

THE CATHOLIC CITIZEN

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Photo by W. A. Mansell & Co., Oxford Street, London.

ST. JOAN OF ARC, PRAY FOR US

St. Joan of Arc

La Minute Française that Guillaume Manchon, chief notary at Rouen, put into the hands of the Revision twenty-five years after the Trial of St. Joan in 1431, was the day to day record of the questions put to Joan the Maid and her answers. This French Minute formed the basis of the official document which was made some long time after the proceedings were over and which was put out as definitive by Cauchon, Bishop of Beauvais. The original Minute, containing the precious words of St. Joan, has, alas, long disappeared.

The book* by Père Paul Doncoeur, S.J. sets out in parallel columns two transcriptions from manuscripts which his scholarly devotion claims to be the true copies of the original *Minute Française* and therefore the nearest that we shall probably ever get to "la plus lumineuse autobiographie" which was dragged from St. Joan during four months of questioning.

The comparison and analysis of these two transcriptions with each other and with the cursive Latin transcription of the proceedings made by the promoter of the procès, which is set out in the third column, is a matter for scholars, but it seems fitting that, on the Feast of St. Joan, some few proofs of the reality and the continuousness of her commerce with Heaven, which is the secret of all the Saints, should be gathered, for her clients, from this record.

This Heavenly commerce appears on the very first day of the Trial when, having been told to swear to speak the whole truth, St. Joan answered: "I do not know what you will ask—perhaps you might ask me things I will not say." Again and again she said: "I have not permission to answer that," and once: "I will tell you that tomorrow, after dinner."

We can picture her alone, high on a stool, with her feet chained, for she refused to forego the prisoner's right to escape which would have gained her this much relief. Her enemies shot questions at her from all sides till she admonished them: "Sirs, Sirs, take your turns." The questions on her Voices were many and often foolish. One asked if St. Michael when he ap-

peared to her was nude, and her reply was sharp: "Think you that God has not wherewith to clothe him?"

Yes, she saw Them "with these eyes as I see you" and with Them there came a shining light. Once she was asked if she had seen St. Katherine and St. Margaret "yesterday and how often," and she said "three times, at Matins and Vespers and at the hour of Ave Maria, and more often than I could say."

She embraced them both "en bas" for that was more seenly and she did them reverence as much as she could and kissed the ground where they had stood when they had gone. But when in great need she called on the Lord. He sent them to her again and she had great comfort from them. She would, she said, have died if she had not had these revelations which comforted her each day. The voices told her to answer her judges boldly and the name they called her was Jehenne, La Pucelle, Fille de Dieu. She said she did not know why God had chosen her, a simple maid, to repel the King's enemies, but those who believed that she was sent by God "ne sont point abusez" for so she was. "All I have done well I have done by their command."

Finally her voices told her to take everything gladly that she would be delivered to a great victory and would come to the Kingdom of Paradise. They called her "martyr" for the pain and adversity that she suffered in prison. She said she did not know how much more suffering she would have but she left all to the Lord and her voices promised that she would be saved and that she held "pour un grand trésor."

It is good to know that when the promised "delivery" came true and she rose to so great a victory after such grievous pain, it was an English soldier who confessed "we have burned a saint." Following him, we cry Sainte Jehenne La Pucelle, Fille de Dieu, pray for us.

P. C. Challoner

**La Minute Française des Interrogatoires de Jeanne la Pucelle d'après le Réquisitoire de Jean d'Estivet et les manuscrits d'Uré et d'Orléans. Par le Père Paul Doncoeur, S.J. (Bibliothèque Elzévirienne, Melun, 1952.)*

Notes and Comments

There was a good gathering of St. Joan's members, together with members of the Catholic Women's League and the Dames of St. Joan, at Westminster Cathedral on the evening of May 30th for the celebration of the Mass of St. Joan. Prebendary Pilkington gave a short address reminding us of the heroism of our Saint and that the world today still has need of such saints and martyrs. We never felt more ready to do homage to our Patron Saint than when at the close of the Mass we knelt before her Shrine, with its newly placed wreaths, in the Cathedral.

After Mass about forty people sat down to dinner in the Wilton Hotel and exchanged reminiscences. It was altogether a happy prelude to the Pilgrimage which will take place this month to honour St. Joan and bring her the homage of England on the occasion of the Quincentenary of her rehabilitation.

* * *

On Saturday, July 14th, at 2.15, the statue of Emmeline Pankhurst in the Victoria Tower Gardens, Millbank, will be re-dedicated on its new site. The Minister of Works, Members of Parliament and various official representatives are expected to attend.

Members and friends of St. Joan's Alliance are invited to join in the short informal ceremony. A public meeting will follow in Caxton Hall at 3.15.

* * *

Warm congratulations to our member Councillor Sylvia Terry on her installation as Mayor of Ilford on May 24th. Miss Terry has been a member of the Ilford Borough Council since 1947 and has served as chairman of the Housing Committee and also of the Legal and Parliamentary Committee. Her particular interests have lain in the field of housing and welfare, especially of the old people, the blind, and deprived children. She is a manager of six schools.

In her inaugural address as Mayor, Miss Terry appealed to the children present who represented various schools in the Borough, to take an interest in the work of the Council and fit themselves for service as citizens. She outlined the programme for the coming year—slum clearance and housing, new drainage scheme, new schools and other projects while stressing the need for the utmost economy.

Guests at the "Mayor-Making" and at the Mayoral luncheon included Miss Terry's sisters and brothers, the two members of Parliament for Ilford as well as Dame Vera Loughton Mathews, Miss H. C. Hart, secretary of the National Association of Women Civil Servants (Miss Terry is herself a Civil Servant), and Miss Florence Barry

(a special tribute was paid by the Mayor to St. Joan's Alliance). Dame Vera, in proposing the toast "Health and Happiness to the Mayor and Mayoress," referred to earlier associations with Miss Terry in the Girl Guides and in the woman's movement and said she felt that wide experience of this kind, in youth, was admirable training for high responsibility when the time came.

Miss Terry is the second woman Mayor of Ilford and the first Catholic Mayor. With the Lady Mayoress—Miss Terry's sister—the Alderman, Councillors, Town Hall officials and the two local M.P.s, the Mayor attended High Mass at the Church of SS. Peter and Paul on Sunday, May 27th. The Mayor's chaplain, Rev. M. Hancock, who is the parish priest, officiated. St. Joan's Alliance was represented at the Mass by Miss W. M. Price.

* * *

Members and friends are invited to our office warning to be held in our new premises, 8^B, Dryden Chambers, 119, Oxford Street (opposite Berners Street) on Monday, July 16th, 3 to 7 p.m. Each member is asked to bring a gift for the new office. Any office equipment will be acceptable—pins, clips, fountain pens, pencils, post cards, ink, folders, files, waste paper basket, sticky labels, teapot, type-writing paper, etc. Tea and sherry and light refreshments will be provided at a small charge of 2s. 6d.

* * *

Congratulations to Mrs. Barbara Halpern on her appointment as senior producer of the North American Service of the B.B.C.

* * *

HON. TREASURER'S NOTE

Grateful thanks to so many members who have given generous donations towards the rent of our new office. A special mention must be made of National Sections who have sent help to the international headquarters: Brazil Section £2; French Section £10; Victoria Section £10; Queensland Section £1. Please keep up the good work. The Alliance is grateful for any donation—great or small.

Noreen K. Carr

Kindly note the new address:—St. Joan's Social and Political Alliance, 8^B, Dryden Chambers, 119, Oxford Street, London, N.W.3. Telephone:—Gerard 4564. It is important always to include the name of the Alliance on any communication.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND
Editorial Office of "The Catholic Citizen"

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Signed articles do not necessarily represent the opinions of the Society

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St. Joan's Social and Political Alliance

On the Feast of the Immaculate Conception, 1910, Gabrielle Jeffery at the age of twenty-three was waiting outside Holloway Gaol to honour the women who had been imprisoned for demanding that justice be done to women. She was shy and inexperienced and it was a violation of her nature to make herself conspicuous, but justice was to her a conviction which demanded action. Gabrielle Jeffery determined to band together Catholic men and women to take their part in the struggle for the emancipation of women—the first objective being the vote on equal terms with men. Her neighbour in the crowd outside the prison, May Kendall, said she, too, was a Catholic, and there and then the idea of the Catholic Women's Suffrage Society took birth.

The Society was formally launched on March 25th, 1911, under the chairmanship of Kathleen Fitzgerald. From the first, the C.W.S.S. was placed under the patronage of St. Joan of Arc whose courage and singleness of purpose had appealed to our founder.

Florence Barry became hon. secretary in 1913 and from that day to this has made the Alliance her life work. In the early days, however, there was still no means of reaching a wider circle in spite of the brilliant work of Blanche Smyth Pigott as Press secretary.

One day while washing the office floor, Beatrice Gadsby and Leonora de Alberti talked of the need of a paper, and in 1915, Leonora became the first editor of *The Catholic Suffragist*, which for many years owed almost everything to her militant articles. The first number carried an article by Alice Meynell and, as heading, a verse from Francis Thompson, a motto which it has borne ever since. Other contributors included Father Vincent McNabb, O.P., Mrs. Belloc Lowndes, Christopher St. John. *The Catholic Suffragist*, later renamed *The Catholic Citizen*, has never missed an issue and is now read and valued far beyond the confines of this country.

By 1928 the first objective was won, the vote was gained on equal terms with men, but it became evident that this was not to be the end of the work of the Catholic Women's Suffrage Society, now St. Joan's Social and Political Alliance. Many professions were still closed to women, married women could not contract and were not responsible before the law for their own "torts" or civil crimes; they had not equal guardianship rights over their children. The Alliance took its fair share, with other feminist societies, in the campaigns to right these wrongs.

By 1931 the Alliance had become international. A French group had been formed by Marie Lenoël on the occasion of the Quincentenary Celebration of the Martyrdom of St. Joan at Rouen. This expansion of the work was unplanned, and like many other aspects arose almost spontaneously out of the needs of the moment. Members joined in increasing numbers from other countries, and Sections were soon formed in Brazil and Australia. Other National Sections followed and year by year the Alliance has worked on an ever widening front. The Hon. Secretary became a familiar figure on deputations at home and at international Conferences and Commissions abroad, and the office became an information centre on questions relating to the status of women.

In 1940 Gabrielle Jeffery died. Unswerving loyalty to Holy Mother Church and uncompromising feminism had ever been the guiding principles of her life. A few days before her death she sent a message to the Annual Meeting—"Tell them St. Joan's Peace Terms—full political, social and economic equality." Taking to heart these words of our Founder, the Alliance joined in the campaigns conducted by women's organizations for the equal status of women, such as equal compensation for war injuries, married women's rights to their own nationality, the repeal of the unjust solicitation laws and for an

equal moral standard; and for equal pay, which is in the economic field what the vote is in the political.

The Alliance initiated the campaign for the raising of the status of the women of the underdeveloped territories. It pressed for the abolition of child marriages and its representatives have been heard before the Status of Women Commission and at the Economic and Social Council on the elimination of "customs, ancient laws and practices affecting the human dignity of women." As a result of our efforts, customs analogous to slavery have been included in the Draft Supplementary Convention on the Abolition of Slavery which we trust will be adopted this year.

Not all the objects worked for have yet been achieved and much remains to be done but when the gains are compared with our humble beginnings one is astounded that so much could have been accomplished. Time and again it has been apparent that our expanding activities were not carefully planned beforehand, but followed a demand, a new claim "to work that women may become ever more conscious of their sacred rights" (Pope Pius XII, 1947). We are grateful to St. Joan who has led us so much further than we could have imagined. How fitting that we should pay homage to our Patron at her shrine in Rouen during the Quincentenary Celebrations of her Rehabilitation, and that her feast should be celebrated this year in England, at our request.

REVIEW

Dividing the Church. By A. Michel. A new Analysis of Communist Technique. (Sword of the Spirit, 3s. 6d.)

This little book, a translation from the French *Problèmes Religieux dans un Pays, sous Régime Communiste*, describes the impact of a "total revolution, aiming at a total transformation of the whole of man" on a Catholic country. The method is to divide the Pope from the Bishops, Bishops from their clergy, the clergy from their people, and religious from their superiors, physically by deportation and imprisonment, morally by misrepresentation and propaganda. The author, a priest, who speaks from first-hand knowledge, describes the effect of the lack of directive, the confusion of the faithful and the scandal of "accommodating priests" who have agonising decisions to make on the limits of compromise.

There is a fertile suggestion in the book. When the Religious were put into "concentration" monasteries and driven to prayer, meditation, and manual work as their sole occupation, they considered how far the "misrepresentations" were, as a matter of fact, true, and their conclusions may be perhaps valuable for the countries where the Church is still free.

P. C. C.

HERE AND THERE

What type of family meets a crisis best? Most researchers agree that the democratic family is best equipped to handle trouble. When the mother or the father is sole boss, the family may be glaringly weak in a crisis, especially if the leader is incapacitated, or reacts badly under strain.

However, the democratic pattern by no means foregoes discipline. A good democratic family is "parentcentered." Husband and wife function as a team and are in fundamental agreement on basic values and goals, and the children are aware of what their parents expect from them.—"To Face a Family Crisis"—quoted in *The Catholic Digest*.

* * *

In earlier times, Mr. Mack points out with scholarly accuracy, it was customary for women—except for those highly born—to sustain a dual rôle. They were wives and mothers and they were also co-partners in whatever economic enterprise kept the home. In its traditional form, this dual rôle survives in Britain mainly on farms and crofts, where the wife's share in the running of the farm is still settled by age-old custom.

With the industrial revolution and the departure of the father to earn the family income in the factory and elsewhere, the wife and mother was for the first time entirely cut off from an active part in the economic side of keeping the home. She was downgraded to performing one rôle instead of two, and ceased to exert the same degree of influence as she had done before. The advent of the all-powerful Victorian papa was not far off.

The modern woman, in seeking to do her share in providing the household income, while still fulfilling her primary rôle as wife and mother, is attempting to restore the balance and regain her diminished prestige.

The theory is interesting and worthy of study. It is certainly more convincing than continual empty accusations that all married women who take an outside job are guilty either of cupidity or negligence towards their families. Obviously, though this is true in some cases, it is unjust to the many who are motivated solely by the desire to do their best for their families.—Mary Cavanagh in *The Mercat Cross*.

BOOKS RECEIVED

Civilisations en Marche. By Soeur Marie-André du Sacré-Coeur des soeurs missionnaires de N.D. d'Afrique (Soeurs Blanches). (Bernard Grasset, Paris. 690 fr.)

This book deals with Uganda, Ruanda-Urundi, and the Belgian Congo.

Death: The Glorious Adventure. By David L. Greenstock. (Burns, Oates 6s.).

THE MONTH IN PARLIAMENT

Most of the month was devoted to the committee stage of the Restrictive Trade Practices Bill, which took up no less than six days. Mr. Silverman's Abolition of the Death Penalty Bill was also hotly debated in the Committee stage and now awaits the reaction of the House of Lords.

The debate of most interest to us was perhaps that on the Second reading of the Family Allowances and National Insurance Bill on May 15th. This Bill is intended to clear up a number of anomalies: as the Minister of Pensions, Mr. John Boyd Carpenter said in introducing it: "First it implements the report of the National Advisory Committee on Widow's Benefit. . . . Secondly it makes a number of important changes in the structure and scope of the family allowance scheme. Thirdly it implements the promise contained in the Budget . . . to increase the rate of the family allowance by 2s. in respect of the third and subsequent child."

Members spoke particularly on behalf of widows, whose position still remains anomalous, though perhaps less so than before. Mr. Watkins suggested that it might be useful to make a general survey of the circumstances of widows after their bereavement. This suggestion was supported by most of the subsequent speakers and when Dame Irene Ward, later, asked the Parliamentary Secretary (Miss Edith Pitt) what she had in mind on this point, Miss Pitt replied: "I have had a word with my right hon. Friend, and we are prepared to look at that." When covering the increase in Family Allowances Miss Pitt said: "The increase will also help parents who are prepared, very often at great sacrifice, to maintain their children at school or to apprentice their boy—not very often their girl, I am sorry to say—to a good trade, knowing full well that these benefits will help their children in later life."

On May 8th Miss Lee asked the Minister of Labour: "What progress has been made in meeting the Trade Union request for a court of inquiry regarding equal pay for women; and what steps he has taken to expedite this." Mr. Macleod replied: "I informed the trade unions concerned on April 26th that I was unable to accede to their request. . . . I can see no grounds for re-considering this decision." In a supplementary question Miss Lee said: "Would the right hon. Gentleman prefer to have a strike in these industries if there is not equal pay? Is he aware that there is complete agreement between men and women in industry on this point, and that there is a majority of Members of this House who support Equal Pay? Will he tell me what women can now do, and what others inside and outside

the House can now do, who believe that this principle should be universally applied?" Mr. Macleod replied: "This is purely a practical issue about what the best way of resolving this may be. I cannot see that a court of Inquiry set up by the Minister is the appropriate body. Indeed, in response to that letter the union is now asking the Federation whether it will meet to discuss the possibility of setting up such an inquiry within the industry itself, which is what I suggested."

On May 7th Mr. Hynd asked two questions about Human Rights. First whether the Foreign Secretary "will make a statement on the recommendation of the Council of Europe that procedure be established whereby individual petitions about human rights and freedom may be considered even when they are against a member State, such as this country, that has not yet accepted the clause about the right of individual petition." Second: "Which members of the Council have now accepted the clause about the right of individual petition in the Convention about Human Rights and Fundamental Freedoms; and whether Her Majesty's Government have yet decided to accept this clause." Mr. Dodds Parker replied: "Belgium, Denmark, the Federal German Republic, Iceland, Ireland, Norway and Sweden have made declarations accepting the competence of the European Human Rights Commission to investigate individual petitions. Her Majesty's Government do not propose to make such a declaration, nor are they prepared to accept the recommendation to which the hon. Member refers."

On the same day Mr. Biggs Davison asked the Foreign Secretary: "What reports he has received of a recrudescence of the slave trade in the region of the Red Sea or elsewhere." Mr. Dodds Parker replied: "I have received no reports to indicate that there has been any recrudescence of this trade . . . there has certainly been a revival of interest in this matter, but we have no evidence that the trade itself has increased."

On May 1st, in answer to a question by Dame Irene Ward, the Minister of Housing said: "I have decided to inquire into the arrangements that are being made for housing elderly persons. My object is to see whether, having regard to the requirements of other sections of the population, old people are receiving a reasonable share of the accommodation provided and whether this is of the kind best suited to their physical needs and financial circumstances. Accordingly I propose to ask all local authorities and certain voluntary organisations to . . . send me particulars of what they have done to deal with this

problem. . . . I shall arrange for a qualified official of my department to go and see schemes of various kinds in different parts of the country and to make a report to me upon them. . . . The problem of housing elderly people is in many respects connected with that of providing for their health and welfare. My inquiries will therefore naturally be carried out in close collaboration with my right hon. Friend, the Minister of Health." When Dame Irene expressed her appreciation, on behalf of Social Workers and others and her hopes for speed, Mr. Sandys replied: "An expression of appreciation from the hon. Lady is appreciation indeed. I can certainly assure my hon. Friend that there will be no avoidable delay."

B. M. Halpern

INTERNATIONAL NOTES

International Abolitionist Federation. The twentieth World Congress will be held in Frankfurt-on-Main, October 17th-19th. The subjects for discussion will be:—the position of prostitution in the world; the legal position in Germany; can prostitution be prevented; the return of victims of prostitution to normal life.

Australia. On the occasion of St. Joan's Feast, the following message has been received from Dame Enid Lyons: To wish St. Joan's members the best possible wishes in the world, not only for the rest of 1956 but for all eternity. May God bless you all. Enid Lyons. Devonport. Tasmania. April 1956.

A silver jubilee gift of £25 has come to St. Joan's International Alliance from St. Joan's in South Australia. We send our greetings to all our members in South Australia and our warmest thanks for their generous gift.

France. On the second Sunday in May, the *fête nationale de Jeanne d'Arc*, according to custom the President of the Republic laid a wreath at the foot of the statue of St. Joan at *Place des Pyramides* in Paris. Various organisations also paid their tributes. St. Joan's Alliance, represented by Madame Pesson-Depret and Madame Poinso-Chapuis (France), Madame Leroy (Belgium) and Miss Barry (International secretary), also brought flowers to the shrine.

On the evening of May 10th, by the kindness of Madame Pesson-Depret, Madame Leroy and Miss Barry had the pleasure of meeting some of the members and friends of St. Joan's Alliance. Among those present were Madame Lefaucheux, Madame Peters of the Paris City Council, Mademoiselle Dolcerocca, assistant of police, and Madame Marthe Gouffé, treasurer of St. Joan's International Alliance.

Gold Coast. Progress on the University College of the Gold Coast was reported at a public convocation recently held there. Two halls of Residence are in use and a third approaches completion. These are for men students but a start is soon to be made on a fourth Hall which will be for women. With the erection of a fifth Hall (for men?) the first phase of the plan for the University College will be completed with just over a thousand students. Presumably two hundred of these will be women. (*Gold Coast Information Office*).

The Ashanti Times tells of another educational venture in which girls have a share. "When in 1945, sixteen boys and five girls assembled in a little office, little did Mr. Adabre, the founder, speculate that this nucleus would one day grow to the present Kumasi Commercial Institute." The present enrolment is six hundred and eighty and "the female students, who now number no less than fifty-four, are marching side by side with the male students."

Ireland. The President of Ireland, Mr. Sean T. O'Ceallaigh, unveiled a memorial to Countess Markievicz on St. Stephen's Green, Dublin, on Easter Monday. Countess Markievicz was one of the most brilliant of the Revolutionists in Ireland. In 1909 she was on the executive of Sinn Fein and already well-known in the new movements of the day, in which her sister Eva Gore Booth and her husband Count Markievicz were active where literature and the theatre were concerned. She founded *Fianna Eireann*, the Nationalist Boy Scout Movement, and many of the Volunteers' drill masters in the Revolution were first trained by her in the *Fianna*.

During the Easter Rising she was a major of the Citizen Army and was sentenced to death but the sentence was commuted to life imprisonment. She served three terms of imprisonment in England and it was when she was in Holloway Gaol that she was elected to Parliament as a Sinn Fein member in December 1918, though in accordance with the Sinn Fein policy, she never took her seat. She was chosen by Mr. de Valera in 1919 as Secretary for Labour in his first Cabinet which met at great risk in a different place each week. Countess Markievicz became a Catholic early on in the Revolution. She died in 1927.

Japan. Encouraging news indeed. The Japanese Upper House of Parliament on May 21st unanimously passed a Bill which provides for the closure by April 1st, 1958, of the former Government licensed houses. A penalty of up to £50 or two years' imprisonment is laid down for procurers and brothel keepers and a fine of £300 or ten years' imprisonment for lending rooms or houses for immoral purposes.

A similar Bill was defeated in the Judicial Affairs Committee of the Lower House last July on the grounds that prostitution was "a necessary evil." The women's organisations were up in arms, this being the fourth time since the war that they had tried to have a Bill discussed in plenary session in the Lower House. Thanks to their endeavours, in spite of the money and efforts of the brothel keepers, now this Government Bill has been passed, though vigilance will be necessary for as one brothel keeper remarked "a lot can happen in two years."

* * *

I.L.O. The gap is narrowing between men's and women's wages in some countries though this may not be altogether an advantage if it distracts attention from the campaign for equal pay.

In 1954 average wage rates of French women workers in industry were up to 86.6 per cent of men's wages as compared with 55.3 in 1938. French women are leading the world in the struggle for equality of wages. Australian factory women had improved from 51 per cent. of men's rates in 1938 to 69.5 in 1954. In Sweden, the improvement was from 63.2 to 69; Norway 59.5 to 68; Germany 58.1 to 63; Great Britain 50.6 to 59.2.—(*I.L.O. News*).

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Patron: *Saint Joan of Arc. Colours: Blue, White and Gold*

Organ—"The Catholic Citizen," 6d. 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 £1 which includes *The Catholic Citizen*. 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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