself of it; it pursues her to the end.

"Thus, from the outset, the girl grows up in an atmosphere of depreciation. This experience is in most cases added to by the girls' quickly discovering that the depreciation is not only a personal affair but is extended to her sex in general. There arises, therefore, without any deliberate intention, a consciousness of inferiority which is bound up not with her own person, but with her sex, and is therefore the more deeply rooted."

"The idea of the inferiority of women, which is early awakened in the girl-child by the treatment meted out to her, is deepened and strengthened by the observation that actually women everywhere play only a secondary part in life."

"Much more care is bestowed on the future of the sons than of that of the daughters; more attention is paid to the son's wishes in the matter of a career than the daughter's; further for equal work, a woman receives a smaller wage than a man, and so on."

"It is very easy to lay the breaking up of the family as we see it to-day at the door of the woman, to decry her depravity and fume about her fashions; but let the man first put his own house in order."

"Thus we see," continues Allers, "that there are sufficient grounds for the woman to be conscious that her position is altogether unsatisfactory and second-rate."

Allers asserts that the sense of inferiority bound up with women's existence as women in reality affects their whole status and their achievement. It is a kind of vicious circle—undermined self-confidence and a diminished knowledge of one's own value lessening one's output, and then the attitude of the world: "I told you so—women cannot compose music, don't make good artists, good philosophers, mathematicians—can't do this, can't do that."

### Letter to the War Office

The following has been sent by St. Joan's Alliance:

27th September, 1939.

To the Secretary of State for War.

#### Prophylactic Packets for Men in the Services

Sir,

My Committee understands that while no pressure is put on the men in the Services (some, like the militia men, only 20-21 years of age) to accept or make use of prophylactic packets, yet instruction is given as to their object, use and availability.

My Committee fully realises the importance of safeguarding the health of the men and appreciates the motives which dictate the action of the Government in recommending prophylactic measures against the infection of venereal disease.

We wish to protest that the means employed in this instance are not morally justifiable and that they defeat the end in view. The distribution of prophylactic packets is in itself a suggestive action, an acknowledgment by the authorities that many of the men are not likely to abstain from irregular sexual relations, and it is therefore an encouragement to immorality.

We earnestly beg that the provision of these prophylactic packets be withdrawn, and would urge instead that more attention be given to preventive measures such as further facilities for recreation and social life.

Above all, we would plead for stronger encouragement of moral and social responsibility among the men.—Yours, etc.

A formal acknowledgment has been received from the War Office with the promise of a further reply as soon as possible.

### NATIONALITY OF MARRIED WOMEN

We understand that there is considerable delay in granting British Nationality to British women who are married to aliens whose countries are at war with this country, and who, under the present law have the right to claim to resume British nationality. This must make many people suffer unnecessarily and we hope the position will speedily be rectified.

A new Nationality Bill on the lines of the Australian and New Zealand Acts will be introduced very shortly by Lord Alness. This will enable a British woman married to an alien to retain her British nationality while residing in the United Kingdom and Northern Ireland.

The Annual Mass for deceased members, associates and benefactors of St. Joan's Social and Political Alliance will be offered at St. Patrick's, Soho Square, W.1, on Sunday, November 5th, at 10.30. As no notice other than this will be sent out, will members kindly note the time and date and do their best to attend.

"The factor of discouragement and lack of self-confidence," writes Allers, "the importance of which it is impossible to overstress may well account for the fact that women have achieved little even in the fields open to them. . . . If discouragement is really so determining a factor, as we are convinced it is, then this need not surprise us." Allers draws attention to the fact that "the number of women engaged in serious work is still so small, as compared with the number of men, that the probability of striking achievements—which is, as a matter of fact, not too common even with men—is very remote." But he points out that "recent years, which have witnessed a decline in the general acceptance of the doctrine of women's mental inferiority, have produced a series of first-class, wholly abstract, intellectual and philosophical works by women authors . . . moreover in modern times many important contributions to the arts have been made by women."

The sense of discouragement determines even what is loosely termed woman's nature, declares Allers. He is careful to explain that one cannot really generalise about any group of human beings and he puts forward his theories tentatively. Unfortunately assumptions about woman's nature, however tentative, are almost bound to irritate a woman! But we realise that discussion can hardly be conducted without assumptions.

Feminists will entirely agree with Allers when he says: "Nothing is gained by maintaining that because woman is essentially different from man, and because an occupation has hitherto been exclusively reserved for men, she is therefore unsuited for that occupation." They will not agree with the dictum that "for a long time past the struggle has been not for the freedom, the rights and the recognition of women as women, but for placing them on the same footing as men and in the position of men"—since they believe that the feminist struggle has been for the "freedom, the rights and recognition of women as women." Or, on second thoughts, is this a mere juggling with words? If placing women on the same footing as men and in the position of men means equal opportunities, surely women have a right to these, and what is wrong? "The feminist movement is born of resentment." Yes, it probably is and it would seem justifiably so. There is such a thing as righteous resentment, and after reading this chapter of Allers and considering it in connection with the feminist movement, we are inclined to think: "And high time, too!"

CHRISTINE SPENDER.

## Book Reviews

**From Union Square to Rome.** By Dorothy Day. (Preservation of the Faith Press, Silver Spring, Maryland, 1939. 1.50 dollars.)

No-one with any knowledge of Catholic life in the United States but will have heard of the *Catholic Worker*, the gallant little paper that in a spirit of apostolate fights the cause of the oppressed wherever they are to be found—the downtrodden worker, the destitute, the Negro, the Jew—in the name of Christian justice kindled by Christian charity. Not only this, but the *Catholic Worker*, with no backing of wealth, runs three farm settlements for the unemployed, and every day a hundred hungry men are fed at the office doors.

The heart and centre of this activity is the editor, Miss Dorothy Day, who in the present book tells the story of the spiritual pilgrimage that brought her, through Communism and a radicalism akin to anarchism (moved always by the love of the poor that is her passion), to the Catholic Church. It is not an autobiography; she writes simply "of those incidents and people who helped her along the path to God." And it is characteristic of her that she recognises such help from many who were not themselves believers—of whom she likes to think in Maritain's words; where he shows how "the reserves of spiritual energy that are to be found in human nature may be liberated by preaching and example and set in operation in the hearts of many without any sense of spiritual things other than that which they may find in the concrete experience of the fight for justice here below . . ." As a half-starved university student, as a Communist propagandist, as a member of the I.W.W. it was for justice she fought and suffered, and the glimpses she gives of her outer life show how hard and bitter was the fight.

Twice she was thrown into prison (in a manner that throws a horrifying light on the methods of the American police). The first time was for picketing outside the White House in support of imprisoned suffragettes who were on hunger-strike, and it was then that she discovered the psalms, and knew the enchantment she had found as a child, when in a furnished house she first found a Bible. Faith, which she had rejected in adolescence as illusion, seems to open within her too slow, sure flowering, though her final decision to enter the Church (in which she had already had her baby baptised) meant anguish and sacrifice, how

much one can divine more by what she leaves unsaid than by what she says. She knew, she says, that to her old comrades it must seem a betrayal of them and the workers' cause, that many saw in religion a turning away from life in its reality, and she has written the book in particular for her brother, still a Communist, to show how this is not so, the truth of the Gospel promise of life more abundant.

The beauty and sincerity of the writing make the book at once a classic. Every line lives. The whole book is an act of faith, an act of hope, an act of charity.

BARBARA BARCLAY CARTER.

### A BISHOP IN THE MAKING

**The Bishop Jots It Down.** By Francis Clement Kelley. (Harper and Bros. \$3.)

Those who read this autobiography of Bishop Kelley of Oklahoma prior to his elevation to the episcopate, will look forward to a sequel volume. The conception and the solid foundation of the American Church Extension Society was the great achievement of Monsignor Kelley. This Society was the realisation of a dream he dreamed when, as a young priest, he toured the States as a lecturer, in order to raise funds for the building of his parish church: then it was that he saw the urgent need for providing the Mass, and decently built and appointed churches, for the countless small townships of the vast Mississippi plains.

But Monsignor Kelley also played a part behind the scenes at Versailles while treaty-making was in progress; he tried to get the Roman Question settled then. Later he saw and generously helped post-war Vienna in her darkest hour. He often visited London, and many interesting notables pass across his pages; Cardinal Bourne and Tay Pay, G.K.C., and Shane Leslie, to mention only a few. This wise prelate also handled the thorny problem of the German missionaries in India.

This is a book to browse in; and, having read it, you will find yourself treasuring some of its passages and phrases. Everyone should read what Bishop Kelley, who is no pacifist, has to say about the futility of modern warfare.

Happy must be the diocese of Oklahoma that is ruled by a man who has proved himself both dreamer and man-of-action: by a priest who has been pioneer, organiser and unofficial diplomat: by a Bishop who in these clouded days courageously asserts that it is a Bishop's task always to find the lost sky!

St. Joan's Alliance pays its own special tribute of thanks to Bishop Kelley, because he

signed the International Petition of Catholic Women presented to the 13th Assembly of the League of Nations (and all his episcopal household signed), concerning the Nationality of Married Women. This month we hope to see that petition reach fruition in this country.

EVELYN BILLING.

**Growing-Up.** By a Catholic Woman Doctor, with introduction by Fr. Henry Davis, S.J. (B. O. & W., 1s.)

Fr. Davis in commending this manual, says that the author knows the mental outlook of adolescent girls and that her book is a timely one. We agree that some paragraphs are well-expressed, reflect the sane Catholic outlook on matters related to sex and will prove helpful to the reader. Others are much less happily worded and in some, sentimentality and anatomical details form an unattractive mixture.

We notice also that the author tends to regard normal physiological processes as akin to ill-health and advises her young readers to take special periods of rest and relaxation. We fear her advice may be taken too seriously.

Something might have been said of the need for developing the whole person, intellect as well as body and emotion. Even if we regard "Growing-Up" as synonymous with preparation for maternity it is necessary to remember that maternity is an exacting function and that preparedness should cover every aspect of growth.

ANOTHER CATHOLIC WOMAN DOCTOR.

**Out of the Blue.** By Cecily Hallack. (Samuel Walker, 2s. 6d.)

A beautiful little book about an unexpected pilgrimage to Rome, by car, so that much was seen on the way—Lisieux, Rouen, Loreto, etc. A well written book of travel always transports us to another unimagined place. This book transports us to earthly places and at the same time to the wide fields of Heaven. The spirituality of the writer shines through every chapter, not in any goody goody fashion but in a homely and amusing way fitted to poor erring humanity. In these troublous times one feels that more than ever women of the calibre of Cecily Hallack are needed. But we may rest assured that she prays unceasingly for us in "a place of refreshment, light and peace."

She describes the end of a long day of travel. "Madonna," she had prayed (in one of those

"uncensored" prayers), "I do not think I know how tired I am, but I think you do."

"Let there be a real welcome at the Convent, and peace. Comfort me a little. I do not want to do any penance for a while. A hotel's idea of comfort is impersonal and useless. I want some heavenly comfort. This road seems to be going on for ever. Be there at the journey's end."

She found her peace and homecoming that journey's end, and we may be sure that she found it at the end of another and longer journey, full of penance, and that Our Lady waited for her child with open arms.

C. S.

## Book Received

**The Meaning of Lourdes.** By Dom Francis Izard. (Catholic Book Club, 2s. 6d.)

## International Labour Conference

Following the recent publication of "The Law and Women's Work" by the I.L.O., two draft resolutions on women's work were submitted at the Conference in June by the Workers' Delegates, M. Jouhaux (France) and M. Kupers (Holland). They were later amalgamated and adopted unanimously at the Conference as follows:

"Considering that it cannot yet be said that a satisfactory solution has been found for the problem of the equality of women in industrial and public life, and that there remains much to be done before women receive equal rights with men, the International Labour Conference recognises that one of the tasks of the International Labour Office is to raise the position of women workers throughout the world.

"The Conference notes with satisfaction the facts set forth in the report of the International Labour Office entitled *The Law and Women's Work* concerning the improvement in the conditions of employment of women, in particular as regards maternity protection; the Conference appreciates the efforts accomplished by the International Labour Organisation in this connection. The Conference recognises the great importance of the laws for the protection of women, prohibiting night work and employment in dangerous and unhealthy trades, but emphasises that it is urgently necessary for the health of all workers to be protected by legislation.

"The Conference recognises the importance of the principle of equality of pay, and asks that the International Labour Office should complete its enquiry into present practice as quickly as possible, so as to enable the Governing Body to draw its conclusions."

## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE.

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Office—55, Berners St., Oxford St., London, W.1.  
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Organ—"The Catholic Citizen," 2d. monthly.

### OBJECT.

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