

THE

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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

Woman in Mission Countries

Readers will remember that in a recent article on "Marriage and the Family in Mission Countries" (*Catholic Citizen*, June 15th), papers dealing with parts of Africa were passed under review. These papers were contained in an account of the 12th Week of Missiology held in Louvain* (August, 1934), and in the present article it is proposed to consider the papers dealing with China and India.

What emerges in a striking manner from a reading of these papers is the fact that woman has so often been and is still so often looked upon as something less than a complete human being. Sometimes she is considered as valuable in her relation as wife and mother, sometimes her one claim to consideration is conditional on her bearing a son, and even her potential value in the bearing of sons is forgotten. In the paper dealing with the "Numerical Disproportion of the Sexes in the Punjab," a terrible indictment of social conditions there, Fr. Quirin, O.F.M., Cap., makes it abundantly clear that the people of the Punjab in their treatment of girl children have even forgotten that little girls are potential mothers of sons. Father Quirin puts forward evidence which leads to the supposition of the practice of infanticide at the worst, gross neglect of girl children at the best.

The Hindu religion in its (comparatively) later manifestations lays emphasis on the prime importance of a son in the family. "By his son," says Manu, "does a man gain victory over his enemies, by the son of his son he gains immortality." That is to say it is the

son who fulfils the functions of priest at the ceremony of "s'vaddha," the daily, monthly, and annual offerings to the spirit of his father, his grandfather and his great-grandfather. The wife of a Hindu man knows that her first duty is to produce a son, "that she will be honoured as soon as she has done this, degraded if she falls short of her duty. One can understand her disillusion if a daughter appears first . . . If the child dies the mother will be able the sooner to produce another child." In years of famine or disease the birth of a daughter is still more badly received—"she will have very little chance of survival." A further reason why a daughter is not a welcome addition to the family is the heavy expense ("leti deti") that will be incurred on her marriage.

Thus in a district such as the Punjab where conditions of living are likely to be bad and where public opinion is conservative, a fundamentally wrong attitude towards women ultimately takes away woman's right to life itself.

Father Damien Reumont, O.F.M., Cap., in his paper "Customs of India," and Father Pascal D'Elia, S.J., considering "Marriage in China" have not sufficiently realised the justice and rightness of woman's claim to be a complete human being, apart from her functions as wife and child-bearer. They do not see clearly that the abuses of the systems they describe arise from a conception of woman as unimportant except in relation to these functions, and that any regrettable extremes of woman reformers in China or India are the consequence of an understandable reaction from this same conception. To declare, as Father Reumont does that Hindu traditions "prepare the woman to understand, love and

* *Mariage et Famille aux Missions*. (Editions du Museum Lessianum; 11, Rue des Récollets, Louvain.)

practice the feminine ideal as Christianity has fashioned it . . ." seems a travesty of Christianity since he has told us but a few pages before that "to have a son is the chief title to glory of the Hindu woman. She only exists to be a mother . . ." It is true that the ability to live a life of self-sacrifice is the glory of Christians but that a chosen person, man or woman, should continually demand self-sacrifice from their life-partner with no thought of sacrificing themselves—surely this is not Christian. "As for the life of sacrifice which has been the lot of the Indian woman for centuries, it lacks only one thing to be Christian—to be lived in union with Christ and for the love of God," writes Father D'Elia. Yes, but what of the Hindu man? Where is *his* chance of self-sacrifice?

It is not really surprising that among Indians, "in the feminine world more than elsewhere is found reaction against the past." What is surprising is Father Reumont's declaration that the feminist movement "wishes to introduce into India the least good elements of the West, that which must inevitably upset the Indian family, prepare its decay and lead to its ruin." For many years now the All India Women's Congress has demanded women's education, political rights, the right of widows to own property, the enforcement of the Sardah Act, the abolition of Polygamy, the abolition of caste systems, the abolition of Purdah, facilities for maternal and child welfare and many other reforms which would seem to strengthen rather than weaken Indian Society. That Divorce and "Birth-control" have latterly been introduced into the programme of the All-India Women's Conference indicates how great is the re-action from the intense sufferings of the past (child marriage, no choice in marriage, husband's right of repudiation, etc.) But to put education, political rights, and the right of Hindu widows to property into the same category as Divorce and "Birth Control" as being fatal to the Indian family seems rather curious, to say the least. Yet this is what Father Reumont does. However, he mentions with approval the demand for the abolition of polygamy and of the Purdah system.

As Father Reumont points out the movement for the reform of Indian Society must be Christianised. But the way to do it is not to belittle the good that existing movements already possess nor to put forward a conception of woman which is hardly Christian. Christ is the chief emancipator of woman and this should be made clear to non-Christians.

Father Coloman Clément, O.F.M. (former Missionary at Hankow) says in his paper, "Marriage in Pagan Countries": "Alone among all the law-givers of this world (Jesus Christ) proclaims that woman is not an inferior being, not a slave but everywhere and always the equal of her husband. He . . . proclaims before the whole world 'the true and high dignity of woman.'" In the discussion printed after his paper Father Clément is taxed with painting too dark a picture of the life of Chinese women. One has a suspicion that Father Clément sees the dark shades more clearly because his conception of woman is true—he does not idealise the Chinese family system at the expense of the Chinese woman. Be this as it may his championship of women and his frank declaration that "human liberty is the basis of the marriage contract," are matters for gratitude.

Feminism again comes in for criticism in the paper on "Marriage in China," by Father D'Elia. He goes even further than Father Reumont in regretting the past and he regrets every step away from it taken by the Chinese woman. It is difficult to understand his grudging attitude towards the increased liberty of Chinese women and his willingness to see only the abuses which this new liberty sometimes engenders. However he admits that among recent changes the free consent of the two parties concerned in marriage is a step in the right direction, as also is the abolition of polygamy. Otherwise he idealises the "old patriarchal family" to such an extent that one cannot wonder when he does not see that it possessed enough imperfections and abuses to make a swing over to the opposite extreme inevitable. Thus as the old patriarchal system tended to uphold the family at the expense of the individual, the new system now emphasises individuality at the expense of the family. Divorce is more or less obtainable by mutual consent and Chinese law does not recognise the primary end of marriage, the bringing of children into the world, but merely regards it as a "contract having as its end perpetual co-habitation."

It is the glorious duty of the Catholic Church to uphold both the rights of the family and of the individual. She has mandate from her Divine Master to hold the balance true. "How long will the rights of women remain unrecognised?" asks Father Clément. "How long will the most elementary laws of marriage be trampled under foot?" And he answers: "*Jusqu'au jour où nous aurons décuplé nos sacrifices, jusqu'au jour où nous aurons décuplé l'Enseignement.*"

Notes and Comments

It is with deep sorrow that we announce the death of Mrs. Stewart Mason, Hon. Secretary of the Liverpool Branch of St. Joan's Alliance during the last four years. R.I.P. Mrs. Mason was a loyal and gallant member of the Alliance. Her loss will be mourned by the Liverpool Branch and by her friends and colleagues at Headquarters. Mrs. Mason resigned from her post as Hon. Secretary of the Liverpool Branch only a few months ago, owing to increasing ill-health. She kept up her interest in the Branch almost to the end, and was present at the Garden Party held by the Branch on August 15th.

A wreath tied in our colours was sent from Headquarters, and Headquarters was represented at the Requiem by Miss Eva Barry. Holy Mass has been offered on behalf of the Alliance for the repose of her soul, and the prayers of members and readers are requested. May she rest in peace.

Miss Florence Horsbrugh made history when she moved the Commons address in reply to the Speech from the Throne at the opening of the new session of Parliament on November 3rd.

We have much pleasure in quoting from Miss Horsbrugh's speech:

"The fact that the member selected for this honourable but onerous duty is a woman has, I believe, been appreciated as a compliment not only to the woman members of this House but to a vast number of women electors throughout the country. I will not liken this occasion to the crumbling of some fortress wall which has defended the citadel of male prerogative . . . I prefer on this occasion to regard it as the opening of a gate into a new field of opportunity, and I believe the gate is being thrown open with true if somewhat tardy hospitality. If, in these novel surroundings, I acquit myself but poorly, when I sit down I shall at least have two thoughts for my consolation—it has never been done better by a woman before. Whatever else may be said about me in the future, from henceforward I am historic."

The new Factory Bill foreshadowed in the King's Speech, will have to be watched carefully by Women's Organisations. It appears that women are once more to be classed with young persons in industry. To class women and young persons together not only lowers the status of the woman, but also hinders the adoption of much wise and desirable restriction of

the work of young persons. The Government must be urged to remove women from the category of young persons and to legislate for women with other adult citizens and workers. We will deal with the proposed Bill more fully in a later issue, when more details will be to hand.

We welcome the fact that Scotland Yard has decided to increase the number of Women Police in the Metropolitan Area by 70, bringing the total number up to 142. The conditions are that they must be unmarried, between the ages of 24 and 35, 5ft. 4 inches (or over) in height, fit and intelligent. A simple preliminary examination is taken, after which the training is for two years. They will then be entitled to wages varying from £2 to £2 12s. od. weekly with quarters, as they rise from constables to inspectors, in addition to allowances for rent, detective work, and plain clothes duty.

In view of the publicity given recently in the press to the "menace of the lorry girl," the following resolution was carried unanimously at a Conference organised by the Women's Freedom League:

This Conference calls attention to the unfairness of describing the present moral conditions affecting lorry drivers as being due to the "menace of the lorry girl," and points out that this is a problem for which equal moral responsibility lies on both sexes. It urges that the underlying causes should be investigated, especially the working conditions of the men employed, and the causes which lead girls to ask and accept lifts in lorries.

The Conference is reported elsewhere in this issue.

Members will be interested to know that the father of Miss Bowden, Hon. Secretary of the Liverpool Branch, as a young man worked with Josephine Butler for over three years. At a recent meeting at the Josephine Butler House to which the Liverpool Branch was invited, Miss Bowden was able to present to the Warden three books written by Mrs. Butler and presented by her to Miss Bowden's father, also two letters written to him in 1879 from Boston referring to Mrs. Butler's struggle for the repeal of the C.D. Acts. Miss Bowden is the proud possessor of two original photographs and a letter in Mrs. Butler's own hand-writing.

(Continued on page 92)

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

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

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"Love, Courtship and Marriage"*

In 1910 some essays appeared in the *Bombay Examiner* by its Editor, Fr. Hull, S.J. These now reappear in "Love, Courtship and Marriage" by the same author. In 1910, Father Hull was already out of touch with European women's mentality; and to-day much of the book is remote from all reality. The author modestly assures us that "in the foregoing pages will be found the *complete apparatus* (italics ours) for the management of love"! He writes: "The attitude of a man towards a woman is that of a chivalrous knight using his strength and prowess for the support and protection of the weak; the attitude of a woman towards a man is that of one who nestles under the protection of her guardian." Such views may have been common in 1863 when Fr. Hull was born but we should not expect an intelligent person to hold them to-day.

Fr. Hull informs us that "the sublime is an embodiment of strength, power and greatness; the beautiful is the embodiment of the smooth and soft and gentle"; that "in the ideal type of the sexes man stands for the sublime and woman for the beautiful"; and that "woman is amateur in everything that comes in her way. She is not supposed or expected to be great in any one thing." But what of the sublime heroism of the martyr saints mentioned in the Mass, Felicity, Perpetua and the rest? And were the achievements of St. Teresa of Avila, St. Catherine of Siena or Madame Curie "amateurish"? Fr. Hull says of woman that "God has made it so easy for her to be good," but that "capriciousness, vanity, jealousy and vindictiveness" are the characteristics of her sex. Nevertheless he writes rhetorically, "to the lazy husband she must be a stimulus . . . to the hot-blooded hus-

* *Love, Courtship and Marriage*, by Ernest R. Hull, S.J. (Alexander Ouseley.)

band a cooling breeze, and to the cold-blooded husband a genial zephyr." We are told that only "by way of exception can some women sometimes keep a secret," and that "woman never demands any amusement at all. She only takes amusement when she has nothing else to do. Work is her amusement."

Readers of the *Catholic Citizen* may well wonder why such a book has been mentioned by us; but we think it necessary to warn them not only against its psychological inaccuracy but its lack of charity. "In regard to the 'fallen' as they are called," writes Fr. Hull, "a woman who loses her virtue even once becomes an out-cast from society, against whom every self-respecting man and woman points the finger and shakes the head; while she who abandons her virtue systematically is regarded as the out-scourings of creation." We would have expected any Catholic writer strongly to repudiate such sentiments as these. No pharisaical finger was pointed by St. Ignatius at the Roman prostitutes; he knew that "all men are *by nature* equal," and his care was to restore these souls to friendship with God, seeking them out in their homes and escorting them through the public streets to the Home he had prepared for them. "It belongs to charity," wrote St. Thomas, "to love God wherever He may be, so that it matters not to charity whether God be in the individual whom we love for God's sake." But Fr. Hull writes: "The difference between the public judgment on a libertine woman and a libertine man has often been held up as something grossly unfair. In some ways it is, if we take human weakness in the lump. *But after all it is the best compliment we can pay to a woman, the most signal recognition of the superiority of woman over man.*" (Italics ours.) Let us assure Fr. Hull that women need no such compliments. We refer him to the

following passage which occurs in a little book called "The Difficult Commandment," by Fr. Martindale, S.J.: "There is one ideal for the whole human race, male or female, namely, the purity of Christ. This issues into a law of life—be I man or woman I must do nothing that can violate that purity in me, which must be in the image and likeness of His. Hence, ideal and 'law' are identical for all."

D. B.

Slavery

Report of the Advisory Committee of Experts

The third Session of the Advisory Committee of Experts on Slavery was held in Geneva, April 15th—24th, this year. Its Report to the League of Nations has now come to hand and we will indicate briefly the main parts which concern women.

Firstly on page 8 there is the following paragraph:

Referring to the conclusions reached in its 1935 report (document G.159. M.113. 1935.VI, page 19), the Committee would confirm, after perusal and examination at the present session of the further information communicated by Governments, that the various systems based on the giving of "dowry" such as "Lobolo," etc., have no features entitling them to be regarded as forms of slavery within the meaning of the 1926 Convention. The Committee consequently proposes to refrain from dealing with the subject in future, as it is clearly outside its powers unless subsequent documentary material necessitates a reversal of this decision.

But on page 64 a District Officer of the Benue Province is reported as writing:

It has been said that every Idoma is a potential slave-dealer, and there is much truth in the statement. Female children are generally regarded solely as financial assets and the "bride-prices" to be received from them on marriage are matters of deep family concern. From "Bride-price" to slave price is but a short step. Similarly, boys who have no marriageable value may be turned to profit in the slave market at times of financial crisis.

In view of this contradiction, we hope the Slavery Commission may reverse its decision.

On page 78 in an annex communicated from the French Government the following sentence occurs with regard to French West Africa:

Two questions formed the subject of very exhaustive enquiry in 1935: native marriage and the pledging of individuals as security for debt. The local Government carried out an investigation in an attempt to establish a formula reconciling native tendencies and canon law, as observed by Christians, in the matter of consent to marriage. The object was

to accord the woman greater liberty without releasing her entirely from her parents' authority, since to do so would seriously upset the family institutions of the natives.

Information regarding progress in the abolition of the Mui Tsai System is supplied from the Chinese Government, the Governor of Hong Kong, and from Malaya.

In January 1936 the Chinese Government put fresh regulations into force prohibiting the keeping of Mui Tsai. Article V of these regulations provides that "after registration, all Mui Tsai shall immediately and unconditionally recover their liberty."

The Chinese Government has promised to furnish statistical data on the results of registration, and on the application of the regulations. Therefore the Slavery Committee "considers that, in these circumstances, it is advisable to adjourn any observation on these regulations."

In view of the Commission appointed this year by the Secretary of State for the Colonies, to proceed to Hong Kong and Malaya to study the entire question of Mui Tsai, the Slavery Committee has also postponed any observations on progress in these districts until the report of the new commission has been received.

But it is interesting to note the following paragraph with regard to Malaya:

According to a communication from the United Kingdom Government of 1936, three lady assistant inspectors have been appointed in the Federated Malay States as from 1st April, 1935, and tours of inspection will be organised in the Unfederated Malay States.

This year we are making a special drive for the success of our stall at the Green, White and Gold Fair on December 11th and 12th at the Central Hall, Westminster. First of all we would ask readers to be there on one of these days, to bring their friends and to be ready to buy. If everyone will co-operate we guarantee to have things you will want. Secondly we want supplies to sell. We have decided to specialize on food-stuffs, and general household stores. Home-made jams, cakes and sweets, etc. will be most acceptable as also groceries, household cleansing apparatus, etc. Other suggestions are writing paper, handkerchiefs, soap, bath-salts, lavender bags, household linen, scent, overalls—all useful saleable objects. Please will everyone do their bit to make this year's sales a roaring success.

Alliança Santa Joanna D'Arc

We have received news from Miss Lisboa, Hon. Secretary of the Brazilian Section of the Alliance, telling us that she was present at the second National Eucharistic Congress held in Brazil, on behalf of Alliança Sta Joanna d'Arc.

At a recent Conference, Miss Lisboa made a speech chiefly dealing with the higher education of women, an object to which Alliança Sta Joanna d'Arc more especially devotes itself, since equality between men and women is already firmly written into the Brazilian constitution. Since women are the natural educators of both sexes, declared Miss Lisboa, University life in Brazil should be accessible to all of either sex and there should be Universities founded by women and controlled by them. "To raise the standard of education, as distinct from technical knowledge, to develop a social sense in full conformity with the intentions of the Church in this direction, to produce enlightened and capable women for every department of social activity, national or international, these are the aims of Alliança Sta Joanna d'Arc."

Australian Section of St. Joan's Alliance

The text of the Resolutions passed at the meeting of the Australian Section, held in Melbourne on October 1st, has now reached us. The first one urged "the Commonwealth Government to make full enquiry into the exploitation of Aboriginal Women by Japanese Pearlers at Bathurst and Melville Islands, as reported by Monsignor Gsell, and begs immediate action to stamp out the practice."

Miss Isabel Gartlan, LL.B., member of the Executive Committee, proposed this resolution, which was ably seconded by the Hon. Secretary, Miss Flynn. Miss Gartlan is a brilliant young lawyer—one of the youngest women lawyers in Australia. She is in practice with her sister in Melbourne. Miss Gartlan has kindly consented to act as Hon. Press Correspondent for the Section.

In connection with this resolution, according to a recent extract from the *Times*, Mgr. Gsell, principal of the Bathurst Island Mission, declared that recently when 70 Japanese luggers anchored off the island the aboriginals

forced their women on board the boat where their husbands bartered them for food and tobacco. It appears the Japanese first encouraged this evil. The practice still continues.

Two further resolutions were passed, one deprecating an attack on the Church made recently on the wireless, asking members to exercise vigilance and "to take prompt action in all such instances"; and another sending greetings to "the Mother Organisation of Great Britain, its founder, and International and National Executive Officers," and "assuring them of its loyalty and co-operation in the work of the Alliance."

All particulars of the Section may be obtained from Miss Flynn, 391 West Street, Elwood, Melbourne, S.3, Australia.

NOTES AND COMMENTS—Continued from p. 89.

St. Joan's Alliance took part in the Conference of Representatives of Women's Organisations organised by the Women's Freedom League at the Caxton Hall, on October 23rd. A resolution put forward by the Alliance, calling upon the British Government to supplement its communication on the status of women, already sent to the League of Nations, by a memorandum concerning the Status of Native Women in its Colonies, Protectorates and Mandated Territories was proposed by Miss Barry. Other resolutions passed dealt with: equal nationality rights; equal pay for equal work; that women should not be classed with young persons in Industrial legislation; raising the status of native women in territories under British jurisdiction; woman suffrage in Bermuda; the equal moral standard, etc.

A resolution asking for wider facilities for divorce was withdrawn by its mover, owing to the fact that the unanimous feeling of the delegates was that such a resolution was outside the scope of a Conference on the Status of Women.

The Fourth Anniversary of the Adoration of the Blessed Sacrament by the Laity was celebrated in the Church of the Sacred Heart, Horseferry Road, on November 6th by Benediction, Te Deum and a sermon by Father Martindale, S.J. The Alliance was represented by Mrs. Aylward, one of our most regular watchers, and our beautiful banner of St. Joan was among those placed in the church during the ceremony.

International Notes

At the 20th Session of the International Labour Conference the recruiting of (native) labour in Colonies and in other territories with analogous labour conditions was considered, and a Draft Convention on this subject was adopted which provides that:

before approving any scheme of recruiting, the competent authority must take all necessary steps to avoid the risk of pressure being brought to bear and to deal with any other possible untoward effects on the populations concerned. It must take into account, among other things, . . . the possible effects of the withdrawal of adult males on the social life of the populations concerned. Recruited workers can be accompanied by their families and must not be separated from them at a place of employment. As far as possible, they must be grouped at the place of employment under suitable ethnical conditions.

In the Report of the Session we find that certain general principles were adopted by the Committee of Experts, and the following is an excerpt:

Unless special circumstances make the adoption of such a policy undesirable, the competent authorities should make recruiting conditional on every facility being given to the workers to be accompanied by their families . . .

If and when the wife and minor children of a recruited worker accompany him to the place of work, members of the family should not be separated during the period of employment . . .

A Convention on these lines seems to be badly needed.

The following is taken from an article on "Education in Russia," by W. B. Malone, published in *The Sower* (October—December):

All schools are co-educational, and staffs are mixed—women being on an identical footing with men in every way. About 60 per cent. of the teachers are women, as are a large proportion of Head Teachers. A large number of the women teachers are married and have families of their own. I was impressed by the influence and attitude of these women whose experience in bringing up their own children seemed to be a good basis for understanding the problems of adolescent boys and girls (often acute in a co-educational school as may well be understood), in maintaining a healthy tone, in dealing with unsatisfactory parents, and giving direct help to the pupils in their care, in other than academic problems.

Our member, Mrs. Whittles of Grenada, informs us that two women municipal candidates, both well-known social workers, are to contest seats in Port of Spain (West Indies) during the November Elections. These elections will be the second held since women were given the right to become City Councillors, and the first at which women have sought to avail themselves of that right.

Equal Rights (U.S.A.) tells us that Mrs. Mary A. Murray, Chairman of the Industrial Council of the National Women's Party, U.S.A., and President of the Brooklyn Manhattan Transit Women's League recently made a speech before the Resolutions Committee of the Democratic Party at Philadelphia, opposing the minimum wage applying to women only and appealing to the Committee to make all laws apply equally to men and women.

Mrs. Murray is a member of St. Joan's Alliance, "a working woman for the past 28 years, a grandmother still working, and going strong."

We draw the attention of our readers to the lecture on "St. Elizabeth of Portugal—Patroness of Peace," to be given by the Very Rev. Vincent McNabb, O.P., S.T.M., on November 25th, at 8 p.m., at St. Patrick's Club Room, Soho Square. Mrs. Shattock will preside. This lecture is sure to be of the greatest interest and we urge readers to attend and bring their friends. Tickets 1s. and 2s. 6d., obtainable at the Office or at the door.

We also remind readers of the dinner to be given in honour of Mlle Lenoël, Vice President of the Alliance and Hon. Secretary of the French Section, and Miss Marie Carroll Committee member of our Australian Section.

This Dinner will take place at the Wilton Hotel, Victoria, on December 8th, at 7-30. Come and bring your friends. Tickets 3s. 6d., obtainable from the office.

OBITUARY

We offer our sincere sympathy to Miss Bodenham, one of our most devoted Office workers, on the death of her mother, who died on October 21st, in her 89th year; and to Mrs. St. George, one of our early paper-sellers, also on the death of her mother, who was an ardent worker in the W.S.P.U. R.I.P.

We ask the prayers of our readers for the repose of these souls and for the soul of Cecily Smith-Rewse who died on October 8th. R.I.P. Miss Smith-Rewse was Children's Welfare-worker in N. London for over ten years, and had been a member of St. Joan's Alliance for a number of years.

We also ask prayers for the repose of the soul of Miss Le Carberi who died recently. R.I.P. We remember with gratitude that last Spring Miss Le Carberi lent her house for the lecture on Hroswitha given by Miss St. John.

Reviews

Valiant Women. By Georges Goyau. (Sheed & Ward, 6s.)

The Institute of the Franciscan Missionaries of Mary was the first community of nuns formed exclusively for missionary work. "Valiant Women" is a study of the life of the foundress, Helen de Chapotin (Mother Mary of the Passion) and it is a valuable and interesting record of the foundation in 1877 and the growth of the Institute.

Father D'Alzon is quoted as having said: "The century in which the dogma of the Immaculate Conception was defined is the one in which women have been given a higher place in the Church of God," but it was necessary to overcome many difficulties before the position of women was firmly established and the struggle for existence and recognition of this Institute in the latter part of the 19th century, and the triumphal progress of these valiant women in later years should encourage us all.

Born in 1839, this young French girl was inspired at a very early age with the Franciscan ideals of poverty, obedience and sacrifice, virtues nowhere more necessary than in the mission fields.

Starting with only a handful of helpers, Mother Mary of the Passion built up a powerful society which to-day numbers over 7,000 members. Two hundred and eighty five houses have been established throughout the world and the nuns have penetrated into the interior of China, where some suffered martyrdom; they have opened hospitals, dispensaries and schools in Africa, Asia, South America, Iceland and North America, and their care of and devotion to the lepers shows truly heroic virtue.

In all cases their work has been carried on under the most appalling conditions in uncivilised countries, but they have acted under the guidance of their foundress who combined practical organisation with great sanctity. She never failed to stress the importance of the spiritual side of her work and the convents were built around the perpetual adoration of the Blessed Sacrament.

Mother Mary of the Passion died in 1904; throughout her life she was in constant ill-health but her magnificent courage overcame her sufferings and her work will live on as an inspiration to women all over the world.

This book should be read by all who are interested in missionary work of women.

MONICA O'CONNOR.

Giant-Land. By "Roland Quiz" alias Richard M. H. Quitterton. (Joiner & Steele, 7s. 6d.)

This book—"the wonderful adventures of Tim Pippin"—is a reprint of the first of the famous series of "Tim Pippin" stories first published in 1870 and loved by many of the famous men and women of our time, in their childhood. The illustrations are from the originals by "Puck" (John Proctor).

For those children who are more delighted than frightened by "monsters" of every description this reprint will make a fascinating gift-book. Grown-ups will probably vie with one another in reading it aloud to them.

C. S.

The Nurse's Invalid Cookery Book. By Marguerite Fedden (Radcliffes 2s. 6d.)

This book, intended for the nursing profession, could well be used by anyone. The language is simple and the instructions clear. It is one of the best of its kind yet published. Miss Fedden is a well-known member of the Alliance.

W. O.

Mlle Magdeleine Boy has sent us *Les Associations Internationales Féminines*, a book compiled by herself and published by Paquet (Lyons). This book deals with twenty International Women's Organisations among which is St. Joan's Alliance, to which kind reference is given on two occasions. There are, however, one or two omissions and mistakes in emphasis with regard to the description of our work which we should like to see rectified in any future edition. In the first place, the Alliance definitely became International not in 1935 but in May, 1931, immediately after St. Joan's Quincentenary Celebrations. Great stress is laid on our work for economic equality between men and women, almost as if it were our chief aim, but this is only one of the points on our programme, though no doubt a very important one. Equally important points are our work for an equal moral standard (we have always taken an active part in the movement to abolish the State Regulation of Prostitution) and our work for equal civil and political status. It should always be remembered that the mother society, the Catholic Women's Suffrage Society of Great Britain, worked almost exclusively for the vote during a period of 17 years. In countries where women do not already possess the vote, to gain it is our first aim. We are grateful to Mlle Boy for her refer-

ence to our work for African women.

In a second reference to St. Joan's Alliance, Mlle Boy maintains that far from supporting the work of the International Labour Office, we vigorously attack it. It is true that we oppose their Conventions limiting women's right to earn but we have reason to be grateful to the International Labour Office for their valuable surveys of women's conditions of work all over the world. We reviewed one only last month, and in 1933 we paid tribute to a valuable article on "Women and Unemployment," contributed by Mme Thibert to the *International Labour Review*.

LIVERPOOL AND DISTRICT BRANCH

Hon. Sec.: Miss Bowden, 22 Fern Grove, Liverpool, 8.

Members will be grieved to hear of the death of their late Hon. Secretary, Mrs. Stewart Mason, which is announced elsewhere in the *Catholic Citizen*. The Branch was represented at the Requiem by Miss Bowden and Miss Crawford and a wreath was sent on our behalf in the colours of the Alliance, blue, white and gold. At the request of the Branch, Holy Mass has been offered for the repose of her soul. R.I.P. We remember with gratitude Mrs. Mason's devotion to the Branch.

During the last month we have not had an ordinary meeting, but were invited to the Pound Day at the house of the Women Police Patrols.

On November 6th we had an extremely enjoyable evening at the Josephine Butler House where Miss Pinney the Warden told us a good deal about Mrs. Butler. This meeting was a preliminary to a public meeting to be held at the India Building on November 25th, when we hope that St. Joan's members will be present in strength to rejoice on the occasion of the 50th anniversary of the repeal of the C.D. Acts.

HON. TREASURER'S NOTE

Will all those members who have not yet paid their subscriptions to St. Joan's Alliance and the *Catholic Citizen* nor yet thought of a Jubilee donation please give as soon as possible.

The Barrow is still going strong and we are sorely in need of garments to sell. Do look round your wardrobe and send your cast-offs.

Please read the notice re the Christmas Sale and having read it—act!

C. J. GARRARD.

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