

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.

PAULINE M. JARICOT.

BY REVD. FATHER HERBERT F. HALL.

The heroines of Catholic history, like the heroes, are found in a threefold category: there are the saints prevented by grace from infancy—nay, one might say, from before birth; there are others sought out by the good Shepherd and snatched like brands from the fire of a vicious youth or even maturer age; there is a third class that in early years have possessed merely common faults mingled with an everyday degree of virtue and who, not by a mighty conversion, but by a slow and painful struggle, through many ups and downs, after alternations of minor infidelities and even grave falls, with half-hearted obedience to the promptings of the Spirit, have at length reached those higher paths that are near to God.

I think that the subject of this sketch may without injustice to her be placed in this third category. Pauline Jaricot was a saint—and in using this epithet we intend no presumptuous anticipation of the Church's judgment—whose story answers very well indeed to the formation of a saint described by the liturgical voice of the Church herself "Scalpri salubris ictibus et tunsione plurima." It is true there was one rapid and mighty advance in her life; but seen in its true proportions, it was comparable perhaps to the choice made by a mountain-climber of a bold leap across a chasm rather than a toilsome climb up and down its sides.

Pauline Marie Jaricot was born at Lyons on July 22nd, 1799. The salient facts of her life of usefulness for the Church are summed up by Pope Leo XIII as follows:—"She thought out and organized . . . the Propagation of the Faith. We owe it to her . . . that by dividing the fifteen decades of the rosary among fifteen pious persons she wonderfully propagated . . . and made in a sense continuous the invocation of the Mother

of God (The Living Rosary) . . . Besides other useful things begun by her we should be indebted to this maiden for the founding of an enterprise to prevent or to correct the corrupting of working-men, had not the foul treachery of an individual deprived her of her whole fortune . . . And as this brought upon her bitter grief . . . and extreme poverty, so it heaped on her head the keen vexations of creditors, critics, journeys on foot, rebuffs, blame, calumnies, contempt and whatever could cast down even the most steadfast soul. God, indeed so permitted, that she who had lived for him alone and for the salvation of her neighbour, should . . . follow the footsteps of Christ . . . and prove herself to be his true disciple."

It is perhaps owing to the fact that her father was a working man that the report has spread and been generally believed that the foundress of the A.P.F. was a working girl herself. Long before her birth, however, Pauline's father had, by industry and ability, made a position for himself and his family, and his children in point of fact came into the world when their parents were in increasingly affluent circumstances. Both, besides being thoroughly good Christians, had improved their education by assiduous reading. Pauline was the youngest of all the children, and naturally became the darling of the family. She displayed from the outset a strong and in some respects unlovely character; being proud, self-willed, and given at times to paroxysms of bad temper. We are told she had exquisite hands and feet and was possessed of rare beauty of features. Side by side with these natural faults and physical advantages she responded earnestly to her mother's loving efforts to train her to piety. Her brother Phileas, being nearer to her in age than her sisters, became her everyday companion and playfellow.

Like St. Teresa and her brother, they often had serious talks on religion, and especially on the foreign missions.

At this time the increasing riches and influence of the family (they were giving away £400 a year to the poor alone) threw them a great deal into the society of Lyons. Madam Jaricot felt that it was not a good atmosphere for her little daughter, and she decided to send her to a boarding school. This was rather a misfortune for Pauline. She made a companion of a young girl of her own age, who it appears was already an experienced flirt, and romancer. Under this influence Pauline fell in love with one boy after another. Those were the days of late first Communions—and Pauline had not yet approached the Eucharistic table. The time had now come however, and after a very fervent and even scrupulous preparation, during which she suffered a good deal from misdirection or non-direction, she received our Lord for the first time, with great joy and happiness. After this she relapsed into old habits of thought and conduct, and neglected to seek a remedy in frequent Communion, yet always had a great desire not to offend God.

On leaving school sometime later, she is described as possessing great beauty and attractiveness: she is pleasure-seeking, desirous of notice, longs to be loved by all, is vain, coquettish, given to boisterous games—a 'tom-boy' as we should say—and open to flattery. Along with this there is a high-sounding note of what is to come later: She begins the practice of mental prayer; takes poor girls to church with her; instructs them in their religion, and begs her Mother to let her wear less smart frocks, saying she had read that "they who do not want to sell their wares should lower their signboard."

At this period of her life a match was proposed to her with a gentleman who was rich, distinguished and clever. The engagement was encouraged, though with secret misgiving, by her father, and after a short time of hesitation, to her mother's secret dismay—for the latter had an instinct that her youngest daughter was reserved for something higher—she gave herself up with all the ardour of her passionate nature to the new attraction. This love-affair, ill regulated, because it challenged the call of grace, wrought havoc in her spiritual life. At the height of the illusion—for illusion it was—she had an accidental fall. A mysterious disease ensued, by which she lost

control of her limbs, became bed-ridden, and reduced to a pitiable condition. For some time she refused to approach the sacraments. At length she consented to do so and as a result wonderfully consoled in mind and body. During this extraordinary illness she lost her Mother, who however died with the prophetic assurance on her lips, that her darling daughter would recover and respond to her true vocation. After her Mother's death she began to recover health, but as soon as the period of mourning was over she renewed the old love-affair, and followed all her former vanities. She was now in the heyday of her beauty, and was always dressed with exquisite taste, but a momentous time of her life was at hand. She became attracted by the personality of the Abbé Wurtz, a saintly priest who had behaved with a martyr's courage throughout the revolution. When she attended his first sermon, no doubt in the midst of a fashionable crowd, her appearance is thus described: She wore a stylish dress of pale blue silk, shot with white, beautifully made and trimmed with perfect taste; on her delicate feet were tiny silk shoes to match the frock, and from under the leghorn hat caught up on one side with a bunch of roses her luxuriant hair fell all over her shoulders. Radiant in all the freshness of her seventeen years, a few rich jewels completed the lovely picture.

Our readers will not suppose we are foolish enough to make a mere change of dress the measure of a conversion; but it is a powerful indication of the change that so completely possessed this young girl's soul when she was seen, a few days later, dressed in "a little muslin cap, a white kerchief crossed over the shoulders, a dress of coarse violet stuff, badly cut and devoid of shape or style, and the leather shoes of the working class."

The preacher had spoken of the culpable vanity of some women. His words struck a chord of remorse in Pauline's heart. She asked and obtained a few moments' conversation with the preacher. "In what exactly does this 'culpable vanity' consist?" was her question. "Culpable vanity in some women consists in adorning themselves in order to attract and to become the idol of creatures—in others, whom God calls higher, he added, it consists in the love of what retains the soul captive from answering that call."

The moment of grace had come, and it was not thrown away. A few days later her family were dismayed, and public opinion was

making fun at the change in her dress described above; no one however but could be edified by her visiting the hospitals, dressing the sores and making the toilets of the poor old women.

Pauline in all the freshness of a perfect conversion threw herself with tenfold devotion into her work for poor girls. Her simplicity and self-immolation gave her in time immense influence over them, and the resources with which her father and sister furnished her never left her without the material to do all she wanted. Like all the saints she had a period of terrible spiritual trials, and these were not without preternatural signs of the hatred with which she was pursued by the evil one.

When Phileas was twenty-seven years of age, his sister was rewarded for the generous example of her life by seeing him throw off all his social connexions and betake himself to college to study for the priesthood. There he was attracted by the needs of the missions and this began to be the subject of the frequent correspondence between his sister and himself. Pauline was struck by the desultory and unmethodical methods by which alms were collected for this purpose, and her mind was constantly at work to improve upon them. One evening while watching her sister's family play an American game of cards called 'Boston,' the now familiar idea of collecting by means of 'tenners,' 'hundreders,' 'thousanders'—suddenly came into her head. She instantly sketched down on the back of a playing-card an outline of the scheme. This was the beginning of the Association for the Propagation of the Faith. She commenced without delay to form her first circles of ten among her own work-girls. The idea caught on with great rapidity, and of course, like all good works, had to weather a storm of persecution from pious people. No sooner however had the highest ecclesiastical approval been obtained than public opinion veered round to such purpose that now every busy-body was anxious to claim the credit of the idea for themselves. Pauline, content to see the work thoroughly established, allowed her own share in the foundation to be completely ignored.

Always concerned at every fresh affliction of the Church, her attention was later turned to the evils wrought among the working classes by the secret societies. As an antidote to this poison she turned, as St. Dominic had turned of old, to the devotion of the Rosary. To meet the weakness of the age she conceived the idea of making fifteen people share the recital of the whole rosary between them

daily. Thus was formed what is known as the Living Rosary, an apostolate now so universal in its character that the monthly 'intention' is named by the Pope himself. The organization of this truly great work became so vast that it was necessary to gather around her a band of helpers. With these she formed a sort of religious community and with the means at her command a central bureau was established on a property called 'Loreto' just below the famous shrine of 'Notre Dame de Fourviere.' Although she had plenty of persecution to suffer on account of this work, Pauline never lost the credit for its foundation as she did in the case of the A.P.F.

Passing necessarily over many interesting features of her life we come to the last attempt of our heroine to grapple with the evils of her time. It was a period when handicraft was giving place to machinery, and the condition of vast numbers of the working-classes was most pitiable. Mlle. Jaricot, always able to turn to her wealthy relatives for help in her charitable schemes, conceived the idea of a model colony for working-men. The plan was excellently worked out, and must have been crowned with success had it not been for what Pope Leo XIII calls the 'foul treachery of an individual' whose identity charity disguises under the title 'Gustavus.' By the hypocrisy and plausibility of this perfectly diabolical villain, Pauline Jaricot found herself involved in beggary and ruin; and, what was of far more concern to her, others, who had entrusted to her their savings, lost them all.

Thus in the mysterious designs of providence did this incomparable woman of modern times enter upon the Calvary, the patient endurance of which is her greatest claim to sanctity. From that terrible crucifixion, that martyrdom of the heart, of which she had been years before forewarned by her faithful director, she never was again released in this life. She kept some faithful friends and obtained sympathy from unexpected quarters—as for example, it is a pleasure to note, from Wiseman, Newman and Spencer, in England, and generally from the holy Father in Rome—yet there was a moment when even the Pope's confidence began to stagger under the weight of accusations against her. In all else she drank indeed to the dregs the chalice of suffering. Tortured in mind and with bodily disease its fitting accompaniment, she bore the complete failure of her attempts to recover her lost credit;

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THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

AND

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

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WOMEN IN THE LEAGUE OF NATIONS.

As the time draws near for the Third Assembly of the League of Nations we are reminded again, with indignation, of the manner in which the British Government persists in ignoring the clause in the Covenant of the League, which throws open all offices to women on equal terms with men. The Council for the Representation of Women in the League of Nations (to which the C.W.S.S. is affiliated) and other bodies have never ceased to press the Government to recognise the spirit of the Covenant on this principle of sex equality. The Government obstinately refuses to comply.

It is difficult to understand the reason for this refusal. The Premier is not an anti-feminist, British women are no less fitted to take part in the councils of nations than women of other lands. Indeed for the various reasons one might reasonably have hoped that Great Britain would have been one of the first to give a lead in this matter. On the contrary the reverse has been the case.

Sweden sent Madame Wichsell as alternate delegate to the first and second Assemblies of the League; Norway sent Mlle. Bonnevie, Professor of Zoology, in the same capacity to both Assemblies. Denmark sent Mlle. Henni Forchhammer, and Holland sent Mme. Kluyver, Head of Department, Ministry of Foreign Affairs, as Technical Advisers to both these Assemblies. Mlle. Forchhammer was given the status of a delegate in order to address the Assembly on the question of the Traffic in Women and Children.

When the time for the second Assembly arrived Roumania shewed her respect for the principles of equality laid down by the League, and sent Mlle. Vacaresco as Technical Adviser, afterwards giving her place as

delegate, but Great Britain still lags behind.

The same absence of British women may be noticed in the Committees appointed by the Council of the League. On the Health Committee there is one woman, Dr. Josephine Baker, an American, on the Committee for Intellectual Co-operation, composed of twelve members, there are two women, Mme. Curie, and Mlle. Bonnevie.

Miss Karen Jeppa, Danish, and Miss Cushman, American, served on the Commission of Enquiry on deported women and children, and Mrs. Hamilton Wright, American, served on the Commission on the Traffic in Opium.

Again on the Advisory Committee for the Traffic in Women and children, we are glad to see Dr. Paulina Linsi, Uruguay, and Madame Estrid Hein, Denmark, in official positions, and among the four assessors, Miss Baker, British; International Bureau for the Suppression of the Traffic in Women and Children; Mme. de Sainte Croix, French, representing the International Women's Organisations; the Baronne de Montenach, Swiss, Catholic Association for the Protection of Girls; Mme. Studer-Steinhauslin, Swiss, Federation of National Unions for the Protection of Girls.

British women rejoice at the appointment of these able and distinguished women, and the success of their colleagues in other lands, will spur them on to insist upon the British Government coming into line with other countries by recognizing that there is no sex disqualification under the Covenant of the League of Nations.

L. DE ALBERTI.

Since the above was written the British Government has at last yielded to pressure, and is sending Mrs. Coombe Tennant as technical adviser to the British Delegation.

NOTES AND COMMENTS.

Owing to the Printers' Strike our August number could not appear. We are, therefore, issuing a double number this month.

* * * *

Our readers will note with pleasure that our Edinburgh Branch has been re-established, and that we have a new Branch at York. We tender a very cordial welcome to these Branches and wish them every success.

* * * *

The Government has undertaken to bring in a Separation and Maintenance Orders Bill, which, it is hoped, will pass through all its stages in the autumn. Some of our clauses will probably be dropped, but the more important ones will be retained, such as the clause which provides that a wife need not leave her husband before applying for a Separation and Maintenance Order. As sponsored by the Government the Bill will no doubt be passed into Law. As a private member's Bill it is more than doubtful that it would have had a safe passage.

* * * *

The Guardianship of Infants' Bill is being considered by a Joint Committee of both Houses. We note that Mr. Hailwood and Lord MacDonall are on the Committee. Miss Chrystal Macmillan and Mrs. Hubbard gave evidence in favour of the Bill and declared that there was great indignation among married women because under the present law a wife had no voice in the manner in which their children were brought up. The chairman of the Committee is the Earl of Wemyss. The C.W.S.S. supports the Bill. At present an unmarried mother is in a better position legally as regards her rights over her own children than a married woman is.

* * * *

The Criminal Law Amendment Bill has reached the Statute Book. In its passage through the Commons the clause abolishing the "reasonable cause to believe" was amended to admit of the defence still holding good if the seducer is himself under twenty-three and it is his first offence. The Government accepted the amendment in order to save the bill. It is their only excuse.

* * * *

We call our readers' attention to the interesting enterprise known as Women's Indus-

tries. The object of the Founders of this scheme, one of whom is our member, Miss Gabrielle Verner, is to bring together for mutual benefit those gentlewomen who require work done, and those whose, thoroughly capable, are often thrown upon their own resources. There is ample need of such a scheme, and those interested should write for a prospectus to: Women's Industries, 314, Regent Street, W.1.

* * * *

We hope all who can will support the National Celebration of the Centenary of the Association for the Propagation of the Faith, to be held in London from September 29th to October 1st. In connection with this there will be an Exhibition in the Cathedral Grounds and a General Meeting at the Caxton Hall.

* * * *

Will the person who sent 2/6 subscription to "Catholic Citizen," omitting name and address, please communicate with the Hon. Secretary.

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found her claim to be regarded as foundress of the Propagation of the Faith ignored or denied; was denounced to the Pope as 'a clever adventuress and hypocrite, who under the mask of charity attempted an industrial enterprise with the sole object of satisfying her pride and cupidity'; was misunderstood by the best; deserted by old friends: persecuted, reproached, mocked, and finally starved and rendered practically homeless. Yet her heroic soul rode upon this sea of sorrow with unshaken confidence in God, perfect self-immolation and love of the Cross, leaving to the Church and to the world one of the grandest examples of 'those noble women not a few' with which every page of Church history is so generously adorned.

She died on January 9th, 1862, in her sixty-third year.

Pretiosa in conspectu Domini, mors sanctorum Ejus'.

FEMINISM IN FRANCE.

BY COUNCILLOR MRS. V. M. CRAWFORD.

It is a curious international situation that has been produced by the fact that whereas to-day the women of the Slav and Teutonic and Anglo-Saxon nations are in enjoyment of their civic rights, the political subjection of women still holds good in all the great Latin countries. French and Spanish and Italian women possess neither the right to vote nor the right to be represented by one of their own sex in parliament. Hence in any gathering of women for international action there is an entire disparity of influence between the two groups: whereas women of the North and Centre can bring direct and effective pressure to bear on their elected representatives in parliament, the women of the Latin States can only petition and protest and, maybe, intrigue, and need not be granted a hearing at all.

The cause, we feel, of this racial cleavage must lie deeper than in mere political circumstance. There must be something in the psychology of the Latin race which accounts for this survival of a state of things that other nations have come to accept as radically unjust, and it is not surprising that French-women especially, accustomed to regarding themselves as in the van of civilisation, should be asking themselves with some searching of heart, how and in what measure they can have proved themselves less worthy of political emancipation than their English and Scandinavian sisters. This is the question that underlies Melle. Leontine Zanta's very acute analysis of the problem in "Psychologie du Feminisme,"* a book that has immediately attracted considerable attention abroad and one that is of special interest to us here, for Melle. Zanta is not only a proved feminist, but a Catholic writer of much distinction and a valued contributor to LES JEUNES, perhaps the ablest of the Catholic propaganda periodicals published in France to-day.

Much that Melle. Zanta expounds so lucidly is the accepted basis of the movement as most of us know it in England. To her, as to us, the whole question is primarily a moral one. The only acceptable solution must be based on the moral principle of true sex equality with all that this entails. This has nowhere as yet been wholly conceded by man—except perhaps

* (Plon, Paris.)

in Russia—and as Melle. Zanta points out, there is sex antagonism and a feminist movement whenever women are actively struggling, as to-day, to win for themselves effective equality. On the moral side this can only be achieved by a frank acceptance of the Christian principle of a single moral standard for men and women; on the economic side by equal opportunities for earning a livelihood. Hence it is, as the authoress points out with some acuteness, that women of the privileged and possessing classes have usually shewn themselves indifferent if not actually hostile to the emancipation of their sex. Possessing money of their own either by inheritance or marriage settlement, they have suffered comparatively little from the economic dependence upon man that weighs so harshly on their poorer sisters. One has only to study the position of a wife under the English Poor-Law, which regards her merely as the chattel of her husband, to understand the utter helplessness of the penniless woman.

But to return to our French psychologist. Probably the chapter that will interest the English reader the most is that which contrasts the Northern with the Latin sex mentality. The woman of the North, says Melle. Zanta, re-acts thoroughly, the Latin woman only in a half-hearted manner. The latter is still too conscious of her past triumphs not to dread the danger of losing, even for a time, something of her pre-eminence. She has been so complimented on her charm, the outcome of weakness and fragility, that she fears to sacrifice some measure of admiration by asserting her independent individuality. She prizes love so highly that she trembles to forfeit one jot of its intensity. And so, faced with the alternative—an alternative, by the way, that does not really present itself in ordinary life—of making a career for herself or merging her individuality in that of a protecting husband, she still chooses the latter. Northern women, on the other hand, are more clear-sighted, more trained to reason, perhaps too material-minded. Love, in Scandinavian countries at least, is either serious or a little brutal; it lacks as a rule the element of "gallantry" which plays so large a part in all French love-affairs. Consequently Northern women have not been tempted to hug their chains as Latin women

still do, and have not had their moral sense enfeebled by the glamour that in fiction and on the stage, even more than in real life, has enveloped illicit and romantic love. Hence, in the matter of sex morality, the feminism of the North has tended to express itself in a demand for the same code of moral conduct in men as women have been trained to accept for themselves. A Frenchwoman, on the contrary, if outraged in her affections, is apt, in her jealousy, to demand for herself the same freedom as men have arrogated to themselves. Such at least is the form in which on the French stage so-called feminism tends to express itself. But this, as our authoress truly says, is not feminism but masculinism, a dragging down of the whole moral standard of society to that of a corrupt section of it.

Melle. Zanta allows then that if the progress of feminism in France has been slow the fault lies wholly with the national psychology. She gladly admits that things are improving, that there is far more social *camaraderie* between young people than formerly, and that since the war young French women enjoy fuller opportunities for work and social service and greater facilities for self-development. More and more, she says, the feminine conscience tends to enlighten the intelligent mass of the people. We are of course wholly with her when she urges that women, even more than men, must have a spiritual ideal on which they can concentrate their powers and that it is religion alone that can preserve them from the dangers "de s'exalter à faux." She has the courage to add that the greatest, the most complete feminine geniuses have been canonised saints. It is in religion that woman has discovered her highest powers of expression, her amplest development. There have been no rivals in genius to a Joan of Arc and a Catherine of Siena.

If we may allow ourselves a criticism of a book that we warmly welcome for the sanity of its judgments, the width of its outlook and the idealism of its hopes, it is that Melle. Zanta, being French, still fails to realise the strength of the weapon that the right to vote puts into a woman's hands—a weapon which theoretically perhaps she might do without, but the lack of which in practice renders so many of her efforts towards a rightful liberty abortive. She treats her subject from a wide moral and historical standpoint and we are wholly with her when she proclaims on her last page "the utility, the goodness, and the beauty of modern feminism." She even

commits herself to the desirability of an identical education for boys and girls, going in this further than many supporters of women's rights, but though her whole book leads up logically to woman's suffrage, she never touches on the need for her political enfranchisement. Possibly this is partially explained by the fact that representative government in France has a far feebler hold on the national consciousness than, from its long historical development, it has with us. None the less the real weakness of the French feminist position, in the face of the enfranchised women of the greater part of Europe, lies precisely in this inability to appreciate the main cause of their own dependence and we cannot but regret that Melle. Zanta, with all her perspicuity should have fallen into the same error as her country-women.

HON. TREASURER'S NOTE.

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CREDIT CONTROL—OR A WORLD-WAR?

In these days of financial dictatorship of the Press it is only in independent journals that the truth can be spoken. We are the victims of an artificial system of private credit-monopoly, which concentrates power, for anti-social uses, in the hands of a very few men, arbitrarily limiting purchasing-power and enslaving the people. The purpose of this article is to show that for lack of a sane credit-system, which could be substituted immediately for the existing system, which would hurt no one, but on the contrary could set every machine in the country working at high pressure and lower prices to about one fourth of their present figure, that for lack of this we are plunging towards a world-war that will in all probability mean the end of western civilisation.

Let us summarise very briefly the march of events. As we know, private banking existed long before the rise of industrialism, but it is only in comparatively recent years* during the rapid growth of machine production and labour saving devices that a system of private credit-monopoly has made possible the exploitation of the national credit. Our real credit as a nation rests on our ability to produce; financial credit is a mere private permission to industry to fulfil its function. Yet our requirements are subordinated to a system that asks only, not whether we need a thing, but will it pay to produce it, and the insufficient distribution of the means of payment is itself a component part of the system. The purchasing power of the consumer is diminished by every increase in our potential capacity to produce.

The analysis of our progress downward and the remedy may be read in two books by Major C. H. Douglas, "Economic Democracy" and "Credit Power and Democracy," the latter concluding with a scheme, applicable to any industry, drawn up in collaboration with Mr. A. R. Orage, Editor of the "New Age," who first gave publicity to the ideas. "Public Welfare" (20, Rectory Rd., Barnes; monthly 3d.) and Mr. Allen Young's pamphlet (Cecil Palmer, 6d.) are introductory.

* "In the period from the beginning of time to the early decades of the 19th century the value of the world's productions grew to only about £5,000,000,000, while in the early decades of the 20th century prior to the war and the war prices it was a long way over £20,000,000,000." (Sir Geo. Paish).

Because of defective purchasing power, though our capacity to produce ultimate consumable goods and to produce them more cheaply increases every year, we are unable to distribute the product at home, so must manufacture for export, while our remaining energies are turned to the development of our capacity to produce in excess of the present effective demand. Restriction of the home-market and international rivalry for export markets, apart from its immorality and absurdity, inevitably means war.

Prices at present are roughly the ratio between money and goods; every increase in the supply of credit (or spending-power) which does not simultaneously result in an increase in the supply of goods must raise prices. Prices, cannot, in any case, under the present system, fall below the cost of production, which includes wages, salaries and dividends dispensed in the course of production plus plant charges and cost of raw material. (Actually, of course, they are much in excess of the cost, since there is no inducement for the big manufacturing combines to distribute more goods in this country than will suffice to return to them the moneys distributed as wages and dividends in the course of production.) It is obvious, however, from Major Douglas's analysis, that the wages and dividends distributed in any particular industry are insufficient to buy the product, if the price of the latter is to contain in addition such costs as extension and depreciation of plant and raw material. And if this is true of one industry it is true of all taken together. Wages and dividends, of course, were also distributed on account of plant and raw material; but they were distributed in a period considerably prior to this time, when the ultimate product is thrown on the market, and have long since been spent on the cost of living. It will be seen that purchasing-power is being absorbed by the banks in cost of living goods through the various retailers, dealers and manufacturing concerns practically as rapidly as it is issued, and that the bulk of the people have no reserve of purchasing power; indeed, being dependent for their livelihood solely on having some sort of work no matter how inherently useless, they could not exist at all unless work was made for them. Thus, in periods of "trade depression," which follow on periods

of "trade expansion" (and mean merely that we have exported till the markets of the world are glutted with goods for which there is no effective demand—Australia is the latest country to feel the effects of over-production, and according to the B.T. Journal has masses of imported goods from March last piled up in excess of demand, while the purchasing capacity of the world outside for her commodities is seriously diminished) work of some sort must be found. If fresh credit was not continually issued (at the public expense) for constructional purposes or export purposes, most of us would have no means of subsistence; and since every creation of purchasing power not balanced by consumable goods raises prices, and since higher prices mean higher costs and renewed "trade depression," we have the vicious circle complete.

I can only refer briefly to the scheme itself. In the first place, allowing that each increase in our potential capacity to produce should make us richer and not poorer, the Just Price must bear the same ratio to cost as the total consumption of all commodities does to the total production; the remainder will be made up to the manufacturer, as it is now, by a creation of credit, with this difference, that it will not be passed on to the consumer in price, since the capital goods it represents are not consumer. In the second place, since this would still leave the bulk of the nations, in spite of lower prices, propertyless, with no stake in the country or power of deciding the class of goods to be produced, each industry must form its own bank, the benefits of all new expenditure on capital account accruing partly to the bank and partly to the owners; for further particulars I must refer readers to the scheme itself.

Religion is already too much divorced from the work-a-day world; it is losing its hold on men's hearts, and after another war, infinitely more terrible than the last, will not men turn from it altogether and relapse into barbarism? It is not only our own individual comfort that is concerned in this matter; it is not too much to say that the whole future of mankind may be decided in the next few years; we must either fight for civilisation or against it, for in apathy we are fighting against it just as surely as if we were actively allied to the impersonal forces that are working for destruction. It is the duty of everyone to obtain this scheme, master its implications, and demand a public

enquiry into it; it is not really so difficult as it may seem to those who have no previous knowledge of the subject! Remember, we may have only a year or two—before it is too late.

R. HARRISON.

International Notes.

We learn from *La Francaise* that the National Council of Frenchwomen has elected as its President Mme. Avril de Sainte-Croix in succession to Mme. Jules Siegfried. Mme. de Sainte-Croix is perhaps the foremost figure among French feminists to-day and is well-known to all our readers, not so much as secretary-general to the National Council of Frenchwomen where she has done admirable work, but rather as the courageous and outspoken advocate of a single moral standard for men and women, and for her untiring labours as secretary of the French Branch of the International Abolitionist Federation. We warmly congratulate Mme. Avril de Sainte-Croix on her well-deserved honour.

* * * * *

Are women still unduly hard on one another? Mme. Jane Misme writing in *La Francaise* fears that it is so (although she admits that things are improving in that respect) and that when it is a case of throwing stones at a guilty woman her sisters are always in the front rank. She is moved to this assertion by the torrent of protests she has received because of some pitying, but by no means excusing, references she made to the unhappy Mme. Bassarabo—at one time a prominent feminist—for the murder of her husband. Mme. Misme asserts that she has always condemned "crimes passionnels" by either sex.

* * * * *

Four women were elected to the Dutch Chamber at the recent General Election, when, it will be remembered, the Catholic party improved its position. This was the first election in which women voted, although, oddly enough, from the English standpoint, they were already eligible for parliament, and hence two women sat in the previous Chamber.

* * * * *

On the other hand we regret to learn from the *Luxemburger Frau* that the only woman deputy who sat in the previous Luxemburg Chamber lost her seat at the recent election

and no other women were successful at the polls.

The *Bollettino* of the Unione Femmine Cattolica Italiana announces that the Holy father has been pleased to appoint Mme. Steemberghe Engernik, president of the Dutch League, to be President-General of the International Union of Catholic Women's Leagues.

A new Bill has been introduced by Signor Modigliani in the Italian Chamber giving women the right to vote on the same terms as men, the new electoral lists to be ready by April 30th, 1923. Let us hope the Bill will have better luck than its predecessors!

L'Ame Populaire devotes a column to a gratifying account from the pen of Melle Chamel of the work and aims of the C.W.S.S.

La Femme Belge publishes the synopsis for study-circles of a course on "The Woman Question and Liberal Ideas" so lamentably anti-feminist in its tendency that we can only regret that so useful and excellent a periodical should lend its authority to such teaching. According to it there can be no equality as between husband and wife, and women's work—in their own interests, of course—must be strictly controlled by law!

The *Feminisme Chrétien de Belgique* (June) prints in its entirety the extremely interesting retrospect of twenty years' work given by Melle. Louise Van den Plas at the recent annual meeting of the Ligue Catholique on Suffrage Feminin. We hope to return to the subject in a future number.

The LUXEMBERGER FRAU prints a full report in French of Mrs. Crawford's speech at the Luxembourg Congress.

V.M.C.

(Continued from page 65).

given out to date, but I want at least a hundred collectors before we can hope to raise the promised £100. Those who for any reason feel they are unable to take a card are earnestly asked to send a donation instead.

GABRIELLE JEFFERY.

An International Gathering.

Luxemburg, sunny and bracing, drew together, in the first week of August, a little International Congress, summoned by the International Catholic League (Graz), familiarly known as Ika, which was distinguished perhaps rather by quality than by numbers. Delegates, mostly priests, came from some dozen countries; papers of great interest were read and undoubtedly closer intercourse between Catholics of allied and enemy and neutral countries was established, and a definite, if small, contribution made towards a return to normal, friendly and Christian relations between the separated and suspicious peoples of Europe. It was something merely to have French and German speeches from a single Catholic platform.

What was lacking was the general public. The difficulties in organizing the Congress were great, and it required all Dr. Metzger's energy and optimism to bring it to fruition. Travelling is still enormously expensive for countries with an adverse rate of exchange, and Luxemburg itself for various local reasons, did not respond as it might to the importance of the gathering in its midst. Finally, whatever the future of Esperanto—the official language of Ika—may be, at present its tendency is only to add to the babel of tongues and to the inevitable amount of translation, for many cannot understand it, only a few can speak it fluently and a considerable number are definitely hostile to it. Dr. Metzger was far and away the best speaker of Esperanto at the Congress, but one could not but feel that the "official language" had had a depressing effect on the attendance. Among the notabilities who were present, despite all these drawbacks, were Dr. Mack, President of the Seminary at Luxemburg, and a very eloquent speaker, as well as Melle. Koltz, an old friend of the C.W.S.S.; Dr. Giesswein (Hungary); Fr. Leslie Walker, S.J. (Oxford); the Abbé Beauregard, Professor at the Institut Catholique, Paris, and a very attractive speaker; Mgr. Ildefonso Diaz (Spain); Domenico Russo, a well-known Italian journalist and a member of the Partito Popolare, besides delegates from Cheko-Slovakia, Jugo-Slavia, Germany, Holland and Belgium.

As to the actual work accomplished, a long morning was devoted to brief reports from delegates on the religious conditions in their respective countries, followed by an afternoon session on the urgent need of Catholic peace propaganda, at which Dr. Mack, Dr. Metzger and your delegate were the principal speakers. Dr. Mack, in a powerful address, pointed out that only two organisations, International Socialism and the Catholic Church, can claim to stand for peace among nations, and urged the need of a Catholic international organisation—such as Ika—to help to realise in our day the principles that the Church had always upheld. It was admitted by all the speakers that much wider Catholic effort in the cause of peace was needed.

Perhaps the most interesting session was that which dealt with home missions, in effect, how best to reach the working classes, with Dr. Metzger as opener. Fr. Leslie Walker spoke with great effect on the need for approaching one's religious adversaries with sympathy and understanding, instanced how he himself had recently been invited to address Anglican candidates for ordination, and described the wonderful progress of the C.E.G. A German Passionist, Fr. Lehnert, described the popular missions, as given in the United States, and Domenico Russo, in a vibrant speech, attributed the changed attitude of the Italian people towards the Church largely to the broad democratic policy of the Partito Popolare, which is Catholic in all but name.

A morning was devoted to the needs of Catholic youth and the possibilities of international co-operation, from which one gathered that nothing was being done or planned for Catholic girls. To this regrettable oversight a German lady present drew attention. On the last day a number of resolutions were adopted dealing respectively with the need for peace propaganda, for international co-operation for the protection of emigrants and also for the advancement of the Catholic press, and finally for the promotion of Esperanto as the official language of Ika, a resolution which evoked much discussion.

Before the Congress broke up a very gracious telegram was read from the Holy Father, and representative members and delegates were received both by the Bishop of Luxemburg and by Mgr. Nicotra, the Papal Nuncio at Brussels, who expressed to your delegate much interest in the work of the Society.

V.M.C.

Catholic Women's Suffrage Society.

RECEPTION TO MONSIGNOR GIESSWEIN.

A very enjoyable function took place at the International Women's Franchise Club on July 28th, when the Catholic Women's Suffrage Society seized the occasion of the presence of a distinguished delegate to the International Peace Congress, Mgr. Canon Alexander Giesswein, D.D., to give a dinner in his honour, in recognition of his great help to the cause of woman suffrage in the days when "Votes for Women" was not a popular appeal. The Monsignor is a member of the Hungarian Parliament and Chairman of the Hungarian Peace Society.

After the dinner a reception was held and several speeches were made.

In introducing Mgr. Giesswein, Miss Kathleen FitzGerald paid a tribute to his work for woman suffrage, and drew attention to the fact that Great Britain and Hungary were the only two countries which had not enfranchised their women on equal terms.

On rising to speak, Mgr. Giesswein, who was greeted with much enthusiasm, said:—

"It is a great pleasure to me to be present among the English suffragists, as it was the American and Anglo-Saxon suffragists who were the first champions of women's rights in the civilised world. As leaders in the women's movement they had much to contend with, and I must admit, in Catholic circles too, as though the women's movement was anti-Christian and anti-Catholic. In this respect, several years ago, I too had the same struggle to face. I must tell you that I became a suffragist because I was a pacifist, and I cannot separate the two things. The great problem of our time is the reconciliation between national and international interests. If there have been mistakes in European politics, I say it is because our politics were being conducted only by men, and I hope it will be better when our politics are conducted by women too.

"I agree with the Chairman when she said that woman suffrage must be granted on an equal basis. It is ridiculous that now in England, as in Hungary, women have the franchise only at the age of 30. On the contrary, it is my experience that the minds of women develop sooner than the minds of men, and, though I ask no privileges, I wish for equality in this respect.

"Woman Suffrage is opposed on the grounds that family ties will be loosened. Experience shows us that it is quite untrue. Then I have heard it said that politics are a bad thing for women. But I say that women shall also purify our politics.

"The political situation in Europe is a bad one. I myself am quite convinced that if we had had

woman suffrage in Europe 20 years ago this war would not have taken place. Yes, dear ladies, the mothers of Europe must put an end to such destruction; the maternal spirit is what we want in our political and social conditions. May the spirit of Christ with the spirit of the Christian family bring this spirit of new brotherhood into political life."

Dr. Metzger, another friend of woman suffrage, and General Secretary of the "Internacio katolika" (Ika), who was also a delegate at the International Peace Congress, then addressed the meeting in French. He said that in Austria, where he came from, women were now more free than they were in any other country in the world; they were on an equal footing with men, although, owing to the terrible conditions still prevalent in his country as a result of the war, they were not organised sufficiently. He associated himself wholeheartedly with all that Mgr. Giesswein had said as to the need for men and women to work together politically in order to establish the future peace of the world.

Mr. Joseph Clayton spoke on behalf of England; Miss Chrystal Macmillan, on behalf of the International Woman Suffrage Alliance, expressed her pleasure at meeting Mgr. Giesswein again. She well remembered the active part he took at the International Woman Suffrage Congress in Buda-pest in 1913.

After short speeches from Mr. Kennedy, Chairman of the Club, and Miss Mary Wall, at the close, Mgr. Giesswein said he hoped to meet the members of the C.W.S.S. at the International Women Suffrage Congress next year in Rome.

YORK BRANCH.

Secretary, Miss Donoghue, 20, Chatsworth Terrace, Poppleton Road, York.

A committee meeting was held on July 31st, in a room kindly lent to us by the Catholic Young Men's Club, which club has also offered us the loan of the room for future occasions, which we greatly appreciate.

The chair was taken by Mrs. Cassidy, an enthusiastic and capable worker for the furtherance of our Society. In the course of the meeting Mrs. Geilan and Mrs. O'Shea were appointed to represent the C.W.S.S. at the meeting of the N.S.P.C.C., to be held in York, August 1st. Miss Conolly kindly consented to take charge of the papers, whilst Mrs. Basil Paul Peek was appointed Assistant Secretary and to do reporting and editorial work. We are hoping to hold and very much looking forward to a large meeting when Mrs. Crawford pays us a visit at an early date, whilst we are confident that the Branch will go ahead, and with the untiring efforts of our Secretary, Miss Donoghue, and enthusiastic members, will prove a success.

Aug. 1st, 1922.

B. P. PEEK.

EDINBURGH BRANCH.

Hon. Sec., Mrs. Gaffney, 65, Harrison Road, Edinburgh.

A meeting of members and friends of the C.W.S.S. was held on July 19th, by kind permission of E.S.E.C., at their office, at 40, Shandwick Place, to discuss how best we could help Mrs. H. More Nisbett in her campaign as Independent Candidate for W. Edinburgh. It was unanimously agreed that the Edinburgh Branch of the C.W.S.S. should be revived. The following officers were elected:—Mrs. More Nisbett, Chairman; Mrs. Finlayson Gauld, Vice-Chairman; Mrs. Gaffney, Hon. Secretary; Mrs. Home, Hon. Treasurer and Assistant Secretary. Mrs. More Nisbett outlined her election policy and all present undertook to help her campaign in every possible way. We hope to be in full working swing in the autumn.

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Monday, Sept. 18th, at 7 p.m.—"Public Speaking." Miss LUCY BELL.
 Wednesday, Sept. 27th, at 3 p.m.—"Travel as an Education." Miss MARGARET HODGE.
 Monday, Oct. 2nd, at 7 p.m.—Discussion Meeting, "That our Public Schools corrode the character, stultify the intelligence, blunt idealism, and turn out their victims unfitted for the battle of life." Mr. EDWARD CECIL.
 Wednesday, Oct. 11th, at 3 p.m.—"House Property Managers: Octavia Hill, Pioneer—A new career for women." Miss MAUD M. JEFFERY.
 Monday, October 16th, at 7 p.m.—"Some Literary Bone-Shakers of the Seventeenth Century." Mr. E. G. CLAYTON.

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