

# THE Catholic Citizen

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

Vol. X, No. 9.

OCTOBER 15th, 1924.

Price Twopence.

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.

## The Will to Peace.

BY MRS. V. M. CRAWFORD.

The holiday weeks now ended have been the occasion of much hopeful peace propaganda. The Assembly of the League of Nations has, of course, been sitting at Geneva, and, in the opinion of all, its authority has been notably augmented by this, its fifth session, and not least by the fact that the entrance of Germany into the League is now only a question of weeks. But lesser gatherings, in which Catholics of all nations have been directly concerned, have also occurred. "IKA" has held an encouraging meeting at Lugano on a more representative scale than heretofore; Pax Romana has been in session at Budapest, and here in London we have had the fourth meeting of the International Democratic Congress for Peace, with French and German delegates speaking from the same platform. This, too, was followed by a series of popular "No More War" demonstrations, in which men and women, irrespective of creed or party, have taken part. All these events are welcome signs that Western Europe is at length beginning to recover from the evil effects of the war propaganda which for five long years was ladled out to us day by day. Unhappily the process of recovery is proving a very slow one. We still have to learn to love where we have been taught to hate. We must, literally, forgive our enemies before there can be any real peace in the world. What is needed, and needed most desperately, is a widespread "will to peace" throughout the nations of Europe, a resolve to live at peace with our neighbours and not be stampeded again into war panic. And that, as M. Sagnier truly said in the first of the elo-

quent speeches he delivered in London last month, can only be brought about by the exercise of Christian charity. Neither political opportunism nor the hope of commercial profit will ever suffice to bind nations together in the bond of friendship. Only Christian charity can work the miracle. Many people outside the Church recognise this, and are labouring earnestly to realise the Pope's aspiration, "the Peace of Christ in the Kingdom of Christ," whether consciously or unconsciously. And indeed we may assume that it is just because the Holy Father is aware of this strong peace movement among people of all creeds that he sent this year, as he sent in previous years, a telegram of blessing to the International Democratic Congress, which has always worked with men and women of all religious views, although the majority of its promoters are Catholics.

Peace then for Europe—to which the only alternative is, sooner or later, a fresh war, infinitely more terrible than the last—means re-establishing friendly relations with all nations, whether neutrals or ex-enemies. And it means friendly intercourse between individuals even more than mere diplomatic relations between governments. For those of us who are fortunate enough to have been long familiar with the art or the literature or the music of other lands, and who since the war, from choice or necessity, have again been brought in personal contact with Austrians or Germans or Russians, this presents no great difficulty. It is far easier to hate people you resolutely refuse to meet than those with whom you are personally acquainted. Many of us understand by now that the

misery and destruction in the Ruhr in some measure counterbalances the devastation of Northern France, and that if Alsace and Lorraine have been rightly given back to France, whole districts of the Austrian Tyrol have been wrongly handed over to Italy. Such reflections help to soften the harshness of post-war judgments. But to many stay-at-home English people of passionate patriotism, even a tolerant attitude towards our ex-enemies is still anathema. It seems to them an insult to our dead soldiers; one is accused of "forgetting the war," whereas it is just because we cannot forget the nine million lives sacrificed and the horrors endured by the combatants of every land that our first compelling duty seems to be to avert at all costs another such catastrophe. Again, many people profess to be willing to strive for "no more war," but will only do so in conjunction with those whose political and religious opinions they share. You may work for peace, but you must not do so with pacifists. You accept the necessity of co-operating with non-Catholics, but only after careful enquiry into their particular religious tenets. Yet it was the boast of the *Union Sacrée* in France, that it united men of every creed and none, and that in the fellowship of the trenches no one queried the religious orthodoxy of his comrade in arms. Surely if it is right for us to unite in defence of our country, it must be equally right to unite in order to save our country from the appalling threat of further wars?

This great problem of peace has to be approached from every side. But at the moment it is to the heart rather than to the brain of man that the appeal has to be made. We need to-day throughout Europe what Italy needed in the Middle Ages: a great saint and orator to preach peace as St. Bernardine of Siena and St. John Capistran preached it in their day, not by trying to discriminate between the aggressor and the aggrieved, not by laying down laws of international or inter-civic conduct, but by making a passionate appeal to the consciences of men, in the name of Christ, to banish hatred from their hearts and live in Christian charity one with another. In these democratic days the will to peace must come from the people themselves, not merely from governments or even from the League of Nations. And so, while we all acknowledge without question the usefulness, and indeed

necessity, for societies that study and elucidate the principles of Christian International Law, it seems clear to some of us that a more popular appeal on broad spiritual lines to the men—and women—in the street must be carried on simultaneously. In this all persons of good will, even the unlearned, can co-operate. Some of us might begin at once. A private resolution never to speak of "Huns" again, never to refer to people of other lands in scornful tones as "aliens," might be a salutary commencement. We might resolutely set ourselves to try and understand the point of view of the nations we have fought against. We might spend our holidays in ex-enemy countries and discover for ourselves, as our soldiers discovered when first billeted in Cologne, how different the people are from what we had been led to believe. We might contribute to the "Save the Children Fund," which has carried on such noble work without thought of nationality, wherever children have been suffering and in want. True we should have to work with some with whom we cannot see eye to eye in all things. Yet surely the more Catholics join in such a peace movement the more certain it is to be conducted on Christian lines. In France, in spite of difficulties that might well discourage the most temerarious, M. Marc Sangnier has had the courage to initiate such a movement by means of "La Jeune République," an organisation that makes its appeals largely to the young, and has already drawn a wonderful response from the youth of Germany. To those of us who were participators in the recent Congress in London, it was an inspiring thing to see Frenchmen, Germans and Alsations, side by side on the same platform, pleading as with one voice—though in divers tongues—for peace, for understanding between nations, for mutual goodwill. It was the spiritual basis of that appeal that carried conviction to the audience and that will serve as an incentive to future co-operation.

We call the attention of our readers to the pianoforte recital to be given at the Æolian Hall on November 4, at 8-15 p.m., by the brilliant young pianist, Mr. Jean Baptiste Toner. As an added interest to our members, we may say that he is the son of our member, Mrs. Toner.

## Notes and Comments.

We are always ready to participate in all genuine movements aiming at the peace of Europe and a better understanding between nations, and where we can do so with fellow-Catholics from other countries it becomes a special pleasure. Seldom do so many Catholics cross the Channel in a body as for the Peace Congress to which we refer in another column. The leader of this democratic movement for peace is Marc Sangnier, one of the most eloquent orators as he is one of the most fervent Catholics in French political life. It was an artistic treat on the platform of the Central Hall to listen to his pure diction and his perfectly flowing periods. Ever since the Armistice, M. Sangnier, through his organisation, *La Jeune République*, has had the courage to work for the reconciliation of the French and German peoples, a reconciliation which he is convinced can only be brought about in a real spirit of Christian charity. It is our hope that the gathering in London, successful in every respect, will help to strengthen these spiritual bonds on which the ultimate success of the League of Nations so largely depends.

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The *Acción Católica de la Mujer* quotes, without comment, the new law recently promulgated in Argentina touching immigrants of the female sex. No woman or girl will be allowed to enter the Argentines who cannot indicate some person—friend, relative or employer—who is ready to receive them. If any such person is expecting the would-be immigrant, he or she will be examined by the authorities to see whether a sufficient guarantee is forthcoming. Any female immigrant not satisfying the authorities in this respect will not be allowed to disembark, or will be taken to the Hostel for immigrants until some employment is found for them; or will be removed to a charitable institution.

The same law enacts that married women travelling without their husbands, and with children under the age of ten years, will not be allowed to disembark unless they are accompanied by a son of at least twenty-two years of age. We wonder what our feminist

friends of Argentina think of this preposterous law. Dr. Paulina Luisi, we know, has raised her voice in protest against it.

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Our readers will remember that the Cuban delegate to the Fourth Assembly of the League of Nations brought forward a proposal that young girls travelling alone should produce certificates of good conduct. This proposal was to have been submitted to the Assembly of the League this year. Meanwhile the outcry which the proposal called forth among the women societies in this country, and others, was such that Cuba thought fit to withdraw the proposal, and nothing more has been heard of it.

Possibly Cuban feminists had something to do with the withdrawal of the objectionable proposal. We know from their excellent paper, *El Sufragista*, that our Cuban colleagues stand for equality, and we feel sure that the proposal must have been as offensive to them as it was to us.

We look to the feminists of Argentina to bring pressure on their Government until they also see fit to mend their ways.

\* \* \* \*

We learn from a recent number of the *Universe* that the U.S. Government is to publish as a Government document a book on "Legislation for Women in Oregon," written by Sister Miriam Teresa, of the Sisters of the Holy Name of Jesus and Mary. The book was written as a thesis for the Ph.D. degree at the Catholic University of America. Sister Miriam Teresa, the *Universe* tells us, has been working for years past to improve the economic conditions of wage-earning women in Oregon, "and took an active part in the administration of minimum wage, maximum hours, and mothers' pensions legislation."

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As we go to Press the country has been plunged into a General Election. Members will receive with their copies of *The Catholic Citizen* a letter from the Hon. Secretary giving the policy of the Alliance at this juncture.

## 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 Police a Success.

The Committee appointed by the Home Secretary last April to report on the employment of women police have concluded their investigation, and have passed judgment in favour of the women. "The efficiency of the police service," they say, "has been improved by the employment of women."

Their report, in fact, more than justifies the outcry which followed upon the recommendation of the Geddes Economy Committee in 1922, that the women could be dispensed with. The number of women in the Metropolitan police was then reduced to twenty. It was pointed out by many persons that it was a strange sort of economy which sought to save a few thousand pounds at the expense of a service which had been proved to be of great moral value to the Community. As a result of continued agitation, the Home Secretary appointed this new Committee whose report has just been issued.

The Committee find that every police authority should provide, as far as is practicable, for police women to take the statements of women and children who give information or evidence where sexual crimes are in question. The advantages of employing women for this purpose are too obvious to need comment.

The Committee heard evidence from a number of Chief Constables under whom women have served. The Chief Constable of Lancashire, in whose force the women are employed almost entirely on detective work, spoke most highly of the services rendered by the women in this branch of the work. They perform exactly the same duties

as the men, but are especially employed in cases where crimes have been committed by or against women or children. At Bristol the women patrol in uniform the quays and the streets adjoining, the busy streets of the city, and open spaces and parks. They render assistance and give advice to women and children, and keep a watch for young girls loitering or wandering. "The Chief Constable considers that the presence of patrols in the streets has exercised a salutary control over those likely to drift into immorality, and that for this and other reasons the experiment of employing women as members of the Force has proved a great success."

The Chief Constables of Gloucestershire and of Birmingham gave similar evidence as to the useful work performed by police-women.

In a letter to the Committee from Sir Nevil Macready, late Commissioner of the Metropolitan Police, there occurs the following striking passage:

"Had I remained at Scotland Yard my intention was to increase the numbers so as gradually to hand over to the Women Police the entire work of checking immorality and prostitution, and incidentally the discovery of irregularities in night clubs and such-like places. The care and rescue of children would naturally fall within their province. For many years—long before I became connected with the Metropolitan Police—I held the opinion that the check of prostitution in public places would be carried out with greater discretion and thoroughness by women than men. . . ."

The Committee realise that in recent years a wider interpretation has been given to the Constable's declaration of service: "I will to the best of my power cause the peace to be kept and preserved, and prevent all offences against the persons and properties of His Majesty's subjects." In this wider field of service, there is urgent need for the tact, sympathy and ability of women. The Committee go so far as to say that they cannot recognise any hard and fast line between welfare work and the policeman's duty to prevent crime, so that the objection sometimes raised, that the duties for which the employment of women is suggested should not be included in a policeman's duties, falls to the ground.

On the controversial point as to whether policewomen should make the ordinary declaration of a constable and be vested with the full powers possessed by the men, the Committee came to the conclusion that for the purpose of making the women as far as possible an integral part of the service, and for the purpose of their own discipline, it is essential that they should make the declaration of a constable. Sir Nevil Macready also considers it essential that women police should have power of arrest, but he is of opinion that this power should be restricted by police regulations, so as to avoid any excess of zeal, which might prompt a woman to attempt the arrest of a "burly drunken man." In any case, such regulations would relieve a policewoman from any obligation of interfering in a brawl in which she might be at a disadvantage.

Some witnesses recommended that policewomen should be drawn only, or mainly, from the educated classes, but the Committee are strongly of opinion that they should be recruited from all social grades, and that very valuable recruits are to be found among working women. For while in certain aspects of police work higher education is of value, in others a sympathetic understanding of the daily life of the poorer classes is essential. The principal requirement in candidates is that they should be kindly broad-minded women who would bring commonsense to bear on their duties.

The Committee concur in Sir Nevil Macready's recommendation that officers should not be specially recruited, but that promotion should be from the ranks, and only after the examinations or other tests required

of policemen have been successfully passed. Among the objections put forward by representatives of the Police Federation to the employment of policewomen, was the fear that it might lead to a decrease in the number of men employed; and the Chief Constables who gave evidence were of opinion that the work of policewomen should be regarded as supplemental to the work of policemen. Upon this point the Committee say that: "While we agree that for the present women should not be regarded as substitutes for men, we think that ultimately it may be possible for men and women to be considered as interchangeable in certain police duties."

The Committee conclude their report by recommending that at least as many women as were employed before the reduction in 1922 should again be appointed in the Metropolitan Police District. At present only 24 women are employed in the latter district, the number having been reduced from 112. Sir Nevil Macready thinks that some two hundred women might be usefully employed in London.

It is to be hoped that the Government will act quickly in this important matter. Women's organisations are unanimous in their demand for women police, for they have realised that their services would be of the greatest value to thousands of women and children, provided always that the right type of women are chosen for the work.

BY L. DE ALBERTI.

[Report of the Departmental Committee on the employment of Policewomen. H.M.S. Stationery Office. Sixpence Net.]

The National Union of Teachers continue their splendid fight for equal pay. At their meeting on October 3, at Australia House, the following resolution was carried enthusiastically:

"This meeting protests against the differentiation between the salaries of men and women teachers, and in view of their equal professional training and duties, calls upon the Government, the Local Education Authorities, and the Burnham Committee, to establish the principle of Equal Pay for men and women teachers of the same professional status, by raising the women's scale to that of the men."

## International Notes.

The Belgian *Ligue des Femmes* gives a full report of the recent annual conference at Brussels of all the Catholic feminine social *oeuvres* of Belgium. Some 550 women delegates from all parts of the country took part, the conference lasting two days. A very wide programme of discussion was worked through. We note with pleasure that Mme. de Lalieux, a foremost social worker in Belgium, spoke strongly against the State regulation of vice, and urged on the mothers of the country the need of impressing on their sons the obligation of a single moral standard for men and women.

We learn from the N.C.W.C. *Bulletin* (Washington) that the International Council of Catholic Women's Leagues is to meet next year in Rome in November in order that its members may participate in the Holy Year privileges.

The Catholic women of Los Angeles have just held their first Convention with conspicuous success, led by Bishop Cantwell. We note that they renewed their opposition to the Equal Rights Blanket Amendment.

Meanwhile *Equal Rights* is very jubilant over the nomination of Mrs. Ferguson as Governor of Texas on the Democratic ticket, as under the circumstances this appears to be equivalent to election. No woman as yet has attained to so high a public position in the States. Mrs. Ferguson, it seems, is a woman of great practical experience, and her election will have the advantage of being a serious blow to the Ku Klux Klan in Texas, where, until now, it has been lamentably powerful.

The "Women for Congress" campaign is now launched, and the National Woman's Party workers are taking up their positions at strategic points throughout the country. Intensive work for the election of the women candidates is in full swing, the National Party working quite independently of party. Pennsylvania, in particular, with its four women candidates, all endorsed by the Woman's Party, has become a veritable hotbed of "Women for Congress" activities.

It is to French nuns apparently that falls

the distinction of being the first to travel by aeroplane. Three French nuns in Ceylon, so *La Française* reports, in their anxiety not to miss an appointment given them by their Bishop, flew 1,300 kilometres as offering the only means of being up to time!

Persia to-day has its feminist review and numerous feminist groups, and these have sent to Europe as their representative, Mme. Dolatabadi—the first Persian woman to be granted a passport for Europe—who will establish contact with European feminist societies. A very charming article from her pen, explaining the immense difficulties that lie before Persian women in their efforts towards some measure of freedom and education, appears in *La Française* (Aug. 16).

Melle Gourd, in the *Mouvement Féministe* (Geneva), gives details of a new insurance scheme for old age that is being debated in Switzerland just now, and with justifiable indignation she condemns a scheme which applies in its benefits only to men and unmarried women. Wives can only share in their husbands' frs.400 p. an.—equal to about 5s. 6d. per week—although before marriage they themselves would have been compulsory contributors. It is argued, of course, that as married women do not contribute they cannot expect to draw benefits, but this, as Melle Gourd does not fail to point out, entirely ignores the economic value of women's work in the home, an injustice from which, as we know, women still suffer in all countries.

V. M. C.

## Congress for Peace.

St. Joan's Social and Political Alliance took an active part in helping to organise the Fourth International Democratic Congress for Peace, held in London, September 16—20, Mrs. Crawford being their representative on the London Organising Committee. The finding of suitable hospitality for the priests who came over was one of the ways in which the Alliance was of use. A large number of Catholic delegates, both French and German, attended Mass at Westminster Cathedral on Thursday morning,

when a special Mass for their intentions was celebrated at 8-30 in the Lady Chapel. Many of those present received Holy Communion. Subsequently the foreign delegates were entertained to breakfast by St. Joan's Alliance at the "Grande Cuisine" restaurant. On behalf of the Alliance, Mrs. Crawford welcomed the delegates in a brief speech in French, explaining their desire to promote a reunion of the Catholics present at the Congress, and saying they felt specially honoured by the presence among them of M. Marc Sangnier and of Mme. Malaterre-Sellier, not only because of the great work they were doing in the cause of European peace, but also because of their untiring efforts in France on behalf of Woman Suffrage. M. Sangnier, in an eloquent reply, dwelt on the pleasure they felt in finding themselves in this little gathering of co-religionists. In the cause of European peace they were willing to labour with all men of goodwill sincerely working for the same aims, whatever their religious views might be. None the less, they were deeply conscious as Catholics how much more intimate was their union with those of their own faith, and they were all deeply grateful to St. Joan's Alliance for affording them the opportunity of meeting together at this fraternal breakfast.

## SUBSCRIPTIONS AND DONATIONS.

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## TREASURER'S NOTE.

It will be noticed that part of the above donations was earmarked for hospitality during the recent Congress, and that the balance for our own funds is very small. We have not yet collected the whole of this quarter's rent, now overdue. Members who feel they cannot give money just now, could help greatly by beginning to make things for our Christmas Sale, which will be held on November 28 and 29. We hope everyone will bear this event in mind and prepare early for it.

G. JEFFERY.

## LIVERPOOL AND DISTRICT BRANCH.

Hon. Sec.—Miss N. S. Parnell, B.A., 91, Bedford Street, Liverpool.

Though there have been no meetings recently the branch has not been inactive. Representatives took part in the organising of the "No more war" demonstration here, and several members joined in the actual demonstration on September 20th. The branch was also represented at the Requiem of the late Canon Hughes, who was a subscriber to *The Catholic Citizen*. The committee have decided to hold two more meetings before Christmas, one on October 20th, and a second on November 24th. There will also be an American Tea on November 1st, with the object of raising funds. Members will be notified about these in due course; meanwhile keep these dates free.

## TO THE EDITOR, "CATHOLIC CITIZEN."

MADAM,—Widespread interest and alarm are being aroused among Women's Societies at the proposal now under the consideration of the authorities of St. Mary's Hospital to close their Medical School and Hospital to woman students. It is difficult to appreciate the reasons for this step having in mind the great successes obtained in the School, evidenced by the latest Annual Report, and in view of the statement of Dr. C. M. Wilson, the present Dean of St. Mary's Medical School as recently as 1920, that "The Hospital authorities believe in Co-education and are committed to it."

It may be seriously urged that to restrict further the already far too limited opportunities of education and training for women doctors is a retrograde movement, and one not in the interests of the general public.

It is hoped, however, that there is still time to prevent what would be—in the opinion of the organisations we represent—a deplorable step, not only from the point of view of the public and of medical women, but also from that of the reputation and future of St. Mary's Hospital Medical School itself.

E. M. White (Federation of Women Civil Servants),  
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Elizabeth Knight (Women's Freedom League),  
Flora Drummond (Women's Guild of Empire).

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

NON-PARTY.

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

### OBJECT.

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

### MEMBERSHIP.

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of 1s. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

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BY

## Jean Baptiste Toner

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